

An abstract painting in a cubist style. A central figure, possibly a man in a suit, is depicted with geometric shapes and a mix of colors including brown, orange, and grey. To the left, there is a blue and yellow object that resembles a menorah. The background is a textured wash of pink, purple, and blue. The overall composition is layered and complex.

מְקוֹה יִשְׂרָאֵל

Hope of Israel

(Jeremiah 14:8)

Weekday Services

Temple Sinai Congregation of Toronto

הַשְׁכֵּמַת הַבּוֹקֶר

Awakening in the Morning

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

Mah Tov

מָה טוֹב

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

מָה טוֹב אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל.
וְאֲנִי בֶרֶב חֲסִידֶךָ אָבוֹא בֵּיתְךָ.
אֲשִׁתַּחֲוֶה אֶל הַיֵּכַל קֹדֶשְׁךָ בִּירְאָתְךָ.
יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשִׁתַּחֲוֶה וְאֶכְרַע, אֶבְרַכָּה לְפָנֶי יְיָ עֹשִׂי.
וְאֲנִי תַפְלְתִּי לָךְ יְיָ, עַתָּה רְצוֹן, אֱלֹהִים בֶּרֶב חֲסִידֶךָ.
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

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

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

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

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

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

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה, וּבָרָא בּוֹ נְקָבִים וְנָקְבִים,
 חֲלוּלִים חֲלוּלִים, גְּלוּי וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדָךְ.
 שָׂאֵם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם.
 אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לִפְנֶיךָ:
 בְּרוּךְ אַתָּה יי רֹפֵא כָּל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת.

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

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

For the Soul

אֱלֹהֵי נִשְׁמָה

אֱלֹהֵי נִשְׁמָה שְׁנִיתָ בִּי טְהוֹרָה הִיא.
 אַתָּה בְּרָאתָ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחָתָהּ בִּי,
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי.
 מוֹדָה (Male)
 מוֹדָה (Female)
 אֲנִי לִפְנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי.
 רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת.
 בְּרוּךְ אַתָּה יי אֲשֶׁר בָּיְדוּ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.

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

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

For Torah Study

לְעֶסֶק בְּדַבְּרֵי תוֹרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִנָּנוּ לְעֶסֶק בְּדַבְּרֵי תוֹרָה:

וְהִעָרַב נָא יְיָ אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיָ אֶנְחָנוּ וְצִאָצְאֵינוּ,
וְצִאָצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל, כָּלנוּ יוֹדְעֵי שְׁמֶךָ,
וְלומְדֵי תוֹרָתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יְיָ הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

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

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

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

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

To honour fathers and mothers; כבוד אב ואם,

To perform acts of love and kindness, וגמילות חסדים,

To attend the house of study והשכמת בית המדרש

Morning and evening, שחרית וערבית,

To welcome the stranger, והקנסת אורחים,

To visit the sick, ובקור חולים,

To provide for brides and grooms, והקנסת כלה,

To keep faith with the dead, ולגות המת,

To pray with sincerity, ועיון תפלה,

והבאת שלום בין אדם לחברו,

To make peace when there is strife,

ותלמוד תורה כנגד כלם.

And the study of Torah is equal to them all.

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

בְּרָכוֹת הַשַּׁחַר

Morning Blessings

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

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

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

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

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְּצַלְמֶנוּ כְּדַמוֹתֵנוּ.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי

בֶּן חוֹרִין (Male)

בַּת חוֹרִין (Female).

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צָרָכִי.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זֹקֵף כְּפוּפִים.

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

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּין מַצְעָדֵי גֵבֶר.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֹף כֹּחַ.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי
וְתִנּוּמָה מֵעַפְעָפִי.

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

The Talmud teaches that just as it is a divine act to open the eyes of the blind, clothe the naked, release the captive and help the bowed to stand straight, so we must seek to imitate the Holy One. Each day, we bring holiness into the world when we strengthen and support individuals in need.

ברוך שֶׁאָמַר Blessed is the One

ברוך שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא.
ברוך עֹשֶׂה בְּרָאשִׁית.
ברוך אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם.
ברוך מְרַחֵם עַל הָאָרֶץ.
ברוך מְרַחֵם עַל הַבְּרִיּוֹת.
ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו.
ברוך חַי לְעַד וְקַיָּים לְנֶצַח.
ברוך פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ.
בְּשִׁבְחוֹת וּבְזִמְרוֹת.
נִגְדָּלָךְ וְנִשְׁבַּחָךְ וְנִפְאָרָךְ וְנִזְכָּר שְׁמָךְ.
וְנִמְלִיכָךְ מִלְכֵנוּ אֱלֹהֵינוּ.
יְחִיד. חַי הָעוֹלָמִים.
מְלֶךְ מְשַׁבַּח וּמַפְאָר עַד־יְדֵי שְׁמוֹ הַגָּדוֹל.
בָּרוּךְ אַתָּה יְיָ מְלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

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

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

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם

Blessed is the One who speaks that we might listen.

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

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ

Blessed is the One who decides that we might accept.

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

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם

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

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

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

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

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

Psalm 100 A Song of Gratitude

תְּהִלִּים ק'

מִזְמוֹר לַתּוֹדָה
הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ:
עֲבֹדוּ אֶת־יְיָ בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה:
דָּעוּ כִּי יְיָ הוּא אֱלֹהִים הוּא עָשָׂנוּ
וְלוֹ אֲנַחְנוּ עָמוּ וְצֹאן מִרְעִיתוֹ:
בָּאוּ שְׁעָרָיו בַּתּוֹדָה חֲצִרְתּוֹ בַּתְּהִלָּה
הוֹדוּ לוֹ בְּרָכוּ שְׁמוֹ:
כִּי־טוֹב יְיָ לַעֲוֹלָם חֲסִדוֹ וְעַד־דָּר נֹדֶר אֲמוֹנָתוֹ:

This psalm of gratitude is to be recited almost every day of the year, and will remain for all times, according to the Sages. The value of gratitude is essential to good character.

Let all the Earth sing to the Eternal! Find joy in service of the sacred! May every word lead one to encounter the divine presence. May we sense the Holy One within us and in all creation. Discover sacred purpose in every moment!

The Eternal is our infinitely capable Creator.

God forms our purpose and potential.

Enter the gates with gratitude. Bring praise and thanks and bless the divine name! The divine love of the Eternal allows us find good in everything and strengthens the faith of each generation.

Few texts are as famous as the words of this psalm, often recited at times of sadness. This new translation is guided by the original pastoral setting implied by the psalm's first words. A more traditional translation can be found on page 119.

Psalm 23 A Psalm of David

תְּהִלִּים כג'

מִזְמוֹר לְדָוִד
יְיָ רֹעִי לֹא אֶחְסָר:
בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצֵנִי עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי:
נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֶךְ בְּגֵיא צִלְמוֹת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יִנְחֲמֵנִי:
תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צָרָרִי
דִּשְׁנֶת בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רְנָנָה:
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשִׁבְתִּי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

With the Eternal as my shepherd, I shall want for nothing.
I will lie down in a beautiful pasture.

As I am led along restful waters, my soul will be restored.

I will be guided along the paths of righteousness, serving
God's higher purpose.

יְיָ רֹעִי לֹא אֶחְסָר

Even when I must walk through the valley of the shadow
of death, I fear no evil when You are with me.

Your strength and your support comfort me.

When facing my enemies, your protection stretches out before
me, sustaining mind and body.

יְיָ רֹעִי לֹא אֶחְסָר

Only goodness and mercy will pursue me all the days of
my life.

I will live in God's presence for the rest of my days.

Adonai Roi, Lo echsar.
The Eternal is my shep-
herd I shall want for
nothing.

שִׁיר לַמַּעֲלוֹת אֲשֶׁר עֵינֵי אֶל־הַהָרִים מֵאִן יָבֹא עֲזָרִי:
 עֲזָרִי מֵעַם יְיָ עֹשֶׂה שָׁמַיִם וָאָרֶץ:
 אֶל־יִתְּנָן לַמּוֹט רִגְלְךָ אֶל־יְנוּם שֹׁמְרֶךָ:
 הֵנָּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
 יְיָ שֹׁמְרֶךָ יְיָ צִלְךָ עַל־יָד יְמִינֶךָ:
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה וְיָרֵחַ בַּלְיָלָה:
 יְיָ יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ:
 יְיָ יִשְׁמַר־צִאֲתְךָ וּבּוֹאֲךָ מֵעַתָּה וְעַד־עוֹלָם:

This translation understands the title, "A Song of Ascent" to refer to the physical and spiritual journey up to Jerusalem. This conceptual approach is also reflected in the tradition of reciting this psalm before departing on a journey.

I will look only upward, past the mountains
 for my help comes from the One beyond.

*My help comes from the Eternal,
 Maker of Heaven and Earth.*

Ever alert, your Guardian will never allow your foot to stumble.
 The Guardian of Israel never rests, never sleeps.

*The Eternal will watch over you,
 As a shadow cast by your right hand.*

You will not be overcome by the sun nor abandoned by the
 moon. The Eternal will guard you from all evil, watching
 over you.

*The Eternal will guard you as you set out and as you return,
 from this very moment until the end of time.*

The Reader's *Kaddish* is a moment of praise that primarily acts as a liturgical comma, a point of division between the פסוקי דזמרא *P'sukei D'zimra* (textual verses of song) and the שמע וברכותיה *Sh'ma Uvirchoteha* (*Sh'ma* and its blessings).

☆ **During the Ten Days of Repentance conclude:**

לְעֵלָא וּלְעֵלָא מְכַל
בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאַמְיָרוּ בְּעֵלְמָא,
וְאַמְרוּ אָמֵן

Reader's Kaddish

חֲצִי קָדִישׁ

וְיִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ.
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנוּ קָרִיב. וְאַמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. ☆
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאַמְיָרוּ בְּעֵלְמָא. וְאַמְרוּ: אָמֵן.

Please rise.

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

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

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

שִׁמְעַ וּבְרָכוֹתֶיהָ

The Sh'ma and its Blessings

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Praise the Eternal to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

Source of Light

יוֹצֵר אוֹר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל.
הַמַּאֲוִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים.
וּבִטּוּבוֹ מְחַדָּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית:
מִה רַבּוּ מַעֲשָׂיֶיךָ יְיָ כֹּלם בְּחֻכְמָה עֲשִׂיתָ.
מְלַאָּה הָאָרֶץ קִנְיָנְךָ. תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ.
וְעַל מְאֹרֵי אוֹר שֶׁעֲשִׂיתָ יִפְאָרוּךְ סֶלָה.
אוֹר חָדָשׁ עַל צִיּוֹן תִּאֲוִיר וְנִזְכָּה כָּלנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאֹרוֹת.

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

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

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

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

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

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

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

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

We praise You, Eternal God, who lovingly chooses the people of Israel.

ברוך אתה יי הבורח בעמו ישראל באהבה.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

וְאֶהְיֶה אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ;
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם, עַל-לִבְבְּךָ;
וּשְׁנַתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ;
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ;
וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ;

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

יְיָ אֱלֹהֵיכֶם אֶמֶת

Please be seated.

Deuteronomy 6:4

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

Deuteronomy 6:5-9

Numbers 15:37-41

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

Adonai Eloheichem Emet:

God is the Source of Truth.

The translation of the full *Sh'ma* can be found on page 116.

Redemption

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

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

יְיָ אֱלֹהֵינוּ אֶמֶת

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

Having felt your presence, our ancestors exalted You, singing songs and praises, blessings and thanks to the living and eternal Ruler. Exalted and awesome God, beyond greatness, bring justice to all, high and low! Free the captive! Redeem the afflicted! Befriend the poor! Answer us as we call out in prayer.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

Adonai Eloiechem Emet
The Eternal your god is true

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

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

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

מִי כָמוֹךָ בְּאֱלֹם יְיָ
מִי כָמוֹךָ נְאֻדָּר בְּקֹדֶשׁ
נוֹרָא תַהֲלִית עֲשֵׂה פֶלֶא!

Exodus 15:11

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

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד כָּלֶם הִודוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Exodus 15:18

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

Please rise.

The *T'fillah* or *Amidah* is a collection of communal prayers offered by each individual. After the preparatory words of *Tzur Yisrael*, we join in the first three blessings aloud. Following the Sanctification on page 57, we continue while standing in silence. This tradition reminds us that Jewish prayer involves continuing an age-old shared conversation with the Eternal One.

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרֶת יִשְׂרָאֵל וּפִדָּה כְּנֻאָמְךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ גֹּאֲלֵ יִשְׂרָאֵל.

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

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

Exodus 3:15

☆ During Ten Days of Repentance add:

זְכֵרְנוּ לַחַיִּים מֶלֶךְ
חַפֵּץ בַּחַיִּים וְקֹהֵלנוּ
בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים
חַיִּים

○ During Ten Days of Repentance add:

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

תפלה T'fillah

God of our Ancestors

אבות ואמהות

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

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יגיד תהלתך.

