

שחרית ליום טוב

Morning Service for Festivals

*God—fill my mouth with laughter and my mouth
with song.*

Fulfill my wishes, bless me from Zion.

Hear, Adonai, the prayer of Your servant.

Let my heart not be proud, nor my eyes be arrogant.

Grant me, my God, that I should find understanding

Until I find a place for You, dwelling places for the

Mighty One of Jacob.

For God commanded the blessing of eternal life.

There I shall open my hands.

I shall praise You, Adonai, for You judge Your people

And Your servants who accompany You.

Hear my cry in Your Sanctuary.

(From the oral tradition of crypto-Jewish women of 15th c. Portugal, this Old Spanish prayer is based on various verses of Psalms and was included in the testimony delivered by Isabelle de la Vega before the Inquisition of 1590.)

Morning Service for Festivals

שחרית ליום טוב

It is written: “You shall rejoice in your Festival, with your son and daughter, your male and female slave, the Levite, the stranger, the orphan, and the widow in your communities” (Deuteronomy 16:14).

“Joy is the very purpose and goal of a holiday. The joy that is realized in the holiday of freedom, joy of deliverance from slavery, and of the divine call to become a kingdom of priests, is no deceptive joy. It is a truly historical joy that celebrates the revelation on Mount Sinai, the legislation of a moral world. . . . It is a miracle that, in spite of all the sufferings which have marked his history, the Jew has been able to preserve such equanimity, even humour, without which he could not have managed to rise out of the deepest humiliation to such proud heights. This miracle is due to the Festivals! On the Sabbath as on the holidays, there was joy in the ghetto, no matter what sufferings the week had brought. Joy in the Festival was a religious duty, and became an unshakable and vital force in Jewish consciousness.” (Rabbi Samson Raphael Hirsch)

Each Yom Tov has its own theme created by special scriptural readings and liturgical insertions. The rubrics of the service are the same as in all services, but the celebration is heightened with the joyful songs of the Hallel. On Sh’mini Atzeret, the last day of Pesach, and Shavuot, the Yizkor/Memorial Service is included as well, bringing the full range of emotions to these holy days.

Private morning prayers may be found on pages 147 and 148.

Here am I, ready to fulfill the
commandments.

הִנְנִי מוֹכֵן וּמוֹמֵן.

You are my God, and I will thank You;
You are my God, I will exalt You.

אֱלֹהֵי אֶתְּהָ וְאוֹדֶךָ
אֱלֹהֵי אֶרֹמְמֶךָ;

Psalm 118:28

Our God has commanded us:
Three times a year our prayer
to devote, on Pesach, Shavuot,
and Sukkot.

שְׁלֹשׁ רִגְלִים תַּחֲגֹלִי בַּשָּׁנָה;
אֶת חַג הַמִּצּוֹת תִּשְׁמֹר
וְחַג הַקִּצְרִי וְחַג הָאָסִיף בְּצֵאת
הַשָּׁנָה, שְׁלֹשׁ רִגְלִים בַּשָּׁנָה;

From Exodus
23:14–17

שְׁלֹשׁ רִגְלִים (“three Pilgrimage Festivals”) Pesach, Shavuot, and Sukkot/Sh’mini Atzeret are distinguished from all other holy days of

the calendar. On these days, in biblical times, our ancestors made pilgrimage to offer sacrifices in Jerusalem’s Temple.

For the First Morning of Pesach

יום ראשון של פסח

I

When in time to come, your child asks you, “What is the meaning of the decrees, laws, and precepts that Adonai our God has enjoined upon you?”, you shall say to your child: “We were slaves to Pharaoh in Egypt and the Eternal God freed us from Egypt with a mighty hand. The Eternal wrought before our eyes marvellous and destructive signs and portents in Egypt, against Pharaoh and all his household; and God freed us from there, that God might take us and give us the land promised on oath to our ancestors. Then the Eternal One commanded us to observe all these laws to show reverence to Adonai our God, for our lasting good and for our survival, which is now the case. It will be, therefore, to our merit, before Adonai our God, to faithfully observe this whole instruction, as God has commanded us.”

Deuteronomy
6:20–25

II

Not once but many times have we been delivered. Time and again we were drawn out from bondage to freedom, from darkness to light, from sorrow to joy. In this season of liberation we celebrate the freedom to live without fear, the freedom to earn our daily bread, the freedom to speak from conscience, the freedom to set another free.

Rabbi Chaim
Stern, adapted

And we celebrate this season which brings new life from the earth’s soil. As it is written: “For now the winter is past, flowers appear on earth. The time of singing has come.”

Song of Songs
2:11–12

Praised be the Eternal God, Giver of freedom, Source of all life.

For the Seventh Morning of Pesach

יום שביעי של פסח

I

The Israelites were encamped on the seashore. When they looked up, they saw the Egyptians advancing like clouds. There was no escape. They cried out to the Eternal God. Then the One who is ever-present appeared to them, rebuked the Sea of Reeds, and the seething waters dried up.

Rabbi Moses
ben Kalonymus,
11th c., *piyut*
for the seventh
day of Pesach

Our ancestors walked through the depths as through cleared paths lined with fruit-laden trees. Within the depths God made fountains of sweet water flow and clouds of incense to perfume their way. Adonai led them, safe and serene, to their destination.

...When the Israelites witnessed these judgments, they shouted and sang songs of praise. עָזִי וְזִמְרַת יְהוָה “God is my refuge and my defence!” They offered up chants to honour the God Most High, who brings down the arrogant and raises up the oppressed. First came the singers, then the musicians; maidens played timbrels among them.

Exodus 15:2

Only afterwards were the angels permitted to sing.

II

Not a privilege but a responsibility awaited them. Not so much as a reward for past good behaviour but as a prelude to their future destiny. This release from slavery, this bringing forth was inspired by a purpose and goal rather than a motivating cause.... The Exodus from Egypt, the liberation from an alien yoke, independence, and freedom are not ends in themselves. The return to the homeland, the transformation from dependence to sovereignty, slavery to freedom are but instruments, the means for achieving the ultimate goal—the service of God.... The Almighty did not release Israel from the burden of persecution in order to set them free from all burden or responsibility. The Almighty God wished them to become free to accept another burden—the Rule of Heaven, Torah and Mitzvot.

Nehama Leibowitz

For the Morning of Shavuot

שבועות

I

One event stands out above all others in the memory of our people: When God revealed the Torah, no bird chirped nor beat its wings, no ox bellowed, the angels did not sing, the sea did not stir, no creature uttered a sound. The world was silent and still when the Divine Voice spoke:

Based on
Midrash Exodus
Rabbah 29:9 on
Exodus 20:2

“I am Adonai your God.”

אֲנֹכִי יְהוָה אֱלֹהֶיךָ.

II

At Sinai, the voice of Moses came to bear the voice of God within it. We who believe that revelation is not a one-time event, but an ongoing process, must, with fear and trembling, with deep humility and “holy audacity,” allow our voices, too, to become bearers of that Voice. The sound of **י-ה-ו-ה** is the great voice that never ceased.

Rabbi Arthur
Green

Today it needs us to be its trumpet.

III

Every generation since Sinai receives only an echo of what was once revealed. So it is told:

When the Baal Shem Tov had a challenge set before him, he would go to a certain place in the woods, light a fire, and meditate in prayer—and what he had set out to accomplish was completed.

Chasidic folktale
retold by
S.Y. Agnon

When a generation later the Maggid of Mezritch was faced with a challenge, he would go to the same place in the woods and say: “We can no longer light the fire, but we can still offer the prayers”—and what he sought become a reality.

Again, a generation later, Rabbi Moshe Leib of Sassov faced a challenge. He, too, went into the woods and said: “We can no longer light a fire, nor do we know the secret meditations, but we do still know the place in the woods—and that must be sufficient”—and sufficient it was.

When another generation had passed and Rabbi Israel of Rishin was called upon to perform the task, he sat in his golden chair in his castle and said: “We cannot light the fire, we cannot speak the prayers, we do not even know the place in the forest, but we can tell the story of how it was once done.”

And the story he told had the same impact as the actions of his forebears.

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

For the First Morning of Sukkot

יום ראשון של סוכות

I

...The God who for forty years led our ancestors through the wilderness, sheltered them in booths and fed them with manna ... this same God is our God, who still accompanies us in our desert-wanderings.

Rabbi Samson
Raphael Hirsch

...Not troubled and care-worn ... is the life which we lead in the dwelling built by the trust in God and covered by the love of God. Why should it worry us that it is only a transitory shelter, which one day will leave us or we will leave it? The walls may fall, the roof may wither in the storm, God may call us outside; but the sheltering love of God is everywhere and constantly with us, and where it brings us to dwell, there it protects, there we dwell ... as calmly and securely as if it were our home forever.

II

The Eternal has brought you into a good land, a land with streams and springs and lakes issuing from plain and hill, a land where you may eat your fill, where you will lack nothing.

Deuteronomy
8:7,9a,11-14a,
17-18a

Take care lest you forget the Eternal your God and abandon the mitzvot. When you have eaten and are satisfied, and have built fine houses to live in, and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, take care lest your hearts grow haughty and you forget the Eternal your God, and you say to yourselves: "My own power and the might of my own hand have won all this for me." Remember that it is the Eternal your God who enables you to prosper.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהָפַל בָּרָא לְכַבֹּדוֹ.

Praised are You, Adonai our God, Sovereign of the Universe, who created all things for Your glory.

I

Happy the eye that saw all this! We hear of it and our soul rejoices.
Happy the eye that saw water pouring down from heaven and wind,
sweeping over the earth as the righteous whispers to God, Maker of
Lightning. The people stand and murmur sweet words.

Rabbi Moses Gabbai,
Spain and North
Africa, 14th–15th c.

We hear of this and our soul rejoices.

Happy the eye that saw the black, massed clouds, and the wind sweeping
through with a downpour of blessings, as the righteous whispers to God,
who rides over the desert plains. “Courage, My faithful ones, the clouds
are pouring down water!”

We hear of this and our soul rejoices.

... Happy the eye that saw water in the streets and in the pathways, and
the wind sweeping over to make the harvests great. The righteous stands
there, with water streaming ever stronger down his face, washing away
the wood-ashes, drenching his hair—such a torrent of rain that his locks
curl into waves!

We hear of this, too, and our soul rejoices.

II

Hear my prayer, O God: I pray as my fathers prayed, I hope as my
mothers hoped, when on the Festivals they turned their hearts to You.
The Festivals once saw them go up to Jerusalem with sacrifices and
song. Then the land was laid waste, her cities ruined, her people driven
far from their homes. Now my people has returned to Zion. They have
rebuilt her cities, restored her soil. Keep them safe from anguish and
war; prosper their work; inspire them to love and serve You. And let
there be peace in the four corners of the earth: as You show compassion
for Zion, so let the homeless of every land and tribe find a home. Then
shall all the world hold festival, and songs of praise shall ascend.

Rabbi Chaim
Stern

On weekdays include:

A Psalm of Thanksgiving.

מִזְמוֹר לְתוֹדָה:

Psalm 100

Shout joyfully to the Eternal,
all the earth!

הִרְיעוּ לַיהוָה כָּל־הָאָרֶץ:
עֲבְדוּ אֶת־יְהוָה בְּשִׂמְחָה!

Serve the Eternal with gladness!

*Come before God with singing!
Know that the Eternal is God.
God made us; we are God's People,
and God's beloved flock.*

בָּאוּ לִפְנֵי בְּרִנָּה:
דַּעוּ כִּי יְהוָה הוּא אֱלֹהִים,
הוּא עָשָׂנוּ וְלוֹ אֲנַחְנוּ
עִמּוֹ וְצֹאן מִרְעִיתוֹ:

Enter God's gates with thanksgiving,
God's courts with praise!
Give thanks to the Eternal,
praise The Name!

בָּאוּ שַׁעְרֵי בְּתוּדָה,
חֲצֵרֹתָיו בְּתִהְלָה,
הוֹדוּ לוֹ, בָּרְכוּ שְׁמוֹ:

*For the Eternal is good, God's love
is everlasting, God's faithfulness
is for all generations.*

כִּי־טוֹב יְהוָה, לְעוֹלָם חַסְדּוֹ,
וְעֶד־דֹּר וָדֹר אֱמוּנָתוֹ:

On Shabbat include:

A Psalm, a Song for the Sabbath Day.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

Psalm 92

It is good to give thanks to the
Eternal One, to sing to Your name,
O Most High!

טוֹב לְהַדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ, עֲלִיוֹן:

*To tell of Your love in the morning,
and Your faithfulness in the night;*

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,
וְאֱמוּנָתְךָ בַּלַּיְלוֹת:

*to the sound of lute and harp,
and to the music of the lyre.*

עַל־יֶעָשׂוֹר וְעַל־נָבֶל,
עַל־הַגִּיטוֹן בְּכִנּוֹר:

וּלְזַמֵּר לְשִׁמְךָ, עֲלִיוֹן
("to sing to Your name,
O Most High") Great as music is, it is neither
the ultimate nor the supreme. The Ultimate is
God, and the medium in which guidance has
been conveyed to us is the word. All we have

are words in the liturgy and reverence in our
hearts. But even these two are often apart from
each other. It is the task of music to bring them
together. (Rabbi Abraham Joshua Heschel)

*For Your deeds, Adonai, fill me
with gladness. The work of Your
hands moves me to song.*

How great are Your works, Adonai!
How profound Your designing thoughts!

The fool will never learn,
the dullard never grasp this:

the wicked may shoot up like weeds,
all who do evil may flourish.
Yet they are doomed to destruction;
while You, Adonai, are exalted
for all time!

See how Your enemies, Adonai,
see how Your enemies shall perish,
how all who do evil shall be scattered.

You lift up my head in victory,
I am anointed with freshening oil.
My eyes shall see the defeat of my foes,
my ears shall hear of their fall.

*The righteous shall flourish
like the palm,
grow tall as the cedar of Lebanon.*

*Those who are planted in the House
of the Eternal shall blossom
in the courtyards of our God.*

*They will still bear fruit in old age,
they will be ever fresh and fertile,*

*proclaiming that the Eternal is just,
my Rock, in whom there is no flaw.*

כִּי שִׂמְחַתְנִי יְהוָה, בַּפְעֻלָּךְ,
בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֶּנּוּ:

מִה־גָּדְלוֹ מַעֲשֶׂיךָ, יְהוָה!
מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

אִישׁ־בָּעַר לֹא יֵדַע
וּכְסִיל לֹא־יָבִין אֶת־זֹאת:

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כֹל־פֹּעֲלֵי אָוֶן
לְהַשְׁמָדָם עַד־עַד:
וְאַתָּה מְרוֹם לְעֵלָם, יְהוָה:

כִּי הִנֵּה אֹיְבֶיךָ, יְהוָה,
כִּי־הִנֵּה אֹיְבֶיךָ יֹאבְדוּ,
יִתְפָּרְדוּ כֹל־פֹּעֲלֵי אָוֶן:

וַתָּרֶם כְּרָאִים קִרְנִי,
בִּלְתִּי בְשֶׁמֶן רַעֲנֹן:
וַתִּבְטַשׁ עֵינִי בְשׁוֹרִי,
בְּקָמִים עָלֵי מְרַעִים
תִּשְׁמַעְנָה אָזְנִי:

צִדִּיק כַּתְמָר יִפְרַח,
כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה:

שְׁתוּלִים בְּבֵית יְהוָה,
בְּחִצְרוֹת אֶלְהֵינוּ יִפְרִיחוּ:

עוֹד יְנוּבוֹן בְּשִׁיבָה,
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי־יֵשֶׁר יְהוָה,
צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ:

For Torah Study

Praised are You, Adonai our God,
Sovereign of the Universe,
who has sanctified us with mitzvot,
and has commanded us to engage
in words of Torah.

*Adonai our God, make the words
of Your Torah sweet in our mouths,
and in the mouths of Your People
Israel, so that we and our children
shall come to know Your name and
study Torah for its own sake.*

*Praised are You, Adonai, Teacher
of Torah to Your People Israel.*

*Praised are You, Adonai our God,
Sovereign of the Universe,
who has chosen us from all peoples
by giving us Your Torah.*

*Praised are You, Adonai, Giver
of Torah.*

לעסוק בדברי תורה

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסּוֹק
בְּדִבְרֵי תוֹרָה.

וְהֵעֵרַב נָא, יְיָ אֱלֹהֵינוּ, אֶת
דְּבָרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי
עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה
אֲנַחְנוּ וְצִאֲצָאֵינוּ, וְצִאֲצָאֵי
עַמֶּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי
שְׁמֶךָ, וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְהָ.
בְּרוּךְ אַתָּה יְיָ, הַמְלַמֵּד תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל.

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

*Even though the
People Israel is
in exile among
the nations of
the world, when
they occupy
themselves with
Torah, it is as
though they were
not in exile.
(Tanchuma D'Rabbi
Eliezer, 148)*

וְצִאֲצָאֵינוּ ("and our children") When the
People of Israel stood at Mount Sinai ready to
receive the Torah, God said to them: "Bring Me
good securities to guarantee that you will keep
the Torah, then I shall give it to you." First,
the people offered the ancestors as security;
the offer was rejected. Then they offered the
prophets; again the offer was rejected. Only

when Israel said: "Our children will be our
guarantee," did God reply: "Indeed, these are
good securities. For their sake I will give you
the Torah." Hence it is written (Psalm 8:3):
"Out of the mouth of babes and sucklings You
have founded strength." (Song of Songs
Rabbah 1:4)

Priestly Benediction

May God bless you and protect you.
May it be God's will!

May God's Presence shine upon
you and be gracious to you.
May it be God's will!

May God's favour turn to you
and grant you peace.
May it be God's will!

ברכת כהנים

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
כֵּן יְהִי רָצוֹן.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ ויַחֲנֶנֶךָ:
כֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שָׁלוֹם:
כֵּן יְהִי רָצוֹן.

Numbers
6:24-26

Obligations Without Measure

These are the obligations without
measure, whose reward, too, is
without measure, in this world
and in the World to Come:

*To honour father and mother,
to act responsibly—one to the other,
to hasten to the house of study
both morning and evening,
to welcome the stranger,*

אלו דברים

אֵלּוּ דְּבָרִים שְׂאִין לָהֶם שְׂעוֹר
שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם
בְּעוֹלָם הַזֶּה וְהַקֶּרֶן קִיָּמָת לוֹ
לְעוֹלָם הַבָּא, וְאֵלּוּ הֵן:

כְּבוֹד אָב וָאִם,
וּגְמִילוּת חֲסָדִים,
וְהִשָּׁכְמַת בֵּית הַמִּדְרָשׁ
שְׁחִרִית וְעֶרְבִית,
וְהַכְנָסַת אֲוִרְחִים,

Mishnah Pe'ah
1:1; Babylonian
Talmud, Shabbat
127a

עוֹלָם הַבָּא ("the World to Come") Rabbi Jacob taught: "Richer is one hour of good deeds in this world than all of life in the World to Come; and richer is one hour's calmness of spirit in the World to Come than all the life of this world." (Pirkei Avot 4:22)
כְּבוֹד אָב וָאִם ("to honour father and mother") There are three partners in procreation: the Holy One, blessed be God, the father, and the mother. When a person honours his father and mother, God says: "It is as though I had dwelt among them and they had honoured Me." (Babylonian Talmud, Kiddushin 30b)

וּגְמִילוּת חֲסָדִים ("to act responsibly") Our Rabbis taught: *Gemilut chasadim* is greater than *tzedakah* (righteousness) in three respects. *Tzedakah* can be accomplished with money alone; *gemilut chasadim* requires personal involvement. *Tzedakah* is given only to the poor; *gemilut chasadim* can be done for both rich and poor. *Tzedakah* applies only to the living; *gemilut chasadim* applies to both the living and the dead. (Babylonian Talmud, Sukkah 49b)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
מנחה
לשבת
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

to visit the sick,
to rejoice with bride and groom,
to accompany the dead to the grave,
to pray with sincerity,
to make peace between one and
another;
but the study of Torah rivals them all.

ובקור חולים,
והכנסת כלה,
ולוית המת,
ועיון תפלה,
והבאת שלום בין
אדם לחברו;
ותלמוד תורה כנגד כלם.

For the Soul

אלהי נשמה

My God, the soul You have given
me is pure! You created and
formed it. You breathed it into
me and watch over it with care.
So long as my soul remains within
me I shall give thanks to You,
my God and God of my ancestors,
Sovereign of all creation,
Protector of every human spirit.
Praised are You, Adonai, in whose
hand are the souls of all the
living and the spirit of every
human being.

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

Like a tree torn
from the soil, like
a river separated
from its source,
the human soul
wanes when
detached from
that which is
greater than
itself. (Rabbi
Abraham Joshua
Heschel)

ובקור חולים... ולוית המת ("to visit the
sick, ...to accompany the dead to the grave")
It seems to me that the duty of comforting
mourners takes precedence over the duty of
visiting the sick, because comforting mourners
is an act of benevolence toward the living and
the dead. (Rambam)
אלהי, נשמה ("My God, the soul")
But one ray of Your light
and I abound in light;
but one word from You

and I am reborn;
but one tremor of Your eternal life
and I am drenched in the dew of childhood.
O You who create all anew,
Avinu, create me, Your child, anew.
Breathe in me the breath of Your nostrils
and I will live a new life,
even a new life of childhood.
(Hillel Zeitlin, translated by Hillel Halkin,
adapted slightly)

Morning Blessings

ברכות השחר

Praised are You, Adonai our God,
Sovereign of the Universe, who
has given the rooster the instinct
to distinguish day from night.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר נָתַן לִשְׁכּוֹי בֵּינָה,
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

From Babylonian
Talmud, B'rachot
60b; Job 38:36

Praised are You, Adonai our God,
Sovereign of the Universe,
who has made me a Jew.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

Praised are You, Adonai our God,
Sovereign of the Universe,
who has made me free.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנִי בֶן/בַּת חוֹרִין.

Praised are You, Adonai our God,
Sovereign of the Universe, who has
made me according to Your will.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנִי כְּרָצוֹנוֹ.

Praised are You, Adonai our God,
Sovereign of the Universe,
who opens the eyes of the blind.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

From Psalm 146:8

Praised are You, Adonai our God,
Sovereign of the Universe,
who clothes the naked.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

Praised are You, Adonai our God,
Sovereign of the Universe,
who frees the captive.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, מַתִּיר אֲסוּרִים.

Praised are You, Adonai our God,
Sovereign of the Universe,
who lifts up the fallen.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, זוֹקֵף כְּפוּפִים.

Praised are You, Adonai our God,
Sovereign of the Universe,
who spreads out the land
over the waters.

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

From Psalm 136:6

ברכות השחר ("morning blessings") This
series of fifteen blessings acknowledges the
many gifts of each new day and attributes

them to God's goodness. Rabbi Meir taught:
"A person should say one hundred blessings
each day." (Babylonian Talmud, Menachot 43b)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
יום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

Praised are You, Adonai our God,
Sovereign of the Universe,
who provides for all my needs.

Praised are You, Adonai our God,
Sovereign of the Universe,
who makes firm our steps.

Praised are You, Adonai our God,
Sovereign of the Universe,
who girds Israel with strength.

Praised are You, Adonai our God,
Sovereign of the Universe,
who crowns Israel with glory.

