

הַשְׁכַּמַת הַבּוֹקֵר

AWAKENING IN THE MORNING

מוֹדֵהמוֹדָה אָנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַזְרַת בִּי נִשְׁמַתִּי
בְּחַמְלָה רַבָּה אֲמוּנָתְךָ.

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

PUTTING ON A TALLIT

עֲטִיפַת טַלִּית

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ
לְהַתְעַטֵּף בְּצִיצֵת.

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

HINEI MAH TOV

הִנֵּה מָה טוֹב

הִנֵּה מָה טוֹב וַיְמָה נָעִים
שָׁבַת אַחִים גַּם יַחַד.

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

MAH TOVU

מָה טוֹבו

מָה טוֹבו אֶהְלִיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ, אֲשֶׁתַּחֲוֶה אֶל הַיַּכֵּל קִדְּשְׁךָ
בִּירְאָתְךָ. יְיָ אֶהְבְּתִי מֵעוֹן בֵּיתְךָ, וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע, אֶבְרַכְּךָ לְפָנַי יְיָ עֹשֵׂי.
וְאֲנִי תִפְלְתִי לְךָ יְיָ עַת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ.
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

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

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

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

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

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

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

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

Psalm 133:1

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה וּבָרָא בּוֹ נִקְבִּים וְנִקְבִּים.
 חֲלוּלִים חֲלוּלִים גְּלוּי וְיָדוּעַ לְפָנֶי כֶּסֶף כְּבוֹדְךָ שָׁאֵם
 יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם, אִי אֶפְשָׁר
 לְהִתְקַיֵּים וְלַעֲמוֹד לְפָנֶיךָ:
 בְּרוּךְ אַתָּה יי רוֹפֵא כָּל בֶּשָׂר, וּמִפְּלִיא לַעֲשׂוֹת.

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

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

FOR TORAH STUDY

לְעִסוּק בְּדַבְרֵי תוֹרָה

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

וְהֵעֲרַב נָא יי אֱלֹהֵינוּ אֶת דְּבַרֵי תוֹרָתְךָ בְּפִינוּ,
 וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ
 וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
 וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ. בְּרוּךְ אַתָּה יי
 הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

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

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

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

To honour father and mother;

כבוד אב ואם,

To perform acts of love and kindness,

וגמילות חסדים,

To attend the house of study

והשכמת בית המדרש

morning and evening,

שחרית וערבית,

To welcome the stranger,

והכנסת אורחים,

To visit the sick,

ובקור חולים,

To provide for bride and groom,

והכנסת כלה,

To keep faith with the dead,

ולגות המת,

To pray with sincerity,

ועיון תפלה,

To make peace when there is strife,

והבאת שלום בין אדם לחברו,

And the study of Torah is equal to them all.

ותלמוד תורה כנגד כלם.

FOR THE SOUL

אֱלֹהֵי נַשְׁמָה

אֱלֹהֵי נַשְׁמָה שֶׁנִּתְּנָה בִּי טְהוֹרָה הִיא. אֶתְּךָ בְּרֵאתְךָ, אֶתְּךָ
יִצְרְתְּךָ, אֶתְּךָ נִפְחַתְךָ בִּי וְאֶתְּךָ מְשַׁמְרָה בְּקִרְבִּי. כָּל זְמַן
שֶׁהַנַּשְׁמָה בְּקִרְבִּי מוֹדֵה/מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי
אֲבוֹתַי רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנַּשְׁמוֹת.
בְּרוּךְ אַתְּהָ יְיָ אֲשֶׁר בָּדָדוֹ נִפְּשׂ כָּל חַי וְרוּחַ כָּל בֶּשֶׂר אִישׁ.

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

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

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

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

MORNING BLESSINGS

בְּרָכוֹת הַשַּׁחַר

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

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׁכִּי בִינָה, לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנִי בְּצַלְמֶנוּ כְּדַמוֹתֵינוּ.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנִי בֶן חוֹרֵן וּבַת חוֹרֵן.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנִי יִשְׂרָאֵל.

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

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵינַיִם.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּישׁ עֲרֻמִּים.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

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

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִינְךָ מִצְעָדֵי גֵבֶר.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כֹּחַ.

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

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

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

BLESSED IS THE ONE

בְּרוּךְ שְׂאֵמֵר

בְּרוּךְ שְׂאֵמֵר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא. בְּרוּךְ עֲשָׂה בְּרֵאשִׁית,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו, בְּרוּךְ
חַי לְעַד וְקַיֵּם לְנֶצַח, בְּרוּךְ פּוֹדֵה וּמַצִּיל, בְּרוּךְ שְׂמוֹ, בְּשִׁבְחוֹת
וּבְזִמְרוֹת, בְּגִדְלָהּ וּנְשִׁבְחָהּ וּנְפָאֶרְהָ וְנִזְכִּיר שְׁמָהּ, וְנַמְלִיכָהּ מִלְּכֵנוּ
אֱלֹהֵינוּ יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׂמוֹ
הַגְּדוֹל: בְּרוּךְ אַתָּה יי מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

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

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

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

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

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

Baruch hu u'varuch sh'mo. Only God is worthy of praise.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם

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

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

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

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם

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

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

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

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

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

FROM PSALM 92

תְּהִלִּים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדּוֹת לַיְיָ וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבִּקְרָה חֲסִדֶּךָ וְאַמּוֹנַתְךָ בְּלִילוֹת: עָלֵי עֲשׂוֹר וְעָלֵי נָבֶל עָלֵי
הַגִּיוֹן בְּכִנּוֹר:

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

מָה גָדְלוֹ מַעֲשֵׂיךָ יְיָ מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

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

מָה גָדְלוֹ מַעֲשֵׂיךָ יְיָ מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

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

מָה גָדְלוֹ מַעֲשֵׂיךָ יְיָ מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

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

צָדִיק כִּתְמַר יִפְרַח. כָּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה:
שְׁתוּלִים בְּבַיִת יְיָ בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוֹן בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יְיָ צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

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

יְיָ אֱזוֹרֵי וַיִּשְׁעֵי מִמֵּי אֵיכָא יְיָ מְעוֹז חַיֵּי מִמֵּי אֶפְחָד:
מִי זֶה הָאִישׁ יֵרָא יְיָ יוֹרְנוּ בְּדַרְךְ יִבְחָר:
יְיָ לְעוֹלָם יֵשֵׁב כּוֹנֵן לְמִשְׁפָּט כֶּסֶאֱוִ:
וְהוּא יִשְׁפֹּט תֵּבֵל בְּצֶדֶק יִדִּין לְאֲמִים בְּמִישָׁרִים:
יִגְמַר־נָא רַע רְשָׁעִים וּתְכַוֵּן צָדִיק
וּבְחֵן לְבוֹת וּכְלִיֹּת אֱלֹהִים צָדִיק:
אֱלֹהֵי בָּךְ בְּטַחֲתֵי אֵל אֲבוֹשָׁה אֵל יַעֲלֶצוּ אֵיבֵי לִי:
דְּרַכֶּיךָ יְיָ הוֹדִיעֵנִי אֲרַחֲמֶיךָ לְמַדְנִי:
הִדְרִיכֵנִי בְּאַמְתֶּךָ וְלַמַּדְנִי כִּי־אַתָּה אֱלֹהֵי יִשְׁעֵי
אוֹתְךָ קוֹיִתִּי כָּל־הַיּוֹם:
תַּם־וַיִּשָׁר יִצְרוּנִי כִּי קוֹיִתֶיךָ:
פְּדֵה־אֱלֹהִים אֶת־יִשְׂרָאֵל מִכָּל צָרוֹתָיו:
הִבִּינִי וְאַצְרֵה תוֹרֶתְךָ וְאַשְׁמְרֵנָה בְּכָל־לֵב:
תִּקְרַב רַנְתִּי לְפָנֶיךָ יְיָ כַּדְבָּרְךָ הִבִּינִי:
תָּבוֹא תַחֲנֹתִי לְפָנֶיךָ כְּאִמְרֶתְךָ הַצִּילֵנִי:

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

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

Whoever fears God shall be shown what path to choose.

