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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.

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.

קִבְּלָת שְׁבָת WELCOMING SHABBAT SHALOM ALEICHEM

שָׁלוֹם עֲלֵיכֶם

שָׁלוֹם עֲלֵיכֶם מֶלֶךְ הַשְׁרָת מֶלֶךְ עַלְיוֹן
מֶמְלָךְ מֶלֶכִים מֶלֶךְ קָדוֹשׁ בָּרוּךְ הוּא.
בָּוֹאכֶם לְשָׁלוֹם מֶלֶךְ הַשְׁלָום מֶלֶךְ עַלְיוֹן
מֶמְלָךְ מֶלֶכִים מֶלֶךְ קָדוֹשׁ בָּרוּךְ הוּא.
בָּרְכוֹנִי לְשָׁלוֹם מֶלֶךְ הַשְׁלָום מֶלֶךְ עַלְיוֹן
מֶמְלָךְ מֶלֶכִים מֶלֶךְ קָדוֹשׁ בָּרוּךְ הוּא.
צָאָתֶכָּם לְשָׁלוֹם מֶלֶךְ הַשְׁלָום מֶלֶךְ עַלְיוֹן
מֶמְלָךְ מֶלֶכִים מֶלֶךְ קָדוֹשׁ בָּרוּךְ 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, a love song to God, was written by Rabbi Eleazar Azikri of Safed in the 16th century.

Y'DID NEFESH

ידִיד נֶפֶשׁ

יְדִיד נֶפֶשׁ אָב חֶרְחָמָנוּ
מְשֻׂזָּד עֲבָדָךְ אֶל רְצׁוֹנָךְ
יְרֹאֵץ עֲבָדָךְ כְּמוֹ אִילָּךְ
יְשַׁתְּחֹווּ אֶל מוֹלַע פְּדָרָךְ
כִּי יְעַרְבֵּלׁוּ יְדִידוֹתָךְ
מְנַפְּתָ צָוֵף וְכֹל טָעֵם:

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.

הָנֶה מָה טֹוב וּמָה נִעְם
שְׁבַת אֲחִים גַּם יַחַד.

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

FROM PSALM 92

תְּהִלִּים צָב

מִזְמֹר שִׁיר לַיּוֹם הַשְׁבָת.
טֹוב לְהִזְדֹּת לֵי וְלִזְמֹר לְשָׁמֶךָ עַלְיוֹן.
לְהִגְיֹד בְּפֶקֶר חִסְדֶּךָ וְאַמְוִינָתֶךָ בְּלִילּוֹת.
עַלְיָה עֲשֹׂור וְעַלְיָה נְבָל עַלְיָה הַגִּיוֹן בְּכָנוֹר.
כִּי שְׁמַחְתָּנִי יְיָ בְּפִעָּלֶךָ בְּמַעֲשֶׂיךָ יְדִיקָ אַרְגָּנוֹ.
מַה גָּדוֹלָה מַעֲשֶׂיךָ יְיָ מִאֵד עַמְקָתוֹ מִחְשְׁבָתֶיךָ.

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!

צָדִיק פָּתַח יְפָרָח כָּאָרֶץ בְּלִבְנָנוֹ יְשָׁגָה.
שְׁתִילִים בְּבֵית יְיָ בְּחֶרְבּוֹת אֱלֹהִינוּ יְפִרְחֵה.
עוֹז יְנוּבָן בְּשִׁיבָה דְּשָׁנִים וּרְעָנִים יְהִי.
לְהִגְיֹד כִּי יָשָׁר יְיָ צּוְרִי וְלֹא עֲוָלָתָה בָּנוֹ.

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 אֲשֶׁר מְרַחֵל שַׁבָּת אֶל יְשִׁמְרֹנִי.
אָזֶת הִיא לְעַלְמֵי עַד בֵּינוֹ וּבֵינֵי.

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

הַצְלָקָת נִרְוָת 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 יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדוֹשָׁנוּ
בָּמִצְוֹתָיו וַצְוָנוּ לְהַצְלִיק 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 דּוֹדִי

לְכָה דּוֹדִי לְקַרְאַת כֶּלֶה פְנֵי שְׁבָת נִקְבָּלה.

שְׁמָוֹר וְזָכָר בְּדָבָר אֶחָד
הַשְׁמִיעַנוּ אֶל הַמִּיחָד
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד
לִשְׁם וְלִתְפָּאָרָת וְלִתְהָלָה.

לְקַרְאַת שְׁבָת לְכוּ וְגַלְכָּה
כִּי הִיא מִקּוֹר הַבָּרָכָה
מִרְאֵשׁ מִקְדָּם נִסּוּכָה
סֹוףּ מַעֲשָׂה בְּמִחְשָׁבָה תְּחִלָּה.

הַתְּעוֹרֶרֶי הַתְּעוֹרֶרֶי
כִּי בָא אָרָךְ קִוְמי אָרָוי
עוֹרֵי עֹורֵי שִׁיר זְבָרֵי
כְּבָוד יְיָ עַלְיךָ גַּלְהָ.

בָּזָאי בְּשָׁלוֹם עַטְרַת בָּעֵלה
גַּם בְּשִׁמְחָה וּבְצָהָלָה
תוֹךְ אָמוֹנִי עַם סְגָלָה
בָּזָאי כֶּלֶה בָּזָאי כֶּלֶה.

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

חָצֵי קַדְשָׁי

יַתָּגַדֵּל וַיִּתְקַדֵּשׁ שְׁמָה רַبָּא בְּעַלְמָא דִי בְּרָא כְּרוּוֹתָה
וַיִּמְלִיךְ מֶלֶכְוֹתָה בְּחַיְיכָן וּבְיוֹמִיכָן וּבְחַיְיֵי דָכָל בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבָזְמָן קָרִיב וְאָמְרוּ אָמְנוּ.

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.

יְהָא שֵׁם֙ רַبָּא מִבְרָךְ לְעוֹלָם וְלְעַלְמִיא עַלְמִיא.

On Shabbat *Shuvah* add:

לְעַלְלָא מִן כָּל בָּרְכַתָּא
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.

וַיְתַבְּרֹךְ וַיִּשְׁפַּתְּבָתְךָ וַיִּתְפַּאֲרָךְ וַיִּתְרוּםְךָ וַיִּתְנְשָׂא וַיִּתְפַּדְּרָךְ וַיִּתְعַלֶּה וַיִּתְהַלֵּל שֵׁםְךָ בְּרִיךְ הוּא לְעַלְלָא וְלְעַלְלָא מִכָּל
מִן כָּל בָּרְכַתָּא וְשִׁירַתָּא תְּשִׁבְחַתָּא וְנִחְמַתָּא דָאַמְּרֵנו בְּעַלְמָא 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*.

שמע וברכותיה

THE SH'MA AND ITS BLESSINGS

בָּרוּךְ אַתָּה יְהָה מֶלֶךְ הָעוֹלָם!

Praise the Eternal to whom our praise is due!

בָּרוּךְ יְהָה מֶלֶךְ לְעוֹלָם וְעַד!

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

PLEASE BE SEATED

CREATION

מָעָרֵיב עֲרָבִים

**בָּרוּךְ אַתָּה יְהָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּצָרְנוּ מָעָרֵיב עֲרָבִים בְּחַכְמָה פּוֹתַח שְׁעָרִים
וּבְתִבְונָה מְשֻׁנָּה עֲתִים וּמְחַלֵּף אֶת הַזָּמִנִים
וּמְסִידֵר אֶת הַפּוֹכְבִים בְּמִשְׁמָרוֹתֵיכֶם בְּרָקִיע בְּרָצְנוּ.**

בָּזְרָא יוֹם וָלִילָה גּוֹלֵל אֹזֶר מִפְנֵי חַשְׁךְ וְחַשְׁךְ מִפְנֵי אֹזֶר
וּמַעֲבֵיר יוֹם וִמְבֵיא לִילָה וּמַבְדֵיל בֵין יוֹם וּבֵין לִילָה
יְיָ צְבָאות שְׁמוֹ אֶל כֵי וְקִים תִּמְיד יָמְלוֹךְ עַלְיוֹן
לְעוֹלָם וְעַד בָּרוּךְ אַתָּה יְיָ הַמָּעָרֵב עֲרָבִים.

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

אהבת עולם בית ישראל עפיק אהבת.
תורה ומצוות חקיקים ומושפטים אוינו לפידת.

על כו יי אלהינו בשכנו ובקיים נשים בחקיקת
ונשמה בדברי תורה ובמצוותך לעולם ועד.

כי הם פיננו וארכ ימינו ובם נגה יומם ולילה.
ואהבתך אל פסיך מפנו לעולמים!
ברוך אתה יי אוהב עמו ישראל.

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

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**, witness.

Deuteronomy 6:4

שְׁמָעَا יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

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

בָּרוּךְ שְׁם כְּבוֹד מַלְכֹותּוּ לְעוֹלָם וְעַד!

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

וְאַהֲבָתְּ אֶת יְהוָה אֱלֹהֵיךְ בְּכָל־לְבָבֶךָ וּבְכָל־נְפָשָׁךְ וּבְכָל־מְאֹדֶךָ:
וְהִיא הַדְּבָרִים הַאֲלֵה אֲשֶׁר אָנֹכִי מִצְוָה הַיּוֹם עַל־לְבָבֶךָ:
וְשְׁנַנְתָּם לְבָנֶיךָ וְדִבְרָתָם בְּם בְּשְׁבָתָתָךְ וּבְלְכָתָךְ בְּרַךְ
וּבְשְׁכָבָךְ וּבְקַוְמָךְ: וַיַּשְׁרַתָּם לְאוֹת עַל־יִצְחָק וְהִיא לְטַטְפָּת בֵּין
עֵינֶיךָ: וְכַתְבָתָם עַל־מִזְזֹת בֵּיתְךָ וּבְשָׁעֲרֵיךָ:

Deuteronomy 6:5-9

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.

וַיֹּאמֶר יְהוָה אֱלֹמֶשֶׁה לְאָמֵר:
דָּבָר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וְעַשׂו לְהַם צִיְתָן עַל־כָּנְפֵי בְּגִדֵּיכֶם לְדֹרְתֶם
וְנִתְנַנּוּ עַל־צִיְתָן הַכְּנֻף פְּתִיל תְּכִלָּתָה:
וְהִיא לְכֶם לְצִיְתָן וּרְאִיתֶם אֶתְנוֹ
וְאֶכְרַתֶּם אֶת־כָּל־מִצּוֹת יְהוָה וְעַשְׂיַתֶם אֶתְכֶם
וְלֹא תַּתְ�רוּ אֶתְרַי לְבָבְכֶם וְאֶתְרַי עֵינֵיכֶם
אֲשֶׁר־אֶתֶם זֹנִים אֶתְרִיכֶם:
לְמַעַן תָּזְקֹרֹן וְעַשְׂיַתֶם אֶת־כָּל־מִצּוֹתִי
וְהִיִּתֶם קָדְשִׁים לְאֱלֹהִיכֶם: אָנֹי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הַזֹּאתִי אֶתְכֶם מִאָרֶץ מִצְרָיִם
לְהִיּוֹת לְכֶם לְאֱלֹהִים אָנֹי יְהוָה אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם אֹמֶת

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.

גָאֹלֶה

REDEMPTION

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

יְהִי אֱלֹהֵיכֶם אָמָת.

Adonai Eloheichem Emet:
God is the source of truth.

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

יְהִי אֱלֹהֵיכֶם אָמָת.

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

יְהִי יְמַלֵּךְ לְעוֹלָם וְעַד.

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

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.

יְהִי יְמַלֵּךְ לְעוֹלָם וְעַד.

