

# Shabbat שבת



תפילת שחרית

Morning Service

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Beth Shalom

בית שלום



# תפילת שחרית לשבת

## Shabbat Morning Service

Edited and translated by Rabbi Ariel Eder

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*“And I shall bless thee,  
and thou shalt be a blessing”*

*(Genesis 12:2)*

## The Beth Shalom Siddur

### A “New” Siddur?

Over the centuries, Jewish communities have developed thousands of poems, prayers, meditations and songs with which to approach God, to celebrate Shabbat, and to unite as a community of faith and purpose. The Siddur is an anthology, a selection of those words and passages that best inspired us and that capture in the most beautiful ways the values, wisdom and the message of Judaism.

Many different siddurim exist: there are Ashkenazi and Sephardic ones, combinations of both, and also a wide variety of Siddurim within each of these traditions. There are Orthodox, Conservative, Reconstructionist and Reform ones, and there are many different versions within each of these denominations, as in other movements within contemporary Judaism. *All Jewish communities have received a Siddur from their predecessors, and most have transmitted their own variations to their successors.* The Eastern European Hassidic communities, the Medieval Spanish Jewry, the liberal and conservative American and European Jews - all have shaped and adapted the Siddur in their unique ways. But all had the same goal: to maintain it as a living guide, capable of educating and inspiring them as they came to celebrate and to pray.

This Siddur for Beth Shalom is one more link in the long traditional chain of siddurim. It was edited and shaped to keep the fundamental message and beliefs of Judaism alive and relevant for 21<sup>st</sup> century readers just as it was for their past generations. It is intended - as every Siddur is - to address us in ways that may really reach us, intellectually, aesthetically, theologically, and emotionally.

### Main Components of This Siddur

True Translations: All translations from the Hebrew are as close and true to the Hebrew text as a translation can be. What you read in English is exactly what the traditional Hebrew prayers say, and the way they say it. At times, we chose to sacrifice a little of the quality of the English grammar and syntax when that was needed to convey the original “feel” and nuances presented in the Hebrew text.

Transliteration: Not being able to read Hebrew fluently should not and will not prevent anyone from joining in song and becoming familiar and comfortable with the Hebrew prayers. The beautiful Hebrew songs - many from our Torah and Bible - are transliterated and appear on the same page, so all can have the same access and comfort as we sing together.

Contemporary Versions: Each of the traditional prayers and songs has a specific message and a central theme. Standing beside the traditional texts we also have texts *addressing the same message and theme*, but from the perspective and in the understanding of modern and contemporary Jewish authors.

Recovered and Expanded Tradition: Some prayers that were excluded from previous Reform prayer books are recovered here, and some prayers that were modified to fit the ideologies of previous decades were restored to their traditional sense. We have also given voice to the ideas and words of prominent Jews throughout history who reflected on Shabbat, God, and Judaism. We especially took care to include those Jewish thinkers and poets whose ideas have not been represented yet in ‘traditional’ Siddurim. By incorporating their voices and ideas too, this Siddur better represents Jewish tradition and culture in its fullness and diversity.

Cues to Assist in Full Participation: Knowing what to do at services, when and how to do it, is not always easy. While familiarity with the service is acquired in time, this Siddur provides some help and guidance so everyone can feel comfortable and able to participate fully and confidently in the service.

Quotes and Explanations: Many of the prayers and songs in the Siddur are rabbinic and poetic creations in which the authors quote and ‘rework’ biblical verses. As we sing familiar Shabbat songs, many of us can actually be reciting several sections of the Bible by heart without knowing it! This Siddur includes extensive notes indicating the biblical quotes, the provenance of texts and their authors, as well as explanations of the purpose or meanings of prominent texts through the Siddur.

Gender Sensitive Language: Hebrew language has no “gender-neutral” words - each word is either masculine or feminine. This is particularly inconvenient when we talk about God, as in Judaism we do not conceive God in human form or as a gendered being. Even as we speak of God poetically and metaphorically, most of the time the Hebrew texts follow the rule of using the masculine words to include all genders (thus, “every man and his choices” is commonly used to mean “every person and his/her choices”). Also, when poetic images are used to

refer to God's actions, masculine images are common ("God defeated Pharaoh with His hand as a mighty warrior."). The texts in this Siddur seek to affirm several important principles: that gender does not apply to God, that females and males are of equal value, and that we still can take poetic license and speak of God using poetic gendered images (male and/or female) to better convey and express our ideas and feelings. We care both for the correctness of what we say, and for the imaginative beauty and emotional power of our words.

To accomplish that, our texts avoid ascribing any gender to God and minimize the use of poetic male imagery for God (as this can lead to confusion and to a misconception of God as a "Big Man"). Yet, we did not totally shy from gendered poetry: we retained many images of Shabbat as a queen and bride, of Torah or Israel as a beloved female, and we also kept occasional masculine language and images of God when this was needed to stay true to the spirit of the original poems and texts that used such images, and especially when these images would lose their impact and intended poetic effect if rendered neutrally.

Variety: We appreciate the traditional songs and prayers with which we are familiar, yet, we can become so accustomed to them that they begin to lose their ability to inspire us and spark our own reflection. In this Siddur we are offered, along with the traditional liturgy, a variety of texts and songs on each page to allow the service leaders and the congregation to make choices and select alternate songs and readings, thus making each Shabbat service similar and yet different from week to week.

These are some of the main features of this Siddur: true translations, full transliteration, contemporary poetry and writing, reflections of Judaism's theological diversity, gender sensitive language, notes and explanations, consideration of music and congregational participation. Many of these were missing in our previous Siddur. While most of the recently published Siddurim incorporated many of these features, there is still no one book that does so in a way that answers all the particular needs of our congregation.

This is not meant to be "a definitive Siddur," never to be modified. No Siddur was ever meant to be a final destination, but one more station on the journey. Each Siddur, like each one of us, is a link in the old and continuing chain of Jewish tradition. This is Beth Shalom's own version of the traditional Siddur, adapted to best address our present needs, practices and language, and to give us full access to the richness of our traditional texts and prayers. Through this Siddur we connect ourselves as a link to that chain of Jewish life.

We hope this Siddur will inspire us, educate us, and engage us with our religious tradition.  
We hope that as we sing and read through these pages, we will connect with God, Torah and Israel.

May this Siddur help us become more aware of the gifts and possibilities we are given every day, of the subtle but strong connections uniting all people and all life, and of the way of life we Jews are called to embrace: a life of prayer, of kindness, of knowledge, of caring, and of peace.

Rabbi Ariel Edery  
Beth Shalom, Fall 2009

## About our Synagogue and our Services

*Shalom. It is a pleasure to welcome you to Beth Shalom congregation.*

Please read the paragraphs below to learn about some significant elements of our synagogue and worship customs.

### Beth Shalom Congregation, and the Synagogue/Sanctuary

*Beth Shalom* (House of Peace) is affiliated with Judaism's Reform Movement. We seek to combine Jewish traditional customs and values with our contemporary and progressive understanding.

At the religious services conducted in this synagogue, the congregation faces the *Aron HaKodesh*, (Ark of the Holy). Within the *Aron HaKodesh* are the Torah scrolls. Each scroll is handwritten on parchment and contains the full Pentateuch, the first five books of the Bible. Above the *Aron HaKodesh* is the *Ner Tamid* (the Eternal Light), which symbolizes the presence of God through a constant light in the sanctuary. The Hebrew inscription above our Ark is a Biblical quote, *Lekhu VeNelkha Be-Or Adonai*, "Come, let us walk in the light of God." (Isaiah 2:5)

### About our Synagogue Customs

We pray and read from Hebrew and English texts. In accordance with a very ancient tradition, some members of the congregation cover their heads with a *Kipah* (skull cap). The *Kipah* marks this as a special moment and place. It also indicates a respectful awareness of the presence of God. *Kipot* are provided for all, and non-Jewish guests may wear them. The *Tallit* (prayer shawl) is worn by worshippers who want to fulfill the biblical commandment of using this symbol to remember our duties to God.

All attendees are asked to stand when the congregation rises as a sign of respect to both the ceremony and the worshippers. The prayer book used in the service is read as all books in Hebrew are: from right to left. It contains all the prayers that we will recite during the service, and it often includes notes or comments to deepen our understanding of the prayer.

### The Shabbat Morning Service

The first part of our service -*Bircot Hashakhar* and *Pesukei DeZimra* (Morning Blessings and Verses of Song) consists primarily of our thanks to God for the blessings we receive each day, and includes psalms and other Biblical songs to create the appropriate mood and inspiration for prayer.

The central part of our service is built around the *Shema Israel* – the Jewish and Biblical proclamation of belief in, and loyalty to, One God. This is followed by the *Amidah* (standing prayer) in which we express directly to God our thanks, our concerns and our ideals, both as individuals and as a community.

We then proceed to read from the Holy Books: the *Torah Service* includes reading or chanting from the Torah, and from the *Haftarah* (a section from the books of the Prophets). At this time, it is customary to honor members of the congregation, and family and friends of the Bnei Mitzvah, by calling them up to the *Bimah* (pulpit), to recite the blessings for the reading of Torah. Learning the centuries-old techniques of reading the Torah is part of the Bar/Bat Mitzvah training and is especially difficult because, unlike the books with which the congregation follows the service, the Torah scroll is written as it was millennia ago, and has no punctuation marks (neither some vowels, nor musical notations).

The Rabbi, or the Bnei Mitzvah, will present a *Devar Torah* - a personal commentary about the Torah reading. Parents and/or members of the congregation may also offer some comments at this time.

The *Closing Prayers* are additional songs and hymns of praise to God, and include the *Kaddish Yatom* (mourner's Kaddish) - a prayer of remembrance for the departed. The service concludes with the *Kiddush* - a consecration of the day of Shabbat with a cup of wine as a symbol of joy; and *HaMotzi* - a blessing of thanksgiving for the food and nourishment we receive from God.

## The Bar/Bat Mitzvah

An important life cycle event for a young Jewish person, the Bar Mitzvah (for a boy) or Bat Mitzvah (for a girl), is one of the most traditional and momentous of Jewish ceremonies. To become a "Bar/Bat Mitzvah" literally means to become "one who is responsible for the commandments". Judaism considers that at the age of 13 children assume responsibility for their own religious and ethical obligations - the commandments. Although a Jewish child becomes a Bar/Bat Mitzvah just by reaching that age, it has become common practice to formally recognize this occasion by having the Bar/Bat Mitzvah lead the congregation at services for the first time as a fully responsible Jew. Leading the Shabbat service the Bnei Mitzvah demonstrate that they have become skilled in reading and chanting Hebrew holy texts (the Torah, the Prophets, and the Prayer book), and also show they understand the significance of the moral, ethical and ritual duties of a maturing Jew. In the preparation and in the actual celebration of this event, the Bnei Mitzvah take part in a tradition that began in antiquity and which has continued from generation to generation, thus insuring the continuity of our faith and our people throughout the centuries.

## The Transliteration

In order to encourage those who cannot read Hebrew to join the congregation in the singing of Hebrew texts, we have provided transliteration. It is designed to enable English speakers to produce the Hebrew sounds that closely resemble the articulation of a contemporary, native Hebrew speaker.

Vowels: There are five vowel sounds in Hebrew, which we represent this way

<u>Symbol</u>	<u>Sound</u>	<u>Hebrew character</u>
a -	as in "far" or "father"	for any of these: א, - , ר
e -	as in "bed" or "let"	for any of these: ע, .. , ף and י (when sounded)
i & y -	as in "peace" or "sheep"	for any of these: ם , ם , ם
o -	as in "long" or "ought"	for any of these: ם , ם and (when appropriate) ם , and ם
u -	as in "rule" or "moon"	for any of these: ם , ם

### Diphthongs:

ai & ay as in "aisle"      ei & ey as in "whey"      oi & oy as in "coy"

### Special sounds:

g - as in "get" or "give"  
tz - as in "pizza" or "tsunami"  
kh - guttural as Scottish lo**ch**, or Yiddish mach**er**, or Spanish **J**orge or **J**ose.

There are a few sounds in Hebrew for which the English alphabet does not have a corresponding letter. A sign is included whenever a better pronunciation of the word requires it. The **ℵ** is indicated by "-", and the **ℶ** is indicated by " ' ".

We made no distinction between very similar sounds, such as **כ** and **ך** , both represented by "kh".

Some Hebrew words are commonly known and popular in transliterated forms that do not follow our system; we often use those forms as well, as readers are familiar with them (such as Hanukkah, Hannukah or Chanukah).

### Styles of Pronunciation:

Every living language has variations in the way people speak it. Already at Biblical times Hebrew words were pronounced somehow differently in different regions of Israel. As we were dispersed through the world, these differences grew even larger. Today, we have mostly two "accents" or styles of Hebrew pronunciation: the Ashkenazi (from Medieval Central Europe), and the Sephardic (from Medieval Spain and the Arab world). As the exiles returned to the State of Israel and revived the Hebrew language, the Sephardic style was adopted as it was seen by language scholars as the best, and historically closer to the ancient language. Yet, even in Israel, modern Hebrew is spoken by using a naturally developed - and not always consistent - combination of both Ashkenazi and Sephardic styles. As modern Israel is the center of Hebrew language in the world, we have shaped our transliteration to follow both the grammatical rules and the contemporary - though often inconsistent - pronunciation as it develops in modern Israel.



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## Gathering At The Synagogue - מִתְקַהֲלִים בְּבֵית הַכְּנֶסֶת

### *Wearing The Tallit*

We observe now the Torah's Mitzvah of wearing *Tzitzit* (the special knots on the corners of the Tallit) as a visual reminder of our standing in Covenant with God. When we wrap ourselves with the Tallit we symbolically affirm our commitment to live by Judaism's religious and ethical commandments.

You abound in blessings, our Eternal God, sovereign of all time and space, who brings holiness to our lives, and commands us to wrap ourselves with the Tzitzit.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית:

“How beautiful are your tents, Ya’akov; your gathering places, Israel.” (*Torah*, Num 24:5)

“By your kindness, now I come to your house, to bow in reverence to the place of your holiness.” (*Psalms* 5:8)

“Adonai, I love your abode, and the place where your presence dwells.” (*Psalms* 26:8)

“Now I shall bow and acknowledge, and sing praises before the Eternal God, my maker” (*Psalms* 95:6)

“As for me, my prayer is to you Adonai, at this proper time; God, by your great kindness, respond to me with your true help.” (*Psalms* 69:14)

**Mah tovu** ohalekha Ya’akov mishkenotekha Israel.

מֶה טוֹב אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בָּרַב חֶסֶדְךָ אָבּוּא בֵּיתְךָ, אֲשֶׁתַּחֲוֶה אֶל  
הַיֵּכַל קֹדֶשְׁךָ בִּירְאָתְךָ.

יי אֱהַבְתִּי מְעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֶבְרַכָּה לְפָנַי יי עֹשִׂי.

וְאֲנִי, תַּפְלִיתִי לָךְ יי, עֵת רְצוֹן, אֱלֹהִים  
בָּרַב חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

“How good and how pleasant it is when brothers and sisters gather together” (*Psalms* 133:1).

**Hineh mah tov** umah n’aim shevet akhim gam yakhad.

הִנֵּה מָה טוֹב וּמָה נְעִים שֹׁבֵת אַחִים גַּם יָחַד:

## Blessings At Dawn - בְּרֻכּוֹת הַשָּׁחַר

### *For Body And Health*

Praised is Adonai, our God and ruler of the universe, for creating the human being with wisdom, forming in it all kinds of valves, tubes, and organs. It is well known that if just one of them would be improperly opened or blocked, we could not subsist and stand before you.

You are praised, Eternal God, bringing healing to all, and producing wonders.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר  
אֶת הָאָדָם בְּחָכְמָה, וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,  
חֳלוּלִים חֳלוּלִים. גְּלוּי וְיָדוּעַ שֶׁאִם יִפְתָּח אֶחָד  
מֵהֶם, אוֹ יִסָּתֵם אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם  
וּלְעֲמוֹד לְפָנֶיךָ:

בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת:

### *For Spirit And Personality*

My God, the *Neshamah* -the spirit- that you have set within me is pure and is precious. I am thankful to you for -in your faithful compassion- having restored my spirit within me.

**Elohay neshamah** shenatatah bi tehorah hi.

אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה וְיִקָּרָה הִיא.  
מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ, שֶׁחֲזַרְתָּ בִּי נִשְׁמָתִי  
בְּחֻמְלָה רַבָּה אֲמוּנָתְךָ.

*For Torah*

Praised is Adonai, our God, ruler of the universe, for making us special through the Mitzvot, and instructing us to engage in matters of Torah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

*Waking Up To A New Day*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׁכִּי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

Blessed is Adonai our God, who rules the universe, and has given the rooster understanding to distinguish between day and night.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי יִשְׂרָאֵל:

*Praised are you, our God, Sovereign guide of Creation, who has made me a Jew.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי בֵן\בַּת חוֹרִין:

Blessed is Adonai our God, who rules the universe, and has made me free.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים:

*Praised are you, our God, Sovereign guide of Creation, opening the eyes of the blind.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:

Blessed is Adonai our God, who rules the universe, clothing the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

*Praised are you, our God, Sovereign guide of Creation, freeing those who are bound.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

Blessed is Adonai our God, who rules the universe, raising up the bent.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צָרָתִי:

*Praised are you, our God, Sovereign guide of Creation, providing for all my needs.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּין מַצְעָדִי גָבֵר:

Blessed is Adonai our God, who rules the universe, leading and guiding our steps.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה:

*Praised are you, our God, Sovereign guide of Creation, strengthening Israel with courage.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:

Blessed is Adonai our God, who rules the universe, crowning Israel with splendor.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לִיעָף כֹּחַ:

*Praised are you, our God, Sovereign guide of Creation, restoring vigor to the weary.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפִי:

Blessed is Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids.

א

“These are the matters for which there is no limit: these actions bring good to us now, and will continue to yield fruit in the future. And they are:

*honoring father and mother,*

*doing unselfish acts of kindness towards others,*

*attending diligently the house of study -morning and evening,*

*providing hospitality,*

*visiting the sick,*

*assisting a bride to get married,*

*accompanying those mourning and caring for the dead,*

*reflecting on the meaning of the prayers,*

*and bringing peace between one person and another.*

But *Talmud Torah* - learning Torah, is as important as all these together, as it leads us to do all of them.”

(from *Shabbat* 127a)

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

כבוד אב ואם,

וגמילות חסדים,

והשכמת בית המדרש שחרית וערבית,

והכנסת אורחים,

ובקור חולים,

והכנסת כלה,

וילוי המת,

ועיון תפלה,

והבאת שלום בין אדם לחברו.

ותלמוד תורה כנגד כלם.

ב

“Rabbi El’azar ben Azariah teaches:

Without Torah there is no proper behavior;

and if there is no proper behavior, there cannot be Torah.

Without wisdom, there is no reverence;

and if there is no reverence, what is the benefit of wisdom?

Without reason, there is no understanding;

and if there is no understanding, reason is worthless;

Without flour [sustenance], there is no Torah [spiritual life];

and if there is no Torah, the flour is of no value.”

(Mishnah, *Avot* 3:21)

רבי אלעזר בן עזריה אומר,

אם אין תורה, אין דרך ארץ;

אם אין דרך ארץ, אין תורה.

אם אין חכמה, אין יראה;

אם אין יראה, אין חכמה.

אם אין בינה, אין דעת;

אם אין דעת, אין בינה.

אם אין קמח, אין תורה;

אם אין תורה, אין קמח.

ג

“Rabbi Tarfon used to say: it is not your obligation to complete all the work, but neither are you free to neglect it. And know that the rewards of the righteous will come in a future time.”

(Mishnah, *Avot* 2:20-21)

רבי טרפון היה אומר, לא עליך המלאכה לגמור, ולא אתה בן חורין לביטל ממנה. ודע, מתן שכרך של צדיקים לעתיד לבוא:

“Who is wise? One who learns from every person, as it is written in the Bible: ‘From all my teachers I have gained wisdom’ (Psalm 119:99).

Who is strong and brave? One who masters his impulses, as it is written: ‘Better one slow to anger than a mighty warrior, and better one ruling over his temper than one conquering a city’ (Proverbs 16:32).

Who is rich? One who is happy with his lot, as it is written: ‘As you eat, tired from the labor of your hands, you are content and satisfied’ (Psalm 128:2).

Who is honored? One who honors the people, as it is written: ‘God says: those who honor me, I will honor’ (1 Samuel 2:30).”  
(Mishnah, Avot 4:1)

אִיזְהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר, מִכָּל מְלַמְדֵי הַשִּׁכְלָתִי כִּי עִדּוּתִיךָ שִׁיחָה לִּי.

אִיזְהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יָצְרוֹ, שֶׁנֶּאֱמַר, טוֹב אֶרֶךְ אַפִּים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֵּכַד עִיר.

אִיזְהוּ עָשִׂיר הַשֹּׂמֵחַ בַּחֲלָקוֹ, שֶׁנֶּאֱמַר, יִגִּיעַ כַּפִּיךָ כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לָךְ.

אִיזְהוּ מְכַבֵּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר, כִּי מְכַבְדִּי אֶכְבֵּד.