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

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

☆

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

Blessed Source of all being,

You are our God and God of our ancestors,

God of Abraham, Isaac and Jacob;

God of Sarah, Rebecca, Leah and Rachel.

Beyond awe, might and power,

Beginning of compassion and kindness and all creation,

Who remembers the deeds of our fathers and mothers,

And in love brings hope of redemption and healing to every generation.

○

Source of strength, Ruler and Friend,

Eternal God, we praise You as the Shield of Abraham and the Strength of Sarah.

Divine Power

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי מַחֲיָה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקִּים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמְיָת וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.
☆

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יְיָ מַחֲיָה הַכֹּל.

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

○

*You have faith in all life.
Blessed is the Eternal God, Giver of life.*

Sanctification

קדֹשֶׁת הַשֵּׁם

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

We sanctify your name in this world, even as it is declared
holy in the heavens and beyond, and in the words of the
prophet we say:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מֶלֶךְ כָּל הָאָרֶץ כְּבוֹדוֹ.

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

לְעַמְתָּם בָּרוּךְ לֵאמֹרוֹ:

Throughout the world, let them sing God's praises!

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

☆ **During Ten Days of Repentance add:**

מִי כָמוֹךָ אֵל
הַרְחֵמֵם, זֹכֵר יְצוּרֵי
לְחַיִּים בְּרַחֲמִים.

○ **During Ten Days of Repentance add:**

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

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

Isaiah 6:3

Ezekiel 3:12

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ!

More blessed is the Eternal God than any place.

וּבְדִבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

Amongst your holy words it is written:

יְמִלֶּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ.

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

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים קִדְשְׁתֶּךָ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

☆

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.

Each generation will tell of your greatness to the next, that your holiness may be proclaimed for all time. Holy and awesome God, let your praise ever be found on our lips, for You are the only holy, powerful commanding presence.

○ We praise You, Eternal One, the holy God.

The intermediate blessings of the Amidah are recited silently. While the themes of these prayers have remained constant for almost a thousand years, many different traditional texts and images have been recited to express them. The two versions of these *berachot* that follow represent distinct yet compatible paths through the *t'fillah*, a time of prayer, self-judgment and reflection. During the period of silence, include one text of each of the thirteen intermediate blessings. (One blessing from either the right or left side of the page.) When you have completed praying through page 72, please be seated.

☆ During the TenDays of Repentance conclude:

בְּרוּךְ אַתָּה יְיָ
הַמֶּלֶךְ הַקָּדוֹשׁ.

○ During the Ten Days of Repentance conclude:

We praise You, Eternal One, our Sacred Sovereign.

חֹן הַדַּעַת Source of Knowledge

אַתָּה חֹן לְאָדָם דַּעַת.
וּמְלִמָּד לְאָנוֹשׁ בִּינָה.
חֲנֻנוּ מֵאַתָּךְ רוּחַ חֲכָמָה וּבִינָה.
רוּחַ עֲצָה וְגִבּוֹרָה.
רוּחַ דַּעַת וְיִרְאַת יי

בָּרוּךְ אַתָּה יי חֹן הַדַּעַת.

You kindly give knowledge to humanity, teaching understanding to all who call upon You. Grant us a spirit of wisdom and understanding, counsel and courage; a spirit of knowledge and awe of the Eternal One.

Blessed Eternal God, we praise You as the Source of knowledge.

This blessing quotes the messianic imagery of Isaiah chapter 11. His words remind us that knowledge is incomplete when only a product of the mind. Knowing comes also from the spirit. Intellect tempered with humility and respect can bring justice and redemption into our world.

אַתָּה חֹן לְאָדָם דַּעַת.
וּמְלִמָּד לְאָנוֹשׁ בִּינָה.
חֲנֻנוּ מֵאַתָּךְ דַּעַת.
בִּינָה וְהַשְׂכֵּל.

בָּרוּךְ אַתָּה יי חֹן הַדַּעַת.

You kindly give knowledge to humanity, teaching understanding to all who call upon You. Help us to find knowledge, understanding and insight.

Blessed Eternal God, we praise You as the Source of knowledge.

The intermediate blessings begin where the Torah begins: with the question of human moral knowledge. Just as human choices begin with the fruit of the tree of good and evil, so our prayers begin with an awareness of how our capacity to know, understand and consider can be used to bring both good and evil into the world.

הַרוּצָה בַּתְּשׁוּבָה Repentance

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵיךָ וְנִשְׁוֹבָה.
אַל תִּתְּצֵב מִרְחוֹק.
קִרְבֵנוּ לְדַעַה מָה יַעֲשֶׂה לָנוּ.
נַחֲפֹשֶׂה דְרָכֵינוּ וְנִחְקֹרָה
וְנִשְׁוֹבָה עַד יְיָ.

בְּרוּךְ אַתָּה יְיָ הַרוּצָה בַּתְּשׁוּבָה.

Turn us toward You, Eternal God, that we might return. Do not be far from us! Draw us near, that we might learn what we can become. Let us search our ways and discover how we might turn toward the Eternal One.

Blessed Eternal God, You desire repentance.

These traditional words of repentance come from Lamentations chapter 3:40 and 5:21. Even at moments of destruction or hopelessness, our people always hopes for and works for תְּשׁוּבָה *t'shuvah*, return and repentance.

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ
וְקִרְבֵנוּ מִלְכֵנוּ לַעֲבוֹדָתְךָ
וְהַחֲזִירֵנוּ בַּתְּשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְיָ הַרוּצָה בַּתְּשׁוּבָה.

Guide us gently back to your Torah. Let your commanding presence draw us into your service. Help us to return to You in perfect repentance.

Blessed Eternal God, You desire repentance.

The common historical text of our prayers for repentance and forgiveness invokes God as מִלְכֵנוּ אָבִינוּ *Avinu Malkeinu*. These words mean much more than “our father, our king.” They recognize God’s commanding presence and God’s unconditional love for us.

חנון המרבה לסלח Forgiveness

סֶלַח לָנוּ אֱלֹהֵינוּ כִּי חָטָאנוּ.
מַחֵל לָנוּ שְׁמֵרָנוּ כִּי פָשַׁעְנוּ.
כִּי רַבִּים רַחֲמֶיךָ בְּנֵי חֲנוּנֶיךָ אֲנַחְנוּ!
בָּרוּךְ אַתָּה יְיָ חֲנוּן הַמְרַבֶּה לְסִלַּח.

Our God, forgive us for we have sinned.
As You watch over us, mercifully pardon
our transgressions. Let your kindness
form our character!

Blessed Eternal God, we praise You as
the generous source of kindness and
forgiveness.

The phrase בְּנֵי חֲנוּנֶיךָ *B'nei chanunecha* comes
from the Talmud (Pesachim 87a) and carries a
double meaning. These words remind us of our
ancestors who were close to God. We count
on their merits in asking for forgiveness. At the
same time, we seek to place ourselves among
those who exemplify divine kindness.

סֶלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ.
מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בָּרוּךְ אַתָּה יְיָ חֲנוּן הַמְרַבֶּה לְסִלַּח.

Merciful Source of life, forgive us for
we have sinned. Pardon us, Source of
guidance, for we have transgressed, for it
is your nature to pardon and forgive.

Blessed Eternal God, we praise You as
the generous source of kindness and
forgiveness.

Sin and transgression are not failures. Rather,
they are part of our imperfect nature. We
receive forgiveness (and offer it to others) as
an act of kindness. In doing so, we reflect the
divine attribute חֲנוּן *Chanun*, Kind One.

גואל ישראל Redemption

רִיבָה רִיבֵי נַפְשֵׁנוּ וְגָאֵל חַיֵּינוּ מִהֲרָה.
כִּי הַגּוֹאֵל מִשַּׁחַת אֲתָה.
תִּנָּה אֶתֵּנוּ לְבְרִית עִם!
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

Help us to fight the battles that lie within us and redeem our lives, for only You lead us away from ruin. Give us the strength to become a covenant people!

Blessed Eternal God, we praise You as the Redeemer of Israel.

We help to redeem our world through outward acts of repair and goodness, תִּקּוּן עוֹלָם *tikkun olam*. However, our efforts cannot be successful without equal attention to תִּקּוּן הַנֶּפֶשׁ *tikkun hanefesh*, the repair of the soul. With this goal in mind, we call upon God for the strength to face our inner battles.

רֵאֵה בְּעֲנִינֵנוּ וְרִיבָה רִיבֵנוּ.
וְגָאֲלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ.
כִּי גּוֹאֵל חֲזַק אַתָּה.
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

Look upon our affliction. Join with us in argument, but speedily redeem us for your sacred purpose. Only You are the Source of strength and redemption.

Blessed Eternal God, we praise You as the Redeemer of Israel.

Though we were redeemed from Egypt long ago, we continue to enslave ourselves to the physical world. A life focussing on sacred purpose, on God's name in the world, can bring freedom, meaning, and redemption.

רופא החולים Healing

רָפְאוּנוּ יְיָ מִמַּכְאוֹב לִבֵּנוּ
וְהַעֲבֵר יָגוֹן וְאַנְחָה מִמֶּנּוּ.
כִּי אֵל רֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ רֹפֵא הַחֲוִלִּים.

Heal us, Eternal God! Remove sadness, disappointment and pain from our hearts. God, You are the faithful and merciful Source of healing.

Blessed Eternal God, we praise You as the Source of healing.

Our sense of sadness, frustration, and failure can build within until it becomes an illness of its own. Healing comes from facing our challenges, from a loving God and from a supportive community.

רָפְאוּנוּ יְיָ וְנִרְפָּא הוֹשִׁיעֵנו וְנוֹשְׁעָה.
כִּי תְהִלָּתֵנוּ אַתָּה.
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ.
כִּי אֵל מֶלֶךְ רֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ רֹפֵא הַחֲוִלִּים.

Heal us, Eternal God! Strengthen us, for our glory is a reflection of yours. Speedily bring full healing to all of our wounds. In your commanding presence, we find healing, faith and mercy.

Blessed Eternal God, we praise You as the Source of healing.

Our tradition celebrates our wondrous ability to tend to and care for others. Nevertheless, there are times when healing transcends medicine and science. There is a strong link between prayer and healing that cannot be explained but exists all the same.

מְבָרַךְ הַשָּׁנִים Source of Blessing

בְּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ
אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
וְתֵן שְׂבַע רָצוֹן
וּבִרְכַּת יְיָ בְּמַעֲשֵׂה יָדָיו.
בְּרָא רְצוֹנֵינוּ לְהִתְמַזֵּג עִם אֱמֶתְךָ.
בְּרוּךְ אַתָּה יְיָ מְבָרַךְ הַשָּׁנִים.

Eternal our God, help us to find blessing and satisfaction in all that this year brings. May the work of our hands be touched by eternity. Temper our will that it may be united with the truth You create.

Blessed Eternal God, we praise You as the Source of blessing each and every year.

Eternally we struggle לְהִתְמַזֵּג *l'hitmazeig* to unite with and live in harmony with our surroundings. Internally, we strive to unify our own desires with the dictates of truth and responsibility.

בְּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת
הַשָּׁנָה הַזֹּאת.
וְאֶת כָּל מִיּוֹ תְּבוֹאָתָהּ לְטוֹבָה
וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה.
וּשְׂבַעֲנוּ מִטוֹבְךָ וּבְרַךְ שְׁנֵתָנוּ
כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְיָ מְבָרַךְ הַשָּׁנִים.

Eternal our God, help us find blessing in all that this year brings. May all gain be used for good. May blessing be found on the face of the earth. Satisfy us with your goodness. Bless our time that these years may be called good ones.

Blessed Eternal God, we praise You as the Source of blessing each and every year.

The word שָׁנָה *shanah* means year. However, it comes from the root referring to difference and change. We must appreciate all that we have, for everything in our world is in a state of flux at every moment, including ourselves.

מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל Source of Hope

תִּקְעַת בְּשׁוֹפָר בְּצִיּוֹן.
וְשֵׂא נֵס לְאֲמָרִים:
הֵן אֲנַחְנוּ עַץ יָבֵשׁ.
יִתֵּן יְד נָשִׁים בְּנוֹ
שְׁנֵשְׂאִיר אַחֲרֵינוּ בְּרָכָה.
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Sound the shofar in Zion! Rally all those who have lost hope in the future. Help us to leave a lasting monument to your covenant, a blessing for days beyond our own.

Blessed Eternal God, we praise You as the Gatherer of the dispersed and disconnected of the people of Israel.

Isaiah 56 offers hope even to those who have seen terrible destruction. He says that even those deprived of children will have יְד נָשִׁים *yad vasheim*, a lasting monument. The choice of this text for this prayer and for the Holocaust Museum in Israel expresses our commitment to a Jewish future for all who suffered or died for our tradition.

תִּקְעַת בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ.
וְשֵׂא נֵס לְקַבֵּץ גְּלִיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנִפּוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Let the shofar proclaim our freedom! Raise a standard to draw near those estranged among us, and unite us from the four corners of the earth.

