



מְקוֹה יִשְׂרָאֵל

Hope of Israel

(Jeremiah 14:8)

Shabbat and Festival Morning Services

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The Mikveih Yisrael Siddur
In Loving Memory of
Ruth Esther Brown

INTRODUCTION

The title of our Shabbat and festival morning *siddur* is *Mikveih Yisrael*, Hope of Israel. This name for the Eternal One is found already in the book of Jeremiah. In these ancient words, the prophet reflects on a sense that God is both far and near, distant yet present. Many of the prayers in this *siddur* wrestle with the same challenging theological issue. This phrase, *Mikveih Yisrael*, is also echoed in our prayers and hopes for the State of Israel and in an original liturgical piece that enriches our Shabbat liturgy. At Temple Sinai, we recognize that liturgy must be both old and new at once. Through the use of this *siddur*, we hope to connect with the evolving Jewish present, with the first fifty years of our congregational life, and with the ancient words of our tradition.

As our *siddur* project expands beyond Shabbat services to include festival mornings as well, it serves as a reminder of the role that *siddurim* have always played for their communities. While the majority of the texts were shared in common, additional prayers and meditations expressed the flavour and experience of each individual community. Similarly, the majority of this *siddur* would be familiar to anyone accustomed to prayer in a Reform synagogue. Nevertheless, the editorial choices that have been made reflect our unique history as a Temple Sinai community.

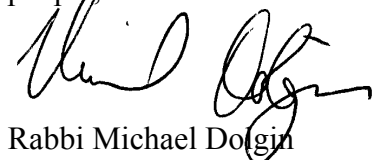
The original translations found throughout this *siddur* express our understanding of the purpose of the vernacular in prayer books. My intention in translating is not merely to reflect the meaning of the Hebrew, but also to enable the congregation to pray in English. The phrases are chosen to reflect the poetic or connotative meaning of the Hebrew, rather than rendering the Hebrew into English word by word. My approach to this challenge was inspired by the way our founding rabbi, Rabbi Jordan Pearlson, would interpret the opening words of the Torah service. The translations found there and at many other points in this liturgy reflect his insight and teachings.

The Hebrew text found in this *siddur* is similar to that found in other prayer books in our movement. In a number of places, traditional texts that had been removed by the more classical Reform tradition have been restored. The new texts that act as centrepieces to the Shabbat and Festival *Amidah* are not entirely new. They represent creative formulations of ancient biblical and rabbinic texts. Expanding the liturgy to fit our evolving Jewish practice is an opportunity to confront our identity as a community and as individuals by looking at ancient texts in new ways.

The festivals were a time that our people used to gather at the ancient Temple in Jerusalem. With the inclusion of the psalm for Jerusalem in addition to our prayer for the state of Israel, we continue to explore our relationship to the land and people of Israel. The basic character of many festival mornings is affected by our reciting *Yizkor*. Reconsidering the *Yizkor* service involves more than editing pages. It has been an opportunity to reflect on the meaning of love and loss, of life, death and memory.

This step in our congregational *siddur* project would not have been possible without the commitment and support of our Pulpit and Services Committee, chaired by Lawrie Lander. I am also grateful to Rabbi Cohen and Cantor Silins for their insight and assistance and to those who have inspired our congregation for our first fifty years, Rabbi Pearlson, Cantor Weingort and Ben Steinberg.

May our hopes and prayers for a brighter tomorrow for our Temple, our people, and our world be realized!



Rabbi Michael Dolgin

הַשְׁכַּמַת הַבּוֹקֵר

AWAKENING IN THE MORNING

מוֹדֵהאֱמוּנָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַזְרַת בִּי נִשְׁמַתִּי
בְּחֶמְלָה רַבָּה אֶמוּנָתְךָ.

Standing in your commanding presence, O Eternal and Everliving God,
I thank you for the gift of my soul, and for your kindness and faith in
me.

PUTTING ON A TALLIT

עֲטִיפַת טָלִית

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ
לְהִתְעַטֵּף בְּצִיצֵת.

Blessed Eternal God, Creator of the universe, You sanctify our lives
with mitzvot and command us to surround ourselves with the fringes of
the *tallit*.

HINEI MAH TOV

הִנֵּה מַה טוֹב

הִנֵּה מַה טוֹב וַיָּמָה נָעִים
שִׁבְתָּ אַחִים גַּם יַחַד.

How good and pleasant it is to come together as one!

MAH TOVU

מַה טוֹבוֹ

מַה טוֹבוֹ אֶהְלִיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
וְאֲנִי בְּרַב חֶסֶדְךָ אָבֹא בֵיתְךָ, אֲשֶׁתַּחֲוֶה אֶל הַיֵּכַל קִדְּשְׁךָ
בִּירְאָתְךָ. יי אֶהְבְּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע, אֶבְרַךְ לְפָנֶיךָ יי עֲשֵׂי.
וְאֲנִי תִפְלְתִי לְךָ יי עַת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ,
עֲנֵנִי בְּאַמַּת 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.

Psalm 133:1

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.

BODY AND SPIRIT

אֲשֶׁר יָצַר

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה וּבְרָא בּוֹ נְקֻבִים וְנְקֻבִים,
חֲלוּלִים חֲלוּלִים גְּלוּי וְיָדוּעַ לְפָנֶי כֶּסֶף כְּבוֹדָךְ שָׁאֵם
יִפְתַּח אֶחָד מֵהֶם אוֹ יִשְׁתֵּם אֶחָד מֵהֶם, אִי אֶפְשֶׁר
לְהִתְקַיֵּים וְלַעֲמוֹד לְפָנֶיךָ:
בְּרוּךְ אַתָּה יי רוֹפֵא כָּל בֶּשֶׂר, וּמַפְלִיא לַעֲשׂוֹת.

The phrase, וּמַפְלִיא לַעֲשׂוֹת, *umafla 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.

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.

FOR TORAH STUDY

לְעִסוּק בְּדַבְרֵי תוֹרָה

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְצִוָּנוּ לְעִסוּק בְּדַבְרֵי תוֹרָה:

וְהִעֲרַב נָא יי אֱלֹהֵינוּ אֶת דְּבַרֵי תוֹרָתְךָ בְּפִינוּ,
וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנִיחָנוּ וְצִאֲצָאֵינוּ,
וְצִאֲצָאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ. בְּרוּךְ אַתָּה יי
הַמְלַמֵּד 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 שעור, שאדם אוכל פרותיהם
בעולם הזה והקרו קיימת לו לעולם הבא, ואלו הן:

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 father and mother;

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,

והכנסת אורחים.

To visit the sick,

ובקור חולים.

To provide for bride and groom,

והכנסת כלה.

To keep faith with the dead,

ולגות המת.

To pray with sincerity,

ועיון תפלה.

To make peace when there is strife,

והבאת שלום בין אדם לחברו.

And the study of Torah is equal to them all.

ותלמוד תורה כנגד כלם.

FOR THE SOUL

אלהי נשמה

אלהי נשמה שנתת בי טהורה היא. אתה בראתה, אתה
יצרתה, אתה נפחתה בי ואתה משמרה בקרבי. כל זמן
שהנשמה בקרבי מודה ומודה אני לפניך, יי אלהי ואלהי
אבותי רבון כל המעשים, אדון כל הנשמות.
ברוך אתה יי אשר בידו נפש כל חי ורוח כל בשר איש.

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.

The rabbis regularly defined a *שיעור shiur*, 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.

The study of Torah is a mitzvah of the highest caliber. 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.

MORNING BLESSINGS

בְּרָכוֹת הַשָּׁחַר

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה, 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 מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי בְּצַלְמֵנוּ כְּדַמוּתֵנוּ.

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

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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי בִּן חוֹרֵן וּבֵת חוֹרֵן.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי יִשְׂרָאֵל.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צָרָתִי.

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

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 מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ 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, זוֹקֵף 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, הַמְכִינְךָ מִצְעָדֵי גֵבֶר.

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 לַיָּעוֹף כֹּחַ.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְעַבִּיר שְׁנָה מֵעֵינַי
וּתְנוּמָה מֵעַפְעָפִי.

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

BLESSED IS THE ONE

בְּרוּךְ שְׂאֵמֶר

בְּרוּךְ שְׂאֵמֶר 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 פּוֹדֵה וּמַצִּיל בְּרוּךְ שְׂמוֹ בַּשָּׁבָחוֹת
וּבְזִמְרֵיּוֹת בְּגִדְלָהּ וּנְשִׁבְחָהּ וּנְפָאֶרְהָ וְנִזְכִּיר שְׁמָהּ וְנִמְלִיכָהּ מִלְּפָנֵינוּ
אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד עַד שְׂמוֹ
הַגָּדוֹל: בְּרוּךְ אַתָּה יי מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבָחוֹת.

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.

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

Baruch She'amar v'hayah ha'olam. Blessed is the One who spoke and the world came to be

Baruch hu u'varuch sh'mo. Only God is 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.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

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

The Hebrew response can be sung with the name *Adonai* replaced by another of God's names, *Yah* יה. Gematria, or Jewish numerology is a traditional system of changing letters to numbers that allows for creative teaching about our texts. The letters of God's name (י=10 ה=5 ו=6 ה=5) have a combined value of 26. The name *Yah* יה has a value of 15. However, when the name of each letter is spelled out, (י=10 ו=6 ד=4 spells yod, ה=5 נ=1 spells heh), their total is also 26. This more mystical approach teaches us that while the Eternal has many names, they all lead us to the one God.