“Torah is acquired through these virtues:  
by study, by listening, by proper speech, by reason,  
and by the abilities of the mind;

*by awe, by humility, and by joy;*

by service to sages, by loyalty to partners, by  
discussions among learners;

*by minimizing business, frivolity, small talk and  
indulgence;*

by being slow to become angered, by a good heart,  
being happy with one’s lot;

*by being beloved, by loving God and loving people,  
by loving acts of Tzedakah, by loving rectitude and  
reproof;*

by shunning flattery and honors, by not boasting of  
one’s learning, by not seeking prominence;

*by bearing the burden together with one’s fellows;  
by influencing them for good, by leading them to  
truth, and by leading them to peace;*

by asking and providing an answer, by absorbing  
knowledge and adding to it, by making one’s teacher  
wiser;

*by learning in order to teach, and by learning in  
order to do.”*  
(Mishnah, Avot 6)

הַתּוֹרָה נִקְנִית בְּאַלּוֹ דְּבָרִים:

בְּתַלְמוּד, בְּשִׁמְיעַת הָאָזֶן, בְּעִרְכַּת שְׁפָתַיִם,  
בְּבִנְיַת הַלֵּב,

בִּירְאָה, בְּעֲנוּה, בְּשִׂמְחָה,

בְּשִׁמוּשׁ חֻכָּמִים, בְּדְבוּק חֲבֵרִים, בְּפִלְפּוּל  
הַתְלַמִּידִים,

בְּמַעֲוֵט סְחוּרָה, בְּמַעֲוֵט שְׁחוּק, בְּמַעֲוֵט שִׁיחָה,  
בְּמַעֲוֵט תַּעֲנוּג,

בְּאֶרֶךְ אַפִּים, בְּלֵב טוֹב, וְהַשֹּׂמֵחַ בַּחֲלָקוֹ,

אֶהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת,  
אוֹהֵב אֶת הָעֲדָקוֹת, אוֹהֵב אֶת הַמִּישָׁרִים, אוֹהֵב  
אֶת הַתּוֹכָחוֹת,

וּמִתְרַחֵק מִן הַכְּבוֹד, וְלֹא מִגִּיס לְבוֹ בְּתַלְמוּדוֹ,  
וְאֵינוֹ שֹׂמֵחַ בַּהוֹרָאָה,

נוֹשֵׂא בְעַל עִם חֲבֵרוֹ, וּמְכַרִּיעוֹ לְכַף זְכוּת,

וּמַעְמִידוֹ עַל הָאֱמֶת, וּמַעְמִידוֹ עַל הַשְּׁלוֹם,

שׂוֹאֵל וּמְשִׁיב, שׂוֹמֵעַ וּמוֹסִיף, הַמְחַכֵּים אֶת רַבּוֹ,

הַלּוֹמֵד עַל מְנַת לְלַמֵּד וְהַלּוֹמֵד עַל מְנַת לַעֲשׂוֹת.

Our Rabbis taught:

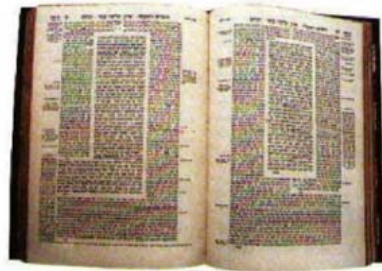
“Do not disdain any person, and do not dismiss anything—for there is no person for whom there is not a time, and there is no thing for which there is not a place.”

אל תהי בז לכל אדם, ואל תהי מפליג  
לכל דבר, שאין לך אדם שאין לו שעה  
ואין לך דבר שאין לו מקום:

“Do not stay apart from the community; do not be overconfident about your righteousness; and do not pass judgement on your fellow until you come to be in their situation.”

(Mishnah, *Avot* 4:3; 2:4)

אל תפרוש מן הצבור, ואל תאמץ בעצמך  
עד יום מותך, ואל תדין את חברך עד  
שתגיע למקומו:



“Adopt for yourself a teacher and a guide, and acquire a partner in your path, and assess people by looking at the positive side.”

*“Love the work, but hate the positions of power.”*

“Be a disciple of Aharon - loving peace and promoting peace, loving people and bringing them closer to Torah.”

*“Do not pass judgement on your fellow, until you have been in their situation.”*

“Be as diligent to do a small Mitzvah as a great one, and escape transgression; for a Mitzvah leads to another Mitzvah, and a transgression leads to another transgression; for the reward and result of a Mitzvah is Mitzvah, and the reward and result of a transgression is transgression.”

*“Whoever possesses these three qualities is a disciple of our father Abraham: a positive outlook, a humble disposition, and a modest ambition.”*

One who has acquired Torah wisdom, has acquired everlasting life. If you have learned much Torah, do not give yourself special credit, since this is what you were created for. And, in a place where there are no worthy people, you strive to be one.

עשה לך רב, וקנה לך חבר, ויהי דין את כל  
האדם לכף זכות:

אהוב את המלאכה, ושנא את הרבנות:

הוי מתלמידיו של אהרן, אוהב שלום  
ורודף שלום, אוהב את הפירות ומקרבן  
לתורה:

אל תדין את חברך עד שתגיע למקומו:

הוי רץ למצוה קלה כבחמורה, ובורח מן  
העברה; שמצוה גוררת מצוה, ועברה  
גוררת עברה. ששכר מצוה, מצוה. ושכר  
עברה, עברה:

כל מי שיש בו שלשה דברים הללו,  
מתלמידיו של אברהם אבינו: עין טובה,  
ורוח נמוכה, ונפש שפלה:

קנה לו דברי תורה, קנה לו חיי העולם  
הבא. אם למדת תורה הרבה, אל תחזיק  
טובה לעצמך, כי לך נוצרת. ובמקום  
שאין אנשים, השתדל להיות איש:

Verses Of Song - פסוקי דזמרה

Blessed is the One, who willed and the world came to being;  
*Praised is the Source of Creation;*  
 Praised the One whose word is materialized;  
*Blessed the One, who decrees and fulfills;*  
 Praised the One extending compassion over the earth;  
*Praised the One, showing compassion to all creatures;*  
 Blessed the One bestowing good to the reverent;  
*Blessed the One, boundless, vital and eternal;*  
 Praised the One, who saves and brings freedom;  
*Blessed be God's name!*

ברוך שאמר והיה העולם, ברוך הוא,  
 ברוך עשה בראשית,  
 ברוך אומר ועשה,  
 ברוך גוזר ומקיים,  
 ברוך מרחם על הארץ,  
 ברוך מרחם על הבריות,  
 ברוך משלם שכר טוב ליראיו,  
 ברוך חי לעד וקיים לנצח,  
 ברוך פודה ומציל,  
 ברוך שמו.

Blessed are you Adonai our God, Sovereign guide of the universe, the Power, and the compassionate Parent, praised by your people and exalted in the words of your devoted followers. With the songs of David, your servant, we will sing and enthrone you, Adonai our God, the One, Life of the Worlds. Blessed are you God, the Sovereign power glorified through songs.

ברוך אתה יי אלהינו מלך העולם, האל  
 האב הרחמן, המהלל בפי עמו ומפאָר  
 בלשון חסידיו. ובשירי דוד עבדך נהללך  
 ונמליכך יי אלהינו, יחיד, חי העולמים.  
 ברוך אתה יי, מלך מהלל בתשבחות:



“Happy are those within your house, they always praise you, *Selah*.” (Psalm 84)  
 “Fortunate the people who live this way; happy the People whose God is the Eternal.” (Psalm 144)

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

Ashrei yoshvei beitekha, 'od yehalelukha, selah. Ashrei ha'am shecakha lo, ashrei ha'am sheAdonai elohav.



Psalm 145

*A Song of David*

I will exalt you, my God and Ruler;  
 I will praise your name always and for ever.  
*I praise you each day and will extol your name for ever.*  
 Great is Adonai and most worthy of praise; God's greatness is immeasurable.  
*Generation after generation praises your works, proclaiming the displays of your power.*

תהלה לדוד  
 ארוממך אלוהי המלך, ואברכה שמך לעולם ועד:  
 בכל-יום אברכך, ואהללה שמך לעולם ועד:  
 גדול יהוה ומהלל מאד, ולגדלתו אין חקר:  
 דור לדור ישבח מעשיו, וגבורתיו יגידו:

Of the splendor of your glorious majesty and your greatness, I shall speak.

*As they tell of the power of your awesome works,  
I will proclaim your great deeds.*

They evoke memories of your abundant goodness,  
and joyfully sing of your righteousness.

*God is gracious and compassionate, slow to anger  
and abounding in faithful love.*

Adonai is good to all, extending compassion over all creatures.

*All your works praise you, Adonai,  
and your faithful followers bless you.*

They tell of the glory of your power,  
and speak of your might,

*to let every person know of God's mighty acts  
and the glorious splendor of God's sovereignty.*

Your sovereignty extends over all times and places,  
and your dominion in each generation.

*The Eternal One gives support to all who are falling,  
and raises up all who are bowed down.*

The eyes of all look up to you,  
and you give them their food, at its due time.

*You open your hand  
and nourish every living being to satisfaction.*

God proceeds in righteous ways,  
displaying faithfulness in all acts.

*God is near all who cry out for the One,  
to all who call upon God in truth.*

God fulfills the desires of the reverent;  
hears their cry and saves them.

*The Eternal preserves all who love God,  
while the evil doers are reduced to nothing.*

My mouth shall speak God's praise, and may every person praise God's holy name for ever.

*And so shall we praise God, from now and for ever,  
Haleluyah.*

Tehilat Adonai yedaber pi, vybarekh kol basar shem kodsho le'olam va'ed.

Va-anakhnu nevarekh Yah, me'atah ve'ad 'olam, haleluyah.

הָדָר כְּבוֹד הוֹדָךְ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזְזוּ נִזְרָאתֶיךָ לֵאמֹרוּ, וּגְדוֹלַתְךָ אֶסְפְּרָנָה:

זָכַר רַב-טוֹבְךָ יִפְיעוּ, וְצִדְקָתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה, אַרְךָ אַפִּים וּגְדֹל-חֶסֶד:

טוֹב-יְהוָה לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:

יִדְוֹךְ יְהוָה כָּל-מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתְךָ לֵאמֹרוּ, וּגְבוּרַתְךָ יִדְבִּירוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הָדָר  
מַלְכוּתְךָ:

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמַמְשֻׁלְתְּךָ  
בְּכָל-דּוֹר וָדוֹר:

סוּמָךְ יְהוָה לְכָל-הַנִּפְלָאִים, וְזוֹקֶךָ  
לְכָל-הַכּוֹפּוּפִים:

עֵינֵי כָל אֱלֹהֶיךָ יִשְׁבִּירוּ, וְאַתָּה נוֹתֵן-לָהֶם  
אֶת-אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת-יָדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן:

צִדִּיק יְהוָה בְּכָל-דִּרְכָּיו, וַחֲסִיד בְּכָל-מַעֲשָׂיו:

קָרוֹב יְהוָה לְכָל-קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ  
בְּאַמָּתוֹ:

רִצּוֹן-יִרְאִיו יַעֲשֶׂה, וְאַת-שׁוֹעֲתָם יִשְׁמַע  
וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהָבָיו, וְאֵת כָּל  
הַרְשָׁעִים יִשְׁמִיד:

תְּהִלַּת יְהוָה יִדְבֹּר-פִּי, וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם  
קֹדֶשׁוֹ לְעוֹלָם וָעֶד:

וְאֲנַחְנוּ נִבְרַךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:





From Psalm 92

“The righteous flourishes like the palm-tree,  
and shall rise like a cedar in the Lebanon.

*Planted in the house of Adonai,  
they shall flourish in the courts of our God.*

Even in old age they will continue to bear fruit,  
staying lush and green.

*To proclaim that God is fair,  
my Rock, in whom there is no unrighteousness.*

צָדִיק כְּתָמָר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה:

שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יְנוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי־יָשָׁר יְהוָה צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ:

**Tzaddik katamar** ifrakh, ke-erez balevanon ysgeh; Shetulim beveit Adonai, bekhatzrot eloheinu yafrikhu. 'Od yenuvun be-seivah, deshenim vera'ananim yhiu; Lehagid ki yashar Adonai, tzuri ve-lo avlatah bo.

**Tzaddik Katamar** - How is a Tzaddik (a righteous person) “like a palm tree”?

The palm tree grows and stays green even when it is in such a harsh and inhospitable environment as the desert. Though it demands and takes in very little, it produces in return abundant and sweet fruit. And it does more than just bloom itself: it extends its branches providing vital shade and protection to many other living beings, enabling them to thrive as well.

May we and our people grow to be *like a palm tree*.

In Jewish literature the land of Israel is referred to as “Eretz Hatamar” - “the land of the palm tree.” This tree represented both the land of Israel and its people, as can be seen in ancient art, coins, and poetry.

In these coins, minted by Bar Kokhba in Jerusalem during the first year of the war of independence against Roman conquest (132/3 CE):  
the palm tree of Judea, and the lyre of David’s psalms, representing Israel.



From a Synagogue Mosaic,  
Naro (Tunisia), 6th century



## Psalm 19

To the chief musician, a Psalm of David

The skies tell of godly splendor,  
'this is divine work', says the firmament.  
Day to day expresses these words;  
and night to night conveys this knowledge.  
Yet, there is no speech, and there are no words;  
theirs is not an audible voice.

*Their chord resounds through all the earth,  
their words reach the far end of the world;  
the Sun was given there an abode.  
And he -like a groom coming out of his Huppah-  
rejoices like a champion, to run the cycle.  
Emerging from the edge of the skies, and completing  
his circuit to their ends - nothing escapes his heat.*

The Eternal's Torah is wholesome, it restores the spirit;  
Adonai's pact can be trusted on, it makes a simple one wiser.  
God's commands are right, they make the heart content;  
Adonai's Mitzvah is pure, it enlightens the eyes.  
Reverence for God is pure, it stands for ever;  
Adonai's judgements are true, and altogether just.

**Torat Adonai** temimah, meshivat nafesh. 'Edut Adonai ne-emanah makhkimat peti.  
Pikudei Adonai yesharim, mesamkhei lev. Mitzvat Adonai barah, me-irat 'einayim.  
Yir-at Adonai tehovah, 'omedet la'ad. Mishpetei Adonai emet, tzadku yakhdav.

*Appreciated more than refined and abundant gold,  
sweeter than honey and nectar.  
Your servant does heed to them,  
in their observance there is great reward.*

Who may discern and not err? Absolve me from faults I  
cannot see.  
Spare your servant from evil forces, may they not rule me;  
that I may be whole, and clear of much transgression.

May the pronouncements of my mouth and the meditation  
of my heart reach favor before you, Adonai, my Rock  
and my deliverer.

לִמְנַצֵּחַ מִזְמוֹר לְדָוִד:  
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל  
וּמַעֲשֵׂה יָדָיו מְגִיד הֶרְקִיעַ:  
יוֹם לְיוֹם יִבִּיעַ אָמַר  
וְלַיְלָה לַלַּיְלָה יַחְוֶה-דָּעַת:  
אֵין אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:  
בְּכָל-הָאָרֶץ | יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיהֶם  
לְשֹׁמֵשׁ שֵׁם אֵהָל בָּהֶם:  
וְהוּא כָחֶתֶן יֵצֵא מִחֻפָּתוֹ  
יָשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ:  
מְקַצֵּה הַשָּׁמַיִם | מוֹצֵא  
וּתְקוּפָתוֹ עַל-קִצּוֹתָם וְאֵין נִסְתָּר מִחֻמָּתוֹ:

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ  
עֲדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי:  
פְּקוּדֵי יְהוָה יִשְׁרִים מְשִׁמְחֵי-לֵב  
מִצְוֹת יְהוָה בְּרָה מְאִירַת עֵינַיִם:  
יְרֵאת יְהוָה | טְהוֹרָה עוֹמְדַת לְעַד  
מְשַׁפְּטֵי-יְהוָה אֱמֶת צְדָקוֹ יַחֲדוּ:

הַנֶּחֱמָדִים מִזָּהָב וּמִפָּז רַב וּמִתּוֹקִים  
מִדְּבַשׁ וְנֹפֶת צוּפִים:  
גַּם-עֲבָדֶיךָ נִזְהָר בָּהֶם בְּשִׁמְרָם עֲקֹב רַב:

שְׂגִיאוֹת מִי-יִבִּין מִנִּסְתָּרוֹת נֶקֶנִי:  
גַּם מִזֵּדִים | חֲשֹׁךְ עֲבָדֶיךָ אֶל-יִמְשְׁלוּ-בִי  
אֲזֵ אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רַב:  
יִהְיוּ לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ  
יְהוָה צוּרִי וְגֹאֲלִי:

Psalm 150

Haleluyah - praise God.  
 Praise God at his holy place,  
 Praise God at the awesome skies.  
 Praise God for mighty deeds,  
 Praise God for infinite greatness.  
 Praise God blowing a Shofar,  
 Praise God with harp and lyre.  
 Praise God with drum and dance,  
 Praise God with strings and pipes.  
 Praise God with soft percussion sounds,  
 Praise God with loud cymbals.  
 Let all those with *Neshamah* -spirit- praise God,  
 Let all the *Neshamah* praise God.



הַלְלוּיָהּ,  
 הָלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֶזְרוֹ:  
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:  
 הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:  
 הַלְלוּהוּ בְּתֹף וּמַחֲוֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְבִּי:  
 הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:  
 כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ.  
 כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ:

**Haleluyah.** Halelu el bekodsho, haleluhu birki'a uzo: Haleluhu bigvurotav, haleluhu ke-rov gudlo:  
 Haleluhu be-teka shofar, haleluhu be-nevel vekhinor: Haleluhu betof umakhol, haleluhu beminim ve'ugav:  
 Haleluhu betziltzelei shama, haleluhu betziltzelei tru'a: Kol haneshama, te halel yah, Haleluyah:



*The Spirit Of All Life Sings Of God*

נְשָׁמַת כָּל חַי, תְּבָרֵךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ.

Let the spirit of every living being bless your name, Adonai our God.

*Even if our mouths were filled with song as the Sea, and our tongues with song as the masses of its waves; were our lips abounding in praise as the expanses of the sky, and our eyes radiant as the Sun and the Moon; even if our hands were spread as the soaring eagles, and our feet graceful as gazelles, we could not sufficiently thank you, our God and God of our ancestors, for even one of the numberless occasions in which you bestowed kindness and generosity to our generations and to us.*

אֱלֹהֵינוּ פִּינוּ מֵלֹא שִׁירָה כִּים, וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן  
 גְּלוֹ, וְשִׁפְתֹתֵינוּ שִׁבַּח כְּמַרְחֲבֵי רָקִיעַ,  
 וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ וְכִיָּרָח, וְיָדֵינוּ  
 פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קִלּוֹת  
 כְּאֵילּוֹת, אֵין אֲנַחְנוּ מְסַפִּיקִים, לְהוֹדוֹת לְךָ יְיָ  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, עַל אַחַת מֵאַלְפֵי אֲלָף  
 אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת  
 שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

You rescued us from Egypt, our Eternal God, saving us from slavery; you nourished us even in times of hunger, and sustained us with plenitude; you let us survive the sword, and helped us overcome plagues and dreadful diseases. To this day, your compassion has been our strength, and your kind love has not departed from us; never forsake us, Adonai, our Eternal God.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים  
 פָּדִיתָנוּ, בְּרָעַב זָנַתָּנוּ, וּבְשָׂבַע כִּלְכַּלְתָּנוּ,  
 מִחֶרֶב הִצַּלְתָּנוּ, וּמִדָּבָר מִלִּטְתָּנוּ, וּמִחַלְלִים  
 רָעִים וְנֹאמָנִים דָּלִיתָנוּ: עַד הַנָּה עֲזָרוֹנוּ  
 רַחֲמֶיךָ, וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ וְאֵל תִּטְשֵׁנוּ יְיָ  
 אֱלֹהֵינוּ לְנֶצַח.

Therefore, the limbs which you generated in us, and the soul and spirit which you breathed into us, and the tongue you gave us in our mouth - they will acknowledge and bless you, they will sing and consecrate your Boundless Sovereign presence.

We bless your holy eternal presence as it is written, in the words of David - "The One saving the afflicted from a stronger foe, and the destitute from his oppressor"; "Bless God, O my soul, and let all within me praise God's holy presence" (Psalms 35:10; 103:1)

Blessed the Eternal God, the power of wonders and praises, eliciting poems and songs, the power of eternal life.

עַל כֵּן אַבְרָם שְׁפִלְגַת בָּנוּ, וְרוּחַ וּנְשָׁמָה  
שֶׁנִּפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ,  
הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְרוֹמְמוּ  
וַיִּקְדִּישׁוּ אֶת שְׁמְךָ מְלָכְנוּ.

נְבָרְךָ אֶת־שֵׁם קְדוֹשְׁךָ כְּאִמּוֹר, לְדוֹד:  
מִצִּיל עָנִי מִחֶזֶק מִמֶּנּוּ, וְעָנִי וְאֶבְיוֹן מִגְזָלוֹ;  
בְּרַכִּי נַפְשִׁי אֶת יי, וְכָל קָרְבִי אֶת שֵׁם קְדוֹשׁ:

בְּרוּךְ אַתָּה יי, אֵל הַהוֹדָאוֹת וְהַנְפָּלוֹת,  
הַבּוֹחֵר בְּשִׁירֵי זְמֶרָה, אֵל חַי הָעוֹלָמִים.



#### Kaddish - קדיש

May God's name be exalted and hallowed throughout this world, created by God's will. May God's sovereignty be established during your life and your days, and the life of all the house of Israel, speedily and at a near time; and say, Amen.

May God's great name be praised for ever and to eternity.

Blessed and praised, lauded, exalted and extolled, honored, elevated and acclaimed be the name of the Holy Blessed One, beyond all the blessings and songs, beyond all the praises and consolations which are uttered in the world; and say, Amen.