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

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

Psalm 27:1

Psalm 25:12

Psalm 9:8-9

Psalm 7:10

Psalm 25:2

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

Psalm 25:4-5

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

Psalm 25:21-22

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

Psalm 119:34

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

Psalm 119:169

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

ASHREI

אֲשֵׁרִי

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*.

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיֶה לְךָ סֵלָה:
אֲשֵׁרִי הָעַם שְׂפָכָה לוֹ אֲשֵׁרִי הָעַם שֵׁי אֱלֹהָיו:

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.

תִּהְיֶה לְךָ לְדוֹד אֲרוֹמָמָה אֱלֹהֵי הַמַּלְאָךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכֹל יוֹם אֲבָרְכֶךָ וְאַהֲלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

A Psalm of David

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

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

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

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

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

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

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

טוֹב יְיָ לְכֹל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:
יִודוּף יְיָ כָּל מַעֲשָׂיָהּ וְחֲסִידֶיהָ יְבָרְכוּהָ:

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

כְּבוֹד מַלְכוּתֶיהָ יֹאמְרוּ וְגִבוּרֹתֶיהָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ:

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

מַלְכוּתֶיהָ מַלְכוּת כָּל עוֹלָמִים וּמְמַשְׁלֶתָהּ בְּכָל דָּר וְדָר:
סוּמָהּ יְיָ לְכָל הַנִּפְלִים וְזוֹקֵף לְכָל הַכַּפּוּפִים:

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

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

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

צַדִּיק יְיָ בְּכָל דְרָכָיו וְחֲסִיד בְּכָל מַעֲשָׂיו:
קָרוֹב יְיָ לְכָל קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

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

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

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

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

תְּהַלֵּל יְיָ יִדְבַר פִּי וַיְבָרֵךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ.

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

PSALM 30

תְּהִלִּים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמָמָה יְיָ כִּי דָלִיתָנִי
וְלֹא-שִׁמַּחְתָּ אִיבֵי לִי: יְיָ אֱלֹהֵי שׁוֹעֲתֵי אֱלִיָּה וַתִּרְפְּאֵנִי:
יְיָ הֶעֱלִיתָ מִן-שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיָּרְדֵי בּוֹר:
זָמְרוּ לַיְיָ חֲסִידָיו וְהוֹדוּ לְזָכֶר קִדְשׁוֹ: כִּי רָגַע בְּאִפּוֹ חַיִּים
בְּרָצוֹנוֹ בְּעָרֵב יָלִין בְּכִי וְלִבְקָר רָנָה: וְאֲנִי אָמַרְתִּי בְּשִׁלּוּי
בַּל-אֲמוּט לְעוֹלָם: יְיָ בְּרָצוֹנָה הֶעֱמַדְתָּה לְהַרְרֵי עֵז
הַסִּתְרָתָּ פָּנֶיךָ הַיִּיתִי נְבֹהֵל: אֱלִיָּה יְיָ אֶקְרָא וְאֶל-אֲדָנָי
אֶתְחַנֵּן: מַה בָּצַע בְּדַמִּי בְּרִדְתִּי אֶל-שַׁחַת הַיּוֹדֵךְ עֶפְרַי הַיְגִיד
אֶמְתִּיךָ: שְׁמַע יְיָ וְחַנּוּנִי יְיָ הִיָּה עֵזֶר לִי: הַפְּכֵת
מִסַּפְדֵי לְמַחֹל לִי פִתַּחְתָּ שְׁקִי וַתִּאֲזַרְנִי שִׂמְחָה: לְמַעַן
יִזְמְרְךָ כְּבוֹד וְלֹא יָדָם יְיָ אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

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

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

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

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

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

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

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

PSALM 150

תְּהִלִּים ק"נ

כָּל הַנְּשָׁמָה תְּהִלֵּל יְהוָה הַלְלוּהוּ:

הַלְלוּהוּ הַלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֲזָו:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרַב גְּדֵלוֹ:

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:
הַלְלוּהוּ בְּתוֹף וּמַחֹל הַלְלוּהוּ בְּמִנִּים וְעִגְב:

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׁמָה תְּהִלֵּל יְהוָה הַלְלוּהוּ.

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

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

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

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

Praise God, with bells sounding and cymbals resounding.

Let every soul praise God.

Halleluyah!

PRAISE GOD, O MY SOUL

נְשִׁמַת כָּל חַי

If we could pour out our entire soul

summon the spirit of all flesh

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

we could not even whisper your name.

נְשִׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ

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

Nishmat kol chai t'vareich et shimcha

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

נְשִׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ

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

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

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

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu

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

נְשִׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ

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

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

נְשַׁמֵּת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר,
תִּפְאַר וּתְרוּמָם זְכָרְךָ מִלְכְּנוּ תִמְיֵד, מִן הָעוֹלָם וְעַד הָעוֹלָם
אֶתָּה אֵל. וּמִבְּלַעַדֶיךָ אֵין לָנוּ מִלָּךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדָה וּמַצִּיל
וּמַפְרִיֵס וּמַרְחֵם בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ
מִלָּךְ אֱלֹה אֶתָּה:

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

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

הַמְעוֹרֵר יְשָׁנִים	הַמְעוֹרֵר יְשָׁנִים	Awakening the sleeping,
וְהַמְקִיץ נֹרְדָּמִים,	וְהַמְקִיץ נֹרְדָּמִים,	Rousing the dormant,
וְהַמְשִׁיחַ אֲלֻמִּים,	וְהַמְשִׁיחַ אֲלֻמִּים,	Giving speech to the silent,
וְהַמְתִּיר אֲסוּרִים,	וְהַמְתִּיר אֲסוּרִים,	Freeing the captive,
וְהַסּוֹמֵךְ נוֹפְלִים,	וְהַסּוֹמֵךְ נוֹפְלִים,	Supporting the falling,
וְהַזּוֹקֵף כְּפוּפִים,	וְהַזּוֹקֵף כְּפוּפִים,	Strengthening the bowed.

לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֱלוֹהֵינוּ מִלֵּא שִׁירָה בָּיָם, וּלְשׁוֹנֵנוּ רָנָה כְּהַמּוֹן גָּלוּי,
וּשְׁפִתוֹתֵינוּ שָׁבַח כְּמַרְחֵבֵי רִקְיעַ,
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְכֹרֶת, וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
וְרַגְלֵינוּ קִלּוֹת כְּאַיִלוֹת, אֵין אֲנַחְנוּ מִסְּפִיקִים,
לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרַךְ אֶת
שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים
הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.
עַל כֵּן אֲבָרִים שְׁפִלְגָתָ בָּנוּ, וְרוּחַ וּנְשָׁמָה שְׁנַפְחָתָ בְּאַפֵּינוּ,
וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן הֵם:

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

יִוְדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיְקַדְּדוּ וַיְמַלִּיכוּ

יִוְדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיְקַדְּדוּ וַיְמַלִּיכוּ

אֶת שְׁמֶךָ מַלְכָּנוּ.

כָּל עֲצָמוֹתַי תִּתְאַמְרְנָה יְיָ מִי כָמוֹךָ.
מִצִּיל עָנִי מִחֶזֶק מְמוֹנֵי וְעָנִי וְאֲבִיוֹן מִגְּזֵלוֹ.
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיָה שָׁמַיִם וְאָרֶץ.
נִהְלָלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת־שֵׁם קִדְשְׁךָ. כְּאִמּוֹר.
לְדוֹד. בְּרַכִּי נַפְשִׁי אֶת יְיָ וְכָל קִרְבֵי אֶת שֵׁם קִדְשׁוֹ.

הָאֵל בְּתַעֲצֻמוֹת עֲזָךָ הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ. הַגְּבוּר לְנֶצַח וְהַנּוֹרָא
בְּנוֹרְאוֹתֶיךָ. הַמְּלֶכֶת הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכָתוּב. רַנְנוּ צְדִיקִים בְּיְיָ
לְיִשְׁרָאֵל נְאוּהָ תִהְיֶה. בְּפִי יִשְׁרָאֵל תִּתְהַלָּל. וּבְדַבְרֵי צְדִיקִים
תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם. וּבִקְרִיב קְדוֹשִׁים תִּתְקַדְּשׁ:

וּבְמִקְהֵלוֹת רַבְבוֹת עַמֶּךָ בֵּית יִשְׂרָאֵל
בְּרָנָה יִתְפָּאֵר שְׁמֶךָ מַלְכָּנוּ. בְּכָל דּוֹר וְדוֹר.
שָׁכֵן חוֹבֵת כָּל הַיְצוּרִים. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ.
לְהוֹדוֹת לְהַלֵּל
לְשַׁבַּח לְפָאֵר
לְרוֹמֵם לְהַדָּר
לְבָרַךְ לְעִלָּה וּלְקַלֵּס:
לְהוֹדוֹת לְהַלֵּל
לְשַׁבַּח לְפָאֵר
לְרוֹמֵם לְהַדָּר
לְבָרַךְ לְעִלָּה וּלְקַלֵּס:
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מַלְכָּנוּ. הָאֵל הַמְּלֶכֶת הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם
וּבְאָרֶץ.

בְּרוּךְ אַתָּה יְיָ אֵל מְלֶכֶת גָּדוֹל בְּתַשְׁבְּחוֹת. אֵל הַהוֹדָאוֹת. אֲדוֹן
הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זְמֵרָה. מְלֶכֶת. אֵל חַי הָעוֹלָמִים.

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

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

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

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

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

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

READER'S KADDISH

חַצִּי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנוֹ קָרִיב וְאַמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא לְעֵלְא וְלְעֵלְא מְכַל
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאַמְיָרוֹן בְּעֵלְמָא וְאַמְרוּ: אָמֵן.

PLEASE RISE

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

May the Great Name be blessed in all worlds and at all times.

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

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

On Shabbat Shuvah
add:

שִׁמְעַ וּבְרָכוֹתֶיהָ

THE SH'MA AND ITS BLESSINGS

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Praise the Eternal to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

SOURCE OF LIGHT

יוֹצֵר אוֹר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְּאִיר לָאָרֶץ וְלַדָּרִים עֲלֶיהָ בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מָה רַבּוּ מַעֲשֵׂיךָ
יְיָ כֹּלם בְּחֻכְמָה עֲשִׂיתָ. מְלֵאָה הָאָרֶץ קִנְיָנְךָ. וַתִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ
עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ. וְעַל מְאוֹרֵי אוֹר שֶׁעֲשִׂיתָ יְפָאָרוֹךְ סְלָה.
אוֹר חֲדָשׁ עַל צִיּוֹן תִּתְּאוֹר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת.

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

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

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

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

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

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

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

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

ברוך אתה יי הבורח בעמו ישראל באהבה.

In the Torah, the final letters of the first and last words of this first line of the Sh'ma are enlarged, spelling the word **עֵד** *eid*, **witness**. Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד!

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ;
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ;
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטַטְפֹּת בֵּין
עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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

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

PLEASE BE SEATED

You shall love the Eternal your God with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

The Eternal said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of the Eternal and observe them, so that you do not follow your heart and eyes in your lustful urge. Thus you shall be reminded to observe all my commandments and to be holy to Your God. I the Eternal am your God, who brought you out of the land of Egypt to be your God: I, the Eternal your God.

REDEMPTION

גְּאוּלָּה

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

יְיָ אֱלֹהֵיכֶם אֶמֶת

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

יְיָ אֱלֹהֵיכֶם אֶמֶת

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

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

Adonai Eloheichem Emet:
God is the Source of Truth.

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

Exalted and awesome God, beyond greatness, bring justice to all, high and low! Free the captive! Redeem the afflicted! Befriend the poor! Answer us as we call out in prayer.

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

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

Exodus 15:11

מִי כְמוֹתָּה בְּאֱלֹהִים יְיָ
מִי כְמוֹתָּה נְאֻדָּר בְּקִדְוֶשׁ
נוֹרָא תְהִלַּת עֲשֵׂה פִלְא!

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

Exodus 15:18

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

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

PLEASE RISE

The *Tefillah* or *Amidah* is a collection of communal prayers offered by each individual. After the preparatory words of *Tzur Yisrael*, we join together in the first three blessings aloud. Following the Sanctification on page 22-23, we continue while standing in silence. This tradition reminds us that Jewish prayer involves continuing an age-old shared conversation with the Eternal One.

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְנָאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

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

תְּפִלָּה

T'FILLAH

GOD OF OUR ANCESTORS

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

אָבוֹת וְאִמּוֹת

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

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

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

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אַבְרָהָם וְעִזְרַת שָׂרָה.

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

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

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

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

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

Exodus 3:15

On Shabbat Shuvah add:

זְכַרְנוּ לְחַיִּים מְלֶכֶךְ
חַיֵּץ בְּחַיִּים וְכַתְּבֵנוּ
בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהֵים
חַיִּים

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

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

On Shabbat Shuvah add:

מי כְּמוֹד אָב
הַרְחָמִים
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

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

DIVINE POWER

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי מַחְיָה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כְּמוֹד בַּעַל גְּבוּרוֹת,
וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית וּמַחְיָה וּמְצַמִּיחַ יְשׁוּעָה.

וְנֶאֱמָן אֶתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ מַחְיָה הַכֹּל.

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

SANCTIFICATION

קְדוּשַׁת הַשֵּׁם

וְקָדַשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

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

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

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

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ!

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

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ!

More blessed is the Eternal God than any place.