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

מַיִם מִכְהָבָאלִים יְהִי
מַיִם מִכְהָבָאָרוֹ בְקָדְשׁוֹ
נוֹרָא תְּהִלָּתְךָ עֲשָׂה פָּלָא!

Exodus 15:11

מַלְכָוֶתךָ רָאוּ בְנֵיךְ בָזְקָעָם לִפְנֵי מֹשֶׁה: זֶה אָלִי
עַנוּ וְאָמְרוּ: יְהִי יְמַלֵּךְ לְעוֹלָם וְעַד!

Exodus 15:2

Exodus 15:18

וְנִאמֵּר: כִּי פָּدָה יְיָ אֶת יַעֲקֹב וְגַאֲלָה מִינְדָּחָק מִפְּנֵי
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי 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

השְׁפִיבָנוּ

השְׁפִיבָנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְכָנוּ לְחַיִם.
וּפִרְשֵׁעַ עָלֵינוּ סְכָת שְׁלֹמָךְ וּמִקְנֵנוּ בָּעֵצָה טוֹבָה מִלְפָנֵיכָךְ
וְהַזְּשִׁיעֵנוּ לְמַעַן שְׁמֶךְ. וְהַגֵּנוּ בְעֵדָנוּ וְהַסֵּר מַעַלְינוּ אוֹיֵב
דָּבָר וְחַרְבָּה וְרַעַב וְגַזּוֹן וְהַסֵּר שָׂטָן מִלְפָנֵינוּ וּמִאַחֲרֵינוּ
וּבְכָל קָנְפִיקָה תִּסְתִּירֵנוּ בְּיַיְלָל שׁוֹמְרֵנוּ וּמַאֲכִילֵנוּ אַתָּה
בְּיַיְלָל מֶלֶךְ מַנְנוּ וּרְחוֹם אַתָּה וּשְׁמֹור צָאתֵנוּ וּבָאוֹנוּ
לְחַיִם וּלְשָׁלוֹם מִעֵתָה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סְכָת שָׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָם.

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.*

THE COVENANT OF SHABBAT

וְשִׁמְרֹן

וְשִׁמְרֹן בְּנֵי־יִשְׂרָאֵל אֶת־הַשָּׁבָת לְעֶשֶׂת אֶת־הַשָּׁבָת
לְדָרְתְּם בְּרִית עֹזֶל: בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל
אֲוֹת הַוָּה לְעַלְם כִּי־יָשַׁת יְמִים עֲשָׂה יְהוָה
אֶת־הַשָּׁמִים וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְׁבִּיעִי שַׁבָּת וַיַּפְשֵׁחַ

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

אָבוֹת וְאֶמְהוֹת

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

אָדוֹנֵינוּ שְׁפָטֵינוּ תְּפַתֵּח וּפְנֵינוּ יָגִיד תְּהַלְתֵּן.

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ:
אֱלֹהֵי אֶבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שְׁרָה אֱלֹהֵי רְבָקָה אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל.
הָאָל הַגָּדוֹל הַגָּבּוֹר וְהַנּוֹרָא אֶל עַלְיוֹן גּוֹמֵל חֲסִידִים
טוֹבִים וּקוֹנֶה הַכָּל וּזְכָר מָסִידִי אֲבוֹת וְאֶמְהוֹת.
וּמְבֵיא גָּאֵלה לְבָנֵינוּ בְּנֵיֵינוּ לְמַעַן שְׁמוֹ בָּאֶהָבָה.



מֶלֶךְ עֹזֶר וּמוֹשִׁיעַ וּמְגֻנוֹ.
בָּרוּךְ אַתָּה יְהוָה מֶגֶן אֶבְרָהָם וְעֹזֶרת שְׁרָה.

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

שׁ On Shabbat *Shuvah* add:
זָכָרְנוּ לְחַיִים מֶלֶךְ
חַפְצָה בְּחַיִים וּכְתַבְנָה
בְּסִפְרַת הַחַיִים לְמַעַן
אֱלֹהִים חַיִים.

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.

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 כמוך אב הרחמים
זוכר יצורי לחיים
ברחמים.

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

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

GOD'S POWER

אַתָּה גָּבוֹר לְעוֹלָם אֶדְנִי מִחְיָה הַכָּל אַתָּה רַב לְהֹשִׁיעַ.
מִכָּלֵל חַיִם בְּחִסְדֶּךָ. מִחְיָה הַכָּל בְּרַמְמִים רַבִּים.
סֻמְךָ נוֹפְלִים וּרְפָא חֹולִים וּמַתִּיר אֲסּוּרִים.
וּמַקִּים אֲמֹנוֹתָיו לִינְשִׁי עַפְרָה. מֵי כָּמוֹךָ בָּעֵל גָּבוֹרוֹת
וּמֵי דָוָמָה לְךָ מֶלֶךְ מִמְּנִית וּמִחְיָה וּמִצְמִיחָה יְשׁוּעָה.



וּנְאָמֵן אַתָּה לְהַחִיּוֹת הַכָּל. בָּרוּךְ אַתָּה יְיָ מִחְיָה הַכָּל.

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

קדשת השם

אַתָּה קָדוֹשׁ וָשָׂמֵחַ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלּוֹךְ סֶלֶת.
בָּרוּךְ אַתָּה יְיָ הָאָל מִקָּדוֹשׁ.



◊ On Shabbat Shuvah:
ברוך אתה יי' הַמֶּלֶךְ הַקָּדוֹשׁ.

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

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

אתה קדש את יום השביעי לשםך תכליות
מעשה שמים הארץ וברכתו מכל הימים
וקדשנו מכל הזמנים וכן כתוב בתורתך:

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:

ויכל השמים והארץ וכל צבאם ויכל אלhim ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה ויברך אלהים את יום השביעי ייקדש אותו כי בז שבת מכל מלאכתו אשר ברא אלהים לעשיות:

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.

אלינו ואלהי אבותינו ראה במנוחתנו קדשו
במצודתי ותנו חלקנו בתורתך שבענו מטויך ושמחנו
בישועתך וטהר לבנו לעבדך באמתך והנחלתנו יי אלהינו
באבבה וברצון שבת קדש זינוחו בה ישראל מקדשי
שםך ברוך אתה יי מקדש השבת.

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 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

עֲבוֹדָה

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.

SERVICE

רָאֵתָנוּ יְיָ אֱלֹהֵינוּ בַעֲמָךְ יִשְׂרָאֵל וַתִּפְלַתֵּם בְּאֶחָבָה
תִּקְבֵּל וְתַהֲיוּ לְרָצֹן פָּמִיד עֲבוֹדָת יִשְׂרָאֵל עַמְּךָ.
בָּרוּךְ אַתָּה יְיָ שָׁאוֹתֶךָ לְבָדֵךָ בִּירָאָה נָעֹז.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶפְמֹותֵינוּ יָעַלְהָ וַיַּבְאֵ וַיִּזְכֵּר זְכָרוֹנֵינוּ
וַיִּזְכְּרוּ כָל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְטוֹבָה
לְחֵן וּלְחֶסֶד וּלְרָחֲמִים לְחַיִם וּלְשָׁלוֹם בַּיּוֹם

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

Rosh Chodesh,
day of Pesach,
day of Sukkot,

רָאֵשׁ הַחְדֵשׁ הַזֶּה.
כָּגַן הַמְּצֻוֹת הַזֶּה.
כָּגַן הַסְּכּוֹת הַזֶּה.

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

זְכָרֵנוּ יְיָ אֱלֹהֵינוּ בָּזֶה לְטוֹבָה: אָמֵן.

וַיִּקְרְדֵנוּ בָּזֶה לְבָרְכָה: אָמֵן.

וַיִּזְמְשִׁיעֵנוּ בָּזֶה לְחַיִם: אָמֵן.

THANKSGIVING

הוֹדָה

מוֹדִים אַנְחָנוּ לְךָ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וְעַד. צָור חַיָּינוּ מְגוּ יִשְׁעָנוּ
אַתָּה הוּא לְדוֹר נְדוֹר. נֹזֶה לְךָ וּנְסִיף תְּהַלְתָּךְ
עַל חַיָּינוּ הַמְּסֻוּרִים בִּזְכָּר וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדֹת לְךָ
וְעַל נְסִיךָ שְׁבָכָל יוֹם עַמְּנוּ וְעַל נְפָלָ奧ָתִיךָ וְטוֹבָתִיךָ
שְׁבָכָל עַתָּה עַרְבָּה וּבְקָרְבָּן וְצָהָרִים.

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: פִי לֹא כָלוּ רַחֲמֵיךְ וְהַמְרַחֲםָם: פִי לֹא תִפְנוּ
חִסְדֵיכְךָ מְעוֹלָם קַוְינוּ לְךָ. וְעַל כָּלֶם יִתְבָרֵךְ וַיִּתְרוּם
שְׁמֵךְ מֶלֶכְנוּ תִמְיד לְעוֹלָם וְעַד. 
וְכָל חַמִּים יְזֹדוֹךְ סְלָה וַיְהִלְלוּ אֶת שְׁמֵךְ בְּאֶמֶת
הַאֵל יְשֻׁועָתָנוּ וְעֹזְרָתָנוּ סְלָה.
בָּרוּךְ אֱתָה יְהוָה הַטּוֹב שְׁמֵךְ וְלֹךְ נָאָה לְהֽוֹדוֹת.

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



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

ON CHANUKKAH

לחנכה

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַנִּקְמֹות. שְׁעִשִּׂית לְאָבוֹתֵינוּ וּלְנוּ בִּימִים הֵהֶם וּבֶזְמָן הַזֶּה.
בִּימֵי מַתְנִיחָה בֵן יוֹחָנָן כְּהוּ גָדוֹל חִשְׁמֹונָי וּבְנָיו. כְּשֻׁעָמָדָה
מֶלֶכְותָן יָנוּ הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיקָם תּוֹרַתְךָ
וְלְהַעֲבִירָם מְחַקֵּי רָצְנוֹת אַתָּה בְּרַחְמֵיךְ הַרְבִּים עַמְּדָתָךְ לְהָם
בְּעֵת צְרָעָם. רָבָת אֶת רִיבָם. דָנָת אֶת דִינָם. מִסְרָתָךְ גְּבוּרִים
בַּיד חֲלִשִּׁים. וּרְבִים בַּיד מְעֻטִים. וּזְדִים בַּיד בְּנֵי בְּרִיתְךָ וְלֹךְ
עִשִּׂית שְׁם גָדוֹל וְקָדוֹשׁ בְּעוֹלָמָה וְלֹעֲמָךְ יִשְׂרָאֵל עִשִּׂית
תְּשׁוּעוֹה גָדוֹלה וּפְרָקָן כְּמִיּוֹם הַזֶּה. וְאַחֲרָה בָן בָאו בְּנֵיךְ לְדִבְרֶיךָ
בְּיִתְחָא. וּפְנוּ אֶת הַיכָּלָה וְטַהֲרוּ אֶת מִקְדָשָׁה וְהַזְלִיקוּ גִּורָות
בְּחִצְרוֹת קָדְשָׁה וְקִבְעָו שְׁמוּנָת יְמִי חֲנִכָה אֵלָנוּ לְהֽוֹדוֹת
וְלִהְלֵל לְשְׁמֵךְ הַגָּדוֹל.

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.

➊ On Shabbat Shuvah add:
וְכַתּוּב לִחיִים
טוֹבִים כָּל בְּנֵי
בְּרִיתְךָ.

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

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

ברכת שלום

PEACE

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעִינֵיכֶם לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל
בְּכָל עַת וּבְכָל שָׁעה בְּשָׁלוֹם.