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֶךָ רַבָּא. בְּעָלְמָא דִּי בְּרָא  
כִּרְעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנָא קָרִיב,  
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֶךָ דְקָדְשָׁא בְּרִיךְ הוּא:  
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא,  
דְּאִמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Ytgadal ve-ytkadash shemeh rabba. (Amen). Be'alma di-vera khir'uteh, ve-yamlikh malkhute bekhayekhon uviomekhon uvkhaye dekhon beit Israel ba'agala uvizman kariv, ve-imru amen.

Yehe sheme raba mevarakh le'alam ul'almei 'almaia:

Ytbarakh ve-yshtabakh ve-ytpa-ar ve-ytromam ve-ytnase ve-ythadar ve-yt'ale ve-ythalal sheme deKudsha Berikh Hu. Le'ela min kol birkhata veshirata tushbekhata venekhemata da-amiran be'alma, ve-imru amen.

## שמע ובירכותיה – Shema' And Its Blessings

(we rise)

‘Praise Adonai, abundant in blessings’

Hazan

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

‘Praised Adonai, the One, source of blessings, for ever’

Congregation

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

**Barkhu** et Adonai hamevorakh

Barukh Adonai hamevorakh le'olam va'ed

Yotzer Or - Source of Light

We praise you, O God, who creates light and produces darkness, who makes peace and produces it all.  
(after Isaiah 45:7)

Barukh atah Adonai, eloheinu melek ha'olam **yotzer or** ubore khoshekh 'oseh shalom ubore et hakol.

*To the Power of Blessings sweet melodies should be offered; on the sovereign, enduring and vital Power we shall raise our songs and let our praises be heard.*

Bringing light to shine on earth and on all who live in it, with compassion; constantly renewing every day the feat of Creation, with generosity.

*How diverse are your creations, Adonai! You have made them all with wisdom, the whole Earth is full of your imprint.*

Activating all powers, creating the new, overpowering armies, sowing justice, bringing deliverance to sprout, creating healing, inspiring awe and praise – the paramount wonder.

*You are praised, our Eternal God, for the excellence of your hands' work, and for the radiating stars you have made. Praised are you God, producing the radiant stars.*

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ, לְמֶלֶךְ אֵל חַי וְקַיִם  
זְמֵרוֹת נֶאֱמָר וְתִשְׁבְּחוֹת נִשְׁמָע.

הַמְאִיר לָאָרֶץ וְלִדְרוֹת עֲלֵיהָ בְּרַחֲמִים, וּבְטוֹבוֹ  
מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית:

מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ. כָּל־מַחֲכָמָה עֲשִׂיתָ,  
מְלֵאָה הָאָרֶץ קִנְיָנְךָ:

פוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בֹּעֵל מְלַחֲמוֹת,  
זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,  
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת.

תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שִׁבְחַ מַעֲשֵׂה יְדִיךָ. וְעַל  
מְאֹרֵי אוֹר שֶׁעֲשִׂיתָ יְפָאָרוֹךְ סֵלָה. בְּרוּךְ אַתָּה  
יְיָ יוֹצֵר הַמְאֹרוֹת:

“Be open-eyed to the great wonders of nature,  
familiar though they be.

But we are more wont to be astonished at the  
sun's eclipse, than at its unfailing rise.”

(Hayim Luzzato, 18th century, Italy)



El Adon - *The Supreme Power*

A Supreme Power, beyond all created things,  
is blessed and praised by every living being.  
Its grandeur and abundance fill the the world,  
orbiting knowledge and understanding surround its splendor.

Glorious beyond the cosmic bodies,  
adorned in glory - atop the chariot,  
clarity and uprightness - before your throne,  
benevolence and compassion - by your presence.

So good are the radiant stars which our God created,  
produced with knowledge, understanding and reason.  
With power and might God endowed them,  
to govern throughout the universe.

Wholly luminous, and radiating brightness,  
to all the world their seemly light.  
Joyfully rising and happily setting,  
fulfill in awe the master plan.

Giving God majesty and a glorious name,  
they elicit song and exultation as they evoke God's reign.  
God summoned the Sun, it shined light,  
prepared and set the configuration of the Moon.

The host of beings in cosmos bring praise to you,  
magnificence and grandeur - from celestial forces, orbits, and  
cosmic bodies.

אל אדון על כל המעשים,  
ברוך ומבורך בפי כל נשמה.  
גדלו וטובו מלא עולם,  
דעת ותבונה סבבים הודו:  
המתגאה על חיות הקדש  
ונהדר בכבוד על המרפכה.  
זכות ומישור לפני כסאו,  
חסד ורחמים לפני כבודו:  
טובים מאורות שברא אלהינו,  
יצרם בדעת בבינה ובהשכל.  
פח וגבורה נתן בהם,  
להיות מושלים בקרב תבל:  
מלאים זיו ומפיקים נגה,  
נאה זיום בכל העולם.  
שמחים בצאתם וששים בבואם,  
עשים באימה רצון קונם:  
פאר וכבוד נותנים לשמו,  
צהלה ורנה לזכר מלכותו.  
קרא לשמש ויזרח אור,  
כאה, והתקין צורת הלבנה:  
שבח נותנים לו כל צבא מרום,  
תפארת וגדלה, שרפים ואופנים  
וחיות הקדש:

**El adon** 'al kol hama'asim,  
Godlo vetuvo male olam,  
Hamitga-eh 'al khayot hakodesh,  
Zekhut umishor lifnei khis-o,  
Tovim me-erot shebara Eloheinu,  
Koakh ugvurah natan bahem,  
Mele-im ziv umfikim nogah,  
Semekhim betzetam vesasim bevo-am,  
Pe-er vekhavod notnim lishmo,  
Kara lashemesh vayzrach or,  
Shevakh notnim lo kol tzeva marom,

barukh umvorakh befi kol neshamah  
da'at utvunah sovevim hodo:  
venehedar bekhavod 'al hamerkavah.  
khesed verakhamim lifnei khevodo:  
Yetzaram beda'at bevinah uvhaskel.  
Lihyot moshlim bekerev tevel:  
Na-eh zivam bekhoh ha'olam.  
Osim be-eimah retzon konam:  
Tzahalah verinah lezekher malkhuto.  
Ra-ah vehitkin tzurat halevanah:  
Tif-eret ugdulah, serafim ve-ofanim vekhayot hakodesh:

Morning has broken, like the first morning,  
Praise for the singing, praise for the morning

blackbird has spoken, like the first bird,  
praise for them springing fresh from the world.

Sweet the rain's new fall, sunlit from heaven,  
Praise for the sweetness of the wet garden,

like the first dew fall, on the first grass,  
sprung in completeness, where our feet pass.

Mine is the sunlight, mine is the morning,  
Praise with elation, praise every morning,

born of the one light, Eden saw play,  
God's reCreation of the new day.

Yotzer or, ubore khoshekh  
Hamkhadesh betuvo, tamid bechol yom

'Ose shalom, ubore et hakol  
Hamkhadesh bechol yom, ma'aseh bereshit.

[*Praised the One*

who creates light and produces darkness, makes peace, and creates it all (*Isaiah 45:7*)  
who is renewing in abundance and goodness, continually, each day, the work of Creation.]

(Adapted, from E. Farjeon)

Ahavah - Love

Our presence in the synagogue on this day of Shabbat is an act of love.  
Being Jewish, following our cherished traditions, and immersing our children in them — these are all mindful acts we do out of love.

But love does not only *flow out from us*: every bright sunshine and each soothing rain, a child's laughter, and the insights of old inspired pages — these too are measures of love, which we receive. Abundant Nature, human warmth, and age-old wisdom — these are all different manifestations of God's love being extended and bestowed daily unto us.

*By saying the ancient words of Shema Israel, we now consecrate this mutual love between us and God, as we vow to sustain this love through our thoughts and actions: honoring the unity of Nature and all humanity, living a life of Torah, striving to be a blessing to all.*

*Praised are you Adonai, who loves your people Israel.*      **בָּרוּךְ אַתָּה יי, אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל:**

We now pronounce the words which unite all Jews with each other and with our God.

True love is always free.  
that God call me  
to give me life  
enabling me to think and dream,

I did not merit  
from the infinite void  
and adorn me with his image,  
to feel and serve.

I did not merit  
to the time of my blooming.  
When I rise  
I, too, shall bestow it free.

the love of those who raised me  
All lavished on me, beyond my deserving.  
to a higher love,

Love is the soul's answer to God,  
calling me to be like Him.  
The gift of love nourishes the world.

(Benzion Bokser)

*Our Eternal God, you have extended abounding love to us. Our Source, for the sake of our ancestors who trusted in you and whom you taught principles of life, be now gracious to us, leading us to learn.*

As our source, and the source of compassion, be compassionate to us, enabling our hearts and minds to discern and understand; to listen, learn and teach; that we keep, perform and fulfill all the teachings springing from the study of your Torah, with love.

*Enlighten our eyes through the instruction of your Torah, and make our heart embrace with enthusiasm your Mitzvot. Unite our hearts and minds to express love and reverence for your name.*

**Veha-er 'eineinu** betoratekha vedabek libenu bemitzvotekha, veyakhed levavenu le-ahavah ulyr-ah et shemekha. Velo nebosh velo nikalem velo nikashel le'olam va'ed.

That we shall never be shamed, humiliated, nor ever stumble. As we trust in your great and awe inspiring Presence, let us be glad and rejoice in your support and deliverance.

And bring us in peace from the earth's four corners, orienting us proudly to our land.

*You have given our people its singular character and distinct role among the nations, and brought us near to your awesome Presence: to acknowledge you in truth, and to establish your unity with love.*

*Blessed are you Adonai, the Everpresent, drawing your people Israel near you through love.*

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְיָ אֱלֹהֵינוּ. אָבִינוּ, בְּעֶבֶר אֲבוֹתֵינוּ שֶׁבְּטַחוּ בְּךָ, וּתְלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תַּחֲנֵנוּ וּתְלַמְּדֵנוּ.

אָבִינוּ, הָאֵב הָרַחֲמָן, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשַׁמֵּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תְלִמּוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיַחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.

וְלֹא נִבּוֹשׁ וְלֹא נִפְלֵם וְלֹא נִפְשָׁל לְעוֹלָם וָעֶד: כִּי בְשֵׁם קְדֻשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ. וְהִבֵּאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלְכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ.

כִּי כָנוּ בְּחֵרֶת מְכָל עַם וְלִשׁוֹן, וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל בְּאַמֶּת לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה.

בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.





שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

**Listen, Israel: Adonai Is Our God, Adonai Is One**

Praised is God's honored rule for ever.

Shema' Israel Adonai Eloheinu Adonai Ekhad

Barukh shem kevod malkhuto le'olam va'ed

*(we may now be seated)*

**1. Ve-ahavta (Torah, Devarim 6: 4-9)**

“You shall love Adonai your God with all your mind, with all your soul, and with all that you have. These words which I am commanding you today must be on your heart. Teach them to your children, and speak about them, when you stay at home and when you walk on the way, when you lie down and when you rise up. Bind them as a sign on your hand, have them as a symbol between your eyes. Write them on the Mezuzot of your house and in your gates.”

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ  
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְּךָ:  
וּשְׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבִלְכֹתְךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם  
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

**Ve-ahavta** et Adonai Elohekha, bekhool levavkha uvkhol nafshekha uvkhol me-odekha. Vehayu hadevarim ha-eleh asher anokhi metzavekha hayom al levavekha. Veshinantam levanekha, vedibarta bam beshivtekha beveitekha, uvlekhtekha baderekh, uvshokhbekha uvkumekha. Ukshartam le-ot 'al yadekha, vehayu letotafot bein eynekha. Ukhtavtam al mezuzot beitekha uvishe'arekha.

*Love of God*

*Loving life and its wondrous source, with all our heart and all our spirit, all our senses and all our strength, we take it upon ourselves these promises: to care for the earth, and every life upon it, to pursue justice and peace, embracing kindness and compassion.*

*We will teach this to our children throughout the passage of each day—as we dwell in our homes and as we go on our journeys, from the time when our day begins through the time when our day concludes.*

*May our actions be faithful to our words, that our children and our children's children live to be blessed, and to be a blessing.*

(Adapted from M. Falk )

## 2. Vehayah im Shamo'ah (Torah, Devarim 11:13-21)

“It will happen –as long as you all listen and follow My Mitzvot which I am instructing you today, loving Adonai your God and serving God with all your hearts and all your souls- that I will provide the rain in your land at its due time –both Autumn and Spring rains- so you may harvest your grain, wine, and oil. I will provide grass in your fields for your cattle; and you may eat and be satisfied.

But watch yourselves, lest your hearts be lured so that you go astray and serve other gods, and bow down to them. Then God’s anger will be upon you, restraining the heavens so that there will be no rain, nor will the earth produce its yield; you will then swiftly vanish from over this abundant land that Adonai is giving you.

Therefore set these words of Mine on your hearts and souls; bind them as a symbol upon your hands, let them be a diadem between your eyes. You shall teach them to your children, speaking about them as you dwell at home and as you go in your way, as you lie down and as you rise up.

Write them upon the Mezuzot of your house, and your [city] gates. So that your days and the days of your children be as many –on the land that Adonai promised to give to your ancestors– as are the days of the heavens over the earth.”

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה  
אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ  
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטֶר-אֶרְצְכֶם  
בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ:  
וְנָתַתִּי עֵשֶׂב בְּשֹׁדְךָ לְבִהֲמֹתְךָ וְאָכְלֹת וּשְׂבַעְתָּ:

הִשְׁמְרוּ לָכֶם פֶּן-יִפְתֶּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים  
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצָר  
אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטֶר וְהָאֲדָמָה לֹא תִתֵּן  
אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר  
יְהוָה נָתַן לָכֶם:

וְשָׂמְתֶם אֶת-דְּבָרֵי אֱלֹהַ עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם  
וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין  
עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדֹר וָדֹר כִּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְכִתְבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ  
יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה  
לְאֲבוֹתֵיכֶם לֵאמֹר לָהֶם כִּי־יָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

### *Punishments or Consequences*

“The reward for a *Mitzvah* is the *Mitzvah* itself;  
the punishment for a transgression is the transgression itself.”

(Talmud, *Avot*)

Kindness never ends in a moment.

To perform one *Mitzvah* is like tossing a pebble into a quiet pond  
and watching its ripples spread far and wide.

“We are not punished *for* our sins, but *by* them.”

### 3. Tzitzit (Torah, Bamidbar 15: 37-41)

We now read about the Mitzvah of wearing a Tzitzit as a visual reminder of our standing in Covenant with God, and as a symbol of our commitment to live by Judaism's religious and ethical commandments. Our tradition suggests that we now physically perform this Mitzvah, gathering the four Tzitziyot of our Tallit in our hands and looking at them -becoming more aware of their meaning- as we recite the following section of Torah, which is the source of this millenary Jewish symbol.

“Then Adonai spoke to Mosheh saying: Speak to the people of Israel and tell them to put a Tzitzit in the corner of their clothes, in every generation; and put in each corner's Tzitzit a thread of blue. You then shall have a Tzitzit: you will look at it and you will remember all the Mitzvot of God, and do them; and so you will not be carried away by your impulses and by your eyes, which lead you to betray God.

In order that you remember and perform all my Mitzvot, and become holy to your God. I am Adonai your God, who have taken you out from the land of Egypt to be your God. I am the Eternal, your God.”

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי בְגָדֵיהֶם  
לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת  
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי  
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם  
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Lema'an tizkeru va'asitem et kol mitzvotai, vihyitem kedoshim le-elohekhem. Ani Adonai elohekhem asher hotzeti etkhem me-eretz Mitzraim, lihiot lakhem le-elohim. Ani Adonai Elohekhem.

#### *Ritual Objects And Symbols*

The third and final *Parashah* (section) of the *Shema* does not dwell on beliefs or religious principles as the preceding ones. Instead, it focuses on a small material object: the *Tzitzit*—a few threads with knots tied in. The *Tzitzit*, the *Tefilin* and the *Mezuzah* (mentioned in the first two sections of the *Shema*), are elements created in our tradition to make profound abstract principles easily and physically present in our daily life.

These three symbols are unmistakable, visual reminders of our Jewish identity. Just like a wedding ring, they have the simple ability to evoke emotions we felt at meaningful moments, and they can bring to our mind beliefs we hold deep, and commitments we have taken. By placing them “in front of our eyes”, we put what they symbolize at the forefront of our minds.

These ritual objects, placed in our homes and on our bodies, convey also this essential Jewish message: that great ideals and emotions –moral values, love of humanity, love of God– are important in our hearts, but must be made concrete through material actions in the real world. The value of our ideals is measured by the quantity and quality of the actions they inspire us to perform.

The survival and success of the Jewish people through its long and often difficult history is no mere accident, and is not a fortuitous occurrence. It is the result of our commitment to Torah ideals and of the persistent dedication to set Mitzvah at the center of our culture and life. Religious discipline and duty, communal responsibility, compassion, social justice, hopefulness even in the face of tragedy, and joy: these are some of our Mitzvot and virtues that carried our people for over 3,000 years, even across the worst of situations.

*Now we are the ones called to put our trust in these values,  
and to embrace this world-view, this tradition, and it's way of life.  
We are called to live our life attuned to God, the ultimate principle  
and force shaping the world.  
We are called to exhibit Emunah - loyalty and faithfulness:  
to muster the spiritual strength to go through life's challenges  
relying on that real, yet intangible Force, that makes the just to last  
and the evil to fade.*



Biblical scroll,  
from Dead Sea  
area, in Shrine  
of the Book.  
(Israel Museum,  
Jerusalem)

We, gathered here, are called to exercise the spiritual strength to become a new link in the great chain of our people's historic commitment to that Principle, to the God of history, to the God of heaven and earth. Now we join our ancestors in their joy, singing their song of freedom, of hope and of trust:

#### *The Truth in Which We Trust*

These words we have pronounced are true and enduring and are valid, trusted and beloved. This pronouncement is for us revered and awesome, refined and accepted, good and beautiful to us, for all times.

*For our ancestors as for ourselves, for our children  
and for all our generations, and for all generations of  
Israel, for the first ones and for the last ones - this  
teaching is good, valid, and everlasting.*

You have been the support of our ancestors from the beginning. Our God, you rescued us from Egypt, freed us from the house of slavery.

*So they, feeling your love, praised and sang with  
melodies and poems, with blessings and thanks, to the  
awe-inspiring and vital ruling Power:*

which brings the arrogant low and lifts up the downcast; which releases captives, redeems the afflicted, and supports the weakened.

*Praises to the Highest Power, blessed and Boundless.  
Mosheh, Miriam, and all Israel responded to you in  
song, and with great joy, they said:*

אֱמֶת וַיֵּצִיב, וְקִים וְנֶאֱמַן וְאֱהוּב, וְנוֹרָא וְאֲדִיר,  
וּמִתְקֵן וּמְקַבֵּל, וְטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה עָלֵינוּ  
לְעוֹלָם וָעֶד.

עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,  
וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל. עַל הָרָאשׁוֹנִים  
וְעַל הָאַחֲרוֹנִים, דָּבָר טוֹב וְקִים לְעוֹלָם וָעֶד.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתְּהָ הוּא מַעֲוֹלָם. מִמֶּצְרַיִם  
גָּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ  
זִמְרוֹת, שִׁירוֹת, בְּרָכוֹת וְהוֹדָאוֹת, לְמֶלֶךְ אֵל  
חַי וְקַיִם, גָּדוֹל וְנוֹרָא;

מִשְׁפִּיל גָּאִים, וּמִגְבִּיָּה שְׁפָלִים, מוֹצִיא  
אֶסְרִים וּפּוֹדֶה עֲנּוּיִם, וְעוֹזֵר דָּלִים.

תְּהַלּוֹת לְאֵל עָלִיוֹן, בְּרוּךְ הוּא וּמְבוֹרָךְ. מֹשֶׁה,  
מִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה  
וְאָמְרוּ כָלָם:

“Which power or god may compare to you, Adonai?  
Who may compare to you, mighty in holiness, awesome  
in praise, performing wonders?” (*Exodus 15:11*)  
A new song to your name they sang, redeemed, by the  
shore of the Sea; together, they all thanked in exaltation,  
saying: “Adonai will reign for ever!” (*Exodus 15:18*)

Rock of Israel, arise and help Israel; and redeem Judah  
and Israel, as you have declared. “Our savior is the  
Source of All Powers, the Holy One of Israel” (*Isaiah 47:4*).  
Praised are you Adonai, Israel’s rescuer.

מִי כְמוֹכָהּ בָּאֵלִים יי, מִי כְמוֹכָהּ נֶאֱדָר בְּקֹדֶשׁ,  
נִזְרָא תְהִילָת, עֲשֵׂה פֶלֶא:  
שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת  
הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ,  
יי יִמְלֹךְ לְעוֹלָם וָעֶד:  
צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה  
כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל. גָּאֲלֵנוּ יי צְבָאוֹת  
שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יי גְּאֹל  
יִשְׂרָאֵל:

**Mi khamokha** ba-elim Adonai? Mi kamokha ne-dar bakodesh? Nora tehilot 'oseh fele.

Shirah khadashah shibkhu ge-ulim leshimkha 'al sfat hayam, yakhad kulam hodu vehimlikhu ve-amru:  
Adonai yimlokh le'olam va'ed! Tzur Israel, kumah be'ezrat Israel, ufdeh khin-umekha Yehudah veIsrael.  
Goalenu, Adonai tzeva-ot shemo, kedosh Israel. Barukh atah Adonai, ga-al Israel.



