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Tradition teaches us that angels accompany us throughout Shabbat.

When we sing *Shalom Aleichem* we become messengers of holiness, drawing the sweetness and gentleness of peace around us and the light and joy of celebration within us. On the wings of angels, we welcome Shabbat and bless the Holy One.

Y'did Nefesh, a love song to God, was written by Rabbi Eleazar Azikri of Safed in the 16th century.

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

קַבֵּלֶת שַׁבָּת

WELCOMING SHABBAT

SHALOM ALEICHEM

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
בּוֹאֲכֶם לְשֵׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
בְּרַחוּמֵי לְשֵׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
צֵאתְכֶם לְשֵׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

Welcome, attending angels, messengers of the One beyond all human power, the One, holy and blessed.

Enter in peace, peaceful messengers of the One beyond all human power, the One, holy and blessed.

Bless me with peace, messengers of the One beyond all human power, the One, holy and blessed.

Go in peace, messengers of the One beyond all human power, the One, holy and blessed.

Y'DID NEFESH

יְדִיד נֶפֶשׁ

יְדִיד נֶפֶשׁ, אֵב הַרְחֵמֶן
מְשׁוּף עֲבָדְךָ אֶל רְצוֹנְךָ
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ.
כִּי יַעֲרֵב לוֹ יְדִידוֹתְךָ
מִנֶּפֶת צוּף וְכָל טַעַם:

Heart's Delight, Source of mercy, draw your servant toward your will.

Let your servant run like a deer to bow in awe before your glory.

Your love is sweeter than any taste on the tongue.

הִנֵּה מַה טוֹב וַיְהִי נָעִים
שִׁבְתָּ אַחִים גַּם יַחַד.

How good and how pleasant it is for people to dwell together in unity!

FROM PSALM 92

תְּהִלִּים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
טוֹב לַהֲדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמּוּנָתְךָ בַּלַּיְלוֹת.
עָלֵי עֲשׂוֹר וְעָלֵי נָבֵל עָלֵי הַגִּיטָרָה בְּכִנּוֹר.
כִּי שִׂמְחָתְנִי יְיָ בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרִנּוּ.
מַה גָּדֹל מַעֲשֶׂיךָ יְיָ מֵאֲדָר עֲמִקּוֹ מִחֲשִׁבְתֶּיךָ.

A Psalm for Shabbat

It is a joy to sing your name and offer thanks to the Eternal.

You are beyond us, yet we feel your loyalty each morning and your loving care each night.

We rejoice in God's deeds. Each pluck of the strings, each sound of the lute sings the work of God's hands. How great are your creations, Eternal God, how profound your design!

צְדִיק כְּתִמָּר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה.
שְׁתוּלִים בְּבֵית יְיָ בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבוּן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים 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.

The singing of Psalm 92 marks the moment when Shabbat begins. This text was sung by the Levites in the Temple in Jerusalem and is essential to our Shabbat liturgy today. To join in these holy words connects us to Jewish communities around the world and to our past.

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

As I keep Shabbat, so God keeps me.
It is a sign between us for all time.

הַדְּלָקַת נֵרוֹת CANDLE LIGHTING

Almighty God, grant all those sharing this moment a chance truly to rest on this Shabbat.

May the light of the candles bring a spirit of harmony and shalom among us. Send us your blessings, that we may walk the path of Torah ever guided by your light.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

As in the Temple of old, the feeling of God's presence comes not from the lights themselves, but from our commitment to lighting them, generation after generation.

Blessed Eternal God, Ruler of the universe,
You sanctify us with *mitzvot* and command us to kindle the lights of Shabbat.

O Source of light and truth, may this hour of prayer be one of hope and inspiration. Lead us to take the words we shall speak into our hearts and our lives.

Bless all who enter this sanctuary in search and in need. May our time together as a community move us to transform our prayers into acts of kindness and commitment, deeds of peace and love.

לְכָה דוּדִי לְקִרְאָת כַּלָּה פָּנִי שַׁבַּת נִקְבְּלָה.

שְׁמֹר וְזָכוֹר בְּדְבוּר אֶחָד
הַשְׁמִיעֵנוּ אֵל הַמִּיחָד.
יְיָ אֶחָד וְשִׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶינָהּ.

לְקִרְאָת שַׁבַּת לָכוּ וְנִלְכָּה.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֶרֶאשׁ מְקֻדָּם נְסוּכָה.
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דְּבָרִי
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבִצְהֶלָה
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאִי כָלָה בּוֹאִי כָלָה.

My beloved, come to meet the bride; come to greet Shabbat.
Observe and remember: a single command, the Only God caused us to hear;
The Eternal is One, a single name beyond honour and glory and praise.
Let us go to meet Shabbat, the source of blessing.
Still it flows, as from the start: the last of days, for which the first was made.
Awake, awake, your light has come! Arise, let my light shine;
Let my song arise and awaken; The Eternal's presence shines upon you.
Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the faithful of your treasured people. Enter, O bride! Enter, O bride!

READER'S KADDISH

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ.
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזָמַן קָרִיב וְאִמְרוּ: אָמֵן.

L'cha Dodi was written by Solomon ha-Levi Alkabetz, a mystic who lived in Safed in the land of Israel in the early 16th century.

Some congregations turn and face the entrance to the sanctuary as they welcome the Shabbat bride with the final words of *L'cha Dodi*. Those observing *shiva* may also be welcomed into the sanctuary at this time.

We are called upon to revel in Shabbat joy with the same intensity with which we seek to alleviate the pain of mourners.

The Reader's *Kaddish* is a prayer of transition. On *Erev Shabbat*, its presence signifies the conclusion of the first element of the Friday evening service, *Kabbalat Shabbat*—welcoming Shabbat—and the beginning of the second, the *Sh'ma* and its blessings.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלָמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא וּלְעֵלָּא מִכָּל
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאַמִּירָן 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*.

שְׁמַע וּבְרָכוּתֶיךָ THE SH'MA AND ITS BLESSINGS

בְּרַכוּ 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 forever!

PLEASE BE SEATED

CREATION

מַעְרִיב עֶרְבִים

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים, בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיָּמִינִים,
וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֶיהֶם בְּרַקִּיעַ כְּרֻצּוֹנוֹ.

On Shabbat Shuvah add:

לְעֵלָּא מִן כָּל בְּרַכְתָּא

L'eila min kol birchata

Even as they guide our service,
the words of the *Kaddish* remind
us that all prayer is an act of
faith: offering praise to the One
who is beyond all praise.

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

בֹרָא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה.
יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם. תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֶרְבִים.

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

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

Eternal God, we bless You as evening falls.

REVELATION

אהבת עולם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת.
תּוֹרָה וּמִצְוֹת. חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת.

עַל כֵּן. יְיָ אֱלֹהֵינוּ. בְּשִׁכְבֵּנוּ וּבִקְוִמֵנוּ נִשְׁיחַ בְּחֻקֶּיךָ.
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ. וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה.
וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים!
בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Your love for the people of Israel fills the world around us. You have taught us Torah and *mitzvot*, given us a heritage of traditions and of justice.

Therefore, Eternal our God, let our lives be filled with Torah. May there be no end to the joy we find in holy words and deeds.

Day and night we speak of them. They bring meaning to each moment of our lives. May your love be with us for all time. Blessed is the Eternal God, who loves the people of Israel.

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

PLEASE RISE

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד!

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

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*, witness.

Deuteronomy 6:4

Deuteronomy 6:5-9

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:
וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטָטְפֹת בֵּין
עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Numbers 15:37-41

The *Sh'ma* is the central affirmation of our people. To recite these words from Torah is to bear witness to God's unity and sovereignty and to accept that these essentials of our tradition should be reflected in our lives every day.

וְלֵאמֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל-כְּנָפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וִזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לַבְּבִכָּם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם אֶמֶת

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

גאולה

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

יְיָ אֱלֹהֵינוּ אֶמֶת.

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

יְיָ אֱלֹהֵינוּ אֶמֶת.

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

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

מִי כְמוֹכָה בָּאֵלִים יְיָ!
מִי כְמוֹכָה נִאֲדָר בִּקְדֻשָּׁה
נוֹרָא תִהְיֶה עֲשֵׂה פֶלֶא!

מִלְכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה: זֶה אֱלֹהֵינוּ!
עֲנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

Adonai Eloheichem Emet:
God is the source of truth.

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

Exodus 15:11

Exodus 15:2

Exodus 15:18

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֻלוּ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ גֹאֲלֵי יִשְׂרָאֵל.

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

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

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

Blessed Eternal God, You have redeemed Israel.

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

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

DIVINE PROVIDENCE

הַשְׁפִּיבֵנוּ

הַשְׁפִּיבֵנוּ יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתַקְּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעֵדֶנּוּ, וְהִסֵּר מֵעֵלֵינוּ אוֹיֵב,
דָּבָר וְחָרָב וְרָעָב וְגִזּוֹן; וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ,
וּבָצַל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה, וְשִׁמּוֹר צִאתֵנוּ וּבֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

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

Shield us from all danger: physical and spiritual, past and future.

God, our guardian and helper, our gracious and merciful ruler, give us refuge in the shadow of your wings. Guard our coming and our going, that now and always we have life and peace.

Blessed is the Eternal God, who shelters the people of Israel and the city of Jerusalem with peace.

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הוּא לְעֹלָם כִּי־שָׁשַׁת יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

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.

PLEASE RISE

תְּפִלָּה T'FILAH

GOD OF OUR ANCESTORS

אֲבוֹת וְאִמָּהוֹת

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד 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.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמָּהוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוּ בְּאַהֲבָה.



מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְיָ מֶגֶן 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.

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.

תְּפִלָּה

This central portion of the liturgy is known as the *T'filah*, the Prayer, or the *Amidah*, (prayer said while standing).

As we enter the Divine Presence, we turn first to words from Torah. We begin the *T'filah* with words provided by tradition. We conclude it with our own thoughts, feelings and prayers.

Exodus 3:15

Deuteronomy 10:17

☆ On Shabbat *Shuvah* add:

זָכְרֵנוּ לַחַיִּים מְלֶכֶךְ
חַיָּץ בְּחַיִּים, וְכִתְבָּנוּ
בְּסֵפֶר הַחַיִּים לְמַעַן
אֱלֹהִים חַיִּים.

On Shabbat Shuvah add:

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

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 כְּמוֹד אֵב הַרְחָמִים
זוֹכֵר יִצְרָנוּ לְחַיִּים
בְּרַחֲמִים.

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

☆ On Shabbat Shuvah:

בְּרוּךְ אַתָּה יְיָ
הַמֶּלֶךְ הַקְדוֹשׁ.

- We praise You, Eternal
One, our sacred
Sovereign.

Beyond awe, might and power,
Beginning of compassion and kindness and all creation,
Who remembers the deeds of our mothers and fathers,
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.

GOD'S POWER

גְבוּרוֹת

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי מַחְיָה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְּמוֹד בַּעַל גְבוּרוֹת.
וּמִי דוֹמָה לָךְ, מֶלֶךְ מַמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.



וְנִיאֲמֹן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מַחְיָה הַכֹּל.

*You are the source of eternal strength,
You alone give life,
lovingly providing for us,
touching each life with mercy.
You support those who fall, heal the sick,
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.*

THE HOLINESS OF GOD

קְדוּשַׁת הַשֵּׁם

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֵלָה.
☆ בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְדוֹשׁ.

You are holy, your name is holy, and those who strive to be holy declare
your glory day by day. ○ Blessed is the Eternal One, the holy God.

PLEASE BE SEATED

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית
מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָּתוֹ מִכָּל הַיָּמִים
וְקִדְשָׁתוֹ מִכָּל הַיָּמִים. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

You set the seventh day apart for your service; it is the moment when heaven and earth meet, more blessed than other days, more sacred than other times, as it is written in your Torah:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

The central prayer of the Shabbat *Amidah* expresses the holiness of Shabbat. Each of the three liturgies — evening, morning and afternoon — contains a different version of this prayer that focuses on a different element of the Shabbat spirit: creation, revelation and redemption.