ברוך אתה יי' המברך את עםך ישראל בשלום.

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.

⊗ On Shabbat Shuvah add:

בְּסֶפֶר חִיִּים בְּרָכָה
וּשְׁלוֹם וּפְרָנֵסָה טוֹבָה
נָצַר וּנְפַתֵּח לְפָנֶיךָ
אַנְחָנוּ וְכָל עַמֶּךָ בֵּית
יִשְׂרָאֵל לְחִיִּים טוֹבִים
וּלְשָׁלוֹם.

- 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.

אֱלֹהִי נַצֵּר לְשׂוֹנִי מַרְעָה וּשְׁפַתִּי מִזְבֵּחַ מִרְמָה וּלְמַקְלֵלִי
וּנְפַשֵּׁי תְּדֻם וּנְפַשֵּׁי כְּעֹפֶר לְכָל תְּהִיה. פָּתֵח לִבִּי בְּתוֹרַתְךָ
וּבְמִצְוֹתְךָ תְּרַדֹּף נְפַשֵּׁי. וְכָל הַחֹזְבִּים עַלְיָה רְעוֹתָה מְהֻרָה
הַפְּרָעָתָם וּקְלָקָל מִחְשְׁבָתָם. עֲשֵׂה לִמְעֵן שְׁמֵךְ עֲשֵׂה
לִמְעֵן יְמִינָךְ עֲשֵׂה לִמְעֵן קְדֹשָׁתָךְ. עֲשֵׂה לִמְעֵן תּוֹרַתְךָ
לִמְעֵן יְחִילָתָךְ יְדִידָתָךְ הַוּשִׁעָה יְמִינָךְ נָעָנָנִי.

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 שָׁלוֹם בְּמַרְומָיו הִיא יְعַשֵּׂה שָׁלוֹם
עַלְינוּ 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.

יְהִי לְرָצֵונִי אָמֵני פִּי וְהַגִּיּוֹן לְבִי לְפָנֶיךָ יי' צוֹרִי וְגֹזְאָלִי.

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

עשָׂה שָׁלוֹם בְּמַרְומָיו
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.

סדר קריית התורה לשabbat

READING OF THE TORAH ON SHABBAT

אין כבוד באללים אָדָנִי וְאֵין כְּמַעֲשֵׂיךְ.
מלכותך מלכות כל עולמים וממושלתך בכל דור ונדור.
יי מלך יי מלך יי מלך לעולם ועד.
יי עז לעמו יתנו יי יברך את עמו בשלום.

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

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

PLEASE RISE

אב הרים, היטבה ברצונך את ציון,
תבנה חומות ירושלים:
כי בך בלבד בטחנו מלך אל רם ונשא אדון עולמים.

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.

הבו גָּדוֹל לְאֱלֹהֵינוּ וְתַנוּ כְּבֽוד לְתוֹרָה.

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

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

כִּי מִצְיוֹן תָּצַא תُורָה וְדָבָר יְיָ מִירוּשָׁלָם:
בָּרוּךְ שֶׁנָּתַן תُורָה לְעַמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

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.

שְׁמָעָ יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

Deut. 6:4

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

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ!

Ps. 34:4

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

גָּדוֹל לִי אֶתְּנִי וְנוֹרָם מִמֶּה שְׁמוֹ יִתְּחַנֵּן.

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.

לְךָ יְיָ הַגָּדוֹלָה וְהַגְּבוּרָה וְהַתְּפָאָרָת וְהַנִּיצָּחָה וְהַזָּדָה. כִּי כָל
בְּשָׁמָיִם וּבָאָרֶץ: לְךָ יְיָ הַמֶּמְלָכָה וְהַמְּתַנְשָׁא לְכָל לְרָאשׁ.

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.

רָזְמָמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתְּחוּן לְהַדָּס נְגָלוֹן קָדוֹשׁ הוּא.

רָזְמָמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתְּחוּן לְהַר קָדוֹשׁ כִּי קָדוֹשׁ 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

על שלשה דברים

על שלשה דברים העוולם עומד:
על התורה, ועל העבודה, ועל גמилות חסדים.

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

אין אֲדִיר

אֵין אֲדִיר כִּי
וְאֵין בָּרוּךְ כִּבְנוֹ עַמְרָם
אֵין גָּדוֹלָה כַּתּוֹרָה
וְאֵין דָּרְשָׁנִיתָה כִּי שָׂרָאֵל.

אדִיר
ברָוּךְ
גָּדוֹלָה
דָּרְשָׁנִיתָה

Mighty
Blessed
Greatness
Its interpreters

מִפְּיָ אֵל וּמִפְּיָ אֵל
יָבָרֶךְ כָּל יִשְׂרָאֵל

אֵין הַדּוֹר כִּי
וְאֵין וּתְיִקְבָּנוּ עַמְרָם
אֵין זָכָה כַּתּוֹרָה
וְאֵין חֲכָמִיתָה כִּי שָׂרָאֵל.

הַדּוֹר
וּתְיִקְבָּנוּ
זָכָה
חֲכָמִיתָה

Glorified
Faithful
Purity
Its sages

מִפְּיָ אֵל...

אֵין טָהוֹר כִּי
וְאֵין יְחִיד כִּבְנוֹ עַמְרָם
אֵין כְּבִירָה כַּתּוֹרָה
וְאֵין לְמַדְנִיתָה כִּי שָׂרָאֵל.

טָהוֹר
יְחִיד
כְּבִירָה
לְמַדְנִיתָה

Holy
Unified
Powerful
Its students

מִפְּיָ אֵל...

אֵין פּוֹדֵה כִּי
וְאֵין צָדִיק כִּבְנוֹ עַמְרָם
אֵין קָדוֹשָׁה כַּתּוֹרָה
וְאֵין תּוֹמֶכֶתָּה כִּי שָׂרָאֵל.

פּוֹדֵה
צָדִיק
קָדוֹשָׁה
תּוֹמֶכֶתָּה

Redeemer
Righteous
Sacred
Its supporters

מִפְּיָ אֵל...

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

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.

PLEASE BE SEATED

READING OF THE TORAH

Before the reading:

ברוך אתה יי' האלוהינו מלך העולם!
ברוך אתה יי' המברך לעולם ועד!

ברוך אתה יי' אלהינו מלך העולם אשר בחר בנו
מכל העמים ונtran לנו את תורתו:
ברוך אתה יי' נותן התורה.

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:

ברוך אתה יי' אלהינו מלך העולם אשר נתן לנו
תורת אמת וחי עולם נטע בתוכנו.
ברוך אתה יי' נותן התורה.

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

ברכת הגומיל

ברוך אתה יי' אלהינו מלך העולם
הגומיל לחיבים טובות שגמלני כל טוב:

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.

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

מי שגמלך/שגמלך כל טוב הוא יגמלו/יגמלו כל טוב סלה:

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

FOR THOSE IN NEED OF HEALING

לרפואה

מי שברך אבوتינו אברם יצחק ויעקב
ואמותינו שרה רבקה לאה ורחל
היא ירפא את כל מפומותינו
יהי רצון מלפנייך יי' אלהינו להקליכם ולרפא אתכם
וישלח לנו מהר רפואה שלמה ועטרת שלום
ונאמר אמן.

May the One who blessed our fathers, Abraham, Isaac and Jacob, and our mothers, Sarah, Rebecca, Leah and Rachel, heal all who suffer.
May it be your will to provide healing and strength.
Reveal to us the holiness of life, the wholeness of *shalom* and let us say, *Amen*.

PLEASE RISE

וזאת התורה אשר שם משה לפנינו 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' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחר
בָּנָבִיאִים טוֹבִים וַרְאָה בְּדִבְרֵיהֶם הַנְּאֹמְרִים בָּאָמָת.
ברוך אתה יי' הבוחר בתורה ובמשה עבדו
ובישראל עמו ובנביאי האמת וצדקה.

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' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צור כָּל
הָעוֹלָמִים צִדְיק בְּכָל הַדָּרוֹת הָאֵל הַנְּאֹמֵן הַאֹוֹמֵר
וְעוֹשֶׂה הַמְּדָבֵר וּמְקִים שְׁפֵל דָּבְרֵי אָמָת וָצְדָקָה.

על התורה ועל העוזה ועל הנביים
�על יום השבת זהה שננתן לנו יי' אֱלֹהֵינוּ
לקדשה ולמנוחה לקבוד ולתפארת.
על הכל יי' אֱלֹהֵינוּ אנחנו מודים לך ומברכים אותך.
יתברך שםך 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.

קבלה הַחג

WELCOMING YOM TOV

HINEI MAH TOV

הנה מה טוב

הנה מה טוב ומה נעים
שְׁבָת אֶחָד גַם יִחְדָּה.

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

תהלים קכבר

שִׁיר הַמְּעֻלֹת לְזֹוד שְׁמַחֲתִי בָּאָמָרִים לֵי בֵית יְהוָה נִלְאָה:
עַמְדוֹת הֵי רְגָלֵינוּ בְשַׁעַרְיךָ יְרוֹשָׁלָם:
יְרוֹשָׁלָם הַבְּנִיָה כְעַיר שְׁמַבְרָה לָה יִחְדָּה
שְׁשָׁם עַלּו שְׁבָטִים שְׁבָטִי יְהָה
עֲדוֹת לִישְׁרָאֵל לְהִזְוֹת לְשָׁם יְהוָה:
כִי שְׁמָה יִשְׁבּוּ כְסָאות לְמִשְׁפָט כְסָאות לְבֵית זְוִיד:
שְׁאָלו שְׁלוֹם יְרוֹשָׁלָם יִשְׁלִיו אֲהַבְקָה:
יְהִי-שְׁלָום בְּחִילָךְ שְׁלָנוּ בָּאַרְמָנוֹתִיךְ
לְמַעַרְאָתִי וּרְעֵי אֲדָבָרָה-פָא שְׁלוֹם בָּךְ:
לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ אֲבָקָשָׁה טֹוב לְךָ:

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.

Psalm 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

אֶלְهָ חַמְדָה לִבִּי

אֶלְهָ חַמְדָה לִבִּי
חוֹסֵה נָא וְאֶל נָא תַּתְעַלֶּם.

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

V'NOMAR L'FANAV

וְנִאמֵּר לִפְנֵיו

וְנִאמֵּר לִפְנֵיו שִׁירָה חֲדֵשָׁה
הַלְלוּיָה!

Song of Songs 2:15

Let us sing a new song before God!
Halleluyah!

Song of Songs 3:6

DODI LI

דוֹדִי לִי

דוֹדִי לִי נָאַנְיָ לֹו הַרְעָה בְּשׁוֹשָׁגִים.

My beloved is mine, and I am his.

Song of Songs 4:9

He is in the pasture among the lilies.

מִי זֹאת עָלָה מִן הַמִּזְבֵּחַ
מִקְטַּרְתָּ מֹזֵר וְלִבּוֹנָה?

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

לְבָבַתִּי אֶחֱתִּי כָּלָה
עוֹרִי צְפֻוּ וּבוֹאִי תִּמְנוּ!

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

מְלֶאכֶת נִרּוֹת

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 ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדַשְׁנוּ בְּמִצְוֹתָיו
וַצְּבָנָנוּ לְהַלְקִיךְ נֵר (שֶׁל שַׁבָּת וּ) שֶׁל יוֹם טוֹב.

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

שְׁמָע וּבָרְכוֹתִים

THE SH'MA AND ITS BLESSINGS

ברכו את ייְהוָה המברך!

Praise the Eternal to whom our praise is due!

ברוך ייְהוָה המברך לעולם ועד!