Isaiah 6:3

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

Ezekiel 3:12

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ.
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַיִּי:

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

יְמַלְךָ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר נְדוֹר הַלְלוּהָ.

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

לְדוֹר נְדוֹר נְגִיד גְּדֻלָּהּ וְלִנְצַח נְצַחִים קִדְשָׁתְךָ נְקַדִּישׁ.
וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.
כִּי אֵל מְלֶךְ גְּדוֹל וְקָדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.

Each generation will tell of your greatness to the next, that your holiness may be proclaimed for all time. Holy and awesome God, beyond all thoughts of power and holiness, let your praise ever be found on our lips.
We praise You, Eternal One, the holy God.

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

THE HOLINESS OF THE DAY קְדֻשַׁת הַיּוֹם

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרָתָם בְּרִית
עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעַלְמִם כִּי־שָׁשַׁת יָמִים
עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

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

On Shabbat Shuvah conclude:

בְּרוּךְ אַתָּה יְיָ
הַמְּלֶךְ הַקָּדוֹשׁ.

We praise You, Eternal One, our Sacred Sovereign.

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

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

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

SERVICE

עֲבוּדָה

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּתְפַלֵּתֵם בְּאַהֲבָה תִּקְבַּל
וְתִהְיֶה לְרָצוֹן תַּמִּיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
בְּרוּךְ אַתָּה יְיָ שְׂאוֹתֶךָ לְבִדָּךְ בִּירְאָה נְעִבּוּד.

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

THANKSGIVING

הוֹדָאָה

מוֹדִים אֲנִיחֵנוּ לָּךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וְעַד. צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וְדוֹר. נוֹדָה לָּךְ
וְנִסְפָּר תְּהִלָּתֶךָ עַל חַיִּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָּךְ וְעַל נְסִיחָה שְׂבָכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת. עֲרַב וּבִקֵּר וְצַהֲרִים.

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

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

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

הטוב כי לא כָּלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסִדֶיךָ
 מֵעוֹלָם קוּיֵנוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ.
 מִלְכָּנוּ תִמְיֵד לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה.
 וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
 בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱהָ לְהוֹדוֹת.

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

ON CHANUKKAH

לְחִנּוּכָה

עַל הַנִּסִּים. וְעַל הַפְּרָקוֹן. וְעַל הַגְּבוּרוֹת. וְעַל הַתְּשׁוּעוֹת. וְעַל
 הַמְּלַחְמוֹת. שְׁעֲשִׂיתָ לְאַבוֹתֵינוּ בְּיָמִים הָהֵם בְּזִמְן הַזֶּה.

בְּיָמֵי מִתְנַתְּיָהוּ בֶן יוֹחָנָן כִּהְיוּ גְדוֹל חֲשֵׁמוֹנָאֵי וּבְנֵיו. כְּשֶׁעָמְדָה מַלְכוּת יוֹן
 הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחֵם תּוֹרָתְךָ. וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה
 בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבַּת אֶת רִיבָם. וְדָנַתְּ אֶת
 דִּינָם. נִקְמַתְּ אֶת נַקְמָתָם. מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים. וְרַבִּים בְּיַד מְעַטִּים.
 וְטַמְאִים בְּיַד טְהוֹרִים. וְרָשָׁעִים בְּיַד צְדִיקִים. וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ.
 וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
 גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בִּיתְךָ. וּפְנּוּ אֶת הַיְכָלְךָ.
 וְטַהְרוּ אֶת מִקְדָּשְׁךָ. וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ. וְקִבְּעוּ שְׁמוֹנֵת
 יָמֵי חֲנּוּכָה אֵלֶיךָ. לְהוֹדוֹת וּלְהִלֵּל לְשִׁמְךָ הַגְּדוֹל.

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

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

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

PEACE

בְּרַכַּת שְׁלוֹם

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה. חֵן וְחֶסֶד וְרַחֲמִים. עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבוֹתֵינוּ. כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ.
 כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ. תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד.

On Shabbat Shuvah
add:

בְּסֵפֶר חַיִּים.
בְּרַכָּה וְשָׁלוֹם.
וּפְרִנְסָה טוֹבָה.
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ.
אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

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

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

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

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

בְּרוּךְ אַתָּה יי המְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

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

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מִרְעַ וְשִׁפְתֵי מִדְּבַר מִרְמָה.
וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים. וְנַפְשֵׁי כַּעֲפָר לְכָל תַּהֲיָה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ. וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יְמִינֶךָ עֲשֵׂה לִמְעַן קִדְשָׁתֶךָ.
עֲשֵׂה לִמְעַן תּוֹרָתֶךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינֶךָ וְעַנְנִי.

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

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יי צוּרִי וְגוֹאֲלִי.

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

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

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

PLEASE BE SEATED

יְשַׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵךְ.
 עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ.
 וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ. חֲמִדַת יָמִים אוֹתוֹ קָרָאתָ.
 זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

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

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

הַבְּדִלְתָּ בֵּין מַיִם לְמַיִם: בְּמִתִּיחַת רְקִיעַ הַשָּׁמַיִם.
 כָּל הָאֲרָצוֹת לֹא יִכִּילוּךָ: וְאֵף שָׁמַיִם לֹא יִכְלֹפוּךָ.

אֵתָהּ מְקוּהָ וְאֵינָהּ מְקוּהָ: לָךְ כָּל מְקוּהָ נִפְשׁ תִּרְוָה.
 עֲשֵׂב וְחֲצִיר לְבִשָּׂה אֲדָמוֹת: מֵאֲכָל לַחֲיָה וְלִכְל נִפְשׁוֹת.

וְלָךְ אֵין גְּבוּל וְלִימִידָה: וְלִשְׁנוֹתֶיךָ וְלַעֲצָמֶיךָ.
 וְלִפְנֵי הַכֹּל כָּל הָיִיתָ: וּבְהִיּוֹת הַכֹּל כָּל מִלְּאֵתָהּ.

מְזוֹנוֹת מְעוֹנוֹת לְשָׂרָץ מַיִם: וְעוֹף יַעֲוֹף עַל הַשָּׁמַיִם.
 כְּצַפְרִים עַל עִירוֹ יָגוּ: וּבְצֹל כְּנָפָיו רָנְתָה נִגְנוּ.

בְּקֶרֶן שֶׁמֶן גֹּן נִטְעַתָּ: אֶל הָאָדָם אֲשֶׁר עָשִׂיתָ.
 שְׁמֵתָ בְּקֶרְבוֹ חֲכָמַת אֱלֹהִים: כִּי יִצְרָתוֹ בְּצֹלֶם אֱלֹהִים.

אִזּוֹ בַּיּוֹם הַשְּׁבִיעִי נִחַתָּ: יוֹם הַשַּׁבָּת עַל כָּל בְּרַכְתָּ.
 מְקוֹר חַיִּים מְקוּהָ יִשְׂרָאֵל: לֹא אֶעֱזוֹב כִּי מַעֲזִי אֵל.

בְּטָרֶם כָּל יִצוֹר מְאוּד גְּדִלְתָּ: וְאַחַר כָּל מְאוּד נִתְגַּדְלְתָּ.
 תִּהְלֵל נִפְשֵׁי כַּח מַעֲשִׂיךָ: וְכָל קֶרְבִּי אֶת שֵׁם קִדְשֶׁךָ.