Genesis 2:1-3

Now the whole universe — sky, earth and all their array — was completed. With the seventh day, God ended the work of creation, and rested on the seventh day with all work completed. Then God blessed the seventh day and called it holy, for with this day God had completed the work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחֵתָנוּ. קִדְּשֵׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ מְטוֹיְבָה. וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ. וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ.
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ. וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי
שִׁמְךָ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

Our God and God of our ancestors, accept this time we set aside. Sanctify us through your commandments. Help us find our 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.

The link between prayer and sacrifice is ancient. The three traditional daily services appear to have evolved from sacrificial rites in the Temple.

While this prayer originally spoke of the sacrificial cult and our desire to see its return to Jerusalem, its modern formulation asks God's acceptance for the offering of our hearts.

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 *lishmo*. The letters that comprise this word also spell the word *shalom*. One path to peace is found in furthering God's goals on earth.

SERVICE

עבודה

רצה יי אלהינו בעמך ישראל ותפלתם באהבה
תקבל ותהי לרצון תמיד עבודת ישראל עמך.
ברוך אתה יי שאותך לבדך ביראה נעבוד.

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.

ON ROSH CHODESH AND CHOL HAMO-EID

אלהינו ואלהי אבותינו ואמותינו יעלה ויבא ויזכר זכרוננו
וזכרון כל עמך בית ישראל לפניך לטובה
לחן ולחסד ולרחמים לחיים ולשלום ביום

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

Rosh Chodesh,
day of Pesach,
day of Sukkot,

ראש החודש הזה.
חג המצות הזה.
חג הסוכות הזה.

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

This day remember us for well-being. *Amen.* זכרנו יי אלהינו בו לטובה: אמן.

This day bless us with your nearness. *Amen.* ופקדנו בו לברכה: אמן.

This day help us to a fuller life. *Amen.* והושיענו בו לחיים: אמן.

THANKSGIVING

הודאה

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו מגן ישענו.
אתה הוא לדור ודור. נוֹדָה לך ונספר תהלתך.
על חיינו המסורים בידיך ועל נשמותינו הפקודות לך.
ועל נסיד שבעל יום עמנו ועל נפלאותיך וטובותיך
שבעל עת. ערב ובקר וצהרים.

Gratefully we acknowledge that You are our 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.

הטוב: כי לא כלו רחמיך והמרחם: כי לא תמו
חסדיך מעולם קוינו לך ועל כלם יתברך ויתרומם
שמך מלכנו תמיד לעולם ועד. ☆
וכל החיים יודוך סלה ויהללו את שמך באמת.
האל ישועתנו ועזרתנו סלה.
ברוך אתה יי הטוב שמך ולך נאה להודות.

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

על הנסים ועל הפרקו ועל הגבורות ועל התשועות ועל
הנחמות שעשית לאבותינו ולנו בימים ההם ובזמן הזה.
בימי מתתיהו בן יוחנן כהן גדול חשמוני ובניו כשעמדו
מלכות וכן הרשעה על עמך ישראל להשכיחם תורתך
ולהעבירם מחקי רצונך ואתה ברחמיך הרבים עמדת להם
בעת צרתם רבת את ריבם דנת את דינם מסרת גבורים
ביד חלשים ורבים ביד מעטים וזדים ביד בני בריתך ולך
עשית שם גדול וקדוש בעולמך ולעמך ישראל עשית
תשועה גדולה ופרקו כהיום הזה ואחר כן באו בניך 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 were triumphant. Then your children returned to your house, to purify the sanctuary and kindle its lights. They dedicated these days to give thanks and praise to your great name.

☆ On Shabbat Shuvah add:

וכתוב לחיים
טובים כל בני
בריתך.

○ Inscribe all the members of
your covenant in the book
of goodness and life.

This prayer giving thanks for the miracle of Chanukah 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.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.



בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

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

אֱלֹהֵי נֹצֹר לְשׁוֹנֵי מָרַע. וּשְׁפָתַי מִדְּבַר מָרָמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּם. וְנַפְשֵׁי כְּעֹפֶר לְכָל תַּהֲיָה. פֶּתַח לְבִי בְּתוֹרָתֶךָ.
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה. מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה
לְמַעַן יִמְיָנֶךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנֶךָ וְעֲנֵנִי.

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

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

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

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.

☆ On Shabbat Shuvah

add:

בְּסֵפֶר חַיִּים בְּרִכָּה
וְשְׁלוֹם וּפְרֻסָּה טוֹבָה
נֹכַח וְנִכְתָּב לְפָנֶיךָ.
אֲנַחְנוּ וְכָל עַמָּךְ בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשִׁלּוֹם.

○ In your presence, may we and all the household of Israel be inscribed in the book of life for blessing, wholeness, and abundance; a life of goodness and peace.

This meditation is the personal prayer of Mar, son of Ravina, who lived in Babylonia in the fourth century C.E.

Babylonian Talmud
B'rachot 17a

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו

Oseh Shalom Bim'romav is a name for God that comes from Job 25:2. Here, God is described as the force for unity in our world. It is ironic that this prayer for peace should find its source in the book of Job, which reminds us how difficult it can be to achieve peace and wholeness in our unredeemed world.

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 כְּמוֹד בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֵׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים וּמַמְשְׁלֶתְךָ בְּכָל דּוֹר וָדוֹר.
יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ 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

אֲב הַרְחָמִים הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן.
תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם:
כִּי בָדָד לֵבָד בְּטַחָנוּ מֶלֶךְ 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.

הָבוּ גִדְּל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

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

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:
בְּרוּךְ שֶׁנָּתַן 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!

Ps. 34:4

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

גָּדְלוּ לַיְיָ אִתִּי וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

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

I Chron. 29:11

This text from Chronicles contains references to the seven lower *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 וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוּד. כִּי כָל
בְּשָׂמִים וּבְאַרְצִי: לָךְ יְיָ הַמְּמֻלָּכָה וְהַמְּתִנְשָׂא 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 all heads and turn them toward You, Eternal One.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֶדֶם רַגְלֵי קְדוֹשׁ הוּא.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֵר קְדֻשׁוֹ. כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

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

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.

AL SHLOSHA D'VARIM

עַל שְׁלֹשָׁה דְּבָרִים

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חַסְדִּים.

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

אין אדיר

אין אדיר כִּי
 ואין ברוך כִּבּוֹן עֲמֶרֶם
 אין גְּדוּלָה בְּתוֹרָה
 ואין דְּרָשָׁנִיהָ כִּישְׂרָאֵל.

מִפִּי אֵל וּמִפִּי אֵל
 יְבָרֵךְ כָּל יִשְׂרָאֵל

אין הדור כִּי
 ואין וְתִיק כִּבּוֹן עֲמֶרֶם
 אין זָכָה בְּתוֹרָה
 ואין חֲכָמִיהָ כִּישְׂרָאֵל.

מִפִּי אֵל...

אין טהור כִּי
 ואין יְחִיד כִּבּוֹן עֲמֶרֶם
 אין כְּבִירָה בְּתוֹרָה
 ואין לְמַדְּנִיהָ כִּישְׂרָאֵל.

מִפִּי אֵל...

אין פֹּדֶה כִּי
 ואין צַדִּיק כִּבּוֹן עֲמֶרֶם
 אין קְדוּשָׁה בְּתוֹרָה
 ואין תּוֹמְכֶיהָ כִּישְׂרָאֵל.

מִפִּי אֵל...

אדיר Mighty
 בְּרוּךְ Blessed
 גְּדוּלָה Greatness
 דְּרָשָׁנִיהָ Its interpreters

הדור Glorified
 וְתִיק Faithful
 זָכָה Purity
 חֲכָמִיהָ Its sages

טהור Holy
 יְחִיד Unified
 כְּבִירָה Powerful
 לְמַדְּנִיהָ Its students

פֹּדֶה Redeemer
 צַדִּיק Righteous
 קְדוּשָׁה Sacred
 תּוֹמְכֶיהָ Its supporters

Ein Adir is an acrostic poem, following the order of the *alef-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.

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:

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ!
בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד!
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ;
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

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

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

FOR DELIVERANCE

בְּרַכַּת הַגּוֹמֵל

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּים טוֹבוֹת, שְׁגַמְלֵנִי כָּל טוֹב:

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

מִי שְׁגַמְלָךְ/שְׁגַמְלָךְ כָּל טוֹב, הוּא יִגְמְלָךְ/יִגְמְלָךְ כָּל 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

לְרַפּוּאָה

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
וְאֲמוֹתֵינוּ שָׂרָה רִבְקָה לָאָה וְרָחֵל,
הוּא יִרְפָּא אֶת כָּל מַכּוֹתֵינוּ
יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ לְהַחֲלִימָם וּלְרַפְּאֵתָם
וְיִשְׁלַח לָנוּ מִהֲרָה רְפוּאָה שְׁלֵמָה וְעֲטָרַת שְׁלוֹם,
וְנֹאמַר: אָמֵן.

This blessing, referred to as *Birkat HaGomeil* or *Benching 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.

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

וזאת התורה אשר שם משה לפני בני ישראל על פי יי ביד משה.
This is the Torah that Moses placed before the people of Israel, the voice of God through the hand of Moses.

PLEASE BE SEATED

READING OF THE HAFTARAH

Before the reading:

ברוך אתה יי אלהינו מלך העולם אשר בחר
בנביאים טובים ורצה בדבריהם הנאמרים באמת.
ברוך אתה יי הבורח בתורה ובמשה עבדו
ובישראל עמו ובנביאי האמת וצדק.

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:

ברוך אתה יי אלהינו מלך העולם צור כל
העולמים צדיק בכל הדורות האל הנאמן האומר
ועושה המדבר ומקים שכל דבריו אמת וצדק.
על התורה ועל העבודה ועל הנביאים
ועל יום השבת הזה שנתת לנו יי אלהינו
לקדשה ולמנוחה לכבוד ולתפארת.
על הכל יי אלהינו אנחנו מודים לך ומברכים אותך.
יתברך שמך בפי כל חי תמיד לעולם ועד.
ברוך אתה יי מקדש השבת.

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 *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.

FESTIVAL EVENING SERVICE

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

קַבֵּלְתָּ הַחֵג WELCOMING YOM TOV

HINEI MAH TOV

הִנֵּה מַה טוֹב

הִנֵּה מַה טוֹב וַיָּמָה נָעִים
שֶׁבֶת אַחִים גַּם יַחַד.

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

תְּהִלִּים קַבֵּב PSALM 122 (THE PSALM FOR JERUSALEM)

שִׁיר הַמַּעֲלוֹת לְדָוִד שֶׁמְחַתִּי בְּאִמְרִים לִי בֵּית יְהוָה גִּלְדִּי:
עֲמֻדֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַיִם:
יְרוּשָׁלַיִם הַבְנוּיָה כְּעִיר שֶׁחִבְרָה לָהּ יַחַד:
שָׁשָׂם עָלֵינוּ שְׂבָטִים שְׂבָטֵי יְהוָה
עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְהוָה:
כִּי שָׁמָּה יָשְׁבוּ כְּסֵאוֹת לְמִשְׁפַּט כְּסֵאוֹת לְבֵית דָּוִד:
שָׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֶהְבִּידִי:
יְהִי־שְׁלוֹם בְּחִילֶךָ שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ:
לְמַעַן־אֲחִי וְרַעִי אֲדַבֵּר־נָא שְׁלוֹם בְּךָ:
לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ:

A Song of Ascent, of David.

I have rejoiced when I was told, “Let us go to the house of the Eternal.”

O Jerusalem, our feet have stood within your gates.

*Jerusalem: a city built for unity, where the tribes of Israel,
loyal to the Eternal God, came to give thanks in God's presence.*

Courts of justice sat there.

There stood the thrones of the House of David.

Pray for the peace of Jerusalem!

May those who love you know tranquility.