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

PLEASE BE SEATED

CREATION

מַעֲרִיב עֲרָבִים

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּדָרֹךְ מַעֲרִיב עֲרָבִים. בָּחִכָּמָה פֹּתַח שְׁעָרִים.

The בָּרְכוּ *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 representative of the community.

וּבִתְבוֹנָה מִשְׁנֶה עַתִּים. וּמַחְלִיף אֶת נִזְמָנִים.
 וּמַסְדֵּר אֶת הַכּוֹכְבִים בְּמִשְׁמָרוֹתֵיכֶם בְּרָקִיעַ כְּרָצֽוֹנוֹ.
 בָּזָרָא יוֹם נֶלְּילה גּוֹלֵל אֹור מִפְנֵי חַשָּׁךׁ וְחַשָּׁךׁ מִפְנֵי אֹור.
 וּמַעֲבִיר יוֹם וּמַבְיאָ לְילָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לְילָה.
 יְיָ צָבָאות שְׁמוֹ אֶל חַי וּקְיָם.
 תָּמִיד יְמָלוֹךְ עַלְיָנוּ לְעוֹלָם וְעַד.
ברוך אתה יְיָ הַמָּעָרֵב עֲרָבִים.

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

אמְבָת עוֹלָם

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.

אַהֲבָת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אַהֲבָתֶךָ.
 תּוֹרָה וּמִצְוֹת חֲקִים וּמִשְׁפָטִים אַוְתָּנוּ לְמִזְתָּךְ.
 עַל כֵּן יְיָ אֱלֹהֵינוּ בְּשִׁכְבָּנוּ וּבְקִוְמָנוּ נִשְׁימָה בְּחַקִּיקָה
 וּנְשִׁמְחָה בְּדָבְרֵי תּוֹרָתֶךָ וּבְמִצְוֹתֶךָ לְעוֹלָם וְעַד.

כִּי هִם חַיָּנוּ וְאָרֶךְ יְמָינוּ וּבָהֶם נְהָגָה יוֹמָם וּלְילָה.
 וְאַהֲבָתֶךָ אֶל פִּסְיר מִפְנֵי לְעוֹלָמִים!

ברוך אתה יְיָ אֹהֵב 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

שְׁמָעֵ יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

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

בָּרוּךְ שֵׁם כָּבֹוד מֶלֶכְיָתוֹ לְעוֹלָם וְעַד!

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 *עד*, witness.

וְאַהֲבָתְּ אֶת יְהוָה אֱלֹהֵיךְ
בְּכָל־לְבָבֶךְ וּבְכָל־נְפָשָׁךְ וּבְכָל־מְאֹדֶךְ:
וְהִי אֶתְנְדָרִים הָאֶלְهָ
אֲשֶׁר אָنֹכִי מְצֻוֶּה הַיּוּם עַל־לְבָבֶךְ:
וְשִׁנְנְתָם לְבָנֶיךְ וְדִבְרָתָם
בְּשִׁבְטֶךְ בְּבִיאֶתְךְ וּבְלְכָתֶךְ בְּחֶרֶב וּבְשִׁכְבֶּךְ וּבְקִומֶתְךְ:
וְקִשְׁרָתָם לְאוֹת עַל־יִדְךְ
וְהִי לְטַפֵּת בֵּין עֵינֶיךְ:
וְכִתְבָּתָם עַל־מִזְוֹזֶת בֵּיתֶךְ וּבְשִׁערֶיךְ:

Deuteronomy 6:5-9

וַיֹּאמֶר יְהוָה אֱלֹמֶשֶׁ לְאָמָר:
דְּבָר אֱלֹבְנֵי יִשְׂרָאֵל וְאָמְרָתְךָ אֱלֹהָם
וְעָשָׂו לָהֶם צִיצְתָּה עַל־כֶּנֶף בְּגִידֵיכֶם לְדָרְתֶּם
וְנִתְנָנוּ עַל־צִיצְתָּה הַכְּנֻף פְּתִיל תְּכַלֵּת:
וְהִיה לְכֶם לְצִיצְתָּה וְרַא יְתָם אָתָּם
וְכִרְתָּם אֶת־כָּל־מִצְעָת יְהוָה וְעָשִׂיתָם אֶתָּם
וְלֹא תָּתוֹרוּ אֶחָרֵי לְבָבֶכֶם וְאֶחָרֵי עֵינֵיכֶם

Numbers 15:37-41

This paragraph of the Sh'ma is known by two names:
פָּרְשַׁת צִיצִית Parashat Tzitzit (the portion concerning fringes) and יְצֵאת מִצְרָיִם Y'zti'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.

אֲשֶׁר־אַתֶּם זְנִים אַחֲרֵיכֶם:
לְמַעַן תִּזְכֹּרוּ וְעַשְׂיִתֶם אֶת־כָּל־מִצְוֹתִי
וְהִיִּתֶם קָדְשִׁים לְאֱלֹהִיכֶם: אָנֹי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הָצַאתִי אֶתְכֶם מִאֶרֶץ מִצְרָיִם
לְחַיּוֹת לְכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהִיכֶם:

יְהוָה אֱלֹהִיכֶם אָמָת

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

גָּאוֹלָה

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

יְהוָה אֱלֹהִיכֶם אָמָת.

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

יְהוָה אֱלֹהִיכֶם אָמָת.

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

יְהוָה מֶלֶךְ לְעוֹלָם וְעַד.

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.

יְהוָה מֶלֶךְ לְעוֹלָם וְעַד.

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

מַיְכָמָכָה בָּאֲלִים יְיִי!
מַיְכָמָכָה נָאֶזֶר בְּקֹדֶשׁ
נוֹרָא תְּהִלָּתְךָ עֲשָׂה פָּלאֵ!

Exodus 15:11

מֶלֶכְוִתְךָ רָאוּ בְּנֵיכָה בָּזְקָעָם לְפָנֵי מֹשֶׁה: "זֶה אֱלֹהִי"
עָנוּ וְאָמְרוּ: "יְיִי יְמֶלֶךְ לְעוֹלָם וְעַד!"

Exodus 15:2

Exodus 15:18

וְאָמָרָה: בַּיְתָה יְיִי אֶת יַעֲקֹב וְגַאֲלוּ מִיד חִזְקָה מִמְּפָנָנוּ.
בָּרוּךְ אֱתָה יְיִי גָּאֵל 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

הַשְׁכִּיבָנוּ

הַשְׁכִּיבָנוּ יְיִי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידָנוּ מַלְכָנוּ לְחַיִם.
וּפָרֹושׁ עָלֵינוּ סְפָת שְׁלוֹמָה וּתְקִינָנוּ בָּעֵצָה טוֹבָה מַלְפִנִּית
וְהַשְׁעִינוּ לְמַעַן שְׁמָה.

וְהַגּוּ בְּעֵדָנוּ וְהַסֵּר מַעֲלֵינוּ אֹיֵב דָּבָר וְחַרְבָּה וְרַעַב וְיִגּוֹן;
וְהַסֵּר שָׂטָן מַלְפִנִּינוּ וּמַאֲחַרְנוּ וּבְצָל כְּנַפְיתָה טַסְתִּירָנוּ
כִּי אֶל שׁוֹמְרָנוּ וּמַצִּילָנוּ אָתָה כִּי אֶל מֶלֶךְ חַנוֹן וְרַחוּם אָתָה.
וּשְׁמֹר צָאתָנוּ וּבָאוּנוּ לְחַיִם וּלְשָׁלוֹם מְעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אֱתָה יְיִי הַפּוֹרֵשׁ סְפָת שָׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוֹשָׁלַיִם.

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

וְשִׁמְרוּ

וְשִׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשְׁבָּת לְעֹשֹׂת אֶת־הַשְׁבָּת
לְדוֹרֹתֶם בְּרִית עוֹלָם: בְּנִי וּבְנָי בְּנֵי יִשְׂרָאֵל
אוֹת הַוָּה לְעָלָם כִּי־שְׁנַשְׁת יְמִים עֲשָׂה יְהוָה
אֶת־הַשְׁמִינִים וְאֶת־הָאָרֶץ וּבְיוֹם הַשְׁבִּיעִי שְׁבָת וַיַּנֵּפֶש:

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.

חֲצִי קָדִישׁ

READER'S KADDISH

יְתַגֵּדֶל וַיְתַקְדִּשׁ שְׁמָה רְبָא בְּעַלְמָא ذַי בְּרָא כְּרוּוֹתָה
וַיְמַלֵּךְ מֶלֶכְוֹתָה בְּחַיָּכוֹן וּבְיוֹמִיכֹּן וּבְחַיִּים דָּכָל בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבָזְמָנוֹ קָרִיב וְאָמְרוּ אָמָן.

יהא שםך רבא מברך לעלם ולעולם עולםיא.

יְתַבְּרַךְ וַיְשַׁתְּבַת וַיְתַפְּאֵר וַיְתַרְוּם וַיְתַנְּשָׁא
וַיְתַהְזֵר וַיְתַעַלָּה וַיְתַהְלֵל שְׁמָה דָּקְדָּשָׁא בְּרִיךְ הוּא
לְעַלָּא מַנוֹּ כָּל בְּרִכְתָּא וְשִׁירְתָּא תְּשִׁבְחָתָא וְגִחְמָתָא
דָּאָמִינוּ בְּעַלְמָא וְאָמְרוּ אָמָן.

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.

וַיֹּאמֶר מֹשֶׁה אֶת-מַעֲדֵי 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 *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.

תפלה

T'FILLAH

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 OF OUR ANCESTORS

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

אבות ואמותות

אדני שפתי תפלה ופי נגיד תהלהך.

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

ברוך אתה יי אֱלֹהֵינוּ וָאלֹהִי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ:

אלֹהִי אֶבְרָהָם אֶלֹהִי יַצְחָק אֶלֹהִי יַעֲקֹב

אֶלֹהִי שָׁרָה אֶלֹהִי רַבָּה אֶלֹהִי לֵאָה וְאֶלֹהִי רָחֵל

הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא אֵל עַלְיוֹן גּוֹמֵל חֲסִידִים

טוֹבִים וּקוֹנִיה הַכָּל וּזְכָר מָסְדִי אֲבוֹת וְאַמּוֹת

וּמְבֵיא גָּאֵל לְבָנֵי בָנֵיהם לְמַעַן שְׁמוֹ בָּאֶחָבה.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעֵן וּמְגֻן.

ברוך אתה יי מגן אֶבְרָהָם וְעֹזֵר שָׁרָה.

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

גבירות

אתה גָּבוֹר לְעוֹלָם אָדָנִי מְחִיה הַכָּל אַתָּה רַב לְהֹזְעִיעַ.

מִכְלָל חַיִם בְּחֶסֶד מְחִיה הַכָּל בְּרַחְמִים רַבִּים.

סֻמְךָ נֹפְלִים וּרֹפֵא חֹלִים וּמַתִּיר אֲסּוּרִים

וּמַקִּים אֲמֹנוֹתָנוּ לִישְׁנֵי עַפְرָה. מֵי כָּמוֹךְ בַּעַל גִּבְורֹת.

וּמֵי דָּוָמָה לְךָ מֶלֶךְ מְמִית וּמְחִיה וּמְצִמְמִיחַ יִשְׁוֹעָה.

וּנְאָמֵן אַתָּה לְהַחְיוֹת הַכָּל.

ברוך אתה יי מְחִיה הַכָּל.

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

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

SANCTIFICATION

קדשת שם

אתה קדוש ושםך קדוש. וקדושים בכל יום יהלוך סלה.
ברוך אתה יי' האל הקדוש.