Mah gadlu ma'asecha Adonai, m'od amku machsh'votecha How great is your creation, Eternal One, your thoughts run deeper than human understanding!

FROM PSALM 92

תְּהִלִּים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיְיָ וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמּוֹנָתְךָ בְּלִילוֹת: עָלֵי עֲשׂוֹר וְעָלֵי נָבֶל עָלֵי
הַגִּיוֹן בְּכִנּוֹר:

What does it mean to be wise? Where can we truly seek understanding?

מָה גָדְלוֹ מַעֲשֶׂיךָ יְיָ מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ:

Justice and truth do not meet. The wicked flourish like grass. Destruction waits, and waits, for those who do evil. And You, O God, are above and beyond this world, in eternity.

מָה גָדְלוֹ מַעֲשֶׂיךָ יְיָ מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ:

Your enemies are here, Eternal One, they are here. Let us scatter them that the banner of justice can rise!

מָה גָדְלוֹ מַעֲשֶׂיךָ יְיָ מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ:

Only then will truth rise from the earth. May our eyes see that day! Let the sound of righteousness ring in our ears!

צָדִיק כְּתָמַר יִפְרַח. כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה:
שְׁתוּלִים בְּבַיִת יְיָ בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוּן בְּשִׁיבָה דְשָׁנִים וְרַעְנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יְיָ צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

The righteous shall flower like a palm, wide and strong like the cedars of Lebanon. Planted in the house of the Eternal, they will blossom in God's courts: In old age, they will be strong and vital, telling of the justice of the Eternal, my faultless Source of strength.

יְיָ אֲזִירִי וַיִּשְׁעֵי מִמִּי אֵירָא יְיָ מְעוֹז חַיִּי מִמִּי אֶפְחָד:
מִי זֶה הָאִישׁ יֵרָא יְיָ יוֹרְנוּ בְּדֶרֶךְ יִבְחָר:
יְיָ לְעוֹלָם יֵשֵׁב כּוֹנֵן לְמִשְׁפָּט כֶּסֶאֱוֹ:
וְהוּא יִשְׁפֹּט תִּבְלַל בְּצַדִּיק יָדִין לְאֲמִים בְּמִישְׁרִים:
יְגַמְרֵנָּא רַע רְשָׁעִים וַתִּכְוֶן צָדִיק
וּבְחֵן לְבוֹת וּכְלִיוֹת אֱלֹהִים צָדִיק:
אֱלֹהֵי בָדַד בְּטַחְתִּי אֵל אֲבוֹשָׁה אֵל יַעֲלֶצוּ אִיבֵי לִי:
דְּרַכֶּיךָ יְיָ הוֹדִיעֵנִי אֲרַחֲמֶיךָ לְמַדְנִי:
הִדְרִיכֵנִי בְּאַמְתָּךְ וְלִמְדֵנִי כִּי־אַתָּה אֱלֹהֵי יִשְׁעֵי
אוֹתָךְ קוֹיִתִּי כָּל־הַיּוֹם:
תַּם־נִישֶׁר יִצְרוּנִי כִּי קוֹיִתֶיךָ:
פָּדָה־אֱלֹהִים אֶת־יִשְׂרָאֵל מִכָּל צָרוֹתָיו:
הִבִּינֵנִי וְאַצְרָה תוֹרָתֶךָ וְאַשְׁמְרֵנָּה בְּכָל־לֵב:
תִּקְרַב רַנְתִּי לְפָנֶיךָ יְיָ כַּדְבָרֶךָ הִבִּינֵנִי:
תָּבוֹא תַחֲנֹנִתִּי לְפָנֶיךָ כְּאַמְרֶתֶךָ הַצִּילֵנִי:

The compilation of passages from Psalms is a common traditional liturgy. תהלים T'hilim, Psalms represent a magnificent, moving collection of very personal prayers. The first person voice of the psalmist speaks of today and of each Jew for one hundred generations.

The Eternal is my light and my help; whom should I fear? God is the strength of my life, whom shall I dread?

Whoever fears God shall be shown what path to choose.

The Eternal sets up a throne of judgement, ruling the world with righteousness and judging the peoples with fairness.

Let the evil of the wicked come to an end but set the righteous on a firm foundation. God sees the righteousness within each of us.

Psalm 27:1

Psalm 25:12

Psalm 9:8-9

Psalm 7:10

Psalm 25:2

O Eternal, I have set my hope on You; my God, in You I trust; may I not be disappointed.

Psalm 25:4-5

Let me know your paths, Eternal One, teach me your ways. It is You I look to at all times.

Psalm 25:21-22

May integrity and honesty strengthen me, as I look to You. O God, redeem Israel from all its distress.

Psalm 119:34

Give me understanding, that I may observe your teaching and keep it with a whole heart.

Psalm 119:169

May my prayer reach You, Eternal God; grant me understanding and life.

The first two lines of this prayer begin with the word *Ashrei*, which means happy. The primary text is Psalm 145 that celebrates the joy of prayer in an acrostic, a poem that follows the Hebrew alphabet from *aleph* to *tav*.

ASHREI

אֲשֵׁרִי

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלֹךְ סִלְּהֵ:
אֲשֵׁרִי הָעַם שְׂכָכָה לוֹ אֲשֵׁרִי הָעַם שְׂוִי אֱלֹהֵיו:

Happy are those who dwell in your house; they will sing your praise for ever.
Happy the people to whom such blessing falls; happy the people whose God is the Eternal.

תְּהִלָּה לְדוֹד אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכֹל יוֹם אֲבָרְכֶךָ וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

A Psalm of David

I will exalt You, my Sovereign God; I will praise your name for ever.
Every day will I praise You; I will extol your name for ever.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלֹגְדָלְתוֹ אֵין חֵקֶר:
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וְגִבּוֹרֹתֶיךָ וְגִידוֹ:

Great is the Eternal and worthy of praise; your greatness defies understanding.
One generation shall acclaim your work to the next; they shall tell of your mighty acts.

הִדְר כְּבוֹד הוֹדֶךָ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְלֹתֶיךָ אֲסַפְּרָנָה:

They shall consider your radiant glory; they shall speak of your wondrous works.
They shall speak of your awesome might, and make known your greatness.

זָכַר רַב טוֹבָהּ יִבְיַעוּ וְצִדְקֹתֶיהָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְיָ אֲרָף אַפָּיִם וּגְדֹל חֶסֶד:

They shall tell the world of your great goodness, and sing of your righteousness.
The Eternal is gracious and compassionate, endlessly patient, overflowing with love.

טוֹב יְיָ לְכֹל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
יִודוּהָ יְיָ כָּל מַעֲשֵׂיהָ וְחֲסִידֶיהָ יְבָרְכוּהָ:

The Eternal is good to all; showing compassion to every creature.
All your works, O Eternal, shall thank You;
Your faithful shall praise You.

כְּבוֹד מַלְכוּתֶהָ יֹאמְרוּ וּגְבוּרָתֶהָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתָיו וְכְבוֹד הַדָּר מַלְכוּתוֹ:

They shall speak of your glorious presence, and tell of your strength,
Revealing your power and splendor to all humanity.

מַלְכוּתֶהָ מַלְכוּת כָּל עוֹלָמִים וּמְמַשְׁלֶתָהּ בְּכָל דָּר וָדָר:
סוּמָהּ יְיָ לְכָל הַנִּפְלִים וְזוֹקֵף לְכָל הַכַּפּוּפִים:

Your power extends to all worlds, and your influence is felt in each generation.
Eternal, You support the falling; You raise up all who are bowed down.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן:

The eyes of all are turned to You; You sustain them in time of need.
You open your hand to fulfill the needs of all the living,

צַדִּיק יְיָ בְּכָל דַּרְכָּיו וְחֲסִיד בְּכָל מַעֲשָׂיו:
קָרוֹב יְיָ לְכָל קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ:

Eternal One, You are just in all your paths, loving in all your deeds.
The Eternal is near to all who call out in prayer,
To all who truly pray.

The line that would begin with the letter *nun* is missing from this Psalm. While there is a *nun* line in the version of this poem found in the Dead Sea Scrolls, we relate to the Tanach not as dry text, but as tradition. The value in the words is not only in their antiquity but in the fact that our people have recited them in prayer.

רָצוֹן יִרְאוּ יַעֲשֶׂה וְאֵת שׁוֹעֲתֵם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְיָ אֵת כָּל אֲהַבָיו וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

Fulfilling the hopes of those who are faithful,
Hearing their cries, and answering with deliverance.
The Eternal watches over those who love God
And brings the wicked to grief.

תְּהִלַּת יְיָ יִדְבַר פִּי וַיְבָרֵךְ כָּל בָּשָׂר קִדְשׁוֹ לְעוֹלָם וָעֶד:
וְנִחַנְנוּ נְבָרֵךְ יְהוָה מִעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ.

My lips shall declare the glory of the Eternal;
Let all flesh bless the divine name for ever and ever.
We will bless the Eternal now and always, Halleluyah!