Psalms 133:1

There are fifteen psalms bearing the title “A Song of Ascent.” This collection, Psalms 120-134, may have had a specific liturgical use in the sacrificial service when the Temple stood in Jerusalem. While we cannot be certain of the role played by these poems, some texts suggest that they may have been recited in the Temple in Jerusalem while ascending the fifteen steps from the “Women’s Plaza” to the “Plaza of Israelite Men” accompanied by grand instrumental music. Other texts suggest that the songs were recited during the revelry and celebration accompanying *Sukkot*.

Let there be peace in your strongholds, security in your palaces.
For the sake of family and friends,
I will speak words of peace for Jerusalem.

*For the sake of the dwelling place of the Eternal, our God,
I will pray for your well-being.*

EILEH CHAMDAH LIBI

אֵלֶּה חֲמֻדָּה לִבִּי

אֵלֶּה חֲמֻדָּה לִבִּי
חוֹסֶה נָא וְאַל נָא תִּתְּעַלֵּם.

These things my soul desires. Be gracious. Do not turn away.

V'NOMAR L'FANAV

וְנֹאמַר לְפָנָיו

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה
הַלְלוּיָהּ!

Song of Songs 2:15

Let us sing a new song before God!
Halleluyah!

Song of Songs 3:6

DODI LI

דּוֹדִי לִי

דּוֹדִי לִי וְאֲנִי לוֹ הָרָעָה בְּשׁוֹשָׁנִים.

Song of Songs 4:9

My beloved is mine, and I am his.
He is in the pasture among the lilies.

מִי זֹאת עֹלָה מִן הַמִּדְבָּר
מִקְטָרֶת מֹר וּלְבוֹנָה?

Who is that rising up from the wilderness,
Adorned with myrrh and frankincense?

לִבִּבְתִּנִּי אָחֳתִי כָלָה
עוֹרִי צָפוֹן וּבֹאֵי תִימָן!

My sister, my bride, you have set my heart aflame!
Let the north wind rise! Let the south wind arrive!

הדלקת נרות

CANDLE LIGHTING

The light of *Yom Tov* candles must shine beyond the synagogue. We are commanded to bring light to our community and our homes as we celebrate.

May the joy and light of Yom Tov be with us in our homes. May they shine within us while we pray and celebrate. Let us make our world glow with the divine light of God's presence!

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר (של שבת ו) של יום טוב.

Blessed Eternal God, Ruler of the Universe, You sanctify us with *mitzvot* and command us to kindle the (Shabbat and) *Yom Tov* lights.

PLEASE RISE

שמע וברכותיה

THE SH'MA AND ITS BLESSINGS

ברכו את יי המבורך!

Praise the Eternal to whom our praise is due!

ברוך יי המבורך לעולם ועד!

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

PLEASE BE SEATED

CREATION

מעריב ערב

ברוך אתה יי, אלהינו מלך העולם,
אשר בדרו מעריב ערב, בחכמה פותח שערים.

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

וּבִתְבוּנָה מְשֻׁנָּה עֲתִים, וּמַחֲלִיף אֶת הַיָּמִים,
וּמַסִּדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בִּרְקִיעַ כְּרֻצּוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעֲבִיר יוֹם וַיַּבִּיֵּא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,
תָּמִיד וּמְלוּךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֶרְבִים.

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

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

Eternal God, we praise You as evening falls.

REVELATION

אהבת עולם

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

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבָּת.
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לַמִּדָּת.
עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׂכְכֵּנוּ וּבִקְוִימוֹנוּ נָשִׁיחַ בְּחֻקֶּיךָ,
וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה.
וְאֲהַבְתָּךְ אֶל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים!

בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Your love for the people of Israel fills the world around us. You have taught us Torah and *mitzvot*, given us a heritage of traditions and of justice.

Therefore, Eternal our God, let our lives be filled with Torah. May there be no end to the joy we find in holy words and deeds.

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

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

PLEASE RISE

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד!

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

Deuteronomy 6:4

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

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצֻוֶּה הַיּוֹם עַל-לִבְבְּךָ:
וּשְׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וְכַתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 6:5-9

וְלֵאמֹר יְהוָה אֱלֹהֵינוּ מֶשֶׁה לֵּאמֹר:
דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתְּיוּ אַחֲרָי לְבַבְכֶּם וְאַחֲרָי עֵינֵיכֶם

Numbers 15:37-41

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

This translation comes from the Jewish Publication Society *Tanakh*, 2000.

Adonai Eloheichem Emet:
God is the source of truth.

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

אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם:
לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם אֶמֶת

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

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

יְיָ אֱלֹהֵיכֶם אֶמֶת.

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

יְיָ אֱלֹהֵיכֶם אֶמֶת.

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

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

מִי כַמֶּכָּה בְּאֱלִים, יְיָ!
מִי כַמֶּכָּה, נֶאֱדָר בְּקִדְשׁ.
נֹרָא תַהֲלֵת, עֲשֵׂה פֶלֶא!

Exodus 15:11

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

Exodus 15:2

Exodus 15:18

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹל מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

Jeremiah 31:10

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

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

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

Blessed Eternal God, You have redeemed Israel.

DIVINE PROVIDENCE

הַשְׂכִּיבָנוּ

הַשְׂכִּיבָנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידָנוּ, מִלְּפָנֶיךָ, לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקְּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

וְהִגֵּן בְּעֵדָנוּ, וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר וְחֶרֶב וְרָעַב וְיָגוֹן;
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבָצַל כְּנָפֶיךָ תַּסְתִּירָנוּ.

כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.
וְשִׁמּוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ.

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

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

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

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

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

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.

ON SHABBAT

וְשָׁמְרוּ

וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אֲנִי הוּא לְעֹלָם כִּי-שָׁנַשְׁתָּ יָמִים עֲשָׂה יְהוָה
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָּשׁ:

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.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן קָרִיב. וְאַמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא.
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא.
לְעָלְמָא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא. תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְּאַמִּירָן בְּעָלְמָא. וְאַמְרוּ: 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.

וַיַּדְבֵּר מֹשֶׁה אֶת-מִעֲדֵי יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל.

Moses declared the holidays of the Eternal One before the children of Israel.

Leviticus 23:44

Chapter 23 of Leviticus describes the ancient holiday cycle. At the core of that structure are the three festivals, or pilgrimage holidays. They are called רִגְלִים *r'galim*. This name comes from the root for the word "foot" as our ancestors often walked to Jerusalem. However, the same root indicates regularity or routine. The cycle of holiday observances continues to provide basic structure for Jewish life and practice.

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

Exodus 3:15

-God'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.

תפלה

T'FILLAH

GOD OF OUR ANCESTORS

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

אבות ואמהות

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.
בְּרוּךְ אַתָּה יְיָ מִגֹּן 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, You are the beginning of compassion and kindness and all creation who remembers the deeds of our fathers and mothers and in love brings hope of redemption and healing to every generation. Source of strength, Ruler and Friend, Eternal God, we praise You as the Shield of Abraham and the Strength of Sarah.

DIVINE POWER

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי מַחֲיָה הַכֹּל, אַתָּה רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹד בַּעַל גְּבוּרֹת,
וּמִי דוֹמָה לָךְ, מְלַךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.
וְנִאֲמָן אַתָּה לְהַחְיֹת הַכֹּל.
בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַכֹּל.

*You are the Source of eternal strength, You alone give life,
lovingly providing for us, touching each life with mercy.
You support those who fall and heal the sick.*

*You free the captive and keep faith with those who sleep in the dust.
No strength is like yours, ruling over life and death, creating the seeds
of redemption. You have faith in all life.
Blessed is the Eternal God, Giver of life.*

SANCTIFICATION

קִדְשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקַדּוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.

*You are holy, your name is holy, and those who strive to be holy declare
your glory day by day. Blessed is the Eternal One, the holy God.*

PLEASE BE SEATED

THE HOLINESS OF THE DAY

קִדְשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ
מִן כָּל הַלְשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי
לַעֲבוֹדָתְךָ וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

*You have chosen us from among the nations. You have loved and desired
us, raising us up from other peoples. Source of guidance, You have
sanctified us with your commandments and drawn us near to serve You,
that we might be called by your name.*

Our Festival prayers return again and again to the subject of the holiness of the Jewish people and the sense that we are “chosen” by God. These challenging ideas convey a sense of responsibility rather than entitlement. The clearest articulation in our cycle of yearly readings comes on Shabbat *K’doshim*. In the centre of the book of Leviticus, we read from the holiness code reminding us at once of the holiness of our covenant with God and our obligation to love both the neighbour and the stranger. The *Haftarah* for that week, from the book of Amos, begins with the words, “To me, O Israelites, you are just like the Ethiopians.” We are no better or worse than other peoples, yet we have a unique mission.

וַתֵּתֵן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שָׁבֳתוֹת לְמִנוּחָה ו) מוֹעֲדִים
לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת (יוֹם הַשָּׁבָת הַזֶּה וְאֵת) יוֹם

*Lovingly, You have given us (Shabbatot to set time aside and) festivals
to rejoice, holidays and special times for celebration, (this Shabbat and)
this holiday of*

חַג הַמִּצּוֹת הַזֶּה. זִמְן חֲרוּתָנוּ

Pesach, time of our freedom

חַג הַשְּׂבָעוֹת הַזֶּה. זִמְן מִתֵּן תּוֹרָתָנוּ

Shavuot, time of the giving of our Torah

חַג הַסֻּכּוֹת הַזֶּה. זִמְן שִׂמְחָתָנוּ

Sukkot, time of our rejoicing

הַשְּׂמִינִי חַג הָעֲצֵרֶת הַזֶּה. זִמְן שִׂמְחָתָנוּ

Sh'mini Atzeret, time of our rejoicing

(בְּאַהֲבָה) מִקְרָא קִדָּשׁ זִכָּר לִיצִיאַת מִצְרָיִם:

as a sacred occasion, a (loving) reminder of the exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיִזְכֹּר זְכוּרֵינוּ.
וְזָכְרוֹן כָּל עַמּוֹד בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְטוֹבָה לְחַן
וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

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

day of Pesach	חג המצות הזה
day of Shavuot	חג השבועות הזה
day of Sukkot	חג הסוכות הזה
day of Sh'mini Atzeret	השמיני חג העצרת הזה

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

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה: אָמֵן.

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

וּפְקִדְנוּ בּוֹ לְבִרְכָּה: אָמֵן.

This day remember us with your nearness: *Amen*.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: אָמֵן.

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

The phrases inserted in the prayers when the festivals fall on Shabbat speak of love and rest. Our Jewish lives are enhanced when we are willing to set aside time for our tradition and those we love.

וְהוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרִכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה
וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רָצָה בְּמִנוּחֵתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שְׂפִיעֵנוּ
מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת וְהִנְחִילֵנוּ יְיָ
אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שָׁבַת וּ) מוֹעֲדֵי קִדְּשֶׁךָ
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשָּׁבַת וּ)
יִשְׂרָאֵל וְהַזְמָנִים:

Eternal our God, may the blessing of your holy times bind us to You with zest and peace, joy and celebration. (Our God and God of our ancestors, accept this time we set aside.) Sanctify us with your commandments. Help us to find a place in your Torah. Give us satisfaction, joy, goodness, and strength. Purify our hearts that we can truly serve You. Eternal our God, You have (lovingly) given us (Shabbat and) your holy times for Israel to gather and joyously share in your holy presence. Eternal God, we praise you as the One who sanctifies (Shabbat and) the seasons of Israel.

רַצָּה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלֵּתֵם בְּאַהֲבָה תִּקְבֹּל
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
בְּרוּךְ אַתָּה יְיָ שְׂאוֹתֶךָ לְבָדָד בִּירְאָה נְעֲבוֹד.

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 אֲנִחנוּ לָךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֵד. צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ
וְנִסְפֹּר תְהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת עָרֵב וּבֹקֶר 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.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ
מֵעוֹלָם קוִינֵנוּ לָךְ וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ
מִלְּפָנֶינוּ תָּמִיד לְעוֹלָם וָעֵד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלָךְ נָאֶה 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.

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 *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, *לְשִׁמוֹ* *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.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל
בְּכָל יֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

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

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.