Blessed Eternal God, we praise You as the Gatherer of the dispersed and disconnected of the people of Israel.

The phrase מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל *m'kabeitz nidchei Yisrael*, who gathers the dispersed of Israel, comes from Isaiah 56:8. Its original significance was emotional rather than physical distance. The love of our people for the land of Israel is so strong that it can enable us to overcome all the differences that divide us.

אוהב צדקה ומשפט Justice

השיבה שופטינו כְּבִרְאשׁוֹנָה

ויועצינו כְּבִתְחִלָּה.

ומלוך עלינו אַתָּה לְבִדָּד.

כי מִגֵּן יִשְׁעֵנו וְעֶזֶר כְּנֻגְדֵנו אַתָּה.

בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Return those who judge us to the sources of justice. Let our advisors return to the beginnings of wisdom. Only You truly rule over us. You are our Shield. We are your partner in creation.

Blessed Eternal God, we praise You as the loving source of righteousness and commanding justice.

God has created humanity with free will, the ability to do good or evil. We must accept responsibility for justice and injustice in our world. The Eternal One has made us full partners in this essential moral task.

השיבה שופטינו כְּבִרְאשׁוֹנָה

ויועצינו כְּבִתְחִלָּה.

והסר מִמֵּנו גֵּיוֹן וְאַנְחָה.

ומלוך עלינו אַתָּה יְיָ לְבִדָּד.

בְּחֶסֶד וּבְרַחֲמִים וְצִדִּיקֵנו בְּמִשְׁפָּט.

בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Return those who judge us to the sources of justice. Let our advisors return to the beginnings of wisdom that sorrow and sadness might be removed from our lives. Only when You command and judge us with loyalty, love and mercy can we be found righteous.

Blessed Eternal God, we praise You as the loving source of righteousness and commanding justice.

As modern individuals, we may mistakenly assume that newer ideas are better and more advanced than ancient wisdom. Our search for justice requires a balance of modern discoveries with age-old visions and understandings.

מַשְׁבִּית רָשָׁע מִן הָאָרֶץ Evil

וְלִרְשָׁעִים אֵל תִּהְיֶה תִקְוָה.
וְהַזֵּדִים אֶלֶיךָ יָשׁוּבוּ.
אֱלֹהִים בְּחִרְבוֹתָם וְאֱלֹהִים בְּחַנִּיתוֹתֵיהֶם.
וְאֶנְחֵנוּ בְּשֵׁם־יְיָ אֱלֹהֵינוּ נִזְכִּיר.
בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר רָשָׁע מִן הָאָרֶץ.

Let the wicked have no hope. May the arrogant turn back to You. They trust in force and violence, but we seek the sound of God's name in the world.

Blessed Eternal God, You break the hold of evil on the earth.

This prayer decrying evildoers is based on Psalm 20:8, which describes the brutal behaviour of our enemies, and Isaiah 2:4, which bids us to turn swords into plowshares. Our world is threatened by those who choose violence, terrorism and evil. We must oppose them without becoming like them in the process. Our actions must seek equally to defeat evil and to create peace.

וְלִרְשָׁעָה אֵל תִּהְיֶה תִקְוָה.
וְהַתּוֹעִים אֶלֶיךָ יָשׁוּבוּ.
וּמַלְכוּת זֵדוֹן מְהֵרָה תִשָּׁבֵר.
בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר רָשָׁע מִן הָאָרֶץ.

Let wickedness offer no hope. May those who stray turn back to You. May the powerful grip of arrogance speedily be broken.

Blessed Eternal God, You break the hold of evil on the earth.

The historical text of this blessing condemned the evil actions of its day: betraying the Jewish community to the non-Jewish authorities. This Reform movement text offers a prayer that evil might finally vanish from the Earth.

משען ומבטח לצדיקים Righteousness

מְבַטְחֵנוּ אֶתָּה יְיָ אֱלֹהֵינוּ.
וְתִקֵּנוּת עִם יִשְׂרָאֵל מִנְּעוּרָיו.
קִדְמָתָנוּ בְּיוֹם אִידָנוּ.
לְשׁוֹנֵנוּ כָּל־הַיּוֹם תְּהִיגָה צִדְקָתְךָ.
וַיְהִי יְיָ לְמִשְׁעָן לָנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמְבַטָּח לְצַדִּיקִים.

Eternal God, You are the Source of our security. You have been the hope of Israel from its very beginning. Even in disastrous times, the Eternal One has reached for us. Every day we will speak of your righteousness, that You may become our support.

Blessed Eternal God, we praise You as the support and security of the righteous.

Even in the darkest moments of our history, many have found strength and hope in God. Faith in the Eternal helps us to avoid despair and scatter seeds of righteousness in our unredeemed world.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים
וְעַל זִקְנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל
וְעַל גְּרֵי הַצֶּדֶק וְעַלֵינוּ.
יְהִימוּ נָא רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ.
וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.
וְשִׁים חֶלְקֵנוּ עִמָּהֶם.
וּלְעוֹלָם. לֹא יִבוֹשׁ כִּי בָדָּ בְּטַחָנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמְבַטָּח לְצַדִּיקִים.

Eternal our God, extend your mercy to the righteous and the pious, the leaders of the household of Israel, your people, those who choose your righteous way and to us all. Genuine trust in You is its own reward. May we never know shame. Count us always among those who trust in You.

Blessed Eternal God, we praise You as the support and security of the righteous.

Many Reform liturgies have returned to listing different elements of our people, rather than relating to all as a unity. This phrasing reminds us that each of us experiences divine strength and support in a different and personal way.

בוֹנֵה יְרוּשָׁלַיִם Jerusalem

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב.
וְתִשְׁכֹּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ.
עֲלֵה אֵלֶיהָ מִהֲרָה וְהוֹשִׁיעָהּ לָהּ וְעֲזָרָהּ.
כִּי אַחַת הִיא לְעַמָּנוּ.
בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

You will yet return to Jerusalem, your city, and will dwell within her mercifully as You have said. Speedily, come up to her! Strengthen and help her, for her place is unique in the heart of our people.

Blessed Eternal God, we praise You as the Builder of Jerusalem.

The *chatimah* חתימה, concluding blessing, is preceded by an allusion to Song of Songs 6:9. These words, *achath hi l'ameinu* אַחַת הִיא לְעַמָּנוּ, her place is unique in the heart of our people, compare the love between our people and Jerusalem to the love of a mother and a daughter. Each of us must be dedicated to building Jerusalem as we are committed to transmitting love and tradition from one generation to another.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב.
וְתִשְׁכֹּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ.
וּבִנֵּה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּגֵן עוֹלָם.
בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

You will yet return to Jerusalem, your city, and will dwell mercifully within her as You have said. May she be rebuilt in our days to stand for all time.

Blessed Eternal God, we praise You as the Builder of Jerusalem.

The historical text of this blessing relates to בית המקדש *Beit HaMikdash*, the Temple, where priests offered sacrifices to God. The Reform movement text sees the city as the capital city of the Jewish people and prays that she might become like her name, a city of peace.

מִצְמִיחַ קֶרֶן יְשׁוּעָה Divine Strength

אֶת הַחֲדָשָׁה מְהֵרָה תִצְמַח
גַּם כָּל־קוֹיָד לֹא יִבְשׁוּ
כִּי־אַתָּה אֱלֹהֵי יִשְׁעֵנוּ
זוֹרֵעַ צְדָקָה וּמִצְמִיחַ יְשׁוּעָה
בְּרוּךְ אַתָּה יְיָ מִצְמִיחַ קֶרֶן יְשׁוּעָה.

Let a world of new possibilities soon burst forth. Let none who nurture divine hope be ashamed. You are the God of strength, planting seeds of righteousness from which strength grows.

Blessed Eternal God, let the seeds of your strength soon sprout.

Other systems of thought taught that the world is a cyclical place, where real change is only illusory. Our people has always believed in *חֲדָשָׁה chadashah*, the new possibilities of each moment (Jeremiah, 31:22).

אֶת צֶמַח צְדָקָה מְהֵרָה תִצְמִיחַ
וְקֶרֶן יְשׁוּעָה תִּרְוֶם בְּנֵאמָדָךְ
כִּי לִישׁוּעָתְךָ קוִינֵנו כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ מִצְמִיחַ קֶרֶן יְשׁוּעָה.

Let the seeds of righteousness soon sprout. Let the signs of your strength be seen as You have said. We hope for divine strength each day.

Blessed Eternal God, let the seeds of your strength soon sprout.

The word *צֶמַח tzemach* is a biblical name for the messiah, and therefore, messianic hopes. That this term also refers to growth and blossoming reminds us that the coming of better times is dependent upon our commitment to care for and nurture our world.

שומע תפלה

Prayer

שִׁמְעֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ
אֲמָרוּ לְנַמְהֲרֵי־לֵב חֲזָקוּ
אֶל־תִּירָאוּ הִנֵּה אֱלֹהֵיכֶם.
תִּפְקַחְנָה עֵינַיִם עֲוֹרוֹת
וּתְרַנְּנָה לְשׁוֹנוֹת אֱלֻמוֹת
וְאִזּוּ בְּאָזְנוֹנוּ הַחֲרָשׁוֹת נִשְׁמָעָה
אֶת קוֹלְךָ הַקּוֹרֵא לָנוּ.
כִּי אַתָּה שׁוֹמֵעַ תִּפְלֵת כָּל פֶּה בִּרְחֻמִּים.
בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תִּפְלָה.

Eternal God, hear our voice. Be kind to us. Have mercy upon us. Say to the anxious: "be strong, do not fear! Your God is present." Open our eyes. Enable us to find the words. Help our limited ears to hear your voice calling to us. When we stand before You, do not turn us away empty. In mercy, You constantly hear the prayers of all people.

Blessed Eternal God, You hear prayer.

Prayer is a moment of relationship with the Divinity that exists beyond ourselves. This I-Thou moment cannot be limited to offering words before the Eternal One. We also pray when we listen for the sacred; when we listen to the still, small voice within each of us. Prayer is a moment of fully-realized human awareness.

שִׁמְעֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ
וְקַבֵּל בִּרְחֻמִּים וּבְרָצוֹן אֶת תִּפְלָתֵנוּ.
כִּי אֵל שׁוֹמֵעַ תִּפְלוֹת וְתַחֲנוּגִים אַתָּה.
וּמִלִּפְנֵיךָ מִלְּכֵנוּ רִיקָם אֵל תִּשְׁיבֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תִּפְלֵת
עַמְּךָ יִשְׂרָאֵל בִּרְחֻמִּים.
בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תִּפְלָה.

Eternal God, hear our voice. Show us kindness and mercy. May it be your will to mercifully accept our prayer. You, O God, always listen to prayer and supplication. Do not turn us away empty! Mercifully, You hear the prayer of your people Israel.

Blessed Eternal God, You hear prayer.

The word שומע *shomei'a* occurs three times in this blessing. The word means, the One who listens, and implies that God is listening at every moment and to every word and deed. Prayer takes place when we become aware of this constant opportunity and act upon it.

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

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלֶּתֶם בְּאַהֲבָה תִּקְבֹּל.
וּתְהִי לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קוֹרְאָיו פָּנֵי אֵל עֲבָדֶיךָ וְחַנּוּנוֹ!
שְׁפֹךְ רוּחְךָ עָלֵינוּ וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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

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

On Rosh Chodesh and Chol Hamo-eid Only

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיֵבֵא וְיִזְכֹּר זְכוּרֵינוּ
וְיִזְכְּרוּנוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְטוֹבָה לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

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

Rosh Chodesh,	רֹאשׁ הַחֹדֶשׁ הַזֶּה
day of Pesach,	חַג הַמַּצּוֹת הַזֶּה
day of Sukkot.	חַג הַסֻּכּוֹת הַזֶּה

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

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

זְכָרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה: אָמֵן.

This day bless us with your nearness: *Amen*

וּפָקְדֵנוּ בּוֹ לְבִרְכָּה: אָמֵן.

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

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: אָמֵן.

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׁאַתָּה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ.
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עָרֵב וּבִקָּר וְצֹהָרִים.

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

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ.
מַעֲוֹלָם קוִינֵנוּ לָךְ, וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְּפָנֶינוּ.
תִּמְיֵד לְעוֹלָם וָעֶד.

☆

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה.
וְיִהְיֶה לָנוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.
בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לַהּוֹדוֹת.

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

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

☆ During Ten Days of Repentance add:

וּכְתוֹב לַחַיִּים
טוֹבִים כָּל
בְּנֵי בְרִיתְךָ

Additions for Chanukkah, Purim, Yom Ha'Atzma'ut can be found on pages 90–92.

בְּרִפְת שְׁלוֹם

Peace

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַן וְחֶסֶד וְרַחֲמִים.
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.
בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ.
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.