PSALM 30

תְּהִלִּים ל

Psalm 30 is called
מִזְמוֹר שִׁיר חֲנֻכַּת
הַבַּיִת לְדָוִד:
*Mizmor Shir Chanukat
Habayit L'David*, a song
of David of the dedication
of the Temple. This text
focusses on God's role in
our lives when we face
challenges or illness. In
response to its title,
Chanukat Habayit, it is
traditionally recited by many
Sephardic communities
during Chanukkah.

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמָמָה יְיָ כִּי דָלִיתָנִי
וְלֹא־שִׁמַּחְתָּ אִיבֵי לִי: יְיָ אֱלֹהֵי שׁוֹעֲתֵי אֱלִיָּה וַתִּרְפָּאֵנִי:
יְיָ הֶעֱלִיתָ מִן־שָׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיָּרֵדֵי בּוֹר:
זָמְרוּ לַיְיָ חֲסִידָיו וְהוֹדוּ לְזָכֶר קִדְשׁוֹ: כִּי רָגַע בְּאִפּוֹ חַיִּים
בְּרָצוֹנוֹ בְּעָרֵב יָלִין בְּכִי וְלִבִּקֵּר רִנָּה: וְאֲנִי אָמַרְתִּי בְּשִׁלְוִי
בְּלִא־אִמוּט לְעוֹלָם: יְיָ בְּרָצוֹנָה הֶעֱמַדְתָּה לְהַרְרִי עַז
הַסִּתְרַתָּ פְּנֵיךָ הָיִיתִי נִבְהַל: אֱלִיָּה יְיָ אֶקְרָא וְאֶל־אֲדָנִי
אֶתְחַנֵּן: מַה בָּצַע בְּדַמִּי בְּרַדְתִּי אֶל־שַׁחַת הַיּוֹדֵף עֲפָר הַיִּגִּיד
אֶמְתָּה: שְׁמַע יְיָ וְחַנּוּנִי יְיָ הִיָּה עֶזְרִי לִי הַפְּכֶת
מִסַּפְדֵי לְמַחֹל לִי פִתְחָתָ שְׂקִי וַתִּאֲזַרְנִי שִׂמְחָה: לְמַעַן
יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם יְיָ אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

I will praise you, Eternal God. You have raised me up. You will not allow my enemies to rejoice over me. Eternal, my God, I called to You and You have healed me. Eternal One, You have breathed new life into my soul. You have replaced my descent into despair with life.

*Sing to the Eternal with joy! May our thanks echo God's holy name!
Anger and pain may fill a moment, but sacred meaning can last a lifetime.
Even after an evening of tears, song resounds each morning.*

I once blissfully thought, “ I shall never be shaken.” In fact it was You who gave me strength and safety. When You turned away, I was shaken.

Eternal One, I call out to You. I will pray to my source of strength. Is there purpose in my suffering? Can dust praise You or speak your truth? Listen and treat me kindly, Eternal God. Be my help at every moment.

You have turned my mourning to music. You have torn open the sadness that clothed me and surrounded me with joy.

It is an honour to sing to You! Eternal God, I shall never be silent. I will thank You and praise You forever!

PSALM 150

תְּהִלִּים ק"נ

כָּל הַנְּשָׁמָה תְּהִלֵּל יְיָ הַלְלוּיָהּ:

הַלְלוּיָהּ הַלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֲזָו:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כָּרֹב גְּדָלוֹ:

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:
הַלְלוּהוּ בְּתֹף וּמְחֹל הַלְלוּהוּ בְּמִנִּים וְעִגְבִּ:

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׁמָה תְּהִלֵּל יְיָ הַלְלוּיָהּ.

Haleluyah! Praise God in the sanctuary; praise God, whose power the heavens proclaim.

For God's mighty acts, sing praise, for God's surpassing greatness, sing praise!

Praise God, with the shofar blast, with the harp and lute.

Praise God, with the drum and dance, with the strings and pipes.

Praise God, with bells sounding and cymbals resounding.

Let every soul praise God.

Haleluyah!

PRAISE GOD, O MY SOUL

נִשְׁמַת כָּל חַי

If we could pour out our entire soul

summon the spirit of all flesh

blend all the yesterdays and tomorrows into one moment of prayer,

we could not even whisper your name.

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ

The rhythm and syntax of Hebrew prayer and English prayer are different from one another. Hebrew relies on repetition to create feeling and intensity. English finds power in brevity and variety. This text attempts to mirror the role and message of *Nishmat Kol Chai*, the blessing that brings the preparatory element of the service to a powerful conclusion.

Nishmat kol chai t'vareich et shimcha

You wake the sleeping so that they can dream,
You echo the voices of the speechless,
You free the captive, support the falling,
give strength and stature to the bent and bowed
and we your partners cannot even whisper your name.

נְשִׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ

All our songs cannot fill the first letter of the song of the sea.
The joy in our eyes is outshone by the sun.
We cannot reach even our own simple grasp;
running we tire, walking we stumble, and yet . . .
You brought us from Egypt
freed us and fed us
gave us safety and security.
No, we cannot whisper your name

*Still, we will not be silent
our mouths will speak your truth
our hands will do your work
with all the strength in our bodies and the songs in our souls,
we will sing to You.*

נְשִׁמַת כָּל חַי תִּבְרַךְ
אֶת שְׁמֶךָ יי אֱלֹהֵינוּ.
*Nishmat kol chai t'vareich
at shimcha, Adonai Elo-
heinu. Let the soul of all
living praise the name of
the Eternal. Each of our
souls is part of the spirit of
all life. When we pray with
intensity, we are reach out
not only to God but to all
of humanity as well.*

נְשִׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ

None is like You, beyond awe, might and power,
None can compare to your truth and your strength
No one is One
except You, only You.
Our words are faint praise so our lives must bear witness to your
commanding presence!

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu

Though we cannot whisper your name, we will praise the Life of the universe!

This poetic text brings the preparatory part of the liturgy to an end. The Reader's Kaddish on page 15 functions as a transition to the formal morning service.

נְשַׁמֵּת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר.
 תִּפְאַר וּתְרוּמָם זְכָרְךָ מִלְכֵנוּ תִמְיֵד. מִן הָעוֹלָם וְעַד הָעוֹלָם
 אַתָּה אֵל. וּמִבְלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ. גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל
 וּמַפְרִיֵס וּמְרַחֵם. בְּכֹל עֵת צָרָה וְצוּקָה. אֵין לָנוּ
 מִלֶּךְ אֱלֹהֵי אַתָּה:

אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלוֹהֵי כָּל בְּרִיּוֹת. אֲדוֹן כָּל
 תּוֹלְדוֹת. הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד.
 וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּן לֹא יָנוּם וְלֹא יִישָׁן.

The congregation joins the *chazan* in singing God's praises, celebrating the ways in which we can be God's partners in *tikkun olam*, repairing the world:

הַמְעוֹרֵר יְשָׁנִים	הַמְעוֹרֵר יְשָׁנִים
הַמְקִיץ נֹרְדָמִים	וְהַמְקִיץ נֹרְדָמִים.
הַמְשִׁיחַ אֲלֵמִים	וְהַמְשִׁיחַ אֲלֵמִים.
הַמַּתִּיר אֲסוּרִים	וְהַמַּתִּיר אֲסוּרִים.
הַסּוֹמֵךְ נוֹפְלִים	וְהַסּוֹמֵךְ נוֹפְלִים.
הַזּוֹקֵף כְּפוּפִים	וְהַזּוֹקֵף כְּפוּפִים.

לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

Awakening the sleeping,
 Rousing the dormant,
 Giving speech to the silent,
 Freeing the captive,
 Supporting the falling,
 Strengthening the bowed.

אֱלוֹהֵינוּ מְלֵא שִׂיכָה כְּפִים. וְלִשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיו.
 וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמַרְחֵבֵי רִקִיעַ.
 וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְרֵת. וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם.
 וְרַגְלֵינוּ קִלּוֹת כְּאַיִלוֹת. אֵין אֲנַחְנוּ מִסְּפִיקִים.
 לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. וּלְבָרְךָ אֶת
 שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים
 הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.
 עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ. וְרוּחַ וּנְשָׁמָה שֶׁנִּכְפַּחְתָּ בְּאַפֵּינוּ.
 וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם:

This song of blessing, in the two responsive texts shared by cantor and congregation, contains thirteen different expressions for praise of God. They are equal in number to the traditional thirteen attributes of God identified by Maimonides.

יִדְּוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיְקַדְּדִישׁוּ וַיְמַלִּיכוּ

יִדְּוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיְקַדְּדִישׁוּ וַיְמַלִּיכוּ

אֶת שְׁמֶךָ מְלַכְנוּ.

כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ.
מֵצִיל עָנִי מִחֶזֶק מְמַנֵּן וְעָנִי וְאֲבִיוֹן מִגִּזְלוֹ.
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיָה שָׁמַיִם וְאָרֶץ.
נִהְלָלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת־שֵׁם קְדוֹשְׁךָ. כְּאֵמֹר.
לְדוֹד בְּרַכִּי נַפְשִׁי אֶת יְיָ וְכָל קִרְבֵי אֶת שֵׁם קְדוֹשׁוֹ.