גָּמוּר בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ לִדְעוֹת אֶת דְּרָכֶיךָ.
וּלְשַׁקּוֹד עַל דְּלִתֵּי תוֹרָתִי.
נִצּוֹר תוֹרָתִי בְּלִבְךָ וְנִגְדַּ עֵינֶיךָ תִּהְיֶה יִרְאַתִּי.
שְׁמוֹר פִּיךָ מִכָּל חַטָּא וְטִהַר וְקִדַּשׁ עַצְמְךָ מִכָּל אֲשָׁמָה וְעוֹן
וְאַנִּי אֶהְיֶה עִמָּךְ בְּכָל 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.

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.

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 בְּמִרוֹמָיו. 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*.

PRAYER FOR OUR PEOPLE AND OUR NATION

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.

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

PRAYER FOR THE STATE OF ISRAEL

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוּתֵינוּ

The powerful link between the Jewish people world over and the land of Israel and State of Israel is expressed in *Hatikvah*. This prayer is an interpretation of that text. It expresses 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 *Yisrael*.

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

The hope of two thousand years,
the hope of today and tomorrow:

That a people who took root in a land might grow and blossom on ancient soil,

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

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

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

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

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

לְהִיּוֹת עַם חֶפְשִׁי בְּאַרְצֵנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

הַכְנִסַת סֵפֶר תּוֹרָה

RETURNING THE TORAH TO THE ARK

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

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

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרָם קֶרֶן לְעֻמּוֹ.
תִּהְיֶה לְכָל חַסִּידָיו. לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ. הַלְלוּיָהּ.

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

PSALM 29

תְּהִלִּים כ"ט

מִזְמוֹר לְדָוִד הָבוּ לַיְיָ בְּנֵי אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד וְעֹז:
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַיְיָ בְּהִדְרַת קֹדֶשׁ:
קוֹל יְיָ עַל הַמָּיִם אֵל הַכְּבוֹד הִרְעִים יְיָ עַל מַיִם רַבִּים:
קוֹל יְיָ בַּכַּחַּח קוֹל יְיָ בַּהֲדָר:
קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֹּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן
וַיִּרְקִידֵם כָּמוֹ עֵגֶל לְבָנוֹן וַיִּשְׁרִיוֹן כָּמוֹ בֵּן רִאמִּים
קוֹל יְיָ חֹצֵב לִהְבוֹת אֵשׁ. קוֹל יְיָ יַחֲלִיל מִדְּבָר.
יַחֲלִיל יְיָ מִדְּבַר קֹדֶשׁ: קוֹל יְיָ יַחֲלִיל אֵילֹת
וַיַּחֲשֹׁף יַעֲרוֹת וַיִּבְהִיכֵלּוּ כָּלֹּא אָמַר כְּבוֹד:
יְיָ לַמִּבּוֹל יֵשֶׁב וַיִּשָּׁב יְיָ מִלֶּךְ לְעוֹלָם:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Seven times, the psalmist praised the power of יְיָ קוֹל, *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 יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ
עֲדוּת יי נֶאֱמָנָה מְחַכֵּמַת פְּתִי:

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

פְּקוּדֵי יי יִשְׁרִים מְשַׁמְּחֵי-לֵב
מִצְוֹת יי בְּרָה מְאִירַת עֵינַיִם:

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

יִרְאֵת יי טְהוֹרָה עוֹמֶדֶת לְעַד
מְשַׁפְּטֵי יי אֱמֶת צֹדְקוֹ יִחְדּוּ.

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

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל תַּעֲזֹבוּ.
עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכִּיהָ מֵאֲשֶׁר.
דְּרָכֶיהָ דְּרָכֵי נֵעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יִמִּינוּ 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 *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 broaden her branches.

The seventh day is consecrated to the Eternal our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the divine image. We therefore raise the cup in thanksgiving:

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו
במצותיו ורצה בנו ושבית קדשו באהבה וברצון
הנחילנו זכרון למעשה בראשית. כי הוא יום תחלה
למקראי קדש, זכר ליציאת מצרים. כי בנו בחרת
ואתנו קדשת מכל העמים, ושבית קדשך באהבה
וברצון הנחלתנו. ברוך אתה יי מקדש השבת.

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

Blessed Eternal God, Ruler of the universe, You have sanctified our lives with commandments and shown your love for us by giving us the holy Shabbat, as a heritage, a reminder of the wonder of creation. Shabbat is first among the festivals, a reminder of the exodus from Egypt. You have chosen us and distinguished us from among all peoples, lovingly giving us the holy Shabbat as our possession. Eternal God, we praise You as the Source of the sanctity of Shabbat.

Kiddush on Shabbat and holidays always involved 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 THE EVE OF YOM TOV קדוש ליל יום טוב

The festival *Kiddush* reminds us that it is a *mitzvah* to rejoice on our holidays. We must take the time to appreciate the blessings in our lives. This feeling is given depth as we remember our origins: We went forth from slavery in Egypt.

ON SHABBAT BEGIN HERE:

The seventh day is consecrated to the Eternal our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the divine image. We therefore raise the cup in thanksgiving:

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם,
אשר בחר בנו מכל עם ורוממנו מכל לשון,
וקדשנו במצותיו, ותתן לנו יי אלהינו
באהבה (שבתות למנוחה ו) מועדים לשמחה,
חגים וזמנים לששון.

את יום (השבת הזה ואת יום)
חג המצות הזה, זמן חרותנו
חג השבעות הזה, זמן מתן תורתנו
חג הסוכות הזה, זמן שמחתנו
שמיני חג העצרת הזה, זמן שמחתנו

(באהבה) מקרא קדש, זכר ליציאת מצרים.
כי בנו בחרת, ואותנו קדשת מכל העמים (ושבת) ומועדי
קדשך (באהבה וברצון) בשמחה ובששון הנחלתנו.
ברוך אתה יי מקדש (השבת ו) ישראל והזמנים.

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

Blessed Eternal God, Ruler of the universe, You have chosen us from among the nations, exalting and sanctifying us with your mitzvot. Eternal, our God, lovingly, You have given us (Shabbat for rest and) holidays for rejoicing, festive times for celebration. May this (Shabbat and this) day of:

Passover, time of our freedom
Shavu'ot, time of the giving of Torah
Sukkot, time of our rejoicing
Atzeret-Simchat Torah, time of our rejoicing

be a sacred assembly, a remembrance of the exodus from Egypt. You have chosen us, setting us apart from other nations, (lovingly,) joyfully giving us (Shabbat and) your sacred festivals as a heritage.
Eternal God, we praise You as the Source of sanctity of (Shabbat,) Israel and the festivals.

PLEASE RISE

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית
שלא עשנו כגויי הארצות ולא שמנו כמשפחות האדמה
שלא שם חלקנו בהם וגרלנו ככל המונים

ונאנחנו כורעים ומשתחוים ומוזים
לפני מלך מלכי המלכים הקדוש ברוך הוא.

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

We, for our part, must only bend and bow to acknowledge the One Beyond Earthly Power, the Source of all holiness.

שהוא נוטה שמים ויסד ארץ ומושב יקרו בשמים ממעל
ושכינת עז בגבהי מרומים הוא אלהינו אין עוד. אמת מלכנו
אפס זולתו ככתוב בתורתו וידעת היום והשבת אל לבבך כי
י הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד.

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 at all places and 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.”

כורעים ומשתחוים

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.

Deuteronomy 4:39

על כן נקוה לך יי אלהינו לראות מהרה בתפארת עזך
להעביר גלולים מן הארץ והאלילים פרות יפרתו.
לתקן עולם במלכות שדי וכל בני בשר יקראו בשמך.
להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל
כי לך תכרע כל ברך. תשבע כל לשון: לפניך יי אלהינו
יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את
עול מלכותך. ותמלך עליהם מהרה לעולם ועד.

כִּי הַמַּלְכוּת שְׁלָךְ הִיא, וְלַעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד:
בְּכַתוּב בְּתוֹרָתְךָ יְיָ יִמְלֹךְ לְעוֹלָם וָעַד:

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, cutting the ties that bind us to falsehood, establishing a commanding, nurturing presence that even the wicked might turn to You.

May all who dwell on earth fully recognize that every step toward You and each word uttered 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".

וְנֵאמָר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשְׁמוֹ אֶחָד.

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

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:

In the liturgy of the Italian Jewish community, *Aleinu Leshabei'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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית
יִשְׂרָאֵל. בְּעָגְלָא וּבְזֶמַן קָרִיב וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei,
ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei de-ku-de-sha, be-rich hu,

לְעָלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא. תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְיָרָן בְּעָלְמָא וְאָמְרוּ: אָמֵן.

Le-ei-la min kol bi-r'-cha-ta ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-ma-ta,
da-a-mi-ran be-al-ma, v'i-m'ru: a-mein.

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

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol Yis-ra-eil,
v'i-m'ru: a-mein.

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

O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol
Yis-ra-eil, v'i-m'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, spouse 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 *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.

S' LICHOT SERVICE

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

סליחות S'LICHOT

S'lichot is not a service. It is prayer, contrition, confession, and repentance. We do not attend *s'lichot*, we allow it to be present within us. Through a power beyond words, the force of prayer and music, we allow this season of forgiveness to begin to be mirrored within our minds, hearts, and souls.

Lamentations 2:19

POUR OUT YOUR HEART

שִׁפְכִי כַּמִּים

שִׁפְכִי כַּמִּים לִבְךָ נֹכַח פְּנֵי אֲדֹנָי.

Pour out your heart like water in the presence of the Source of strength.

Psalms 51:12

A PURE HEART

לֵב טָהוֹר

לֵב טָהוֹר בְּרָאֲלִי אֱלֹהִים וְרוּחַ נָכוֹן חִדָּשׁ בְּקִרְבִּי.
אֶל־תִּשְׁלִיכֵנִי מִלִּפְנֵיךָ וְרוּחַ קִדְשְׁךָ אֶל־תִּקַּח מִמֶּנִּי.

God, create a pure heart within me. Renew within me an upright spirit ready to serve. Do not distance me from your presence.

Psalms 118:19

PITCHU LI

פִּתְחוּ־לִי

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲבֹא־בָם אוֹדֶה יְהוָה:

Open the gates of righteousness for me. I will enter and give thanks to God.

Lamentations 5:21

HASHIVEINU

הַשִּׁיבֵנוּ

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה חִדָּשׁ יָמֵינוּ כְּקֵדָם.

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

אחת שאלתי מאת יי אותה אבקש
שבתתי בבית יי כל ימי חיי
לחיות בנעם יי ולבקר בהיכלו.

I have asked one thing of the Eternal. This alone will I seek: that I may dwell in the house of the Eternal every day of my life.

מי האיש החפץ חיים אהב ימים לראות טוב
נצר לשונך מרע ושפתיך מדבר מרמה
סור מרע ועשה טוב בקש שלום ורדפהו.

Who is the person who desires life, who loves to see good each day? Guard your tongue from evil and your lips from speaking false. Turn away from evil, do good, seek peace and pursue it.

לכו נרננה ליי נריעה לצור ישענו:
נקדמה פניו בתודה בזמרות נריע לו:
צדק ומשפט מכון כסאך חסד ואמת יקדמו פניך:
אשר יחדו נמתיק סוד בבית אלהים נהלך ברגש:
אשר לו הים והוא עשהו ויבשת ידיו יצרו:
אשר בידו נפש כל חי ורוח כל בשר איש:
הנשמה לך והגוף שלך, חוסה על עמלק:
הנשמה לך והגוף שלך, יי עשה למען שמך:
אתאנו על שמך יי עשה למען שמך:
בעבור כבוד שמך כי אל חנון ורחום שמך:
למען שמך יי וסלחת לעוננו כי רב הוא:

Come, let us sing to the Eternal, joyfully praising the Rock of our strength. Let us greet the divine presence with thanksgiving, calling out in prayer and song. Righteousness and justice are the foundation of your throne; mercy and truth go before You. Let come into your presence with reverence, O Eternal. The seas and the dry land all speak of divine creation. In your hand is the power of all life and the spirit of all flesh. The soul is yours, and the body your creation; have compassion upon your handiwork. Both the soul and the body are yours. O God, for the sake of your honour, be kind to us. We have come here trusting in your grace and mercy. For your name's sake, pardon our great iniquity.