### *Standing Before God - Reflecting on the Amidah*

#### What Holiness Means to Us

*“Reverence for God is the beginning of wisdom; and awareness of the holy is real understanding”*  
(from Proverbs 1)

A sense of wonder —the fundamental emotion enabling us to marvel, feeling awe and admiration—  
is what stands at the cradle of all artistic creativity and scientific inquiry, and it is also the cornerstone  
of a religious approach to life.

When awareness of the mind-challenging complexity and beauty expressed in the infinite cosmos  
and in the smallest particles combines in us with empathy and love, then reverence for life emerges,  
and the possibility of holiness appears.

Understanding that we are just a tiny part of the One web of energy and life, our awe before it  
grows, and so does our sense of duty to respect and care for the Whole. These cognitive insights and  
emotional dispositions give us a personal sense of purpose. Our religious approach to life centers on  
our awareness of the holiness of all life, and on our special role of preserving and enhancing it through  
each of our acts and choices.

#### Our Ancestors and Us

Having said “God of our ancestors,” why does our prayer go on to say “God of Abraham, God of  
Isaac, God of Sarah...”? To teach us that each one of them understood and followed God in their own  
personal way.

Similarly, in our prayer we say “our God, and God of our ancestors,” indicating we have two ways  
of understanding God: one is through the traditions we inherit and learn from our parents and teachers,  
and another is by the experiences, insights and ideas we develop ourselves and embrace through our  
lives.

Our beliefs become truly meaningful and relevant when we are able to merge the tradition we  
received with our personal sensibilities and ideas. When we do this, we develop our very own sense of  
commitment to our heritage, to the values it stands for, and to the practices which are central to this  
spiritual path.

(Based on Martin Buber)

## Amidah: Standing Prayer – עמידה

(The 'Amidah, "the standing prayer", is recited standing and facing east, towards Jerusalem. Conceived as a moment in which we come to stand before God to pronounce our individual prayers, it is customary to bend the knee and bow -at its beginning and its end- symbolizing our reverential approach to the divine presence, and our special disposition at this moment.)

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, sefatai tiftakh, ufi yagid tehilatekha.

“Eternal God, open my lips, that my mouth may declare your glory.” (Psalm 51:17)

### Avot - Ancestors

Praised are you Adonai, our God, and the God of our ancestors -our fathers and our mothers; God of Abraham, God of Isaac, God of Jacob; God of Sarah, God of Rebecca, God of Leah and God of Rachel; great, mighty, and awesome, God Supreme. Dealing kindly and with goodness to all, remembering the faithfulness of our ancestors, and bringing redemption to their children's children, in love, for the sake of your name. You are our Sovereign and our Help, our Redeemer and our Shield. Praise to you, Adonai, Shield of Abraham, and Help of Sarah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵינוּ: 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 לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ  
בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה  
יְיָ, מֶגֶן אַבְרָהָם וְעֹזֶר שָׂרָה.

Barukh atah Adonai eloheinu ve-elohai avoteinu ve-imotenu, elohei Abraham, elohei Yitz-khak, ve-elohai Ya'akov, elohei Sarah elohei Rivkah elohei Le-ah ve-elohai Rakhel. Ha-el hagadol hagibor vehanora el elyon, gomel khasadim tovim vekoneh ha-kol, vezokher khasdei avot ve-imahot, umevi ge-ulah libnei bneiham lema'an shemo be-ahavah. Melekh 'ozar umoshi'a umagen. Barukh atah Adonai, magen Abraham ve'ezrat Sarah.

### Gevurot - Powers

Eternal is your might, O God; all life is your gift; great is your power to save!

\* Winter: Making the wind blow, and bringing down the rain.

With love you sustain the living, with great compassion give life to all.

You send help to the falling and healing to the sick; you bring freedom to the captive and keep faith with those who sleep in the dust.

Who is like you, Mighty One, Author of life and death, Source of salvation?

Praised are you, O God, who brings it all to life.

Atah gibor le'olam, Adonai, mekhave hakol atah, rav lehoshi'a.

\*Winter: Mashiv haruakh umorid hagashem (added between Atzeret/Simkhat Torah and Pesach)

Mekhalkel khayim bekhesed, mekhave hakol berakhamim rabim. Somekh noflim ve-rofe kholim, umatir asurim, umkayem eh-munato lishene 'afar. Mi khamocha ba'al gevurot, umi domeh lakh, melekh memit um'khayeh umatzmi-akh yeshu'ah. Vene-eman atah lehakhayot hakol. Barukh atah Adonai, mekhave hakol.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה,  
רַב לְהוֹשִׁיעַ. \* מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם  
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים  
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ  
בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מִמִּית  
וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה? וְנֶאֱמַן אַתָּה לְהַחְיֹת  
הַכֹּל. בָּרוּךְ אַתָּה יְיָ, מְחִיָּה הַכֹּל.

## Kedushah - Consecration

We consecrate God's name as is done in the heavens, as the prophets have written: "they call upon each other, and say: 'holy, holy, holy, Adonai Tzeva-ot—Source of All Forces, whose grandeur extends through all the world'" (*Isaiah 6*).

Awesome Source of our strength, our Eternal Ruler, how majestic is your presence throughout the whole world! "Abundant and boundless is God's glory, from its source" (*Ezekiel 3*).

Our God is One - is our Source, our Ruler, and our Savior. In love, God will bring us to hear again, in the sight of all the living: '*I am the Eternal your God*' (*Numbers 15*).

"Adonai will rule forever, your God -Zion- for all generations, Haleluyah" (*Psalms 146*).

Generation after generation we will proclaim your greatness, and for ever consecrate you in holiness; and your praise shall never be absent from our mouths. Praised are you Adonai, the holy God.

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים  
אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכַתּוּב עַל יַד נְבִיאֶךָ,  
וְקָרָא זֶה אֶל זֶה וְאָמַר: קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי  
צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירְנוּ, יי אֲדִירְנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל  
הָאָרֶץ. בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלַכְנוּ,  
הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵיו לְעֵינֵי  
כָּל חַי: אֲנִי יי אֱלֹהֵיכֶם.

יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר,  
הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ  
נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ:

Nekadesh et shimkha ba'olam keshem shemakdishim oto bishmei marom. Kakatuv 'al-yad nevi-ekha ve kara zeh el-zeh ve-amar. Kadosh, kadosh, kadosh adonai tzevaot melo khol ha-aretz kevodo:

Ekhad hu eloheinu hu avinu hu malkeinu hu moshieinu vehu yashmi'enu berakhamav le'einei kol khai.

Ani Adonai eloheichem: Imlokh Adonai le'olam elohaikh tziyon ledor vador haleluyah: Ledor vador nagid godlekha ulnetzakh netzakhim kedushatkha nakdish. Veshiv-khakha eloheinu mipinu lo yamush le'olam va'ed. Barukh atah Adonai ha-el hakadosh.

(we may be seated)

## Kedushat HaYom - Making This Day Holy

Our God, and God of our ancestors, may our rest find favor with you. Make us holy through your Mitzvot, and imbue our lives with your Torah. May we find satisfaction within your abundance, and contentment in your supporting help. Refine our hearts, so we may truly serve you.

*Adonai our God, let us inherit, in love and favor, your holy Shabbat, that your people Israel –those hallowing your name– may rest on it. Blessed are you Adonai, sanctifying the Shabbat.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ.  
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ,  
שְׂבַעֲנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.  
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.

וְהִנְחִילָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן  
שִׁבַּת קִדְשְׁךָ, וְיִנוּחוּ בָּהּ יִשְׂרָאֵל, מְקַדְּשֵׁי  
שְׁמֶךָ. בְּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת:

**Kadeshenu** bemitzvotekha veten khelkenu betoratekha. Sab'enu mituvekha vesamekheni bishu'atekha.  
**Vetaher libenu** le'ovdekha be-emet.

God of Israel, may our worship on this Shabbat bring us nearer to all that is high and holy.

*May it bind the generations in bonds of love and sharing, and unite us with our people in common hope and faith. And through Shabbat rest and worship, may we learn to find fulfillment and joy in the vision of peace for ourselves, our community, and all the world.*



'Avodah - Service Of Worship

We cannot merely pray to you, O God, to end war; for we know that you have made the world in a way that we must find our own path to peace, within ourselves and with our neighbors.

*We cannot merely pray to you, O God, to end starvation; for you have already given us the resources with which to feed the entire world, if we would only use them wisely.*

We cannot merely pray to you, O God, to root out prejudice and hatred; for you have already given us eyes with which to see the good in all people, if we would only care to look for it.

*We cannot merely pray to you, O God, to end despair; for you have already given us the power to end poverty and homelessness, and to build hope, if we would only use our resources justly.*

We cannot merely pray to you, O God, to end disease; for you have already given us great minds with which to search out cures and healing, if we would only use them fully and constructively.

*Therefore, we pray to you instead, O God, for strength and determination; for wisdom and will power; to do and not just to pray, to become instead of to wish; that our land may be safe, and that our lives may be blessed. May the words that we pray, and the deeds that we do, be acceptable before you, O God, our Rock and our Redeemer.*

(Adapted from Rabbi Jack Reimer)

Look with favor, Adonai our God, upon your people Israel, and their prayer lovingly accept. May the service of Israel your people always be desirable to you.

May our eyes get to see your return to Zion in compassion. Praised are you Adonai, whose presence is returning to Zion.

רִצֵּה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה  
תִּקְבֹּל, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

**Retzeh** Adonai Eloheinu be'amkha Israel, ut'filatam be-ahavah tekabel. Ut'hi leratzon tamid 'avodat Israel 'amekha. Vetekhezena 'einenu beshuvkha leTziyon berakhamim. Barukh atah Adonai, hamakhazir shekhinato leTziyon.





## Hoda-ah - Gratitude

We acknowledge you, Boundless and Eternal One, our God and God of our ancestors, through the times. God – the Rock of our life, our protecting power – generation after generation we continue to thank you, and speak in your praise:

*for our lives, which are in your hands;  
for our souls, which are in your keeping;  
for your remarkable wonders and signs, which are daily with us;  
and for your marvels and mercies at all times – evening, morning and noon.  
Benevolent – since your compassion does not end –  
and Compassionate – since your faithful kindness has not ceased – at all times our hope is in you.*

For all these, may your name ever be praised; and may all the living recognize you and exalt you sincerely. Blessed are you Adonai, Boundless and Abundant, to whom our praise is due.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ, מִגֵּן יְשָׁעֵנוּ, אֵתָהּ הוּא לְדוֹר  
וְדוֹר נֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ:  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב  
וּבֹקֶר וְצַהֲרָיִם.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא  
תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיְּינוּ לָךְ.

וְעַל כָּלֶם יִתְבָּרַךְ שְׁמֶךָ תָּמִיד לְעוֹלָם וָעֶד,  
וְכָל הַחַיִּים יוֹדוּךָ, וְיִהְיֶה לָּךְ אֵת שְׁמֶךָ בְּאַמֶּת.  
בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָ לְהוֹדוֹת.

Our gratitude is rooted in the sense that life is a gift. The essence of a gift is that it comes to you from someone else, not by your own efforts, and as such it is a physical representation of the love and caring the giver feels for you. Our appreciation is not focused on the value or qualities of the gift; our gratitude is not just for the gift itself, but for the love which it evidences.

The facts of our lives—our height, our gender, who are parents are, our talents and abilities—are not of our own making, but are all ‘given’ to us: each one is a gift, which we should accept with thanks. It is in this spirit that we should be grateful to God for all the gifts to us.

Even more than we do it for others, gratitude is a favor we do to ourselves. God leads us to develop the habit of gratitude for all the blessings of our lives not because God needs our thanks, but because when we acknowledge those blessings we come to feel differently about our world and live happier lives as a result.

(After Rabbi H. Kushner)

*Eternal God, we give thanks for the gift of life, wonder beyond words; the awareness of soul, our light within; the world around us, so filled with beauty; and the richness of the earth, which day by day sustains us. For all these gifts and more, we thank and bless you, the Source of all goodness.*



### Shabbat Joy

Those who keep the Shabbat and make it a delight shall rejoice in your majesty. The people consecrating the seventh day will all be satisfied and enjoying from your abundance and goodness. This day, singled out and consecrated by you. You declared it the most precious of days, to remember the feat of Creation.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.  
עִם מְקַדְּשֵׁי שְׂבִיעֵי כָּלֶם יִשְׂבְּעוּ וְיִתְעַנְּגוּ  
מִטוֹבְךָ. וְהַשְׂבִּיעִי רָצִיתְ בּוֹ וְקִדְּשָׁתוּ. חֶמְדַּת  
יָמִים אוֹתוֹ קָרָאתָ, זִכָּר לַמַּעֲשֶׂה בְּרֵאשִׁית.

**Ysmekhu** bemalkhutekha shomrei Shabat vekor-ei 'oneg.

'Am mekadeshei shevi'i, kulam isbe'u veyt'anegu mituvekhkha. Vehashvi'i ratzita bo vekidashto, khemdat yamim oto karata. Zekher lema'aseh bereshit.

אִם-תִּשָּׁבֵב מִשַּׁבָּת רַגְלְךָ עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קִדְּשִׁי וְקָרָאתָ לַשַּׁבָּת עֲנֵג לְקִדּוֹשׁ יְהוָה מְכַבֵּד וְכַבֵּדְתוֹ מַעֲשׂוֹת  
דְּרָכֶיךָ מִמִּצְוֹת חֲפָצֶיךָ וְדַבֵּר דְּבָר:  
אֲזִי תִתְעַנֵּג עַל-יְהוָה וְהִרְכַּבְתִּיךָ עַל-בְּמֹתַי אֶרֶץ וְהֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי יְהוָה דְּבָר:

“If, for the sake of Shabat, you restrain your actions, not engaging in your pursuits on the day consecrated to Me; and if you proclaim Shabat ‘a day of *oneg*,’ of delighting in the holiness of God, to honor it; and if you honor it above following your routines, without pursuing your ambitions or concerting deals —

then you will find satisfaction and pleasure over the Boundless, your God;

then I will have you ride over Earth’s tallest mountains,

and I will let you savor the inheritance of Jacob your father; just as God has spoken.”

(Yesha'iahu / Isaiah 58:13-14)

“We will have to give account on the judgement day of every good thing which we might have enjoyed and did not.”

(Rav, Talmud Yerushalmi, Israel, 3rd C.)



### The Shabbat Covenant

“Everyone in Israel shall keep the Shabbat, and observe Shabbat through their generations, as a never ending covenant. It is a sign between Me and the people of Israel for ever: that God made heaven and earth in six days –yet on the seventh day God ceased the work [‘shabat’], and breathed.”

(Torah, Exodus 31:16-17)

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת  
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי  
יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים  
עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם  
הַשְּׂבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

**Veshamru** benei Israel et haShabbat la'asot et haShabbat ledorotam berit 'olam.

Beini ubein benei Israel ot hi le'olam. Ki sheshet yamim 'asah Adonai et hashamaym ve-et ha-arets.

Uvayom hashevi'i shavat vainafash.

Shalom - Peace

May you bring lasting peace on your people Israel,  
You who are the master of all peace.

In favor, bless Israel, at every season and at every  
moment, with your peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

**Shalom rav** 'al Israel 'amkha tasim le'olam. Ki atah hu melekh adon lekhol hashalom.  
Vetov be'einekha levarekh et amkha Israel, bekhlo 'et uv'khol sha'ah bishlomekha.

Grant peace, blessing and well-being, grace, loving  
kindness and compassion, to us, to all Israel, and to all  
God-fearing people.

Bless us, all as one, with the light of your presence,  
just as with your favoring light you have given us  
-Adonai our God- a Torah of life and love of kindness,  
of righteousness and blessing, compassion, life and  
peace. May it be good in your eyes to bless your  
people Israel, in every season and at all times, with  
your peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יִרְאֵי שִׁמְךָ.  
בְּרַכְנוּ כָּלֵנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ  
נִתַּת לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת  
וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

*Grant us peace, your most precious gift, O Eternal Source of peace, and give us the will to proclaim  
its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of  
peace, and its advocate among the nations. May contentment reign within its borders, health and  
happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands.  
And may the love of your name hallow every home and every heart. Blessed is the Eternal God, the  
Source of peace.*

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Barukh atah Adonai, hamevarekh et 'amo Israel bashalom.

Blessed are you, Eternal Presence, blessing the people of Israel with peace.



*"May God, who makes the peaceful sky, make peace over us, over all Israel, and over all who live on earth"*

### *Meditations And Inspirational Readings*

“My God, keep my tongue from evil, my lips from speaking deceptively. And about those who curse me, may my soul remain silent; and let my soul be like dust before all. Expand my heart through your Torah, that my soul pursues your Mitzvot. And all those who intend to hurt me -speedily dissolve their ideas and void their plans. Act, for your name’s sake; act for the sake of your power; act for the sake of your holiness; act for the sake of your Torah. For your beloved friends to be freed - recover your power, and respond to me. *‘May the words of my mouth and the meditations of my heart be acceptable to you, my Rock and my Redeemer’.*”

(Mar ben Rabina, Babylon, 5th cent. -*Talmud B. Ber.* 17a)

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָע, וּשְׁפִתִי מִדְּבַר מְרָמָה.  
וְלִמְקַלְלֵי נַפְשִׁי תִדָּם, וְנַפְשִׁי כְעָפָר לְכָל תְּהִיָּה. פֶּתַח  
לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל  
הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל  
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,  
עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן  
יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרִצּוֹן  
אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

❖ “Whenever you see anyone suffering, no matter who it is - whether someone important or ordinary, wicked or contemptible, a Jew or a non-Jew, even an animal, a bird, or an insect - you must act immediately to ease his pain and release her suffering doing everything you can, even beyond your abilities, to help him. And this is the essence of Judaism.”

(Rabbi Herschelle of Nadvorna, Ukraine, 18 C)

❖ “The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence, these are the features of the Jewish tradition which make me thank my lucky stars I belong to it.”

(Albert Einstein, Germany/US, 20th C.)

❖ “Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray. Won’t you praise God for all the colors of the rainbow, for eyes made for seeing, and beauty to fill them day after day?

Let us imagine a world without sound, and so the earth is covered with silence as with a shroud.

Praise God for words that speak to our minds, and for songs that lift our spirits, and for those who care for listening.

Let us imagine a world without order, where no one can predict the length of the day, and where planets leave their orbits at random, and gravity’s law is repealed by chance.

Praise to you, O God, for the marvelous order in nature, from the orbiting stars to orbiting particles within the atom.

Let us imagine a world without love, in which - incapable of caring and devoid of empathy - each person is locked in the prison of their self.

I praise God, for the capacity to feel pain in another’s pain, and find fulfillment in another’s joy.

While the universe speaks of a oneness behind all that is, the hearts and minds of people everywhere hear a call to unite in pursuit of those ideals that make us human.

Singing of One God, we rejoice in the wonder of the universe and pray for that day when all humanity will be one.”

(Adapted from Henry Cohen)

- ❖ Source of all goodness, as I join in Shabbat celebration, I seek your blessings.  
Grant me health enough to perform my daily tasks,  
wealth enough to answer my needs, compassion enough to feel the needs of others.  
Give me strength enough to confront my faults,  
wisdom enough to understand your deeper laws, loyalty enough to fulfill my duties.  
Give me courage enough to be true to the best within me,  
empathy enough to see the best in others.  
Give me patience enough to continue our journey, hope enough to overcome my worries,  
and gladness enough, on this Shabbat day. (Adapted from *Likrat Shabbat*)

❖ What is the importance of praising and exalting God as we do? In our tradition God is the ideal towards which we strive. In the words of Torah, we must "follow God" and "walk in all God's ways" (Deut. 13:5; 11:22). As we praise God for higher divine virtues, we must be envisioning how we will develop some of those qualities in our own hearts and minds. As we praise God for awesome deeds of justice, caring and love, we must envision the ways in which we ourselves will engage in performing acts of justice and caring. Our Rabbis remind us: "As God clothes the naked, so must you cloth the naked. As in the Bible the Holy One visited the sick, so must you visit the sick." (*Talmud B.*, Sotah 14a)  
Recalling historic experiences of God's justice, compassion, and loving, we ourselves are called to become more just, compassionate and loving. (A. E., based on *Sifre Deut.*, Ekev).

❖ Yah, where may I find you?  
And where will I not find you?  
The one present in my own entrails,  
The refuge for those who are near,  
You sit above cherubim,  
Exalted by the heavenly hosts,  
The sphere of heaven cannot contain you,  
And though above and beyond them,  
you are essential to them  
their own mouth attests  
Who shall not be in awe of you?  
Or who shall not call out to you?  
I sought to feel your nearness,  
and, when towards you I reached,  
through the wonders of your power  
Who can say they have not seen you?  
they declare your grandeur  
Could God sit and dwell  
How could they think  
that you, Holy One, partake  
Let the celestial beings praise your wonders,  
Above them all is your throne,

Your location is subtle and unknown;  
Your magnificence fills the world!  
and yet has founded the remote ends of the earth;  
the haven for those who are far.  
you dwell in highest skies.  
yet you surpass their praise.  
how could our Temple halls?  
elevated, you are enthroned,  
more than their spirit and matter;  
that nothing but you produced them.  
as they are subjects of your rule;  
as you are the provider of their bread.  
called you with all my heart and mind;  
I found you reaching towards me;  
I contemplated you in awe.  
There, the heaven and the celestial hosts:  
without need of an audible voice.  
and be with us humans?  
-made out of earth's dust-  
of their praises and honors?  
there at the vastness of the universe;  
and you encompass them all!