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

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

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

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

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

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

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

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

*In a fertile place, You planted a garden—within humanity that You have
made.*

*Inside each soul is the wisdom of God, for all are created in the divine
image.*

On the seventh day, You rested. You invested Shabbat with every
blessing.

Source of life, Hope of Israel, I will not abandon You. Divine strength
flows from You.

*Before any creation, You were exalted. Even now, none can grasp your
greatness.*

*Let my soul praise your creative power! Let all that is within me cry
out your name!*

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

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

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

SERVICE

עֲבוּדָה

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל.
וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קוֹרְאָיו פָּנֵי אֵל עֹבְדֶיךָ וְחַנּוּנוֹ!
שִׁפְךָ רוּחְךָ עָלֵינוּ וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי הַמְחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן.

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

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

ON ROSH CHODESH AND CHOL HAMO-EID

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַזְכֵּר וְיַזְכְּרוּנוּ וְיַזְכְּרוּנוּ כָּל
עַמְּךָ בַּיּוֹם יִשְׂרָאֵל לְפָנֶיךָ. לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם
בְּיוֹם

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

Rosh Chodesh,
day of Pesach,
day of Sukkot.

רֵאשׁ הַחֹדֶשׁ הַזֶּה
חַג הַמִּצּוֹת הַזֶּה
חַג הַסֻּכּוֹת הַזֶּה

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

This day remember us for well-being: *Amen*. זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה: אָמֵן.
This day bless us with your nearness: *Amen*. וּפְקֹדֵנוּ בּוֹ לְבִרְכָה: אָמֵן.
This day help us to a fuller life: *Amen*. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: אָמֵן.

THANKSGIVING

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל בֶּשֶׂר יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כִּן תַּחֲיֵנוּ וּתְקַיְמָנוּ וְתִאֶסְוֶה
עִמֵּנוּ לְחַצְרוֹת קְדוֹשֶׁךָ. לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וּלְעִבְדֶּךָ
בְּלֶבֶת שָׁלוֹם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

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

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

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

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

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

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

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

PEACE

ברכת שלום

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

ברוך אתה יי המברך את עמו ישראל בשלום.

On Shabbat Shuvah
add:

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

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

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

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

גְּמוֹר בְּכֹל לְבַבְךָ וּבְכֹל נַפְשְׁךָ לִדְעוֹת אֶת דְּרָכֶיךָ
וּלְשִׁקּוֹד עַל דְּלֹתַי תּוֹרָתִי.
נִצּוֹר תּוֹרָתִי בְּלִבְךָ וְנִגְדַּד עֵינֶיךָ תִּהְיֶה יִרְאַתִּי.
שְׁמוֹר פִּיד מִכָּל חַטָּא וְטִהַר וְקַדַּשׁ עֲצֻמְךָ מִכָּל אֲשָׁמָה וְעוֹן
וְאַנִּי אֶהְיֶה עִמָּךְ בְּכֹל מְקוֹם.

(Says the Eternal,)

Seek to know my ways with all your heart and all your soul,
always searching for new ways to enter and encounter my Torah.
Seal my Torah within your heart. Let awe and wonder always be before your eyes.

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

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמֵן אָמֵן.

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

Babylonian Talmud
B'rachot 17a

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

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

Y'hi sheim Adonai m'vorach mei'atah v'ad olam. May God's name be praised from this moment until the end of time!

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

הלל

HALLEL

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו לקרא את ההלל.

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

FROM PSALM 113

תהלים קיג

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

יהי שם יי מברך מעתה ועד עולם:

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

יהי שם יי מברך מעתה ועד עולם:

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

יהי שם יי מברך מעתה ועד עולם:

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

יהי שם יי מברך מעתה ועד עולם:

הללויה:

PSALM 114

תהלים קיד

בצאת ישראל ממצרים, בית יעקב מעם לעז:
היתה יהודה לקדשו, ישראל ממשלותיו:
הים ראה וינס, הירדן יסב לאחור:
ההרים רקדו כאילים, גבעות כבני צאן:
מה לך הים כי תנוס הירדן תסב לאחור:
ההרים תרקדו כאילים, גבעות כבני צאן:
מלפני אדון חולי ארץ, מלפני אלוה יעקב:
ההפכי הצור אגם מים, חלמיש למעינו מים.

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

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

FROM PSALM 115

תהלים קטו

לֹא לָנוּ יי לֹא לָנוּ כִּי לְשִׁמְךָ יְהוָה כְּבוֹד. עַל חֲסִדֶיךָ עַל אֱמֻנָתְךָ:

יִשְׂרָאֵל בְּטַח בְּיָי. עֲזָרָם וּמִגְנָם הוּא:

בֵּית אֲהָרֹן בְּטַחוּ בְּיָי. עֲזָרָם וּמִגְנָם הוּא:

יִרְאִי יי בְּטַחוּ בְּיָי. עֲזָרָם וּמִגְנָם הוּא:

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

וְאֶנְחֵנוּ נְבָרְךָ יְהוָה מִעֲתָה וְעַד עוֹלָם הַלְלוּיָהּ:

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

וְאֶנְחֵנוּ נְבָרְךָ יְהוָה מִעֲתָה וְעַד עוֹלָם הַלְלוּיָהּ:

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

וְאֶנְחֵנוּ נְבָרְךָ יְהוָה מִעֲתָה וְעַד עוֹלָם הַלְלוּיָהּ:

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

וְאֶנְחֵנוּ נְבָרְךָ יְהוָה מִעֲתָה וְעַד עוֹלָם הַלְלוּיָהּ:

Ezram umaginam hu. God is acknowledged as the help *עֶזֶר* (*ezer*) and shield *מָגֵן* (*magein*) of our ancestors. These words are used in praise of God in this psalm and in the concluding words of the first blessing of the *תְּפִלָּה* *T'filah*, shield of Abraham and strength of Sarah.

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

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

FROM PSALM 116

תְּהִלִּים קטו

אֶהְבֶּתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנָיִ:
 וּבִשְׁם יְיָ אֶקְרָא אֲנִי יְיָ מִלְּטָה נַפְשִׁי:
 חַנוּן יְיָ וְצַדִּיק וְאֱלֹהֵינוּ מֵרַחֵם:
 אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים:
 כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יְיָ אֶקְרָא:
 אֲנִי יְיָ כִּי אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בְּרֹאֲמַתְךָ פִּתְחַת לְמוֹסְרִי:
 בְּחִצּוֹת בַּיִת יְיָ בְּתוֹכֵכִי יְרוּשָׁלַיִם הַלְלוּיָהּ:

*Eternal One, hear my voice and my prayers.
 I love to call upon the name of the Eternal God.
 Save my life, kind One, seek righteousness but judge mercifully.
 Let me walk in your eternal presence in the land of the living.
 I lift up the cup of strength and call out your name in prayer!
 Hear me, Eternal God, for I am your servant, born to answer your call.
 Release me from the ties that bind so that I can stand with You
 In your courts, in Jerusalem,
 Haleluyah!*

PSALM 117

תְּהִלִּים קיז

הִלְלוּ אֶת יְיָ כָּל גּוֹיִם שִׂבְחוּהוּ כָּל הָאֲמִיּוֹת:
 כִּי גִבֹר עָלֵינוּ חֶסֶדְךָ וְאֱמֶת יְיָ לְעוֹלָם הַלְלוּיָהּ:

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

FROM PSALM 118

תְּהִלִּים קיח

הוֹדוּ לַיְיָ כִּי טוֹב
 יֹאמְרוּ נָא יִשְׂרָאֵל
 יֹאמְרוּ נָא בֵּית אַהֲרֹן
 יֹאמְרוּ נָא יְרֵאֵי יְיָ
 כִּי לְעוֹלָם חֶסֶדְךָ:
 כִּי לְעוֹלָם חֶסֶדְךָ:
 כִּי לְעוֹלָם חֶסֶדְךָ:
 כִּי לְעוֹלָם חֶסֶדְךָ:

Praise the goodness of the Eternal, creating a world of steadfast love.
 Let Israel praise God, creating a world of steadfast love.
 Let the House of Aaron praise God, creating a world of steadfast love.
 Let all revere God, creating a world of steadfast love.