This text is a compilation of verses from our Tanach. The singing of Psalms is an essential element of each service. At *S'lichot*, songs and prayers remind us of the sound and feeling of the season of repentance.

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*.

אשרי יושבי ביתך עוד יהללוך סלה:
אשרי העם שפכה לו אשרי העם שיי אלהיו:

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.

תהלה לדוד ארוממך אלוהי המלך ואברכה שמך לעולם ועד:
בכל יום אברכה ואהללה שמך לעולם ועד:

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.

גדול יי ומהלל מאד ולגדלתו אין חקר:
דור לדור ישבח מעשיך וגבורתיך וגידו:

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.

הדר כבוד הודך ודברי נפלאתיך אשיחה:
ועוזו נוראותיך לאמרו וגדלתך אספרינה:

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.

זכר רב טובך יביעו וצדקתך ירננו:
חנון ורחום יי ארך אפים וגדל חסד:

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.

טוב יי לכל ורחמיו על כל מעשיו:
יודוך יי כל מעשיך וחסידיך יברכוכה:

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 מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֶתְךָ יִדְבְּרוּ׃
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר מַלְכוּתוֹ׃

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

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים וּמִמְשַׁלְתְּךָ בְּכָל דָּר וְדָר׃
סוּמֵךְ 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 יִשְׁכְּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ׃
פּוֹתֵחַ אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן׃

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 דִּרְכָיו וְחָסִיד בְּכָל מַעֲשָׁיו׃
קָרוֹב יְיָ לְכָל קוֹרְאֵיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת׃

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.

רָצוֹן יִרְאֵיו יַעֲשֶׂה וְאַתָּה שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם׃
שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָיו וְאַתָּה 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.

תְּהַלֵּל יְיָ יִדְבֹּר פִּי וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד׃
וְאַנְחֵנוּ נְבָרֶךְ יְיָ 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!

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.

Eli Netzer was born in Budapest in 1933. He made *aliyah* in 1949. He trained as a teacher and made that his profession while living on Kibbutz Dalia. He was awarded the Prime Minister's Prize for Poetry in 1976.

Strength of the universe, Source of all, Creator of every soul, Strength of all creation, You are the One who chooses the sound of song as prayer. Help me. Be kind to me. In your great mercy and boundless love, allow me to awaken, summon and expose the music within. Help me to find the righteousness created within me in these prayers, in each psalm, each verse, each word, letter, vowel, and accent. Let me write myself a new name with them, that the Source of wisdom might flow through me into my life, my community, my world.

FOR ROSH HASHANAH

Give us holidays
Gentle and quiet as an infant's smile.

Allow us to cry softly
In the embrace of our beloved.

Give us heartfelt words
Which are uttered in a silent whisper.

Give us arms strong as roots
To embrace even the difficult and the hurtful.

Give us nights gently lit by hope
Shining upon the vast, quiet earth.

Make our home
A sacred, singing, dwelling place.

Add no more rings of sorrow
To our tree of life.

Eli Netzer

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית
יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנוֹ קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלְמָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאַמִּירָן בְּעָלְמָא וְאָמְרוּ: אָמֵן.

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

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

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

For wisdom to find wings, there must be music. For every kind of knowledge and understanding, there is a unique melody. Through the sound and song of prayer, we return to the roots of wisdom. Holiness is found at the intersection of body and soul, the meeting place of mind and spirit. This moment is the doorway through which *k'dushah* enters our world. We must open ourselves to this possibility.

The Reader's *Kaddish* is a prayer that often marks a transition from one liturgical rubric to the next. It is not entirely clear how it plays that role in *S'lichot*, a collection of meditations, texts, and readings. In symbolic fashion, the lack of formal structure in the poems and prayers of *S'lichot* remind us that repentance is a personal transition that we should experience not only in a single season but throughout the year.

This traditional פייט *piyyut* (liturgical poem) focusses on listening to song and prayer. While we hope that God hears our voices, we also must listen. The words we pray and sing must not only come from our lips. They must also enter our hearts and move us to better ourselves.

TO HEAR SONG & PRAYER לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה

בְּמוֹצָאֵי מְנוּחָה קִדְמָנוּךָ תִּחְלָה. הֵט אָזְנוֹךָ
מִמְרוֹם יוֹשֵׁב תִּהְלָה.
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה:

As rest takes its leave, we first encounter You. While dwelling in praise, incline your ear from beyond: listen to song and prayer.

דְּרוֹשׁ נָא דוֹרְשֶׁיךָ בְּדִרְשָׁם פְּנִיךָ.
הִדְרֵשׁ לָמוּ מְשִׁמֵּי מַעוֹנֶךָ.
וּלְשׁוֹעַת חֲנוּנִים אֵל תַּעֲלֵם אָזְנוֹךָ.
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה:

Seek those who seek You. While they seek your presence, let them find your heavenly holiness. Do not turn a deaf ear to their gentle cry: listen to song and prayer.

פְּנֶה נָא אֶל הַתְּלָאוֹת וְאֵל לַחֲטָאוֹת.
צִדִּיק צוֹעֶקִיךָ מִפְּלִיא פְּלָאוֹת
קָשׁוּב נָא חֲנוּנִים אֱלֹהִים יִהְיֶה צְבָאוֹת.
לְשִׁמְעַ אֶל הַרְנָה וְאֶל הַתְּפִלָּה:

Turn toward the prayers and not the sins. Doer of wonders, give justice to those who cry out. Hear their prayers, Eternal God of Hosts: listen to song and prayer.

PLEASE RISE

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

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

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

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית.
וְהִרְבֵּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל חַמּוֹתוֹ.
אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמִיד?
אִם עֲוִינוּ עָנוּ בָנוּ יְיָ עֲשֵׂה לָמַעַן שְׁמֶךָ.
זָכֹר רַחֲמֶיךָ יְיָ וְחִסְדֶּיךָ כִּי מַעֲוָלָם הִמָּה.

יַעֲנֵנוּ יְיָ בְּיוֹם צָרָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם
קָרָאנוּ. אָבִינוּ מִלְכֵנוּ חֲנֻנוּ וַעֲנֵנוּ כִּי
אֵין בָּנוּ מַעֲשִׂים צְדָקָה עֲשֵׂה עִמָּנוּ
לָמַעַן שְׁמֶךָ הִטָּה אֱלֹהֵי אֲזִנְךָ
וְשָׁמַע פֶּקֶח עֵינֶיךָ וּרְאָה שׁוֹמְמֵתֵינוּ.
כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים
תִּתְחַנֵּנוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הָרַבִּים.

חַמֵּל עַל עַמֶּךָ רַחֵם עַל נַחֲלֶתְךָ.
חִוְסָה נָא כְּרוֹב רַחֲמֶיךָ.
חֲנֻנוּ וַעֲנֵנוּ כִּי לָךְ יְיָ
הַצְדָּקָה עֲשֵׂה נִפְלְאוֹת
בְּכָל עֵת. הוֹשִׁיעֵנוּ לָמַעַן
שְׁמֶךָ רַחֵם עָלֵינוּ לָמַעַן
בְּרִיתְךָ הַבִּיטָה וַעֲנֵנוּ בְּעֵת
צָרָה כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

יְיָ אֵל רַחוּם וְחַנוּן אֶרְךָ אֲפִים וְרַב חֶסֶד וְאֱמֶת:
נֹצֵר חֶסֶד לְאֵלָפִים נִשְׂא עוֹן וּפֹשַׁע וְחַטָּאָה וְנִקָּה:

The Eternal is God, merciful and kind, patient, caring and true. The Eternal is loyal to the thousandth generation, lightening the burden of guilt, transgression, and sin, leaving us unpunished.

PLEASE BE SEATED

Avraham Shlonsky was born in the Ukraine in 1900 and made *aliyah* in 1921, having already begun his career as a poet and writer. He occupies a central position in the emergence of modern Hebrew poetry and modern Israeli poetry in particular. He died in 1973.

ONE TO ANOTHER

This generation has learned to make itself heard,
But forgotten how to listen:
It has succeeded in plumbing the depths of analysis
But not been able to take flight;
Here it stands before You
Wrapped in the worn rags of its own wealth:
Listened to, heard, yet failing to speak.
As never before in our lives,
Without speaking, we listen and are heard

How to begin?
How to open gates
here one moment, gone the next?

And You, who causes hope to sprout from afar
One who thirsts for my voice
Just as it thirsts for an attentive, knowing, present ear.
It is not I alone who seeks
Not just I who has called to You
Today, we call to one another.

Avraham Shlonsky

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבֶה חֵדֶשׁ יָמֵינוּ כְּקֶדֶם

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

PRIDE

I tell you, even rocks crack,
and not because of age.
For years they lie on their backs
in the heat and the cold,
so many years,
it almost seems peaceful.
They don't move, so the cracks stay hidden.
A kind of pride.
Years pass over them, waiting.
Whoever is going to shatter them
hasn't come yet.
And so the moss flourishes, the seaweed
whips around,
the sea pushes through and rolls back,
the rocks seem motionless.
Till a little seal comes to rub against them,
comes and goes away.
And suddenly the rock has an open wound.
I told you, when rocks break, it happens by surprise.
And people, too.

Dahlia Ravikovitch (1936 - 2005) was born in a suburb of Tel Aviv. She studied at the Hebrew University of Jerusalem and later worked as a journalist and high school teacher. She began publishing poetry in 1955. She became active in the peace movement during the Lebanon war. She was a recipient of the Bialik Prize (1987) and the Israel Prize (1998).

Dahlia Ravikovitch

PLEASE RISE

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

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

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

אָנא מֶלֶךְ חַנוּן וְרַחוּם, אָבִינוּ
מִלְכֵנוּ חַנּוּן וְעֲנֵנוּ כִּי שְׁמֶךָ הַגְדּוֹל
נִקְרָא עָלֵינוּ, עֲשֵׂה נִפְלְאוֹת בְּכָל יוֹם.
עֲשֵׂה עִמָּנוּ כְּחֶסֶדְךָ, חַנוּן וְרַחוּם, הַבִּיטָה
וְעֲנֵנוּ בְּעֵת צָרָה, כִּי לָךְ יְיָ הַיְשׁוּעָה:

זָכֹר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ, וְכָרֵב טוֹבָךְ
הוֹשִׁיעֵנוּ וְחַמֵּל נָא עָלֵינוּ, כִּי אֵין לָנוּ
אֱלוֹהִים אַחֵר מִבִּלְעָדֶיךָ צוּרֵנוּ, אֵל
תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמָּנוּ.
כִּי נִפְשָׁנוּ קִצְרָה וּמִכָּל צָרָה וְגוֹן הַצִּילָנוּ,
כִּי לָךְ קוִיֵּנוּ, וְאֵל תִּכְלִימָנוּ יְיָ אֱלֹהֵינוּ,
וְהָאֵר פְּנֶיךָ בָּנוּ, וְזָכֹר לָנוּ אֶת בְּרִית
אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, רְאֵה
בְּצָרוֹתֵינוּ, וּשְׁמַע קוֹל תַּפִּלָּתֵנוּ,
כִּי אַתָּה שׁוֹמֵעַ תַּפִּלַּת כָּל פֶּה:

אֵל רַחוּם וְחַנוּן, רַחֵם עָלֵינוּ וְעַל כָּל
מַעֲשֶׂיךָ, כִּי אֵין כָּמוֹךָ, אַתָּה
הוּא יְיָ אֱלֹהֵינוּ, אֵל אֶרֶץ אֲפִים,
וּמִלֵּא רַחֲמִים, עֲשֵׂה עִמָּנוּ כָּרֵב רַחֲמֶיךָ,
אֵל תִּטְשֵׁנוּ בּוֹרְאֵנוּ, וְאֵל תִּשְׁכַּחֲנוּ יוֹצְרֵנוּ,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

יְיָ אֵל רַחוּם וְחַנוּן, אֶרֶץ אֲפִים וְרֵב חֶסֶד וְאֶמֶת:
נִצֵּר חֶסֶד לְאֱלֹפִים, נִשָּׂא עוֹן וְנִפְשַׁע וְחַטָּאת, וְנִקְהָ:

The Eternal is God, merciful and kind, patient, caring and true. The Eternal is loyal to the thousandth generation, lightening the burden of guilt, transgression, and sin, leaving us unpunished.