Praised are You, Adonai our God,
Sovereign of the Universe,
who gives strength to the weary.

Praised are You, Adonai our God,
Sovereign of the Universe,
who removes sleep from my eyes
and slumber from my eyelids.

Sovereign of all the worlds, not in
reliance upon the righteousness
of our deeds do we lay down our
longings before You; we look
instead to Your abundant mercy.

ברוך אתה, יי אלהינו, מלך
העולם, שעשה לי כל צרכי.

ברוך אתה, יי אלהינו, מלך
העולם, המכין מצעדי גברי.

ברוך אתה, יי אלהינו, מלך
העולם, אוזר ישראל בגבורה.

ברוך אתה, יי אלהינו, מלך
העולם, עוטר ישראל
בתפארה.

ברוך אתה, יי אלהינו, מלך
העולם, הנותן לי עוז כח.

ברוך אתה, יי אלהינו, מלך
העולם, המעביר שנה מעיני
ותנומה מעפעפי.

רבון כל העולמים, לא על
צדקותינו אנחנו מפילים
תחנונינו לפניך, כי על
רחמיך הרבים.

From Psalm 37:23

From Isaiah 40:29

Babylonian Talmud
Yoma 87b

שַׁעֲשֵׂה לִי כָּל צָרְכִי ("who provides for all my
needs")

Turn to us in compassion
For the sake of blameless Abraham.
Bestow compassion upon us from on high,
Almighty, my Redeemer.
Hear me at dawn.

Have compassion for Your treasured people
For they are Your people, Your inheritance.

Speedily gather Your congregation
to the mountains of Galilee.
Hear me at dawn.

My God, hear my supplication.
Adon, who favours my song,
God, who is my shield, my portion,
my cup, my lot,
Hear me at dawn.

(Freiha, daughter of Rabbi Avraham, Morocco,
18th c.)

*For what are we? What is our life,
and what our faithfulness? What is
our goodness, and what our vaunted
strength? What shall we say in Your
presence, Adonai our God
and God of all ages?*

Are not all the conquerors as
nothing before You, and those of
renown as though they had not
been, the learned as if they had
no knowledge, and the wise as if
without understanding? Many of
our works are vain, and our days
pass away like a shadow. Since all
our achievements are insubstantial
as mist, how dare we look upon
ourselves as higher than the beasts?

*Yet, despite all our frailty, we are
Your People, bound to Your covenant,
and called to Your service. We
therefore thank and praise You,
and proclaim the holiness of
Your name.*

How fortunate we are!
How good is our portion!
How pleasant our destiny!
How beautiful our inheritance!

מָה אֲנַחְנוּ, מָה חַיֵּינוּ,
מָה חֲסִדָּנוּ, מָה צְדָקָנוּ,
מָה יְשׁוּעָתָנוּ, מָה כְּחָנוּ,
מָה גְבוּרָתָנוּ? מָה נֹאמַר
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ?

הֲלֹא כָל הַגְּבוּרִים כְּאִין
לְפָנֶיךָ, וְאֲנָשֵׁי הַשֵּׁם כְּלֹא
הָיוּ, וְחֲכָמִים כְּבָלִי מִדַּע,
וְנְבוֹנִים כְּבָלִי הַשִּׁבְלָה?
כִּי רוֹב מַעֲשֵׂיהֶם תָּהוּ,
וַיָּמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ,
וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה
אִין, כִּי הֶבֶל הֶבֶל.

*When can one
experience
God's nearness?
When one is
suffused by
"I don't know,"
when one
knows that he
does not know.
(Panim Yafot,
volume 1, 91f)*

אֲבָל אֲנַחְנוּ עִמָּךְ, בְּנֵי
בְרִיתְךָ, וְאוֹתָנוּ קָרָאתָ
לְעִבּוּדְךָ. לְפִיכָךְ אֲנַחְנוּ
חִיבִים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ,
וּלְבָרֶךְ וּלְקַדֵּשׁ אֶת שְׁמֶךָ.

אֲשַׁרֵּינוּ!
מָה טוֹב חֶלְקָנוּ,
וַיְמָה נָעִים גּוֹרְלָנוּ,
וַיְמָה-יִפָּה יִרְשָׁתָנוּ!

*Ben Zoma taught:
"Who is rich? The
one who is content
with his portion."
(Pirkei Avot 4:1)*

מָה אֲנַחְנוּ ("what are we?") The meaning of
having been created in the image of God is
veiled in mystery. Perhaps we may surmise
the intention was for man to be a witness for
God, a symbol of God. Looking at man, one
should be able to sense the Presence of God.

But instead of living as a witness, man, in so
many ways, has become an imposter; instead
of becoming a symbol, he became an idol. In
man's presumption he has developed a false
sense of sovereignty which fills the world
with terror. (Rabbi Abraham Joshua Heschel)

The first act of prayer is to put aside our private agendas and "set God before us" (Psalm 16:8). That, I take it, is the reason for the lavish praise of God at the start of our services. The Rabbis, knowing most people then, as now, come to services preoccupied with themselves, have tried to help us transcend it [with these poetic verses of praise].
(Rabbi Eugene Borowitz)

Praised is the One who spoke
and the world came into being.

Praised be God.

Praised is the Source of creation.

Praised is the One whose word
is deed, whose decree is fact.

Praised is the One whose compassion
covers the earth and all its creatures.

Praised is the One who rewards
the reverent.

Praised is the living and eternal God,
everlasting Sovereign of the Universe.

Praised is the Redeemer and Rescuer.

Praised is The Name.

*With songs of praise we will glorify
You; we will speak Your name and
proclaim Your sovereignty,
for You are our Ruler, the only One,
the Life of the Universe.*

*Praised are You, Adonai, the Sovereign
God who is exalted with songs of
praise.*

בְּרוּךְ שֶׁאָמַר וַהֲיָה הָעוֹלָם,
בְּרוּךְ הוּא.

בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו.

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,

בְּרוּךְ פּוֹדֶה וּמַצִּיל,

בְּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלָךְ
וְנִשְׁבַּחְךָ וְנִפְאָרְךָ, וְנִזְכִּיר שְׁמֶךָ
וְנִמְלִיכְךָ, מְלַכְנוּ, אֱלֹהֵינוּ,
יְחִיד חַי הָעוֹלָמִים, מֶלֶךְ,
מְשַׁבַּח וּמַפְאָר עַד
שְׁמוֹ הַגָּדוֹל.
בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מַהֲלֵל
בְּתִשְׁבָּחוֹת.

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ ("praised is the One whose compassion covers the earth") Our Sages teach that God created and maintains the world through a balance of justice and compassion. A parable: A king had empty vessels. The king said: "If I put hot water into them, they will crack; if I put ice water into them, they will contract." So what did the king do? He mixed the hot water with the cold and

poured the mixture into the vessels, and they endured. So it is with the Holy One, blessed be God, who said: "If I create the world only with the attribute of compassion, sins will multiply beyond all bound; if I create the world only with the attribute of justice, how could the world endure? Therefore, I will create it with both attributes; so that it may endure!" (Genesis Rabbah 12:15)

Give thanks to Adonai who is good.

God's love is everlasting.

Give thanks to the God above all gods.

God's love is everlasting.

Give thanks to the Power above
all powers.

God's love is everlasting.

To the only Maker of miracles
and wonders.

God's love is everlasting.

To the wise Creator of heaven.

God's love is everlasting.

To the One who spread the land out
over the waters.

God's love is everlasting.

To the Maker of great luminaries.

God's love is everlasting.

The sun to rule by day.

God's love is everlasting.

And the moon and stars by night.

God's love is everlasting.

To the One who defeated great kings.

God's love is everlasting.

And gave their land as an inheritance.

God's love is everlasting.

As a heritage to Israel, God's servant.

God's love is everlasting.

To the One who provides bread for
every human being.

God's love is everlasting.

O give thanks to God on High.

God's love is everlasting.

הודו ליהוה בִּיטוֹב,

בִּי לְעוֹלָם חֲסֵדוֹ:

הודו לאלהי האלהים,

בִּי לְעוֹלָם חֲסֵדוֹ:

הודו לאדני האדנים,

בִּי לְעוֹלָם חֲסֵדוֹ:

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ,

בִּי לְעוֹלָם חֲסֵדוֹ:

לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְּוֹנָה,

בִּי לְעוֹלָם חֲסֵדוֹ:

לְרַקַּע הָאָרֶץ עַל־הַמַּיִם,

בִּי לְעוֹלָם חֲסֵדוֹ:

לַעֲשֵׂה אוֹרִים גְּדֻלִּים,

בִּי לְעוֹלָם חֲסֵדוֹ:

אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם,

בִּי לְעוֹלָם חֲסֵדוֹ:

אֶת־הַיָּרֵחַ וְכּוֹכָבִים

לְמַמְשָׁלוֹת בַּלַּיְלָה,

בִּי לְעוֹלָם חֲסֵדוֹ:

לְמַכֶּה מְלָכִים גְּדֻלִּים,

בִּי לְעוֹלָם חֲסֵדוֹ:

וְנָתַן אֶרֶץ לְנַחֲלָה,

בִּי לְעוֹלָם חֲסֵדוֹ:

נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ,

בִּי לְעוֹלָם חֲסֵדוֹ:

נָתַן לָחֶם לְכָל־בָּשָׂר

בִּי לְעוֹלָם חֲסֵדוֹ:

הודו לאל השמים,

בִּי לְעוֹלָם חֲסֵדוֹ:

From Psalm 136

*It is possible to
live without
hope; perhaps
even without
truth—but not
without prayer,
which is the
quest for both.
(Elie Wiesel)*

Happy are those who dwell in Your House; they will ever praise You. Selah! Happy is such a People; happy the People whose God is Adonai.

A Psalm of David.

I shall exalt You, my Sovereign God;
I shall praise Your name forever.
Every day shall I praise You;
I shall extol Your name forever.

Great is the Eternal and most worthy of praise; God's greatness is unfathomable.

Generation upon generation will acclaim Your deeds and tell of Your mighty acts.

I shall speak of Your radiant glory and Your wondrous works.
They will speak of Your awesome might, and I shall recount Your greatness.

They will tell of Your great goodness and sing joyously of Your righteousness. Gracious and compassionate is the Eternal, slow to anger, abounding in kindness.

The Eternal is good to all; God's compassion extends to all creation. All Your works, Adonai, will thank You; Your faithful will praise You.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ ,
עוֹד יִהְלְלוּךָ סֵלָה:
אֲשֶׁרִי הָעַם שְׂכֵנְךָ לוֹ ,
אֲשֶׁרִי הָעַם שִׁיהוּהָ אֱלֹהָיו:

תִּהְיֶה לְדוֹד:
אֲרוֹמְמְךָ , אֱלֹהֵי הַמֶּלֶךְ ,
וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יּוֹם אֶבְרַכְּךָ ,
וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד ,
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ ,
וְגִבּוֹרֹתֶיךָ יִגִּידוּ:

הִדַּר כְּבוֹד הוֹדֶךָ ,
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹרָאוֹתֶיךָ יֹאמְרוּ ,
וְגִדּוֹלָתְךָ אֶסְפְּרָנָה:

זָכַר רַב־טוֹבָךָ יִבְיַעוּ ,
וְצִדְקָתְךָ יִרְנְנוּ:
חֲנוּן וְרַחוּם יְהוָה ,
אֲרָף אַפִּים וְגִדְל־חֶסֶד:

טוֹב־יְהוָה לְכָל ,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִדְוֶה יְהוָה כָּל־מַעֲשֶׂיךָ ,
וְחִסְדֶּיךָ יִבְרַכּוּכָה:

One thing I ask
of the Eternal;
only this do I
seek; to dwell in
the House of the
Eternal, all the
days of my life;
to behold the
beauty of the
Eternal and to
frequent God's
Temple.
(Psalm 27:4)

They will tell of the glory of Your
dominion, and speak of Your might:
to make Your power
and the glorious splendour of Your
sovereignty known to humankind.

Your sovereignty is an everlasting
sovereignty; Your rule is for every
generation. The Eternal supports
all who stumble, raises up
all who are bent low.

The eyes of all look to You;
You give them timely sustenance.
You open Your hand and satisfy
all the living.

The Eternal is just in all ways,
gracious in all deeds.
The Eternal is near to all
who call out, to all who call out
in truth.

God fulfills the will of the reverent,
hears their cry and saves them.
The Eternal watches over all
who love God; but all the wicked,
God will destroy.

Let my mouth praise Adonai;
let every creature praise
the Holy Name forever.
We shall praise God now and forever.
Halleluyah!

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,
וְגִבוּרְתְּךָ יִדְבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבוּרְתִּי,
וְכְבוֹד הָדָר מַלְכוּתֹךָ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר:
סוּמָךְ יִהְיֶה לְכָל־הַנִּפְלִים,
וְזוֹקֵף לְכָל־הַכַּפּוּפִים:

עֵינֵי־כָל אֱלִיָּה יִשְׁבְּרוּ, וְאַתָּה
נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת־יָדְךָ,
וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:

צַדִּיק יִהְיֶה בְּכָל־דִּרְכָיו,
וְחָסִיד בְּכָל־מַעֲשָׁיו:
קְרוֹב יִהְיֶה לְכָל־קִרְאָיו,
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:

רָצוֹן־יִרְאִיו יַעֲשֶׂה,
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו,
וְאֵת כָּל־הָרָשָׁעִים יִשְׁמִיד:

תִּהְיֶה יְהוָה יְדַבֵּר־פִּי,
וַיִּבְרַךְ כָּל־בֶּשֶׂר שֵׁם קִדְּשׁוֹ
לְעוֹלָם וָעֶד:
וְאֶנְחֵנוּ נִבְרַךְ יְהִי מֵעַתָּה
וְעַד־עוֹלָם. הַלְלוּיָהּ!

*Praying at any
place is like
standing at the
very foot of God's
throne of glory,
for the gate of
heaven is there
and the door is
open for prayer to
be heard. (Pirkei
D'Rabbi Eliezer 35)*

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
ליום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

Halleluyah!
Praise God in the sanctuary.
Praise God whose strength is in heaven.
Praise God for mighty acts.
Praise God for far-reaching power.
Praise God with shofar's blast.
Praise God with lute and lyre.
Praise God with drum and dance.
Praise God with strings and pipe.
Praise God with cymbals sounding.
Praise God with cymbals resounding.
Let all that breathes praise God.
Halleluyah!

Let every living soul praise Your name, Adonai our God, and let every breath glorify Your majesty, forever and ever. Across the reaches of time and space, You are God. We have no Ruler but You.

God of all that has been and all that is yet to be, God of all creation, Sovereign of all generations: all praise to You. You guide the world with steadfast love, Your creatures with tender mercy. You neither slumber nor sleep. You awaken the sleeping and arouse the dormant. You give voice to the silenced and freedom to the captive. You lift up the fallen and raise the oppressed. To You alone we give thanks.

הַלְלוּיָהּ!
הַלְלוּ אֱלֹהִים בְּקֹדֶשׁוֹ,
הַלְלוּ אֱלֹהִים בְּרִקְיעַ עֲזוֹ:
הַלְלוּ אֱלֹהִים בְּגִבּוֹרֹתָיו,
הַלְלוּ אֱלֹהִים בְּרַב גְּדֻלּוֹ:
הַלְלוּ אֱלֹהִים בְּתִקְעַ שׁוֹפָר,
הַלְלוּ אֱלֹהִים בְּנִבְל וְכִנּוֹר:
הַלְלוּ אֱלֹהִים בְּתֵף וּמַחּוֹל,
הַלְלוּ אֱלֹהִים בְּמִנִּים וְעֶגְב:
הַלְלוּ אֱלֹהִים בְּצִלְצְלֵי־שָׁמַע,
הַלְלוּ אֱלֹהִים בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׁמָה תְהִלָּל יְיָ
הַלְלוּיָהּ:

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת
שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ
כָּל בָּשָׂר תִּפְאֵר וּתְרוּמָם
זִכְרֶךָ, מִלְכָּנוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אֲתָה
אֵל. אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אֱלֹהֵי הָרְאשׁוֹנִים
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל
בְּרִיּוֹת, אָדוֹן כָּל תּוֹלְדוֹת,
הַמְהִל בְּרַב הַתְּשַׁבְּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחָסֵד,
וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיְהִי לֹא יָנוּם וְלֹא יִישָׁן.
הַמְעוֹרֵר יֹשְׁנִים וְהַמְקִיץ
נֹרְדָמִים, וְהַמְשִׁיחַ אֱלָמִים,
וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ
נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְבָדָּךְ אֲנַחֲנוּ מוֹדִים.

Psalm 150

From Psalm
90:2

From Psalm
121:4

From Psalms
146:7, 145:14

*Though our mouths should overflow
with song as the sea, our tongues with
melody as the roaring waves, our
lips with praise as the heavens' wide
expanse; and though our eyes were
to shine as the sun and the moon,
our arms extend like eagles' wings,
our feet speed swiftly as deer—
still we could not fully thank You,
Adonai our God and God of all ages,
or praise Your name enough, for the
abounding goodness You have
bestowed upon our ancestors
and on us.*

Tremendous is God's power,
great and glorious is God's name,
forever mighty and awesome are
God's works.

God is the Sovereign enthroned on a
high and lofty throne.

God inhabits eternity; exalted and
holy is God's name. As it is written:
"Rejoice in the Eternal One, all you
righteous; it is fitting for the upright
to offer praise."

Through the mouths of the upright
will You be praised; through the words
of the righteous will You be blessed.
Through the language of the faithful
You will be exalted, and in the midst
of the holy ones You will be sanctified.

אלו פינו מלא שירה בים,
ולשוננו רנה כהמון גליו,
ושפתותינו שבח כמרחבי
רקיע, ועינינו מאירות כשמש
וכירח, וידינו פרושות
כנשרי שמים, ורגלינו קלות
כאילות—אין אנחנו מספיקים
להודות לך, יי אלהינו
ואלהי אבותינו, ולברך את
שמך על אחת מאלף, אלף
אלפי אלפים ורבי רבבות
פעמים הטובות שעשית עם
אבותינו ועמנו.

האל בתעצמות עז, הגדול
בכבוד שמך, הגבור לנצח
והנורא בנוראותיו.

המלך היושב על כסא
רם ונשא.

שוכן עד מרום וקדוש שמו.
וכתוב: רננו צדיקים ביהוה,
לישרים נאווה תהלה.

בפי ישרים תתהלל,
ובדברי צדיקים תתברך,
ובלשון חסידים תתרום,
ובקרב קדושים תתקדש.

Babylonian
Talmud,
B'rachot 59b

From Isaiah 6:1

From Isaiah 57:15

Psalms 33:1

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
יום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

O Sovereign, in the assemblies of the multitudes of Your People, the House of Israel, with joyful song will Your name be glorified throughout the generations. Great and holy Sovereign, let Your name be revered forever in heaven and on earth.

Praised are You, Adonai, Sovereign God, exalted in praises, God of our thanks, God of wonders, who delights in our poetic song, Life of the Universe.

Chatzi Kaddish

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God's great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

ובמקהלות רבבות עמך,
בית ישראל, ברנה יתפאר
שמך, מלכנו, בכל דור ודור.
ישתבח שמך לעד מלכנו,
האל המלך הגדול והקדוש
בשמים ובארץ.

ברוך אתה יי, אל מלך
גדול בתשבחות,
אל ההודאות, אדון הנפלאות,
הבוחר בשירי זמרה,
מלך אל חי העולמים.

חצי קדיש

יתגדל ויתקדש שמה רבא.
אמן. בעלמא די ברא
כרעותה, וימליך מלכותה
בחיכון וביומיכון ובחי
דכל בית ישראל, בעגלא
ובזמן קריב, ואמרו: אמן.

יהא שמה רבא מברך לעלם
ולעלמי עלמא.

יתברך וישתבח, ויתפאר
ויתרומם ויתנשא, ויתהדר
ויתעלה ויתהלל שמה
דקודשא, ברין הוא, לעלא
מן כל ברכתא ושירתא,
תשבחתא ונחממתא דאמירן
בעלמא, ואמרו: אמן.

The psalmist wrote: "For singing to our God is good." It is good if we can bring it about that God sings within us. (Chasidic teaching)

From Psalm 113:2, Daniel 2:20

The three prayers surrounding the *Sh'ma* reflect the themes of the three Pilgrimage Festivals. God as Creator is praised each day with *Yotzer Or* and celebrated each year with the Festival of Sukkot. God as the Giver of Torah is blessed each day with *Ahavah Rabbah* and celebrated each year with the Festival of Shavuot. And God as the Redeemer from bondage is lauded each day with the *Ge'ulah* and celebrated each year with the Festival of Pesach. From the universal to the particular, Creation, Revelation, and Redemption are the meeting-places between God and humankind.

All rise.

Call to Worship

ברכו

Praise the Eternal One who is praised.

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ:

*To have found
God is not an
end, but in itself
a beginning.*
(Franz Rosenzweig)

Praised be the Eternal One
who is praised forever and ever!

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Creation

יוצר אור

Praised are You, Adonai our God,
Sovereign of the Universe,
who fashions light and creates
darkness, who makes peace
and creates all things.
With compassion God brings light
to the earth and all who dwell there;
with goodness God renews the work
of creation continually, day by day.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם
וּבוֹרֵא אֶת הַכֹּל.
הַמְאִיר לָאָרֶץ וְלַדָּרִים עֲלֶיהָ
בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרִאשִׁית.

From Isaiah 45:7

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ ("who fashions light and creates darkness") This is a Rabbinic allusion to Isaiah 45:7: "I am the Eternal and there is none else. I form light and create darkness, I make peace and create evil."

The original biblical verse appears to be an attack on dualism, the belief in two godly powers, one of light and goodness, the other

of darkness and evil. The Rabbis who composed this prayer presumably no longer needed to combat this belief, but neither did they want to author a prayer attributing to God the quality of evil; therefore they shifted the emphasis of the biblical quote from "peace" and "evil" to "peace" and "all things." (From Babylonian Talmud, B'rachot 11b)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
לשבת
שחרית
מנחה לשבת
יום טוב
ליום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

On Shabbat include:

To God who rested from all acts of creation, and who on the seventh day ascended to the throne of glory.

God enrobed the day of rest in splendour and called the Sabbath day a delight. This is the praise of the seventh day, that on it God rested from all labour. The seventh day itself offers praise, saying, "A Psalm, a Song for the Sabbath day. It is good to give thanks to the Eternal."

Therefore, let every fashioned thing glorify and praise God. Let these give praise, honour, and grandeur to the Sovereign God, who gives everything form and in whose sanctity gave the heritage of rest, the holy Sabbath day, to the People Israel. May Your name, Adonai our God, be sanctified, Your renown, Our Sovereign, be glorified in the heavens above and on the earth below.

לֹאֵל אֲשֶׁר שָׁבַת מִסְהַמְעֵשִׁים.
בְּיוֹם הַשְּׁבִיעִי נִתְעַלָּה וַיָּשָׁב
עַל כִּסֵּא כְבוֹדוֹ.

תִּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג
קָרָא לְיוֹם הַשָּׁבַת. זֶה שָׁבַח שֶׁל
יוֹם הַשְּׁבִיעִי שָׁבוּ שָׁבַת אֶל מֶלֶךְ
מְלֹאכְתּוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח
וְאוֹמֵר מִזְמוֹר שִׁיר לְיוֹם הַשָּׁבַת,
טוֹב לַהֲדוֹת לַיהוָה.