☆ During the Ten Days of Repentance add:

בְּסֵפֶר חַיִּים
בְּרָכָה וְשְׁלוֹם
וּפְרִיָּסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמָּךְ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

○ During the Ten Days of Repentance add:

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

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

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי.

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

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

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

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

In Preparation for Silent Prayer

אֱלֹהִי נִצּוֹר לְשׁוֹנִי מִרָע וּשְׁפָתַי מִדְּבַר מְרָמָה.
וְלִמְקַלְלֵי נַפְשִׁי תִּדְּם. וְנַפְשִׁי כְּעֶפֶר לְכָל תַּהֲיָה.
פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן יִמְיָנְךָ.
עֲשֵׂה לִמְעַן קִדְשָׁתְךָ. עֲשֵׂה לִמְעַן תוֹרָתְךָ.
לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

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

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



גִּמּוֹר בְּכָל לִבְבִּי וּבְכָל נַפְשִׁי לִדְעַת אֶת דְּרָכֶיךָ
וְלִשְׁקוֹד עַל דְּלֹתַי תוֹרָתִי.
נִצּוֹר תוֹרָתִי בְּלִבִּי וְנִגְדַּ עֵינַיךָ תַּהֲיָה יִרְאַתִּי.
שְׁמֹר פִּיךָ מִכָּל חַטָּא וְטֹהַר וְקִדְשׁ עֲצֻמֶּךָ מִכָּל אֲשָׁמָה וְעוֹן
וְאֲנִי אֶהְיֶה עִמָּךְ בְּכָל מְקוֹם.

Babylonian Talmud
B'rachot 17a

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

Seek to know my ways with all your heart and all your soul,
always searching for new ways to enter and encounter my
Torah. Seal my Torah within your heart. Let awe and wonder
always be before your eyes. Be watchful that sin not enter your
world or your words, and sanctify yourself, keeping far from
guilt and transgression so that I may always be with you.

This prayer was regularly offered by Rabbi Eliezer. He testifies to the destructive power of hatred. Implied in his words is that the message of Torah is incompatible with tolerance for *sin'ah* hatred.

These words are among the regular personal prayers offered by Rabbi Yannai. He taught that, among all of the common human failings, gossip was the most destructive. Generosity and humility are the antidotes to this illness of character.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֵלֵּהֵי אֲבוֹתַי וְאִמּוֹתַי.
שְׁלֹא תַעֲלֶה שְׂנֵאתֵנוּ עַל לֵב אָדָם
וְלֹא שְׂנֵאת אָדָם תַּעֲלֶה עַל לִבֵּנוּ
וְתִהְיֶה תּוֹרַתְךָ מְלַאכְתֵּנוּ כָּל יְמֵי חַיֵּינוּ
וְיִהְיוּ דְבָרֵנוּ תַחֲנוּנִים לְפָנֶיךָ.

Eternal my God, God of my fathers and mothers, may it be your will that hatred of our people not touch a single heart, and that no hatred be found in ours. May times of Torah fill our lives, and may our words of prayer in your presence be heartfelt.

☆ ☆ ☆ ☆ ☆ ☆ ☆

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי שְׂתֵתָן לִי
לֵב טוֹב. חֶלֶק טוֹב. יֵצֵר טוֹב. חֵבֶר טוֹב.
שֵׁם טוֹב. עֵין טוֹבָה. וְנֶפֶשׁ טוֹב.
וְנֶפֶשׁ שְׁפָלָה וְרוּחַ נְמוּכָה.
אַל יִתְחַלֵּל שְׁמֶךָ בָּנוּ
וְאַל תַּעֲשֵׂנוּ שִׂיחָה בְּפִי כָּל הַבְּרִיּוֹת.

☆ ☆ ☆ ☆ ☆ ☆ ☆

Eternal my God, may it be the divine will to grant me a good heart, and a good place in the world. May I incline toward the positive within me, and find good friends and merit a good name. May I show generosity to others and maintain a humble soul within.

May your name not be profaned through our actions and may we not be the topic of idle chatter.

יְהִי רָצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵי וְאֵלֵּהֵי אֲבוֹתַי וְאִמּוֹתַי,
 שֶׁתִּשְׁכַּח בְּפוּרֵינוּ אֲהָבָה וְאַחֻזָּה שְׁלוֹם וְרַעוּת,
 וְתִצְלִיחַ סוּפֵנוּ אַחֲרִית וְתִקְוָה וְתִרְבָּה גְּבוּלֵנוּ בְּתַלְמִידִים.

Eternal my God, God of my fathers and mothers, may it be
 your will that our destiny be to have homes filled with love and
 companionship, peace and friendship. May our generation be
 one of success and hope, and may our community be rich
 in students.



Times of Transition

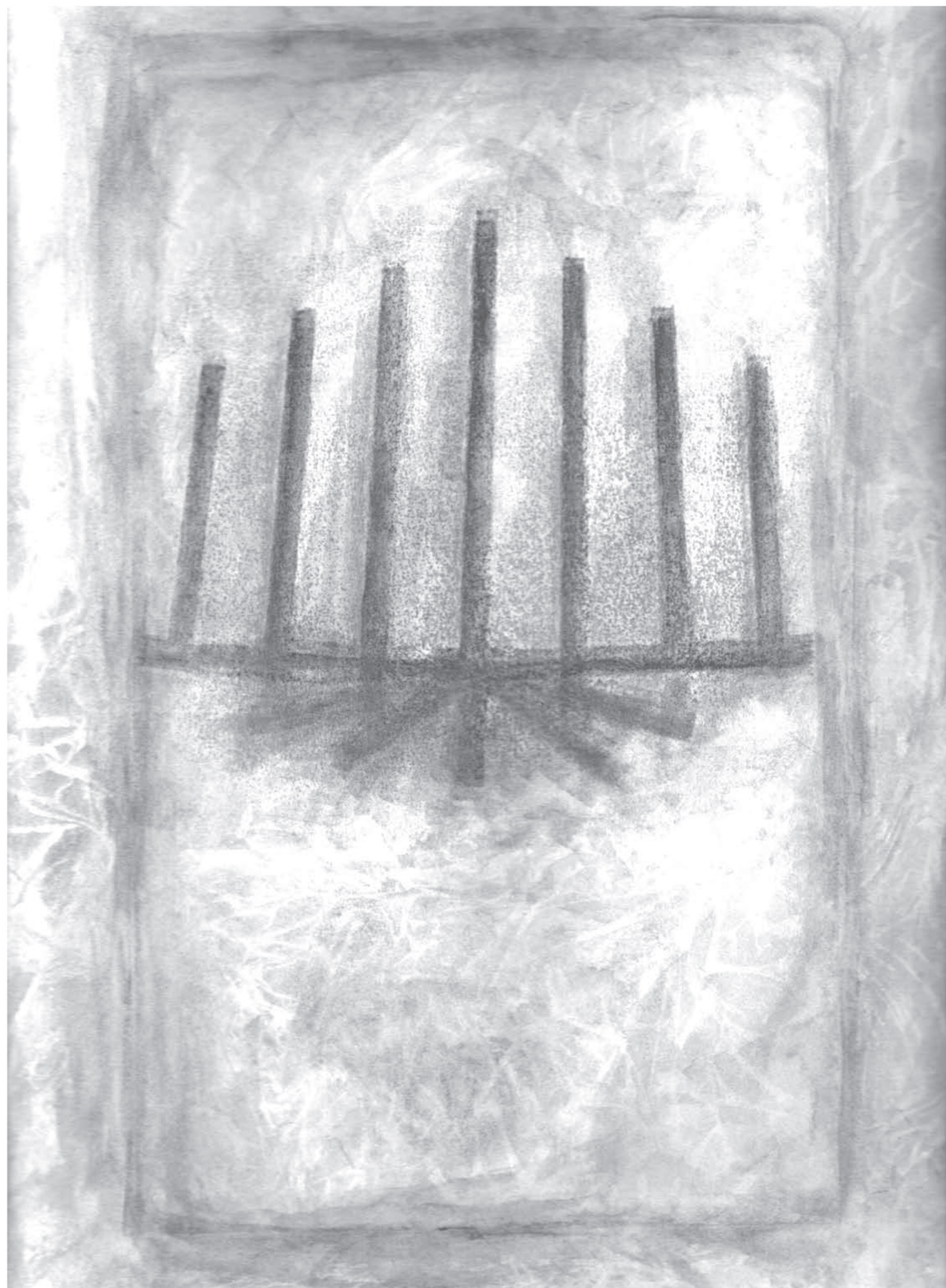
אַתָּה חוֹנְנֵתָנוּ לְמַדַּע תּוֹרָתְךָ, וְתַלְמִידֵנוּ לַעֲשׂוֹת חֻקֶּי
 רְצוֹנְךָ, וְתַבְדִּיל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת
 יְמֵי הַמַּעֲשֶׂה. יְיָ אֱלֹהֵי וְאֵלֵּהֵי אֲבוֹתַי וְאִמּוֹתַי,
 הַחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם,
 מִנְקִים מִכָּל עוֹן וּמַדְבָּקִים בִּירְאָתְךָ.
 בָּרוּךְ חוּנֵן הַדָּעַת.

You have graciously given us the chance to know your Torah,
 and taught us to observe your laws. Eternal our God, You have
 allowed us to see the distinctions between holy and ordinary,
 between light and dark, between Israel and other nations, and
 between the seventh day and the six days of work. Eternal my
 God, God of my fathers and mothers, may the days to come
 bring peace, free of wrongdoing and filled with reverence.
 Blessed is the generous Source of intelligence.

Babylonian Talmud
 B'rachot 16b

After the *Amidah*, Rabbi
 Eleazar would offer
 these words of prayer.
 His prayer for students
 hits home. A primary
 purpose of our practice
 is to inspire the next
 generation to assume the
 mantle of leadership and
 continue our millennial
 tradition.

These words are
 traditionally inserted
 in the first *Amidah* of
 the new week in the
 fourth blessing (Source
 of Knowledge). This
 prayer allows us to do
 the mitzvah of הַבְדָּלָה
havdalah, acknowledging
 the *separation* between
 regular days and Shabbat
 and holidays. The home-
 based ceremony of
Havdalah with wine,
 spices, and candle is
 an extension of this
 tradition.



Prayers of Introspection or Celebration

Each of the three paragraphs of *וְהוּא רַחוּם V'hu rachum* (pages 78–80) includes a reference to God as *אָבִינוּ מֶלְכֵנוּ Avinu Malkeinu*. This phrase, often translated as “Our father, our king” relates to God as a loving parental presence and a commanding, ruling presence. However these words are translated, they speak powerfully to the Jewish soul when considering repentance. These prayers found in each of these paragraphs, express an awareness that our own deeds may not merit forgiveness. On our behalf these words, and God’s kindness, invoke our ancestors and our people’s relationship to the Divine One.

Tachanun (page 81) is the element of the daily liturgy that urges us to focus on return, renewal, forgiveness, and self-improvement. *T’shuvah*, repentance, is a constant theme in Jewish life and prayer. The central element of *Tachanun* is a period of silent meditation, confession, and reflection.

The *הַלֵּל Hallel* (pages 82–87) may be the oldest prayers still offered by the people of Israel. These six psalms (113-118) have inspired our people at times of celebration since the Temple stood in Jerusalem. The singing and chanting of these prayers of praise and thanks acknowledges the wonders of ancient times and the everyday miracles that we experience today.

V'hu Rachum

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

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

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

אָבִינוּ מִלְכֵּנוּ! חַנּוּן וְעֲנֻן, כִּי אֵין בָּנוּ מַעֲשִׂים.
צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

Source of goodness and guidance, be kind to us and answer us!
When we have no good deeds upon which to rely, remake us
in your righteous image for your purpose.

וְהוּא רַחוּם

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית.
וְהִרְבֵּה לְהָשִׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמָּתוֹ.
אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ, אֲדָנִי מִי יַעֲמִיד?
אִם עֲוִינֵנוּ עָנּוּ בָּנוּ, יְיָ עֲשֵׂה לְמַעַן שְׁמֶךָ.
זְכוֹר רַחֲמֶיךָ, יְיָ, וְחַסְדֶּיךָ, כִּי מַעֲוֹלָם הָמָּה.

יַעֲנֵנוּ יְיָ בְּיוֹם צָרָה, הַמָּלֶךְ, יַעֲנֵנוּ בְּיוֹם
קִרְאָנוּ. אָבִינוּ מִלְכֵּנוּ! חַנּוּן וְעֲנֻן, כִּי
אֵין בָּנוּ מַעֲשִׂים צְדָקָה עֲשֵׂה עִמָּנוּ
לְמַעַן שְׁמֶךָ. הִטָּה אֱלֹהֵי אֲזָנְךָ
וְשִׁמְעַתָּה פֶּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמֵתֵינוּ.
כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים.