- ❖ Prayer is reaching for the things you cannot see.      Prayer is finding the kind of person you should be.  
Prayer is growing as each moment you decide.      Prayer is showing all the love you feel inside.  
Prayer is looking for inspiration, and prayer is      finding that inspiring word, that inspired feeling.

Prayer is appreciating that  
what we are - is God's gift to us,  
and prayer is deciding that  
what we become - is our gift to God.

- ❖ *"The Shabbat was given to you - not you to the Shabbat"* (Talmud B., Yoma 85b). As we gather with friends by the glowing candle lights, enjoying old favored dishes and savoring our wine, and as we sing together as a family and a true community – every week, Shabbat the Queen really visits us. Shabbat protects us—our bodies and souls—by freeing us and disconnecting us from our routine of work. Shabbat restores our balance—physical and emotional—bringing us back to that and to those which are most precious to us in life. Shabbat gives us the simple care we need: warmth, beauty, goodness, rest, friendship, and joy. Shabbat is our gift, every seventh day. But it is also a hint to what we should be striving for on our Mondays and Tuesdays... (A. E.)
- ❖ "Judaism is not a matter of getting on God's good side by obeying some strange rules He gave us. Judaism is a way of making sure that you don't spend your whole life, with its potential for holiness, on eating, sleeping, and paying your bills. It is a guide to investing your life in things that really matter, so that your life will matter.  
But Judaism, done right, can do more than that. Its goal is not just to make *your* life more satisfying. Its goal is not just the survival of the Jewish people. The ultimate goal is to transform the world into the kind of world God had in mind when creating it. If this sounds like an audacious claim, remember this: three thousand years ago, a small band of former slaves came to a new understanding of how human beings were meant to live, how they could change their ways of eating, speaking, and doing business in order to be totally human, and they changed the world forever." (Rabbi Harold Kushner)
- ❖ "Act the way you'd like to be, and soon you'll be the way you act."  
(Leonard Cohen, contemporary Canadian poet)
- ❖ God is not in me, nor in you, but between us.  
God is not in me or mine, nor you or yours, but ours.  
God is known not alone, but in relationship. Not as separate lonely power,  
but through our kinship, our friendship,  
through our healing and binding and raising up of each other.  
To know God is to know others  
To love God is to love others  
To hear God is to hear others... (Rabbi Harold Schulweis)
- ❖ "Blessedness is not the reward of virtue, but virtue itself. Happiness is a virtue, not its reward."  
(Baruch Spinoza, 17th C, Netherlands)
- ❖ "A person should care for the spiritual matters more than for the material ones; but the material welfare of others must be our own spiritual concern."  
(Rabbi Israel Salanter, Lithuania 19th C.)
- ❖ "This was the sin of the city of Sodom by its land: it had glory, abundance of food, and a prosperous rest, and yet it would not provide relief for the poor and needy." (Ezekiel 16:49)

- ❖ Every time we gather for prayer is a small Yom Kipur. A moment of Jewish prayer challenges us to examine our hearts and thoughts. It demands that we ask ourselves –have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we could have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our lives? In this kind of prayer, we do not ask God to do our will. We accept the challenge to fulfill God’s will. We admit our limitations, and renew our commitment to rise to the height of our ideals.  
(adapted from *The New Mahzor*)
- ❖ “Each Jew has within himself or herself an element of the Messiah, and is required to purify it and mature it. The Messiah will come when all Israel have developed that messianic aspect to the perfection of growth and purity within.”  
(The Stretiner Rebbe, Galicia 19th C.)
- ❖ “The ultimate purpose of all the commandments and rules of Torah and Judaism is to promote compassion, benevolence, and peace in the world.”  
(Maimonides, Egypt 12th C.)
- ❖ “It was told to you, oh human, what the good is, and what is it that God demands from you: to work for what is just, to love kindness, and to walk humbly with your God.”  
(TaNaKh/Bible Micah 6:8)
- ❖ “Rabbi Menakhem Bunem says: the great problem is not that people commit sins - temptation is big, and the strengths are limited. People really are to blame when, having the chance to do it at any time, they do not repent and change for the better.”
- ❖ “If both your friend and your foe need your help, you must help your foe first, in order to subdue and overcome the impulse. A person must work on perfecting the character and acquiring knowledge, and should not occupy the mind with vain and foolish matters.”  
(Maimonides, Egypt 12th C.)
- ❖ “One should be among the oppressed and not the oppressors, among the insulted and not those who insult. Scripture says about one who acts this way: ‘And God said to me, ‘You are my servant, Israel, in whom I will be glorified.’”  
(Maimonides, *Mishneh Torah*, On Character Traits, ch. 5.)
- ❖ “A Jewish man’s business conduct: his ‘no’ is no and his ‘yes’ is yes. He is scrupulous with himself in his reckoning. He gives in and yields to others when he buys from them and is not exacting of them. He gives the sale-price on the spot. He stands by his word and does not change it, even when the Law does not obligate him to do so. If others are obligated to him by law, he gives them time and is forgiving. He lends money and is gracious. He shall not take away business from his fellow, nor bring grief to anyone during his lifetime.”  
(Maimonides, *Mishneh Torah*, On Character Traits, ch. 5.)

“May the words of my mouth and the meditations of my heart be acceptable to you Adonai, my Rock and my Redeemer” (*Psalms*, 19:15)

יְהִי לְרָצוֹן אֲמִרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,  
יְיָ צוּרִי וְגֹאֲלִי.

**Yhiu leratzon** imrei fi vehegyion libi lefanekha Adonai tzuri vego-ali.

May God -who makes the peaceful sky- make peace over us,  
over all Israel, and over all who live on earth.  
And let us say: Amen.

עֲשֵׂה שָׁלוֹם בְּמִרְמָו, הוּא יַעֲשֶׂה שָׁלוֹם  
עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל,  
וְאָמְרוּ: אָמֵן

**Oseh shalom** bimromav hu ya’aseh shalom ‘aleinu, ve’al kol Israel ve’al kol yoshvei tevel, ve-imru amen.

## For the Festivals (Pesakh, Shavu'ot, Sukot, 'Atzeret/Simkhat Torah)

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יי, אֶל בְּנֵי יִשְׂרָאֵל.

Vayedaber Mosheh et mo'adei Adonai el benei Israel.

“Then Mosheh proclaimed the festivals of God to the people of Israel” (*Torah, Lev. 23:44*)

*O God of Israel, may our celebration this day inspire us to grow in appreciation and in loyalty to our covenant with you, and to the way of life it demands: the way of gentleness and solidarity; the path of life, joy, and peace.*

“I was ankle-deep in middle age, wading down the waters of assimilation, when I discovered that being Jewish was more than I had ever dreamed. How lucky for me. Now I mark the calendar with the Jewish cycle of celebrations, my table turns with *seder* plate, *challah* bread, and honey for the New Year. I've learned the whole story - I expanded my family: Freud and Einstein are cousins of mine, and so are Rashi and Maimonides. Once I knew only about Jewish catastrophe; now I can tell a Jewish joke, and I have seen Torah pointers, cups for Elijah, and *menorahs* made of clay.

I think that the Jewish people has a purpose, a destiny, a reason for being, perhaps only in the wonder of our plot, the continuing effort to make us shape up, behave decently, look at ourselves with a moral eye. I am no longer a mere particle of genetic material spinning out a single life span. I have a past, present, and future among my people.”

(Anne Roiphe)

### Hallel - Songs of Praise

Haleluyah, to the world, just one single word and it beats as well -	Haleluyah, let everyone sing and the heart is full of thanks “what a wonderful world”	הַלְלוּיָהּ יִשְׁרִירוּ כּוֹלָם הַלֵּב מְלֵא בְּהֶמוֹן תּוֹדָה אֵיזָה עוֹלָם נִפְלָא.	הַלְלוּיָהּ לְעוֹלָם בְּמִלָּה אַחַת בּוֹדֶדָה וְהוֹלָם גַּם הוּא
Haleluyah, with the song, praise God for what has been Haleluyah.	praise for a day that shines and for what is yet to be,	הַלְלוּיָהּ עַל יוֹם שְׁמַאִיר וּמָה שֶׁעוֹד לֹא הָיָה,	הַלְלוּיָהּ עִם הַשִּׁיר הַלְלוּיָהּ עַל מָה שֶׁהָיָה הַלְלוּיָהּ.
Haleluyah, to the world, while the big bells will join us, saying —	Haleluyah, let everyone sing echoing with myriad of notes Haleluyah	הַלְלוּיָהּ יִשְׁרִירוּ כּוֹלָם יְהַדְּדוּ בְּהֶמוֹן צִלְלִים הַלְלוּיָהּ.	הַלְלוּיָהּ לְעוֹלָם וְהַעֲנִיבִים הַגְּדוֹלִים וְאֵיתָנוּ הֵם יֹאמְרוּ
Haleluyah, for it all Haleluyah, get hand in hand, — Haleluyah!	praise for tomorrow and yesterday, and sing from one heart	הַלְלוּ עַל מָחָר וְאֶתְמוֹל וְשִׁירוּ מִלֵּב אֶחָד,	הַלְלוּיָהּ עַל הַכֹּל הַלְלוּיָהּ וְתָנוּ יָד בְּיָד הַלְלוּיָהּ.

(Shimrit Or, Israel)

Haleluyah la'olam, Haleluyah yashiru kulam, bemilah akhat bodedah, halev maleh behamon todah, Veholem gam hu eyze 'olam nifla.

Haleluyah im hashir, Haleluyah 'al yom sheme-ir, Haleluyah 'al mah shehayah, umah she'od lo hayah, Haleluyah.

Haleluyah la'olam, Haleluyah yashiru kulam, vеха'inalim hagdolim, yehadhedu behamon tzilim, ve-itanu hem yomru Haleluyah.

Haleluyah 'al hakol, Halelu 'al makhar ve-etmol, Haleluyah utnu yad beyad, veshiru milev ekhad, Haleluyah.



## פֶּסַח - Pesach - Passover

As winter led to a new spring, we pause to celebrate and thank God for the majestic renewal of life all around us, filling us with joy and wonder.

Remembering our ancestors, who, despite slavery and oppression were set free, we now celebrate our God-given gifts of freedom and dignity, and vow to cherish the freedom and protect the dignity of every human life.

Remembering the story of the exodus, we commit ourselves anew to the *Mitzvot* of striving for the freedom of our people and of all people – that all may be freed from oppression, from prejudice, and from poverty.

*On this Festival Day of Pesakh we celebrate Nature, Freedom, and Mitzvah – so essential to joy and meaning in our lives – giving thanks to God for these gifts, and for having sustained us to be here to enjoy them together today.*

## שָׁבֻעוֹת - Shavuot - Festival of Weeks

Following seven weeks of spring, as we enjoy from the season's first harvests, we pause to celebrate and thank God for our *Bikurim* - the first fruits of our fields and of our labors.

Remembering our ancestors who stood at Mount Sinai receiving and accepting Torah, we now celebrate our God-given gifts of knowledge and tradition, and vow to cherish our received wisdom and commands.

Remembering the story of Ruth, we commit ourselves anew to the *Mitzvot* of social justice, compassion and inclusiveness in our community. Like Ruth herself, we realize that embracing a life of *Mitzvot* is a choice we are always invited to make.

*On this Festival Day of Shavuot we celebrate Nature, Torah, and Mitzvah – sources of joy and meaning for our lives – giving thanks to God for these gifts, and for having sustained us to be here to enjoy them together today.*

## סֻכּוֹת - Sucot - Festival of Booths

As the leaves begin to turn, and the warmer seasons come to an end, we pause to celebrate and thank God for all that we reaped and harvested, and all the gifts with which we were blessed this year.

Remembering our ancestors' journey through the desert, and how even there God's protection was extended over them; and remembering how they built Sucot to gather their harvests, we now celebrate all our God-given fruits, talents, and opportunities.

Sitting under the Sucah, as we become aware of the fragile and temporary nature of our lives, we commit ourselves anew to the *Mitzvot* of thankfulness and solidarity – that all may be extended God's protection and abundance, and enjoy it in peace.

*On this Festival Day of Sucot we celebrate Nature, our God-given gifts, and Mitzvah – sources of joy and meaning for our lives – giving thanks to God for these gifts, and for having sustained us to be here to enjoy them together today.*

Blessed are you Adonai, our God, Ruler of the Universe,  
who kept us alive, and has preserved us, and enabled us  
to reach this moment.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Barukh atah Adonai, Eloheinu melekh ha-olam shehekheyanu, vekiyemanu, vehigyanu lazman hazeh.

## On Special Days

### On Hanukkah:

*We thank you, God, for the miraculous deliverance, for the heroism and for the triumphs in battle which you provided for our ancestors on those days, at this season.*

In the days of Matityah ben Yokhanan – the Hasmonean Cohen Gadol – and in the days of his sons, a cruel Hellenic power rose against Israel, demanding that they abandon your Torah and violate your *Mitzvot*. You, in great mercy, stood by your people in time of trouble.

*You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to your Torah. You have wrought great victories and miraculous deliverance for your people Israel, to this day.*

Then your children came into your shrine, cleansed your Temple, purified your sanctuary, and kindled lights in your sacred courts. They set aside these eight days as a season for giving thanks and reciting praises to you.

### On Purim:

*We thank you, God, for the miraculous deliverance, for the heroism and for the triumphs in battle of our ancestors on those days, at this season.*

In the days of Mordekhai and Esther, in Shushan – the capital of Persia – the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the 13<sup>th</sup> of Adar, Haman planned to annihilate all Jews, young and old, and to promote the plunder of their property.

*You, in great mercy, thwarted his designs, frustrated his plot, and let him face himself the evil he intended on others, as Haman and his sons perished by the very instrument he had made to harm Mordekhai.*

### On Israel's Independence Day:

*We thank you, our God and God of our generations, for the miraculous deliverance, for the heroism and for the triumphs of our ancestors in other days, at this season.*

In the days when your children were returning to their borders, at the time of a people revived in its land as in days of old, the ruling empires closed the gates to the land of our ancestors, even before those who were being persecuted throughout the nations. When enemies arose within the land together with seven neighboring nations seeking to destroy the Jewish presence and throw our people to the Sea, you, in your great mercy, stood by them in time of trouble. You made their arms strong and did not let their feet stumble. You gave them the courage to meet their foes, to open the gates to those seeking refuge, and to build a country inspired by the values proclaimed through your prophets – pursuing freedom, justice and peace. You delivered the many into the hands of the few, the attackers into the hands of the defenders.

*We rejoice, aware of how privileged we are – after 2,000 years of exile – to see with our own eyes the fulfillment of the ancient promise made to our ancestors in exile through your prophets:*

*“I will take you from among the nations, gather you from among the countries, and bring you to your own land. And I will give you a new heart, and a new spirit I will set within you; and I will multiply the fruit of the tree, and the produce of the field; I will populate the cities, and have the ruins rebuilt; and you shall never again be prey to the nations, but shall dwell in safety.” (Ezekiel 36: 24,26,30,33; and 34:28)*

“God is the liberator of men and their societies. God is the power working within individuals that will not permit them to acquiesce in servitude, their own or that of others. God is the spark that kindles them into rebellion and the iron that makes them stubborn for freedom’s sake. And simultaneously God hardens the heart of tyrants, until, lost to reason, incapable of either learning or forgetting, they destroy themselves.”

(Rabbi Milton Steinberg)

### **On Thanksgiving Day**

We remember how, in the days of the Puritan pilgrims, when they arrived at these safe shores they suffered hunger and cold. They sang and prayed to the rock of their salvation. And you, standing by them, roused the caring of the natives for them, who fed them turkey and corn and shared with them the fruits of this land. Thus you saved them from starvation, and they learned the ways of peace with the inhabitants of the land. Therefore, feeling grateful, they dedicated a day of thanksgiving each year as a remembrance for future generations.

Thus do we thank you for your continuous help, for the fruits of this abundant land, for the generosity of the human heart and for all that is good in our life. As it is written, “and you shall eat, and be satisfied, and then praise Adonai your God for the abundant land which was given to you.”

(Torah, *Devarim* 8:10)

### **On Martin Luther King Jr.’s Day**

We remember the days when, in our country, people were not judged by the content of their character, but by the color of their skin. Then many brave people of all colors were inspired by your teachings to stand up for equality and freedom for all. We recall the words of Rev. Martin Luther King, Jr., who dedicated his life to realizing your vision, when he addressed us as Jews:

“My people were brought here in chains; your people were driven here to escape the chains fashioned for them in Europe. Our unity is born of common struggle for centuries, not only to rid ourselves of bondage, but to make oppression of any people by others an impossibility.”

“You and I draw living waters from the same spring, from the belief in a God of Love, Mercy and Justice. In the Jewish prayer book, I find words which express the essence of the Christian hope and promise:

‘O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: Then God will reign forever and ever.’”

## On Yom HaShoah

Today I remember a world that we built, but now it is gone.

It had kind rabbis and tireless peddlers, poor Jews and proud Jews.  
In it lived smart Rebbetzns and the fools of Chelm, a thousand Yeshivahs,  
and a thousand rival Yeshivahs, and resilient women – tough and loving *yiddishe mames*.

In that world – now graves and ashes – lived millions of children who never became adults, who never fell in love, who never went on to form millions of families, who never had millions of children who would now be sitting next to us, at a synagogue, celebrating *Shabbos*.

This world was full of life: actors, poets, revolutionaries, musicians;  
revisionists, socialists, Zionists; jewelers, doctors, teachers, artisans, peddlers –  
thousands of God-fearing and life-loving communities.

But neither their wisdom nor their kindness could stop the plague assaulting them:  
an army of hate, a nation with hearts of stone, people with no God in their poisoned minds.

Our people, following the commandments of compassion;  
their enemies, blindly following their commanders' – and their own – base passions.  
Our people, believing there is a spark of God in everything and in everyone;  
their assailants, ignoring and suppressing anything divine within them and around them.

*We remember now the millions of our people, who proclaimed God and loved life,  
who were tortured, murdered, and exterminated in the fields, cities, and death camps of Europe.*

אל מֵלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׂכִינָה, בְּמַעְלֹת  
קְדוּשִׁים וְטְהוּרִים כְּזֶהר הָרָקִיעַ מְזִהִירִים, לְנִשְׁמוֹת כָּל אֲחֵינוּ וְאֲחִיּוֹתֵינוּ שְׁנֻטְבָּחוּ  
וְשֻׁנְהָרְגוּ עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. אֲנָא בְּעַל הָרַחֲמִים הַסְתִּירָם בְּסֶתֶר  
כְּנָפֶיךָ לְעוֹלָמִים, וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת נִשְׁמָתָם. יְיָ הוּא נִחַלְתָם וַיְנַיְחֵם בְּשָׁלוֹם עַל  
מִשְׁכַּבּוֹתָם. וְנֹאמַר אָמֵן:

God full of compassion, dwelling on the heights, find perfect rest under the shadow of your presence, within the ranks of the holy and the pure, who shine like the splendor of the firmament, for the souls of all our brothers and sisters which were slaughtered and who died for the sake of your holy name – may they rest in Gan Eden. Please, Source of Compassion, cover them in the shade of your wings for eternity, and bind their spirits in the bonds of life. God is their inheritance, and may they rest in peace; and let us say, Amen.

*The Song of Splendor - שִׁיר הַכְבוֹד*

I compose melodies and weave songs,  
since for you my spirit longs.

אֲנֵעִים זְמִירוֹת וְשִׁירִים אֶאָרוֹג  
כִּי אֵלַיךְ נַפְשִׁי תַעְרוֹג:  
נַפְשִׁי חֲמֹדָה בְּצֶל יָדְךָ  
לְדַעַת כָּל רֵז סוּדְךָ:

My soul seeks the shadow of your hand,  
all the secrets of your mystery to understand.

Ani'm zemiroth, veshirim e-erog, ki elekha, nafshi ta'arog:  
Nafshi khamdah, betzel yadekha, lada'at kol-raz sodekha:

As on your grandeur I go on to ponder,  
my heart is stirred toward your wonders.

מֵדֵי דַבְרִי בְּכְבוֹדְךָ  
הוֹמָה לְבִי אֶל דּוֹדֶיךָ:

And so, of you I am greatly speaking,  
and paying my respects, lovingly singing.

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת  
וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:

Midei daberi, bikhvodekha, home libi, el-dodekha:

'Al ken adaber, bekha nikhbadot, veshimkha akhabed, beshirei yedidot:

I tell of your greatness, though I have not seen you,  
I imagine you, and name you, though I have not known you.

אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רֵאִיתִיךָ  
אֲדַמָּה אֲכַנֶּה וְלֹא יָדַעְתִּיךָ:

Through your prophets, and your servants' speculation,  
you were portrayed in majestic and glorious fashion.

בְּיַד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ  
דְּמִיתָ הָדָר כְּבוֹד הוֹדְךָ:

Asapra khevodkha, velo re-itikha, adamkha akhaneja, velo yeda'atikha:

Beyad nevi-ekha, besod 'avadekha, dimita hadar, kevod hodekha.

Your immensity, and limitless might,  
were ascribed to you following your acts.

גְּדֻלַּתְךָ וּגְבוּרַתְךָ  
כִּנּוּ לְתוֹקֶךָ פִּעֲלֹתְךָ:

They imagined you, in ways different from your essence,  
based on those events in which they experienced your presence.

דָּמוּ אוֹתְךָ וְלֹא כָפִי יֵשֶׁךְ,  
וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ:

Gedulatkha, ugvaturekha, kinu letokef, pe'ulatekha.