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

קדשת היום

אתה בחרתנו מכל העמים אהבת אותנו ורצית לנו ורומםתנו
מן כל הלשונות וקדשתנו במצוותך וקרבתנו מלפניך
לעבודתך ושםך הגדול והקדוש עליינו קראת.

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.

ונתנו לנו יי' אלינו באהבה (שבות למנוחה ו) מועדים
לשמחה חגים ומניגים לשנון את (יום השבת הזה ואת) יום

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

חג הפסחות הזה. זמן חרותנו

Pesach, time of our freedom

חג השבעות הזה. זמן מתן תורהנו

Shavuot, time of the giving of our Torah

חג הסוכות הזה. זמן שמחתנו

Sukkot, time of our rejoicing

השבוני חג העצרת הזה. זמן שמחתנו

Sh'mini Atzeret, time of our rejoicing

(באהבה) מקרא קדש זכר ליציאת מצרים:
as a sacred occasion, a (loving) reminder of the exodus from Egypt.

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ יַעֲלֶה וַיָּבֹא וַיִּזְכֵּר זְכָרוֹנוּ
וְזָכְרוּ כָל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְטוֹבָה לְתוֹן
וְלְחֶסֶד וְלְרָחֲמִים לְחַיִם וְלִשְׁלוֹם בַּיּוֹם

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

day of Pesach
day of Shavuot
day of Sukkot
day of Sh'mini Atzeret

חג הַמַּצּוֹת הַזֶּה
חג הַשְׁבּוּעוֹת הַזֶּה
חג הַסֻּכּוֹת הַזֶּה
חג הַשְׁמִינִי חַג הַעֲצָרָת הַזֶּה
and renew in us love and compassion, goodness, life and peace.

זָכְרָנוּ יְיָ אֱלֹהֵינוּ בָּזֶה לְטוֹבָה: אָמֵן.

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

וְפִקְדָּנוּ בָּזֶה לְבָרָכה: אָמֵן.

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

וְהַשְׁעִינוּ בָּזֶה לְחַיִם: 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.

וְשִׁיאָנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרִכת מָעֵדֵיכָה לְחַיִם וְלִשְׁלוֹם לְשִׁמְרָה
וְלִשְׁשָׁוֹן. כַּאֲשֶׁר רָצִית וְאָמַרְתָּ לְבָרְכָנָה (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
רָצָה בְּמִנוּחָתֵנוּ) קְדַשְׁנוּ בְמִצּוֹדֵק וְתַנוּ חָלְקָנוּ בְתּוֹרַתְךָ שְׁבָעָנוּ
מַטּוּבָה וְשִׁמְחָנוּ בְיִשּׁוּעָתְךָ וְתַהֲרֵ לְפָנָיו לְעַבְדָךָ בְּאָמִתָּה וְהַנְּחִילָנוּ יְיָ
אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצֹן) בְשִׁמְרָה וּבְשִׁשְׁוֹן (שְׁבָתָה וּמוֹעֵדִי קְדֹשָׁה
וְיִשְׁמָחוּ בָּךְ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֵךְ. בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ (הַשְּׁבָתָה וְ
יִשְׂרָאֵל וְהַזְּמָנִים:

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.

עֲבוֹדָה

SERVICE

רָצָה יי אֱלֹהֵינוּ בְעַמְךָ יִשְׂרָאֵל וַתִּפְלַתֶּם בְּאֶחָבָה תְּקִבָּל
וַתָּהִי לְرָצֹן תִּמְיד עֲבוֹדָת יִשְׂרָאֵל עַמְךָ.
בָּרוּךְ אַתָּה יי שָׁאוֹתֶךָ לְבִדְךָ בִּירָאָה נָעָבֹד.

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.

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.

THANKSGIVING

הָזָה

מוֹדִים אַנְחָנוּ לְךָ שָׁאַתָּה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וְעַד. צוֹר חַיָּינוּ מִגּוֹן יִשְׁעָנוּ אַתָּה הוּא לְדוֹר וְדוֹר. נוֹזָה לְךָ
וַיַּסְפֵּר תְּהִלָּתְךָ עַל חַיָּינוּ נְמֻסּוּרִים בְּפִיךָ וְעַל נְשֻׁמּוּתֵינוּ
הַפְּקוּדֹת לְךָ וְעַל נְסִיךָ שְׁבָכֵל יוֹם עַמְנוּ וְעַל נְפָלָותֵיכָךְ
וְטוֹבָותֵיכָךְ שְׁבָכֵל עַתָּה עַרְבָּה וּבְקָרְבָּה וְצָהָרים.

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

הַטּוֹב כִּי לֹא כָּלִי רַחֲמִיךָ וְהַמְּרַחֵם כִּי לֹא תִּפְנוּ חִסְדֶּיךָ
מְעוֹלָם קַיִנוּ לְךָ. וְעַל כָּלָם יִתְבָּרֵךְ וַיִּתְרוּם שְׁמָךְ
מִלְכָנוּ תִּמְיד לְעוֹלָם וְעַד. וְכָל הַחַיִים יוֹדוֹךְ סְלָה
וַיַּהֲלִלוּ אֶת שְׁמֶךָ בְּאַמְתָה הָאֵל יִשְׁועָתֵנוּ וְעַזְרָתֵנוּ סְלָה.
בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלֹךְ נָאָה לְהֻזּוֹת.

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.

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.

ברכת שלום

PEACE

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בָּעִינִיךְ לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל
בְּכָל עַת וּבְכָל שָׁעה בְּשִׁלּוֹמָךְ.

ברוך אתה יי' המברך את עםך ישראל בשלום.

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.

גִּמְор בְּכָל לְבָבֶךָ וּבְכָל נְפָשֶׁךָ לִדְעָת אֶת דָּرְכֵי
וּלְשֻׁקּוֹדֵעַל דָּלְתֵי תּוֹרָתִי.
נִצּוֹר תּוֹרָתִי בְּלֶבֶךָ וּנְגַד עִינִיךְ תְּחִיה יָרָאתִי.
שִׁמּוֹר פִּיךְ מִכֶּל חֲטֹאת וְטַהַר וְקִדְשֵׁעַצְמָךְ מִכֶּל אַשְׁמָה וְעַזְוֹן.
וְאַנְיָ אַהֲרִיךְ עַמֶּךָ בְּכָל מָקוֹם.

(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.

יְהִי לְرָצֵונִי אָמְרֵי פִּי וּהַגִּיּוֹן לְבִי לְפָנֵיכְךָ יי' צָרִי וְגֹזְאָלִי.

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

עֲשֵׂה שָׁלוֹם בְּמָרוֹמָיו הוּא יָעָשֶׂה שָׁלוֹם עַלְנוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרָה אָמְנוֹן.

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

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*.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַפּוֹתֵינוּ

Eternal God of all generations,
within our heart of hearts,
in the deep recesses of the Jewish soul,
lies a hope.
The hope of two thousand years,
the hope of today and tomorrow:

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

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

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

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

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

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

לְהִיּוֹת עִם חָפֶשִׂי בָּאָרֶץ נָנוּ אֶרְאָ צִיּוֹן וַיְרוֹשָׁלָיִם.

הכנסת ספר תורה

RETURNING THE TORAH TO THE ARK

יְהִלְלוּ אֶת שְׁם יְיָ כִּי נֹשֶׁגֶב שְׁמוֹ לְבָדוֹ

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

הַזְׂדָּו עַל אָרֶץ וְשָׁמָיִם. וַיְרַם קָרוּ לְעַמּוֹ.
תִּתְהַלֵּה לְכָל חַסִּידֵינוּ לְבָנֵי יִשְׂרָאֵל עִם קָרוֹבוֹ מְלֻלִיָּה.

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

תהלים כט

מִזְמֹר לְזֹעַד הַבּוֹ לִי בְנֵי אֱלִים הַבּוֹ לִי כְבָוד נָעוֹ:
הַבּוֹ לִי כְבָוד שְׁמוֹ הַשְׁפְּחוֹת לִי בְּהַדְרַת קָדְשָׁ:

קֹול יְיָ עַל הַמִּים אֶל הַכְּבָוד הַרְעִים יְיָ עַל מִים רַבִּים:
קֹול יְיָ בְּכָמָן קֹול יְיָ בְּהַדְרָ:
קֹול יְיָ שָׁבֵר אֲרָזִים וַיִּשְׁבַּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן
וַיִּרְקִידֵם כְּמוֹ עֲגָל לְבָנוֹן וְשָׁרִיוֹן כְּמוֹ בָּנוֹ רַאמִים
קֹול יְיָ חִצֵּב לְהַבּוֹת אַשׁ קֹול יְיָ יְחִיל מִזְבָּר
יְחִיל יְיָ מִזְבָּר קָדְשָׁ: קֹול יְיָ יְחֹזֵל אֲילֹות
וַיִּחְשֹׁף יְעָרֹות וַיִּהְיכְּלֹן כָּלּוֹ אָמֵר כְבָוד:
יְיָ לְמַבּוֹל יִשְׁבַּן וַיִּשְׁבַּב יְיָ מֶלֶךְ לְעוֹלָם:
יְיָ עַז לְעַמּוֹ יִתְנוּ יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Seven times, the psalmist praised the power of "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.

תֹּזֶרֶת יְיָ תִּמְיַמָּה מִשְׁיַבְתָּן נְפָשָׁת
עֲדֹת יְיָ נְאָמֵנָה מִחְפִּיםָת פְּתַיָּה

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

פְּקוּדִי יְיָ יִשְׂרָאֵל מִשְׁפָּחִי-לֵב
מִצּוֹת יְיָ בְּרָה מִאִינָת עִינִים:

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

יִרְאַת יְיָ טָהוֹרָה עֹמֶדֶת לְעֵד
מִשְׁפָּטִי יְיָ אָמֵת צְדָקָה יְחִידָה.

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

כִּי לְקַחْתָּ טוֹב נָתָתִי לְכָם תֹּרְתִּי אֶל תַּעֲזֹבוּ.
עֵץ מִימִים הִיא לְפָמָזִיקִים בָּה וְתִמְכִיהָ מְאַשֵּׁר.
דָּرְכִּיכָּה דָּרְכֵי נָעַם וְכָל נָתִיבֹתִיכָּה שָׁלוּם.
הַשִּׁיבוּנוּ יְיָ אֱלֹךְ וְנִשְׁׁוֹבַת חֶדֶש יְמִינוּ בְּקֶדֶם.

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.

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 ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּא פַּרִי הַגַּפְן.

**ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדְשָׂנוּ
בְּמִצּוּתְּנוּ וּרְצָחָנָנוּ וְשִׁבְטָתְּנוּ קָדְשׁוּ בְּאֶחָבָה וּבְרָצֹן
הַנְּחִילָנוּ זָכְרוּן לְמַעַשָּׂה בְּרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה
לִמְקָרְבָּנוּ קָדְשׁוּ זָכָר לִיצְיאָת מִצְרָיִם. כִּי בְּנוּ בְּחִרְתָּת
וְאָזְתָּנוּ קָדְשׁוּ מִכֶּל הַעֲמִים וְשִׁבְטָתְּנוּ קָדְשׁוּ בְּאֶחָבָה
וּבְרָצֹן הַנְּחִילָנוּ. ברוך אתה ייְ מֶלֶךְ הַשְׁבָּת.**

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.