חַמֵּל עַל עַמְּךָ, רַחוּם עַל נַחֲלֶתְךָ.
חוֹסֶה נָא בְּרוֹב רַחֲמֶיךָ.
חַנּוּן וְעֲנֻן, כִּי לָךְ, יְיָ,
הַצְדָקָה עֲשֵׂה וּנְפִלְאוֹת
בְּכָל עֵת. הוֹשִׁיעֵנוּ לְמַעַן
שְׁמֶךָ, רַחוּם עָלֵינוּ לְמַעַן
בְּרִיתְךָ, הַבִּיטָה וְעֲנֵנוּ בְּעֵת
צָרָה, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

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

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

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

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

זְכוֹר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ וְכָרֵב טוֹבָךָ
הוֹשִׁיעֵנוּ וְחַמֵּל נָא עָלֵינוּ כִּי אֵין לָנוּ
אֱלֹהִים אַחֵר מִבְּלַעֲדֶיךָ צוּרֵנוּ: אֵל
תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֵל תִּרְחַק מִמָּנוּ
כִּי נִפְשָׁנוּ קִצְרָה וּמָכַל צָרָה וְיָגוֹן הִצִּילָנוּ
כִּי לָךְ קוֹיָנוּ וְאַל תִּכְלִימֵנוּ יְיָ אֱלֹהֵינוּ
וְהָאֵר פְּנֶיךָ בָּנוּ וְזָכַר לָנוּ אֶת בְּרִית
אֲבוֹתֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ רַחֵם
בְּצָרוֹתֵינוּ וּשְׁמַע קוֹל תְּפִלָּתֵנוּ
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה:

אֵל רַחוּם וְחַנוּן רַחֵם עָלֵינוּ וְעַל כָּל
מַעֲשֶׂיךָ כִּי אֵין כָּמוֹךָ אַתָּה
הוּא יְיָ אֱלֹהֵינוּ אֵל אֶרֶץ אֲפִים
וּמֵלֵא רַחֲמִים עֲשֵׂה עִמָּנוּ כָּרֵב רַחֲמֶיךָ
אֵל תִּטְשֵׁנוּ בּוֹרְאָנוּ וְאַל תִּשְׁכַּחנוּ יוֹצְרֵנוּ
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

אָבִינוּ מִלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי שְׁמֶךָ הַגָּדוֹל נִקְרָא עָלֵינוּ

Source of goodness and guidance, be kind to us and answer us,
for we are called by the divine name.

This traditional prayer, known by its first two words, וְהוּא רַחוּם *V'hu rachum* is part of the *Tachanun* (daily confession) service. According to Rabbi Joseph Caro's authoritative law code, the *Shulchan Aruch*, this prayer was not to be "davened" but should be recited aloud clearly at a reasonable pace. As such, it is the oldest known example of the reading style of prayer used in many liberal synagogues today.

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

Eternal One, deliver us! Help us to prosper! Answer us as soon as we call out in prayer!

You are eternally open to repentance, accepting those who transgress and sin. Our lives are shaken by the magnitude of our difficulties. Do not forget us for even a moment. Appear and strengthen us, for we depend upon You.

Source of goodness and guidance, if we lack righteousness and good deeds, remember the covenant made with our ancestors and their daily declaration: God is One!

Even on the day of our sorrow help us to see your mercy rising to meet us. If not for our own sake, act for your own divine purpose. Let the memory of our people never be erased. Be kind to the people who declare your unity twice daily: Hear O Israel: The Eternal is our God, the Eternal is One.

אֵין כְּמוֹד חַנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ
אֵין כְּמוֹד אֵל אֶרֶץ אֲפִים וְרַב חֶסֶד
וְאַמֶּת הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הָרַבִּים
מִרַעַשׁ וּמִרְגָּז הַצִּילָנוּ מִה נִתְּאוּנוּ
וּמִה נֹאמֵר מִה נִדְבֹר וּמִה נִצְטָדֵק
נִחַפְּשָׁה דְרָכֵינוּ וְנִחַקְרָה וְנִשׁוּבָה אֵלֶיךָ
כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים
אָנָּה יְיָ הוֹשִׁיעָה נָא אָנָּה יְיָ הַצִּלְיָה נָא
אָנָּה יְיָ עֲנֵנוּ בְּיוֹם קִרְאָנוּ

הַפּוֹתַח יָד בַּתְּשׁוּבָה לְקַבֵּל פּוֹשְׁעִים
וְחַטָּאִים נִבְהֶלָה נַפְשֵׁנוּ מִרַב עֲצוּבֹנוּ
אֵל תִּשְׁכַּחֲנוּ נָצַח קוֹמָה וְהוֹשִׁיעֵנו
כִּי חֲסִינוּ בָּךְ אָבִינוּ מִלְּפָנֶיךָ אִם
אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים
טוֹבִים זָכַר לָנוּ אֶת בְּרִית
אֲבוֹתֵינוּ וְעִדּוּתֵינוּ בְּכָל יוֹם יְיָ אֶחָד.

מִהַר יִקְדְּמוּנוּ רַחֲמֶיךָ בְּיוֹם צָרָתֵנוּ
וְאִם לֹא לְמַעַנְנוּ לְמַעַנְךָ פֶּעַל
וְאֵל תִּשְׁחִית זָכַר שְׁאֲרִיתֵנוּ וְחוֹן אִם
הַמִּיחָדִּים שְׁמֶךָ פֶּעַמִּים בְּכָל יוֹם תָּמִיד
בְּאַהֲבָה וְאוֹמְרִים
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

אָבִינוּ מִלְּפָנֶיךָ אִם אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים
זָכַר לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ

Source of goodness and guidance, if we lack righteousness and good deeds,
remember the covenant made with our ancestors.

Please be seated.

Tachanun

רחום וחנון חטאתי לפניך. יי מלא רחמים.
רחם עלי וקבל תחנוני.

Merciful One, kind One, I have sinned before You. Eternally merciful God, accept my prayer.

We pray in silence.

From Psalm 51

מתהלים נא'

אל-תשליכני מלפניך ורוח קדשך אל-תקח ממני.
השיבה לי ששון ישעך ורוח נדיבה תסמכני.
אלמדה פשעים דרכיך וחטאים אליך ישובו.
אדני שפתי תפתח ופי יגיד תהלתך: כי לא-תחפץ זבח
ואתנה עולה לא תרצה: זבחי אלהים רוח נשברה לב-נשבר
ונדכה אלהים לא תבזה:

God, create a pure heart within me. Renew within me an upright spirit ready to serve. Do not distance me from your presence. Do not take your sacred spirit from within me. Return the joy of your strength to my life. May the spirit of your generosity sustain me. Source of strength, open my lips that my mouth may declare your praise! You do not desire that I give sacrifices or burnt offerings. God will never turn away the offerings of a humble spirit and a repentant, broken heart.

ואנחנו לא נדע מה נעשה. כי עליך עינינו:
זכר רחמיה יי וחסדיך. כי מעולם המה:
יהי חסדיך יי עלינו כאשר יחלנו לך. אל תזכר
לנו עונות ראשונים. מהר יקדמונו רחמיה. כי דלנו מאד.
עזרנו אלהי ישענו על דבר כבוד שמך.
והצילנו וכפר על חטאתינו למען שמך.

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

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

הלל Hallel

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

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

On Sukkot Only

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

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

From Psalm 113

תְּהִלִּים קִיג'

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

*Y'hi sheim Adonai
m'vorach mei'atah v'ad
olam.*

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

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:

May God's name be praised from this moment until the end
of time!

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

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

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

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:
הַלְלוּיָהּ

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז;
הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו;
הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֹר;
הַהָרִים רָקְדּוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֹאן;
מָה לָּךְ הַיָּם כִּי תִנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר;
הַהָרִים תִּרְקְדּוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֹאן;
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב;
הַהִפְכִי הַצּוּר אֶגֶם מַיִם, חֲלָמִישׁ לְמַעֲיָנוּ מַיִם.

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

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

From Psalm 115

תהלים קטו'

לֹא לָנוּ יְיָ, לֹא לָנוּ כִּי לְשִׁמְךָ תָּנוּ כְּבוֹד, עַל חֲסִידֶיךָ עַל אֲמֹתֶיךָ:

עֲזָרָם וּמִגְנָם הוּא:

עֲזָרָם וּמִגְנָם הוּא:

עֲזָרָם וּמִגְנָם הוּא:

יִשְׂרָאֵל בְּטַח בְּיְיָ

בֵּית אֶהְרֹן בְּטַחוּ בְּיְיָ

יִרְאִי יְיָ בְּטַחוּ בְּיְיָ

Ezram u'maginam hu. God is acknowledged as the Help עֲזָר (ezer) and Shield מָגֵן (magein) of our ancestors. These words are used in praise of God in this psalm and in the concluding words of the first blessing of the תְּפִלָּה *T'filah*, Shield of Abraham and Strength of Sarah.

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

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

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

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

וְאֶנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

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

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

וְאֶנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

From Psalm 116

תְּהִלִּים קטז'

אֶהְבֶּתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנִי
וּבִשְׁם יְיָ אֶקְרָא אָנָּה יְיָ מַלְטָה נַפְשִׁי
חַנוּן יְיָ וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם:
אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים:
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יְיָ אֶקְרָא:
אָנָּה יְיָ כִּי אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בְּרוּחַ אֱמֶתָּה פִּתְחַת לְמוֹסָרִי:
בְּחִצְרוֹת בֵּית יְיָ בְּתוֹכִי יְרוּשָׁלַיִם הַלְלוּיָהּ:

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

Psalm 117

תהלים קיז'

הָלְלוּ אֶת יְיָ כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִיִּם:
 כִּי גִבֹּר עָלֵינוּ חֶסֶדֹו, וְאַמֶּת יְיָ לְעוֹלָם הַלְלוּיָהּ:

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

From Psalm 118

תהלים קיח'

כִּי לְעוֹלָם חֶסֶדֹו:	הוֹדוּ לַיְי כִּי טוֹב
כִּי לְעוֹלָם חֶסֶדֹו:	יֹאמְרוּ נָא יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶדֹו:	יֹאמְרוּ נָא בֵּית אֶהְרֹן
כִּי לְעוֹלָם חֶסֶדֹו:	יֹאמְרוּ נָא יְרֵאֵי יְיָ

The word לְעוֹלָם *L'olam* means both "world" and "eternity". It is God that links place and time, granting us moments in which to seek holiness.

Praise the goodness of the Eternal, creating a world of enduring
 love.

Let Israel praise God, creating a world of enduring love.

Let the House of Aaron praise God,
 creating a world of enduring love.

Let all revere God, creating a world of enduring love.

B'sheim Adonai ki amilam.
In the name of the Eternal,
I will overcome them.

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

At times, the world seems to close in round about me. I call out when I feel closed in. No one can help me.

I see only my enemies. Yet, I will not be afraid.

בְּשֵׁם יְיָ כִּי אֲמִילָם:

I have found true help and strength in God. All the nations may surround me, but they are powerless. They are around me no matter which way I turn, but only God is with me.

They may blaze like fire and swarm like bees, but the Power that helps me is beyond princes and kings.

בְּשֵׁם יְיָ כִּי אֲמִילָם:

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

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

עֲזֵי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה:

פִּתְחוּ לִי שַׁעְרֵי צֶדֶק, אֲבֹא בָם אֲוֹדָה יְהוָה:
זֶה הַשַּׁעַר לַיְיָ צְדִיקִים יִבְאוּ בוֹ:

Open the gates of righteousness for me,

That I may enter them and praise the Eternal.

This is the gateway to the Eternal, the righteous shall enter through it.

אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה:
אָבֵן מֵאֲסוּי הַבּוֹנִים הָיְתָה לְרֹאשׁ פֶּנֶה:
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ:
זֶה הַיּוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׂמָחָה בּוֹ:

I praise You, for You have answered me, and have become my deliverance.

The stone that the builders rejected has become the chief cornerstone.

*This is the doing of the Eternal; it is marvelous in our sight.
This is the day that the Eternal has made—let us exult and rejoice on it.*

אָנָּה יְיָ הוֹשִׁיעָה נָּא!	אָנָּה יְיָ הוֹשִׁיעָה נָּא!
אָנָּה יְיָ הַצְלִיחָה נָּא!	אָנָּה יְיָ הַצְלִיחָה נָּא!

O Eternal One, deliver us! O Eternal One, deliver us!

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

בְּרַכְנוּכֶם מִבֵּית יְיָ	בְּרוּךְ הָבָא בְּשֵׁם יְיָ
אֱלֹהֵי אֲרוֹמָתָךְ	אֱלֵי אֲתָה וְאוֹדֶךָ
כִּי לְעוֹלָם חֶסֶדְךָ	הוֹדוּ לֵי כִּי טוֹב

Blessed be the one who enters in the name of the Eternal;
We bless You from the house of the Eternal.

You are my God and I will praise You; You are my God and I will extol You.

Praise the Eternal who is good, creating a world of enduring love.