הָאֵל בְּתַעֲצֻמוֹת עֲזָךָ הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ. הַגְּבוּר לְנֶצַח וְהַנּוֹרָא
בְּנוֹרְאוֹתֶיךָ. הַמְּלֶכֶת הַיּוֹשֵׁב עַל כִּסֵּא רִם וְנִשְׂאָ.

שׁוֹכֵן עַד

מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכָתוּב. רַנְנוּ צְדִיקִים בַּיְיָ
לַיְשָׁרִים נְאוּהָ תִהְיֶה. בְּפִי יִשְׂרָאֵל תִּתְהַלָּל. וּבְדַבְרֵי צְדִיקִים
תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבִקְרִב קְדוֹשִׁים תִּתְקַדְּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךָ בַּיִת יִשְׂרָאֵל
בְּרָנָה יִתְפָּאֵר שְׁמֶךָ מְלַכְנוּ בְּכָל דּוֹר וְדוֹר.
שָׁכֵן חוֹבֵת כָּל הַיְצוּרִים. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ.

לְהוֹדוֹת לְהַלֵּל	לְהוֹדוֹת לְהַלֵּל
לְשַׁבַּח לְפָאֵר	לְשַׁבַּח לְפָאֵר
לְרוֹמֵם לְהַדָּר	לְרוֹמֵם לְהַדָּר
לְבָרַךְ לְעִלָּה וּלְקַלֵּס:	לְבָרַךְ לְעִלָּה וּלְקַלֵּס:
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ. הָאֵל הַמְּלֶכֶת הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבְאָרֶץ.	

בְּרוּךְ אַתָּה יְיָ אֵל מְלֶכֶת גָּדוֹל בְּתִשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת. אֲדוֹן
הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זְמֵרָה. מְלֶכֶת. אֵל חַי הַעוֹלָמִים.

O God, uniquely mighty, Great One, your name brings honour. You are the source of eternal greatness beyond earthly wonders.

The One who dwells above the mighty, an eternal presence, whose name brings holiness as it is written: Let the righteous sing to the Eternal One and the upright offer beautiful praise.

You are praised by the mouths of the upright, blessed by the words of the righteous, and exalted in the language of the pious, but within the holy you are sanctified.

Yet each generation of your people, the house of Israel, sings chorus after chorus, praising your name.

All creation must give thanks and praise, acclaim and adoration, exaltation and honour, and blessing before You.

Our Ruler, Life of the universe, may your name be praised as God beyond power and blessing, above all thanksgiving and wonder. You are the Source of all holiness in heaven and on earth. Yet, You are the One who accepts these poetic words of praise.

READER'S KADDISH

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרְעוּתֵיהּ.
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמּוֹן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלְא וְלְעֵלְא מְכָל
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא. תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דְּאִמְרוּן בְּעֵלְמָא. וְאָמְרוּ: 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

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

On Shabbat Shuvah
add:

שִׁמְעַ וּבְרָכוֹתֶיהָ

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 מִלְּךָ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חַשְׁךָ עֲשֵׂה
שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים.
וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מָה רַבּוּ מַעֲשֵׂיךָ
יְיָ כָּל־סֵפֶר בְּחִכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִינָנָה. תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ
עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ. וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יִפְאַרְוֶךָ סְלָה.
אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר 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 שבטחו בך ותלמדם חקי חיים כן תחננו ותלמדנו אבינו האב הרחמן המרחם רחם עלינו ותן בלבנו להבין ולהשכיל לשמע ללמד וללמד לשמור 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.

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

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.

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.

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 **עיד** *eid*, **witness**.
Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

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

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד!

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

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:
וּשְׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

This paragraph of the Sh'ma is known by two names: **פְּרַשְׁת צִיצִית** *Parashat Tzitzit* (the portion concerning fringes) and **יְצִיאַת 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.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדוֹרֹתָם
וְנִתְּנוּ עַל-צִיצִית הַכָּנָף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
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
לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:
יְיָ אֱלֹהֵיכֶם אָמֵן

PLEASE BE SEATED

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.

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.

REDEMPTION

גְּאוּלָּה

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.

יְיָ אֱלֹהֵיכֶם אֶמֶת

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

יְיָ אֱלֹהֵיכֶם אֶמֶת

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

Having felt your presence, our ancestors exalted You, singing songs and praises, blessings and thanks to the living and eternal Ruler.

Adonai Eloheichem Emet:
God is the Source of Truth.

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, אֶמֶת *emet*.

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.

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

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

Exodus 15:11

מִי כְמוֹכָה בְּאֱלֹהִים יְיָ
מִי כְמוֹכָה נְאֻדָּר בְּקִדְשׁ
נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא!

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

Exodus 15:18

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם
יַחַד כָּל־הַיְהוּדִים וְהַמְּלִיכִים וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

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 *Tefillah* or *Amidah* is a collection of communal prayers offered by each individual. After the preparatory words of *Tzur Yisrael*, we join together in the first three blessings aloud. Following the Sanctification on page 22-23, 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 כְּנָאמְךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלֵנוּ 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.

תְּפִלָּה

T'FILLAH

GOD OF OUR ANCESTORS

אֲבוֹת וְאִמּוֹת

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
הַיֵּל הַגָּדוֹל הַגְּבוּר וְהַנוֹרָא אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וְיָבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
בְּרוּךְ אַתָּה יְיָ מְגַן 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.

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

On Shabbat Shuvah add:

זְכַרְנוּ לְחַיִּים מְלֶכֶךְ
חַפְצֵי בְּחַיִּים וְכִתְבֵנו
בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים
חַיִּים

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

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.

On Shabbat Shuvah add:

מי כמוך אב
הרחמים
זוכר יצוריו
לחיים ברחמים.

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

DIVINE POWER

גבורות

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

ונאמן אתה להחיות הכל. ברוך אתה יי מחיה הכל.

*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

קדשת השם

נקדש את שמך בעולם כשם שמקדישים אותו בשמי מרום.
כפתוב על יד נביאך וקרא זה אל זה ואמר:

We sanctify your name in this world, even as all things, to the heavens and beyond, proclaim Your holiness, and in the words of the prophet we say:

קדוש קדוש קדוש יי צבאות מלא כל הארץ כבודו.

Holy, holy, holy is the Eternal One, God of the hosts of heaven!
The whole earth is filled with your presence!

אדיר אדירנו יי אדנינו מה אדיר שמך בכל הארץ!

Source of our strength, Sovereign God, how powerful is your name in all the earth!

ברוך כבוד יי ממקומו!

More blessed is the Eternal God than any place.

Isaiah 6:3

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

Ezekiel 3:12

אַחַד הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ. הוּא מְלַכְנוּ. הוּא מוֹשִׁיעֵנו.
וְהוּא יִשְׁמָיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי:

You alone are our God and our creator, our ruler and our helper. In your mercy,
You will inspire us again to sing to all creation:

יְמַלֵּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּהָ.

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

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּהּ. וְלִנְצַח נְצָחִים קִדְשָׁתְךָ נְקַדִּישׁ.
וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.
כִּי אֵל מְלֹךְ 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, beyond all thoughts of power
and holiness, let your praise ever be found on our lips.
We praise You, Eternal One, the holy God.

We continue while standing in silence, each at our own pace, in
Hebrew or English, through to the bottom of page 26. We each have
an opportunity to stand before God offering our own thoughts and
prayers in silence. Each person may be seated in her or his own time,
respectfully allowing others to complete the *tefillah* without distraction.
Once the entire congregation has again been seated, we continue
together on page 27.

THE HOLINESS OF THE DAY **קְדֻשַׁת הַיּוֹם**

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרְתָם בְּרִית
עוֹלָם: בְּיַמֵּי וּבְיַמֵּי בְנֵי יִשְׂרָאֵל אֹתָהּ הוּא לְעַלְמֵי כִּי־שֶׁשֶׁת יָמִים
עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

The people of Israel shall keep the Shabbat, observing the Shabbat in
every generation as a covenant for all time. It is a sign forever between
Me and the people of Israel, for in six days the Eternal God made heaven
and earth, providing for rest and refreshment on the seventh day.

On Shabbat Shuvah
conclude:

בְּרוּךְ אַתָּה יְיָ
הַמְּלֹךְ הַקָּדוֹשׁ.

We praise You, Eternal
One, our Sacred
Sovereign.

The *V'shamru* (Exodus 31:16-17) shares
the Torah's vision of the
holiness of Shabbat. It
represents a time of cessation
from creative activity. In
such ancient terms, Shabbat
is a sacrifice, returning to
God one seventh of our
most precious commodity:
time.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ וְיִנוּחוּ בּוֹ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשַּׁבָּת.

Our God and God of our ancestors, accept this time we set aside. Sanctify us through your commandments. Help us find a place in your Torah. Give us satisfaction, goodness, joy and strength. Purify our hearts to serve You in truth. Our Eternal God has lovingly given us Shabbat, that all Israel might sanctify the divine name through rest. Blessed Eternal God, You make the Shabbat holy.

SERVICE

עֲבוּדָה

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִּקְבַּל
וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
בְּרוּךְ אַתָּה יְיָ שְׂאוֹתֶךָ לְבִדָּךְ בִּירְאָה נְעִבּוּד.

Eternal God, look with favour upon your people Israel, lovingly accepting their prayer. May the service of Israel, your people, always find favour in your sight. Blessed Eternal God, we praise you as the only One worthy of awe and prayer.