קידוש ליל יום טוב KIDDUSH FOR THE EVE OF YOM TOV

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 ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הַגָּפָן.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אשר בחר בנו מכל עם ורוממנו מכל לשון
וקדשנו במצוותיו. ותנתנו לנו ייְ אֱלֹהֵינוּ
באהבה (שבנות למנוחה ו) מועדים לשמחה
חגים וzmanim לשנון.
את يوم (השבת הזה ואת יום)
חג המצות הזה זמן חרותנו
חג השבעות הזה זמן מפטן תורתנו
חג הסוכות הזה זמן שמחתנו
שמיני חג העצרת הזה. זמן שמחתנו

(באהבה) מקרא קדש. זכר ליציאת מצרים.
בי בנו בחרת ואottonו קדשת מכל העמים (ושבת) ומועדי
קדש (באהבה וברצונו) בשמחה ובשנון הנחלתנו.
ברוך אתה ייְ 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.

עֲלֵינוּ לְשִׁבָּח לְאָדוֹן הַכָּל לְתַת גְּדֻלָּה לְיוֹצֵר בִּרְאָשִׁית
שֶׁלֹּא עָשָׂנו כְּגֹויי הָאָרֶצֶת וְלֹא שָׂמַנו כְּמִשְׁפָחוֹת הָאָדָם
שֶׁלֹּא שָׁם חָלַקנו בָּהָם וְגַרְלָנו בְּכָל הַמָּוּנָם

וְאַنַּחֲנוּ כּוֹרְעִים וּמִשְׁתְּחַבִּים וּמוֹזִדים
לִפְנֵי מֶלֶךְ מֶלֶכי הַמֶּלֶכיםְ קָדוֹשׁ בָּרוּךְ הוּא.

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

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

שֶׁהָא נוֹטֵה שְׁמִים וַיַּסֵּד אָרֶץ וּמוֹשֵׁב יִקְרֹא בְּשָׁמִים מִפְּעָל
וּשְׁכִינַת עָזָן בְּגַבְהִי מְרוֹמִים הָא אֱלֹהֵינוּ אֵין עוֹד אֶמֶת מַלְכֵנוּ
אֶפְסֵז זָוְלָתוֹ כְּפָטוֹב בְּתוֹרָתוֹ וַיַּדְעַת הַיּוֹם וַהֲשַׁבֵּת אֵל לְבָבֵךְ כִּי
יְיָ הָא אֱלֹהֵים בְּשָׁמִים מִפְּעָל וְעַל הָאָרֶץ מִפְּחַת אֵין עוֹד.

God fills the heavens and the foundations of the earth, but divine glory is greater than the skies, a surpassing, palpable strength. Our God is near 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.”

פּוֹרָעִים וּמִשְׁתְּחַבִּים
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

עַל כֵּן נִקְרֵה לְךָ יְיָ אֱלֹהֵינוּ לְרֹאשׁוֹת מִהְרָה בַּתְּפָאָרָת עַזָּה
לְהַעֲבִיר גָּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים בְּרוֹזָת יִכְרֹתָוּ.
לְתַקֵּן עַזְלָם בְּמַלְכֹות שְׁדֵי וְכָל בְּנֵי בָשָׁר יִקְרָאוּ בְּשָׁמָה.
לְהַפְּנוּת אֶלְיךָ כָּל רְשֵׁעֵי אָרֶץ יִכְרִיו וַיַּדְעֻוּ כָל יוֹשְׁבֵי תְּבֵל
כִּי לְךָ תִּכְרֹעַ כָּל בָּרֶךָ תִּשְׁבַּע כָּל לְשׁוֹן: לִפְנֵיכָה יְיָ אֱלֹהֵינוּ
יִכְרָעֵי וַיִּפְלֹגֵי וְלִכְבֹּוד שְׁמֵךְ יִקְרֵר יְתַנוּ וַיִּקְבְּלוּ כָלָם אֵת
עוֹלָם מַלְכֹותָךְ וְתִמְלָךְ עֲלֵיכֶם מִהְרָה לְעוֹלָם וְעַד.

כִּי הַמֶּלֶכְוֹת שֶׁלְךָ הִיא וְלֹעֲלֵמִי עַד תִּמְלֹז בְּכֻבֹּד:
בְּקַתּוֹב בְּתוֹרַתְךָ יְיָ יְמָלֵךְ לְעוֹלָם וְעַד:

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”.

וּנְאָמֵר וְהִיא יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיא יְיָ אֶחָד וְשַׁמוֹ אֶחָד.

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

In the liturgy of the Italian Jewish community, *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.

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

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

MOURNER'S KADDISH

קדיש יתום

יגָדַל וַיְתִקְדַּשׁ שְׁמֵה רֶבֶא. בְּעַלְמָא דֵי בָּרָא כְּרוּוֹתָה
וַיִּמְלִיךְ מֶלֶכְוֹתָה בְּחַיִּיכֹּן וּבְיוּמִיכֹּן וּבְחַיִּים דָּכְלָ בֵּית
יִשְׂרָאֵל. בְּעַגְלָא וּבְזָמָן קָרִיב וְאָמְרוּ אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-meい 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.

יהָא שְׁמֵה רֶבֶא מַבָּךְ לְעוֹלָם וְלְעוֹלָמִי עַלְמִיא.

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

יַתְבָּרֵךְ וַיִּשְׁתַּבְּחַת וַיִּתְפָּאֵר וַיִּתְرֻומֵּם וַיִּתְהַדֵּר וַיִּתְعַלֵּה
וַיִּתְהַלֵּל שְׁמֵה דָּקְדָּשָׁא בְּרִיךְ הָיָה.

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-meい de-ku-de-sha, be-rich hu,

לְעוֹלָא מִן כָּל בְּרָכָתָא וְשִׁירָתָא תְּשִׁבְחָתָא וְנִחְמָתָא
דָּאָמִירָנוּ בְּעַלְמָא 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.

יהָא שְׁלָמָא רֶבֶא מִן שְׁמִיא וְחַיִּים
עַלְינוּ 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.

עֹשֶׂה שָׁלוֹם בְּמַרְוּמִיו הָיָה יְעֹשֶׂה שָׁלוֹם
עַלְינוּ 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.

סְלִיחוֹת

S'LICHOT

S'lachot is not a service. It is prayer, contrition, confession, and repentance. We do not attend *s'lachot*, 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

שְׁפָכֵי כְּמַיִם

שְׁפָכֵי כְּמַיִם לְבָךְ נֶכֶחּ פָּנֵי אֱדוֹןִ.

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

Psalm 51:12

A PURE HEART

לְבָב טָהוֹר

לְבָב טָהוֹר בָּרוּא־לִי אֱלֹהִים וּרוּחַ נְכוֹן מְדֻשָּׁ בְּקָרְבִּי.
אֱלֹת־תְּשִׁלְיכַּנִּי מַלְפְּנֵיךְ וּרוּחַ קְדוּשָׁךְ אֱלֹת־תְּקַח מִמֶּנִּי.

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

Psalm 118:19

PITCHU LI

פָּתָחוּ־לִי

פָּתָחוּ־לִי שַׁעֲרֵי־צִדְקָה אֶבְאָרְבָּם אָזְדָּה יְהָ.

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

Lamentations 5:21

HASHIVEINU

הַשִּׁיבֵּנוּ

הַשִּׁיבֵּנוּ יְיָ אֱלֹהֵךְ וְנִשְׁׁוּבָה מְדֻשָּׁ יְמִינֵינוּ כְּקָדָם.

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

אחת שאלתי מאת יי אotta אבקש
שכתי בביית יי כל ימי חי
לחות בنعم 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.

MI HA-ISH

מי האיש

מי האיש הփץ חיים אהב ימים לראות טוב
נצח לשונך מרע ושפטיך מדבר מרמה
سور מרע ועשה טוב בקש שלום ורזה.

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.

L'CHU N'RAN'NA

לכו נרננה

לבי נרננה לי נריעה לצור ישענו
נכדימה פניו בתוֹךְ בזמרות נריע לו:
צדק ומשפט מכון כסאך חסד ואמת יקדמו פניו:
אשר ייחדו נמותיק סוד בביית אללים נהלך ברגש:
אשר לו הים והיא עשו ויבשת ידיו יצרא
אשר בידו נפש כל חי ורוח כל בשר איש:
הנשמה לך וhogof shlek, חוסה על עמלך:
הנשמה לך וhogof shlek, כי עשה למען שמח:
אתאנו על שמח כי עשה למען שמח:
בעבור כבוד שמח כי אל פנו ורחום שמח:
למען שמח כי וסלחת לעוננו כי רב הווא:

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 יהלוד סלה:
אשרי העם שכבה לו אשרי העם שמי אלהי:

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.

תהליה לדוד אָרוּמֵמֶךְ אֱלֹהִי הַמֶּלֶךְ וְאָבָרְכָה שְׁמֶךְ לְעוֹלָם וְעַד:
בְּכָל יוֹם אָבָרְכָה וְאַמְלָלָה שְׁמֶךְ לְעוֹלָם וְעַד:

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.

גָדוֹל יְיָ וּמְהֻלָּל מִאֵד וּלְגָדְלָתוֹ אֵין חַקָּר:
דָזָר לְדָזָר יִשְׁבַּח מַעֲשֵׂיךְ וְגִבּוֹרָתְךָ יִגְיָדָה

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.

פָזָר כְּבֹזֶד הַזָּה וְדָבָרִי נְפָלָאתִיךְ אֲשִׁיחָה:
וְעַזּוֹז נְרוֹאָתִיךְ יִאמְרוּ וְגָדְלָתָךְ אָסְפָרָנָה:

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.

זָכָר רַב טוֹבֶךְ יִבְרָעֵן וְצִדְקָתְךָ יִרְגַּנְנוּ
פְנֵינוּ וּרְחוֹם יְיָ אָרְךָ אַפִּים וְגָדָל חֶסֶד:

They shall tell the world of your great goodness, and sing of your righteousness.

The Eternal is gracious and compassionate, endlessly patient, overflowing with love.

טוֹב יְיָ לְכָל וּרְחַמְיוֹ עַל כָּל מַעֲשָׂיו:
יוֹדָךְ יְיָ כָּל מַעֲשֵׂיךְ וּמִסִּדְךָ יִבְרָכוּךְ:

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

כִּבְוד מֶלֶכְוֹתֶךָ יַאֲמֵרָנוּ וְגִבְרִיתֶךָ יַדְבֵּרָה
לְהֽוֹזֵדְיָעַ לְבָנֵי הָאָדָם גָּבוֹרְתָּיו וְכִבְוד הַדָּר מֶלֶכְוֹתָו:

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

מֶלֶכְוֹתֶךָ מֶלֶכְוֹת כָּל עַوְלָמִים וּמִמְשְׁלָתֶךָ בְּכָל דָּר נָדָר:
סֻמְךָ יְיָ לְכָל הַנְּפָלִים וּזְקָף לְכָל הַכְּפּוּפִים:

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.

עַיִינִי כָּל אֶלְיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אַכְלָם בָּעֵתָה:
פּוֹתַח אֶת יְדֶךָ וּמִשְׁבִּיעַ לְכָל חֵי רָצְוָה:

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.

צָדִיק יְיָ בְּכָל דָּرְכָיו וְחִסִּיד בְּכָל מִعְשָׂיו:
קָרוּב יְיָ לְכָל קָרְאָיו לְכָל אָשָׁר יִקְרָאָהוּ בָּאָמָתָה:

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.

רָצְוָה יְרָאָיו יִعָּשֶׂה וְאַת שְׁוֹעַתָּם יִשְׁמַע וּיְוַשְׁיעָם:
שׁוֹמֵר יְיָ אֶת כָּל אֶחָבָיו וְאַת 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.

תִּהְלַת יְיָ יַדְבֵּר פִּי וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קָדוֹשׁ לְעוֹלָם וְעַד:
וְאַنְחָנוּ נִבְרָךְ יְהָה מִעֵדָה וְעַד עוֹלָם הַלְּלִיָּה.

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.