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

Special Prayers During Torah Reading

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

For Deliverance

בְּרַכַּת הַגּוֹמֵל

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת. שְׂגַמְלֵנִי כָּל טוֹב:

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

מִי שְׂגַמְלָךְ כָּל טוֹב, הוּא (Male)
מִי שְׂגַמְלָךְ כָּל טוֹב, הוּא (Female)

יְגַמְלָךְ כָּל טוֹב סְלָה: (Male)
יְגַמְלָךְ כָּל טוֹב סְלָה: (Female)

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

The text of this **מִי שֶׁבִּרַךְ** *Mi Shebeirach* prayer for healing (our tradition contains *Mi Shebeirach* prayers on many subjects other than healing) is appropriate for all in need of strength and support. Through these words, we pray for **רְפוּאָה** *refu'ah sh'leima* complete healing for those who can recover and **שְׁלוֹם** *ateret shalom* an abundance of peace for those who cannot.

For Those in need of Healing

לְרְפוּאָה

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב.
וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל.
הוּא יִרְפֵּא אֶת כָּל מַכּוֹתֵינוּ.
יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ.
לְהַחֲלִימָם וּלְרַפְּאֵתָם וְיִשְׁלַח לָנוּ מִהֲרָה
רְפוּאָה שְׁלֵמָה וְעֵתֶרֶת שְׁלוֹם. וְנֹאמַר: אָמֵן.

May the One who blessed our fathers, Abraham, Isaac and Jacob;

and our mothers, Sarah, Rebecca, Leah and Rachel, heal all who suffer.

May it be your will to provide healing and strength.

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

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

מי שִׁבְרָךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב,
וְאֲמוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל,
הוּא יְבָרֶךְ אֶת חַיֵּי צָבָא הַהִגָּנָה לְיִשְׂרָאֵל וְשָׂאֵר מְגִנֵּי עַמּוֹנוּ
הָעוֹמְדִים עַל מְשִׁמְרָתָם. יִשְׁמְרֵם הַקָּדוֹשׁ בְּרוּךְ הוּא
וְיַצִּילֵם מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה,
וְיִשְׁלַח בְּרָכָה בְּכָל מַעֲשֵׂה יָדֵיהֶם.
וְיִקְיֵם בָּהֶם הַכְּתוּב: וְכִתְּבוּ חֲרֻבֵינִיהֶם לְאֵתִים וְחֲנִיתֵינִיהֶם
לְמִזְמֵרוֹת לֹא-יִשְׂאוּ גוֹי אֶל גוֹי חָרֵב וְלֹא-יִלְמְדוּן עוֹד מִלְחָמָה:
וְיָשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאִין מַחֲרִיד, וְנֹאמַר: אָמֵן.

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

May the Holy One guard them against all difficulty and distress, injury and illness. May all of their actions bring blessing, fulfilling the prophet's words: "Let them beat their swords into plowshares and their spears into pruning hooks. Let nation not lift up sword against nation and may they learn war no more. May all sit under a vine or fig tree with none to make them afraid," and let us say,
Amen.

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

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.
בַּיָּמִי מִתְתִּיחֵהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנָאִי וּבְנָיו,
כְּשֶׁעָמְדָה מַלְכוּת יָוֹן הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרָתְךָ, וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בִּרְחֻמֶּיךָ הָרַבִּים עָמַדְתָּ
לָהֶם בְּעֵת צָרָתָם, רַבְּתָּ אֶת רִיבָם, דָּגַתָּ אֶת דִּינָם,
נִקְמַתָּ אֶת נִקְמָתָם, מִסִּרְתָּ גִבּוֹרִים בְּיַד חֲלָשִׁים,
וְרַבִּים בְּיַד מַעֲטִים, וּטְמֵאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ, וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה.
וְאַחֵר כֵּן בָּאוּ בְּנֶיךָ לְדַבֵּיר בֵּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ,
וְטִהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ,
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶּיךָ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

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

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

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.
בַּיָּמִי מְרֹדֶכִי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמוֹן
הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לְהָרֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים.

מִנָּעַר וְעַד זָקֵן, טוֹף וְנָשִׁים, בַּיּוֹם אֶחָד בְּשִׁלְשָׁה עָשָׂר לְחֹדֶשׁ
שָׁנִים עָשָׂר, הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לָבוֹז, וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים הַפְּרַתָּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ.

We give thanks for the redeeming wonders and the mighty deeds by which at this season our people was saved in days of old. In the days of Mordechai and Esther in Shushan, the evil Haman arose against them. He sought the complete destruction of all Jews, young and old, men and women. On one single day, the 13th of Adar, he wished them to be destroyed and their possessions taken. In your great mercy, You foiled his plan and ruined his scheme.

עַל הַנִּסִּים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַמַּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.
בִּימֵי שִׁיבַת צִיּוֹן הַנִּהְיָה, כְּחֲמִישִׁים שָׁנָה לְאַחֵר יְסוּדָה
שֶׁל הַתְּנוּעָה הַצִּיּוֹנִית, כְּשֶׁבָּאָה שְׂאֵרִית הַפְּלִיטָה מִגֵּיא
הַהֲרִיגָה וּבָנִי עַמָּךְ מִכָּל תְּפּוּצוֹתֵיהֶם, שָׁלְטוּ זָרִים בְּאַרְצְךָ
קִדְשֵׁנוּ וְנִעְלּוּ שְׁעָרִים בְּפָנֵי נִרְדָּפִים. אָז קָמוּ שִׁבְעַ
מְדִינוֹת לְהַכְרִית עַמָּךְ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בָּעֵת צָרָתָם לְהַקְהֵל וּלְעֲמוֹד עַל נַפְשָׁם.
מִסָּרְתָּ רַבִּים וְזָדִים בְּיַד בָּנֵי בְרִיתְךָ. וְלֵךְ עָשִׂיתָ שֵׁם בְּיַד
מַעֲשִׂים גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחֵר כֵּן נִקְבְּצוּ בְּנֵיךְ לַבָּנוֹת
וּלְהַבְנוֹת בְּאַרְצְךָ וְקִבְּעוּ אֶת יוֹם הָעֲצֵמָאוֹת הַזֶּה
יוֹם חַג וְשִׂמְחָה לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל.
וּכְשֶׁם שֶׁזָּכִיתֵנוּ לְרֵאוֹת אֶת רֵאשִׁית צְמִיחַת גְּאוּלְתֵּנוּ,
כֵּן תַּחֲזִינָה עֵינֵינוּ בְּגֵאוּלָּה שְׁלֵמָה וְחֵדֶשׁ יְמֵינוּ כְּקֶדֶם.

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

In the days of the second return of our people to Zion, fifty years after the establishment of the Zionist movement, as a surviving remnant came from the killing fields of Europe and from throughout our dispersion, foreign powers ruled our holy land and closed the gates before those who sought refuge. Even then, seven nations arose to cut off your people, Israel.

In your great mercy, You stood by us in this time of trouble so that we might gather and defend our lives. Through the power of your spirit, the few prevailed over the many and those who sought to do harm were given over to the children of your covenant. You magnified your great and holy name in the world You gave strength and safety to your people Israel on this very day.

Then your children were gathered in your land to build and to be rebuilt and they established this Independence Day as a time of joy and celebration to give thanks and praise to your great name. Just as You have allowed us to see the first flowering of our redemption, so may our eyes see a complete redemption and may our days be renewed as in the past.

סֵדֵר קְרִיאַת הַתּוֹרָה

Reading of the Torah for Weekdays

There are many different versions of the prayers that accompany the public reading of Torah. In our community, we have chosen to use the same liturgy each time Torah is read, as this experience is the ultimate community moment whenever it is celebrated.

This opening prayer shares the basic values of this archetypal Jewish ritual: acknowledging God, sharing that belief with generations to come, taking strength from Torah and seeking peace for our people and all peoples.

אֵין כְּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מְלָכוּת כָּל עוֹלָמִים וּמַמְשְׁלָתְךָ בְּכָל דּוֹר וָדוֹר.
יְיָ מְלֹךְ יְיָ מְלֹךְ יְיָ יְמִלְךָ לְעוֹלָם וָעֶד.
יְיָ עֲזֵר לַעֲמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

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

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

Please rise.

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

The Torah shall go forth from Zion and the word of the Eternal from Jerusalem. Blessed is the One who, in holiness, has given Torah to the people of Israel.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ שְׁמוֹ!

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

גָּדְלוֹ לַיְי אַתָּה וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.

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

לָךְ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַחַיּוּת כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ לָךְ יְיָ הַמְּמָלְכָה וְהַמְתִּנֵּשָׂא לְכָל לְרֹאשׁ:

Greatness, might, glory, victory and majesty—all are paths leading to You, Eternal One, as is everything in heaven and on earth. True ruling power belongs to You. All must look to You.

Please rise.

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי
יְיָ בְּיַד מֹשֶׁה.

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

Please be seated.

I Chron. 29:11

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

Additional special prayer for the Torah service can be found on page 88.

Reading of the Torah

Before the reading:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Praise the Eternal, to whom our praise is due!

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

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

Blessed is the Eternal our God, Ruler of the universe, who has chosen us from all peoples by giving us Torah. Eternal God, we praise You as the Giver of the Torah.

After the reading:

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

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

Please rise.

Prayer for our Country and our People

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

For the joy of community, the gift of diversity, and the vision of harmony, we offer our sincere gratitude.

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

Be with those whom we have chosen to lead us. May those who serve and protect our country be a force for good at home and abroad.

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

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

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

Prayer for the soldiers of the IDF can be found on page 89.

Prayer for the State of Israel

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ

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

The hope of two thousand years, the hope of today and
tomorrow: That a people who took root in a land might grow
and blossom on ancient soil,

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

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

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

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

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

לְהִיטָּת עִם חֻפְּשִׁי בְּאַרְצֵנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

הַכְנִסַת סֵפֶר תּוֹרָה

Returning the Torah to the Ark

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

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

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וְיָרֵם קֶרֶן לְעַמּוֹ.
תִּהְיֶה לְכָל חֲסִידָיו לְבִנֵּי יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּהָ.

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

תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ
עֲדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פְּתִי:

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

פְּקוּדֵי יְיָ יִשְׁרִים מְשַׁמְּחֵי לֵב
מִצְוֹת יְיָ בָּרָה מְאִירַת עֵינַיִם:

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

This text about Torah is Psalm 19:8-10. The final line of Psalm 19 is יְהִי לְרָצוֹן *Yih'yu l'ratzon*. May the words of my mouth and the meditations of my heart be acceptable to You, O God, my rock and my redeemer.

יִרְאַת יְיָ טְהוֹרָה עוֹמֶדֶת לְעַד
מְשַׁפְּטִי יְיָ אֱמֶת צָדִיקוֹ יַחֲדוּ.

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

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

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא
לַמַּחְזִיקִים בָּהּ. וְתִמְכֶּיָּה מְאֹשֶׁר. דִּרְכֶּיהָ דִּרְכֵי נֹעַם, וְכָל
נְתִיבוֹתֶיהָ שָׁלוֹם.

Behold, a good doctrine has been given you, My Torah; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Help us to return to You, Eternal One; then truly shall we return.

Renew our days as in the past.

Aleinu

עלינו לשבח

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

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

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

We, for our part, must only bend and bow to acknowledge the One beyond earthly power, the Source of all holiness.

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

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

כורעים ומשתחוים

Cor'im umishtachavim

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

על כן נקוה לך יי אלהינו לראות מהרה בתפארת עזך.
להעביר גלולים מן הארץ והאילים פרות יפרתון.
לתקן עולם במלכות שדי וכל בני בשר יקראו בשמך.
להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל.

כי לך תכרע כל ברך. תשבע כל לשון. לפניך יי אלהינו
יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את
עול מלכותך. ותמלך עליהם מהרה לעולם ועד.
כי המלכות שלך היא. ולעולמי עד תמלוך בכבוד:
בפתוב בתורתך. יי ימלך לעולם ועד:

*Eternal our God, we hope soon to see the glory of your
strength. May the cycle of idolatry be broken. Let all false
gods be swept away. Then will this world be repaired through
your ruling power.*

*All the children of the earth will call out your name. Let every
member of the human community know: only before You should
a knee be bent or an oath be taken.*

*Glory and honour fall away before the weight of your
commanding presence. May your ruling power soon lead us,
for true strength and lasting glory are yours. As it is written
in Torah, "The Eternal will reign forever and ever".*

ונאמר: יהיה יי למלך על כל הארץ.
ביום ההוא יהיה יי אחד. ושמו אחד.

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

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

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

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

Mourner's Kaddish

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קָרִיב וְאַמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעָלְמֵי עָלְמַיָּא.

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

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

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

לְעָלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאַמִּירוּ בְּעָלְמָא וְאַמְרוּ: אָמֵן.

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

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

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

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

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

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

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

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

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

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

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

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

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ.
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן קָרִיב וְאַמְרוּ: אָמֵן.