At times, the world seems to close in round about me. I call out when I feel closed in. No one can help me. I see only my enemies. Yet, I will not be afraid.

בְּשֵׁם יְיָ כִּי אֲמִילֵם:

The word לעולם *Olam* means both “world and “eternity”. It is God that links place and time, granting us moments in which to seek holiness.

I have found true help and strength in God. All the nations may surround me, but they are powerless. They are around me no matter which way I turn, but only God is with me. They may blaze like fire and swarm like bees, but the Power that helps me is beyond princes and kings.

בְּשֵׁם יְיָ כִּי אֲמִילֵם:

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

עֲזֵי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה:

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

עֲזֵי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה:

פִּתְחוּ לִי שַׁעְרֵי צְדָקָה, אָבֹא בָם אֹדְדֶה יְהוָה;
זֶה הַשַּׁעַר לַיְיָ צְדִיקִים יָבֹאוּ בוֹ:

Open the gates of righteousness for me, that I may enter them and praise the Eternal. This is the gateway to the Eternal, the righteous shall enter through it.

אֹדְדֶה כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה:
אֶבֶן מְאֻסָּה הַבּוֹנִים הִיְתָה לְרֵאשׁ פִּנְיָה;
מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ:
זֶה הַיּוֹם עָשָׂה יְיָ נִגְלָה וְנִשְׁמְחָה בוֹ:

I praise You, for You have answered me, and have become my deliverance. The stone that the builders rejected has become the chief cornerstone. This is the doing of the Eternal; it is marvelous in our sight. This is the day that the Eternal has made—let us exult and rejoice on it.

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

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

בְּרוּךְ הֵבֵא בְּשֵׁם יְיָ בְּרַכּוּכֶם מִבֵּית יְיָ;
אֱלֹהֵי אֲרוֹמְמֶךָ: אֱלֹהֵי אֲתָה וְאוֹדֶךָ;
הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ:

Blessed be the one who enters in the name of the Eternal;
We bless You from the house of the Eternal.
You are my God and I will praise You; You are my God and I will extol You.
Praise the Eternal who is good, God's steadfast love is eternal.

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

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

סֵדֵר קְרִיאַת הַתּוֹרָה לְשַׁבָּת

READING OF THE TORAH ON SHABBAT

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

Based on Psalms 86, 145, 29 & 5

אֵין כְּמוֹד בְּאֱלֹהִים אֲדָנִי וְאֵין כְּמַעֲשָׂיֶךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים וּמְמִשְׁלָתְךָ בְּכָל דּוֹר וְדוֹר.
׃ מְלֶךְ ׃ מְלֶךְ ׃ יְמִלֶךְ לְעוֹלָם וָעֶד.
׃ עֵז לְעַמּוֹ יִתֵּן ׃ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

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

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

PLEASE RISE

אֲב הַרְחַמִּים הַיְטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לֵבַד בְּטַחָנוּ מְלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים.

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

THE ARK IS OPENED

הָבוּ גִדְל לְאֱלֹהֵינוּ וְתַנּוּ כְבוֹד לַתּוֹרָה.

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

THE TORAH IS TAKEN FROM THE ARK

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

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

Deut. 6:4

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

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

אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. קְדוֹשׁ שְׁמוֹ:

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

גְּדָלוֹ לְיְיָ אִתִּי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:

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

On Shabbat Shuvah conclude:

אֶחָד אֱלֹהֵינוּ.
גָּדוֹל אֲדוֹנֵינוּ.

קְדוֹשׁ וְנֹרָא שְׁמוֹ.

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

Ps. 34:4

I Chron. 29:11

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

לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד. כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי: לָךְ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

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

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ. כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

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

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

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

AL SHLOSHA D'VARIM

עַל שְׁלֹשָׁה דְבָרִים

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים.

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

אֲדִיר Mighty

בְּרוּךְ Blessed

גְּדוֹלָה Greatness

אֲדִיר Its interpreters

EIN ADIR

אֵין אֲדִיר

אֵין אֲדִיר בֵּינֵי

וְאֵין בְּרוּךְ כְּבוֹן עַמְרָם

אֵין גְּדוֹלָה כְּתוֹרָה

וְאֵין דְּרָשְׁנֵיהּ כִּישְׂרָאֵל.

מְפִי אֵל וּמְפִי אֵל
יְבָרֵךְ כָּל יִשְׂרָאֵל

אֵין הַדּוֹר כֵּי	הַדּוֹר	Glorified
וְאֵין וְתִיק כְּבוֹ עֲמָרָם	וְתִיק	Faithful
אֵין זָכָה כְּתוֹרָה	זָכָה	Purity
וְאֵין חֲכָמִיָּה כְּיִשְׂרָאֵל.	חֲכָמִיָּה	Its sages

מְפִי אֵל...

אֵין טְהוֹר כֵּי	טְהוֹר	Holy
וְאֵין יְחִיד כְּבוֹ עֲמָרָם	יְחִיד	Unified
אֵין כְּבִיָּרָה כְּתוֹרָה	כְּבִיָּרָה	Powerful
וְאֵין לְמַדְנִיָּה כְּיִשְׂרָאֵל.	לְמַדְנִיָּה	Its students

מְפִי אֵל...

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

מְפִי אֵל...

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

PLEASE BE SEATED

READING OF THE TORAH

Before the reading

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

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

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

Praise the Eternal, to whom our praise is due:
Blessed be the Eternal God, to whom our praise is due, now and for ever!
Blessed is the Eternal our God, Ruler of the universe, who has chosen us from all peoples by giving us Torah. Eternal God, we praise you as the Giver of the Torah.

After the reading

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

בְּרַכַּת הַגּוֹמֵל

ברוך אתה יי אלהינו מלך העולם.

הגומל לחיבים טובות. שגמלני כל טוב:

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

מי שגמלך/שגמלך כל טוב. הוא יגמלך/יגמלך 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

לְרִפוּאָה

מי שברך אבותינו אברהם יצחק ויעקב.

ואמותינו שרה רבקה לאה ורחל.

הוא ירפא את כל מכותינו

יהי רצון מלפניך יי אלהינו להחלימם ולרפאתם

וישלח לנו מהרה רפואה שלמה ועתרת שלום.

ונאמר: אמן.