Dimu otkha, velo khefi yeshkha, vayashvukha, lefi ma'asekha.

They have portrayed you through a host of metaphors and visions,  
yet you remained One in all the images.

הִמְשִׁילוּךָ בְּרוֹב חֲזִיוֹנוֹת  
הֵנָּה אֶחָד בְּכָל דְּמִיוֹנוֹת:

They envisioned you in old age and in youth,  
they imagined you with grey hair and with black curls of youth.

וַיַּחֲזוּ בְךָ זְקֵנָה וּבְחָרוּת  
וַיִּשְׁעֶר רֹאשְׁךָ בְּשִׁיבָה וּבְחָרוּת:

Himshilukha, berov khezionot, hinkha ekhad, bechol dimionot.

Vayekhezu bekha, ziknah uvakharut, us'ar roshkha, beseiva veshakharut.

Old age on a day of judgement, and youth in a day of fighting,  
as a seasoned warrior, whose hands are never tiring.

זְקֵנָה בְּיוֹם דִּין וּבְחָרוּת בְּיוֹם קָרָב  
כָּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב:

Wearing the crown of deliverance on the head,  
with a holy, triumphant, and able hand.

חָבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ  
הוֹשִׁיעָה לוֹ יְמִינוֹ וְזֵרוּעַ קָדְשׁוֹ:

Ziknah beyom din, uvakharut beyom krav, ke-ish milkhamot, yadav lo rav.

Khavash kova' yeshu'ah berosh, hoshi'ah lo yemino, uzro'ah kodsho.

Your head is covered with droplets of light,  
your hair locks shine with dew sparks at night.

This One takes pride in me, and delights in me,  
and will be for me as a royal crown.

Talelei orot, rosho nimla, kevutzotav, resisei laila.

Itpa-er bi, ki khafetz bi, vehu yihyeh li, la'ateret tzvi.

Enthroning this One in glory and renown,  
his devoted people are for him an adorning crown.

Carrying them along, as a diadem lifted high,  
beyond their appraisal, they are honored in his sight.

Lekhen ulkhavod, tzevi tif-arach umato lo 'iterah 'atarah.

'Amusim nesa-am, 'ateret 'inedam, me-asher yakru, be'ainav kibedam.

God's splendor is on me, and my splendor is on him,  
and still God is near me when I call upon him.

You are pleased with your people - the humble you will raise;  
object of their songs, through them you are praised.

Pe-ero 'alai, ufe-eri alav, vekarov elai, bekor-i elav.

Rotze be'amo, 'anavim yefa-er, yoshev tehilot, bam lehitpa-er.

Let it be a diadem for your head, this, my song of praise  
and may my prayer be offered as the fragrant incense.

May it be valuable in your eyes a poor-man's song  
as the hymn that over your altars was sung.

Tehilati tehi lerosh-kha 'ateret, utfilati tikon ketoret.

Tikar shirat rash be'einekha, kashir yushar 'al korbanekha.

May my blessing now rise on high, to the Providing One,  
the Cause, the Life-giver, the ultimate Righteous One.

Please receive my prayer with a favorable nod,  
and hold it with you, as a fragrant perfume.

Birkhati ta'aleh lerosh mashbir, mekholel umolid tzadik kabir.

Uvbirkhati tena'ana' li rosh, ve-otah kakh lekha kivsamim rosh.

May my musings on you be well received through this song,  
as my soul yearns, and for you alone it longs.

Ye'erav na sikhi 'alekha, ki nafshi ta'arog elekha

טללי אורות ראשו נמלא

קוצותיו רסיסי לילה:

יתפאר בי כי חפץ בי

והוא יהיה לי לעטרת צבי:

לחן ולכבוד צבי תפארה

אמתו לו עטרה עטרה:

עמוסים נשאם עטרת ענדם

מאשר יקרו בעיניו כבדם:

פארו עלי ופארי עלי

וקרוב אלי בקראי אליו:

רוצה בעמו ענוים יפאר

יושב תהלות בם להתפאר:

תהלתי תהי לראשך עטרת

ותפלתי תכון קטורת:

תיקר שירתך בעיניך

כשיר יושר על קרבניך:

ברכתי תעלה לראש משביר

מחולל ומוליד צדיק כביר:

ובברכתי תנענע לי ראש

ואותה קח לך כבשמים ראש:

יערב נא שיחי עליך

כי נפשי תערוג אליך:

## The Reading of Torah – סֵדֶר קְרִיאַת הַתּוֹרָה

“There is no God like you, Adonai, and there is nothing like your creations.” (Psalms 86:8)

“Your sovereignty is for ever, and your dominion, generation after generation.” (Psalms 145:13)

“Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time.”

“Let Adonai grant his people strength; may Adonai bless his people with peace.” (Psalms 29:11)

Source of compassion, “favor Zion with your goodness; build the walls of Jerusalem.” (Psalms 51:20)

For in you alone do we put our trust, exalted and eternal, Sovereign God.

אֵין כְּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ.  
מַלְכוּתְךָ מְלָכּוֹת כָּל עֲלָמִים, וּמַמְשִׁלְתְּךָ בְּכָל  
דֹּר וָדֹר.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.  
יְיָ עֲזֹר לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.  
אֵב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן,  
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם.

כִּי כָךְ לְבַד בְּטַחָנוּ,  
מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

**En kamokha** ba-elohim Adonai ve-en kema'asekha: malkhutkha malkhut kol 'olamim umemshaltekha bekol dor vador: Adonai melekh, Adonai malakh, Adonai imlokh le'olam va'ed: Adonai 'oz le'amo iten, Adonai yevarekh et 'amo bashalom. Av harakhamim heitiva birtzonkha et Tzion tivne khomot Yerushalaim: ki bekha levad batakhnu melekh el ram venisa adon 'olamim.

Torah is more than a book:

Torah is what God revealed to us, and what we discovered about God.

*It is the ideas and the ideals, the rules and the duties, that make up our religious heritage.*

It is the enlightenment of Abraham, the legislation of Mosheh, the Prophets' passion for social justice, the wisdom of Rabbis, the traditional practices of great and small acts of kindness and compassion.

*Torah is also the questions we ask, and the answers we find, when we seek to understand God, the world, and ourselves.*

Torah is a fruitful way of life, a path to self-fulfillment; the will and the vision for a better world.

“And as the Ark was carried forward, Moses would say:

Arise, Adonai! that your enemies be scattered;  
and your foes be put to flight.” (Numbers 10:35)

“Torah shall emanate from Zion, the word of Adonai from Jerusalem.” (Isaiah 2:3) Praised is God who, in holiness, bestowed Torah to the people Israel.

וַיְהִי בְּנִסְעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:  
קוּמָה יְיָ, וַיִּפְצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ:  
כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָּיִם:  
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

**Vayehi binso'a** ha-aron vayomer Mosheh: kuma Adonai veyafutzu oyevekha veyanusu mesan-ekha mipanekha. Ki miTzion tetze Torah udvar Adonai miYrushalaim. Barukh shenatan Torah le'amo Israel bikdushato.

*Embracing And Transmitting Torah, From Generation To Generation*

Generation after generation, we will proclaim your greatness, and for ever consecrate your holiness; and your praise shall never be absent from our mouth.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ  
נְקַדִּישׁ, וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמּוּשׁ  
לְעוֹלָם וָעֶד.

**Ledor Vador** nagid godlekha, ulenetzakh netzakhim kedushatkha nakdish, veshivkhakha eloheinu mipinu lo yamush le'olam va'ed.

Listen, Israel: Adonai is our God, Adonai is One  
**Shema' Israel Adonai elohenu Adonai ekhad**

שִׁמְעֵי יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

One is our God, great is our Master, Holy is his name  
Ekhad elohenu gadol adonenu kadosh shemo

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ

#### Hakafah - Procession

“To you Adonai belong the greatness and the power, the splendor, the triumph and the majesty; and so does all that is in the heavens and on earth. Yours, Adonai, is the crown, as you are exalted by all and over all”

(I Chronicles 29:11)

לְךָ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּח  
וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ: לְךָ יְיָ  
הַמַּמְלָכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ:

Lekha Adonai hagedulah vehagevurah vevatiferet vevanetzakh vehahod, ki khol bashamaim uba-aretz,  
lekha Adonai hamamlakhah vehamitnase lekhol lerosh.

“Exalt Adonai, our God, and bow down before God’s footstool; holy is God. Exalt Adonai, our God, and bow toward God’s holy mount, for our God is holy.”

(Psalm 99:9)

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהֵדוֹם רַגְלָיו  
קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ  
לְהַר קָדְשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

Romemu Adonai eloheinu vehishtakhavu lahadom raglav kadosh hu. Romemu Adonai eloheinu  
vehishtakhavu lehar kodsho ki kadosh Adonai elohenu.

“The world depends on these three: learning [Torah], religious service, and acts of kindness.”

(Talmud, Avot)

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה,  
וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חֲסָדִים:

**Al shloshah devarim** ha’olam ’omed: ’al haTorah, ve’al ha’avodah, ve’al gemilut khasadim.

#### Blessings for the reading of Torah

#### ברכות התורה

##### *Before the reading*

Bar’khu et Adonai hamvorakh

Person honored with Aliyah says

בִּרְכוּ אֶת יְיָ הַמְּבוֹרָךְ:

Barukh Adonai hamvorakh le’olam va’ed .....Congregation responds ..... בְּרוּךְ יְיָ הַמְּבוֹרָךְ לְעוֹלָם וָעֶד:

Barukh Adonai hamvorakh le’olam va’ed

Person called to Torah says

בְּרוּךְ יְיָ הַמְּבוֹרָךְ לְעוֹלָם וָעֶד:

Barukh atah Adonai, Eloheinu melekh ha’olam

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

asher bakhar banu mikol ha’amim, venatan lanu

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ

et torato; barukh atah Adonai noten haTorah.

אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Praise Adonai, the Blessed One!

Cong. Praised is Adonai, the Blessed One, for ever!

Blessed is Adonai our God, Ruler of the universe, who has chosen us among the peoples giving us Torah. Blessed is Adonai, Giver of the Torah.



*Following the reading*

Barukh atah Adonai, Eloheinu melek ha'olam, asher natan lanu torat emet, vekhaye 'olam nata' betokhenu; barukh atah Adonai noten haTorah.

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

Blessed is Adonai our God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed is Adonai, Giver of the Torah.

Receiving Torah, and making it our own, is to be given eternal life.  
“My father is not dead”—writes Elie Weisel. “My father is a book, and books do not die.”

*Individual and community blessings*

*For Health*

May the One who blessed our fathers and mothers, Abraham, Isaac and Jacob, Sarah, Rebecca, Leah and Rachel, bless all who are ill. May the Holy Blessed One abound in compassion towards them, to heal and cure them, to strengthen and reinvigorate them, extending soon to them complete healing - healing of the spirit and of the body; may this be God's will, as we say, Amen.

מי שברך אבותינו ואמותינו, אברהם יצחק ויעקב, שרה רבקה לאה ורחל, הוא יברך את כל החולים: הקדוש ברוך הוא ימלא רחמים עליהם, להחלימם ולרפאתם, להחזיקם ולהחיותם, וישלח להם מהרה רפואה שלמה, רפואת הנפש ורפואת הגוף, וכן יהי רצון, ונאמר אמן.

*Misheberakh*

“May the Eternal Source of blessings of our ancestors grant you life to see your world fulfilled; may God's spirit fill your heart with intuition, and your words with insight; may songs of praise ever flow in your speech, and your vision be a straight path ahead of you; may your eyes be enlightened by holy words, and your face reflect the heavens' brightness.”

(from Talmud, *Berakhot* 17a)

*Birkat Ha-Gomel - Thanking For Favor*

(This Brakhah is recited by one who has recovered from illness, one who has returned from a long journey, or one who has overcome any type of risk or dangerous situation.)

Praised are you Adonai, our God, Ruler of the universe, who bestows favors beyond the merits, for having favored me with goodness.

ברוך אתה יי אלהינו מלך העולם,  
הגומל לחייבים טובות, שגמלני כל טוב.

Barukh atah Adonai, eloheinu melek ha-olam, ha-gomel lakhayavim tovot, sheg'malani kol tov.

*Parents' Prayer*

*“Let these words, which I command you this day, be always in your heart. Teach them faithfully to your children...” (from the Shema Israel)*

Source of all knowledge, Teacher of Israel and humanity, we perceive you in the power of nature, in the beauty around us, and in the gift of life we have been given through our children.

We have therefore brought our child to your House, to learn and embrace your Torah:  
that our child may gain knowledge and wisdom,  
learn to love humanity and to worship God,  
act with compassion, and work for justice.

We pray that our child will grow in mind and heart. May the tradition of our people inspire her/him, and may our Torah be her/his guide through life. May then our child be blessed, and be a blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְגַדֵּל בָּנִים וּבָנוֹת לְתוֹרָה:

Barukh atah Adonai, eloheinu melek ha'olam, asher kideshanu bemitzvotav, vetzivanu legadel banim uvanot laTorah.

Praised are you Adonai, our God, sovereign of the universe, who has hallowed us with Mitzvot, and instructed us to bring up our children to a life of Torah.

*From Psalm 128*

Yevarekhekha Adonay miTziyon ur-eh betuv Yerushalaim, וְרָאָה בְּטוֹב יְרוּשָׁלַם,  
Yevarekhekha Adonay miTziyon kol yeme khayekha, כָּל יְמֵי חַיֶּיךָ:  
Ur-eh banim lebanekha, shalom al Israel. וְרָאָה בָּנִים לְבָנֶיךָ שְׁלוֹם עַל-יִשְׂרָאֵל:

“May God bless you from Zion, that you see the well-being of Jerusalem all the days of your life.  
That you see children of your children - peace over Israel.”

*The Cohanim's (Priests) Blessing*

ברכת כהנים

May God bless you and protect you	—	יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ
May God shine light on you, and gift you with grace	—	יָאֵר יְיָ פָנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ
May God show you favor, and grant you <i>Shalom</i> - peace.	—	יֵשָׁא יְיָ פָנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם

Yevarekhekha Adonai ve-ishmerekha  
Ya-er Adonai panav elekha vikhuneca  
Isa Adonai panav elekha, ve-yasem lekha shalom

(we rise, as the Torah is lifted, to be rolled and dressed)

“This is the teaching which Mosheh established before the people of Israel” (*Deuteronomy 4:44*) “according to God’s commands, through Mosheh (*Numbers 9:23*)

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

Vezot haTorah asher sam Mosheh lifnei benei Israel ‘al pi Adonai beyad Mosheh.

### *The Reading Of The Haftarah*

In Jewish tradition and history the Shabbat morning service is a main event in the weekly life of the community. For such occasion, a reading of Torah was instituted already by the 5th century BCE. Later, as the formation of the Bible ensued, the reading of sections from the books of Israel’s Prophets was included for Shabbat as well. The Haftarah is a section from one of the Biblical books of the Prophets, which conveys a lesson and a message, but is also selected to be read now for having some thematic connection to the section of Torah read before it. It has become a tradition as well that those becoming Bnei Mitzvah are the ones given the honor and responsibility of chanting the Haftarah.

### *Blessings For The Reading Of The Haftarah*

Praised are you, Eternal One, Ruler of the world, who distinguished good prophets, and took delight in their words, which are spoken truthfully.

ברוך אתה יי אלהינו מלך העולם, אשר בחר  
בנביאים טובים, ורצה בדבריהם הנאמרים  
באמת.

Blessed are you Adonai, who distinguishes the Torah and Mosheh your servant, your people Israel, and the prophets of truth and justice.

ברוך אתה יי, הבוחר בתורה ובמשה עבדו,  
ובישראל עמו, ובנביאי האמת והצדק.

Barukh atah Adonai, Eloheinu melek ha’olam, asher bakhar binvi-im tovim, veratzah bedivrei hem, ha ne-emarim be-emet.

Barukh atah Adonai, habokher baTorah uvMosheh avdo uvIsrael ‘amo, uvinvi-ei ha-emet vehatzedek.

### *Following The Reading Of The Haftarah*

Praised are you Adonai, our God, Sovereign of time and space, the Rock of all ages, Righteous through all generations; the faithful Power fulfilling promises, speaking and carrying through - all God’s words are true and just.

ברוך אתה יי אלהינו מלך העולם, צור כל  
העולמים, צדיק בכל הדורות, האל הנאמן  
האומר ועשה, המדבר ומקיים, שכל דבריו  
אמת וצדק.

For the Torah, for the service, for the prophets, and for this day of Shabbat which you have given us, our God, for holiness and rest, for honor and splendor.

על התורה, ועל העבודה, ועל הנביאים, ועל  
יום השבת הזה, שנתת לנו יי אלהינו, לקדשה  
ולמנוחה לכבוד ולתפארת.

Over it all, Adonai our God, we thank you and praise you, may your name always be praised by every living being for ever. Praised are you Adonai, consecrating the Shabbat.

על הכל יי אלהינו, אנחנו מודים לך, ומברכים  
אותך, יתברך שמך בפי כל חי תמיד לעולם  
ועד. ברוך אתה יי, מקדש השבת.

### Returning The Torah To The Aron Hakodesh

“Sing in praise of God’s name, for only God’s name is supreme. God’s glory is on earth and heaven, God lifted up his people; all devoted to God -the people of Israel who draw close to Him- sing in praise, Halleluyah.”

(Psalm 148:13,14 )

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:  
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ,  
תְּהִלָּה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל  
עַם קְרוּבוֹ, הַלְלוּיָהּ.

**Yehalelu** et shem Adonai ki nishgav shemo levado. Hodo ‘al eretz veshamayim; vayarem keren le’amo, tehilah lekhol-khasidav livnei Israel ‘am kerovo. Haleluyah.

“It is a tree of life for those who hold fast to it; its supporters find contentment. Its ways are ways of gentleness, and all her paths – peace. Make us return, oh God, to you, and we shall return; renew our days, as in the days of old. “

(Proverbs 3:18,17)

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מֵאֶשֶׁר.  
דַּרְכֶיהָ דְּרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבֵנוּ יי, אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

**Etz khayim** hi lamakhazikim bah, vetomkheha me-ushar. Derakheha darkhei no’am, vekhol netivoteha shalom. Hashiveinu Adonai elekha venashuva. Khadesh yameinu ke-kedem.



The vision of prophet Zechariah:  
God's light, and the tradition  
of Israel, kept shining with  
oil from olive trees - which  
are symbols of peace. (Zach. ch. 3)

(From *The Cervera Bible*, Spain - ca. 1300 )

## Concluding Prayers

We rise to our duty to praise the Master of all, to acclaim the power producing and shaping Creation, who has made our lot unlike those of other peoples, assigning to us a unique destiny.

Thus we bend the knee and bow, in acknowledgment of the Supreme Sovereign of Sovereigns, the Holy Blessed One.

**Aleinu** leshabeakh la-adon ha-kol latet gedula leyotzer bereshit shelo asanu kegoyei ha-aratzot velo samanu kemishpekhos ha-adama. Shelo sam khelkenu kahem vegoralenu kekhol hamonam. Va-anakhnu kor'im umishtakhavim umodim lifnei melekh malkhei hamlakhim hakadosh barukh hu.

For God is the One who spreads out the heavens and laid the foundations of earth; whose glorious presence is in the sky above, whose strength is found in the loftiest heights. This is our God, there is no other. In truth, God alone is our Ruler, none beside, as is written in God's Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other" (*Deuteronomy 4*)

Shehu noteh shamaym veyosed ha-aretz umoshav yekaro bashamym mima'al ushkhinat 'uzo begobhei meromim. Hu Eloheinu ein 'od, emet malkenu efes zulato. Kakatuv betorato veyada'ta hayom vahashevota el levavekha. Ki Adonai hu haElohim bashamaym mima'al ve'al ha-aretz mitakhat ein 'od.

עָלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל, לִתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שֶׁלֹּא שָׂם חֵלְקֵנוּ בָהֶם, וְגָרְלָנוּ כָּכָל הַמוֹנָם. וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְרֹמִים, וּשְׂכִינַת עֹזוֹ בְּגִבְהֵי מְרֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אִמֶּת מַלְכֵנוּ אַפְסֵ זִוְלָתוֹ, כְּפִתּוּב בְּתוֹרָתוֹ: וַיִּדְעַתָּ הַיּוֹם וְהִשְׁבַּתָּ אֶל לְבָבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְרֹמִים, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

"When we volunteer for a soup kitchen, when we tutor children who have difficulty learning, when we set aside our own priorities and vote for policies that will make ours a more compassionate society, we are acting as one of God's anointed. We are the messiah for somebody, if not for everybody.

This is how the messianic age will arrive. That is how we fashion a world more livable than the world we currently inhabit, a world where 'the wolf will lie down with the lamb' and people will no longer hurt one another—not by responding to the world's brokenness as children might, by denying that we made the mess and begging or praying for someone to come and clean it up, but by responding as adults should, each of us doing our little bit to make the world whole."

(Rabbi H. Kushner)

*And so we hope in you, Adonai our God, that soon we may see the splendor of your strength, corruption being removed from earth, and the false gods finally vanished. To repair and perfect the world, attuned to your commanding presence, with all humanity proclaiming your name. That all the wicked in earth be reoriented back towards you. That all people recognize and understand that to you every knee must bend and every tongue pledge allegiance.*

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתַפְאֳרַת עֹזְךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרֶתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לָשׁוֹן:

To your presence, Adonai our God, may them humbly bow, and reverently honor your name. May all accept the duty of your service, and the authority of your rule, soon and for ever.