*Yit-ga-dal v'yit-ka-dash she-mei ra-ba b'al-ma di-ve-ra chi-
re-u-tei,*

*v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-
riv, v'i-m'ru: a-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

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

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

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

לְעָלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא.
דְּאַמִּירָן בְּעָלְמָא וְאַמְרוּ: אָמֵן.

*L'ei-la min kol bir-cha-ta v'shira-ta, tush-b'cha-ta v'ne-che-
ma-ta,*

da-a-mi-ran b'al-ma, v'i-me-ru: a-mein.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל מָאן דְּעָסְקִין בְּאַוֲרִיתָא.
דִּי בְּאַתְרָא הֵדִין וְדִי בְּכָל אֶתֶר וְאַתֶּר.

*Al Yis-ra-eil v'al ra-ba-nan v'al talmideihon,
v'al kol tal-mi-dei tal-mi-dei-hon, v'al kol man d'as-kin
b'o-rai-ta,
di v'a-tra ha-dein, v'di v'chol a-tar v'a-tar.*

יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא.
חֲנָא וְחֲסִידָא וְרַחֲמִין. וְחַיִּין אֲרִיכִין.
וּמְזוֹנָא רוּיָחָא. וּפְרָקְנָא מִן קָדָם אַבּוּהוֹן
דִּי בְּשִׁמְיָא וְאַרְעָא וְאַמְרוּ: אֱמֵן.

*Y'hei l'hon u-l'chon sh'la-ma ra-ba,
chi-na v'chis-da v'ra-cha-min, v'chai-yin a-ri-chin,
um'zona, m'zo-na r'vi-cha u-fur-ka-na min ko-dam a-vu-hon
di vi-sh'ma-ya v'ar-a, v'im-ru: a-mein*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאַמְרוּ: אֱמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאַמְרוּ: אֱמֵן.

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

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

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

God of heaven and earth, grant abundant peace to our people and their leaders, to our teachers and their disciples and to all who engage in the study of Torah here and everywhere. Let there be for them and for us all, grace, love and compassion, a joyful life, sustenance and the hope of your redeeming power, and let us say: Amen.

For all of us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

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

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

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ בְּטָרִם כָּל יִצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכֶלֶת הַכֹּל לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה וְהוּא הֵנָּה וְהוּא יִהְיֶה בְּתִפְאַרֶת.
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית וְלוֹ הַעֲזוֹ וְהַמְשָׁרָה.
וְהוּא אֱלֹהֵי וְחֵי גֹאֲלִי וְצוֹר חֲבִלִי בַּעֲת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי בַּעֲת אִישׁוֹן וְאַעֲיָרָה.
וְעַם רוּחִי גּוֹיָתִי יְיָ לִי וְלֹא אֵיכָרָא.

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

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

You are One, beyond compare; none can share your place.

Without beginning, without end; the Eternal rules on high.

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

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

כָּל עוֹד בְּלֵבָב פְּנִימָה
נִפְּשׁ יְהוּדִי הוֹמָיָה,
וּלְפָאֲתַי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה.

עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ,
הַתִּקְוָה בַּת שְׁנוֹת אֲלָפִים,
לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ,
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

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

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

Ein Keiloheinu

אין כֵּאלֹהֵינוּ

אין כֵּאלֹהֵינוּ. אין כַּאֲדוֹנֵנוּ
אין כְּמִלְכֵּנוּ. אין כְּמוֹשִׁיעֵנוּ.

מִי כֵּאלֹהֵינוּ? מִי כַּאֲדוֹנֵנוּ?
מִי כְּמִלְכֵּנוּ? מִי כְּמוֹשִׁיעֵנוּ?
נוֹדָה לֵאלֹהֵינוּ. נוֹדָה לַאֲדוֹנֵנוּ.
נוֹדָה לְמִלְכֵּנוּ. נוֹדָה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵנוּ.
בָּרוּךְ מִלְכֵּנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵנוּ.
אַתָּה הוּא מִלְכֵּנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ.

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

Esa Einei (From Psalm 121)

אֶשָּׂא עֵינִי

אֶשָּׂא עֵינִי אֶל הַהָרִים.
מֵאֵין יְבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ.
עוֹשֶׂה שָׁמַיִם וָאָרֶץ.

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

Psalm 122 (The Psalm for Jerusalem) פֶּרֶק קכב'

שִׁיר הַמַּעֲלוֹת לְדָוִד שְׁמַחְתִּי בְּאֵמָרִים לִי בֵּית יְהוָה גִּלְדִּי:
עֲמָדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַיִם:
יְרוּשָׁלַיִם הַבְנוּיָה כָּעִיר שְׁחֻבָּרָה לָהּ יַחְדָּו:
שֶׁשֶׁם עָלוּ שְׁבָטִים שְׁבָטֵי יְהוָה
עֲדוֹת לְיִשְׂרָאֵל לְהָדוֹת לְשֵׁם יְהוָה:
כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפַּט כִּסְאוֹת לְבֵית דָּוִד:
שֶׁאֵלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֶהְבִּידִי:
יְהִי־שְׁלוֹם בְּחִילֶךָ שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ:
לְמַעַן־אֲחִי וְרַעִי אֲדַבֵּר־נָא שְׁלוֹם בְּךָ:
לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ:

A Song of Ascent, of David.

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

O Jerusalem, our feet have stood within your gates.

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

Courts of justice sat there.

There stood the thrones of the House of David.

Pray for the peace of Jerusalem!

May those who love you know tranquility.

Let there be peace in your strongholds, security in your
palaces.

For the sake of family and friends,

I will speak words of peace for Jerusalem.

For the sake of the dwelling place of the Eternal, our God,

I will pray for your well-being.

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

אלה תמדה לבי
חוסה נא ואל נא תתעלים.

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

Chanukkah Candle Blessings

ברוך אתה יי אלהינו מלך העולם.
אשר קדשנו במצותיו וצונו
להדליק נר של חנוכה.

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

ברוך אתה יי אלהינו מלך העולם.
שעשה נסים לאבותינו
בימים ההם בזמן הזה.

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

(On First Night Only)

ברוך אתה יי אלהינו מלך העולם.
שהחיינו וקיימנו והגיענו לזמן הזה.

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

מַעֲזֵז צוּר יְשׁוּעָתִי לְךָ נָאָה לְשִׁבְתִּי.
תִּכְּוֹן בֵּית תִּפְלָתִי וְשֵׁם תְּוֹדָה נִזְבַּח.
לַעֲת תִּכְּוִן מִטְבַּח מִצָּר הַמִּנְבֵּחַ.
אֲזִי אֶגְמֹר בְּשִׁיר מְזֻמֹּר חֲנֻכַּת הַמִּזְבֵּחַ.

מִי יִמְלֵל גִּבּוֹרוֹת יִשְׂרָאֵל אוֹתָן מִי יִמְנֶה?
הֵן בְּכָל דּוֹר יָקוּם הַגִּבּוֹר גּוֹאֵל הָעָם.
שְׁמַע! בְּיָמִים הֵהֱם בְּזֶמֶן הַזֶּה
מִכְּבִי מוֹשִׁיעַ וּפּוֹדֶה.
וּבְיָמֵינוּ כָּל עַם יִשְׂרָאֵל
יִתְאַחַד יָקוּם לְהַגְאֵל!

Who can retell the things that befell us?

Who can count them?

In every age,

A hero or sage came to our aid.

Hark! At this time of year in days of yore,

The Maccabbees the Temple did restore.

Now the people Israel, like a dream,

Come together, rise and be redeemed!

אָדיר הוּא, יִגְאָלֵנוּ בְּקֶרֶב
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב.
אֵל פֶּדֶה, אֵל פֶּדֶה, פֶּדֶה עַמּוֹד בְּקֶרֶב.

בְּחוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא,
יִגְאָלֵנוּ בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
בְּקֶרֶב, אֵל פֶּדֶה, אֵל פֶּדֶה, פֶּדֶה עַמּוֹד בְּקֶרֶב.

פֹּדֶה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא,
יִגְאָלֵנוּ בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
בְּקֶרֶב, אֵל פֶּדֶה, אֵל פֶּדֶה, פֶּדֶה עַמּוֹד בְּקֶרֶב.

רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא,
יִגְאָלֵנוּ בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
בְּקֶרֶב, אֵל פֶּדֶה, אֵל פֶּדֶה, פֶּדֶה עַמּוֹד בְּקֶרֶב.

Mighty One, speedily redeem us, in our own lifetimes.

God, redeem your people speedily.

V'nomar L'fanav

וְנֹאמַר לְפָנָיו

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה
הַלְלוּיָהּ

Let us sing a new song before God!
Haleluyah!

Dodi Li

דוּדִי לִי

דוּדִי לִי וְאֲנִי לוֹ הָרְעָה בְּשׁוֹשַׁנִּים

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

מִי זֹאת עֹלָה מִן הַמִּדְבָּר
מִקְטָרֶת מֹור וּלְבוֹנָה

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

לְבַבְתִּנִּי אָחֳתִי כִלָּה
עוֹרִי צָפוֹן וּבֹאֵי תִימָן

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

Translation of Sh'ma

Deuteronomy 6:5-9

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

Numbers 15:37-41

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

Mediations and Readings for Hope and Courage

Be strong and of good courage;
Be not frightened, neither be dismayed,
for the Eternal your God is with you
wherever you go.

הָלוֹא צוֹיְתִידָהּ חֲזַק וְאַמֵּץ אֶל־תַּעֲרֹץ
וְאֶל־תַּחַת כִּי עִמָּךְ יְיָ אֱלֹהֶיךָ בְּכֹל
אֲשֶׁר תֵּלֵךְ:

Joshua 1:9



Each of us enters this sanctuary with a different need.

Some hearts are full of gratitude and joy:

They are overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world more fair; they are recovering from illness or have escaped misfortune. And we rejoice with them.

Some hearts ache with sorrow:

Disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished. May our presence and sympathy bring them comfort.

Gates of Prayer, The
New Union Prayerbook,
Central Conference of
American Rabbis, 1975.

Some hearts are embittered:

They have sought answers in vain; ideals are mocked and betrayed; life has lost its meaning and value. May the knowledge that we too are searching restore their hope and give them courage to believe that not all is emptiness.

Some spirits hunger:

They long for friendship; they crave understanding; they yearn for warmth.

May we in our common need and striving gain strength from one another, as we share the joys, lighten each other's burdens, and pray for the welfare of our community.



Turn us to you, O God, and we shall return;
Renew our days as of old.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Ha-shi-vei-nu Adonai ei-le-chah, v'na-shu-vah,
Chadesh ya-mei-nu ke'kedem*

The Eternal is my shepherd, I shall not want.
 God makes me lie down in green pastures.
 leads me beside still waters, restores my soul.
 God leads me in right paths for the sake of the divine name.
 Even when I walk in 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 shall follow me all the days of my life,
 and I shall dwell in the house of the Eternal for ever.



A Psalm of David.

With the Eternal as my shepherd, I shall want for nothing. I will lie down in a beautiful pasture. As I am led along restful waters, my soul will be restored. I will be guided along the paths of righteousness, serving God's higher purpose. Even when I must walk through the valley of the shadow of death, I fear no evil when You are with me. Your strength and your support comfort me. When facing my enemies, your protection stretches out before me, sustaining my mind and body. Only goodness and mercy will pursue me all the days of my life. I will live with God's presence for the rest of my days.

Translation of Psalm
 23 by Rabbi Michael
 Dolgin.

Translation of Psalm
121 by Rabbi Michael
Dolgin.

A song of the ascent (to Jerusalem).

I will look only upward, past the mountains, for my help comes
from the One beyond.

My help comes from the Eternal, Maker of heaven and earth.
Ever alert, your Guardian will never allow your foot to
stumble.

The Guardian of Israel never rests, never sleeps.

The Eternal will watch over you, as the shadow cast by your
right hand. You will not be overcome by the sun nor abandoned
by the moon.

The Eternal will guard you from all evil, watching over you.

The Eternal will guard you as you set out and as you return,
from this very moment until the end of time.



Gates of Healing, Central
Conference of American
Rabbis Press, New York
1988, "Please listen to
my call" (adapted).

A person at prayer is like a bed of coals. As long as a single
spark remains, a great fire can again be kindled. But without
that spark there can be no fire. Always remain attached to
God, even in those times when you feel unable to ascend to
God. You must preserve that single spark — lest the fire of
your soul be extinguished.

The soul that You have given me, O God, is pure! You have created and formed it into me, and within me You sustain it.

Taken from Morning Liturgy, "For the Soul".

אֱלֹהִי נִשְׁמָה שְׁנִיתָ בִּי טְהוֹרָה הִיא
אֶתָּה בְּרָאָתָה אֶתָּה יִצְרָתָה אֶתָּה נִפְחָתָה בִּי
וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי.

E-lo-hai n'sha-mah

She-na-ta-ta bi t'ho-ra hi

A-tah b'ratah, a-ta y'tzar-tah

A-tah n'fach-tah bi

V'atah m'shamrah b'kirbi

O Eternal, my God, I pray that these things never end: the sand and the sea, the whispering of the waters, the thundering of the heavens, the prayer of the human heart.