From Psalm 92:1

לְפִיכָךְ יִפְאֲרוּ וַיְבָרְכוּ לֹאֵל
לְפָצְרוֹי. שָׁבַח יְקָר וּגְדֻלָּה יִתְנוּ
לֹאֵל מֶלֶךְ יוֹצֵר כָּל, הַמְּנַחֵל
מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ
בְּיוֹם שָׁבַת קָדֵשׁ. שְׁמֶךָ יִי אֱלֹהֵינוּ
יִתְקַדֵּשׁ, וְזִכְרֶךָ מִלְּכָנוּ יִתְפָּאֵר
בְּשִׁמְיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.

How varied are Your works, Adonai!
With wisdom have You made them
all. The earth is resplendent
with Your creations.

Let all praise You, Adonai our God,
for the excellence of Your handiwork;
and for the radiant lights You have
made, let them glorify You. Selah!

May You cause a new light to shine
upon Zion; and let us all soon be
worthy of its light.
Praised are You, Adonai,
Creator of the luminaries.

מַה־רַּבּוּ מַעֲשֵׂיךָ, יְהוָה!
כָּלֶם בַּחֲכָמָה עָשִׂיתָ,
מְלֵאָה הָאָרֶץ קִנְיָנֶךָ:

Psalm 104:24

תִּתְבָּרֵךְ, יִי אֱלֹהֵינוּ
עַל שִׁבְחַ מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוּרֵי אוֹר שֶׁעָשִׂיתָ,
יִפְאֲרוּךְ. סֵלָה.

אוֹר חָדָשׁ עַל צִיּוֹן תֵּאֵיר,
וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.

בָּרוּךְ אַתָּה יִי, יוֹצֵר הַמְּאוּרוֹת.

מְאוּרֵי אוֹר ("radiant lights")
All the stars of the morning sing to You,
For from You it is that they send out their light.
The sons of God glorify the mighty name,

Standing at their stations, day and night.
And the congregation of the holy re-echo them,
Hastening to Your house, at dawn's first light.
(Yehudah HaLevi)

Revelation

Abounding is Your love, Adonai our God, and great is Your compassion. Avinu Malkeinu, our ancestors were secure in Your Presence and You taught them the laws of life. Be gracious now to us, and teach us.

Avinu, Av HaRachaman, have compassion upon us. Inspire us to know and understand; to listen, learn, and teach; to observe and uphold with love all the teachings of Your Torah.

Enlighten our eyes with Your Torah, that we may cling to Your mitzvot. Unite our hearts to love and revere Your name. Then shall we never be shamed, for we place our trust in You, the great, holy, and awesome One. We shall rejoice in Your saving power, for You are the Source of our help. In love, You have chosen us and drawn us near to Your great name. In love, we now declare Your Oneness.

Praised are You, Adonai, who has chosen Your People Israel with love.

אהבה רבה

אֶהְבֶּה רַבָּה אֶהְבֶּתְנוּ יְיָ
אֱלֹהֵינוּ, חֻמְלָה גְדוֹלָה וִיתְרָה
חֻמְלַת עָלֵינוּ. אָבִינוּ מַלְכֵנוּ,
בְּעֵבוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ,
וְתִלְמִידֵם חֲקֵי חַיִּים, בֵּן תַּחֲנֻנוּ
וְתִלְמִדֵנוּ.

אָבִינוּ, הָאֵב הָרַחֲמָן, הַמְרַחֵם,
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין
וּלְהַשְׁכִּיל, לְשִׁמְעַת, לְלַמֵּד
וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד
תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק
לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד לִבֵּנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד,
כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל
וְהַנּוֹרָא בְּטַחָנוּ. נִגִּילָה
וְנִשְׂמַחָה בִּישׁוּעָתְךָ,
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָהּ,
וּבָנוּ בַּחֲרֵת וּקְרַבְתָּנוּ לְשִׁמְךָ
הַגָּדוֹל סֵלָה בְּאַמַּת, לְהוֹדוֹת
לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בְּעַמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה.

No one is lonely when doing a mitzvah, for a mitzvah is where God and man meet. (Rabbi Abraham Joshua Heschel)

The Torah is eternal, because its explanation is to be made by the spiritual leaders of Judaism ... in accordance with every age. (The Baal Shem Tov)

From Psalm 86:11

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ ("cling to Your mitzvot")
The road of Judaism is embedded with jewels:
Shabbat, honour your parents, be fair in
business, do not gossip. There are 613 jewels,

all of different shapes and weights. Some are
easier to pick up, others more challenging.
The stronger one grows, the more one can
carry away. (Rabbi Arnold Jacob Wolf)

Hear, O Israel:

the Eternal One is our God,
the Eternal God is One!

Praised be God's glorious majesty
forever and ever!

All are seated.

You shall love the Eternal One,
your God, with all your heart, with
all your being, with all your might.
Set these words, which I command
you this day, upon your heart.
Impress them upon your children;
speak of them in your home
and on your way, when you lie
down and when you rise up.
Let them be a sign upon your
hand, a symbol between your eyes.
Inscribe them on the doorposts
of your house, and on your gates.

שִׁמְעֵ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

Deuteronomy 6:4

Deuteronomy
6:5–9

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֶנְכִּי מִצְוֶה
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבִלְכֹתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטַפֹּת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

שִׁמְעֵ יִשְׂרָאֵל ("hear, O Israel")

I am a Jew because the faith of Israel demands
of me no abdication of the mind.

I am a Jew because the faith of Israel requires
of me all the devotion of my heart.

I am a Jew because in every place where
suffering weeps, the Jew weeps.

I am a Jew because at every time when despair
cries out, the Jew hopes.

I am a Jew because the word of Israel is the
oldest and the newest.

I am a Jew because, for Israel, the world is not
completed: man is completing it.

I am a Jew because, above the nations, Israel
places one humanity.

I am a Jew because, above one humanity,
Israel places One God.

(Edmond Fleg)

אֶחָד ("One") I am Adonai; there is no other;
besides Me there is no God. I will strengthen
you though you have not known Me, that all
may realize from the east and from the west,
that there is none besides Me. I am Adonai;
there is no other. (Isaiah 45:5–6)

If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.

וְהָיָה אִם־שָׁמַעְתָּ תְּשִׁמְעוּ אֶל־מִצְוֹתַי
אֲשֶׁר אֲנִי מַצְוֶה אֹתְכֶם הַיּוֹם לֵאמֹר
אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם וּנְתַתִּי מִטֶּר־
אֶרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפַּת
דִּגְלָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ וּנְתַתִּי עֵשֶׂב
בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:
הִשְׁמַרְוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וּסְרַתֶּם
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם וְחָרָה אֶף־יְהוָה בְּכֶם וְעָצָר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהִנָּאֲמָה
לֹא תָתֵן אֶת־יְבוּלָהּ וְאִבְדַּתֶּם מִהֶרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשָׂמַתֶּם אֶת־דִּבְרֵי אֱלֹהִים עַל־לְבַבְכֶם
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר
בֵּם בְּשִׁבְתְּכֶם בְּבִיתְכֶם וּבִלְכַתְּכֶם בְּדֶרֶךְ
וּבִשְׁכַבְּכֶם וּבְקוּמְכֶם וְכַתַּבְתֶּם עַל־מְזוּזֹת
בֵּיתְכֶם וּבִשְׁעָרֵיכֶם לְמַעַן יִרְבּוּ יְמֵיכֶם
יְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לֵאמֹר לָכֶם לָתֵת לָהֶם כִּי־מִי
הַשָּׁמַיִם עַל־הָאָרֶץ:

Learn to serve God not only with noble impulses, but also with the base, selfish desires of the heart. (Mishnah B'rachot 9:5)

אֲשֶׁר אֲנִי מַצְוֶה אֹתְכֶם הַיּוֹם ("which I give you this day") Have the commandments been given today? Although Torah was given thousands of years ago, it can be received

with new enthusiasm in every age. We are always standing at Sinai, as it is written in Psalm 95:7: "Today, if only we would listen to God's Voice." (Sifre 33)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
יום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

The Eternal One spoke to Moses, saying:
“Speak to the children of Israel and
instruct them to make for themselves
tzitzit on the corners of their garments
throughout their generations, and
to include in the tzitzit on each corner a
thread of blue. You shall have the tzitzit,
so that when you look upon it you will
remember to do all the mitzvot of the
Eternal One and you will not follow the
desires of your heart and eyes which lead
you astray.”

Remember to do all My mitzvot,
so shall you consecrate yourselves
to your God. I am the Eternal,
your God, who led you out of
Egypt to be your God; I, Adonai,
am your God.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם
צִיצִית עַל־כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ
עַל־צִיצִית הַכֵּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וְרָאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
תָּאוּרוּ אַחֲרָי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצָאתִי אֶתְכֶם מֵמִצְרָיִם
מִצְרַיִם לַהֲיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Numbers
15:37-39

Numbers
15:40-41

*Even a Jewish
atheist knows
full well what the
God in whom he
doesn't believe
expects of him.
(Leonard Fine)*

וּרְאִיתֶם אֹתוֹ (“look upon it”) Except for the
night of Kol Nidre, we do not wear the tallit
after dark because the mitzvah requires seeing
the tzitzit.
God instructs the Israelites to wear tzitzit
after two crises in the wilderness: the faithless

report of the scouts sent to investigate the
Promised Land, and the woodchopper's breach
of Shabbat. Tzitziyot are offered as an antidote
to faithlessness, a physical reminder of the
mitzvot.

Redemption

True and enduring, beloved and precious, awesome and adorned, good and beautiful is this eternal truth: the God of the universe is our Sovereign, the Rock of Jacob our Protecting Shield!

*From generation to generation,
O God, You endure and Your name
endures. Your throne is upright,
Your faithfulness everlasting.
Steadfast and precious, Your
words are resplendent with life
and sustaining power; they stand
the test of time.*

*Adonai, You redeemed us from
Egypt and set us free from the
house of bondage. In turn, Your
cherished ones offered songs of
praise and melodies of thanks to
You, the Sovereign, living God.*

*High and exalted, mighty and
awesome, You humble the proud
and raise the lowly. You free the
captive and redeem the oppressed.
You answer the moment we cry out.*

גאולה

אֶמֶת וַיְצִיב, וְאֶהוּב וְחָבִיב,
וְנוֹרָא וְאֲדִיר, וְטוֹב וַיִּפֶּה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם
וָעַד. אֶמֶת, אֱלֹהֵי עוֹלָם
מִלְכֵּנוּ, צוּר יַעֲקֹב, מִגֵּן יִשְׁעָנוּ.

לְדוֹר וָדוֹר הוּא קַיָּם,
וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן,
וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד
קַיָּמֶת. וּדְבָרָיו חַיִּים וְקַיָּמִים,
נֶאֱמָנִים וְנֶחֱמָדִים,
לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

מִמִּצְרַיִם גָּאֵלְתָּנוּ, יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עַבְדִּים פָּדִיתָנוּ. עַל
זֹאת שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ
אֵל, וְנָתַנוּ יְדִידִים זְמִירוֹת,
שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקַיָּם.

רַם וְנִשְׂא, גָּדוֹל וְנוֹרָא, מְשֻׁפָּל
גָּאִים, וּמִגְבִּיָּה שְׁפָלִים, מוֹצִיא
אֲסִירִים, וּפּוֹדֶה עֲנוּיִם, וְעוֹזֵר
דָּלִים, וְעוֹנֶה לַעֲמוֹ בְּעֵת
שׁוֹעֵם אֵלָיו.

Mishnah Tamid
5:1; Babylonian
Talmud, B'rachot
13a and
P'sachim 116b

From Psalm 93:2

גאולה ("redemption") At dawn Rabbi Chiya and Rabbi Shimon ben Chalafta were walking in the valley beneath the Arbel Mountain by the Sea of Galilee. They saw the morning star's light break through. That, said Rabbi Chiya, is like the process of redemption of Israel. First it emerges a little at a time, and the more it continues, the greater the light increases. (Jerusalem Talmud, B'rachot 1:1)

ומגביה שפלים ("You raise the lowly") Piety, especially Jewish piety, respects the little—the little person, the little matter, the little task, the little duty. Through the little, religion meets the greatness that lies behind. (Rabbi Leo Baeck)

Praises to God Most High, who is praised and is praiseworthy! Moses, Miriam, and the Children of Israel answered You with this song of rejoicing:

“Who is like You, Adonai, among the gods? Who is like You, majestic in holiness, awesome in praise, doing wonders?”

The redeemed sang a new song to Your name at the shore of the sea; in unison they gave thanks and proclaimed Your sovereignty, saying:

“The Eternal will reign forever and ever!”

Rock of Israel, come to Israel’s help. Fulfill Your promise to redeem Judah and Israel. The name of our Redeemer is Adonai Tz’va’ot, the Holy One of Israel. Praised are You, Adonai, who redeemed Israel.

תְּהִלּוֹת לְאֵל עֲלִיּוֹן, בְּרוּךְ הוּא
וּמְבָרֵךְ. מִשָּׁה, מִרְיָם, וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה, וְאָמְרוּ כָלֶם:

מִי־כַמֻּכָּה בָּאֵלִים, יְהוָה?
מִי כַמֻּכָּה, נָאֲדָר בְּקִדְשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?

Exodus 15:11

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִּים
לְשִׁמְךָ עַל שְׁפַת הַיָּם; יַחַד
כָּלֶם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Exodus 15:18

צוּר יִשְׂרָאֵל, קוּמָה בְּעֵזְרִי
יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְהוָה צְבָאוֹת
שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.

Isaiah 47:4

שִׁירָה חֲדָשָׁה (“a new song”) God is not happy at the downfall of the wicked.... For when the angels began to sing songs of praise to God at the Red Sea, God silenced them, saying: “My creatures are drowning in the sea and you want to sing a song of praise?” (Babylonian Talmud, Megillah 10b)

גְּאֹל יִשְׂרָאֵל (“who redeemed Israel”) Why were the Hebrews worthy of being redeemed from Egyptian slavery? Because they maintained their uniqueness by giving their children identifying names, teaching them God’s name, circumcising their sons, and speaking the Hebrew language. (Mechilta, Bo 5)

The previous section, the *Sh'ma* and its blessings, is primarily composed of praises, descriptions, and declarations *about* God. In contrast, the *Amidah*, the Standing Prayer, is a series of personal prayers addressed directly *to* God.

Rabbi Elazar taught: What is the meaning of the verse: "So will I bless Thee as long as I live; in Thy name will I lift up my hands" (Psalm 63:5)? The first part of the verse refers to the recitation of the *Sh'ma* and its blessings. The second part of the verse refers to the *Amidah*. Scripture describes the one who recites both collections of prayer as the one who can say with confidence: "My soul is satisfied" (Psalm 63:6). (Babylonian Talmud, B'rachot 16b)

*Know before
whom you stand.*
(Babylonian Talmud,
B'rachot 28b)

All rise.

Adonai, open my lips, so
my mouth may declare Your praise.

אֲדֹנָי, שִׁפְתֵי תִפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ;

Psalm 51:17

Ancestors

אבות

Praised are You, Adonai our God,
and God of our ancestors:
God of Abraham, God of Isaac,
God of Jacob, God of Sarah,
God of Rebekah, God of Rachel,
and God of Leah; great, mighty, and
awesome God, God Most High.
You bestow loyal kindness upon all
and You create all. You remember
the loyalty of our ancestors, and
lovingly bring redemption to their
children's children for the sake of
Your name.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן. גּוֹמֵל חֲסִדִּים טוֹבִים
וְקוֹנֵה הַכֹּל, זוֹכֵר חֲסִדֵי
אֲבוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

Excerpts from
Exodus 3:15,
Deuteronomy
10:17,
Nehemiah 9:32,
Genesis 14:19,
Leviticus 26:42,
Genesis 15:1

שִׁפְתֵי
("Adonai, [open] my lips")
According to tradition, these words were first
spoken by King David when confronted by
Nathan the prophet. We repeat David's words
in a private meditative moment before the
Amidah to acknowledge our dependence upon
the Omniscient God to make our prayer whole.

אֱלֹהֵי אֲבוֹתֵינוּ ("God of our ancestors")
Out of his own insight a person must first
arrive at the understanding: "This is my God"
whom I will glorify (Exodus 15:2a), and
subsequently he will attain the realization
that God is also the "God of my ancestors"
whom I will exalt (Exodus 15:2b).
(Rabbi Abraham Joshua Heschel)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
ליום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

Sovereign, Helper, Saviour and Shield!
Praised are You, Adonai, who shields
Abraham and attends to Sarah.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.
בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם
וּפֹקֵד שָׂרָה.

God's Power

גבורות

Eternal is Your might, Adonai.
You extend life after death.
Great is Your power to save.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

On Sh'mini Atzeret include:

You cause the wind to blow
and the rain to fall.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

On all other Festivals include:

You cause the dew to descend.

מוֹרִיד הַטֵּל.

With loyal kindness You sustain the
living; with great compassion You
extend life to the dead. You support
the fallen and heal the sick;
You free the captive and keep faith
with those who sleep in the dust.
Who is like You, Mighty One?
Who can compare to You,
Sovereign of life and death,
Source of salvation? You are
faithful in extending life after death.
Praised are You, Adonai,
who extends life after death.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה
מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמַקִּים אֲמוֹנָתוֹ
לְיֹשְׁנֵי עָפָר.
מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי
דּוֹמֶה לָךְ, מֶלֶךְ מַמְיִת וּמַחֲיָה
וּמַצְמִיחַ יְשׁוּעָה? וְנֶאֱמָן אַתָּה
לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים.

Excerpts from
Psalms
145:14,
146:7-8,
Daniel 12:2,
I Samuel 2:6

God says: "Just
as I create
worlds and
bring the dead
back to life,
so are you,
human beings,
capable of
doing the
same." (Midrash
Tehilim 116:8)

מַחֲיָה מֵתִים ("extends life after death")
"Many of those who sleep in the dust shall
awake to everlasting life.... Then the know-
ledgeable shall shine like the brightness of the
sky; those who justified the many, like the
stars, forever and ever" (Daniel 12:2-3). Jewish
views of life after death are many and varied.
The one common belief is that the soul is eternal.
מוֹרִיד הַגֶּשֶׁם ("the rain to fall")
The days of summer are gone.

The rainy season is here.
Its showers will gather, then pour themselves,
more and more, upon the earth.
Grain, wine, and oil will quickly flourish.
The clouds will send down rain,
and urge the earth to bring forth grasses.
Seeds and buds will blossom in beauty.
Voices of thunder will herald:
Those who sow in tears shall reap with songs
of joy! (9th-11th c. *piyut*)

God's Holiness

We sanctify Your name on earth,
even as all things, to the high
heavens, declare Your holiness;
as it is written by Your prophet:
“One called out to another
and proclaimed:

‘Holy, holy, holy is Adonai Tz’va’ot,
the fullness of all the earth
is God’s glory.’”

How majestic is our Majesty!
Adonai, our Ruler, how majestic
is Your name in all the earth!

“Praised be God’s glory
from God’s place.”

Our God is One; our Parent,
our Ruler, our Saviour, who in
compassion is revealed in the
sight of all the living:
“I am Adonai your God!”

“The Eternal will reign forever;
Your God, O Zion, from generation
to generation. Halleluyah!”

קדושה

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם
שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מָרוֹם, כְּכָתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

Isaiah 6:3

▲ קָדוֹשׁ ▲ קָדוֹשׁ ▲ קָדוֹשׁ יְהוָה
צְבָאוֹת, מִלֵּא כֹל-הָאָרֶץ
בְּכוֹדוֹ.

אֲדִיר אֲדִירֵנּוּ, יְהוָה אֲדִירֵנּוּ,
מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ!

▲ בָּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

Ezekiel 3:12

אֶחָד הוּא אֱלֹהֵינוּ, הוּא
אָבִינוּ, הוּא מְלַכְנוּ, הוּא
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו לְעֵינֵי כָל חַי:
אֲנִי יי אֱלֹהֵיכֶם!

▲ יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ,
צִיּוֹן, לְדֹר וָדֹר, הַלְלוּהָ!

Psalms 146:10

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ (“holy, holy, holy”) Thousands and myriads of angels, chariots of flame and bolts of fire circle and whirl about the throne, raised upon the seventh heaven. Three times they say “Holy!” and they listen to the low murmuring sound. And I, daughter of the three patriarchs—my prayers always please. (Rabbi Benjamin ben Zerach)

בָּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ (“praised be God’s glory from God’s place”) The creatures of the earth think of God as being on high,

declaring, “God’s glory is above the heavens,” while the heavenly beings think of God as being below, declaring, “God’s glory is all over the earth,” until they both, in heaven and on earth, concur in declaring: “Praised be the glory of Adonai from God’s place,” because God is unknowable and beyond true comprehension (The Zohar). This Kabbalistic teaching addresses the fear that God is remote and the desire that God be near.

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
יום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לביית
למעגל
החיים

From generation to generation we will declare Your greatness, and through all eternity proclaim the sanctity of Your holiness. Your praise, our God, will never be taken from our mouths; for God and Sovereign, great and holy are You. Praised are You, Adonai, the holy God.

The Sanctity of the Day

In love and favour, O God, You have chosen us from all the peoples, exalting us by sanctifying us with Your mitzvot. Our Sovereign, You have brought us near to Your service, that through us Your great and holy name may become known in all the earth. In Your love, Adonai our God, You have given us [Sabbaths of rest,] Festivals of gladness, holy days and seasons of joy: this [Sabbath day and this] Festival of

- Pesach, season of our freedom,
- Shavuot, season of revelation,
- Sukkot, season of our joy,
- Sh'mini Atzeret, season of our joy,

to unite [in love and] in worship and to recall the Exodus from Egypt.

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ, וּלְנֶצַח
נִצָּחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ
לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

קדושת היום

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ,
מִלִּבְּנֵי לַעֲבֹדָתְךָ, וְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתֵּתֵן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
[שָׁבָתוֹת לְמִנוּחָה וּ]מוֹעֲדִים
לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן,
אֶת יוֹם [הַשָּׁבָת הַזֶּה וְאֶת יוֹם]

- חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ,
 - חַג הַשְּׁבוּעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתָנוּ,
 - חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתָנוּ,
 - הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה,
- זְמַן שִׂמְחָתָנוּ,

[בְּאַהֲבָה] מִקְרָא קָדֵשׁ, זִכָּר
לִיְצִיאַת מִצְרָיִם.

Holiness occurs when power and goodness co-exist in perfect harmony. (Rabbi Mordecai Kaplan)

קדושת היום ("the sanctity of the day") This prayer leading into the *Avodah* is a reminder of the extra sacrifices that were once offered during the Pilgrimage Festivals. The idea that prayer is akin to the ancient sacrifices is

established in the Bible itself, as it is written: "Take my prayer as an offering of incense, my upraised hands as an evening sacrifice" (Psalm 141:2).