Tavo l'fanecha begins the *viddui*, confession of sin. Repentance is not possible without acknowledging our wrongdoing.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תְּבוּא לְפָנֶיךָ תִּפְלָתֵנוּ.
וְאַל תִּתְּעַלֵּם מִתַּחֲנֻתֵנוּ. שְׂאִין אָנוּ עֲזִי פָנִים
וְקָשִׁי עֶרֶךְ לֹמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ. אֲבָל אֲנַחְנוּ חָטָאנוּ:

Our God, God of our ancestors, may our prayers come before You. Do not turn away from our pleas. We are not arrogant and stubborn enough to say in your presence, “We are righteous and have not sinned.” Our God, God of our ancestors, we have sinned.

PLEASE BE SEATED

ASHAMNU

אֲשָׁמְנוּ

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּפִי. הֶעֱוִינוּ. וְהִרְשָׁעְנוּ.
זָדְנוּ. חָמַסְנוּ. טָפְלָנוּ שָׂקָר. יַעֲצָנוּ רָע.
כָּזַבְנוּ. לָצָנוּ. מָרַדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֲוִינוּ. פָּשַׁעְנוּ.
צָרְרָנוּ. קִשִּׁינוּ עֶרֶךְ. רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ.
תַּעֲנִינוּ. תַּעֲתָעְנוּ.

This acrostic poem is one that follows the Hebrew alphabet from *aleph* to *tav* and contains 24 different expressions for sinful behaviour. The meaning of the prayer is to acknowledge that we have truly violated our own values and those of our tradition.

We confess these sins as did our ancestors before us. Wrongdoing comes much more easily than repentance. For each transgression, there are barriers to return that we have allowed to remain.

Repentance will not come as long as we weaken our community.

We have argued against the public good for private gain.

We have set a poor example and led others astray.

We have watched as our loved ones rejected tradition and remained silent.

We have treated sin and repentance as matters of little importance.

In his writing about *t'shuvah* repentance, Moses Maimonides describes this process of renewal and return and the barriers within us that make it so difficult. He identifies twenty-four factors that interfere with our ability to atone for our sins. Taken as a further expression of the confession in *Ashamnu*, these words challenge us to reverse the tide of wrongdoing that can dominate our lives.

Repentance will not come when we stand separate from our community.

We have been absent or indifferent to the needs of our people.

We have spurned the teachings of our tradition.

We have belittled the mitzvot in private and in public.

We have ignored and rejected those who might teach us.

We have been defensive and been scornful of those who help us return and repent.

Repentance will not come when we flee from honesty and justice.

We have blamed others and hidden from responsibility.

We have shared in the wealth of thieves, preferring not to know the truth.

We have kept all that we find without seeking the true owner.

We have taken our share from funds intended to support the vulnerable.

We have chosen to turn a blind eye to dishonesty and urged others to do the same.

Repentance will not come when we seek pleasure and advantage over right and righteousness.

We have been the guest of those who are in need.

We have embarrassed and silenced those who are poor.

We have revelled in violence and the images and ideas of lust.

We have sought to honour ourselves by dishonouring others.

We have doubted the goodness of those of virtue and character.

Repentance will not come when we speak without thought of consequences.

We have spread gossip and shared in idle chatter.

We have shared embarrassing truths, turning private shame into public sin.

We have spoken cold words of cruelty.

We have shared unworthy thoughts, replacing conscience with conspiracy.

We have chosen the company of evildoers.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמֶּשֶׁפְּטֶיךָ הַטּוֹבִים
וְלֹא שָׁנָה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ
כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעָנוּ:

We have turned away from your *mitzvot* and your goodness and justice.
We have not lived up to our highest selves.

But You are righteous for You have created truth. Even as we come before You, we know we have done evil.

PLEASE RISE

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

You are eternally open to repentance, accepting those who transgress and sin. Our lives are shaken by the magnitude of our difficulties. Do not forget us for even a moment. Appear and strengthen us, for we depend upon You. Source of goodness and guidance, if we lack righteousness and good deeds, remember the covenant made with our ancestors and their daily declaration: God is One!

Help us to see your mercy rising to meet us on the day of our sorrow. If not for our sake, act for your own divine purpose. Let the names of those who remain never vanish. Be kind to the people who declare your unity twice daily: *Hear O Israel: The Eternal is our God, the Eternal is One.*

אין כְּמוֹד חֲנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ.
אין כְּמוֹד אֵל אֶרֶץ אֲפִים וְרַב חֶסֶד
וְאַמֶּת הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הָרַבִּים.
מִרַעַשׁ וּמִרְגָּז הַצִּילָנוּ מֶה נִתְאַוֵּן.
וּמֶה נֹאמֵר מֶה נִדְבֵּר וּמֶה נִצְטַדֵּק.
נִחְפָּשָׁה דְרָכֵינוּ וְנִחְקְרָה וְנִשׁוּבָה אֵלֶיךָ.
כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים:
אָנָּה יְיָ הוֹשִׁיעָה נָּא אָנָּה יְיָ הַצִּלְיָהָ נָּא:
אָנָּה יְיָ עֲנֵנוּ בְיוֹם קִרְאָנוּ:

הַפּוֹתַח יָד בַּתְּשׁוּבָה לְקַבֵּל פּוֹשְׁעִים
וְחַטָּאִים נִבְהֵלָה נַפְשֵׁנוּ מִרַב עֲצוּבֹנֵנוּ
אֵל תִּשְׁכַּחֲנוּ נִצַּח קוֹמָה וְהוֹשִׁיעֵנוּ.
כִּי חֲסִינוּ בָּךְ. אָבִינוּ מִלִּפְנֵי אִם
אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים
טוֹבִים זָכַר לָנוּ אֶת בְּרִית
אֲבוֹתֵינוּ וְעִדּוּתֵינוּ בְּכָל יוֹם יְיָ אֶחָד.

מִהֵר יִקְדָּמוּנוּ רַחֲמֶיךָ בְיוֹם צָרָתֵנוּ.
וְאִם לֹא לְמַעַנֵּנוּ לְמַעַנְךָ פֶּעַל
וְאֵל תִּשְׁחִית זָכַר שְׁאֲרִיתֵנוּ וְחוֹן אִם
הַמִּיחָדִּים שְׁמֶךָ פְּעָמִים בְּכָל יוֹם תָּמִיד
בְּאַהֲבָה וְאוֹמְרִים
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

יְיָ אֵל רַחוּם וְחֲנוּן אֶרֶץ אֲפִים וְרַב חֶסֶד וְאַמֶּת:
נִצַּר חֶסֶד לְאֵלִים נִשָּׂא עוֹן וּפֶשַׁע וְחַטָּאה וְנִקָּה:

The Eternal is God, merciful and kind, patient, caring and true. The Eternal is loyal to the thousandth generation, lightening the burden of guilt, transgression, and sin, leaving us unpunished.

PLEASE BE SEATED

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תַּפְלָתֵנוּ:
הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:
אֲמַרְנוּ הָאֲזִינָה יְהוָה בִּינָה הִגִּיגְנוּ:
אֶל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ אֶל תִּקַּח מִמֶּנּוּ:
אֶל תִּשְׁלִיכֵנוּ לָעֵת זְקָנָה כְּכֹלֹת כְּחֹנוּ אֶל תַּעֲזֹבֵנוּ:
אֶל תַּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ, אֶל תִּרְחַק מִמֶּנּוּ:
כִּי לָךְ יְהוָה הוֹחֲלֵנוּ, אַתָּה תַּעֲנֶה אֲדֹנֵי אֱלֹהֵינוּ:

Eternal our God, hear our voice! Be kind to us and mercifully accept our prayer. Help us to return to You, Eternal One; then truly shall we return. Renew our days as in the past. Listen to the words, O God. Understand what is in our hearts. Do not turn us away! Do not take your holy presence from us! Do not send us away as the year grows old and weak. Do not abandon us as our strength diminishes.

Eternal our God, do not abandon us or remain far off, for we look to You. May your strength and justice be our answer!

ANSWER US

עֲנֵנוּ

עֲנֵנוּ קִשָּׁה לִכְעוֹס עֲנֵנוּ. עֲנֵנוּ רֶדֶךְ לְרָצוֹת עֲנֵנוּ.
עֲנֵנוּ עוֹנָה בְּעֵת רָצוֹן עֲנֵנוּ. עֲנֵנוּ אָבִי יִתְּוָמִים עֲנֵנוּ.
עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ
עֲנֵנוּ מִשְׁגֵּב אֲמָהוֹת עֲנֵנוּ.

Answer us, be slow to anger.

Answer us.

SOMEONE TO SAVE HIM

There was once a man sick unto death
And his sickness grew worse
And he waited and waited for someone to save him
For he said in his heart: Someone will save me.

And his brother said: Someone will save him.
And his uncle said: Someone will save him.
And they didn't give him another thought
For they said in their hearts: Someone will save him.

What does it mean to demand an answer of the Eternal One? Prayers are not simple questions or demands that call forth a concrete response. We do hope for a better life and a world infused with holiness. As partners with God in the ongoing work of creation, we share in the responsibility of seeing that the prayers of our community are answered.

So that man kept wasting away,
Wasting away from day to day,
But he didn't want to blame his brother
For he said in his heart: Someone will save me.

And he lay on the bed where he would die
And was full of faith: Someone will save me.
All day long he said: Someone will save me.
Who wouldn't want to speak that way?

And his brother said: Yes, someone will save him.
Today or tomorrow someone will save him.
I'm sure that someone will come to save him.
But a stranger cried out: "No one will save him!"

So the sick man kept wasting away
And his refrain was: Someone to save me.
But he didn't want to blame his brother—
How could he ever blame him?

Dahlia Ravikovitch

MERCIFUL ONE

רַחֲמָנָא

רַחֲמָנָא דְּעָנִי לְעָנִי עֲנִינָא.
רַחֲמָנָא דְּעָנִי לְתַבִּירִי לְבָא עֲנִינָא.
רַחֲמָנָא דְּעָנִי לְמַכְיִי רוּחָא עֲנִינָא.
רַחֲמָנָא עֲנִינָא. רַחֲמָנָא חוּס.
רַחֲמָנָא פְּרוּק. רַחֲמָנָא שְׂזִיב.
רַחֲמָנָא רַחֵם עָלֵן הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב:

Merciful One who answers the downtrodden, answer us.
Merciful One who answers the brokenhearted, answer us.
Merciful One who answers the wounded of spirit, answer us.
Merciful One, answer us! Be kind! Save us and restore us!
Show us mercy now and in the days to come!

This prayer expresses the themes and ideas of *s'lichot*, but in Aramaic rather than Hebrew. Prayers such as רַחֲמָנָא *Rachamana*, Merciful One, remind us that praying in easily understood words is an ancient and essential tradition. While some liturgy has ritual significance, it must always be accompanied by expressions that come from the heart and touch the soul.

Each of us stands alone in the divine presence. We need no one to bring our prayers before God. Nevertheless, we pray for the whole household of Israel. The role of the *shali'ach tzibbur*, the agent of the community, is to seek forgiveness for our people. In the days of old, the High Priest performed that function. Today, few as we are in numbers, the future of Israel may yet depend on a single individual. Only the Holy One can choose that person. Each of us could be called upon to represent our family, our people, our community. Repentance and return allow us to prepare to fulfil this sacred role.

GUARDIAN OF ISRAEL

שׁוֹמֵר יִשְׂרָאֵל

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרִית יִשְׂרָאֵל,
וְאַל יֵאָבֵד יִשְׂרָאֵל, הָאוֹמְרִים שְׁמֵעַ יִשְׂרָאֵל:
שׁוֹמֵר גּוֹי אֶחָד, שְׁמוֹר שְׂאֲרִית עַם אֶחָד,
וְאַל יֵאָבֵד גּוֹי אֶחָד, הַמְּיַחֲדִים שְׁמֶךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֲרִית עַם קְדוֹשׁ,
וְאַל יֵאָבֵד גּוֹי קְדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשֶׁלֶשׁ קְדוּשׁוֹת לְקְדוֹשׁ:

Guardian of Israel, watch over the remnant of Israel, and let those who recite *Sh'ma Yisrael* not perish!