Hannah Senesh

אֱלֹהֵי אֱלֹהֵי שְׁלֹא יִגְמַר לְעוֹלָם
הַחוּל וְהָיָם רְשָׁרוּשׁ שֶׁל הַמַּיִם
בְּרֶק הַשָּׁמַיִם תִּפְלֵת הָאָדָם.

☆ ☆ ☆ ☆ ☆ ☆ ☆

Help me, O God, to find still moments,
Quiet spaces within to refresh my soul;
Cease my questions, my inner debates,
And let me meditate on your goodness.

Psalms for a New Day,
Debbie Perlman, Rad
Publishers, 1994, "Help
me, O God, to find still
moments."

Help me, O God, to nurture my courage,
Recalling moments of strength,
Remembering days of fortitude,
The certainty of your regard.

Help me, O God, to nurture my courage,
Recalling moments of strength,
Remembering days of fortitude,
The certainty of your regard.

Help me, O God, to grasp changed visions,
Filmy curtains to blur my unhappiness,
And wrap my tears with radiance,
Your hand upon my face.

Help me, O God, to turn to the light,
Warmed face and fingers outstretched,
Alive, alive in your sight.



From Gates of Prayer, The
New Union Prayerbook,
1975, Page 624.

How Can We Understand Death?

What can we know of death, we who cannot understand life?
We study the seed and the cell, but the power deep within
them will always elude us.

Though we cannot understand, we accept life as the gift of
God. Yet death, life's twin, we face with fear.

But why be afraid? Death is a haven to the weary, a relief for
the sorely afflicted. We are safe in death as in life.

There is no pain in death. There is only the pain of the living as
they recall shared loves, and as they themselves fear to die.

Calm us, O Lord, when we cry out in our fear and our grief.

Turn us anew toward life and the world. Awaken us to the
warmth of human love that speaks to us of You.

We shall fear no evil as we affirm your dominion of life.

Visions of the past
fill me with the memory of happiness.
Visions of the future haunt me.
How can we go through life,
knowing that one day we will die?
Some may say,
what is the point of living?
Others choose to be ignorant.
Visions of before —
carefree and full of life.
Visions to come —
grey clouds of unknown.
I am still young,
though it feels as if I've
lived a lifetime.
So much pain,
yet so much joy.
In my mind, dreams possess me.
Dreams of love and fairy tales,
of flowers, blue skies,
sunshine and rainbows.
What will become of me?
My friends?
The knowledge lies within
the unknown.
Only time will tell.

I Am A Rose.
"Visions", Stacey Levitt^{b7c}
1996.

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of life, in whose unity no one is alone and every life finds purpose.

Lord, You give meaning to our hopes, to our struggles and our strivings. Without You we are lost, our lives empty. And so when all else fails, we turn to You. In the stillness of the night, when the outer darkness enters the soul; in the press of the crowd, when we walk alone yearning for companionship; and when in agony we are bystanders to our own confusion, we look to You for hope and peace.

Lord, we do not ask for a life of ease . . .

Instead we ask You to teach us to be uncomplaining and unafraid. In the darkness, help us to find your light, and in our loneliness to discover the many spirits akin to our own. Give us the strength to face life with hope and courage, so that despite conflict and discord, we may draw blessings from our existence. Make us understand that life calls us not merely to enjoy the richness of the earth, but also to exult in heights attained after the toil of climbing.



My God and God of all generations, in my great need I pour out my heart to You. This time of suffering is hard to endure. In my struggle, let me feel that You are near, a presence whose care enfolds me. Rouse in me the strength to overcome fear and anxiety and brighten my spirits with the assurance of Your love. Let the healing power within me — Your gift to me — restore my soul and give me the strength to recover, so that I and all who love me may rejoice.

בָּרוּךְ אַתָּה יְיָ רֹפֵא הַחַוְלִים.

Blessed is the Eternal our God, the Source of healing.



Hope is God's gift to humanity. When darkness falls and we have lost our way, hope is the spiritual light inside us which refuses to be extinguished.

Adapted from The Power of Hope, Maurice Lamm, "Hope is God's Gift to Humanity".

Sacred Intentions, Rabbi Kerry M. Olitzky & Rabbi Lori Forman, Jewish Lights Publishing, 1999, "Hope in the Face of Destruction".

Readings compiled by
Cathy Netter Bregman
and Rabbi Philip Breg-
man, *"Look inward for an
answer to prayer."*
Abraham Joshua
Heschel

Adapted for Service of
Healing, Temple Sinai.

Hope defies logic. It is the magical quality which encourages us to go on when life seems impossible. It is the irrepressible force which turns us to the future when we are tempted to give up. Hope is what makes us talk of success in the presence of fear and hope is what gives us the power to leap over obstacles that, at first glance, may seem insurmountable.

The ancients understood what scientists often do not — that despair only inhibits healing, while hope only enhances it. A little anxiety can be lethal, but a little confidence and hope can save your life.

Abraham Joshua Heschel taught:

"Our task in the darkest night is to be certain of the power of the dawn, to turn darkness into light, agony into song."

How can we achieve such a task? Judaism provides us with a tradition that reflects all aspects of the human experience. In the stories of our people, we see that human beings throughout time have struggled, questioned and even despaired but rarely have they given up hope. When our ancestors were ill or bereaved or frightened or bewildered, they turned to God for help, for solace, for healing. Their words of prayer help us to find ways of expressing our own sorrows and difficulties today. Jewish prayer has always sought to heal brokenness in the world. We pray for wholeness, for a sense of peace in our souls that allows us to feel complete even when our bodies or our hearts are shattered.

Being sick or suffering a loss is like being a stranger to one's own life. We feel it most acutely in our intimate circles. With tragedies of any magnitude come profound changes in our relationships. Loved ones must consider our needs in a different way. Friendships must adjust to survive. While well-meaning individuals urge and assist us to "get back to normal," we are painfully aware that we have no "normal" to get back to. Supporting another through these difficult changes and challenges can also be draining. It is a time in which we need to draw upon our spiritual and religious will, regardless of how much or how little we used it in the past. It is a time to deepen our connection with our Jewish souls.

In seeking "*refuat hanefesh*," strength and healing for our souls in worship together; we can find strength with each other, within ourselves, and with God. Our prayers can come to life through words and music and, perhaps, if we open our inner selves, we can transform our agony into song. God is near to all who cry out. May we find comfort in echoing the voices of millions of Jews past and present who, like us, yearn for healing and for the hope of the dawn.

"Gates of Healing",
Central Conference of
American Rabbis Press,
New York, 1988.

When pain and fatigue
are my companions,
Let there be room in my
heart for strength.

When days and nights
are filled with darkness,
Let the light of courage
find its place.

Help me to endure the
suffering and dissolve the fear,
Renew within me the
calm spirit of trust and peace.



Rabbi Morris Adler,
"Give Me The Vision".

Shall I cry out in anger, O God,
Because Thy gifts are mine but for a while?

*Shall I be ungrateful for the moments of laughter,
The seasons of joy, the days of gladness and festivity,
When tears cloud my eyes and darken the world
And my heart is heavy within me?*

Shall I blot from my mind the love
I have known and in which I have rejoiced
When a fate beyond my understanding takes from me
Friends and kin whom I have cherished, and leaves me
Bereft of shining presences that have lit my way
Through the years of companionship and affection?

*Give me the vision, O God, to see and feel
That embedded deep in each of your gifts
Is a core of eternity that survives the dread hours
Of affliction and misery.*

Those I have loved, though now beyond my view,
Have given form and quality to my being.
They have led me into the wide universe
I continue to inhabit, and their presence
Is more vital to me than their absence.

*What Thou givest, O Lord,
Thou takest not away,
And bounties once granted
Shed their radiance evermore.*



When cherished ties are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear, but if we dwell too long on our loss we embitter our hearts and harm ourselves and those about us.

The Psalmist said that in his affliction he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silence in their presence, and when a word will assure them of our love and concern.

The Gates of Prayer, New Union Prayerbook, Page 623, "In Recent Grief", Rabbi Israel Bettan.

The Gates of Prayer,
New Union Prayerbook,
Page 624, "After a Tragic
Loss", Rabbi Robert I.
Kahn.

Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts; they are an abiding blessing.



O God, help me to live with my grief!

Death has taken my beloved, and I feel that I cannot go on. My faith is shaken; my mind keeps asking: Why? Why does joy end in sorrow? Why does love exact its price in tears? Why?

O God, help me to live with my grief!

Help me to accept the mystery of life. Help me to see that even if my questions were answered, even if I did know why, the pain would be no less, the loneliness would remain bitter beyond words. Still my heart would ache.

O God, help me to triumph over my grief!

Help me to endure this night of anguish. Help me to walk through the darkness with faith in tomorrow. Give me comfort; give me courage; turn me to deeds that bless the living.

O God, help me to triumph over my grief.

Introduction To First Edition

September 6, 2005

2 Elul 5765

This liturgy represents the next step in our congregational effort to create a *siddur*. Many aspects of this work reflect lessons we have learned from previous elements of our *siddur* project. We have continued to expand the use of sidebar commentaries and instruction boxes in the liturgy. These directions are intended to strengthen the flow of the service while simplifying participation. Similarly, the choice of placement of prayers on the page facilitates a continuous service without excessive page announcements and interruptions. We continue to use Hebrew refrains (congregational responses) in place of some responsive readings. However, as it is our practice to read the liturgy on weekday mornings, the number of standard responsive readings has increased. As in our Shabbat and Holiday *siddurim*, we have presented a single liturgy for both morning and evening services.

The regularity of use for which daily liturgy is intended makes additional demands. For those who attend minyan every day, it is beneficial to have a greater number of textual options. We have sought to address this need in a number of ways.

In regard to morning services, we have added the traditional daily confessional service known as *Tachanun*. This additional guided, silent meditative time will offer a new focus for many of our daily services. The silent period is preceded by a prayer known by its initial words, *V'hu Rachum*. This prayer has historically been recited the way we *daven* now: aloud at a reading pace. The attempt to revive traditional prayers in our modern setting is characteristic of many of our creative liturgical efforts.

The same can be said for the *bakashot*, prayers of supplication, present in our evening liturgy. These prayers with mystical overtones, one for each day, have been adapted from traditional daily *bakashot*. These texts provide the opportunity to meditate on new aspects of creation and of ourselves each day.

The most significant new work is found in the thirteen intermediate blessings of the Amidah, which are recited only on weekdays. Reform liturgies have often edited the common historical texts. While we have done so, we have also created new blessings along the standard themes. This traditional form of creativity is based in text. Our tradition is rich in imagery and theology. This new wording of prayers is intended to offer new ways to approach central Jewish prayer themes. Thus, with the publication of this new weekday siddur, we have created a liturgy that our leaders can lead with slightly different *minhagim* on different days and at different seasons. Further, each day, the participants in the service can use different texts and images within the silent section of the *Amidah* to enhance and vary the prayer experience.

The creation of this new *siddur* would not have been possible without the incredible support of colleagues and committee members. This past year, in addition to our Pulpit and Services committee, we initiated a Liturgy sub-committee. I am indebted to the entire committee, but particularly to the sub-committee who have given freely of their time and effort so that we could extend our creative reach even as we kept our feet on solid ground.

While I have been the primary writer and translator, much of this liturgy is the product of collaborative discussions between Rabbi Lori Cohen, Rabbi Erin Polonsky, Cantor Gershon Silins, and myself. I am grateful to my colleagues for their time, effort and ideas.

The support of the Temple office has been outstanding as well. Special thanks to Margie Markus for her hard work and attention to detail in this immense desktop publishing effort.

This weekday siddur represents one of the final goals set during our year of celebrating the fiftieth anniversary of Temple Sinai Congregation of Toronto. May it strengthen our commitment to prayer, community, creativity and tradition!



Rabbi Michael Dolgin

Liturgy Committee

Larry Robbins, Chair Person

Beverley Hutner

Marsha Kideckel

Lawrie Lander

Joanie Shiner

Valerie Whitefield

Rabbi Michael Dolgin, Editor

Pulpit and Services Committee

Lawrie Lander, Chair Person

Elaine Akler

Michael Fralick

Beverley Hutner

Marsha Kideckel

Wendy Lavine

Leo Levin

David Robbins

Selma Sage

Valerie Whitefield

Rabbi Lori Cohen

Rabbi Erin Polonsky

Richard Berger

Bernie Greenspan

Allan Kalin

Joel Kligman

Elaine Lester

Sandra Montague

Larry Robbins

Joan Shiner

Harvey Zimmerman

Rabbi Michael Dolgin

Cantor Gershon Silins

Marsha Zinberg, Liaison to the Communications Committee

TEMPLE SINAI CONGREGATION OF TORONTO
210 WILSON AVENUE, TORONTO ONTARIO M5M 3B1
416 487.4161 FAX 416 487.5499
Visit our website at www.temple Sinai.net
FOUNDED 1954