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

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.

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

חָצֵי קָדִישׁ

READER'S KADDISH

וַתִּגְדֹּל וַיַּתְקִדְשֶׁ שְׁמָה רְبָא בַּעֲלָמָא ذַי בָּרָא כְּרוּוֹתָה
וַיִּמְלִיךְ מֶלֶכְוֹתָה בְּחַיָּכוֹן וּבְיוּמִיכֹּן וּבְחַיִּי דָּכָל בֵּית
יִשְׂרָאֵל בַּעֲגָלָא וּבָזְמָנוֹ קָרִיב וְאָמְרוֹ אָמָנו.

יְהָא שְׁמָה רְבָא מִבְּרָךְ לְעוֹלָם וּלְעוֹלָמִי עַלְמִיא.

וַתִּבְרָךְ וַיִּשְׁתַּבְחַת וַיִּתְפָּאֵר וַיִּתְרֹוםֵם וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דָּקְדָּשָׁא בְּרִיךְ הוּא לְעַלָּא
מוֹ כָּל בְּרָכָתָא וְשִׁירָתָא תְּשִׁבְחָתָא וְנִחְמָתָא
דָּאָמִירָנוֹ בַּעֲלָמָא וְאָמְרוֹ אָמָנו.

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 *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.

לשמע אל הרינה ואל המתפלה To HEAR SONG & PRAYER

במושאי מנוחה קדמונך תרחה. הט איזנק
מפרום יושב תורה.
לשמע אל הרינה ואל המתפלה:

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

דרוש נא דורך בדרכם פניהם.
הדרך למו משמי מעונך.
ולשעת חנוּם אל تعالם איזנק.
לשמע אל הרינה ואל המתפלה:

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.

פינה נא אל מתלאות ואל לחטאות.
צדק צוּקיך מפלייא פלאות
קשוב נא חנוּם אלהים יהוה צבאות.
לשמע אל הרינה ואל המתפלה:

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 רָחוּם יַכְפִּר עֹזֹן וְלֹא יַשְׁחִית
וְהַרְבָּה לְהַשִּׁיב אֶפְוֹז וְלֹא יַעֲיר כָּל חַמְרָתוֹ
אָם עֲזֹנוֹת תְּשִׁמֵּר יְהָה אֲדֹנֵי מַי יַעֲמֹד?
אָם עֲזֹנוֹנוּ עָנוֹ בָּנוּ יְיָ עָשָׂה לְמַעַן שְׁמָךְ.
זָכֵר רַחֲמִיק יְיָ וַחֲסִידִיק פִּי מְעוֹלָם הַפָּה.

יעֲנָנוּ יְיָ בַּיּוֹם צִדְקָה הַמֶּלֶךְ יַעֲנָנוּ בַּיּוֹם
קָרְאָנוּ אֲבִינוּ מִלְּפָנֵינוּ חָנָנוּ וַעֲנָנוּ פִּי
אַיִן בָּנוּ מִعְשִׁים צִדְקָה עָשָׂה עָמָנוּ
לְמַעַן שְׁמָךְ הַטָּה אֱלֹהִי אַזְנָךְ
וְשְׁמָעָ פְּקַח עַיִינִיךְ וַרְאָה שׁוֹמְמוֹתֵינוּ
פִּי לֹא עַל צִדְקוֹתֵינוּ אַנְחָנוּ מַפִּילִים
פְּחַנְנוּנִינוּ לְפָנֵיךְ פִּי עַל רַחֲמִיק הַרְבִּים.

חַמְל עַל עַמְּךָ רַחֲם עַל נְמֻלְתָּךְ
חוֹסֵה פָּא בָּרוּב רַחֲמִיק
חָנָנוּ וַעֲנָנוּ פִּי לֹא יְיָ
הַצִּדְקָה עָשָׂה נְפָלָות
בְּכָל עַת הַזְּשִׁיגָנוּ לְמַעַן
שְׁמָךְ רַחֲם עַלְינוּ לְמַעַן
בְּרִיתָךְ הַבִּיטָה וַעֲנָנוּ בְּעַת
צִדְקָה פִּי אֶל מֶלֶךְ חָנוּן וַרְחָום אַתָּה.

יְיָ יְיָ אֶל רָחוּם וַחֲנוּן אֶרְךְ אֲפִים וּרְבָּחֵסֶד וְאֶמְתָּה:
נִצְרָחֵסֶד לְאֶלְףִים נִשְׁאָעֹן וְפָשָׁע וְחַטָּאת וְנִקְהָה:

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

ONE TO ANOTHER

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.

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

HASHIVEINU

השִׁיבָנוּ

השִׁיבָנוּ ייְ אֱלֹהֵינוּ וְנִשְׂרֵבָה מִדְשָׁ יְמִינָנוּ פָּקָדָם

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.

אָנָּא מֶלֶךְ חַנּוֹן וְרִיחִים אֲבִינוּ
מֶלֶכְנוּ חַנּוֹן וְעַנְנָנוּ כִּי שָׁמָךְ הַגָּדוֹל
נִקְרָא עַלְלָינוּ עָשָׂה נְפָלָות בְּכָל עַת
עָשָׂה עַפְנָנוּ כְּחִסְדֵּךְ חַנּוֹן וְרִיחִים הַבִּיטָּה
וְעַנְנָנוּ בָּעֵת צְרָתָה כִּי לְךָ יְיָ הַיְשׁוּעָה

זֶכֶר רַחֲמִיךְ יְיָ וַחֲסִידִיךְ וּכְרַב טוֹבְךָ
הוֹשִׁיעָנוּ וְחַמֵּל נָא עַלְינוּ כִּי אֵין לָנוּ
אֱלֹהָה אֶחָר מִבְּלָעֵדָךְ צוֹרָנוּ אֶל
תַּעֲזַבְנוּ יְיָ אֱלֹהֵינוּ אֶל תַּرְחַק מִפְנֵינוּ
כִּי נִפְשַׁנוּ קָצְרָה וּמְפַלֵּצָה וַיָּגֹן הַצִּילָנוּ
כִּי לְךָ קָיוֹנוּ וְאֶל פְּכַלְימָנוּ יְיָ אֱלֹהֵינוּ
וְהָאָר פְּנִיק בָּנוּ וַיָּכֹר לָנוּ אֶת בְּרִית
אֲבוֹתֵינוּ וְהוֹשִׁיעָנוּ לִמְעוֹן שְׂמָךְ רָאה
בְּצִרוֹתֵינוּ וְשָׁמַע קֹול תִּפְלַתְנוּ
כִּי אַתָּה שׁוֹמֵעַ תִּפְלַת כָּל פּה:

אל רחום ומחנון רחם עליינו ועל כל
 מעשיך כי אין במוך אתה
 הוא יי' אלהינו אל ארך אפים
 ומלא רחמים עשה עמו כרב רחמייך
 אל נתנו בוראנו ואל תשכחנו יוצרנו
 כי אל מלך חנון ורחום אתה

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תְּבוֹא לִפְנֵיךְ תִּפְלַתְנוּ.
 וְאֶל תִּתְעַלֶּם מִתְחַנְּתָנוּ. שָׁאיָן אָנוּ עַזִּים פְּנִים
 וְקַשְׁיָה עָרָף לוֹמֵר לִפְנֵיךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 צָדִיקִים אָנוּ חָטָאנוּ וְלֹא חָטָאנוּ. אָבֶל אָנוּ 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**אַשְׁמָנוּ**

אַשְׁמָנוּ. בָּגָדָנוּ. גָּזָלָנוּ. דִּבְרָנוּ דָּפִי. הָעָוֵינוּ. וְהָרְשָׁעָנוּ.
 זָדָנוּ. חִמְסָנוּ. טָפְלָנוּ שָׁקָר. יָעַצָּנוּ רָע.
 כָּזַבָּנוּ. לָצָנוּ. מְרַדָּנוּ. נָאַצָּנוּ. סְרַרְנוּ. עָוֵינוּ. פְּשָׁעָנוּ.
 אָכְרָנוּ. קָשָׁינוּ עָרָף. רְשָׁעָנוּ. שְׁחַתָּנוּ. תָּעַבָּנוּ.
 הָעֵינוּ. תְּعַתְּעָנוּ.

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.

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.

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

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.

In his writing about *t'shuva* 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 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.

סְרַנוּ מִמְצֹוֶתִיךְ וּמִמְשָׁפֵטִיךְ הַטוֹבִים
וְלَا שׂוֹהָלָנוּ וְאַתָּה צְדִיק עַל כָּל הַבָּא עַלינוּ
כִּי אֲמִתָּה עָשִׂיתָ וְאַנַּחֲנוּ חַרְשָׁעָנוּ

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 כמוך חנון ורוחם יי אֱלֹהִים
אין כמוך אל ארך אפיקים ורב חסד
ואמת הושיענו ברכਮיך הרים
מרעש ומרגץ האילנו מה נתאונן
ומה נאמר מה נדבר ומה נצדך
נחפשה ذרכינו ונחקרה ונשובה אליו
כפי ימינך פשوطה לקבל שבבים:
אנא יי הושעה פא אנא יי הצלחה נא:
אנא יי עננו ביום קראני:

הפותח יד בתשובה לקבל פושעים
ומפטאים נבהלה נפשנו מרוב עצבונו
אל תשכחנו נצח קומה והושיענו
כפי חסינו בך. אבינו מלכנו אם
אין לנו צדקה ומעשים
טובים זכר לנו את ברית
אבوتינו ועדותינו בכל יום יי אחד.

מהר יקדיםנו רחמייך ביום צרתיינו
אם לא למענו למעןך פועל
ואל תשחית זכר שאריתנו וחוץ אם
המיחדים שמח פעמים בכל יום תמיד
באהבה ואומרם.
שמע ישראל יי אֱלֹהִים יי אחד:

יי יי אל רוחם וחנוונך ארך אפיקים ורב חסד ואמת:
זכור חסד לאלפים נשא עון ופצע וחתאה ונתקה:

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

שמע קולנו יהוה אלְהִינוּ חיש ורחם עליינו
וקבל ברכמים וברצון את תפלה לנו
השיבנו יהוה אלינו ונשובה מ חדש ימינו בקדם:
אמירינו האזינה יהוה בינה היגינה
אל תשליךנו מלפניך ורוי קדשך אל תקח ממנו
אל תשליךנו לעת זקנה ככלות פחנו אל תעזבנו
אל תעזבנו יהוה אלְהִינוּ אל תפרק ממנו
כפי לך יהוה החילנו אפתה מענה אדי אלְהִינוּ

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

עננו

עננו קשה לכעס עננו. עננו רק לרצות עננו.
עננו עונה בעית רצון עננו. עננו אבי יתומים עננו.
עננו אלְהִי אבותינו עננו
עננו משגב אמהות עננו.

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.

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 דְעַנִי לְעַנִי עַנִינָא.
רַחֲמָנָא דְעַנִי לְתַבִּירִי לְבָא עַנִינָא.
רַחֲמָנָא דְעַנִי לְמַפִיכִי רֹוחָא עַנִינָא.
רַחֲמָנָא עַנִינָא. רַחֲמָנָא חַוֵס.
רַחֲמָנָא פָרוֹק. רַחֲמָנָא שַׂזִיב.
רַחֲמָנָא רַחֲם עַלָנוּ הַשְׁתָא בַעֲגָלָא וּבַזְמָן 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 *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, שִׁמּוֹר שְׁאֲרִית יִשְׂרָאֵל,
וְאֶל יַאֲבֹד יִשְׂרָאֵל, הָאוּמְרִים שְׁמַע יִשְׂרָאֵל:
שׁוֹמֵר גּוֹי אֶחָד, שִׁמּוֹר שְׁאֲרִית עַם אֶחָד,
וְאֶל יַאֲבֹד גּוֹי אֶחָד, הַמִּיחָדִים שְׁמַך יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
שׁוֹמֵר גּוֹי קָדוֹש, שִׁמּוֹר שְׁאֲרִית עַם קָדוֹש,
וְאֶל יַאֲבֹד גּוֹי קָדוֹש, הַמְּשֻׁלְשִׁים בִּשְׁלֵש קָדוֹשׁות לְקָדוֹשׁ:

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

רְחוּם וַתָּנוּ חֶטְאָתִי לִפְנֵיךְ יְיָ מְלָא רַחֲמִים רָחֵם עֲלִי וְקָבֵל פָּנָנָנוּ
Merciful One, kind One, I have sinned before You. Eternally merciful God, accept my prayer.