THANKSGIVING

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֵד. צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ
וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בִּיָּדֶךָ וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְסִיחָה שְׂבָכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עָרֵב וּבֹקֵר וְצַהֲרַיִם.

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.

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

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.

הטוב כי לא כָּלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ
 מֵעוֹלָם קוֹיֵנוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ
 מִלְכָּנוּ תִמְיֵד לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדוּךָ סְלָה
 וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סְלָה.
 בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱהָ 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.

ON CHANUKKAH

לחנכה

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
 הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמִים הָהֵם בְּזַמַּן הַזֶּה.

בִּימֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן כָּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן
 הִרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה
 בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעַת צָרָתָם רַבַּת אֶת רִיבָם דָּנַתְּ אֶת
 דֵּינָם נִקְמַתְּ אֶת נִקְמָתָם מִסַּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים וְרַבִּים בְּיַד מְעֻטִים
 וּטְמֵאִים בְּיַד טְהוֹרִים וְרָשָׁעִים בְּיַד צְדִיקִים וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.
 וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
 גְּדוּלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדָבִיר בֵּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ
 וְטַהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֶת
 יְמֵי חֲנֻכָּה אֱלֹהֵי הַיְהוּדוֹת וְלְהִלֵּל לְשִׁמְךָ הַגָּדוֹל.

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.

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.

PEACE

ברכת שלום

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבֵינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ
 כִּי בְּאוֹר פְּנִיךָ נִתְתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד.

On Shabbat Shuvah
add:

בְּסֵפֶר חַיִּים
בְּרַכָּה וְשָׁלוֹם
וּפְרִיָּסָה 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.

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

These words 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.

וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת
עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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.

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

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מָרַע וְשִׁפְתֵי מַדְבֵּר מִרְמָה.
וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים וְנַפְשֵׁי כְּעֶפֶר לְכָל תַּהֲיָה.
פֶּתַח לְבִי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֹךְ עֲשֵׂה לְמַעַן יִמְיָנֶךָ עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ.
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ לְמַעַן יִחְלְצוּ יְדֵיֶיךָ.
הוֹשִׁיעָה יִמְיָנֶךָ וְעַנְנִי.

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to your Torah. Touch my soul with your *mitzvot*. Save me with your power; in time of trouble be my answer, that those who love You may rejoice.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי 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 שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם 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.

PLEASE BE SEATED

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֵנֶג.
 עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ.
 וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ. חֲמַדַּת יָמִים אוֹתוֹ קָרָאתָ.
 זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

Just as our people sanctifies the seventh day, observing Shabbat and calling it a delight, so may we rejoice in your commanding presence. You have called Shabbat the most precious of days, a reminder of the wonders of creation. May each of us be satisfied by your goodness and find joy in the seventh day that You have chosen and sanctified.

בוֹרֵא רוּחַ נְאוֹר יוֹצֵר: זוֹלָתְךָ דָּבָר לֹא יִדְבָּר.
 בוֹרֵא כָּל וְיִשְׂרָאֵל גּוֹאֵל: בְּרוּךְ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל.

הַבְּדִלְתָּ בֵּין מַיִם לְמַיִם: בְּמַתִּיחַת רְקִיעַ הַשָּׁמַיִם.
 כָּל הָאֲרָצוֹת לֹא יִכִּילוּךָ: וְאֵף שָׁמַיִם לֹא יִכְלְפוּךָ.

אֵתָהּ מְקוּוֹה וְאֵינְךָ מְקוּוֹה: לָךְ כָּל מְקוּוֹה נֶפֶשׁ תִּרְוָה.
 עָשָׂב וְחֲצִיר לְבִשָּׂה אֲדָמוֹת: מֵאֲכָל לְחֵיהָ וּלְכָל נֶפֶשׁוֹת.

וְלָךְ אֵין גְּבוּל וְלִימִיךָ: וְלִשְׁנוֹתֶיךָ וְלַעֲצָמֶיךָ.
 וְלִפְנֵי הַכֹּל כָּל הָיִיתָ: וּבְהֵיוֹת הַכֹּל כָּל מִלְּאֵתָ.

מְזוֹנוֹת מְעוֹנוֹת לְשָׂרָץ מַיִם: וְעוֹף יְעוֹפֵף עַל הַשָּׁמַיִם.
 כְּצַפְרִים עַל עִירוֹ יָגוּ: וּבְצֵל כְּנָפָיו רְנַת נִגְנוּ.

בְּקֶרֶן שֶׁמֶן גֹּן נִטְעַתָּ: אֶל הָאָדָם אֲשֶׁר עָשִׂיתָ.
 שִׁמְתָּ בְּקֶרְבּוֹ חֲכָמַת אֱלֹהִים: כִּי יִצְרָתוֹ בְּצֵלֵם אֱלֹהִים.

אֲזוּ בַיּוֹם הַשְּׁבִיעִי נַחְתָּ: יוֹם הַשַּׁבַּת עַל כָּל בְּרַכְתָּ.
 מְקוֹר חַיִּים מְקוּוֹה יִשְׂרָאֵל: לֹא אֶעֱזוֹב כִּי מַעֲזִי אֵל.

בְּטָרֵם כָּל יְצוֹר מְאוּד גְּדִלְתָּ: וְאַחַר כָּל מְאוּד נִתְגַּדְּלְתָּ.
 תִּהְלֵל נִפְשֵׁי כַּח מַעֲשֵׂיךָ: וְכָל קָרְבִי אֶת שֵׁם קִדְשְׁךָ.

Yism'chu is a prayer of rabbinic origin. Their conception focuses on the joy and celebration we experience when our lives are ruled not by earthly demands but by holy obligations.

This prayer expresses the holiness of Shabbat as it relates to nature and creation. Each of the first seven couplets reflects each of the seven days of creation as described in Genesis 1:1-2:4.

This text is compiled from *Shirei HaYichud*, the songs of God's Unity. The name implies a mystical tendency, focused on the unification of God's name. Historically, the poems from which these paired lines were taken were chanted responsively.

You are the Source of spirit and the Creator of life.
Without You, no word would be spoken; no deed would be done.

*You separated the waters and stretched out the heavens.
Yet no space can contain You. Nothing is needed to sustain You.*

You are the Wellspring of hope. Every hopeful soul yearns for You.
The earth is robed in greenery and grain. You sustain both body and soul.

*The days and years do not limit You. You are beyond time.
Before creation, only You existed. Now, You are found everywhere and
in everyone.*

We sense You in waters teeming with life and in each winged flight across
the skies. All life is a witness to You, from the depths of the seas up to
the heavens. You protect us, as a bird guards its nest. In the shadow of
your wings, we will sing to You.

*In a fertile place, You planted a garden—within humanity that You have
made.
Inside each soul is the wisdom of God, for all are created in the divine
image.*

On the seventh day, You rested. You invested Shabbat with every
blessing.
Source of life, Hope of Israel, I will not abandon You. Divine strength
flows from You.

*Before any creation, You were exalted. Even now, none can grasp your
greatness.
Let my soul praise your creative power! Let all that is within me cry
out your name!*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֻלְקֵנוּ בְּתוֹרָתֶךָ שְׂבַעֵנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ
וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ וְיִנוּחוּ בּוֹ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ
בְּרוּךְ אַתָּה יְיָ מְקַדְּשׁ הַשַּׁבָּת.

*Our God and God of our ancestors, accept this time we set aside. Sanctify
us through your commandments. Help us find a place in your Torah.
Give us satisfaction, goodness, joy and strength. Purify our hearts to
serve You in truth. Our Eternal God has lovingly given us Shabbat, that
all Israel might sanctify the divine name through rest. Blessed Eternal
God, You make the Shabbat holy.*

These words form the basic expression of the holiness of Shabbat in the three traditional Shabbat services: evening, morning, and afternoon. In each liturgy, the wording varies by one letter. As a result, Shabbat is referred to as feminine on Friday night *בַּה* , masculine on Saturday morning *בּו* *vo* and both masculine and feminine, *בַּם* *vam*, on Saturday afternoon. The significance of Shabbat is all encompassing, relating to everyone in his or her own way.

SERVICE

עֲבוֹדָה

רַצֵּה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל.
וּתְהִי לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קוֹרְאָיו פְּנֵי אֵל עֲבָדֶיךָ וְחַנּוּנוֹ!
שִׁפְךָ רוּחְךָ עָלֵינוּ וְתַחֲיֵינוּהָ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינְתוֹ 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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַזְכֵּר וְיַזְכְּרוּנוּ וְיַזְכְּרוּנוּ 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,
day of Pesach,
day of Sukkot.

רֵאשׁ הַחֹדֶשׁ הַזֶּה
חַג הַמִּצּוֹת הַזֶּה
חַג הַסֻּכּוֹת הַזֶּה

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

This day remember us for well-being: *Amen*. זְכַרְנוּ יי 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*. הוֹשִׁיעֵנו בּוֹ לְחַיִּים: אָמֵן.