For ultimate sovereignty belongs to you, and you shall gloriously rule for ever; as it is written in your Torah: “Adonai reigns for ever and ever.” (*Exodus 15:18*)

לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ. וְלִכְבוֹד שְׁמֶךָ  
יִקְרָא יִתְּנוּ. וְיִקְבְּלוּ כָלֶם אֶת עוֹלַם מְלְכוּתְךָ.  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.  
כִּי הַמְּלָכוֹת שֶׁלְּךָ הֵיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ  
בְּכָבוֹד: כִּפְתּוּב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

*Eternal God, we face the morrow with hope made stronger by the vision of our prophets: a world where poverty and war are banished, where injustice and hate are gone. Inspire us to respond to the pain of others, to seek justice, and pursue the blessing of peace. And grant us wisdom and strength to bring nearer the day when all the world shall be one.*

And it has been declared: “Adonai shall be acknowledged Ruler of all the earth; on that day, God shall be one, and God’s name, One.” (*Zechariah 14:9*)

Vene-emar vехаia Adonai lemelekh al kol ha-aretz bayom hahu yhi-eh Adonai ekhad ushmo ekhad.

וְנֵאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,  
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:



#### Kaddish Avelim - Mourners' Kaddish

❖ In the Jewish tradition, a mourner is asked to respond to the death of a loved one by standing to recite the Mourner’s Kaddish. Surprisingly, this prayer contains no reference to death, to the deceased, or to the experience of bereavement. But it asks that God’s name be expanded and sanctified in this world, and it yearns for a time when all live in harmony on earth. One explanation suggests that, when a good person dies, God is somehow diminished. At least in this world, among us, the divine presence has been reduced. It is as if a little bit of God has disappeared with the person’s death, because it was through our loved one’s best actions that God’s presence and values were being activated in our world.

Now that our loved ones are gone, we must rise to occupy their place; and so we pray that, through our actions, God’s presence be expanded and magnified to fill that vacuum.

(Adapted from Rabbi H. Kushner)

❖ We rise to say Kaddish when a loved one has died,  
to say that though he is no longer able himself to stand for his beliefs,  
he has left behind loved ones who are willing and ready to stand up for them.

We rise to say Kaddish in memory of our loved one who is gone,  
to say that the blessings she brought to life have not ended,  
because there are those who still feel gratitude for them, and stand to express it.  
Like a pebble thrown in a pond, the good deeds of our loved one  
continue to make ripples: today and tomorrow, their effects will still be felt.

We rise to say Kaddish for our loved ones who have died,  
to say that though their physical presence has now diminished,  
their light –what we learned from them, their influence in our life– will never fade.

When we rise to say Kaddish for family and friends who have died,  
our loved ones are being bound in the everlasting chain of life,  
they live in our memories, in our blessings, in our genes,  
they live in their enduring deeds, in our spirit, and in our hearts.

(A. E.)

❖ “There are stars up above, so far away, we only see their light, long after the star itself is gone. And so it is with people that we loved: their memories keep shining, ever brightly, though their time with us is done. But the stars that light up the darkest night, these are the lights that guide us for our way. ”

Our thoughts now turn to our loved ones who are no longer with us. Though we miss them, we now thank God and praise life, for the gift of their lives, and the love and blessings they extended unto us. With gratitude, and praying for a life of peace for all, on this Shabbat we remember...

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרֻעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל בְּרֻכָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין  
בְּעָלְמָא, וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Ytgadal ve-ytkadash sheme raba, Amen. Be'alma di-vera khir'uteh, ve-yamlikh malkhute bekhaieikhon uviomeikhon uvkhaiei dekhon beit Israel ba'agala uvizman kariv, ve-imru amen:  
Yehe sheme raba mevarakh le'alam ul'almei almaia:  
Ytbarakh ve-yshtabakh ve-ytpa-ar ve-ytromam ve-ytnase ve-ythadar ve-yt'ale ve-ythalal sheme deKudsha Brikh Hu. Le'ela min kol birkhata veshirata tushbekhata venekhemata da-amiran be'alma, ve-imru amen.  
Yehe shelama raba min-shemaia vekhayim aleinu ve'al kol Israel, ve-imru amen.  
Ose shalom bimromav hu ya'ase shalom aleinu ve'al kol Israel, ve-imru amen.

May God's name be exalted and hallowed throughout this world, created by God's will. May God's sovereignty be established during your life and your days, and the life of all the house of Israel, speedily and at a near time; and say, Amen.

May God's great name be praised for ever and to eternity.

Blessed and praised, lauded, exalted and extolled, honored, elevated and acclaimed be the name of the Holy Blessed One, beyond all the blessings and songs, beyond all the praises and consolations which are uttered in the world; and say, Amen.

May there be abundant peace from heaven, and a life of goodness for us and for all Israel; and say, Amen.

The Maker of peace on the high heavens, will make peace over us, and over all Israel; and say, Amen.

When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.  
(J. Rudin )

(we may be seated )

## Songs For Shabbat – זמירות לשבת

<p><b>1. Adon olam</b> asher malakh, beterem kol yetsir nivra          Le'et na'asa vekheftso kol, azai melekh shemo nikra          Ve-akharei kikhlot ha-kol, levado imlokh nora          Vehu hayah vehu hoveh, vehu yhi-eh betifara          Vehu ekhad ve-ein sheni, lehamshil lo lehakhbirah          Beli reshit beli takhlit, velo ha'oz vehamisrah          Vehu eli vekhai go-ali, vetsur khevli be'et tzarah          Vehu nisi umanos li, menat kosi beyom ekra          Beyado afkid rukhi, be'et ishan ve-a'ira          Ve'im rukhi geviyati Adonai li velo ira.</p>	<p>בְּטֶרֶם כָּל יִצִּיר נִבְרָא, אֲדֹן עוֹלָם אֲשֶׁר מָלַךְ,          אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא, לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,          לְבִדּוֹ יִמְלֹךְ נֹרָא, וְאַחֲרֵי כָכֵלּוֹת הַכֹּל,          וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יְהִי-עַד בִּתְפִּירָא,          לְהַמְשִׁיל לּוֹ לְהַחֲבִירָהּ, וְהוּא אֶחָד וְאֵין שֵׁנִי,          וְלֹא הָרִשִׁית בְּלִי תַחֲלִית, וְהוּא אֱלֹהֵי וַחֲי גְאֻלִּי,          וְצוּר חֲבִלִי בְּעֵת צָרָה, וְהוּא נָסִי וּמָנוּס לִי,          מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא, בִּידּוֹ אֶפְקִיד רוּחִי,          בְּעֵת אִישָׁן וְאַעֲיֶרָהּ, וְעַם רוּחִי גְוִיָּתִי,          יִי לִי וְלֹא אִירָא.</p>
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<p>Universal Sovereign, already reigning          As, by God's will, all was made,          When all shall cease to be,          God was, God is,          God is One, with whom none other          With no beginning, with no end,          This is my God, my vital rescuer,          my emblem, and my refuge,          In God's hands I can place my soul,          And while my spirit is within me,</p>	<p>before all creatures were created.          then God's rule was proclaimed.          God alone, will reign in awesome majesty.          and always will be, in splendor.          can be compared nor paired.          God's is the power and dominion.          the Rock of my refuge in troubled times,          my cup of life, to whom I call.          when asleep and when awake;          God is with me, and I will not fear.</p>
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(Attributed to Shlomoh Ibn Gabirol, Spain, 11th C.)

**2.** אָמַר רַבִּי עֲקִיבָא: "וְאַהֲבַת לְרֵעֵךְ כְּמוֹךְ", זֶה כָּלֵל גָּדוֹל בַּתּוֹרָה.  
**Amar Rabbi Akiba:** "Ve-ahavta lere'akha camokha" zeh clal gadol baTorah.  
 Said Rabbi Akiba: "Care for your friend as you care for yourself", this is a great principle of the Torah.

**3.** Od yavo Shalom 'aleinu ve'al kulam עוֹד יָבוֹא שָׁלוֹם עָלֵינוּ וְעַל כָּלָם:  
 Salaam, 'aleinu ve'al kol ha'olam, **Shalom, Salaam.** סָאָלָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם, שָׁלוֹם, סָאָלָם:  
 There will yet be peace over us, and over everyone. *Salaam*, over us and over all the world, *Shalom, Salaam*.

**4.** (from Psalm 96)

**Shiru ladonai** kol ha-aretz, Shiru ladonai shir khadash שִׁירוּ לַיהוָה כָּל-הָאָרֶץ שִׁירוּ לַיהוָה שִׁיר חָדָשׁ:  
 Sing unto God, all the earth a new song, I will sing unto God a new song.  
 Sing unto God and we'll all sing along, All the earth a new song unto God.  
 Shiru ladonai kol ha-aretz, Shiru ladonai shir khadash, I will sing unto God a new song.



**5. Igdal** Elohim khai veyshtabakh,  
 nimtza ve-ein 'et el metzi-uto.  
 Ekhad ve-ein yakhid keykhudo,  
 ne'elam vegam ein sof le-akhduto.  
 En lo demut haguf ve-eino guf,  
 lo na'arokh elav kedushato.  
 Kadmon lekhol davar asher nivra,  
 rishon ve-en reshit lereshito.  
 Hino adon 'olam lekhol notzar,  
 yoreh gedulato umalkhuto.  
 Shefa' nevu-ato netano el  
 anshei segulato vetif-arto.  
 Lo kam beIsrael keMosheh 'od  
 navi umabit el temunato.  
 Torat emet natan le'amo el  
 'al yad nevi-o ne-eman beito.  
 Lo yakhalif ha-El velo yamir dato  
 le'olamim lezulato.  
 Tzofeh veyode'a setarenu  
 mabit lesuf davar bekadmuto.  
 Gomel le-ish khasid kemif'alo  
 noten lerasha' ra' kerish'ato.  
 Yshlakh leketz yamin meshikhenu,  
 lifdot mekhakei ketz yeshu'ato.  
 Khayei 'olam nata' betokhenu,  
 barukh 'adei 'ad shem tehilato.

Magnified and praised be the God of Life,  
 whose existence transcends time.  
 Is One, and in a unique unity,  
 unfathomable, and infinite in oneness.  
 Without any physical form –as is not corporeal,  
 God's holy uniqueness has no parallel.  
 Preceding all things created,  
 is first, yet has no beginning.  
 To all creatures, is the world's ruler,  
 revealing greatness and majesty.  
 Abundance of Godly prophecy was bestowed  
 unto treasured and inspired people.  
 Among Israel, there has been no other like Moses,  
 a prophet, with insight into the divine.

יגדל אלהים חי וישתבח,  
 נמצא, ואין עת אל מציאותו:  
 אחד ואין יחיד כיחודו,  
 נעלם, וגם אין סוף לאחדותו:  
 אין לו דמות הגוף ואינו גוף,  
 לא נערוך אליו קדשותו:  
 קדמון לכל דבר אשר נברא,  
 ראשון ואין ראשית לראשיתו:  
 הנו אדון עולם, לכל נוצר,  
 יורה גדלותו ומלכותו:  
 שפע נבואתו נתנו אל  
 אנשי סגולתו ותפארתו:  
 לא קם בישראל כמשה עוד,  
 נביא ומביט את תמונתו:  
 תורת אמת נתן לעמו אל,  
 על יד נביאו נאמן ביתו:  
 לא יחליף האל ולא ימיר דתו,  
 לעולמים, לזולתו:  
 צופה ויודע סתרינו,  
 מבית לסוף דבר בקדמתו:  
 גומל לאיש חסיד כמפעלו,  
 נותן לרשע רע כרשעתו:  
 ישלח לקץ ימין משיחנו,  
 לפדות מחבי קץ ישועתו:  
 חיי עולם נטע בתוכנו,  
 ברוך עדי עד שם תהלתו:

Torah and truthful teachings our people received,  
 from God, through a most faithful prophet.  
 God will not replace or abrogate the laid law,  
 which is valid for ever.  
 Cognizant of our inner secrets,  
 perceiving final results from their beginning.  
 Having all reap what they sow –both the  
 compassionate and the wicked.  
 Final redemption [lit. 'our Messiah'] will be  
 awarded to us,  
 to all who cherish the advent of that day.  
 God has given us eternal life,  
 God's praiseworthy name be for ever blessed  
 (Based on the 13 principles of Jewish faith enunciated by  
 Maimonides - by Daniel ben Yehuda, Italy, 13 C.)

6. **Esa einai** el heharim me-ayn yavo ezri  
Ezri me'im Adonai, oseh shamayim va-arets.

אֶשָּׂא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי:  
עֲזָרִי מֵעַם יְהוָה עֹשֶׂה שָׁמַיִם וָאָרֶץ:

"I lift up my eyes towards the hills, from where will come my help?  
My help is from God, who makes heaven and earth." (Psalm 121:1-2)

7. **En keloheinu,** En kadoneinu,  
En kemalkeinu, En kemoshi'einu:  
Mi kheloheinu, Mi khadoneinu,  
Mi kemalkeinu, Mi khemoshi'einu:  
Node leloheinu, Node ladoneinu,  
Node lemalkeinu, Node lemoshi'einu.  
Barukh eloheinu, Barukh adoneinu,  
Barukh malkeinu, Barukh moshi'einu.  
Atah hu eloheinu, Atah hu adoneinu,  
Atah hu malkenu, Atah hu moshi'einu.

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדֹנֵינוּ,  
אֵין כְּמֶלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.  
מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדֹנֵינוּ,  
מִי כְּמֶלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.  
נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדֹנֵינוּ,  
נֹדֶה לְמֶלְכֵנוּ, נֹדֶה לְמוֹשִׁיעֵנוּ.  
בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדֹנֵינוּ,  
בָּרוּךְ מֶלְכֵנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.  
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנֵינוּ,  
אַתָּה הוּא מֶלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

None compares to our God, to our Ruler.  
None compares to our Sovereign, to our Deliverer.  
Let us thank our God, our Ruler.  
Let us thank our Sovereign, our Deliverer.

Who compares to our God, to our Ruler?  
Who compares to our Sovereign, to our deliverer?  
Let us praise our God, our Ruler.  
Let us praise our Sovereign, our Deliverer.

You are our God, our Ruler. You are our Sovereign, and our Deliverer.

8. **Eli Eli** shelo yigamer le'olam, hakhol vehayam,  
rishrush shel hamayim, berak hashamayim tefilat ha-adam.

אֱלִי, אֱלִי, שְׁלֹא יִגְמַר לְעוֹלָם הַחֹל וְהַיָּם,

רִשְׁרוּשׁ שֶׁל הַמַּיִם, בְּרַק הַשָּׁמַיִם, תְּפִילַת הָאָדָם.

My God, my God, I pray that these things never end: the sand and the sea, the rush of the waters, the  
crash of the heavens, the prayer of man.

By Hannah Szenes [1921-1944]. Born in Hungary, she made Aliyah to Israel in 1939, and joined Kibbutz Sdot-Yam.  
In 1943, at the height of World War II, at the age of 22, she volunteered to go into Nazi-controlled areas in Europe to save  
Jewish lives. In 1944 she parachuted into Yugoslavia. After staying with the partisans and helping organizing anti-Nazi  
resistance, she went to Hungary, where she was discovered and executed by the Germans. She is known both for her  
heroism and her poetry.

9. **HaTikvah** - The Hope - התקווה

Kol 'od balevav p'nimah nefesh yehudi homiyah,  
ulfa-atey mizrah kadimah 'ayin letziyon tzofyah.  
'Od lo avdah tikvatenu hatikvah bat shnot alpaim:  
lihiyot 'am khofshi be-artzenu, Eretz Tzion v'Irushalaim.

כָּל עוֹד בְּלֵבָב פְּנִימָה נֶפֶשׁ יְהוּדִי הוֹמְיָה,  
וּלְפָאֲתַי מִזְרַח קְדִימָה עֵין לְצִיּוֹן צוֹפְיָה,  
עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ, הַתְּקוּוֹה בַּת שָׁנוֹת אֲלָפִים:  
לְהִיּוֹת עַם חוֹפְשִׁי בְּאַרְצֵנוּ, אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

As long as, deep in the heart, a Jewish spirit is yearning; and, turning Eastwards, an eye gazes toward  
Zion; then our hope is not yet lost - the two thousand year old hope: To be a free people in our land,  
the land of Zion and Jerusalem.

**10. Vayekhulu** hashamaym vecha-aretz vekhol tzeva-am.

Vayekhal Elohim bayom hashevi'i melakhto asher 'asah.

Vayshbot bayom hashvi'i mikol melakhto asher 'asah.

Vayevarekh Elohim et yom hashevi'i, vaykadesh oto, ki bo shabat mikol melakhto, asher bara Elohim la'asot.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי  
בּו שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים  
לַעֲשׂוֹת:

“Then the heavens and the earth were completed, and all their array; and on the seventh day God had completed the work that was done. God ceased, on the seventh day, from working on all the work which was done. Then God blessed the seventh day and hallowed it, because on it God rested from all the work which God had created and done.” (Genesis 2:1-3)

**11. Hineh mah tov** umah na'im shevet akhim gam yakhad

הִנֵּה מָה טוֹב וּמָה נְעִים שֹׁבֵת אַחִים גַּם יַחַד:

“How good and pleasant it is when brothers and sisters gather together.” (Psalm 133)

**12. Haleluyah.**

Halelu el bekodsho, haleluhu birki'a uzo

Haleluhu bigvurotav, haleluhu ke-rov gudlo

Haleluhu be-teka shofar, haleluhu be-nevel vekhinor

Haleluhu betof umakhol, haleluhu beminim ve'uga

Haleluhu betziltzelei shama, haleluhu betziltzelei tru'a

Kol haneshama, te halel yah, Haleluyah:

Kol haneshama, te halel yah, Haleluyah:

הַלְלוּיָהּ,  
הַלְלוּ אֵל בְּקֹדְשׁוֹ, הַלְלוּהוּ בִּרְכִּי'א וְזוֹ:

הַלְלוּהוּ בְּגִבּוּרָתוֹ, הַלְלוּהוּ כְּרֹב גֻּדְלוֹ:

הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבֵּל וְכִנּוֹר:

הַלְלוּהוּ בְּתוֹף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וּעֹגֶב:

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ, הַלְלוּיָהּ.

כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ, הַלְלוּיָהּ:

“Halleluyah -praise God.

Praise God at the holy place, Praise God at the awesome skies.

Praise God for impressive feats, Praise God for infinite greatness.

Praise God with a Shofar blowing, Praise God with harp and lyre.

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

Praise God with percussion sounds, Praise God with loud cymbals.

Let all those with *neshamah* (spirit) praise God,

Let all the *neshamah* (spirit) praise God.” (Psalm 150)

**13. Eli khemdath libi,** khusah na ve-al na tit'alem

אֵלִי, חֶמְדַּת לִבִּי, חוֹסֶה נָא וְאֵל נָא תִּתְעַלֶּם:

My God, my heart's passion: be compassionate, and do not be elusive to me.

**14. Lo isa goy** el goy kherev, lo ilmedu 'od milkhamah

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה:

“Nations shall not lift a sword against each other, and they will not train for war anymore” (Isaiah 2:4)

**15. Shalom alekhem** malakhey hasharet, malakhey 'Elion  
mimelekh malkhei hamelachim haKadosh Barukh Hu.

Bo-akhem leshalom malakhey hashalom, malakhey 'Elion  
mimelekh malkhei hamelachim haKadosh Barukh Hu.

Barkhuni leshalom malakhey hashalom, malakhey 'Elion  
mimelekh malkhei hamelachim haKadosh Barukh Hu.

Tzetkhem leshalom malakhey hashalom, malakhey 'Elion  
mimelekh malkhei hamelachim haKadosh Barukh Hu.

שָׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

We welcome you, attending angels, messengers of the Most Sublime, from the One who rules over rulers, the Holy Blessed one. Come in peace, bring us blessings of peace, and leave in peace.

**16. “It is a tree of life** for them who hold fast to it; and all of its supporters are happy.” (Proverbs 3:18)

Etz khayim hi lamakhazikim bah, vetomkheha me-ushar.  
Shalom, Shalom.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיהָ מְאֻשָּׁר.  
שָׁלוֹם, שָׁלוֹם.

**17. Mi ha-ish** hekhafetz khayim, ohev yamim, lir-ot tov.  
Netzor leshonkha mera' usfatekha midaber mirmah.  
Sur mera' va'aseh tov, bakesh shalom verodfehu.

מִי־הָאִישׁ הַחֹפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב:  
נָצַר לְשׁוֹנְךָ מֵרָע וּשְׁפָתְךָ מִדִּבֵּר מִרְמָה:  
סוּר מֵרָע וַעֲשֵׂה־טוֹב בִּקְשׁ שָׁלוֹם וְרִדְפֵהוּ:

“Who is the person who desires life, who seeks days, to find contentment?  
Refrain your tongue from evil, and your lips from speaking guile.  
Depart from evil, and do good; seek peace, and pursue it.” (Psalms 34:13-15)

**18. Deror ikra** leben 'im bat  
ve-intzorkhem kemo babat.  
Ne'im shimkhem velo yushbat  
shevu venukhu beyom Shabbat.

De'eh khokhmah lenafshekha  
vehi keter leroshekha.  
Netzor mitzvat elohekha  
shemor Shabbat kedoshhekha.