Our God and God of our
ancestors, be especially mindful
of us and of all Your People, the
House of Israel, for well-being
and favour, for kindness and
compassion, for life and for peace
on this

- Festival of Pesach.
- Festival of Shavuot.
- Festival of Sukkot.
- Festival of Sh'mini Atzeret.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה
וַיָּבֵא וַיַּזְכֵּר זְכוּרֹנָנוּ וְזִכְרוֹן
כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לִפְנֶיךָ,
לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

- חַג הַמִּצּוֹת הַזֶּה.
- חַג הַשְּׁבוּעוֹת הַזֶּה.
- חַג הַסֻּכּוֹת הַזֶּה.
- הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה.

Adonai our God, this day
remember us for well-being. *Amen.*

זְכוּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.
אָמֵן.

This day acknowledge us with
blessing. *Amen.*

וּפָקְדָנוּ בּוֹ לְבִרְכָּה. אָמֵן.

This day help us to a fuller life.
Amen.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Bestow upon us, Adonai our God,
the blessing of Your Festivals,
and may we celebrate them
as to be worthy of Your blessings
of life and peace, joy and gladness.

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ
אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים
וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׁוֹן,
כְּאִשֶּׁר רָצִיתָ, וְאָמַרְתָּ לְבִרְכָּנוּ.

לְשִׂמְחָה וּלְשִׂשׁוֹן ("joy and gladness")
The Torah does not impose asceticism upon
us. It rather desires that we maintain a
balance ... between reverence, love, and joy,
through any of which one may approach God.
Your contrition on a fast day does not bring
you closer to God than your joy on Shabbat
and Festivals, if your joy is devoted and
wholehearted.... You should rejoice in the

mitzvot themselves out of love for the One
who gave them, realizing how God has
benefited you. It is as if you were a guest at
His table. Thank your Host in thought and
in word; and if this joy should lead you to
melody and dance, this becomes worship and
a deep bond of union with the Divine.
(Yehudah HaLevi)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
יום טוב
מערב
יום טוב
שחרית
יום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

Our God and God of our ancestors,
sanctify us by Your mitzvot, and let
Your Torah be our way of life. [May
our rest on this day be pleasing in Your
sight.] Satisfy us with Your goodness,
gladden us with Your salvation, and
purify our hearts to serve You in truth.
[In love and favour, Adonai our God,
let Your holy Sabbath remain our
heritage.] Let us celebrate Your holy
Festivals with joy and gladness, that
all Israel, sanctifying Your name,
may have cause to rejoice.
Praised are You, Adonai,
who sanctifies [the Sabbath,] the
House of Israel, and the Festivals.

Worship

Be gracious, Adonai our God,
to Your People Israel, and receive our
prayers with love. May our worship
always be acceptable to You. Draw
near to all who seek You; turn to all
who serve You. Grace us with the
presence of Your spirit. And may our
eyes behold Your compassionate
return to Zion.
Praised are You, Adonai, who
restores Your Divine Presence
to Zion.

עבודה ("worship") Two great servants move
through the ages: prayer and sacrifice. In
prayer man pours himself out, dependent
without reservation, knowing that,
incomprehensibly, he acts on God, albeit
without exacting anything from God; for when
he no longer covets anything for himself, he
beholds his effective activity burning in the
supreme flame.
And those who sacrifice? I cannot despise

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[רְצָה בְּמִנְיַחָתְנוּ] קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֻלְקֵנוּ
בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבֶךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטִהַר
לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
[בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה
וּבְשִׂשׁוֹן [שַׁבָּת וּ]מוֹעֲדֵי
קִדְּשֶׁךָ, וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ
[הַשַּׁבָּת וְ]יִשְׂרָאֵל וְהַזְּמָנִים.

עבודה

רְצָה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ
יִשְׂרָאֵל וּתְפַלֶּתֶם בְּאַהֲבָה
תִּקְבֹּל, וְתֵהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קְרוֹב לְכָל קִרְאִיו, פֶּנִּי
אֶל עַבְדֶּיךָ וְחִנּוּנִי; שְׁפוּךְ
רוּחְךָ עָלֵינוּ. וְתַחֲוִינָה עֵינֵינוּ
בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן.

The Shechinah
comes upon us
neither in
response to our
sadness nor
our raucous
laughter but in
response to
our joy in the
mitzvah.
(Babylonian
Talmud, P'sachim
117a)

Mishnah Rosh
HaShanah 4:5,
Mishnah Tamid
5:1

For Zion's sake I
will not keep
silent; for the
sake of Jerusalem
I will speak out.
(Isaiah 62:1)

the honest servants of the remote past who
thought that God desired the smell of their
burnt sacrifices: they knew in a foolish and
vigorous way that one can and should give to
God; and that is also known to him who offers
his little will to God and encounters Him in a
great will. "Let Your will be done"—is all he
says, but truth goes on to say for him:
"through me whom You need." (Martin Buber)

We gratefully acknowledge that You are Adonai our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times: morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

For all this, O Sovereign God, let Your name be forever praised and exalted. O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah! Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

מֹדִים אֲנִיכֵנוּ לָךְ, שְׂאֲתָה
הוא יי אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר
חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֲתָה הוּא
לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל נִסִּיךָ שְׂבָכָל יוֹם עֲמָנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב, בִּי-לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,
מִעוֹלָם קִוִּינוּ לָךְ.

From Psalm
79:13

From
Lamentations
3:22

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם
שְׁמֶךָ, מִלְּכָנוּ, תְּמִיד לְעוֹלָם
וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,
הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ
וְלָךְ נִאֶה לְהוֹדוֹת.

וְעַל נִפְלְאוֹתֶיךָ ... עֶרֶב וּבֹקֶר וְצַהֲרָיִם
("and for Your wondrous gifts ... morning,
noon, and night")

I look up to the sky and the stars,
And down to the earth and the things that
creep there.

And I consider in my heart how their creation
Was planned with wisdom in every detail.

See the heavens above like a tent,
Constructed with loops and with hooks,
And the moon with its stars, like a
shepherdess

Sending her sheep into the reeds;

The moon itself among the clouds,
Like a ship sailing under its banners;
The clouds like a girl in her garden
Moving, and watering the myrtle-trees;
The dew-mist—a woman shaking
Drops from her hair to the ground.
The inhabitants turn, like animals, to rest,
(Their palaces are their stables);
And all fleeing from the fear of death,
Like a dove pursued by the falcon.
And these are compared at the end to a plate
Which is smashed into innumerable sherds.

(Rabbi Shmuel HaNagid, Spain, 10th c.)

Priestly Benediction

Our God and God of our ancestors,
bless us with the threefold
benediction of the Torah:

May God bless you and protect you.
May it be God's will!

May God's Presence shine upon you
and be gracious to you.
May it be God's will!

May God's favour turn to you and
grant you peace.
May it be God's will!

ברכת כהנים

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
בְּרַכְנוּ בְּבִרְכַּת הַמִּשְׁלֶשֶׁת
הַכְתוּבָה בַּתּוֹרָה:

*They will place
My Name on the
Israelites, and I
shall bless them.
(Numbers 6:27)*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:
בֶּן יְהִי רָצוֹן.

*Numbers
6:24–26*

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:
בֶּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שָׁלוֹם:
בֶּן יְהִי רָצוֹן.

בְּרַכַּת כֹּהֲנִים ("priestly benediction") This prayer is a remnant of the ancient Israelite practice, called *duchanen* in Yiddish. When the Temple stood, the Kohanim would ascend a platform, called a *duchan*. Today, the Priestly Benediction, said daily in Jerusalem, but only on the High Holy Days and Festivals in the Diaspora, invites God's blessing to be bestowed upon the People. Reform Jewish practice does not distinguish the ritual responsibilities of Kohanim. Any leader of the service may fulfill this important role.

Rabbi Nathan taught: "Bless you" means "with physical possessions," and "keep you" means "protect you from physical harm." Rabbi Isaac taught: "Keep you" means "keep you from the evil inclination within you." Other interpretations are: "Keep you" means "from being dominated by others"; or "God will faithfully keep the covenant with you"; or "God will keep your soul when you die." (Numbers Rabbah, 11:5)

Peace

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may ever be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Praised are You, Adonai, who blesses Your People Israel with peace.

ברכת שלום

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.
בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ בְּאַחַה,
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ
נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים, וְאַהֲבַת חֶסֶד, וְצִדְקָה,
וּבְרָכָה, וְרַחֲמִים, וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבַרְךָ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

Suddenly, a man wakes up in the morning; he feels he is a nation and begins to walk. And to all he meets along his way, he calls out, "Shalom!"
(Amir Gilboa)

שלום ("peace") The English here is not a direct translation of the Hebrew. It is a beloved interpretive prayer found in *The Union Prayer Book*, first published for Reform congregations of North America in 1940.

בְּכָל עֵת וּבְכָל שָׁעָה ("at every time, every hour") It is written: "Seek peace and pursue it" (Psalm 34:15). In general, Torah doesn't

require us to pursue or chase after the commandments. When the occasion arises to fulfill a mitzvah, we do so. However, the religious duty to make peace is different. We must urgently "seek out" peace in our own place, and "pursue" peace in every other place. (Numbers Rabbah, Chukkat 19:27)

Private Meditation

אלהי נצור

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be delivered, save with Your right hand and answer me.

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

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: Amen.

All are seated.

אֱלֹהִי, נִצֹר לְשׁוֹנִי מִרַע,
וּשְׁפָתַי מִדְבַּר מִרְמָה,
וּלְמַקְלָלִי נַפְשִׁי תְדוּם, וְנַפְשִׁי
כְּעַפָּר לְכָל תַּהֲיָה. פֶּתַח לְבִי
בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף
נַפְשִׁי, וְכָל הַחוֹשְׁבִים עָלַי
רָעָה, מְהֵרָה הֲפֹר עֲצָתָם
וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה
לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ,
עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יַחְלֹצוֹן יְדִידֶיךָ. הוֹשִׁיעָה
יְמִינְךָ וְעַנְנִי.

יְהִיו לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
יְהוָה, צוּרִי וְגֹאֲלִי:

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

Babylonian
Talmud, B'rachot
17a, drawing on
Psalms 34, 108,
60, and 19

*Praised be God
who has not
rejected my
prayer.
(Psalm 66:20)*

נִצֹר ("my God, keep") This prayer prompts us to offer our own prayers before concluding the *Amidah*.

In true meditation one cries out to God like

a child to a parent who is about to go on a journey. There is no sadness in this weeping—only longing and yearning. (Rabbi Nachman of Bratzlav)

On Sukkot, for the lulav and etrog:

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us concerning the taking up of the lulav.

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

Rabbi Yochanan explained: "One waves the four species in acknowledgment of the One to whom all directions, and heaven and earth, belong." (Babylonian Talmud, Sukkah 37b)

Because we are taking up the lulav for the first time this season:

For Life

Praised are You, Adonai our God, Sovereign of the Universe, for giving us life, for sustaining us, and for enabling us to reach this season.

שֶׁחַיִּינוּ
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזֶמֶן הַזֶּה.

Just as one cannot fulfill one's obligation of the Festival of Sukkot unless all four species are bound together, so too can Israel only be redeemed when all the People of Israel are held together. (Yalkut Shimoni 188a)

עַל נְטִילַת לוּלָב ("the taking up of the lulav") How to raise the lulav and etrog:
1. The lulav consists of one palm branch (*lulav*), two willow (*aravah*), and three myrtle (*hadass*). It is held in the right hand, so that the spine is turned toward you. The willows are to the left of the spine, myrtles to the right.
2. The etrog has a stem (*oketz*) on one end and a dried blossom (*pitam*) on the other. Pressed tightly against the lulav, the etrog is

held in the left hand with the *pitam* pointed downward while reciting the blessing *Al netilat lulav* (and also *Shehecheyanu* when shaking the lulav for the first time this year).
3. Then turn the etrog so that the *pitam* points upward for the shaking.
4. Hold both hands tightly together and shake the lulav and etrog three times in six directions: to the east, south, west, and north, up and downward.

הלל וסדר קריאת התורה

Hallel and Torah Service

*There is one who sings the song of his own self,
and in himself finds everything.*

*There is one who sings the song of his People
and cleaves with a tender love to Israel.*

*There is one whose spirit is in all worlds,
and with all of them does he join in his song.*

*And then there is the one who ascends
with all these songs merging within him continually—
the song of the self, the song of one's people, the song of
humanity, the song of the universe.*

*This is the song, which in its resounding fullness,
rises up to become the joyful sound of holiness.*

(Rabbi Avraham Yitzchak Kook)

It is written: “This I remember as I pour out my soul: going with the festive crowd to the House of God, to the sounds of song and thanksgiving” (Psalm 42:5).

In the Temple on Mount Moriah, the Levites sang psalms every morning and evening as part of the sacrificial ritual. After the destruction of the Temple, some songs of the Levites were transferred to the synagogue services, but a specific collection of praising psalms (Psalms 113–118) became known as the Hallel. It is offered in celebration of all three Pilgrimage Festivals—Pesach, Shavuot, Sukkot/Sh’mini Atzeret—and in celebration of Rosh Chodesh, that is, the New Moon (Babylonian Talmud, Ta’anit 28b). According to tradition, Hallel was sung at every historic occasion of deliverance for the Jewish People beginning with the Exodus from Egypt (Babylonian Talmud, P’sachim 117a). As a result, Hallel is also sung to celebrate the victory of Chanukah and, more recently, Yom HaAtzma’ut, Israel’s Independence Day. However, Hallel is not sung on Purim, because its miraculous tale of rescue is considered to have been incomplete: our People was not brought back into the Land of Israel at that time.

Praised are You, Adonai our God,
Sovereign of the Universe, who has
sanctified us with mitzvot, and has
commanded us to recite the Hallel.

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

לִקְרֹא אֶת הַהֵלֵל (“to recite the Hallel”)
Rabbi Yose ben Chalafta prayed: “May my lot
be like that of those who recite the Psalms of

Hallel every day.” (Babylonian Talmud,
Shabbat 118b; Sofrim 17:11)

Halleluyah!

Sing praises, you servants of the
Eternal, praise the name of God.

*Praised be the name of the Eternal,
now and forever.*

Let God's name be praised from
sunrise to sunset.

*The Eternal is supreme above the nations,
more glorious than the heavens.*

Who is like our Eternal God
dwelling on high,

*who is yet so near in heaven
and on earth?*

God raises the poor from the dust,
lifts the wretched from the dirt,

*so that they sit with princes, with the
princes of our People. Halleluyah!*

הַלְלוּיָהּ!

הַלְלוּ, עַבְדֵי יְהוָה,
הַלְלוּ אֶת־שֵׁם יְהוָה:

יְהִי שֵׁם יְהוָה מְבָרָךְ,
מֵעַתָּה וְעַד־עוֹלָם:

מִמֶּזְרַח־שֶׁמֶשׁ עַד־מְבֹאֵה,
מִהֶלֶל שֵׁם יְהוָה:

כִּם עַל־כָּל־גּוֹיִם יְהוָה,
עַל הַשָּׁמַיִם כְּבוֹדוֹ:

מִי כִיהוָה אֱלֹהֵינוּ,
הַמִּגְבִּיהִי לְשִׁבְתָּ:

הַמְשַׁפִּילִי לָרְאוֹת
בַּשָּׁמַיִם וּבָאָרֶץ:

מְקִימִי מַעַרְךָ דָּל,
מֵאֲשַׁפֹּת יָרִים אֲבִיוֹן:

לְהוֹשִׁיבִי עִם־נְדִיבִים,
עִם נְדִיבֵי עַמּוֹ: הַלְלוּיָהּ!

From Psalm 113

*Slaves of time
are the slaves of
a slave; but a
servant of
Adonai is free.
Therefore, while
others seek their
portion, my soul
declares Adonai
is my portion.
(Yehudah HaLevi)*

יְהִי שֵׁם יְהוָה מְבָרָךְ ("praised be the name of
the Eternal")

I know You by a name, high and renowned.
I see You in Your acts but not by sight.
The secrets of Your knowledge have
wearied sages.

Your supreme knowing is above our state.
I search You out, and, among my thoughts,
I find You, I see You, within my own heart.

You have breathed in me a soul, linked to
Your throne,
Living in a body, low and contrite.
A man who is seen and cannot see, can
he grasp
The glory of the unseen, seeing Great?

(Rabbi Yitzchak ibn Ghayyat, Spain, 11th c.)

When Israel went forth
from Egypt, the house of Jacob
from an alien people,
Judah became God's sanctuary,
Israel, God's dominion.

*The sea saw it and fled,
the Jordan turned back.
The mountains skipped
like rams, hills like young lambs.*

Why, O sea, do 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;
before the God of Jacob, who turns
the rock into a pool of water,
the flint into a flowing stream.*

Trust in Adonai, for God is your
Help and your Shield.
The Eternal is mindful of us,
and will bless us.

*God will bless the House of Israel,
will bless the House of Aaron.*

*The Eternal will bless all who are
reverent, the small together with
the great.*

בִּצְאַת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעָו:
הֵיטָה יְהוּדָה לְקֹדֶשׁוֹ,
יִשְׂרָאֵל מִמְּשֹׁלֹתָיו:
הַיָּם רָאָה וַיִּנָּס,
הַיַּרְדֵּן יָסַב לָאָחוֹר:
הַהָרִים רָקְדּוּ כְּאִילִים,
גְּבָעוֹת כְּבָנֵי-צֹאן:

מִה־לֶּךָ הָיָה כִּי תָנוּס?
הַיַּרְדֵּן תִּסָּב לָאָחוֹר:
הַהָרִים תִּרְקְדּוּ כְּאִילִים?
גְּבָעוֹת כְּבָנֵי-צֹאן:

מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ,
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֹפְכִי הַצּוּר אֶגֶם-מַיִם,
חֲלָמִישׁ לְמַעֲיֵנוֹ-מַיִם:

יִשְׂרָאֵל בָּטַח בַּיהוָה;
עֲזָרָם וּמִגָּנָם הוּא:
יְהוָה זָכְרָנוּ יְבָרֶךְ.

יְבָרֶךְ אֶת-בֵּית יִשְׂרָאֵל,
יְבָרֶךְ אֶת-בֵּית אַהֲרֹן:

יְבָרֶךְ יִרְאֵי יְהוָה,
הַקְטָנִים עִם-הַגְּדֹלִים:

Psalms 114

*The Exodus from
Egypt occurs in
every human
being, in every
era, in every
year, and even
on every day.
(Rabbi Nachman
of Bratzlav)*

Psalms
115:9-18

בִּצְאַת יִשְׂרָאֵל מִמִּצְרַיִם ("when Israel went
forth from Egypt")
Every day a person is sold, and every day
redeemed.
Every day a person's spirit is taken away and
returned in the morning.

Every day miracles are worked for us as for
those who went out of Egypt.
Every day we are fed on the breasts
of our mother.
Every day we are chastised for our deeds,
like a child by a teacher.
(Seder Eliyahu Rabbah)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
ליום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

You will be blessed by the Eternal,
the Maker of heaven and earth.

*The heavens belong to the Eternal,
but the earth is given to mortals.*

It is not the dead who praise
the Eternal; not those who go down
to silence.

*But we shall bless the Eternal God
now and forever. Halleluyah!*

How can I repay You for all
the gifts given me?
I will lift up the cup of deliverance
and glorify the name of the Eternal.
I will make an offer of thanksgiving,
and glorify Your name, Adonai.

*Praise the Eternal, all you nations!
Extol God, all you peoples!
For great is God's love for us,
everlasting is God's faithfulness.
Halleluyah!*

בְּרוּכִים אַתֶּם לַיהוָה,
עֹשֵׂה שָׁמַיִם וָאָרֶץ:

הַשָּׁמַיִם שְׁמַיִם לַיהוָה,
וְהָאָרֶץ נָתַן לַבְּנֵי-אָדָם:

לֹא הַמֵּתִים יְהַלְלוּ־יָהּ
וְלֹא כָל־יִרְדֵּי דוּמָה:

וְאִנְחָנוּ נִבְרַךְ יְהוָה מֵעַתָּה
וְעַד־עוֹלָם. הַלְלוּיָהּ:

מִה־אָשִׁיב לַיהוָה
כָּל־תַּגְמוּלוֹהִי עָלַי:
כּוֹס־יִשׁוּעוֹת אֲשָׂא,
וּבִשְׁם יְהוָה אֶקְרָא:
לִקְרֹאֲזִיכָר זִכַּח תּוֹדָה,
וּבִשְׁם יְהוָה אֶקְרָא:

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם!
שִׁבְחוּהוּ כָל־הָאֲמִיּוֹת!
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ,
וְאַמַּת־יְהוָה לְעוֹלָם.
הַלְלוּיָהּ:

Psalm 116:12-
13,17

Psalm 117

לֹא הַמֵּתִים יְהַלְלוּ־יָהּ ("it is not the dead who
praise the Eternal") The problem of religious
thinking is not only whether God is dead or
alive, but also whether we are dead or alive to
His realness. A search for God involves a search

of our own measure, a test of our own spiritual
potential. In moments when we carry the load
of radical amazement we know that to say God
is alive is an understatement. (Rabbi Abraham
Joshua Heschel)

O give thanks to Adonai
who is good;
God's love is everlasting.

Let Israel now say:
God's love is everlasting.

Let the House of Aaron now say:
God's love is everlasting.

Let all who revere the Eternal now say:
God's love is everlasting.

In distress I cried out to God, who
answered me by setting me free.

*With the Eternal at my side, I am not
afraid: what can mere mortals do to me?*

It is better to trust in the Eternal than
to rely on mortals.

*It is better to trust in the Eternal than
to rely on princes.*

Though all the nations surround me,
in God's name I will overcome them!

*Though they surround me
and blockade me, in God's name I will
overcome them!*

הוֹדוּ לַיהוָה בִּיטוֹב,
בִּי לְעוֹלָם חֲסִדוֹ:

יֹאמְרוּנָא יִשְׂרָאֵל,
בִּי לְעוֹלָם חֲסִדוֹ:

יֹאמְרוּנָא בֵּית־אַהֲרֹן,
בִּי לְעוֹלָם חֲסִדוֹ:

יֹאמְרוּנָא יְרֵאֵי יְהוָה,
בִּי לְעוֹלָם חֲסִדוֹ:

מִן־הַמִּצַּר קָרָאתִי יְהוָה,
עֲנֵנִי בַמִּרְחָב יְהוָה:

יְהוָה לִי לֹא אִירָא;
מִה־יַּעֲשֶׂה לִי אָדָם:

טוֹב לַחֲסוֹת בַּיהוָה
מִבִּטָּח בָּאָדָם:

טוֹב לַחֲסוֹת בַּיהוָה
מִבִּטָּח בַּנְּדִיבִים:

כָּל־גּוֹיִם סָבְבוּנִי,
בִּשְׁם יְהוָה בִּי אֲמִילֵם:

סָבּוּנִי גַם־סָבְבוּנִי,
בִּשְׁם יְהוָה בִּי אֲמִילֵם:

*God does not
play dice with
the world.*

*God is subtle,
but He is not
malicious.*

(Albert Einstein)

הוֹדוּ לַיהוָה ("give thanks to Adonai")
Praise is the central theme of the Book of
Psalms, where the root word of *hodu* is found
67 times—more than half of the times it is
used in the entire Bible.