THANKSGIVING

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל בֶּשֶׂר יוֹצְרֵנוּ יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כִּן תַּחֲיֵנוּ וּתְקַיְמָנוּ וְתַאֲסוּף
עִמָּנוּ לְחַצְרוֹת קְדֻשָּׁה. לְשִׁמּוֹר חֻקֶיךָ וּלְעֲשׂוֹת רְצוֹנְךָ וּלְעַבְדְּךָ
בְּלֵבב שָׁלוֹם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

Gratefully we acknowledge that You are the Eternal God of our ancestors. You are God of all flesh, the Source of all creation. May our praise and gratitude serve your great and holy purpose. You have given us life and sustained us. Unite our people in the search for holiness, observing your laws and doing your will. Let us serve You with a whole heart. Blessed is the One who shows us the power of thankfulness.

This text expresses the hope that God's presence will return to Jerusalem. Such a prayer, while Zion centred, is not focused only on the holy city. We regard Jerusalem as a microcosm of the entire world. Events there touch and teach us all.

This text of our prayer expressing thanks is called the *Modim D'rabbanan*, or rabbinic prayer of thanksgiving. It does not conclude with the formal signature or תת ימה *chatimah* which would include references to God's name, יי, and the divine commanding presence מלך *melech*. Just as this prayer has no ending, our sense of gratitude for the blessings in our life and our world should be a part of every day and every moment.

על הנסים ועל הפרקון ועל הגבורות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה.

בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו פשעמדה מלכות וכן הרשעה על עמך ישראל להשכיחם תורתך ולהעבירם מחקי רצונך ואתה ברחמיך הרבים עמדת להם בעת צרתם רבת את ריבם דנת את דינם נקמת את נקמתם מסרת גבורים ביד חלשים ורבים ביד מעטים וטמאים ביד טהורים ורשעים ביד צדיקים וזדים ביד עוסקי תורתך ולך עשית שם גדול וקדוש בעולמך ולעמך ישראל עשית תשועה גדולה ופרקון כהיום הזה ואחר כן באו בניד לדביר ביתך ופנו את היכלך וטהרו את מקדשך והדליקו נרות בחצרות קדשך וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

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.

PEACE

ברכת שלום

שים שלום טובה וברכה חן וחסד ורחמים עלינו ועל כל ישראל ועל כל העמים. ברכנו אבינו כלנו כאחד באור פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך לברך את עמך ישראל ואת כל העמים בכל עת ובכל שעה בשלומך.

On Shabbat Shuvah
add:

בספר חיים
ברכה ושלום
ופרנסה טובה
נזכר ונכתב
לפניך אנחנו
וכל עמך בית
ישראל לחיים
טובים ולשלום.

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.

ברוך אתה יי המברך את עמו ישראל בשלום.

Give us peace, goodness and kindness, love and loyalty. May these blessings come upon all Israel and every nation. 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 and every nation with true shalom.

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

גְּמוֹר בְּכֹל לְבַבְךָ וּבְכֹל נַפְשְׁךָ לְדַעַת אֶת דְּרָכַי
וּלְשִׁקּוֹד עַל דְּלִתֵי תוֹרָתִי.
נִצּוֹר תוֹרָתִי בְּלִבְךָ וְנִגְדַד עֵינֶיךָ תִּהְיֶה יִרְאַתִּי.
שְׁמוֹר פִּיד מִכָּל חֲטָא וְטִהַר וְקַדֵּשׁ עַצְמְךָ מִכָּל אֲשֻׁמָּה וְעוֹן
וְאַנִּי אֶהְיֶה עִמָּךְ בְּכֹל מְקוֹם.

(Says the Eternal,)

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 purify yourself, keeping far from guilt and transgression
so that I may always be with you.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי.

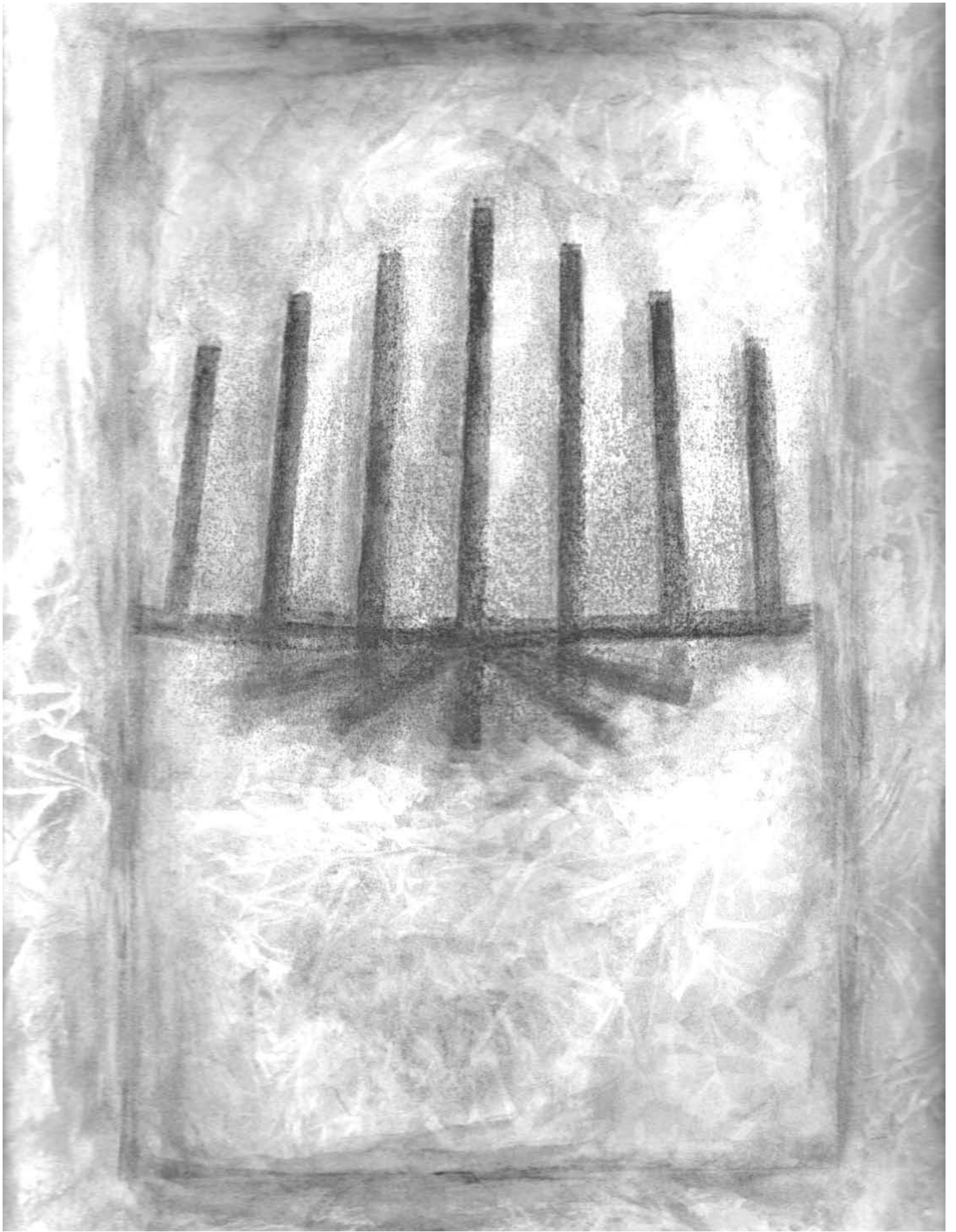
May the words of my mouth, and the meditations of my heart, be acceptable to
You, O God, my Rock and my Redeemer.

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.

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.



סֵדֵר קְרִיאַת הַתּוֹרָה לְשַׁבָּת

READING OF THE TORAH ON SHABBAT

Torah connects us not only to our tradition, but to the God of Israel as well. The reading of Torah unifies all Jews, the world over.

Based on Psalms 86, 145, 29 & 5

אֵין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וְדוֹר.
ׁׁ מְלֶךְ ׁׁ מְלֶךְ ׁׁ יְמֶלֶךְ לְעוֹלָם וָעֶד.
ׁׁ עַז לְעַמּוֹ יִתֵּן ׁׁ יְבָרֶךְ 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

אב הַרְחַמִּים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן.
תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם:
כִּי בָךְ לִבָּד בְּטַחְנוּ, מְלֶךְ אֵל רַם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

Source of mercy, let your goodness be a blessing to Zion; let Jerusalem be rebuilt.
In You alone do we trust, O Sovereign God, high and exalted, Strength of all worlds.

THE ARK IS OPENED

הָבוּ גְדֹל יְאֱלֹהֵינוּ וְיִתְּנוּ כְבוֹד לַתּוֹרָה.

Let us declare the greatness of our God and give honour to Torah.

THE TORAH IS TAKEN FROM THE ARK

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

For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem.
Praised be the Holy One, who has given Torah to the people Israel.

Deut. 6:4

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

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

אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. קְדוֹשׁ שְׁמוֹ:

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

גִּדְלוּ לִי אֶתִּי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

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

On Shabbat Shuvah conclude:

אֶחָד אֱלֹהֵינוּ.
גָּדוֹל אֲדוֹנֵינוּ.

קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; our Sovereign is great; holy and awesome is God's name.

Ps. 34:4

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.

לָךְ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָן וְהַהוֹד. כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ: לָךְ יְיָ הַמְּמֹלָכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.