Guardian of this singular people, watch over the remnant of this nation, and let this one people not perish, those who unify your name, *Adonai Eloheinu Adonai Echad!*

Guardian of this holy people, watch over the remnant of this holy nation, and let this holy people not perish, who sanctify the Holy One three times each day!

PLEASE RISE

רַחוּם וְחַנוּן חָטְאֵתִי לִפְנֶיךָ. יְיָ מִלֵּא רַחֲמִים רַחֵם עָלַי וְקַבֵּל תְּחִנּוּתִי:
Merciful One, kind One, I have sinned before You. Eternally merciful God, accept my prayer.

FROM PSALM 51

מתהלים נא

חַנּוּנִי אֱלֹהִים כְּחֶסֶדְךָ כְּרַב רַחֲמֶיךָ מִחַה פִּשְׁעֵי הָרָבָה [הָרַב] כְּבִסְנִי
 מַעֲוֹנִי וּמַחְטָאֵתִי טְהַרֵּנִי כִּי־פִשְׁעֵי אָנִי אָדַע וְחַטָּאתִי נִגְדִי תָמִיד:
 לֹךְ לְבַדְּךָ חַטָּאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי לְמַעַן־תַּצְדִּק בְּדַבְּרְךָ תִּצְּבָה
 בְּשִׁפְטֶךָ: הוֹרֵעֵנוּ חוֹלָלָתִי וּבַחֲטָא יַחַמְתֵּנִי אֱמִי: הוֹאֲמֶת חַפְצֶךָ
 בְּטוֹחוֹת וּבִסְתֵם חֲכָמָה תוֹדִיעֵנִי: הַסִּתֵּר פָּנֶיךָ מִחַטָּאֵי וְכָל־עֲוֹנוֹתִי
 מִחַה: לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי:
 אֶל־תִּשְׁלִיכֵנִי מִלִּפְנֶיךָ וְרוּחַ קְדָשְׁךָ אֶל־תִּקַּח מִמֶּנִּי: הַשִּׁיבָה לִי
 שִׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי: אֲלַמְּדָה פִּשְׁעִים דָּרְכֶיךָ וְחַטָּאִים
 אֶלֶיךָ יָשׁוּבוּ: אֲדָנִי שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ: כִּי לֹא־תִחַפֵּץ
 זִבַּח וְאַתָּנָה עוֹלָה לֹא תִרְצֶה: זִבְחִי אֱלֹהִים רוּחַ נְשֻׁבָּה לִב־נִשְׁבֵּר
 וְנִדְבָה אֱלֹהִים לֹא תִבָּזֶה:

[הָרַב] The Bible contains numerous examples of *k'ri-k'liv*. These Aramaic terms mean "read-written". When the guardians of our written tradition found written words that were problematic, they encouraged a tradition of reading the words differently than they are written. In this way, the traditional letters were maintained even as the reading was changed. If even the biblical word must sometimes move beyond the written letters, how much more so is this true of prayer!

O God, be kind to me. In your mercy, wipe away my sins. Again and again, wash away my iniquity and purify me of sin. Now, I seek to know my transgressions. My sin is before me at every moment. I have sinned against You, even You, and done what You see truly as evil. Your word is righteous and your judgement of me is true. Even as I was born, iniquity was with me. From the time my mother conceived me, sin has been possible and present. Even so, You desire the truth that is within. Only You can make known hidden wisdom. Look away from my sins! Wipe away my transgressions! God, create a pure heart within me. Renew within me an upright spirit ready to serve. Do not distance me from your presence. Do not take your sacred spirit from within me. Return the joy of your strength to my life. May the spirit of your generosity sustain me. Source of strength, open my lips that my mouth may declare your praise! You do not desire that I give sacrifices or burnt offerings. God will never turn away the offerings of a humble spirit and a repentant, broken heart.

A PURE HEART

לב טהור

לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי
 אֶל־תִּשְׁלִיכֵנִי מִלִּפְנֶיךָ וְרוּחַ קְדָשְׁךָ אֶל־תִּקַּח מִמֶּנִּי

God, create a pure heart within me. Renew within me an upright spirit ready to serve. Do not distance me from your presence.

וְאַנְחֵנוּ לֹא נִדַּע מַה נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ: זָכַר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ
 כִּי מַעֲוֹלָם הָמָּה: יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ. אֵל תִּצְּבָר
 לָנוּ עֲוֹנוֹת רְאוּשׁוֹנִים מִהֵרָ יִקְדְּמוּנוּ רַחֲמֶיךָ כִּי דָלוּנוּ מְאֹד.
 עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ.
 וְהַצִּילָנוּ וְכַפֵּר עַל חַטָּאוֹתֵינוּ לְמַעַן שְׁמֶךָ.

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

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

אֲבִינוּ מִלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Source of goodness and guidance, be kind to us and answer us though we have little merit. Be generous and loving with us and give us strength.

A FINAL PRAYER

If it is your will, cause us to bend, just as You force the trees to lean
Under the heavy, sweet blessing ripening from *Tammuz* to *Tishrei*,
For we too are trees, carrying a heavy harvest of sorrows.
Do not uproot us from this earth
For we have chosen to exist within it
Just as You have planted us
Within the mortal cycle of days and nights.

Even if the final decree has been declared,
Let our brow not be touched by arrogance.
Rather than seeking to ascend the golden ladder of the vision,
Allow us to acquire a covenant with your living earth
In this beautiful human valley
And erase from the flow of our lives
Just a few letters: d e a t h.

Uri Tzvi Greenberg

The Hebrew word for death consists of these three root letters:

מ ו ת *mem, vav, tav*
כְּדָם וּ תְנוּ *kidmuteinu*

Though mortality is within us,
it does not define us.

We cannot erase death. Three simple letters remind us that life and death are intimately joined. The letters *mem*, *vav*, *tav* are the Hebrew root that speaks of the end of life. They are also the central letters in the word *kidmuteinu*, with which the Torah affirms that we are created in the divine image. We show that eternity is within us by the way we accept and face our limitations. In a world filled with imperfection and injustice, we work and pray for wholeness and peace. After offering our hopes and prayers, we recite *kaddish shaleim*, a complete kaddish. This form of the *kaddish* is recited after we have prayed as a community. Its focus is not mourning but meaning. Before this *kaddish*, no names are recited. Death leaves us without answers. Yet, while we live, we respond. The Jewish response to death and limitation is an affirmation of life and hope.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא
וּבְזִמְנוֹ קָרִיב וְאִמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

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

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

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

לְעָלַם מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאִמְיָרוֹ בְּעֻלְמָא וְאִמְרוּ: אָמֵן.

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

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל
קָדָם אָבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ: אָמֵן.

Tit-ka-beil tz'lot-hon u-va-u-t'hon d'chol beit Yis-ra-eil
Ko-dam a-vu-hon di vi-sh'ma-ya v'i-m'ru: a-mein.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ: 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-m'ru: a-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ: 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.*

This version of the *Kaddish* has been recited at the end of a period of prayer, such as the *t'fillah*. It contains an additional paragraph, expressing our hope that our prayers and those of our people might be accepted. While no longer common in Reform liturgy, this Full *Kaddish* is recited here at the beginning of the season of repentance and at the end of *n'ilah*, the final service on *Yom Kippur*.

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.

May the prayers and supplications of the whole House of Israel be acceptable before the divine Source of goodness and guidance, 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.

MEDITATIONS, READINGS AND SONGS

IN THE SPIDER'S WEB

During the Days of Awe
Jerusalem
appears in the Toronto air
at 3 a.m.

With trepidation
I look
for my Jewish
reflection
in the morning papers
before putting on
the other shoe.

Among the
Marranos
on Bay Street,
I search for
brown mournful
eyes but hear
the *shofar*
over
There.

I face east
but see
the CN tower
in my daily
prayer.

From
the spider's web
outside
my bedroom
window
I peer into
the last page
of my *machzor*
on the night table
and proclaim:
"Next Winter -
Snow"

Daniel Lowe

JONAH

Today in Jerusalem
under beating sun
just before the shops closed
for the Sabbath,
I spied a shop called TARSHISH,
TARSHISH, a land of self-indulgence
to which an unwilling Jonah sought to flee
the righteous God
who sent him to Nineveh
to preach repentance.

Held by the display behind the glass -
trinkets, jewels, clocks
fashioned by practised fingers
from antique lands
for tourists
who also worship that illicit god,
I dreamed a whale,

a whale in whose belly I might sit
in shade
and meditate
upon my own eagerness
to sin.

Shulamis Yelin

MYSELF IN TRANSLATION for Seymour Mayne

when I open
the bilingual book
the spine becomes
the centre
of a larger page
an asymmetrical Rorschach
the Hebrew poem
on the right
the English version
to the left

my eyes conditioned
first read about
Jerusalem
from left to right

my heart more fluent
drifts in the other direction
to *Yerushalayim*

Shel Krakofsky

*Jerusalem: An Anthology of
Jewish Canadian Poetry*, edited
by Seymour Mayne and B. Glen
Rotchin.

*Jerusalem: An Anthology of
Jewish Canadian Poetry*, edited
by Seymour Mayne and B. Glen
Rotchin.

God is peace, God's name is peace, and all are bound together in peace.

Jeremiah, 29

"When you call Me and come and pray to Me, I will hear you. When you seek Me, you will find Me; if you search for Me with all your heart, I shall let you find Me," says the Eternal One.

Thank You, God of Eternity, for the great wonder of your creation, for the earth, for the stars, the sun and the moon, and the beauty of your universe, with which in your great kindness You have blessed me. Thank You for granting me life, in all its richness, for its brilliant moments of joy, which allow me to soar as the birds, and even for its anguish and pain, which somehow seem to precipitate inner growth and change. For all these things, God, I am grateful.

Siddur Vetaher Libenu, quoted in *Chadeish Yameinu*, 332

But thank You especially, God, for having chosen in your abundant love to make me a human being, blessed among all the fruits of your creation, with a mind that can reason and seek truth and justice; with a soul that can feel pain, ecstasy and compassion and has the freedom to choose life and goodness over cruelty and destruction; and with a heart that can love and care and reach out to touch the hearts of my brothers and sisters as we walk together through the years of our lives.

Baal Shem Tov, quoted in *Chadeish Yameinu*, 316

The world is full of wonders and miracles, but we take our little hands and we cover our eyes and see nothing.

A. J. Heschel, adapted, quoted in *Kol Haneslama*, 744

Prayer is not a stratagem for occasional use, a refuge to resort to now and then. It is rather like an established residence for the innermost self. All things have a home; the bird has a nest, the fox has a hole, the bee has a hive. A soul without prayer is a soul without a home. Weary, sobbing, the soul, after roaming through a world festered with aimlessness, falsehoods and absurdities, seeks a moment in which to gather up its scattered life, in which to divest itself of enforced pretensions and camouflage, in which to simplify complexities, in which to call for help without being a coward. Such a home is prayer. Continuity, permanence, intimacy, authenticity, earnestness are its attributes. For the soul, home is where prayer is.

Who are happy?
Those who see a blossoming world
and give it their blessing.
Who are strong?
Those who restrain their grief
and teach it to smile.

Source unknown, quoted in *On the Doorposts of Your House*, 295.

Prayer can best be described in the words of the prayer book: “Purify our hearts to serve Thee in truth.” Every Jewish prayer is a small *Yom Kippur*. It challenges us to examine our hearts and thoughts. It demands that we question ourselves—whether we have been silent when we should have spoken out; whether we have been selfish when we should have been responsive to the needs of others; whether we have been thoughtless when we should have been sensitive; whether we have pursued the hollow when we should have reached for that which can hallow life. In this kind of prayer, we do not ask God to do our will. We accept God’s challenge to fulfill the divine will. We confess our guilt and ask for strength to purify ourselves.