מִן־הַמִּצַּר קָרָאתִי יְהוָה ("in distress I cried out
to God") The sigh, the groan, and the crying
out by the Children of Israel from slavery was
the beginning of redemption. As long as they
did not cry out, they were neither worthy nor

ready for redemption. (Menachem HaCohen,
the Rebbe of Gur)

טוֹב לַחֲסוֹת ("it is better to trust in the
Eternal") Those who trust in the Eternal
are like Mount Zion, which cannot be shaken
but stands firm forever. As the mountains
surround Jerusalem, so the Eternal is round
about the People, now and always. (Psalm
125:1-2)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
יום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

Though they swarm about me like
bees, and blaze like a fire among
thorns, in the name of God
I will overcome them!

God is my strength and my shield.
Hear! Glad sounds of triumph
in the tents of the just:

The power of Adonai is triumphant!

The power of Adonai is supreme!

The power of Adonai is triumphant!

I shall not die but live and tell
the deeds of the Eternal.

*Open for me the gates of righteousness;
let me enter and give thanks to God.*

This is the gateway to the Eternal One;
the righteous shall enter it.

*I thank You, for You have
answered me;
You have become my deliverance.*

סְבוּנִי כְּדַבּוּרִים, דַּעְכוּ
כְּאֵשׁ קוֹצִים, בְּשֵׁם
יְהוָה כִּי אֶמְלֹם:

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי־לִי
לִישׁוּעָה: קוֹל רְנָה וִישׁוּעָה
בְּאַהֲלֵי צְדִיקִים,

יִמִּין יְהוָה עָשָׂה חֵיל:

יִמִּין יְהוָה רוֹמְמָה,

יִמִּין יְהוָה עָשָׂה חֵיל:

לֹא אָמוֹת כִּי־אֶחְיֶה
וְאֶסַּפֵּר מַעֲשֵׂי יְהוָה:

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק;
אֲבֹאֲבָם, אוֹדָה יְהוָה:

זֶה־הַשַּׁעַר לַיהוָה,
צְדִיקִים יָבֹאוּ בוֹ:

אוֹדֶךָ כִּי עָנִיתָנִי,
וַתִּהְיֶה־לִּי לִישׁוּעָה:

סְבוּנִי ("though they swarm about me")
You shall not frustrate or put to shame the hope
placed in You by the people of Israel, who
draw near to You.
You shall not abhor my complaint when I come
to stand before You like a pauper.
You shall not be far from me, my God, my Rock,
in whom I take refuge.
You shall not forget the troubles that have swept
over me, for who can measure my humiliation?
You shall not hide Yourself when I beseech You:
let my sighs come before You!
(From "The Poet's Commandments to God,"
anonymous, 9th–11th c.)

אֲבֹאֲבָם ("let me enter them")
Oh, where shall I find You? Your place is high
and hidden.
And where shall I not find You? The whole world
is filled with Your glory.
.....
I have sought Your nearness. With all my heart
have I called out to You.
And going out to meet You, there I found You
coming toward me!
(Yehudah HaLevi)

The stone the builders rejected
has become the chief cornerstone.

*This is the work of the Eternal;
it is wondrous in our eyes.*

This is the day that God has made;
let us rejoice and be glad in it.

Eternal God, be our help!

Eternal God, be our help!

Eternal God, sustain us!

Eternal God, sustain us!

Praised is the one who comes
in the name of Adonai; we bless you
from the House of Adonai.

*You are my God and I will thank You;
You are my God; I will exalt You.*

O give thanks to Adonai,
who is good;
God's love is everlasting.

אֶבֶן מָאֶסוּ הַבּוֹנִים
הִיְתָה לְרֹאשׁ פִּנָּה:

מֵאֵת יְהוָה הִיְתָה זֹאת,
הִיא נִפְלְאָת בְּעֵינֵינוּ:

זֶה הַיּוֹם עָשָׂה יְהוָה,
נִגִּילָה וְנִשְׂמְחָה בּוֹ:

אָנָּה יְהוָה, הוֹשִׁיעָה נָּא!

אָנָּה יְהוָה, הוֹשִׁיעָה נָּא!

אָנָּה יְהוָה, הַצְלִיחָה נָּא!

אָנָּה יְהוָה, הַצְלִיחָה נָּא:

בְּרוּךְ הָבָא בְּשֵׁם יְהוָה,
בִּרְכָנוּכֶם מִבֵּית יְהוָה:

אֱלֹהֵי אֶתָּה וְאוֹדְךָ,

אֱלֹהֵי אֲרוֹמְמְךָ:

הוֹדוּ לַיהוָה כִּי־טוֹב,

כִּי לְעוֹלָם חֶסֶד:

*When is prayer
heard? When
the soul is not
resigned.
(Rabbi Yehudah
Alcharizi)*

אֱלֹהֵי אֲרוֹמְמְךָ ("You are my God and I will
exalt You") Rabbi Ishmael asks: "Is it possible
for a human being of flesh and blood to add
glory to his Creator? It simply means: 'I shall
be beautiful before God in how I fulfill the

mitzvot. For example, I shall prepare before God
a beautiful lulav, a beautiful sukkah, beautiful
tzitzit, and beautiful tefillin.'" (Mechilta
D'Rabbi Ishmael, Shirata 3)

Torah Service for Festivals

סדר קריאת התורה ליום טוב

Torah study is an act of worship. The public reading of Torah, instituted by Ezra the Scribe in the early years of the Second Temple era (fifth century B.C.E.), is placed in the context of the worship service to emphasize Torah's centrality to the covenantal relationship between God and the Jewish People.

What is Torah? It is what God has revealed to us, and what we have yet to learn. It is the ideas and ideals, the laws and commandments that make up our religious inheritance. It is the experience of Abraham, the legislation of Moses, the vision of the Prophets, the commentary of the Rabbis, the insight of the Mystics. It is the questions we ask, and the answers we receive when we seek to understand... It is the design for a better world. (Rabbi John Rayner's retelling of Exodus Rabbah 29:9 on Exodus 20:2, adapted)

There is none like You, Adonai,
among the gods, and there are no
deeds like Yours. Your dominion
is an everlasting dominion. Your
governance endures throughout
the generations.

אֵין כְּמוֹךָ בָּאֱלֹהִים, יְהוָה,
וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,
וּמַמְשִׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר:

Psalms 86:8,
145:13

Adonai is the Sovereign Ruler.
Adonai rules. Adonai will rule
forever.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

From Psalms
10:16, 93:1,
Exodus 15:18

May the Eternal One give strength
to God's People; may the Eternal
One bless God's People with peace.

יְהוָה עֹז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

Psalms 29:11

Av HaRachamim, let Your will
favour Zion; build the walls
of Jerusalem.

אָב הַרַחֲמִים, הִיטִיבָה
בְּרָצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה
חוֹמוֹת יְרוּשָׁלָּיִם.

In You alone do we trust,
Sovereign God, high and exalted,
Sovereign of worlds.

כִּי בְּךָ לִבֵּד בְּטַחֲנוּ, מֶלֶךְ אֵל
רַם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

From Psalm
51:20

All rise. The Ark is opened.

Whenever the Ark would set out on its journey, Moses would proclaim: “Arise, Adonai, and let Your enemies be scattered; let those who hate You flee from before You.”

For Torah shall emanate from Zion, the word of the Eternal from Jerusalem.

Praised is the One who in holiness has given Torah to the People of Israel.

The Eternal, the Eternal, God is merciful and gracious, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר
מֹשֶׁה: קוּמָה יְהוָה וַיִּפְצֹ
אֹיְבָיֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:

Numbers 10:35

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

Isaiah 2:3

בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנוּן,
אֲרֹךְ אֲפִים וְרַב־חֶסֶד וְאֱמֶת:
נֹצֵר חֶסֶד לְאֲלָפִים נִשְׂא עוֹן
וּפֹשֵׁעַ וְחַטָּאָה וְנִקָּה:

Exodus 34:6,7a

יְהוָה, יְהוָה (“the Eternal, the Eternal”) This summary of God’s compassionate qualities is first offered by God when Moses pleads: “Please, let me behold Your glory!” (Exodus 33:18).

Our Sages teach that the name **יְהוָה** discloses God’s attribute of mercy, in contradistinction to **אֱלֹהִים**, which discloses God’s attribute of justice. Rashi comments that the repetition of the name **יְהוָה** here is taken to mean that God is merciful both before and after a person sins and repents; it is the

person who changes, not God (Babylonian Talmud, Rosh HaShanah 17b).

While these attributes of forgiveness and mercy have given hope to our people throughout the ages, Rabbi Bachya ibn Pekuda warns against such attribution of human emotions to God. In his *Duties of the Heart*, he teaches: “We must not take the divine attributes literally; they are metaphors. Any representation of God forming itself in our minds applies to something other than God.”

The Torah is taken from the Ark.

I offer my prayer to You, Adonai,
at this time of favour.

וְאֲנִי תַפְלִיתִי-לָךְ,
יְהוָה, עֵת רִצּוֹן;

Psalms 69:14

O God, in Your gracious love,
answer me with the truth of Your
deliverance.

אֱלֹהִים, בְּרַב־חַסְדְּךָ,
עֲנֵנִי בְאֵמֶת יִשְׁעֶךָ;

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

Deuteronomy
6:4

Our God is one; Our Sovereign is
great; holy is God's name.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קְדוֹשׁ שְׁמוֹ.

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

גְּדֹלוֹ לַיהוָה אֲתִי
וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

Psalms 34:4

The Ark is closed. The Torah is honoured in procession.

Yours, Adonai, is the greatness,
the power, the glory, the victory,
the majesty. All that is in heaven
and earth is Yours. Yours is
the dominion, Adonai; You rise
above every height.

לָךְ, יְהוָה, הַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד,
כִּי-כָל בַּשָּׁמַיִם וּבָאָרֶץ, לָךְ
יְהוָה הַמִּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכָל לְרֹאשׁ:

I Chronicles 29:11

Let us exalt Adonai our God
and worship at God's holy mountain,
for holy is the Eternal our God.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֵר קֹדֶשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Psalms 99:9

שְׁמַע יִשְׂרָאֵל ("hear, O Israel") If the words
of the *Sh'ma* are spoken with intention, our
Sages taught, they thrill the very soul of
the worshipper, and bring a realization of
communion with the Most High.

When people at prayer declare the unity of
the Holy Name with love and reverence, the
walls of earth's darkness are cleft, and the

countenance of the Heavenly Ruler is revealed,
illuminating the universe. (The Zohar)

וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ ("You rise above every
height") God's thoughts are not our thoughts,
God's ways are not our ways; for as the heavens
are higher than the earth, so are God's ways
higher than our ways, and God's thoughts
loftier than our thoughts. (Isaiah 55:8-9)

Akdamut

Before speaking the awesome words,
I first ask permission of the congregation

to begin with two or three introductory
expressions
in awe of the One who ever
sustains Creation—

though God's endless might
is beyond all words.
Were all the skies made of parchment,
were all the reeds quills,

and all the oceans with ink filled;
were everyone a scribe of skill,

God's glory would yet remain untold.
The majestic Master of heaven and earth,
alone, formed the world veiled
in mystery.

Without effort did God perfect it,
by the merest sign,
with only a word....

אקדמות

אַקְדָּמוֹת מִלִּין וְשָׁרִיוֹת שׁוֹתָא
אוֹלָא שְׁקִילְנָא הֶרְמֵן וְרִשׁוֹתָא.

בְּבִי תִּרִי וְתִלֵּת
דְּאַפְתַּח בְּנִקְשׁוֹתָא,
בְּבִי דְּבִרִי וְטָרִי עֲדִי
לְקִשְׁיִשׁוֹתָא.

גְּבוּרָן עֲלָמִין לִיה
וְלֹא סִפֵּק פְּרִישׁוֹתָא.
גִּוִּיל אֱלוֹ רְקִיעֵי,
קִנִּי כָל חֲרָשָׁתָא.

דִּיּו אֱלוֹ יָמֵי וְכָל מִי כְּנִישׁוֹתָא,
דִּירִי אֲרַעָא סָפְרִי
וְרִשְׁמֵי רִשׁוֹתָא.

הִדְר מְרָא שְׁמִיָּא
וְשִׁלִּיט בִּיבְשָׁתָא.
הָקֵם עֲלָמָא יְחִידָא
וּכְבֻּשָׁה בְּכַבְשׁוֹתָא.

וּבְלֹא לֹאוֹ שְׁכַלְלָהּ,
וּבְלֹא תִשְׁוֹתָא,
וּבְאַתָּא קְלִילָא,
דְּלִית בֵּהּ מִשְׁוֹתָא....

Rabbi Meir ben
Yitzchak Nehorai,
11th c.

אַקְדָּמוֹת ("before") This masterful poem was composed by the acclaimed liturgical poet Rabbi Meir ben Yitzchak, the Precentor of Worms, when Rashi lived there (11th c.). The original alphabetical acrostic of ninety verses is written in Aramaic to make it seem older than it is. It praises the Creator-Lawgiver as the Friend of Israel, who promises a redemption of earthly and heavenly joys.

The darker the times in medieval Germany, the more colourful were the descriptions of the Messianic Age, to give hope to the martyrs of Ashkenaz. (Rabbi Ismar Elbogen)

מִלִּין ("words") *Akdamut* introduces the Ten Commandments, which are read on Shavuot, the sixth of Sivan, when, according to tradition, Torah was given at Mount Sinai.

... God desired, longed, and craved
that they would toil in Torah study;
that their prayers would be accepted,
that their pleas be answered.

Bound up for the Life of the Ages
as a crown of commitment;
like God's precious Tefillin
it is set with reliability.

This is inscribed within it,
with wisdom and knowledge:
"The greatness of Israel is that they
proclaim God's Oneness."

Praise of the timeless Master
is a pure speech,
a beautiful thing to declare
in the presence of royalty.

The people of the world
come and gather,
appearing like waves;
with wonder they inquire concerning
the signs of the covenant.

... צבי וחמיד ורגג
דילאון בלעותא,
צלותהון בכן מקבל
והניא בעותא.

קטירא לחי עלמא
בתגא בשבועתא,
קבל יקר טוטפתא
יתיבא בקביעותא.

רשימא היא גופא
בחכמתא וברעתא,
רבותהון דישראל,
קראי בשמעתא.

שבח רבון עלמא,
אמירא דכותא,
שפר עליה לחווייה,
באפי מלכותא.

תאין ומתכנשין כחזו אדותא,
תמהין ושילין ליה
בעסק אתותא.

דילאון בלעותא ("toil in Torah study") Some Jews begin their study by kissing the book. Then they open it with a sense of awe and reverence. Once they begin learning they often beat on top of the book with their fists in the fervor of their arguments with their study partners. At the end of the learning they close the book which aroused such hot debate, and kiss it farewell. (Rabbi Adin Steinsalz)

אמירא ("speech") Even though we may feel we cannot concentrate adequately upon the themes of our meditations, we should nevertheless continue to express our thoughts in words. Words are like water which falls continuously upon a rock until it breaks through. In similar fashion, words will eventually break through a man's flinty heart. (Rabbi Nachman of Bratzlav)

Before the Torah is read:

Praise the Eternal One
who is praised.

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:

Praised be the Eternal One
who is praised forever and ever!

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Praised be the Eternal One
who is praised forever and ever!

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Praised are You, Adonai our God,
Sovereign of the Universe,
who has chosen us from among
all the peoples by giving us
Your Torah.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים, וְנָתַן לָנוּ
אֶת תּוֹרָתוֹ.

Praised are You, Adonai, Giver
of the Torah.

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

After the Torah is read:

Praised are You, Adonai our God,
Sovereign of the Universe, who has
given us the Torah of truth,
and thereby has implanted
everlasting life within us.
Praised are You, Adonai,
Giver of the Torah.

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

וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ ("has implanted everlasting life within us") When Israel stood at Sinai and received the Torah, The Holy One Praised be God said to the Angel of Death: "You have no power over this people,

for they are My portion" (Leviticus Rabbah 18:3). So long as the Jewish People are devoted to learning and living Torah, they are, by definition, an eternal people.

For One Rescued from Danger

ברכת הגומל

One who has survived danger recites:

Praised are You, Adonai our God,
Sovereign of the Universe,
who bestows goodness upon those
in need, and has shown me every
kindness.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לַחַיִּיבִים טוֹבוֹת,
שֶׁגָּמְלָנִי כָּל טוֹב.

Congregation responds:

*May the One who has shown you
great kindness continue to bestow
such goodness upon you. Selah!*

מִי שֶׁגָּמְלָךְ/שֶׁגָּמְלָךְ כָּל טוֹב,
הוּא יִגְמְלֶךָ/יִגְמְלֶךָ כָּל טוֹב. סֵלָה!

For Life

שהחינו

Praised are You, Adonai our God,
Sovereign of the Universe, for giving
us life, for sustaining us, and
for enabling us to reach this moment.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיֵּנוּ וְקִיַּמְנוּ וְהַגִּיעֵנוּ לְזֶמֶן הַזֶּה.

ברכת הגומל ("blessing for one rescued from danger") When the Temple stood, a person who had been spared from a life-threatening situation would bring a thanksgiving offering. Similarly, this declaration of gratitude for God's protection may be said upon the return from a dangerous journey, the recovery from a life-threatening illness, or being released from captivity. (Shulchan Aruch, Orach Chayim 219:9)

והגיענו לזמן הזה ("and for enabling us to reach this moment")
I knew that within me there was God.
His magnificent splendour was hidden,

But He was revealed in deed before
the eyes of thought.

In my body He has kindled a lamp
from His glory;

It tells me of the paths of the wise.

It is the light which shines in the days

Of youth, and grows brighter in old age.

Were it not derived from the mystery
of His light

It would fail with my strength and my years.

With it I search out the chamber of wisdom,
And I climb with no ladder

to the garden of delights.

(Rabbi Moses ibn Ezra)

Prayers for Healing

May the One who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, now bring healing to those who are ill. May the Holy One show them compassion and graciously restore their health and strength. Grant each of our loved ones refuah sh'leimah, complete healing: healing of the body and healing of the soul. May good health come speedily to all the ailing together with the People of Israel. And let us say: Amen.

תפילות לחולים

מִי שִׁבְּרָךְ אֲבוֹתֵינוּ, אֲבִרְהָם,
יִצְחָק, וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל, וְלֵאָה, הוּא יִבְרַךְ וְיִרְפֵּא
אֶת הַחֹלִים. הַקְדוֹשׁ בְּרוּךְ
הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם
לְהַחְלִימָם וּלְרַפְּאוֹתָם,
לְהַחְזִיקָם וּלְהַחְיֹתָם. וְיִשְׁלַח
לָהֶם בְּמַהֲרָה רְפוּאָה שְׁלֵמָה,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף.
בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל
הַשְׁתָּא בְּעֶגְלָא וּבִזְמַן קָרִיב,
וְנֹאמַר: אָמֵן:

Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water to parched fields. But prayer can mend a broken heart, lift up a discouraged soul, and strengthen a weakened will.
(Rabbi Ferdinand M. Isserman)

One may offer this personal prayer for a loved one in need of healing.

May it be Your will, Adonai, my God
and God of my ancestors, that You
quickly send a complete healing
from heaven, healing for the soul,
and healing for the body, for the
ailing, _____ son/daughter of _____,
together with the ailing of Israel.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי
אֲבוֹתֵי, שֶׁתִּשְׁלַח מַהֲרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף לְחֹלֵה/לְחֹלָה,
_____ בֶּן/בַּת _____,
בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל.

מִי שִׁבְּרָךְ אֲמוֹתֵינוּ

מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing
with רְפוּאָה שְׁלֵמָה
the renewal of body,
the renewal of spirit.
And let us say: Amen.

מִי שִׁבְּרָךְ אֲבוֹתֵינוּ

מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

May the Source of strength
who blessed the ones before us
help us find the courage
to make our lives a blessing.
And let us say: Amen.

(Debbie Friedman)

מִי שִׁבְּרָךְ אֲבוֹתֵינוּ

אֲבִרְהָם, יִצְחָק וְיַעֲקֹב.

מִי שִׁבְּרָךְ אֲמוֹתֵינוּ

שָׂרָה, רִבְקָה, לֵאָה וְרָחֵל.

May the One who blessed our mothers,
May the One who blessed our fathers,
Hear our prayer and bless us as well.

Bless us with the power of Your healing.

Bless us with the power of Your hope.

May our hearts be filled with understanding

And be strengthened by the power of Your love.

Bless us with the vision for tomorrow.

Help us to reach out to those in pain.

May the warmth of friendship ease our sorrow.

Give us courage, give us faith, show us the way.

(Cantor Lisa Levine)

For more prayers of healing see page 476.

All rise. The Torah is lifted.

This is the Torah that Moses placed before the People of Israel; the word of the Eternal through the hand of Moses.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה
בְּיַד מֹשֶׁה:

Deuteronomy
4:44, Numbers
9:23

Haftarah Blessings

ברכות ההפטרה

Haftarah means “completion.” Excerpts from the biblical books of Prophets are thematically linked to complement the Torah readings for Shabbat and Holy Days.

Why could the people not hear their prophets?... See only what you want to see, hear only what you choose to hear, learn only what you know already, reject what makes you uneasy, forget what upsets you.... [And yet] in spite of the forces that might well have silenced the Hebrew prophets, in spite of the overpowering temptation to ignore their needling words, there must have been those who heard. Otherwise we could not now after twenty-five centuries simply open a Bible and read the message.... Together with their prophets ancient Israel wrote a proud chapter in the history of tolerance.... They found the words menacing, but they let them be heard. And more than this, they preserved them and passed them on as a cherished tradition. (Sheldon Blank)

Before the Haftarah is read:

Praised are You, Adonai our God,
Sovereign of the Universe, who
has chosen good prophets and has
been pleased with their words, for
they were spoken in truth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר בָּחַר בְּנָבִיאִים
טוֹבִים וְרָצָה בְּדְבָרֵיהֶם
הַנֶּאֱמָרִים בְּאֵמֶת;

Praised are You, Adonai, who
has chosen the Torah, Your
servant Moses, Your People Israel,
and the prophets of truth and
righteousness.

בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

בְּאֵמֶת (“in truth”) The men and women in the Bible are sinners like ourselves, but here is one sin they do not commit, our arch-sin: they do not dare confine God to a circumscribed space or division of life, “religion.” They have not the

insolence to draw boundaries around God’s commandments and say: Up to this point You are Sovereign, but beyond these bounds begins the sovereignty of science or society or the state. (Martin Buber)

After the Haftarah is read:

Praised are You, Adonai our God,
Sovereign of the Universe, Rock
of all the worlds, Righteous in all
generations, the Almighty, the
Faithful One who says and does,
who speaks and fulfills, all of whose
words are true and just.

For the Torah, for worship, for the
prophets, [and for this Shabbat day,
and for this

- Festival of Pesach,
- Festival of Shavuot,
- Festival of Sukkot,
- Festival of Sh'mini Atzeret,

which You have given us, Adonai
our God, [for holiness and rest,
for joy and gladness, for glory and
beauty—for all this, Adonai our
God, we thank You and praise You.
May the mouth of every living
being praise Your name continually
and forever.