דְּרוֹר יִקְרָא לְבֵן עַם בַּת  
וַיִּנְצְרֶכֶם כְּמוֹ בַּבַּת.  
נְעִים שִׁמְכֶם וְלֹא יִשְׁבַּת  
שִׁבּוּ וְנוּחוּ בַיּוֹם שַׁבָּת.  
דַּעַה חֲכָמָה לְנַפְשְׁךָ  
וְהִיא כֶּתֶר לְרֹאשְׁךָ.  
נָצַר מִצְוַת אֱלֹהֶיךָ  
שִׁמֹּר שַׁבָּת קֹדֶשְׁךָ.

God will proclaim freedom for every son and daughter, and treasure you as the apple of the eye.  
Your name has found favor, and it will never be ended; sit and rest, on the day of Shabbat.

Introduce wisdom into your spirit, for it is a crown for your head.  
Treasure the command of your holy one, keep your holy Shabbat.

(Dunash ben Labrat, Spain/N. Africa, 10th century)

19. 'Am Israel khai, 'od avinu khai.

עם ישראל חי, עוד אבינו חי:

The People of Israel lives; our father is still alive.

20. **Tzur mishelo** akhalnu, barekhu emunai  
sava'nu vehotarnu, kidvar Adonai. (x2)

Hazan et 'olamo, ro'enu avinu  
akhalnu et lakhmo, veyeno shatinu.  
Al ken nodeh lishmo, un'halelo befinu  
amarnu ve'aninu, ein kadosh ka-Adonai.(x2)

Tzur mishelo...

Beshir vekol todah, nevarekh le-eloheinu  
'al eretz khemdah tovah, shehinkhil la-avoteinu.  
Mazon vetzeidah, hisbi'a lenafsheinu  
khasdo gabar 'aleinu, ve-emet Adonai.

צור משלו אכלנו  
שבענו והותרנו  
ברכו אמוני,  
כד בר יי.

הזן את עולמו  
אכלנו את לחמו  
על כן נודה לשמו  
אמרנו וענינו  
רוענו אבינו,  
ויינו שתינו,  
ונהללו בפיו,  
אין קדוש כפי.

צור משלו...

בשיר וקול תודה  
על ארץ חמדה טובה  
מזון וצדה  
חסדו גבר עלינו  
נברך לאלהינו,  
שהנחיל לאבותינו,  
השביע לנפשנו,  
ואמת יי.

My coreligionists: praise the Rock, from whose bounty we have eaten,  
we ate to satisfaction, while having much left - as said in God's words.

God feeds the world, our Shepherd and Father,  
from whose food we ate, and from whose wine we drank.  
So let us give thanks in God's honor, and praise God with our mouths,  
saying and chanting: 'there is nothing like God's holiness'.

With song and voice of gratitude, let us give praise to our God  
over the lovely and abundant land given to our ancestors to inherit;  
with food and provisions satisfied our vital spirit,  
overcoming us with kindness - and God is true.

21. **Yevarekhekha** Adonai miTziyon ur-eh betuv Yerushalaim;  
Yevarekhekha Adonai miTziyon, kol yemei khayekha.  
Ur-eh banim lebanekha, shalom 'al Israel.

יברך יהוה מציון, וראה בטוב ירושלים  
יברך יהוה מציון, כל ימי חייך:  
וראה בנים לבניך, שלום על-ישראל:

"May God bless you from Zion - that you see the well-being of Jerusalem. May God bless you from Zion, all the days of your life. That you see children of your children, peace over Israel." (Psalm 128:5-6)

22. **Yedid nefesh** Av harakhaman,  
meshokh 'avdekha el retzonekha.  
Yarutz 'avdekha kemo ayal,  
ishtakhavah el mul hadarekha.

ידיד נפש אב הרחמן,  
משוך עבדך אל רצונך.  
רוץ עבדך כמו איל,  
ישתחוה אל מול הדרך.

My soul's beloved, master of compassion, attract your servant towards your will.  
Your servant will run like a gazelle, and reverently bow down before your splendor.

(Eliezer HaZikri)

**23. Od yshama'** be'arei Yehudah uvkhutzot Yerushalayim,  
kol sason vekol simkhah, kol khatan vekol kalah.

עוד ישמע בערי יהודה ובחצות ירושלים,  
קול ששון וקול שמחה, קול חתן וקול כלה:

"It will still be heard, in the cities of Judea and in the outskirts of Jerusalem: the sound of joy and the sound of happiness, the singing voices of groom and bride." (Jeremiah 33:10-11)

#### 24. Psalm 126

##### Shir hama'alot,

bashuv Adonai et shivat Tziyon, hayinu kekholmim.

Az ymale sekhok pinu ulshonenu rinah;

az yomru bagoim higdil Adonai la'asot 'im eleh,

higdil Adonai la'asot 'imanu, hayinu semekhim.

Shuvah Adonai et shevitenu ka-afikim baNegev.

Hazor'im bedim'ah berinah iktzoru.

Halokh yelekh uvakho, noseh meshekh hazara',

bo yavo berinah noseh alumotav.

##### שיר המעלות

בשוב יהוה את־שיבת ציון היינו כחלמים:

אז ימלא שחוק פינו ולשוננו רנה; אז יאמרו

בגוים הגדיל יהוה לעשות עם־אלה:

הגדיל יהוה לעשות עמנו היינו שמחים:

שובה יהוה את־שביתנו כאפיקים בנגב:

הזרעים בדמעה ברנה יקצרו:

הלוך ילך ובכה נשא משך־הזרע

בא־בוא ברנה נשא אלמתי:

##### Song of Ascents

"When God brought about the Return to Zion, we were as dreaming. Then, laughter filled our mouths, and singing our tongues; then the nations would say 'God has done greatly by these' - God has done greatly by us, we came to be happy.



Bring our exiles to return, oh God, just like the sudden streams in the Negev. Those who sow in tears will harvest in joy. Here he goes again, weeping, the one carrying the bag of seeds - he will certainly return with songs of joy, carrying his sheaves of grain."

#### 25. Ki Eshmerah Shabbat, el ishmereni,

Ot hi le'olmei 'ad beino uveini.

Asur metzo khefetz, la'asot derakhim,

Hayom mekhuvad hu, yom ta'anugim.

כי אשמרה שבת אל ישמרני  
אות היא לעולמי עד בינו וביני.  
אסור מצא חפץ לעשות דרכים  
היום מכבד הוא יום תענוגים

As I keep the Shabbat, God keeps me; Shabbat is an eternal symbol between God and me.

We must not seek gains, nor engage in our routines; this day is a honored one, a day to delight in.

(Abraham Ibn Ezra, Spain 12c.)

26. **Yom zeh leIsrael**, ora vesimkhah, Shabbat menukhah. יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׁמְחָה, שַׁבַּת מְנוּחָה.

Tzivita pikudim, bema'amad har Sinai.

Shabbatot umo'adim lishmor bekhoh shanay,

la'arokh lefanay mas-et va-arukhah, Shabbat menukhah.

צִוִּיתָ פִּקּוּדִים בְּמַעַמַּד הַר סִינִי,

שַׁבָּתוֹת וּמוֹעֲדִים לְשִׁמּוֹר בְּכָל שָׁנָי,

לְעֹרֹךְ לִפְנֵי מַשָּׂאת וְאַרוּחָה, שַׁבַּת מְנוּחָה.

This is for Israel a day of light and joy - Shabbat of rest.

You commanded the rules, as we stood at Sinai,

on Shabbat and Holy days to keep through the years;

spreading for us God's gifts and festive meals, Shabbat of rest.

27. **Yah Ribon**, 'alam ve'almayah,  
ant hu malkah melekh malkhayah.  
'Ovad gevurtek vetimhayah,  
shefar kadamakh lehakhavayah.

Yah Ribon, 'olam ve'almayah,  
ant hu malkah melekh malkhayah.

Shevakhin asader tzafra veramsha,  
lakh elaha kadisha di vra kol nafsha.

'Yrin kadishin uvnei enashah,  
kheivat bara ve'ofei shemayah.

Yah, master of our world and all worlds, you reign over all kings and rulers;  
Your works, majestic and full of wonder,  
with delight you display.

I bring forward my praises, morning and evening,  
to you, holy God, who brought forth all forms of life:  
celestial and human beings, Earth's animals and the birds in the sky.  
Yah, master of our world and all worlds, you reign over all kings and rulers.

(Israel Nadjara, Israel 16 c.)

28. **Im tirtzu** ein zo agadah,  
L'hiyot am hofshi b'artzeinu  
B'eretZ Tziyon, Vi'rushalayaim.

If you will it, it is no dream;  
To be a free people in our land,  
In the land of Zion and Jerusalem

(From Theodor Herzl and from Israel's national anthem, Hatikvah)

אִם תִּרְצוּ, אֵין זֶה אַגָּדָה  
לְהִיּוֹת עַם חוֹפְשִׁי בְּאַרְצֵנוּ,  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.



Kiddush and HaMotzi - Consecrating Shabbat With Wine, And Thanking God For Bread

Blessed are you Adonai, our God, and God of the whole universe, creating the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרִי הַגֶּפֶן.

Barukh atah Adonai, eloheynu melek ha-olam, bore peri hagefen:

Blessed are you Adonai, our God, and God of the whole universe, producing food off the soil.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Barukh atah Adonai, eloheynu melek ha'olam, hamotzi lekhem min ha-aretz.

Shabbat Shalom! שַׁבַּת שְׁלוֹם!



““Know Before Whom You Stand.” (Mishna, Avot)

(Papercut in the traditional style of Polish Jewish folk art of the 19th century, Israel Museum, Jerusalem)



From Kohelet/Ecclesiastes

לְכָל זְמַן וְעֵת לְכָל-חֶפֶץ תַּחַת הַשָּׁמַיִם:  
עֵת לֵלֶדֶת וְעֵת לָמוּת עֵת לָטַעַת וְעֵת לַעֲקֹר נְטוּעַ: עֵת לְהָרוֹג וְעֵת לְרַפּוֹא עֵת לִפְרוֹץ וְעֵת לִבְנוֹת:  
עֵת לִבְכוֹת וְעֵת לִשְׂחֹק עֵת סִפּוֹד וְעֵת רִקּוֹד: עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת  
לְרַחֵק מִחֶבֶק: עֵת לִבְקֹשׁ וְעֵת לֵאמֹד עֵת לִשְׁמֹר וְעֵת לְהַשְׁלִיךְ: עֵת לִקְרוֹעַ וְעֵת לִתְפֹּר עֵת לִחְשׂוֹת  
וְעֵת לְדַבֵּר: עֵת לְאַהֵב וְעֵת לְשֹׂנֵא עֵת מִלְחָמָה וְעֵת שָׁלוֹם:

“For everything there is a season, and a time to every purpose under heaven:

a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace.”

Kindling a light

I light this candle in loving memory of \_\_\_\_\_ who has/have passed to eternal rest.

Comforted by precious memories, I give thanks for the love, friendship, and those gifts of heart and mind we received and shared with our loved ones, which will always be with me.

*We learned from our tradition: “The human spirit is a light of God” (Proverbs 20:27). As we kindle this pure and clear light, may the blessed memory of our loved ones illumine our souls and be an abiding blessing to those who knew and loved them.*

Psalm 121

“I lift up my eyes toward the mountains, from where does my help come?  
My help is from the Boundless God, the Maker of heavens and earth.  
Who will not let your feet stumble, your watchman who will not slumber.  
Surely, the guardian of Israel will neither slumber nor sleep.  
Adonai is your keeper, the Everpresent God is your shade, by your right hand.  
The sun may not hurt you by daytime, nor the moon by night.  
May God protect you from all harm, Adonai will keep your life.  
God will guard your going out and your coming in from this time forth and for evermore.”

**Esā 'einai** el heharim me-ayn yavo ezri?

Ezri me'im Adonai, oseh shamayim va-arets.

אֶשָּׂא עֵינַי אֶל-הַהָרִים מֵאֵין יָבֹא עֶזְרִי:

עֶזְרִי מֵעַם יְהוָה עֹשֶׂה שָׁמַיִם וָאָרֶץ:

### Talmud Torah

“During the *Shivah* mourning period for my mother, my seven-year-old asked me to come up to her bedroom. She had turned the room into a “Grandma Bubbles Museum” in which she had displayed aspects of her life with her grandma—wool they used to knit together, doll clothes my mother had made for her, a quilt that had been embroidered on the occasion of her birth, and books and dolls that had been gifts to her. Each item was marked with an index card that explained why it was there. I have never seen a more meaningful room in a *Shivah* house.”

(N. Liss-Levinson)

The son of a rabbi mourned the death of his father. Every day he went to the cemetery and prostrated himself on his father’s grave. One day, in the midst of his sorrow, his father appeared to him in a vision and said: “My son, do you think that you honor my memory with your grief? Do not weep for me; instead, live for me. Show your love by walking the way, devoted to commandment, faith, and people.”

The son rose from his father’s grave on hearing these words, and went to make his father’s memory a guiding light for him, and a blessing to the world.

(Jewish folk story)

“Whoever is crying excessively for a dead one, is really crying for another dead.”

(Talmud)

### אל מלא רחמים - God, Abundant in Compassion

אל מלא רחמים שוכן במרומים, המצא מנוחה נכונה תחת כנפי השכינה במעלות קדושים וטהורים כזוהר הרקיע מזהירים לנשמת \_\_\_\_\_ שהלך לעולמו (שהלכה לעולמה). בעל הרחמים הסתירהו (הסתירה) בסתר כנפיד לעולמים וצור בצרור החיים את נשמתו (נשמתה). יי הוא נחלתו(ה) וינוח בשלום על משכבו (ותנוח בשלום על משכבה), ונאמר אמן:

God – abundant in compassion, dwelling in the heights – grant perfect rest under the wings of the divine presence, among the holy and pure who shine as the radiance of the firmament, to \_\_\_\_\_ who has entered the world of eternity.

Master of Compassion, grant him/her cover under the shelter of your wings, and bind his/her spirit in the bonds of life. The Eternal God is his/her inheritance; may he/she rest in peace, and let us say: Amen.

### Kaddish

In the Jewish tradition, a mourner is asked to respond to the death of a loved one by standing to recite the Mourner’s Kaddish. Surprisingly, this prayer contains no reference to death, to the deceased, or to the experience of bereavement. But it asks that God’s name be expanded and sanctified in this world, and it yearns for a time when all live in harmony on earth.

One explanation suggests that, when a good person dies, God is somehow diminished. At least in this world, among us, the divine presence has been reduced. It is as if a little bit of God has disappeared with the person’s death, because it was through our loved one’s best actions that God’s presence and values were being activated in our world.

Now that our loved ones are gone, we must rise to occupy their place; and so we pray that, through our actions, God’s presence be expanded and magnified to fill that vacuum.

(Adapted from Rabbi H. Kushner)

יתגדל ויתקדש שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא כְרֻעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ  
 בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֲגָלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:  
 יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל  
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
 דְאָמִירָן בְּעֲלָמָא, וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:  
 עֲשֵׂה שְׁלוֹם בְּמִרְמְיוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Ytgadal ve-ytkadash sheme raba, Amen. Be'alma di-vra khir'uteh, ve-yamlikh malkhute bekhaieikhon uviomeikhon uvkhaiei dekhon beit Israel ba'agala uvizman kariv, ve-imru amen:

Yehe sheme raba mevarakh le'alam ul'almei almaia:

Itbarakh ve-yshtabakh ve-ytpa-ar ve-ytromam ve-ytnase ve-ythadar ve-yt'ale ve-ythalal sheme deKudsha Brikh Hu. Le'ela min kol birkhata veshirata tushbekhata venekhemata da-amiran be'alma, ve-imru amen.

Yehe shelama raba min-shemaia vekhayim aleinu ve'al kol Israel, ve-imru amen.

Ose shalom bimromav hu ya'ase shalom aleinu ve'al kol Israel, ve-imru amen.

May God's name be exalted and hallowed throughout this world, created by God's will. May God's sovereignty be established during your life and your days, and the life of all the house of Israel, speedily and at a near time; and say, Amen.

May God's great name be praised for ever and to eternity.

Blessed and praised, lauded, exalted, and extolled, honored, elevated, and acclaimed be the name of the Holy Blessed One, beyond all the blessings and songs, beyond all the praises and consolations which are uttered in the world; and say, Amen.

May there be abundant peace from heaven, and a life of goodness for us and for all Israel; and say, Amen.

The Maker of peace on the high heavens, will make peace over us, and over all Israel; and say, Amen.

#### There are stars

There are stars whose light reaches the earth  
 only after they themselves  
 have disintegrated and are no more.  
 And there are men and women  
 whose radiant memory lights the world  
 when they themselves  
 are no longer amongst us.  
 These lights  
 shining in the dark of the night –  
 they are the very ones  
 that show us the path...

(Hannah Szenes)

## ברכות - Blessings For All Occasions

### ברכות הנהנין - Blessings As We Enjoy...

Washing hands

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על נטילת ידים.

Bread

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ.

Wine / grapes

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

Fruits from trees

ברוך אתה יי, אלהינו מלך העולם, בורא פרי העץ:

Cereals (or breads and rolls)

ברוך אתה יי, אלהינו מלך העולם, בורא מיני מזונות:

Food which does not grow from land

ברוך אתה יי, אלהינו מלך העולם, שהכל נהיה בדברו:

Vegetables / grows on ground

ברוך אתה יי, אלהינו מלך העולם, בורא פרי האדמה:

Great smell

ברוך אתה יי אלהינו מלך העולם, בורא מיני בשמים.

Great smelling plants

ברוך אתה יי אלהינו מלך העולם, בורא עשבי בשמים.

Great smelling trees

ברוך אתה יי אלהינו מלך העולם, בורא עצי בשמים.

Great smell in fruits

ברוך אתה יי אלהינו מלך העולם, הנותן ריח טוב בפרות.

### ברכות הראיה - Blessings As We See Things

Wonders of Nature (mountains, rivers, ...)

ברוך אתה יי אלהינו מלך העולם, עושה מעשה בראשית.

Lightning (or thunder)

ברוך אתה יי אלהינו מלך העולם, שפחו וגבורתו מלא עולם.

Rainbow

ברוך אתה יי אלהינו מלך העולם, זוכר הברית, ונאמן בבריתו, וקים במאמרו.

The ocean

ברוך אתה יי אלהינו מלך העולם, שעשה את הים הגדול.

Trees beginning to blossom

ברוך אתה יי אלהינו מלך העולם, שלא חסר בעולמו כלום וכרא בו בריות טובות ואילנות טובים להנות בהם בני אדם.

A person wise/knowledgeable in Judaism

ברוך אתה יי אלהינו מלך העולם, שחלק מחכמתו ליראיו.

A wise person

ברוך אתה יי אלהינו מלך העולם, שנתן מחכמתו לבשר ודם.

A multitude of Jews in Israel

ברוך אתה יי אלהינו מלך העולם, חכם הרזים.

Israel being built

ברוך אתה יי אלהינו מלך העולם, מציב גבול אלמנה.

For miracles/great events

ברוך אתה יי אלהינו מלך העולם, שעשה נסים לאבותינו במקום הזה.

For a miracle/great event happened to you

ברוך אתה יי אלהינו מלך העולם, שעשה לי נס במקום הזה.

Beautiful creatures and people

ברוך אתה יי אלהינו מלך העולם, שפכה לו בעולמו.

Strange or unusual creatures or people

ברוך אתה יי אלהינו מלך העולם, משנה הבריות.

#### ברכות השמיעה - Blessings As We Hear

Good news

ברוך אתה יי אלהינו מלך העולם, הטוב והמטיב.

News of a death

ברוך אתה יי אלהינו מלך העולם, דין האמת.

#### ברכות המצוות - Blessings As We Perform A Mitzvah

Affixing a Mezuzah

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו לקבוע מזוזה.

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## **Sources:**

The Siddurim and books listed below were consulted in the making of our Siddur. Their texts informed and at times also inspired some of our texts. The authors are mentioned and credited in the body of the text when their passages are quoted, or when we included their words with slight adaptations.

Unless attributed here or in the body of the Siddur, all translations, prayers, notes, poems, and special readings are authored by Rabbi Ariel Edery, and so are the paragraphs attributed to A.E.

We thank authors and publishers, whose permissions we sought, for allowing us to include their texts here. We will be pleased, in a subsequent edition, to correct any errors or omissions that may be pointed out.

## **Prayerbooks:**

*Gates of Prayer*, (CCAR, New York, 1975)

*Renew our Days* Siddur and Mahzor, by Rabbi R. Aigen (Dorshei Emet, 1996)

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*Book of Blessings*, by Marcia Falk (Beacon Press, 1999)

Davka Siddur Text

Page 22, 'The gift of love', from *Siddur Sim Shalom*, p. 361

Page 24, 'Love of God', adapted from Marcia Falk, *Book of Blessings*

Page 25, 'Kindness', based on Rabbi B. Raskas, *Jewish Spirituality and Ethics*

Page 31, 'God of Israel', from *Gates of Prayer*, p. 154

Page 32, 'Eternal God', from *Gates of Prayer*, p. 172

Page 34, 'Grant us peace', from *Gates of Prayer*, p. 202

Page 35, 'Let us imagine', from *The New Mahzor*, p.153

Page 52, 'Eternal God', from *Gates of Prayer*, p. 620

## **Additional sources:**

Ellen Jaffe-Gill, *Jewish Woman's Book Of Wisdom* (Citadel Press, New York, 1998)

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## **Images:**

"Shrine of the Book" on page 27, and papercut on page 64, from The Israel Museum, in Jerusalem; "Palm tree" Synagogue mosaic, on page 16, from Brooklyn Museum, NY; "Menorah vision" on page 51, from *The Cervera Bible*, Biblioteca Nacional, Lisbon, Portugal. We thank these institutions for allowing us to include these images.

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