May the One who blessed our fathers, Abraham, Isaac and Jacob,
and our mothers, Sarah, Rebecca, Leah and Rachel, heal all who suffer.
May it be your will to provide healing and strength.

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

PLEASE RISE

וזאת התורה אשר שם משה לפני בני ישראל על פי יי ביד משה.

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

PLEASE BE SEATED

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

READING OF THE HAFTARAH

Before the reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.
בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצַדִּיק.

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

After the reading

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל
הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר
וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכָל דְּבָרָיו אֱמֶת וְצַדִּיק.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים
וְעַל יוֹם הַשַּׁבָּת הַזֶּה שֶׁנִּתְּנָה לָנוּ יי אֱלֹהֵינוּ
לְקִדְשָׁהּ וְלִמְנוּחָהּ, לְכַבוֹד וְלִתְפָּאָרֶת.
עַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת.

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

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

Prayer for the Captives

תפילה לפדיון שבויים

אלוהינו מתיר האסורים, מְשַׁגְּב לְדָד, מְשַׁגְּב לְעַתּוֹת בַּצָּרָה
שלה הצלה שלימה ופדיון גמור לכל נתון בשבי אויב
חזק רוחותם, שומרם מרע, ויוציאם משעבוד לגאולה

Our God, the One who is a “refuge for the
oppressed, a refuge in times of trouble.”

- Psalm 9:10

Send complete rescue and full redemption to those
held captive from among Your people Israel.

Strengthen their spirit and bring them our prayers
that they be protected from all harm, and bring
them out of their captivity. As our Torah teaches:

יְקַרְאֵנִי וְאֶעֱנֶהוּ עִמּוֹ אֲנֹכִי בַצָּרָה אֶחֱלֶצְהוּ וְאֶכְבְּדֶהוּ

“They shall call upon Me, and I will answer
them; I will be with them in distress; I will
rescue them, and honour them.”

- Psalm 91:15

PRAYER FOR OUR PEOPLE AND OUR NATION

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

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

For the joy of community, the gift of diversity, and the vision of harmony, we offer our grateful thanks.

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

Be with those whom we have chosen to lead us. Let our government be a force for good at home and abroad.

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

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

מי שִׁבְרָךְ לְחִיּוֹלֵי צֹה"ל For The Soldiers of the IDF

מִי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב,
וְאֲמוֹתֵינוּ שָׂרָה רַבֵּקָה לֵאָה וְרַחֵל,
הוּא יְבָרְךְ אֶת חִיּוֹלֵי צָבָא הַהַגָּנָה לְיִשְׂרָאֵל וְשָׂאֵר מְגִינֵי עַמּוֹנוּ
הַעוֹמְדִים עַל מְשֻׁמְרָתָם. יִשְׁמְרֵם הַקָּדוֹשׁ בְּרוּךְ הוּא
וְיִצְיִלֵם מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה,
וְיִשְׁלַח בְּרָכָה בְּכָל מַעֲשֵׂה יָדֵיהֶם.
וְיִקְיִים בָּהֶם הַכְּתוּב: וְכִתְתּוּ חֲרֵבְתֵיהֶם לְאֲתִים וְחַנּוּתֵיהֶם
לְמִזְמֹרוֹת לֹא־יִשְׂאוּ גוֹי אֶל גוֹי חָרֵב וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה:
וְיָשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאִין מַחְרִיד, וְנֹאמַר: אָמֵן.

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

May the Holy One guard them against all difficulty and distress, injury and illness. May all of their actions bring blessing, fulfilling the prophet's words: "Let them beat their swords into plowshares and their spears into pruning hooks.

Let nation not lift up sword against nation and may they learn war no more. May all sit under a vine or fig tree with none to make them afraid," and let us say,

Amen.

PRAYER FOR THE STATE OF ISRAEL

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

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

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

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

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

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

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

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

לְהִיּוֹת עִם חֻפְּשֵׁי בְּאֶרֶצֵנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

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

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

אָדוֹן עוֹלָם אֲשֶׁר מִלְּךָ בְּטָרֵם כָּל יְצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל אֲזֵי מְלֶכֶךְ שְׁמוֹ נִקְרָא.

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

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

וְהוּא אֱלֹהֵי וְחֵי גֹאֲלֵי וְצוֹר חֲבָלֵי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישׁוֹן וְאַעֲיָרָה.

וְעַם רוּחִי גְּוִיָּתִי יְיָ לִי וְלֹא אֵינְךָ.

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

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

You are One, beyond compare; none can share your place.
Without beginning, without end; the Eternal rules on high.

And You are my God, my Living Redeemer, my rock in times of trouble and distress;
You are my Banner and my Refuge, my Benefactor when I call on You.

Into your hand I entrust my spirit when I sleep and when I wake; and with my
spirit my body also, the Eternal is with me, I will not fear.

כָּל עוֹד בְּלִבְבִי פְּגִימָה

נִפְּשׁ יְהוּדֵי הוֹמְיָה

וּלְפָאֲתַי מִזְרַח קְדִימָה

עֵין לְצִיּוֹן צוֹפִיָה.

עוֹד לֹא אֶבְדָּה תִּקְוַתִּנּוּ.

הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים.

לְהִיּוֹת עִם חֲפָשִׁי בְּאַרְצִנּוּ.

אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as still within the inmost heart a Jewish spirit sings, so long as
the eye looks eastward, gazing toward Zion, our hope is not lost—that
hope of two millennia, to be a free people in our land, the land of Zion
and Jerusalem.

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

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

BLESSING FOR THE NEW MONTH

בְּרַכַּת הַחֹדֶשׁ

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.
שְׂתַחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. וְתִתֵּן לָנוּ
חַיִּים אַרְכֵּים, חַיִּים שְׁלֵמוֹת, חַיִּים שְׁלֵמוֹת וְלִבְרָכָה.
חַיִּים שְׁלֵמוֹת וְיִרְאַת חַטָּא, חַיִּים שְׁלֵמוֹת וְיִרְאַת חַטָּא.
יִרְאַת שָׁמַיִם וְיִרְאַת חַטָּא, חַיִּים שְׁלֵמוֹת וְיִרְאַת חַטָּא.
חַיִּים שְׁלֵמוֹת וְיִרְאַת חַטָּא, חַיִּים שְׁלֵמוֹת וְיִרְאַת חַטָּא.
חַיִּים שְׁלֵמוֹת וְיִרְאַת חַטָּא, חַיִּים שְׁלֵמוֹת וְיִרְאַת חַטָּא.

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

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְלִאֲמֹתֵינוּ, וְגָאֵל אוֹתָם מֵעֲבָדוֹת לַחַרּוֹת.
הוּא יְגַאֵל אוֹתָנוּ בְּקִרְבֵּי גְאוּלָּה וְשִׁלְמָה.
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר: אָמֵן.

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

רֵאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____ הַבֹּא עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

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

יַחַדְשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ
בֵּית יִשְׂרָאֵל לְחַיִּים וְלִשְׁלוֹם, לְשִׁשׁוֹן וְלִשְׂמִחָה,
לִישׁוּעָה וְלִנְחֻמָּה, וְנֹאמַר: אָמֵן.