Praised are You, Adonai,
who sanctifies [the Sabbath and]
the People Israel, and the seasons.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל
הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה,
הַמְדַּבֵּר וּמְקַיֵּם, שָׁכַל דְּבָרָיו
אֶמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,
וְעַל הַנְּבִיאִים, וְעַל יוֹם
[הַשַּׁבָּת הַזֶּה, וְעַל יוֹם]

- חַג הַמִּצּוֹת הַזֶּה,
- חַג הַשְּׁבוּעוֹת הַזֶּה,
- חַג הַסֻּכּוֹת הַזֶּה,
- הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה,

שִׁנְתָּתָּ לָנוּ יְיָ אֱלֹהֵינוּ,
[לְקַדְּשָׁהּ וּלְמַנּוּחָהּ], לְשִׁשּׁוֹן
וּלְשִׁמְחָהּ, לְכַבּוֹד וּלְתִפְאַרֶת.
עַל כָּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ
מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי
תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ [הַשַּׁבָּת
וְיִשְׂרָאֵל וְהַזְּמַנִּים].

הָאֵל הַנֶּאֱמָן ("the Faithful One")
The love of the princely daughter [of Zion]
has been most sweet and pleasant to Me.
.....

Until your time comes, I shall
shield you
from the clamour of those
who seek to betray you. By My life, I
shall not fail you nor speak in vain.
.....

And I say to the prophets: "Have you
seen how the maiden, though battered
by storm, kept her troth to her
Beloved?" And they answer: "This love
is a wonder surpassing all love."

(Anonymous Hebrew poem, Yemen, 14th–17th c.)

On Pesach The Scroll of Song of Songs, Chapter 2

מגילת שיר השירים פרק ב

Song of Songs is an anthology of songs about romance and nature, shepherds and princesses. According to the Talmud it was written by King Solomon as an allegory for the love affair between God and the Jewish People, but modern scholarship dates the final text much later, at 400 B.C.E.

Because there is no mention of God in this scroll, some early Rabbinic authorities wanted to ban this secular book from the biblical canon altogether. Rabbi Akiva won the debate, arguing that “the entire universe was never as worthy as the day on which the Song of Songs was given to Israel, for all the Writings are holy, but the Song of Songs is the Holy of Holies” (Mishnah Yadayim 3:5). Its poetry remained an irresistible source of entertainment for the masses. The Sages warned: “He who gives his voice a flourish in reading the Song of Songs in banquet halls and makes it a secular song has no share in the World to Come” (Tosefta Sanhedrin 12:10). Ultimately, this love song was made sacred at the bridal canopy, the Shabbat table, and the synagogue, when the Rabbis secured its place in the liturgy for weddings, Shabbat, and the Festival of Pesach.

2) ¹ I am a rose of Sharon, a lily of the valleys. ² As a lily among thorns, so is my love among the daughters. ³ As an apple tree among the trees of the forest, so is my beloved among the sons. I sat down under its shadow with great delight, and its fruit was sweet to my taste. ⁴ He brought me to the banqueting house and his banner over me was love. ⁵ Strengthen me with dainties, comfort me with apples, for I am faint with love.

⁶ His left hand was under my head, and his right hand embraces me. ⁷ I adjure you, O daughters of Jerusalem, by the gazelles and by the hinds of the field—lest you stir up or arouse my love—until it please!

¹ (2) אֲנִי חֲבַצֶּלֶת הַשָּׂרוֹן
שׁוֹשַׁנַּת הָעֲמָקִים: ² כְּשׁוֹשַׁנָּה
בֵּין הַחוֹחִים כֵּן רַעֲיָתִי בֵּין
הַבְּנוֹת: ³ כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר
כֵּן דּוֹדִי בֵּין הַבָּנִים בְּצֶלֶל
חֲמַדָּתִי וַיִּשְׁבְּתִי וּפְרִיּוֹ מְתוֹק
לִחְכִּי: ⁴ הֵבִיאָנִי אֶל-בֵּית הָיָיִן
וְדִגְלוֹ עָלַי אֲהַבָּה: ⁵ סִמְכוּנִי
בְּאִשִּׁישׁוֹת רַפְדּוֹנִי בְּתַפּוּחִים
כִּי-חֹלֶת אֲהַבָּה אָנִי:
⁶ שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וַיְמִינוֹ
תַּחְבֵּקֵנִי: ⁷ הַשְׁבַּעְתִּי אֶתְכֶם
בְּנוֹת יְרוּשָׁלַיִם בְּצַבָּאוֹת אֹ
בְּאִילוֹת הַשָּׂדֶה אִם-תַּעֲזִירוּ
וְאִם-תַּעֲזוּרְרוּ אֶת-הָאֲהַבָּה
עַד שֶׁתִּחַפֵּץ:

⁸ Hark! The voice of my beloved!
Behold! He comes leaping over the
mountains, bounding over the hills.
⁹ My beloved is like a gazelle or a young
stag. See where he stands behind our
wall, looking in through the windows,
gazing through the lattice. ¹⁰ My
beloved answered and said to me:
“Rise up my love, my fair one, and
come away! ¹¹ For lo, the winter is past,
the rains are over and gone.

¹² The flowers appear on the earth, the
time of singing has come, and the voice
of the turtledove is heard in our land.
¹³ The fig tree sweetens her green figs,
and the vines are in blossom, giving
their fragrance. Rise up, my love, my
fair one, and come away! ¹⁴ My dove,
hiding in the clefts of the rock, in the
secret places of the cliff, let me see your
face, let me hear your voice; for your
voice is sweet and your face is lovely.”
¹⁵ Catch us the foxes, the little foxes
that spoil our vineyards; for our
vineyards are in blossom. ¹⁶ My beloved
is mine, and I am his who feeds among
the lilies. ¹⁷ Before the dawn wind rises,
before the shadows flee, turn my love,
be like a gazelle or a young stag, upon
the mountain of spices!

⁸ קוֹל דּוֹדִי הִנֵּה-זֶה בָּא
מִדָּלָג עַל-הַהָרִים מְקַפֵּץ עַל-
הַגְּבָעוֹת: ⁹ דּוֹמָה דּוֹדִי לַצִּבִּי
אוֹ לַעֲפֹר הָאֵילִים הִנֵּה-זֶה
עוֹמֵד אַחֵר בְּתֵלָנוּ מִשְׁגִּיחַ מִן-
הַחַלּוֹנוֹת מֵצִיץ מִן-הַחֲרָכִים:
¹⁰ עָנָה דּוֹדִי וַאֲמַר לִי קוֹמִי
לָךְ רַעִיתִי יִפְתִּי וְלִכִּי-לָךְ:
¹¹ כִּי-הִנֵּה הַסֵּתוֹ עָבַר הַגֶּשֶׁם
חָלַף הַחֶלֶף לֹא:

¹² הַנִּצְנָנִים נִרְאוּ בָאָרֶץ עֵת
הַזֹּמִיר הִגִּיעַ וְקוֹל הַתּוֹר
נִשְׁמַע בָּאֲרָצָנוּ: ¹³ הַתְּאֵנָה
חֲנֻטָּה פָגִיחַ וְהַגְּפָנִים סִמְדָּר
נִתְּנוּ רֵיחַ קוֹמִי לָךְ רַעִיתִי
יִפְתִּי וְלִכִּי-לָךְ: ¹⁴ יוֹנֵתִי בַּחֲגוּי
הַסֵּלַע בְּסִתֵּר הַמְּדֻרָּגָה הִרְאִינִי
אֶת-מְרֹאֲיָךְ הַשְׁמִיעֵנִי אֶת-
קוֹלְךָ כִּי-קוֹלְךָ עָרֵב וּמְרֹאֲיָךְ
נְאוּהָ: ¹⁵ אַחֲזוּ-לָנוּ שׁוֹעֲלִים
שְׁעָלִים קִטְנִים מִחֲבָלִים
בְּרָמִים וּכְרָמֵינוּ סִמְדָּר: ¹⁶ דּוֹדִי
לִי וְאֲנִי לֹא הִרְעָה בְּשׁוֹשָׁנִים:
¹⁷ עַד שִׁיפּוּחַ הַיּוֹם וְנָסוּ
הַצִּלְלִים סֵב דִּמָּה-לָךְ דּוֹדִי
לַצִּבִּי אוֹ לַעֲפֹר הָאֵילִים
עַל-הָרֵי בָתָר:

On Shavuot The Scroll of Ruth, Chapter 1

מגילת רות פרק א

Rabbi Ze'ira taught: "This scroll is not concerned with either purity or defilement, either prohibition or permission. Why, then, was it written? To teach of a magnificent reward which comes to those who practise and dispense *chesed* (loyalty)." (Ruth Rabbah 2:15)

An eighth century Palestinian text (Sofrim 14, 3ff) links the Scroll of Ruth to the Festival of Shavuot. Both refer to the season of the barley harvest. More significant, however, is the common theme of the Giving of Torah. At Mount Sinai, Torah was received by the whole of Israel; in the Scroll of Ruth, Torah is received by an individual, a poor Moabite woman who becomes the quintessential model for conversion. Ruth is rewarded in her lifetime and beyond. She becomes the great-grandmother of King David and the matriarch of the line which, according to tradition, will one day bring the dawning of the Messianic Age.

1) ¹ Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the field of Moav; he, and his wife, and his two sons. ² The name of the man was Elimelech, and the name of his wife was Naomi. His two sons were named Machlon and Kiliyon—Ephrathites of Bethlehem in Judah. They came into the fields of Moav; and there they stayed.

³ Then Elimelech, Naomi's husband, died; and she was left alone with her two sons. ⁴ They married Moabite women; one of them was named Orpah, and the name of the other was Ruth; and they lived there for about ten years. ⁵ And Machlon and Kiliyon also died, both of them. So the woman was left without her two sons and her husband.

1) ¹ וַיְהִי בַיָּמֵי שְׁפֹט הַשְּׁפֹטִים
וַיְהִי רָעַב בְּאֶרֶץ יִלְכָּךְ אִישׁ
מִבֵּית לָחֶם יְהוּדָה לָגוֹר בְּשָׂדֵי
מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו:
² וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם
אִשְׁתּוֹ נַעֲמִי וְשֵׁם שְׁנֵי בָנָיו
מַחְלֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית
לָחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי-מוֹאָב
וַיְהִי-יּוֹשֶׁם: ³ וַיָּמָת אֱלִימֶלֶךְ
אִישׁ נַעֲמִי וַתִּשָּׂאֵר הִיא וּשְׁנֵי
בָנֶיהָ: ⁴ וַיִּשְׂאוּ לָהֶם נָשִׁים
מֵאֲבוֹת שֵׁם הָאֶחָת עֹרְפָּה
וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ שָׁם
כְּעֶשֶׂר שָׁנִים: ⁵ וַיָּמָתוּ גַם-
שְׁנֵיהֶם מַחְלֹן וְכִלְיוֹן וַתִּשָּׂאֵר
הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמְאִישָׁהּ:

⁶ Then she started out with her daughters-in-law, to return from the fields of Moav; for she had heard in the fields of Moav that the Eternal had cared for God's People in giving them food.

⁷ She therefore went forth from the place where she had been staying, together with her two daughters-in-law; and they took the road back to the land of Judah.

⁸ Naomi then said to her two daughters-in-law: "Go, return—each of you—to her mother's house. May Adonai deal kindly with you, as you have dealt with the dead, and with me. ⁹ May Adonai grant that you will find security, each of you in the house of her husband." Then she kissed them; and they lifted up their voices and wept. ¹⁰ And they said to her: "We will certainly return with you to your people."

¹¹ But Naomi replied: "Return, my daughters. Why should you go with me? Are there any more sons in my body who might be husbands for you?"

¹² Return, my daughters, go your way; for I am too old to have a husband. Even if I should say, 'I have hope,' even if I should have a husband tonight and should also bear sons— ¹³ would you tarry for them until they were grown? Would you tie yourselves down for them and have no husbands? Oh no, my daughters. I would be all the more bitter on your behalf; for the hand of the Eternal has gone out against me."

⁶ וַתָּקֵם הַיָּא וְכָל־תִּיהָ וַתֵּשֶׁב
מִשְׁדֵּי מוֹאָב כִּי שָׁמְעָה בַשָּׂדֶה
מוֹאָב כִּי־פָקֵד יְהוָה אֶת־עַמּוֹ
לָתֵת לָהֶם לֶחֶם: ⁷ וַתֵּצֵא מִן־
הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה
וּשְׁתֵּי כֹלְתֶיהָ עִמָּה וַתֵּלְכֶנָּה
בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה:
⁸ וַתֹּאמֶר נָעֻמִּי לְשְׁתֵּי כֹלְתֶיהָ
לֵכְנָה שְׁבֹנָה אִשָּׁה לְבֵית
אִמָּה יַעַשׂ יְהוָה עִמָּכֶם
חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִם־
הַמֵּתִים וְעִמָּדִי: ⁹ יִתֵּן יְהוָה
לָכֶם וּמִצְאֵן מִנוּחָה אִשָּׁה בֵּית
אִשָּׁה וַתִּשָּׁק לָהֶן וַתִּשָּׂאנָה
קוֹלָן וַתִּבְכִּינָה: ¹⁰ וַתֹּאמְרֶנָּה־
לָהּ כִּי־אֲתָךְ נָשׁוּב לְעַמֶּךָ:
¹¹ וַתֹּאמֶר נָעֻמִּי שְׁבֹנָה בְּנֹתַי
לָמָּה תֵּלְכֶנָּה עִמִּי הָעוֹד־
לִי בָנִים בְּמַעֲי וְהָיוּ לָכֶם
לְאִנָּשִׁים: ¹² שְׁבֹנָה בְּנֹתַי
לֵכְנָן כִּי זָקַנְתִּי מִהָיֹת לְאִישׁ
כִּי אִמְרַתִּי יֵשׁ־לִי תִקְוָה גַּם
הַיִּיתִי הַלֵּילָה לְאִישׁ וְגַם
יִלְדָתִי בָנִים: ¹³ הֲלָהֶן
תִּשְׁבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ
הֲלָהֶן תַּעֲגֹנָה לְבִלְתִּי הָיֹת
לְאִישׁ אֶל בְּנֹתַי כִּי־מֵר־לִי
מֵאֲד מִכֶּם כִּי־יִצְאָה כִּי
יִד־יְהוָה:

¹⁴ They lifted up their voices and wept again; and Orpah kissed her mother-in-law farewell, but Ruth clung to her.

¹⁵ So she said, “Look, your sister-in-law has returned to her people and her gods. Go, follow your sister-in-law.”

¹⁶ But Ruth said, “Entreat me not to leave you, or to return from following after you. For wherever you go, I will go. Wherever you lodge, I will lodge. Your people shall be my people, and your God my God. ¹⁷ Where you die, I will die; and there I will be buried. The Eternal do thus to me—and more as well—if anything but death parts me from you.” ¹⁸ When she [Naomi] saw how determined she was to go with her, she said no more to her.

¹⁹ So the two went on until they came to Bethlehem. And it came to pass, when they arrived in Bethlehem, that all the city was astir concerning them; and the women said: “Is this Naomi?”

²⁰ She replied: “Do not call me Naomi [‘Pleasantness’]; call me Mara [‘Bitterness’]: for the Almighty has dealt very bitterly with me. ²¹ I went out full, and the Eternal has brought me home again empty. Why do you call me Naomi, since the Eternal One has testified against me, and the Almighty has brought misfortune upon me!”

²² So Naomi returned. And Ruth, the Moabite, her daughter-in-law, returned with her out of the field of Moav. And they came to Bethlehem at the beginning of the barley harvest.

¹⁴ וַתִּשְׁנֶה קוֹלָן וַתִּבְכֶּינָה עוֹד
וַתִּשָּׁק עֹרְפָּהּ לַחֲמוּתָהּ וְרוּת
דִּבְקָה בָּהּ: ¹⁵ וַתֹּאמֶר הִנֵּה
שָׁבָה יְבִמְתְּךָ אֶל-עַמָּהּ וְאֶל-
אֱלֹהֶיהָ שׁוֹבִי אַחֲרַי יְבִמְתְּךָ:
¹⁶ וַתֹּאמֶר רוּת אֶל-תִּפְגְּעִי-בִי
לְעֻזְבְּךָ לָשׁוּב מֵאַחֲרַיךָ כִּי אֶל-
אֲשֶׁר תֵּלְכִי אִלַּי וּבְאֲשֶׁר תֵּלִינִי
אֶלֵּין עִמָּךְ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי:
¹⁷ בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם
אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה
יוֹסִיף כִּי הַמּוֹת יִפְרִיד בֵּינִי
וּבֵינָךְ: ¹⁸ וַתֵּרָא כִּי-מֵתֶאֱמָצָה
הִיא לָלֶכֶת אִתָּהּ וַתַּחֲדֹל לַדְּבַר
אֱלֹהֶיהָ:

¹⁹ וַתֵּלַכְנָה שְׁתֵּיהֶם עַד-בֹּאֲנָה
בֵּית לָחֶם וַיְהִי כְּבֹאֲנָהּ בֵּית
לָחֶם וַתֵּהָם כָּל-הָעִיר עָלֶיהֶן
וַתֹּאמְרָנָה הַזֹּאת נָעָמִי:
²⁰ וַתֹּאמֶר אֲלֵיהֶן אֶל-תִּקְרְאֵנָה
לִי נָעָמִי קְרָאן לִי מָרָא כִּי-
הִמְר שְׂדֵי לִי מָאֵד: ²¹ אֲנִי
מִלֵּאָה הִלַּכְתִּי וְרִיקָם הֵשִׁיבֵנִי
יְהוָה לָמָּה תִקְרְאֵנָה לִי נָעָמִי
וַיְהוֶה עָנָה בִּי וּשְׂדֵי הָרַע-לִי:
²² וַתֵּשֶׁב נָעָמִי וְרוּת הַמּוֹאֲבִיָּה
כִּלְתָּהּ עִמָּהּ הַשָּׂבָה מִשְׂדֵּי
מוֹאָב וְהָמָּה בָּאוּ בֵּית לָחֶם
בַּתְּחִלַּת קָצִיר שְׁעָרִים:

Written in the third century B.C.E., this most brilliant exposition of the futility of human strivings and of the inevitability of death will not convince us that life has no meaning. Yet our horizons are enlarged by the skeptics and the rebels whose thoughts fill the pages of the Bible. The authors of the Scroll of Ecclesiastes and the Book of Job explore areas of our life which have moved to the forefront of our awareness in this age of brutality. (Rabbi Herbert Bronstein and Rabbi Albert Friedlander)

Commenting on the verse, "Fear God and keep the commandments; for this is the whole person" (Ecclesiastes 12:13), Rabbi Leo Baeck wrote the following from the Theresienstadt concentration camp: "This is Ecclesiastes' final word, the word of wisdom. It is not just that this man philosophizes and believes, head and heart, a precursor of that romanticism which is derived from skepticism; for he remained, with all his rationality, one of this people, which is unable to understand itself or the world without the law of God, indeed, cannot live without it. This people can have its members, who, like Kohelet, can cast doubt on all else, because they never doubt the law of God."

1) ¹ The words of Kohelet, son of David, king in Jerusalem. ² "Vanity of vanities," said Kohelet; "Vanity of vanities—all is vanity." ³ What profit has a man from all his labour which he labours under the sun? ⁴ One generation goes, another generation comes; but the earth abides forever. ⁵ The sun also rises, and the sun goes down, and hastens to the place from whence it rose. ⁶ Going toward the South, returning to the North, the wind whirls about continually; and the wind returns again to its rounds. ⁷ All rivers run to the sea, but the sea is never full. To the place from which the rivers come, there they return again.

1) ¹ דְּבַרֵי קֹהֶלֶת בֶּן-דָּוִד מֶלֶךְ
בִּירוּשָׁלַיִם: ² הֶבֶל הַבָּלִים אֲמַר:
קֹהֶלֶת הֶבֶל הַבָּלִים הֵכֵל הֶבֶל:
³ מִה־יִּתְרוֹן לָאָדָם בְּכָל-עֲמָלוֹ
שִׁיעֵמֶל תַּחַת הַשָּׁמֶשׁ: ⁴ דּוֹר
הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם
עֹמֶדֶת: ⁵ וְזָרַח הַשָּׁמֶשׁ וּבָא
הַשָּׁמֶשׁ וְאֶל-מְקוֹמוֹ שׁוֹאֵף זֹרֵחַ
הוּא שָׁם: ⁶ הוֹלֵךְ אֶל-דָּרוֹם
וְסוֹבֵב אֶל-צָפוֹן סוֹבֵב סִבָּב
הוֹלֵךְ הָרוּחַ וְעַל-סִבִּיבֵתּוֹ שָׁב
הָרוּחַ: ⁷ כָּל-הַנְּחָלִים הַלְכִים
אֶל-הַיָּם וְהַיָּם אֵינָנוּ מֵלֵא אֶל-
מְקוֹם שֶׁהַנְּחָלִים הַלְכִים שָׁם
הֵם שָׁבִים לָלֶכֶת:

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

⁸ All things are wearisome: no one can recount them. The eye is not satisfied with seeing, nor is the ear filled with hearing. ⁹ What has been is that which will be. What has been done is that which will be done again. And there is nothing new under the sun!

^{3) 1} To everything there is a season, and a time to every purpose under the heaven.

² A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted;

³ a time to kill, and a time to heal, a time to break down, and a time to build up;

a time to weep, and a time to laugh; a time to mourn, and a time to dance.

⁴ A time to cast away stones, and a time to gather stones;

⁵ a time to embrace, and a time to refrain from embracing.

⁶ A time to seek, and a time to lose; a time to keep, and a time to cast away.

⁷ A time to rend, and a time to sew; a time to keep silent, and a time to speak;

⁸ a time to love, and a time to hate; a time for war and a time for peace.

^{12) 13} The conclusion of the oration sums up the whole: fear God and keep God's commandments; for this is the whole person. ¹⁴ For God shall bring every work into judgment concerning every secret thing, whether it is good or evil.

⁸ כֹּל־הַדְּבָרִים יִגְעִים לֹא־
יִכְבֵּל אִישׁ לְדַבֵּר לֹא־תִשְׂבַּע
עֵינָי לִרְאוֹת וְלֹא־תִמָּלֵא אָזְנוֹ
מִשְׁמָע: ⁹ מִה־שֶּׁהָיָה הוּא
שֶׁיְהִיָּה וּמִה־שֶּׁנַּעֲשֶׂה הוּא
שֶׁיַּעֲשֶׂה וְאֵין כֹּל־חֲדָשׁ
תַּחַת הַשָּׁמֶשׁ:

^{1 3} לְכֹל זְמַן וְעַת לְכֹל־חֶפֶץ
תַּחַת הַשָּׁמַיִם:

² עֵת לֵלֶדֶת וְעַת לָמוּת עֵת
לִטְעַת וְעַת לַעֲקֹר נְטוּעַ:

³ עֵת לַהֲרוֹג וְעַת לַרְפוּאָה
עֵת לִפְרוֹץ וְעַת לִבְנוֹת:

⁴ עֵת לִבְבוֹת וְעַת לִשְׁחֹק
עֵת סִפּוֹד וְעַת רִקּוּד:

⁵ עֵת לְהַשְׁלִיךְ אֲבָנִים וְעַת
כְּנוֹס אֲבָנִים עֵת לַחֲבֹק
וְעַת לִרְחֹק מִחֶבֶק:

⁶ עֵת לִבְקֹשׁ וְעַת לֵאבֹד
עֵת לִשְׁמֹר וְעַת לְהַשְׁלִיךְ:

⁷ עֵת לַקְרוֹעַ וְעַת לַתְּפֹר
עֵת לַחֲשׂוֹת וְעַת לְדַבֵּר:

⁸ עֵת לָאֱהָב וְעַת לִשְ�נֹא
עֵת מִלְחָמָה וְעַת שָׁלוֹם:

^{12) 13} סוֹף דְּבַר הַכֹּל נִשְׁמָע
אֶת־הָאֱלֹהִים יִרְאֵ וְאֶת־
מִצְוֹתָיו שִׁמּוֹר כִּי־זֶה כֹּל־
הָאָדָם: ¹⁴ כִּי אֶת־כָּל־מַעֲשֶׂה
הָאֱלֹהִים יָבֹא בַּמִּשְׁפָּט עַל־
כָּל־נַעֲלָם אִם־טוֹב וְאִם־רָע:

תפילות לקהל ולעם For Our Congregation and Our People

May the One who blessed our ancestors bless this sacred congregation, all who serve it, and those who contribute to its future. May all who seek Your Presence find it here.