Ernst Simon, *Tradition and Contemporary Experience*. Quoted in *A Treasury of Thoughts on Jewish Prayer*, 51.

[ed. Sidney Greenberg, Northvale, NJ: Jason Aronson, 1996]

Adonai, help us now to make this a new Shabbat,
After noise, we seek quiet;
After crowds of indifferent strangers,
We seek to touch those we love;
After concentration on work and responsibility,
We seek freedom to meditate, to listen to our inward selves.
We open our eyes to the hidden beauties
And the infinite possibilities in the world You are creating;
We break open the gates of the reservoirs
Of goodness and kindness in ourselves and in others;
We reach toward one holy perfect moment of Shabbat.

Ruth Brin

[July 15]

Shalom is one of the many names by which God is known in Judaism. It is the name by which God will bless you if you dedicate yourselves to each other in accordance with the Divine Will. The name *Shalom* embraces everything that is calculated to render life happy, useful and holy. It denotes, in the first place, love—love that is binding and everlasting, love that does not fade with the flowers or pass with the sunshine. No language possesses a word that so accurately describes the serenity of the soul that we experience whenever we have made God’s presence real to men and women.

Mordecai M. Kaplan (adapted).
Quoted in *Kol Haneshamah*, 775.

To be a Jew is to be something more than a survived endangered species.

To be a Jew is to be a goad to the conscience of humankind, to bear a heart of flesh and blood and not of stone.

To be a Jew means to weep where there are tears and suffering.

To be a Jew is to be part of the civilizing and humanizing force of the universe.

To be a Jew is to defy despair though the Messiah tarries.

To be a Jew, as God told Abraham thousands of years ago, is to be part of a great and enduring people, yes, but also to be a blessing to all humankind.

Alexander M. Schindler. Quoted in *Reform Judaism Magazine*, Spring 2001, 18.

Prayer is not a purely human act; all things pray, and all things pour forth their souls. The heavens pray, the earth prays, every creature and every living thing. In all life, there is longing. Creation is itself but a longing, a kind of prayer to the Almighty. What are the clouds, the rising and setting of the sun, the soft radiance of the moon and the gentleness of the night? What are the flashes of the human mind and the storms of the human heart? They are all prayers — the wordless outpouring of boundless longing for God.

Rabbi Sheldon Marder

V'AHAVTA: WHEN YOU LOVE

When you love Adonai Elohecha body and soul
these things I ask of you will be possible:

To answer your children's questions about Me
and believe your answers yourselves
To connect religion to your everyday
comings and goings.

for example,
when you hug them in bed at night
with tender words - Sh'ma Yisrael
or when you think to say Modeh Ani
in the rush of getting them up and out
in the morning

To be alert enough
to open doors for your children
in every waking moment
and when they dream.

And finally, to remember just why
all these things matter:

They matter because I, Adonai Elohecha,
brought you and your children out of Egypt
to be God for you.
I am your God.
And when you do these things
I will be your children's God.

"If you won't be better tomorrow than you were today,
then what need do you have for tomorrow?"

THREE THINGS

Three things meet in my eyes
and keep the thought of You always before me:

the skies, which make me think of your Name,
as they bear faithful witness for me;

the place where I stand, which brings my mind
back to the hand that set it beneath me;

and bless, my soul, my Lord at all times
for heart's reflection within me.

Who could return your goodness
in sending breath through the body
to invest it with life,

in revealing a way of life to guide it
and save it from evil's contrivance:

Out of the ground you formed it,
and into the blood breathed soul—
and you sent the spirit of wisdom along it,
which sets us apart from swine,
and allows for ascent on high . .

Rabbi Nahman of Bratslav.
Cited in Joseph Teluslikin,
*Jewish Wisdom: Ethical,
Spiritual and Historical Lessons
from the Great Works and
Thinkers*. New York: William
Morrow, 1994

Selected poems of Solomon Ibn
Gabirol
Tr. By Peter Cole, Princeton
University Press 2001

Selected poems from *Kol
Haneshamah* Reconstructionist
Press 1994

You've shut us inside your world,
while you look in from beyond and observe;

and all that we try to conceal
within or without you reveal.

Teach me my God, a blessing, a prayer
On the mystery of a withered leaf
On ripened fruit so fair
On the freedom to see, to sense,
To breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise
As each morning and night
You renew Your days,
Lest my days be as the one before
Lest routine set my ways.

Mordechai M. Kaplan

God is that aspect of reality which elicits from us the best that is in us
and enables us to bear the worst that can befall us.

From *Gates of the House:
Prayers and Readings for
Home and Synagogue*
Central Conference of American Rabbis
New York 1977

Working is another way of praying.
You plant in Israel the soul of a tree.
You plant in the desert the spirit of gardens.

Praying is another way of singing.
You plant in the tree the soul of lemons.
You plant in the gardens the spirit of roses.

Singing is another way of loving.
You plant in the lemons the spirit of your son.
You plant in the roses the soul of your daughter.

Loving is another way of living.
You plant in your daughter the spirit of Israel.
You plant in your son the soul of the desert.

Where has this week vanished?
Is it lost for ever?
Will I ever recover anything from it?
The joy of life, the unexpected victory,
the realized hope, the task accomplished?
Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?
On this day let me keep for a while what must drift away.
On this day let me be free of the burdens that must return.
On this day, Shabbat, abide.

And now Shabbat has come,
can it help me to withdraw for a while
from the flight of time?
Can it contain the retreat of the hours and days from the
grasp of a frantic life?
When all days abandon me, Shabbat, abide.

Let me learn to pause, if only for this day.
Let me find peace on this day.
Let me enter into a quiet world this day.
On this day, Shabbat, abide.

Judaism teaches us to understand death as part of the Divine pattern of the universe. Actually, we could not have our sensitivity without fragility. Mortality is the taxi that we pay for the privilege of love, thought, creative work — the toll on the bridge of being from which clods of earth and snow-peaked mountain summits are exempt. Just because we are human, we are prisoners of the years. Yet that very prison is the room of discipline in which we, driven by the urgency of time, create.

Gates of Prayer,
CCAR Press
New York 1975
Pg. 625

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.

ADON OLAM

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מִלְדָּה בְּטָרָם כָּל יִצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל אֲזִי מִלְדָּה שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכָל הַכֹּל לְבִדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה וְהוּא הוֹה וְהוּא יִהְיֶה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעוֹז וְהַמְשִׁרָה.
וְהוּא אֱלִי וְחִי גֹאֲלִי וְצוֹר חֲבִלִי בַּעֲת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
בִּידּוֹ אֶפְקִיד רוּחִי בַּעֲת אִישָׁן וְאַעֲיָרָה.
וְעַם רוּחִי גּוֹיָתִי יְיָ לִי וְלֹא אֵירָא.

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.

EIN KEILOHEINU

אֵין כֵּאלֹהֵינוּ

אֵין כֵּאלֹהֵינוּ אֵין כְּאֲדוֹנֵנוּ
אֵין כְּמִלְכֵנוּ אֵין כְּמוֹשִׁיעֵנוּ.

מִי כֵאלֹהֵינוּ? מִי כְּאֲדוֹנֵנוּ?
מִי כְּמִלְכֵנוּ? מִי כְּמוֹשִׁיעֵנוּ?

נוֹדָה לֵאלֹהֵינוּ נוֹדָה לְאֲדוֹנֵנוּ
נוֹדָה לְמִלְכֵנוּ נוֹדָה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֲדוֹנֵנוּ
בָּרוּךְ מִלְכֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵנוּ
אַתָּה הוּא מִלְכֵנוּ אַתָּה הוּא מוֹשִׁיעֵנוּ.

There is none like our God, our Sovereign and Redeemer.
Who is like our God, our Sovereign and Redeemer?
We give thanks to our God, our Sovereign and Redeemer.
Praised be our God, our Sovereign and Redeemer.
You alone are our God, our Sovereign and Redeemer.

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.

התקנה

כָּל עוֹד בְּלִבָּב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמָיָה
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה.

עוֹד לֹא אֲבָדָה תְּקוּנָתָנוּ
הַתְּקֵנָה בֵּת שָׁנוֹת אֲלָפִים
לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצָנוּ
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.

CHANUKKAH CANDLE BLESSINGS

בְּרָכוֹת חֲנֻכָּה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

Blessed Eternal God, Creator of the universe, You sanctify our lives with mitzvot and command us to light the candles of Chanukkah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בְּיָמִים הָהֵם בְּזִמְנֵן הַזֶּה.

Blessed Eternal God, Creator of the universe, You have done miracles for our ancestors in ancient times at this season.

(ON FIRST NIGHT ONLY)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזִמְנֵן הַזֶּה.

Blessed Eternal God, Creator of the universe, You have given us life, sustained us, and brought us to this moment in time.

MAOZ TZUR

מַעֲזֵי צוּר

מַעֲזֵי צוּר יִשׁוּעָתִי לֵךְ נָא לְשַׁבֵּחַ.
תִּכּוֹן בֵּית תְּפִלָּתִי וְשֵׁם יְהוָה נִזְבַּח.
לַעֲת תִּכְּוִן מִטְבַּח מִצָּר הַמְּנַבֵּחַ.
אֲזִי אֶגְמֹר בְּשִׁיר מִזְמוֹר חֲנֻכַּת הַמְּנֻבָּח.

Mi Y'MALLEIL

מי ימלל

מי ימלל גבורות ישראל אותן מי ימנה?
הן בכל דור יקום הגבור גואל העם.
שמעו! בימים ההם בזמן הזה
מכבי מושיע ופודה.
ובימינו כל עם ישראל
יתאחד יקום להגאל!

Who can retell the things that befell us?
Who can count them?
In every age,
A hero or sage came to our aid.
Hark! At this time of year in days of yore,
The Maccabees the Temple did restore.
Now the people Israel, like a dream,
Come together rise and be redeemed!

ADIR HU

אדיר הוא

אדיר הוא יגאלנו בקרוב.
במהרה במהרה בימינו בקרוב.
אל פדה אל פדה עמך בקרוב.

בחור הוא גדול הוא דגול הוא.
יגאלנו בקרוב במהרה במהרה בימינו
בקרוב אל פדה אל פדה עמך בקרוב.

פודה הוא צדיק הוא קדוש הוא.
יגאלנו בקרוב במהרה במהרה בימינו
בקרוב אל פדה אל פדה עמך בקרוב.

רחום הוא שדי הוא תקיף הוא.
יגאלנו בקרוב במהרה במהרה בימינו
בקרוב אל פדה אל פדה עמך בקרוב.

Mighty One, speedily redeem us, in our own lifetimes.
God, redeem your people speedily.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה.

Blessed Eternal God, Ruler of the universe, You have sanctified our lives with *mitzvot* and commanded us concerning the chanting of the *megillot*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

Blessed Eternal God, Ruler of the universe, You have given us life, sustained us, and brought us to this moment in time.

YEVARECHECHA

יְבָרְכֶךָ

יְבָרְכֶךָ ה' מִצִּיּוֹן וְרֵאָה בְּטוֹב יְרוּשָׁלַיִם
יְבָרְכֶךָ ה' מִצִּיּוֹן כָּל יְמֵי חַיֶּיךָ
וְרֵאָה בָּנִים לְבָנֶיךָ שְׁלוֹם עַל יִשְׂרָאֵל.

God will bless you from Zion and you will see the goodness of Jerusalem
God will bless you from Zion all of your days
And live to see your grandchildren and peace in Israel.

V'SAMACHTA

וְשִׂמַּחְתָּ

וְשִׂמַּחְתָּ בַּחֲגֹךָ וְהָיִיתָ אֶדָּ שְׂמִיחָ:

You shall rejoice in your festival, and you shall be altogether joyful.

ESA EINEI (FROM PSALM 121)

אֶשָּׂא עֵינַי

אֶשָּׂא עֵינַי אֶל הַהָרִים
מֵאֵין יָבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יי
עוֹשֶׂה שָׁמַיִם וָאָרֶץ.

I lift up my eyes to heaven. Where will my help come from? My help comes from the Eternal, maker of heaven and earth.

**COVER DESIGNED BY
ELLAIN FEFERMAN**



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