FROM PSALM 51

מִתְהָלִים נא

חַנֵּנִי אֱלֹהִים כִּמְסִיךְ כֶּרֶב רְחִמָּמִיךְ מְחֵה פִּשְׁעֵי חֶרְבָּה [הֶרְבָּה] כְּבָסִini
מְעוֹנִי וּמְחַטָּאתִי טְהָרָנִי כִּי-פִשְׁעֵי אַנְיָ אֲדֻע וּמְחַטָּאתִי נְגָדִי תְּמִידִי:
לְזַק לְבַזַּח חַטָּאתִי וְהָרָע בְּעִינֵיכְךָ עֲשִׂיתִי לְמַעַרְתָּצִיךְ בְּזַבְּרָךְ תְּזַפְּה
בְּשִׁפְטָךְ הַוְּבָעָזָן חֹלְלָתִי וּבְחַטָּא יְחַמְּתָנִי אַמְּפִי הַוְּאָמָת חַפְצָתִי
בְּטִחוֹת וּבְסִטְמָתִים חַכְמָה תְּזִיעָנִי הַסְּטָר פְּנִיקְמִחְטָאִי וּכְלְעֹונָתִי
מְחֵה: לְבָטְהָר בְּרָאֵלִי אֱלֹהִים וּרוֹם נְכוֹן חַדְשׁ בְּקָרְבִּי
אַל-תְּשִׁלְיכָנִי מַלְפִּנִּיךְ וּרוֹם קְדוּשָׁךְ אַל-תְּקַח מִמְּפִי הַשִּׁיבָה לִי
שְׁזוֹן יְשַׁעַךְ וּרוֹמָךְ נְדִיבָה תְּסִמְכָנִי אַל-מְדָה פְּשָׁעִים דְּרָכִיךְ וּמְחַטָּאים
אַלְכִיךְ יְשִׁיבָה אַדְנִי שְׁפָטִי תְּפַתֵּח וּפִי יָגִיד תְּהַלְתָּחָךְ כִּי לְאַתְּחַפֵּץ
זְבָח וְאַפְנָה עֹזֶלה לֹא תַּرְצָח: זְבָחֵי אֱלֹהִים רֹום נְשָׁבָרָה לְבִנְשָׁבָר
וְנְדָבָה אֱלֹהִים לֹא תַּבְזַה:

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

לְבָטְהָר

לְבָטְהָר בְּרָאֵלִי אֱלֹהִים וּרוֹם נְכוֹן חַדְשׁ בְּקָרְבִּי
אַל-תְּשִׁלְיכָנִי מַלְפִּנִּיךְ וּרוֹם קְדוּשָׁךְ אַל-תְּקַח מִמְּפִי

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

וְאַנְחָנוּ לֹא גְּדָעָ מה גְּעַשָּׂה כִּי עַלְיכָ עִינֵינוּ זָכָר רְחִמָּמִיךְ יְיָ וּמְסִיךְ
כִּי מְעוֹלָם הַמְּהָה: יְהִי חַסְדָךְ יְיָ עַלְיכָנוּ כִּי-אָשָׁר יְמַלְנוּ לְזַק. אֲל תְּזַכֵּר
לָנוּ עָזֹנותָ רָאשׁוֹנִים מַהְר יְקַדְמוּנוּ רְחִמָּמִיךְ כִּי דְלֹנוּ מַאַד.
עִזּוּנוּ אֱלֹהִי יְשִׁעָנוּ עַל דָּבָר כְּבוֹד שְׁמָךְ.
וְהַצִּילָנוּ וּכְפַר עַל חַטֹּאתֵינוּ לְמַעַן שְׁמָךְ.

The Bible contains numerous examples of *k'ri-k'tiv*. 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!

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.

אָבִינוּ מֶלֶךְנוּ חָנָנוּ וַעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עָמָנוּ צְדָקָה וְחֶסֶד וְהֹשִׁיעָנוּ:

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
כ ד מ י ת נ י kidmutoinu
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 *kidmutoinu*, 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.

קדיש שלם

KADDISH SHALEM

וַתָּגַדֵּל וַיִּתְקַדֵּשׁ שְׁמָה רֶبֶא בְּעַלְמָא דֵי בָּרָא כְּרוּוֹתָה וַיִּמְלִיךְ
מְלִכּוֹתָה בְּחִיכּוֹן וּבְיוּמִיכּוֹן וּבְחִיכּוֹן דָּכְלָ בֵּית יִשְׂרָאֵל בְּעֲגָלָא
וּבָזְמוֹן קָרֵיב וְאָמְרוֹ אָמֵן.

Yit-ga-dal v'yit-ka-dash she-meい 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-meい 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.

יהָא שְׁמָה רֶבֶא מָבָךְ לְעוֹלָם וּלְעוֹלָמִי עַלְמִיאָ.

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

וַיִּתְבָּרֵךְ וַיִּשְׁתַּבְּתָה וַיִּתְפָּאֵר וַיִּתְرֻומֵּם וַיִּתְהַדֵּר וַיִּתְعַלֵּה
וַיִּתְהַלֵּל שְׁמָה דָקְדָשָׁא בְּרִיךְ הוּא

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

לְעוֹלָא מֹנוֹ כָּל בְּרִכְתָּא וּשְׁירִתָּא תְּשִׁבְחָתָא וּנְחַמְתָּא
דָּאמִיקָן בְּעַלְמָא וְאָמְרוֹ אָמֵן.

Lei-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 צְלָוְתָּהּוּן וּבְעִוְתָּהּוּן דָכְלָ בֵּית יִשְׂרָאֵל
קָדָם אֲבוֹתָהּוּן דֵי בְּשָׁמִיא וְאָמְרוֹ 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.

יהָא שְׁלָמָה רֶבֶא מֹנוֹ שְׁמִיא וְחִים עַלְינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוֹ 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 שְׁלָום בְּמַרְוּמִיו הִיא יָעַשֶּׂה שְׁלָום עַלְינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוֹ 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'ila*, the final service on *Yom Kippur*.

Only the final line of the *Kaddish*, which begins **עֲשֵׂה שְׁלָום** *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.

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

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*

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

Shel Krakofsky

Zohar, quoted in *Chadeish Yameinu*, 303

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 Haneshama*, 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?"

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

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 . .

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

אדון עולם

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

אדון עולם אשר מלך בטרם כל יציר נברא.
לעת געשה בחרפצו כל איזי מלך שמו נקרא.
וآخرיו פכלות הפל לבזו ימלוך נורא.
והוא היה והוא חיה והוא יהיה בתפארה.
והוא אחיד ואין שני להמשיל לו להחכירה.
בלי ראשית בלי מצלחת ולו העוז והמשרה.
והוא אלוי וכי גאלי ווצר חביבי בעת צרה.
והוא נשי ימנוס לי מנת פושי ביום אקראי.
בידך אפקיד רוחיכי בעת אישון ואעירא.
עם רוחיכי גויטני כי לי ולא אריא.

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

אין כאלחינו

אין כאלחינו אין כאדוננו
אין כמלךנו אין כמושיענו
מי כאלחינו מי כאדוננו
מי כמלךנו מי כמושיענו
נזרה לאלהינו נזרה לאדוננו
נזרה למלאנו נזרה למושיענו
ברוך אלהינו ברוך אדוננו
ברוך מלכנו ברוך מושיענו
אתה הוא אלהינו אתה הוא אדוננו
אתה הוא מלכנו אתה הוא מושיענו

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.

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.

התקווה

כִּל עַד בְּלֵבֶב פְּנִימָה
נְפָשׁוֹת יְהוָה הַמִּיחָה
וְלְפָאָתִי מִזְרָח קָדִימָה
עַיּוֹן לְצִיּוֹן צָפִיה.

עוֹד לֹא אֲבָדָה תְּקֻוָּתִינוּ
הַתְּקֻוָּה בֶּתْ شָׁנּוֹת אֱלֹפִים
לְהִיּוֹת עִם חֶפְשִׁי בָּאָרֶצָנוּ
אָרֶץ 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**ברכות חנוכה**

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָדוּשָׁנוּ בְּמִצְוֹתָיו וַצְוָנוֹ
לְמַדְלִיק נֵר שֶׁל חֲנֻכָּה.

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נְסִים לְאַבּוֹתֵינוּ
בָּיִמִים הָמִם בָּזְמָנוֹ הָזֶה.

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

(ON FIRST NIGHT ONLY)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁחַיָּנוּ וּקְיַמְנוּ וַהֲגִיעָנוּ לֶזֶם הָזֶה.

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

MAOZ TZUR**מעוז צור**

מַעֲוז צָור יְשִׁועָתִי לְךָ נָאָה לְשִׁבְתָּה
תָּפְכוּ בֵּית תִּפְלָתִי וְשָׁם תֹּזְהָה נָבָת
לְעֵת תְּכִין מִטְבָּתִי מִאָר הַמִּנְבָּת
אוֹ אָגָמָר בְּשִׁיר מִזְמוֹר חֲנֻכָּת הַמִּזְבָּחָת.

Mi Y'MALLEIL

מי ימלל גבירות ישראלי אותן מי ימנה?
הן בכל דור יקום הגבור גואל העם.
שמעו בימים קם בזמן זה
מכבי מושיע ופוזה.
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 יגאלנו בקרוב
במהרה ב מהרה בימינו בקרוב
אל פדה אל פדה פדה עמך בקרוב.

בחור הוא גדול הוא גול הוא
יגאלנו בקרוב ב מהרה ב מהרה בימינו
בקרוב אל פדה אל פדה פדה עמך בקרוב.

פוזה הוא צדיק הוא קדוש הוא
יגאלנו בקרוב ב מהרה ב מהרה בימינו
בקarov אל פדה אל פדה פדה עמך בקרוב.

רחום הוא שדי הוא מקיף הוא
יגאלנו בקרוב ב מהרה ב מהרה בימינו
בקarov אל פדה אל פדה פדה עמך בקרוב.

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

ברכות המגילה

M'GILLAH BLESSINGS

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ וַצְנָנוּ עַל מִקְרָא מְגִילָה.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁחַיָנוּ וּקְיַמְנוּ וְהִגְיַעֲנוּ לְזַמָן הַזֶּה.

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

YEVARECHECHA

יברכך

יברכך ה' מציוון ויראה בטוב ירושלים
יברכך ה' מציוון כל ימי חייך
ויראה בנים לבניך שלום על ישראל.

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

ושמחת

ושמחת בחגך והיית אך שמחה:

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

ESA EINEI (FROM PSALM 121)

אָשָׁא עַיִנִי

אָשָׁא עַיִנִי אֶל הַקְרִים
מַאיִן יָבוֹא עַזְרִי.
עַזְרִי מַעַם יְיָ
עוֹשֶׂה שָׁמָיִם 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
ELLAINE FEFERMAN**



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