Bless the House of Israel in all lands near and far. Uphold us, shield us from oppression and hatred, and bring to fulfillment the word of Moses, Your prophet: "The Eternal your God will make you a thousand times as many as you are, and will bless you as promised." And together we say: *Amen*.

Deuteronomy 1:11

תפילה למלכות For Our Country, Its Leaders and Defenders

We pray for all who serve in positions of leadership and responsibility in our national life. Protect them as they aid and defend Your creation; inspire them to be responsive to Your will, so that Canada may be to the world an example of justice and compassion. Deepen our love for our country and our desire to serve it. Cause us to see clearly that the well-being of our nation is in the hands of all its citizens. Keep our homes safe from affliction, strife, and war.

For the State of Israel

God in heaven, Rock and Redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Shield it with Your love, spread over it Your canopy of peace; enlighten its leaders with faith, and direct them with Your good counsel. Our God, strengthen the hands of the defenders of our sacred land; grant them salvation and crown them with victory. Establish peace in the land, everlasting joy for all its inhabitants. And let us say: Amen.

תפילה למדינת ישראל

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל
וְגֹאֲלֵנוּ, בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֹאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן
עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ, וּפְרוּשׁ
עָלֶיהָ סֶכֶת שְׁלוֹמְךָ; וּשְׁלַח
אוֹרְךָ וְאַמְתָּךְ לְרֹאשֵׁיהָ, שְׂרֵיָהּ
וְיוֹעֲצֶיהָ, וְתִקְנֵם בְּעֶצֶה טוֹבָה
מִלְּפָנֶיךָ. חֲזַק אֶת יְדֵי מִגְנֵי
אֶרֶץ קִדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ
יְשׁוּעָה, וְעֲטַרְתָּ נֶצְחֹן תְּעַטְרֵם;
וְנָתַתְּ שָׁלוֹם בְּאֶרֶץ, וּשְׂמִיחָה
עוֹלָם לְיוֹשְׁבֶיהָ, וְנִאֲמַר אָמֵן.

The State of Israel will prove itself not by material wealth, nor by military might or technical achievement, but by its moral character and human values.
(David Ben-Gurion)

Returning the Torah to the Ark on Pesach, Shavuot, and Sh'mini Atzeret

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

God's grandeur reigns over earth and
heaven. God raises the might of God's
People. Praise to all the faithful, the
People of Israel, a People who draws
near to God. Halleluyah!

A Song of David.

Ascribe to the Eternal,
O celestial beings,
ascribe to the Eternal
glory and might!
Ascribe to the Eternal
the glory of God's name.
Bow before the Eternal
with the splendour of holiness.

The voice of the Eternal is upon
the waters!
The God of glory thunders!
The Eternal dominates
the mighty seas!
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.
God makes them leap like a calf;
Lebanon and Sirion like a young
wild ox.

הכנסת התורה לפסח, שבועות ושמיני עצרת

יְהַלְלוּ אֶת־שֵׁם יְהוָה
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Psalm 148:13,14

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם:
וַיִּרָם קֶרֶן לְעִמּוֹ, תִּהְלֶה
לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל
עַם־קִרְבּוֹ, הִלְלוּהָ:

מִזְמוֹר לְדָוִד:

Psalm 29

הָבוּ לַיהוָה, בְּנֵי אֱלִים,
הָבוּ לַיהוָה כְּבוֹד וָעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הַשְׁתַּחֲווּ לַיהוָה
בְּהִדְרַת־קֹדֶשׁ:

קוֹל יְהוָה עַל־הַמַּיִם!
אֱל־הַכְּבוֹד הָרָעִים!
יְהוָה עַל־מַיִם רַבִּים:
קוֹל־יְהוָה בְּכַחַּ;
קוֹל יְהוָה בְּהָדָר:
קוֹל יְהוָה שֹׁבֵר אֲרָזִים;
וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי
הַלְבָּנוֹן:

וַיִּרְקִידֵם כַּמוֹ־עֵגֶל,
לְבָנוֹן וְשִׁרְיוֹן,
כַּמוֹ בֶּן־רֵאמִים:

The voice of the Eternal carves
out lightning bolts.
The voice of the Eternal makes
the wilderness tremble.
The Eternal makes the wilderness
of Kadesh tremble.
The voice of the Eternal causes
hinds to calve,
and strips the forests bare, while in
God's Temple all proclaim: "Glory!"

The Eternal was enthroned
at the flood; the Eternal is forever
enthroned as Sovereign.

The Eternal will give strength
to the People; the Eternal will
bless this People with peace.

Behold I have given you a good
doctrine, My Torah. Do not forsake
it. It is a tree of life for 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.

Turn us toward You, Adonai,
and we shall return. Renew our
days as of old.

קול יהוה חִצֵּב לְהַבּוֹת אֵשׁ;
קול יהוה יְחִיל מִדְּבָר.
יְחִיל יְהוָה מִדְּבַר קֹדֶשׁ;
קול יהוה יְחַלֵּל אֵילֹת,
וַיַּחֲשֹׁף יַעֲרוֹת, וּבִהֲיָכְלוֹ
כָּלוּ אָמַר: "כְּבוֹדִי!"

יְהוָה לַמְּבוּל יָשָׁב;
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֵךְ אֶת־
עַמּוֹ בְּשָׁלוֹם:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אֶל־תַּעֲזֹבוּ: עֵץ־חַיִּים
הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכֶּיהָ
מֵאֲשֶׁר: דְּרָכֶיהָ דְּרָכֵי־נֹעַם
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:

Proverbs 4:2,
3:18,17

הַשִּׁיבֵנוּ, יְהוָה, אֵלֶיךָ וְנָשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Lamentations
5:21

The Ark is closed. All are seated.

מעריב לחול
שחרית לחול
מנחה לחול
קבלת שבת
שחרית לשבת
מנחה לשבת
יום טוב
מעריב ליום טוב
שחרית ליום טוב
למועדים קטנים
תפילות לבית
למעגל החיים

Returning the Torah to the Ark on
the First Day of Sukkot

הכנסת התורה
בסוכות

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

יְהַלְלוּ אֶת־שֵׁם יְהוָה
כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

Psalms 148:13,14

God's grandeur reigns over earth and
heaven. God raises the might of God's
People. Praise to all the faithful, the
People of Israel, a People who draws
near to God. Halleluyah!

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם:
נִירָם קֶרֶן לְעַמּוֹ, תְּהִלָּה
לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל
עַם־קָרְבוֹ, הַלְלוּיָהּ:

Hoshanot

הושענות

The Torah is held before the congregation.

We beseech You. Save us!

הוֹשֵׁעַ נָא.

For Your sake, our God,
save us!

לְמַעַן אֱלֹהֵינוּ,
הוֹשֵׁעַ נָא.

For Your sake, our Creator,
save us!

לְמַעַן בּוֹרְאֵנוּ,
הוֹשֵׁעַ נָא.

For Your sake, our Redeemer,
save us!

לְמַעַן גּוֹאֲלֵנוּ,
הוֹשֵׁעַ נָא.

For Your sake, O God, who seeks us,
save us!

לְמַעַן דּוֹרְשָׁנוּ,
הוֹשֵׁעַ נָא.

הושענות ("deliverances") Solemn processions
with the willow were among the rituals of Sukkot
in Jerusalem's Temple: Every day they would
circumambulate the altar once; on that day [the
seventh day] they would circumambulate it seven
times (Mishnah Sukkot 4:5). During the procession

they would sing Psalm 118:25, calling for God's
saving power. After the destruction of the Temple,
the prayers were preserved in the synagogue and
the procession with the Torah scroll and the lulav
and etrog became the substitute for the willow
alone. (Rabbi Ismar Elbogen)

All those with lulav and etrog join in procession.

For the sake of Your truth,
Your covenant, Your greatness,
and glory; for the sake of Your
Torah, Your majesty, Your
commitment, and Your fame;
for the sake of Your mercy, Your
goodness, Your unity, Your
honour, and Your wisdom; for
the sake of Your sovereignty,
Your eternity, Your mystery,
Your strength, and Your
splendour; for the sake of Your
righteousness, Your holiness,
Your abundant mercies, and
Your Divine Presence, save us;
for the sake of Your praise,
do save us, we beseech You.
O Eternal, save us!

Save Your People,
and bless Your inheritance;
nourish and sustain them forever.

May my words of supplication
before the Eternal draw near to
the Eternal our God, day and
night, so that God will maintain
the cause of the worshipper and
the cause of the People Israel,
as each day will require; so that
all the people of the earth may
know that the Eternal is God;
there is no other.

לְמַעַן אֲמַתְךָ. לְמַעַן בְּרִיתְךָ.
לְמַעַן גְּדֻלָּתְךָ וְתַפְאַרְתְּךָ.
לְמַעַן דָּתְךָ. לְמַעַן הוֹדְךָ.
לְמַעַן וְעִידְךָ. לְמַעַן זְכוּרְךָ.
לְמַעַן חֲסֵדְךָ. לְמַעַן טוֹבְךָ.
לְמַעַן יְחִידְךָ. לְמַעַן כְּבוֹדְךָ.
לְמַעַן לְמוֹדְךָ. לְמַעַן
מַלְכוּתְךָ. לְמַעַן נִצְחָךָ.
לְמַעַן סוֹדְךָ. לְמַעַן עֶזְךָ.
לְמַעַן פֶּאֶרְךָ. לְמַעַן צְדָקָתְךָ.
לְמַעַן קְדוּשָׁתְךָ. לְמַעַן
רַחֲמֶיךָ הָרַבִּים. לְמַעַן
שְׁכִינְתְּךָ. הוֹשֵׁעַ נָא.
לְמַעַן תְּהַלֵּלְךָ. הוֹשֵׁעַ נָא.
אֲנִי וְהוּא הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמְּךָ,
וּבִרְךָ אֶת-נַחֲלָתְךָ,
וִירַעַם וְנִשְׂאָם עַד-הָעוֹלָם:

Psalms 28:9

וַיְהִי דְבַרִּי אֱלֹהִים אֲשֶׁר
הִתְחַנַּנְתִּי לִפְנֵי יְהוָה,
קְרוֹבִים אֶל-יְהוָה אֱלֹהֵינוּ
יוֹמָם וָלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט
עֲבָדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל,
דְּבַר יוֹם-בְּיוֹמוֹ: לְמַעַן דַּעַת
כָּל עַמֵּי הָאָרֶץ, כִּי יְהוָה
הוּא הָאֱלֹהִים, אֵין עוֹד:

I Kings 8:59-60

The Torah is returned to the Ark.

Behold I have given you a good doctrine, My Torah. Do not forsake it. It is a tree of life for 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.

בִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אֶל־תַּעֲזֹבוּ: עֵץ־חַיִּים
הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיהָ
מֵאֲשֶׁר: דְּרָכֶיהָ דְּרָכֵי־נֹעַם
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:

Proverbs 4:2,
3:1817

Turn us toward You, Adonai, and we shall return. Renew our days as of old.

הַשִּׁיבֵנוּ, יְהוָה, אֵלֶיךָ וְנָשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Lamentations
5:21

The Ark is closed. All are seated.

וְנָשׁוּבָה ("and we shall return") It makes a difference to be brushed by the wings of eternity. Regular prayer works on us in ways not immediately apparent. As the sea smooths the stone, as the repeated hammer-blows of the sculptor shape the marble, so prayer—cyclical, tracking the rhythms of time itself—gradually wears away the jagged edges of our character, turning it into a work of devotional art. We begin to see the beauty of the created world. We locate ourselves as part

of the story of our people. Slowly, we come to think less of the "I," more of the "We"; less of what we lack than of what we have; less of what we need from the world, more of what the world needs from us. Prayer is less about getting what we want than about learning what to want. Our priorities change; we become less angular; we learn the deep happiness that comes from learning to give praise and thanks. The world we build tomorrow is born in the prayers we say today. (Rabbi Jonathan Sacks)

Prayers for Dew

תפילות טל

I

א

Our God and God of our ancestors:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

Elazar Kallir,
Israel, 7th c.

Grant dew to favour Your land.

טל תֵּן לְרִצּוֹת אֶרְצֶךָ,

In Your jubilation, set us as a blessing.

שִׂיתֵנוּ בְּרִכָּה בְּדִיצְךָ,

Increase for us our corn and wine.

רב דָּגָן וְתִירוֹשׁ בְּהַפְרִיץְךָ,

From Genesis
27:28

Establish the city in which You
delight—

קוֹמִים עִיר בָּהּ חֲפִצְךָ.

With dew . . .

בְּטַל . . .

With dew bless our food.

טל בו תְּבַרֵךְ מִזֹּון,

In our fertile lands may there be
no scarcity.

בְּמִשְׁמַנֵּינוּ אֵל יְהִי רִזּוֹן,

The nation You once led like a flock,

אִימָה אֲשֶׁר הִסְעֵתָ כְּצֹאן,

On her please, we pray, bestow

אֲנָא תַפַּק לָהּ רִצּוֹן.

Your favour—

בְּטַל.

With dew.

For You are the Eternal, Our God,
who causes the wind to blow and
the dew to descend.

שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ,
מְשִׁיב הָרוּחַ וּמוֹרִיד הַטַּל.

For blessing, and not for curse.

לְבִרְכָּה וְלֹא לְקִלְלָה. אָמֵן.

Amen.

For life, and not for death.

לְחַיִּים וְלֹא לְמוֹת. אָמֵן.

Amen.

For plenty, and not for want. *Amen.*

לְשִׁבְעַ וְלֹא לְרִזּוֹן. אָמֵן.

דָּגָן וְתִירוֹשׁ ("corn and wine") The poet invokes Isaac's blessing for Jacob: "May God give you of the dew of heaven and the fat of the earth, abundance of new grain and wine" (Genesis 27:28). Kallir draws a parallel

between Pesach, when God redeems Israel from physical and spiritual bondage, and springtime, when dew restores the natural world to its full glory.

II

Our God and God of our ancestors,

With dewdrops of light,
illuminate the earth.

With dewdrops of blessing,
bless the earth.

With dewdrops of joy, bring joy
to the earth.

With dewdrops of exultation,
make fertile the earth.

With dewdrops of splendour,
make the earth resplendent.

With dewdrops of good gathering,
summon the earth.

With dewdrops of song,
serenade the earth.

With dewdrops of life,
give life to the earth.

With dewdrops of goodness,
enrich the earth.

With dewdrops of salvation,
save the earth.

With dewdrops of nourishment,
maintain the earth . . .

Amen.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

בְּטַלְלֵי אוֹרָה תֵּאִיר אֶדְמָה,

בְּטַלְלֵי בְרָכָה תְּבָרֵךְ אֶדְמָה,

בְּטַלְלֵי גִילָה תְּגִיל אֶדְמָה,

בְּטַלְלֵי דִיצָה תִּדְשֵׁן אֶדְמָה,

בְּטַלְלֵי הוֹד תִּהְדֹּר אֶדְמָה,

בְּטַלְלֵי וַעַד טוֹב תִּוַּעַד אֶדְמָה,

בְּטַלְלֵי זְמֶרָה תִּזְמֹר אֶדְמָה,

בְּטַלְלֵי חַיִּים תִּחְיֶה אֶדְמָה,

בְּטַלְלֵי טוֹבָה תִּטֵּיב אֶדְמָה,

בְּטַלְלֵי יְשׁוּעָה תּוֹשִׁיעַ אֶדְמָה,

בְּטַלְלֵי כִלְכִּלָּה תְּכַלְכֵּל אֶדְמָה ...

אָמֵן.

... בְּטַלְלֵי ("with dewdrops ...")

I shall look at the deeds of my God, so pleasant
in their season.

I shall sweetly say: come in peace, dew.

The rains are over and gone, the
winter is past.

Everything is created with such beauty: go in
peace, rain.

The mandrakes give forth their perfume in the
lovers' garden.

Sorrows have gone: come in peace, dew.

The earth is crowned with new grain and wine.

Every living thing cries out: go in peace, rain!

(Excerpt from "Prayer for Dew," 4th–6th c. C.E.)

Prayer for Rain

Our God and God of our ancestors,
remember Abraham, who yearned
for Your Presence, who was blessed
by You as a tree planted by streams
of water, who was shielded by You
when in his faith he braved fire
and water. You sought him out
because he sowed [righteousness]
by every waterway.

*For Abraham's sake, do not hold back
Your gift of water.*

Remember Moses who was drawn
in an ark from the reeds by the edge
of water. He found for his flock an
ample store of water, and when Your
treasured ones thirsted, he struck the
rock and there came gushing water.

*For Moses' sake, do not hold back
Your gift of water.*

תְּפִילַּת גֶּשֶׁם ("prayer for rain") This poem-
excerpt is a supplication for rain, intoned
only on Sh'mini Atzeret. Each stanza recounts
a biblical reference to water. Rain in its
proper time and proportion is said to fall for
the sake of the righteous.

זְכוֹר אֲבִי ("remember Abraham")
"If God were to command me now, as
once He did my ancient Father, I
would surely obey," sing my heart and
my flesh on this night of rain, as the
Angels of Peace stand at the head of
my sleeping children!

.....

תְּפִילַּת גֶּשֶׁם
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
זְכוֹר אֲבִי נִמְשָׁךְ
אַחֲרֶיךָ כַּמִּים,
בְּרַכְתּוֹ כְּעֵץ שְׁתוּל
עַל פְּלָגֵי מַיִם,
גִּנָּתוֹ, הִצְלָתוֹ מֵאֵשׁ וּמִמַּיִם,
דִּרְשָׁתוֹ בְּזֶרְעוֹ עַל כָּל מַיִם.
בַּעֲבוּרוֹ אַל תִּמְנַע מַיִם.

זְכוֹר מְשׁוּי בְּתֵבַת גִּמְאֵי
מִן הַמַּיִם,
נִמּוּ דָלָה דָלָה וְהִשְׁקָה
צֶאֱן מַיִם,
סִגּוּלֶיךָ עֵת צִמְאוֹ לַמַּיִם,
עַל הַסֵּלַע הָךְ וַיֵּצְאוּ מַיִם.

בְּצִדְקוֹ חֵן חֲשֵׁרַת מַיִם.

Elazar Kallir,
Israel, 7th c.

*Angels crown You;
princes enthrone
You. Reign
speedily in Zion,
and let us rejoice
in showers of
water. (From
"Prayer for Rain,"
4th–6th c.)*

Outside: Jerusalem, and the moaning
of the Lord's trees, cut down by her enemies
in every generation; clouds
heavy with rain, lightnings in them and
thunders which, for me, on this night
of rain, are tidings from the mouth
of the God of Might to endless generations.

(Uri Zvi Greenberg)

חֲשֵׁרַת מַיִם ("gift of water") Water means
nothing but Torah, as it is written in Isaiah
55:1: "Ho! Let all who are thirsty ... come for
water." (Babylonian Talmud, Baba Kama 82a)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
מנחה
לשבת
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

Remember the twelve tribes of Israel for whom You parted the sea-waters, for whom You sweetened the bitter waters. For You their descendants were prepared to shed their own blood like water. Turn to us, for we have been encircled by many foes like water.

For the sake of our ancestors, do not hold back Your gift of water.

For You are Adonai our God who causes the wind to blow and the rain to descend.

For blessing, and not for curse.
Amen.

For life, and not for death.
Amen.

For plenty, and not for want.
Amen.

זְכוֹר שְׁנַיִם עָשָׂר שְׁבֵטִים
שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם,
שֶׁהִמְתַּקְתָּ לָמוֹ מְרִירוֹת מַיִם,
תּוֹלְדֵיהֶם נִשְׁפָּךְ דָּמָם
עָלֵיךְ כַּמַּיִם,
תֵּפֶן כִּי נִפְשָׁנוּ אֶפְפוּ מַיִם.

בְּצִדְקָם חֵן חֲשַׁרְתָּ מַיִם.

שֶׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

לְבָרְכָהּ וְלֹא לְקַלְלָהּ. אָמֵן.

לְחַיִּים וְלֹא לְמוֹת. אָמֵן.

לְשָׂבַע וְלֹא לְרָזוֹן. אָמֵן.

מוֹרִיד הַגֶּשֶׁם ("the rain to descend") At four seasons, judgment is passed on the world: at Passover, judgment is passed with respect to produce; at Shavuot, judgment is passed with respect to fruit trees; at Rosh HaShanah, all creatures pass before God (the True Judge); and on Sukkot, judgment is passed with respect to water. (Mishnah Rosh HaShanah 1:1–2)
לְשָׂבַע וְלֹא לְרָזוֹן ("for plenty, and not for want") Even those who live in the East, even

India, even in isles of the sea where rain is needed in the summer, do not pray for it except when it is needed in Eretz Yisrael. For if you say they should pray for rain at the season when they need it, they will regard themselves as living in their spiritual homeland. Let them, however, regard themselves as guests [in the Diaspora], so their hearts will always be directed toward Eretz Yisrael. (Babylonian Talmud, Ta'anit 114b)

Originally recited only on Rosh HaShanah, the *Aleinu* became a fixed part of the daily service liturgy around the year 1300. Although God is not yet universally recognized as One, this prayer articulates the messianic dream of one humanity united through its devotion to the one God.

All rise.

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception. As it is written in Your Torah: "Know this day and take it to heart: the Eternal is God in the heavens above and on the earth below; there is none else."

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹא שָׁם חֻלְקָנוּ
כְּהֵם, וְגִרְלָנוּ כָּכֵל הַמוֹנֵם.

Longing after the highest and noblest, attachment to the whole, soaring up to the Infinite, despite our finiteness and limitedness—this is religion.
(Rabbi Abraham Geiger)

וְאֵנָּחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וּשְׂכִינָת עֲזוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אִמֶּת מִלִּפְנֵי, אִפְס זוּלָּתוֹ,
כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל-לִבָּךְ, כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Isaiah 51:13

Deuteronomy
4:39

All are seated.

עֲלֵינוּ ("it is upon us") Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a

growing humanity and a growing God, and perfection is to be achieved, not something to start with. (Henry Slonimsky)

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
יום טוב
שחרית
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

We therefore place our hope in You, Adonai our God. Soon may we behold the glory of Your power: banish idolatry from the earth; wipe away false gods; and perfect the world by Your divine rule. Then all humanity will call upon Your name and even the wicked will turn toward You. All the inhabitants of the earth will come to know that to You alone every knee must bend and every tongue swear loyalty. Before You, Adonai our God, let them humble themselves. To Your glorious name, let them give honour. Then all will accept the yoke of Your dominion, and You will reign over them soon and forever. For sovereignty is Yours, and to all eternity You will reign in glory. As it is written in Your Torah: “Adonai will reign forever and ever.”