Greatness, power, glory, victory and majesty—all are paths leading to You, Eternal One, as is everything in heaven and on earth. Ruling power must lift every head and turn them toward You, Eternal One.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלֵי קְדוֹשׁ הוּא.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדָשׁוֹ. כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

Declare that the Eternal is our God. Bow down only when exalting God's holiness.

Declare that the Eternal is our God. Bow down as at God's holy mountain, for the Eternal our God is holy.

Torah, prayer and acts of loving kindness are not merely good deeds. They are the very foundation of the world.

AL SHLOSHA D'VARIM

עַל שְׁלֹשָׁה דְבָרִים

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חֲסָדִים.

The world is sustained by three things: by Torah, by worship, by loving deeds.

אֲדִיר Mighty
בְּרוּךְ Blessed
גְּדוֹלָה Greatness
דְּרָשְׁנֵיהּ Its interpreters

EIN ADIR

אֵין אֲדִיר

אֵין אֲדִיר כִּי

וְאֵין בְּרוּךְ כִּבּוֹן עִמָּרָם

אֵין גְּדוֹלָה פְּתוּרָה

וְאֵין דְּרָשְׁנֵיהּ בְּיִשְׂרָאֵל.

מְפִי אֵל וּמְפִי אֵל
יְבָרֵךְ כָּל יִשְׂרָאֵל

אֵין הַדּוֹר כֵּי	הַדּוֹר	Glorified
וְאֵין וְתִיק כְּבוֹ עֲמָרָם	וְתִיק	Faithful
אֵין זָכָה כְּתוֹרָה	זָכָה	Purity
וְאֵין חֲכָמִיהָ כִּישְׂרָאֵל.	חֲכָמִיהָ	Its sages

מְפִי אֵל...

אֵין טְהוֹר כֵּי	טְהוֹר	Holy
וְאֵין יְחִיד כְּבוֹ עֲמָרָם	יְחִיד	Unified
אֵין כְּבִירָה כְּתוֹרָה	כְּבִירָה	Powerful
וְאֵין לְמַדְנִיָּה כִּישְׂרָאֵל.	לְמַדְנִיָּה	Its students

מְפִי אֵל...

אֵין פּוֹדֵה כֵּי	פּוֹדֵה	Redeemer
וְאֵין צַדִּיק כְּבוֹ עֲמָרָם	צַדִּיק	Righteous
אֵין קְדוּשָׁה כְּתוֹרָה	קְדוּשָׁה	Sacred
וְאֵין תּוֹמְכֵיהָ כִּישְׂרָאֵל.	תּוֹמְכֵיהָ	Its supporters

מְפִי אֵל...

None is as mighty as the Eternal; none so blessed as Amram's son; nothing is as great as the Torah; none can interpret it as Israel can. From the mouth of God, let all Israel be blessed.

PLEASE BE SEATED

READING OF THE TORAH

Before the reading

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Ein Adir is an acrostic poem, following the order of the *aleph-bet*. In each of the four stanzas printed here, the first line is praise of God, the second tells of the Jewish people, the third recounts the blessings of Torah and the fourth, our relationship to Torah.

The first two lines of this blessing are antiphonal. The person honoured with the *alayah* calls upon the congregation to praise God. By responding, the congregation affirms the right of that individual to represent them in reciting the blessing over the reading of Torah.

Praise the Eternal, to whom our praise is due:
Blessed be the Eternal God, to whom our praise is due, now and for ever!
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 יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנו
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנו.
בְּרוּךְ אַתָּה יי 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.

FOR DELIVERANCE

בְּרֵכַת הַגּוֹמֵל

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַגּוֹמֵל לַחַיִּיבִים טוֹבוֹת, שְׂגַמְלֵנִי כֹּל טוֹב:

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

מִי שְׂגַמְלֵךְ/שְׂגַמְלֵךְ כֹּל טוֹב, הוּא יִגְמְלֵךְ/יִגְמְלֵךְ כֹּל טוֹב סָלָה:

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

FOR THOSE IN NEED OF HEALING

לְרִפּוּאָה

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,

וְאִמּוֹתֵינוּ שָׂרָה רֵבֶקָה לֵאָה וְרָחֵל,

הוּא יִרְפֵּא אֶת כָּל מִכּוֹתֵינוּ

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ, לְהַחֲלִימָם וּלְרַפְּאֵתָם

וְיִשְׁלַח לָנו מְהֵרָה רְפוּאָה שְׁלֵמָה וְעֵתֶרֶת שְׁלוֹם.

וְנֹאמֶר: אָמֵן.

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.

PLEASE RISE

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יי בְּיַד מֹשֶׁה.

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

PLEASE BE SEATED

This blessing, referred to as *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.

READING OF THE HAFTARAH

Before the reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצַדִּיק.

Blessed Eternal God, Ruler of the universe, You have chosen faithful prophets to speak words of truth. Eternal God, we praise You, for the revelation of Torah, for Moses, God's servant and for Israel, God's people, and for the prophets of truth and righteousness.

After the reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוֹר כָּל
הָעוֹלָמִים צַדִּיק בְּכָל הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר
וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׂכָר דְּבָרָיו אֱמֶת וְצַדִּיק.
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים
וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתַּת לָנוּ יְיָ אֱלֹהֵינוּ
לְקַדְשָׁהּ וְלִמְנוּחָהּ לְכָבוֹד וּלְתַפְאֶרֶת.
עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

Blessed Eternal God, Ruler of the Universe, You are our eternal source of stability and righteousness in each generation. You have entrusted us with your active, living words for truth and justice.

Eternal God, we thank and bless You for the gifts of Torah, prayer and prophetic words; for Shabbat, holiness and rest. Let every mouth sing your praises for all time. Eternal God, we praise You as the Source of the sanctity of Shabbat.

The Hebrew word הַפְטָרָה *haftarah* is not related to the word Torah, which means teaching. *Haftarah* refers to one of two possible origins of the reading from the prophets on Shabbat. Some scholars believe that the *haftarah* once was the conclusion of the service and that the term itself means completion or conclusion. Others hold that the reading from the prophets was initiated at a time when reading from the Torah itself was declared illegal. In that case, *haftarah* would indicate that this mitzvah has been completed or fulfilled by substituting one text for the other.

PRAYER FOR OUR PEOPLE AND OUR NATION

Prayers for our people, our homeland, and the land in which we live have been recited in the local language for many centuries.

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 grateful thanks.

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. Let our government be a force for good at home and abroad.

Bless the household of Israel wherever they 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.

PRAYER FOR THE STATE OF ISRAEL

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ

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'Yerushalayim.

לְהִיּוֹת עִם חֶפְזֵי בְּאֶרְצֵנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

The powerful link between the Jewish people world over and the land of Israel and State of Israel is expressed in התקווה *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 *Yisrael*.

SERVICE FOR RETURNING THE TORAH TO THE
ARK CAN BE FOUND ON PAGE 73

The mitzvah of declaring the new month is found in Exodus 12. It is the first commandment in Torah that addresses the public life of the community. Each month has a character of its own that is often communicated through the melody in which the blessing is chanted. Our calendar communicates the rhythm of Jewish life and our connection to the land of Israel, whose seasons are intimately bound up in our holiday cycle.

BLESSING FOR THE NEW MONTH

בְּרַכַּת הַחֹדֶשׁ

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.
שְׁתַּחֲדֵשׁ עִלְיֵנוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבְרָכָה. וְתִתֵּן לָנוּ
חַיִּים אַרְכֵּים חַיִּים שְׁלֵם שְׁלֹם חַיִּים שְׁלֵם טוֹבָה
חַיִּים שְׁלֵם בְּרָכָה חַיִּים שְׁלֵם פְּרִיָּסָה חַיִּים שְׁיֵשׁ בְּהֵם
יְרֵאת שָׁמַיִם וְיְרֵאת חֲטָא חַיִּים שְׁלֵם עֶשֶׂר וְכָבוֹד
חַיִּים שְׁתֵּהָא בָּנוּ אֶהְבֵּת תּוֹרָה וְיְרֵאת שָׁמַיִם
חַיִּים שְׁיִמְלָאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה אָמֵן סְלָה.

Eternal God of our fathers and mothers, may it be your will to renew in us and in this new month goodness and blessing. Grant us a long life, full of peace, goodness, blessing and prosperity. May our life be lived in reverence for heaven and fear of sin, earning genuine wealth and true honour. May we be infused with a love of Torah and reverence for heaven, and let all our hearts' desires be fulfilled for good: Amen.

מִי שְׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְלְאִמּוֹתֵינוּ וְגָאֵל אוֹתָם מֵעֲבָדוֹת לְחָרוֹת.
הוּא יְגַאֵל אוֹתָנוּ בְּקִרְוֹב גְּאוּלָּה שְׁלָמָה.
חִבְרִים כָּל יִשְׂרָאֵל וְנֹאמַר: אָמֵן.

May the One who performed miracles for our ancestors and brought them out from slavery to freedom soon send us a true and complete redemption, that all Israel may be united in friendship, and let us say: Amen.

רֵאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____ הַבָּא עִלְיֵנוּ
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

The new month of _____ begins on _____. May it come upon us and our people for good.

יַחֲדָשֶׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עִלְיֵנוּ וְעַל כָּל עַמּוֹ
בֵּית יִשְׂרָאֵל לְחַיִּים וְלְשָׁלוֹם לְשִׁשׁוֹן וְלְשִׁמְחָה.
לִישׁוּעָה וְלִנְחָמָה וְנֹאמַר: אָמֵן.

May the Holy One renew us and our people and lead us to life and peace, joy and celebration, strength and consolation, and let us say: Amen.

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.

הוֹדוֹ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ.
תְּהַלֵּה לְכָל חַסִּידָיו. לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ. הַלְלוּהָ.

God's splendor 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!

PSALM 29

תְּהִלִּים כֹּט

מִזְמוֹר לְדָוִד הָבוּ לַיְיָ בְּנֵי אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד וְעֹז:
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הַשִּׁתְּחוּוּ לַיְיָ בְּהַדְרַת קֹדֶשׁ:

קוֹל יְיָ עַל הַמַּיִם אֵל הַכְּבוֹד הַרְעִים יְיָ עַל מַיִם רַבִּים:

קוֹל יְיָ בַּכַּחַח קוֹל יְיָ בְּהַדָּר:
קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כְּמוֹ עֵגֶל לְבָנוֹן וַיִּשְׁרִיוּ כְּמוֹ בֶן רְאֵמִים:

קוֹל יְיָ חֹצֵב לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחִיל מִדְּבָר:
יַחִיל יְיָ מִדְּבַר קֹדֶשׁ: קוֹל יְיָ יַחִיל אֵילֹת:

וַיַּחֲשֹׁף יַעֲרוֹת וַיְבַהֲקֵלּוּ כֵּלּוֹ אִמֵּר כְּבוֹד:

יְיָ לְמַבּוּל יֵשֶׁב וַיִּשָּׁב יְיָ מִלְּדָף לְעוֹלָם:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Seven times, the psalmist praised the power of קוֹל יְיָ, *Kol Adonai*, the voice of the Eternal. We continue to hear God's voice today through the chanting and study of the Torah and prophets.

Praise the Eternal, O divine beings, praise the Eternal's glory and strength. Praise the Eternal's glorious name; bow down to the Eternal, majestic in holiness. The voice of the Eternal is over the waters; the God of glory thunders, the Eternal, over the mighty waters. The voice of the Eternal is power; the voice of the Eternal is majesty; the voice of the Eternal breaks cedars; the Eternal shatters the cedars of Lebanon, making Lebanon skip like a calf, Sirion, like a young wild ox. The voice of the Eternal kindles flames of fire; the voice of the Eternal convulses the wilderness; the Eternal convulses the wilderness of Kadesh; the voice of the Eternal causes hinds to calve, and strips forests bare; while in the Temple all say "Glory!" The Eternal sat enthroned at the flood; the Eternal sits enthroned, ruling forever.

תּוֹרַת יְיָ תְּמִימָה 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 יִשְׂרָיִם מְשַׁמְּחֵי לֵב
מִצְוֹת יְיָ בְּרָה מְאִירַת עֵינַיִם:

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

יְרֵאת יְיָ טְהוֹרָה עוֹמֶדֶת לְעַד
מִשְׁפָּטֵי יְיָ אֱמֶת צְדָקוֹ יַחֲדוּ.

God's word is pure, enduring for ever;
God's judgements are true, and altogether just.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶּיָה מֵאֲשֶׁר.
דְּרָכֶיָה דְרָכֵי נְעִם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

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. Help us to return to You, Eternal One; then truly shall we return. Renew our days as in the past.

Torah is referred to in Proverbs 3:18 as עֵץ חַיִּים *Eitz Chayim*, a tree of life or a living tree. Torah helps us find our roots in history. At the same time the tradition remains strong and vibrant when new study and interpretation broadens her branches.

PLEASE RISE

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שְׁלֹא שָׁם חָלַקְנוּ כָּהֵם. וְגִרְלָנוּ כְּכֹל הַמוֹנָם.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים.
לְפָנֵי מֶלֶךְ. מְלָכֵי הַמְּלָכִים. הַקְּדוֹשׁ בְּרוּךְ הוּא.

We must praise the Source of all things, the Wondrous Fashioner of creation, who has given us our own place, a unique destiny. We live in a world of many nations, an incredibly varied human family

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 אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אִין עוֹד. אֵמֶת מְלַכְנוּ
אֶפְסֵ זִוְלָתוֹ. כְּכֹתוֹב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבָּךְ. כִּי
יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל. וְעַל הָאָרֶץ מִתַּחַת. אִין 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.”

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ. לְרֵאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲזָךְ.
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יַכְרַתוּן.
לְתַקּוֹן עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל בְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֱלִיךָ כָּל רְשָׁעֵי אֶרֶץ. יַפִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תִבְל
כִּי לָךְ תִּכְרַע כָּל בָּרָךְ. תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְלֹוּ וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָלֶם אֶת
עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד.

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.

כִּי הַמַּלְכוּת שְׁלָךְ הִיא וְלַעֲוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד:
בְּכַתּוּב בְּתוֹרָתְךָ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Eternal our God, we hope soon to see the glory of your strength. May all flesh call upon You in prayer, removing the cycle of idolatry from the earth. We must cut the ties that bind us to falsehood, establishing your commanding, nurturing presence. Then even the wicked will turn to You.

May all who dwell on earth fully recognize that every step toward You is sacred. Each word of promise has meaning. 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”.

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.

וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בְּיוֹם 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 unified.

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 וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא
וּבְזַמַּן קָרִיב וְאָמְרוּ: 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 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,

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא וְתִשְׁבַּחְתָּא וְנַחֲמַתָּא.
דְאָמִירוּ בְּעַלְמָא וְאָמְרוּ: 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.

יְהֵא 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.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה 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.

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 our 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*.

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.

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.

In its brief words, the *V'shamru*, Exodus 31:16-17, expresses three basic elements of the spirit of Shabbat: participation in our communal covenant with God, rest and spiritual renewal.

KIDDUSH FOR SHABBAT MORNING **קְדוּשַׁת לַיּוֹם שַׁבָּת**

וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אֹת הוּא לְעֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפְּשׁ.

The people of Israel shall keep the Shabbat, observing the Shabbat in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, taking rest and refreshment on the seventh day.

עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ

Therefore the Eternal blessed and sanctified the day of Shabbat.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed Eternal God, Sovereign of the universe; You create the fruit of the vine.

Kiddush on Shabbat and holidays always involves the combination of text and the blessing over the wine. Each text helps to focus the meaning of a specific holiday or time. The raising of a cup of wine to celebrate the observance of a *mitzvah* is a constant reminder that joy and responsibility are equally necessary and harmonious elements in the creation of a holy life.

KIDDUSH FOR YOM TOV MORNING **קְדוּשַׁת לַיּוֹם טוֹב**

וַיְדַבֵּר מֹשֶׁה אֶת מִעַדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:

Moses declare the set festivals of the Eternal God to the children of Israel:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed Eternal God, Creator of the universe, You create the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ
לֵישֵׁב בַּסֻּכָּה.

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

On Sukkot, conclude:

אָדוֹן עוֹלָם אֲשֶׁר מִלְדָּה בְּטָרָם כָּל יְצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מִלְדָּה שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל לָבְדוּ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הוֹה וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שְׁנַי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעוֹז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גֹאֲלִי וְצוֹר חֲבִלִי בְּעֵת צָרָה.
וְהוּא נְסִי וּמְנוֹס לִי מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישׁוֹן וְאַעֲרָה.

וְעַם רוּחִי גְוַיְתִי יְיָ לִי וְלֹא אִירָא.

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.

HATIKVAH

הַתִּקְוָה

כָּל עוֹד בְּלִבָּב פְּנִימָה

נִפְשׁ יְהוּדֵי הוֹמְיָה

וּלְפָאֲתַי מִזְרַח קְדִימָה

עֵין לְצִיּוֹן צוֹפִיָה.

עוֹד לֹא אֶבְדָּה תִּקְוַתְנוּ.

הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים.

לְהִיּוֹת עִם חֲפְשֵׁי בְּאַרְצֵנוּ.

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.

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.

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.

EIN KEILOHEINU

אין כֵּאלֹהֵינוּ

אין כֵּאלֹהֵינוּ אין כֵּאֲדוֹנֵנוּ
אין כִּמְלַכְנוּ אין כְּמוֹשִׁיעֵנוּ.

מי כֵּאלֹהֵינוּ? מי כֵּאֲדוֹנֵנוּ?
מי כִּמְלַכְנוּ? מי כְּמוֹשִׁיעֵנוּ?

נוֹדָה לְאֱלֹהֵינוּ נוֹדָה לְאֲדוֹנֵנוּ.
נוֹדָה לְמַלְכְנוּ נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ בְּרוּךְ אֲדוֹנֵנוּ.
בְּרוּךְ מַלְכְנוּ בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵנוּ.
אַתָּה הוּא מַלְכְנוּ 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.

KI ESHM'RAH SHABBAT

כִּי אֲשַׁמְרָה שַׁבָּת
כִּי אֲשַׁמְרָה שַׁבָּת
אֵל יִשְׁמְרֵנִי.
אוֹת הִיא לְעַלְמֵי עַד
בֵּינוּ וּבֵינֵינוּ.

As I observe Shabbat, God watches over me. It is an eternal sign between God and me.