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

הַכְנִסֵת סֵפֶר תּוֹרָה

RETURNING THE TORAH TO THE ARK

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

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

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וַיְרָם קָרוֹן לְעַמּוֹ.
תְּהִלָּה לְכָל חַסִּידָיו לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ.

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

PSALM 29

תְּהִלִּים כ"ט

מִזְמוֹר לְדָוִד הָבוּ לַיְיָ בְּנֵי אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד וְעֹז:
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיְיָ בְּהַדְרַת קִדְשׁ:

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

קוֹל יְיָ בַּפֶּתַח קוֹל יְיָ בְּהַדָּר:

קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כְּמוֹ עֵגֶל לְבָנוֹן וַיִּשְׁרִיטוּ כְּמוֹ בֶן רְאֵמִים:

קוֹל יְיָ חֹצֵב לְהַבּוֹת אֵשׁ קוֹל יְיָ יַחִיל מִדְּבָר:

יַחִיל יְיָ מִדְּבַר קִדְשׁ: קוֹל יְיָ יַחֲלִיל אֵילוֹת:

וַיִּחַשְׁףֵן יַעֲרוֹת וַיְבַהֲיֶכְלוּ כֹּלֹ אֵמֶר כְּבוֹד:

יְיָ לְמַבּוֹל יָשָׁב וַיִּשָּׁב יְיָ מִקֶּדֶשׁ לְעוֹלָם:

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם:

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

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

תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ
עֲדוֹת יְיָ נֶאֱמָנָה מְחַכֵּמַת פְּתִי:

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

פְּקוּדֵי יְיָ יִשְׂרָיִם מְשַׂמְּחֵי לֵב
מִצְוֹת יְיָ בְּרָה מְאִירַת עֵינַיִם:

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

יְרֵאת יְיָ טְהוֹרָה עוֹמֶדֶת לְעַד
מְשַׁפְּטֵי יְיָ אֱמֶת צְדָקוֹ יַחֲדוּ.

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

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶּיָה מֵאֲשֶׁר.
דְּרָכֶיָה דְרָכֵי נֵעַם וְכָל נְתִיבוֹתֶיָה שְׁלוֹם.
הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יִמִּינוּ כְּקֶדֶם.

Behold, a good doctrine has been given you, My Torah; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace. Help us to return to You, Eternal One; then truly shall we return. Renew our days as in the past.

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

PLEASE RISE

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

ואנחנו כורעים ומשתחוים ומוזדים
לפני מלך מלכי המלכים הקדוש ברוך הוא.

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

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

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

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

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

כורעים ומשתחוים

Cor'im umishtachavim

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

כִּי הַמַּלְכוּת שְׁלֶךָ הִיא, וְלַעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד:
כְּפָתוּב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

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

May all who dwell on earth fully recognize that every step toward You is sacred. Each word of promise has meaning. Glory and honour fall away before the weight of your commanding presence. May your ruling power soon lead us, for true strength and lasting glory are yours. As it is written in Torah, “The Eternal will reign forever and ever”.

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

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

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

We recall the loved ones whom death has recently taken from us, those who died at this season in years past, and those whom we have taken into our hearts with our own. The memories of all of them are with us; our griefs and sympathies are mingled as we turn to words sanctified by memory, words glorified by hope:

MOURNER'S KADDISH

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתֵהּ וְיִמְלִיךְ
מְלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא
וּבְזַמְן קָרִיב וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמַיָּא.

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

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

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

לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירוֹן בְּעַלְמָא וְאָמְרוּ: 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-me-ru: a-mein.

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

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

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

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

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

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

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

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

May the Great Name be blessed in all worlds and at all times.

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

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

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

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

KIDDUSH FOR SHABBAT MORNING קְדוּשַׁת לַיּוֹם שַׁבָּת

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

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

עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ
Therefore the Eternal blessed and sanctified the day of Shabbat.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן.
Blessed Eternal God, Sovereign of the universe; You create the fruit of the vine.

KIDDUSH FOR YOM TOV MORNING קְדוּשַׁת לַיּוֹם טוֹב

וַיְדַבֵּר מֹשֶׁה אֶת מִעַדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:
Moses declare the set festivals of the Eternal God to the children of Israel:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן.
Blessed Eternal God, Creator of the universe, You create the fruit of the vine.

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

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

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

On Sukkot, conclude:

אָדוֹן עוֹלָם אֲשֶׁר מִלְּךָ בְּטָרֵם כָּל יְצִיר נִבְרָא.
לְעַת נַעֲשֶׂה בְּחַפְצוֹ כָּל אֲזֵי מְלֶכְךָ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָּכֵלֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הוֹה וְהוּא יִהְיֶה בְּתַפְאֲרָה.

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

וְהוּא אֱלֹהֵי וְחֵי גֹאֲלֵי וְצוֹר חֲבָלֵי בְּעַת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי בְּעַת אִישׁוֹן וְאַעִירָה.

וְעַם רוּחִי גְּוִיָּתִי יְיָ לִי וְלֹא אֵינְךָ.

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

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

You are One, beyond compare; none can share your place.
Without beginning, without end; the Eternal rules on high.

And You are my God, my Living Redeemer, my rock in times of trouble and distress;
You are my Banner and my Refuge, my Benefactor when I call on You.

Into your hand I entrust my spirit when I sleep and when I wake; and with my
spirit my body also, the Eternal is with me, I will not fear.

כָּל עוֹד בְּלִבְבִי פְּגִימָה

נִפְּשׁ יְהוּדֵי הוֹמָיָה

וּלְפָאֲתַי מִזְרַח קְדִימָה

עֵין לְצִיּוֹן צוֹפֵיָה.

עוֹד לֹא אֶבְדָּה תִּקְוַתִּנּוּ.

הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים.

לְהִיּוֹת עִם חֲפָשִׁי בְּאַרְצִנּוּ.

אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as still within the inmost heart a Jewish spirit sings, so long as
the eye looks eastward, gazing toward Zion, our hope is not lost—that
hope of two millennia, to be a free people in our land, the land of Zion
and Jerusalem.

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

Historically, *Ein Keiloheimu* contains one additional line — You are the One before whom our ancestors offered aromatic incense. Our way of expressing our relationship to God has changed but the Eternal One has not. We and our ancestors are linked, united by our reaching out to the infinite and unchanging God.

EIN KEILOHEINU

אין כֵּאלֹהֵינוּ

אין כֵּאלֹהֵינוּ אין כֵּאלֹהֵינוּ
אין כֵּאלֹהֵינוּ אין כֵּאלֹהֵינוּ

מי כֵּאלֹהֵינוּ? מי כֵּאלֹהֵינוּ?
מי כֵּאלֹהֵינוּ? מי כֵּאלֹהֵינוּ?

נוֹדָה לְאֱלֹהֵינוּ נוֹדָה לְאֱדוֹנֵנוּ
נוֹדָה לְמִלְכֵנוּ נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ בְּרוּךְ אֲדוֹנֵנוּ
בְּרוּךְ מִלְכֵנוּ בְּרוּךְ מוֹשִׁיעֵנוּ.

אֲתָה הוּא אֱלֹהֵינוּ אֲתָה הוּא אֲדוֹנֵנוּ
אֲתָה הוּא מִלְכֵנוּ אֲתָה הוּא מוֹשִׁיעֵנוּ.

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

KI ESHM'RAH SHABBAT

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

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