And it is said: “Adonai shall rule over all the earth. On that day, God shall be One and God’s name shall be One.”

On the first day of Pesach and the first day of Sukkot,
turn to page 348 for Kaddish.
On the seventh day of Pesach, on Shavuot, and on Sh’mini Atzeret,
turn to page 339 for the Yizkor service.

לְתַקֵּן עוֹלָם (“to perfect the world”) This phrase should not be confused with the modern concept of *tikkun olam* by which individuals fix the world through acts of social justice. The improvements envisioned here are initiated by God, who makes the Divine will known to all the families of the earth.

עַל בֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
לְרֹאוֹת מַהֲרָה בַּתְּפָאֶרֶת עֲזֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן,
לְתַקֵּן עוֹלָם בַּמַּלְכוּת שְׁדִי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ.
יִכְיֶירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל, כִּי
לָךְ תִּכְרַע כָּל-בָּרֶךְ, תִּשָּׁבַע כָּל-
לָשׁוֹן. לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ,
וַיִּקְבְּלוּ כָּל־אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מַהֲרָה לְעוֹלָם
וָעֵד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
כִּכְתוּב בַּתּוֹרָתְךָ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֵד:

וְנֹאמַר: יְהִיָּה יְהוָה לְמַלְךְ
עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Vision looks inward and becomes duty, outward and becomes aspiration, upward and becomes faith. (Rabbi Stephen S. Wise)

Isaiah 45:23

Exodus 15:18

Zechariah 14:9

In the sixteenth century, the kabbalist Isaac Luria redefined *tikkun olam* as the process by which human beings can observe the mitzvot and thereby fix the brokenness of the world, and even fix God, who is broken, too. (Marc Brettler and Rabbi Elliot Dorff)

יזכור

Yizkor Memorial Service

*The wisdom of the departed I regard as my portion,
And their writings are a balm to my sorrow,
And among them I hold sweet discourse,
Since they are the choicest of the faithful.
And when I swim in the sea of their wisdom
I gather pearls to embroider the days,
And in them is the delight of my eyes and heart,
And of them my jubilating lips will sing—
The light of my eyes, the song in my ears, the honey
in my mouth,
And in my nostrils the scent of cinnamon.
And of them I shall muse, and be exalted all my days,
For in them are the sources of my being.*

(Rabbi Moses ibn Ezra, Spain, 11th–12th c.)

Many of our mourning rituals were instituted by Rabban Gamliel II after the fall of the Second Temple in 70 C.E.; however, the earliest reference to the custom of the Yizkor service dates to the ninth century. Later, when entire communities were massacred during the Crusades, the Yizkor custom was expanded and observed on the three Pilgrimage Festivals. It is our practice to include the Memorial Service on Yom Kippur, Sh'mini Atzeret, the seventh day of Pesach, and Shavuot. On these days we encounter the full range of emotion—the joy of the Festival and the sorrow of loss.

A Song of David.

The Eternal is my Shepherd, I shall not want. God makes me lie down in green pastures, leads me beside still waters; God restores my soul, and leads me in right paths for the sake of God's name. Though I walk through the valley of the shadow of death, I shall fear no evil, for You are with me; with rod and staff You comfort me. You have set a table before me in the presence of my enemies; You have anointed my head with oil; my cup overflows. Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Eternal forever.

מִזְמוֹר לְדָוִד:

יְהוָה רֹעִי לֹא אֶחְסָר:
בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי,
עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי:
נַפְשִׁי יִשׁוּבֵב, יִנְחֵנִי
בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת
לֹא־אִירָא רָע, כִּי־אַתָּה
עֲמִדִּי. שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ ,
הִמָּה יִנְחַמֵּנִי: תַּעֲרֹךְ לִפְנֵי
שְׁלַחַן נֹגֵד צִרְרִי. דִּשְׁנֵת
בְּשֶׁמֶן רֹאשִׁי, כּוֹסִי רִוִּיָּה:
אֶךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי
כָּל־יְמֵי חַיִּי. וְשִׁבְתִּי בְּבֵית־
יְהוָה לְאָרְךָ יָמִים:

Psalm 23

*Whoever shares
a congregation's
grief will merit
seeing its comfort
and relief.
(Babylonian Talmud,
Ta'anit 11a)*

כּוֹסִי רִוִּיָּה ("my cup overflows") Rabbi Yehudah used to say: "Ten powerful things were created in the world: A rock is strong, but iron smashes it; iron is strong, but fire can melt it; fire is strong, but water extinguishes it; water is strong, but clouds absorb it; clouds are strong, but the wind disperses them; wind is strong, but a person withstands it; a person is strong, but fear

shatters him; fear is strong, but wine dissolves it; wine is strong, but sleep dispels it; and stronger than all these is death! Yet *tzedakah* overcomes even death!" (Babylonian Talmud, Bava Batra 10a)

By Jewish tradition we contribute funds to honour the dead. Through our righteous giving their good names are made secure.

מערב
לחול
שחרית
לחול
מנחה
לחול
קבלת
שבת
שחרית
לשבת
מנחה
לשבת
ליום טוב
מערב
ליום טוב
שחרית
ליום טוב
למועדים
קטנים
תפילות
לבית
למעגל
החיים

A Song for Ascents.

I lift up my eyes to the mountains;
From where will my help come?
My help comes from the Eternal
God, Maker of heaven and earth.
God will not let your foot slip;
your Guardian will not slumber.
Behold, the Guardian of Israel
neither slumbers nor sleeps.
The Eternal is your Protector,
the Eternal is the shade
at your right hand.
The sun will not strike you by day,
nor the moon by night.
The Eternal will guard you from
all harm, and will protect your soul.
The Eternal will guard you, going
and coming, from this time forth
and forever.

O God of Life, amid the ceaseless tides of change which sweep away
the generations, Your enduring Presence brings us comfort and hope.
Around us are life and death, decay and renewal: the rhythm of time
all things obey. Our life is a dance to a song we barely perceive. Its
melody courses through us for a little while, then seems to cease. What is
the source of this melody, and where does it go? In darkness as in light,
we turn to You, Adonai, the Source of Life, the Answer to all mysteries.

Can it be that we, Your children, are given over to destruction, when our
few days on earth are done? Or do we live on in ways we cannot know?
Only this have we been taught, and in this we put our trust: from You
comes the human soul, and to You it must return. More we cannot say,
for all else is hidden from our sight by an impenetrable veil.

We thank You, for the life we are granted, for the gifts we enjoy, and for
Your eternal Presence, which fills us with the hope that what is good
will not perish. Adonai, what are we? A breath, a passing shadow. Yet You
have made us little less than divine.

שִׁיר לַמַּעֲלוֹת:

אֲשֶׁא עֵינַי אֶל-הַהָרִים,
מֵאֵן יָבֵא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה,
עֹשֶׂה שָׁמַיִם וָאָרֶץ.
אֲלִי-יִתֵּן לְמוֹט רַגְלִי,
אֲלִי-יָנוּם שְׁמֶרְךָ:
הִנֵּה לֹא-יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל:
יְהוָה שְׁמֶרְךָ,
יְהוָה צִלְּךָ עַל-יַד יְמִינְךָ:
יוֹמָם הַשֶּׁמֶשׁ לֹא-יִכְבֶּה,
וַיָּרֶחַ בַּלַּיְלָה:
יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע,
יִשְׁמַר אֶת-נַפְשְׁךָ:
יְהוָה יִשְׁמַר-צִדְקָתְךָ וּבֹאֶיךָ,
מֵעַתָּה וְעַד-עוֹלָם:

Psalm 121

*Praised be the
True Judge.
(Blessing said
upon hearing of
a death)*

Rabbi Chaim
Stern, adapted
from Rabbi
Isaac Meyer
Wise

*The virtue of
angels is that
they cannot
deteriorate; their
flaw is that they
cannot improve.
The flaw of
human beings
is that they do
deteriorate; their
virtue is that
they can improve.
(Chasidic teaching)*

A Prayer of Moses, man of God.

Adonai, You have been our refuge
in every generation.

Before mountains were born,
before You brought forth earth
and universe, from eternity to
eternity You are God.

You turn mortals to dust; You
decree: "Return, children of the
earth!" For a thousand years in
Your sight are like yesterday gone,
as a watch in the night. You engulf
them in sleep; they are like grass
that renews itself: at daybreak it
flourishes anew; at dusk it withers
and dries.

*The span of our life is but seventy
years, or, given strength, eighty
years; the best of those years have
trouble and sorrow. They pass by
swiftly, and we fly off.*

Teach us, therefore, to number our
days that we may attain a heart of
wisdom.

*Turn to us, Adonai. How long before
You show mercy to Your servants?
Satisfy us at daybreak with Your
steadfast love that we may sing and
rejoice all our days.*

לִבְּ חָכְמָה ("heart of wisdom") When we
are dead, and people weep for us and grieve,
let it be because we touched their lives with

תְּפִילָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים:

אֲדֹנָי, מָעוֹן אַתָּה הָיִיתָ
לָנוּ בְּדֹר וָדֹר:
בְּטֶרֶם הָרִים יִלְדוּ
וּתְחוּלֵל אֶרֶץ וְתֵבֵל,
וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל:

תִּשָּׁב אָנוּשׁ עַד־דָּכָא
וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם:
כִּי אֵלֶּף שָׁנִים בְּעֵינֶיךָ
כְּיוֹם אֶתְמוּל כִּי יַעֲבֹר
וְאִשְׁמוּרָה בְּלִילָה:
זְרִמְתָּם שָׁנָה,
יִהְיוּ בִּבְקָר כְּחֹצִיר יַחֲלֹף:
בִּבְקָר יִצִּיץ וְחֲלָף,
לְעֶרֶב יְמוּלֵל וַיִּבֶשׁ:

יְמֵי־שְׁנוֹתֵינוּ בָּהֶם
שִׁבְעִים שָׁנָה,
וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה,
וְרֹהֲבָם עָמַל וָאָוֶן, כִּי־גִזַּז
חַיֵּשׁ וַנִּעְפֶּה:

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבֵא לִבָּב חֲכָמָה:

שׁוּבָה יְהוָה, עַד־מָתַי,
וְהַנַּחֵם עַל־עֲבָדֶיךָ:
שִׁבְעֵנוּ בִּבְקָר חֲסִידֶךָ
וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יְמֵינוּ:

Psalms 90

*The Gates of Tears
are always open.*
(Babylonian Talmud,
B'rachot 32a)

*Not to have had
pain is not to
have been human.*
(Yiddish proverb)

beauty and simplicity. Let it not be said that
life was good to us, but, rather, that we were
good to life. (Rabbi Jacob Philip Rudin)

Let Your deeds be seen
 by Your servants, Your glory
 by their children.
 May Your favour, Adonai, be upon us.

יִרְאֶה אֶל-עַבְדֶּיךָ פָּעֲלֶךָ,
 וְהִדְרֶךָ עַל-בְּנֵיהֶם;
 וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ
 עָלֵינוּ.

Let the work of our hands endure for us!
Let the work of our hands endure!

וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ:

I have set the Eternal before me always.
 God is at my right hand; I shall not
 be shaken.

שְׁוִיתִי יְהוָה לִנְגְדִי תָמִיד,
 כִּי מִימִינִי בַל-אֲמוּט:

Psaln 16:8-11

Therefore my heart exults and my
 glory rejoices; my body rests secure.

לֶכֶן שִׂמַּח לְבִי וַיִּגַּל כְּבוֹדִי,
 אֶף-בְּשָׂרִי יִשְׁכַּן לְבֶטַח:

For You will not abandon me to Sheol
 nor let Your faithful see destruction.

כִּי לֹא-תַעְזֹב נַפְשִׁי לְשָׂאוֹל,
 לֹא-תִתֵּן חַסִּידְךָ לְרְאוֹת שְׁחָת:

Show me the path of life.
 Joys overflow in Your presence;
 delights are forever in Your hand.

תוֹדִיעֵנִי אֶרֶחַ חַיִּים
 שְׁבַע שְׂמָחוֹת אֶת-פָּנֶיךָ,
 נַעֲמֹת בְּיַמִּינְךָ נֶצַח:

עַבְדֶּיךָ ("Your servants") We are not a people
 that dies.... I know it is difficult to find the
 balm which would heal our body and our soul.
 But perhaps it will do us good if we kindle
 freely the lights of our own treasures and then
 sing freely in all the hues with which they
 were born. They will follow us in this world as
 a shadow that is no shadow at all; it is the Jew
 within us. It becomes abundantly clear that
 the freer we are, the more Jewish we are. And

the more Jewish we are, the more human we
 become. (Marc Chagall)

כִּי לֹא-תַעְזֹב נַפְשִׁי ("You will not abandon my
 soul") Liturgy is not a matter of fact, but a
 matter of faith—faith that despite all, the
 world is good and God does not forget us.
 Nothing affirms this better than the prayers
 which state that although our bodies die, our
 souls do not perish. (Rabbi John Moscovitz)

We recall the martyrs of our People. How often in ages past did our People walk through the flames. God of Mercy, let the memory never fade of the faithful and upright of our People who have given their lives to sanctify Your name. They continue to speak to us of faith and courage. They rest in nameless graves, but their deeds endure, and their sacrifices will not be forgotten. No evil will touch them: they are at peace.

Their souls are bound up in the bond of Life Eternal.

We remember, too, the men and women who but yesterday were part of our sacred congregation and our community. To all who cared for our well-being and worked for the betterment of our People and of humanity, we pay tribute. May we prove worthy of carrying on the tradition of our People and our faith, for now the task is ours.

Their memories will forever be a blessing.

O God, this hour revives in us memories of loved ones who are no more. What joy we shared when, loving and loved, we walked through life together! Days or years may have passed, yet we feel near to them, our hearts yearn for them still. Though the bitter grief may have softened, a duller pain abides, for the place where once they stood is empty now. The links of life are broken. But the bonds of love and longing cannot break.

Let us be grateful for a love which is stronger than death.

"the martyrs of our People"

Some perished by fire, some by water.
Some crossed the sea, or watered the desert.
Some starved all week to make a Shabbat feast.
Some were left childless until old age.
Some lifted their chins beneath a father's knife.
Those who came before us gave everything
so that we, generations later, could glorify You.
And despite the dangers,
with Your protection,
some did survive, and even flourished,
some reaped in joy, were spared the knife,
were granted children.

We are their inheritors, O God,
and we know how rare is our good fortune
to be born to such hard-won treasures.
A great responsibility is ours
and Yours as well,
for if You do not sustain us,
as You did Abraham and Sarah,
Rebekah and Isaac, Jacob, Rachel and Leah,
then who will sing Your praises?
Who will lift their chins, as we do now,
to sanctify Your name?

(Adam Sol)

*The names of those whose Yahrzeit is observed this day are read,
as are the names of those who have died since we last gathered for Yizkor.*

Private Yizkor

יזכור פרטי

*While the rituals of mourning are for one who has lost immediate relatives—
parents, siblings, spouse, or child—one may also wish to recall the memories of
other relatives and loved ones.*

May God remember the soul of
my father/mother, my teacher, _____
my brother/sister, _____
my husband/wife, _____
my son/daughter, _____
my dear one, _____

יִזְכֹּר אֱלֹהִים נַשְׁמַת
אָבִי מוֹרִי/אִמִּי מוֹרְתִי, _____
אָחִי/אָחוֹתִי, _____
אִשְׁשִׁי/אִשְׁתִּי, _____
בְּנִי/בְּתִי, _____
יְקִירִי/יְקִירָתִי, _____

*Every person
has a name
given by his
desires and by
his death.
(Zelda)*

who has gone to his/her eternal
home. May his/her soul be bound
up in the bond of life, and may
he/she be at peace, with fullness
of joy in the comfort of Your
eternal Presence. Amen.

שְׁהֶלֶךְ לְעוֹלָמוֹ/שְׁהֶלְכָה
לְעוֹלָמָהּ. אָנָּה תִּהְיֶה נַפְשׁוֹ/
נַפְשָׁהּ צְרוּרָה בְּצִרוּר הַחַיִּים
וְתִהְיֶה מְנוּחָתוֹ/מְנוּחָתָהּ
כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת פְּנִיךָ,
נְעִימוֹת בְּיָמֶיךָ נִצָּח: אָמֵן.

יִזְכֹּר פָּרְטִי ("private Yizkor") Sovereign of
the world. Master of the world: Behold, I come
before You with a broken heart and lowly
spirit ...
I pray with an outpouring of my heart before
You, blessed God, that You arouse Your mercy to
remember the soul of my loved one, _____,
who passed away; to elevate that soul to a
lofty place, that it may stand at the foot
of Your throne of glory, shining and radiant
like the brilliance of the firmament. May that

soul find a place among the holy souls of the
patriarchs—Abraham, Isaac, and Jacob, and the
matriarchs—Sarah, Rebekah, Rachel, and Leah,
and among all the holy souls of the righteous
men and women. May the soul of my loved one
be bound up in eternal life. Please forgive all
of his/her wrongdoings, and remember only
his/her good deeds. May the merit of the
tzedakah that I give today stand in his/her
favour, to lift the soul ever higher. (Hanna
Mikhae Friedman, slightly adapted)

In the rising of the sun and in its going down,
we remember them.

In the blowing of the wind and in the chill of winter,
we remember them.

In the opening of buds and in the rebirth of spring,
we remember them.

In the blueness of the sky and in the warmth of summer,
we remember them.

In the rustling of leaves and in the beauty of autumn,
we remember them.

In the beginning of the year and when it ends,
we remember them.

When we are weary and in need of strength,
we remember them.

When we are lost and sick at heart,
we remember them.

When we have joys we yearn to share,
we remember them.

So long as we live, they too shall live,
for they are now a part of us, a part of what we will become
as we remember them.

*Days are scrolls;
write on them
what you want to
be remembered.*
(Rabbi Bachya ibn
Pekuda)

*No one can
become what he
cannot find in
his memories.*
(Jean Améry)

“what we will become” If worry and despondency seek our undoing, then we should think about *Yizkor* in such a way that we carry on the work of our ancestors from Sinai; in that we today are truly their children, and in that we are parents of the future

generations. Then the chain does not break and we gain the strength to carry out nobly these historical responsibilities, and to thank God sincerely that *Yizkor* has become the celebration of our soul. (Rabbi Regina Jonas)

O God, full of compassion,
 who dwells on high, grant perfect
 rest in Your sheltering Presence
 to the souls of our beloved
 who have entered eternity. May
 they be exalted among the souls
 of the holy and the pure, who
 radiate like the illuminated heavens.
 May they be remembered this day
 for eternal blessing; may their
 resting place be the Garden of Eden.
 Merciful One on High, let them find
 refuge in the shadow of Your wings
 and let their souls be bound up in
 the bond of life everlasting. God is
 their inheritance. May they rest in
 peace, and together we say: *Amen*.

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן
 בְּמִרוֹמִים, הַמַּצִּי מְנוּחָה
 נְכוֹנָה תַּחַת כַּנְּפֵי הַשְּׁכִינָה
 בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים
 כְּזֹהֵר הָרָקִיעַ מְזֹהֲרִים
 לְנִשְׁמוֹת יְקִירֵינוּ שֶׁהִזְכְּרָנוּ
 הַיּוֹם לְבִרְכָּה שֶׁהֵלְכוּ
 לְעוֹלָמָם, בְּגֵן עֵדֶן תְּהִי
 מְנוּחָתָם. אָנָּה בָּעַל הָרַחֲמִים,
 הַסְּתִירָם בְּסֶתֶר כַּנְּפֶיךָ
 לְעוֹלָמִים וְצָרָר בְּצִרּוֹר הַחַיִּים
 אֶת נִשְׁמוֹתֵיהֶם. יְיָ הוּא
 נִחְלָתָם, וַיְנַחֲנוּ בְּשָׁלוֹם עַל
 מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר: אָמֵן.

*The dust returns
 to the earth as
 it was, but the
 spirit returns
 unto God who
 gave it.
 (Ecclesiastes 12:7)*

שֶׁהֵלְכוּ לְעוֹלָמָם ("who have entered eternity")
 Religion cannot prove the truth of the statement
 that God revives the dead, even though the
 liturgy says it. The belief must be taken
 on trust, albeit a trust based on reasonable
 arguments.

These derive from our experience of this life,
 which seems to point to purpose and meaning
 beyond itself. Most of us feel, even though we
 cannot prove it, that it would be absurd to
 assume that life ends with death. For the
 purpose and meaning of my life to make sense,
 I may have to assume that my life, in some
 unfathomable way, continues beyond the

grave. Death, as Eugene Borowitz has put it,
 may mean living in another way, existing on
 another level than that which binds us to our
 bodies.

In the absence of hard evidence one way
 or the other, our belief becomes a matter of
 decision. Even though I cannot prove life after
 death, I hope for it, because the arguments
 against such hope, though serious, are neither
 convincing nor conclusive. While our metaphors
 may differ from those of earlier ages, our
 language testifies to an inescapable need to
 reach out to what is beyond our grasp. (Rabbi
 Dow Marmur)

For the Jew on Yom Tov, there is both joy in our memories and longing in our celebration. Our sacred duty to carry on with the Holy Days is even more acute when chairs sit empty at our table. The calendar carries us along, as we remember those who have gone from this life.

We are festive weepers, etching names on every stone, touched by hope, hostages of governments and history, blown by wind and gathering holy dust. (Yehuda Amichai)

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God's great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

May the blessing and the promise of life come to us and all Israel, and let us say: Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזִמְן קָרִיב, וְאַמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיף הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמְיִרָן
בְּעֶלְמָא, וְאַמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאַמְרוּ: אָמֵן.

*There is a
love stronger
than death.
(Song of Songs
8:6)*

*From Psalm
113:2,
Daniel 2:20*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ ("may God's great name be praised") The Lord has given; the

Lord has taken away; praised be the name of the Lord. (Job 1:21)

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

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

Yit-ga·dal ve-yit-ka·dash she-mei ra·ba. **A·mein.**
Be-al·ma di-ve-ra chir·u·tei, ve-yam·lich mal·chu·tei
be·cha·yei·chon u-ve-yo·mei·chon u-ve·cha·yei
de·chol Beit Yis·ra·eil, ba·a·ga·la u-vi·ze·man ka·riv,
ve-im·ru: **A·mein.**

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

Yit·ba·rach ve-yish·ta·bach ve-yit·pa·ar ve-yit·ro·mam ve-yit·na·sei
ve-yit·ha·dar ve-yit·aleh ve-yit·ha·lal she-mei de·Ku·de·sha, **be·rich Hu,**
le·ei·la min kol bir·cha·ta ve-shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta
da·a·mi·ran be-al·ma ve-im·ru: **A·mein.**

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu
ve-al kol Yis·ra·eil, ve-im·ru: **A·mein.**

O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu
ve-al kol Yis·ra·eil, ve-im·ru: **A·mein.**

May the Source of peace send peace to all who mourn and
comfort to all who are bereaved. And together we say: *Amen.*

