



מְקוֹה יִשְׂרָאֵל

Hope of Israel

(Jeremiah 14:8)

*Shabbat & Festival
Evening Services*

Temple Sinai Congregation of Toronto

INTRODUCTION

The printing of our *erev Shabbat siddur* was the first step in a long, meaningful journey. Its title was *L'fanai Ta'amod*, standing in the presence of God. We have sought to remember throughout this effort that we stand before the Holy One when we pray and when we create for our community. This new *siddur* carries the name of our growing *siddur* project, *Mikveh Yisrael*, the Hope of Israel. This expanded evening liturgy expresses our values and our identity as a davening community, as have the other liturgies we now use.

The *Kabbalat Shabbat* liturgy contained in this *siddur* is essentially the same as the one found in *L'fanai Ta'amod*. The minor editing that has taken place reflects the evolution of our services and lessons we have learned about format and service flow. We are proud that four years after its first publication, our Friday night liturgy continues to grow with our community and be a catalyst for prayer and inspirations.

This *siddur* represents the first printing of an *Erev Yom Tov* evening liturgy. The form of that service follows closely on our *Kabbalat Shabbat* model; music of participation and inspiration continue to play a central role in our communal prayer life. With the publication of this *siddur*, we have original Temple Sinai texts to meet the needs of our congregation for all *Shabbat* and *Yom Tov* services.

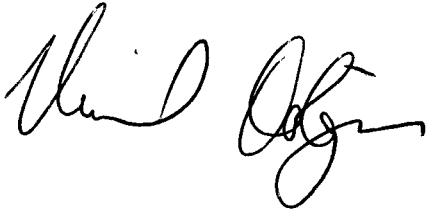
Creating a liturgy for *S'lichot* was a unique and wonderful challenge. This service of reflection and preparation for the *Yamim Nora'im* does not require the same formal structure as other moments of Jewish communal prayer. Historically, this moment focuses upon the music of the High Holy Days and the themes of repentance, sin, and renewal. The historical liturgy consists primarily of medieval liturgical poetry. The uniting textual factor in our *S'lichot* service is the collection of prayers that form the daily confessional service called *Tachanun*. Having created our own model for our daily *siddur*, we have used those prayers to anchor the liturgy for *S'lichot*. This connection between our weekday *siddur* and this service of preparation for the *Yamim Nora'im* reminds us that repentance is an element of every service every day. Because poetry is an essential element in *S'lichot* services, we have included poems within the liturgy itself. As a reflection of our love of Israel, these poems are the work of significant modern Israeli poets who represent the spirit of our people and our land. There is only so much space for poetry within a brief, meaningful liturgy. Yet, Jewish creative treasures come into being in many languages and many lands. We have begun the collection of readings and meditations found at the end of the *siddur* with a few selections from Canadian Jewish poets.

With each new element of our *siddur* project, the process of creation evolves. Our liturgy sub-committee has committed countless hours to examining the drafts of this *siddur*. Their input on issues of significance and matters of detail has been invaluable. Together with the entire Pulpit and Services Committee, they have been a reflection of our community's love of prayer and our desire to embrace tradition and creativity at the same time.

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

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

This *Shabbat, Yom Tov, and S'lichot siddur* is an important step toward our goal of publishing a complete Temple Sinai *siddur*. May it strengthen our commitment to prayer, community, creativity and tradition, and inspire us to continue boldly forward!



September 16, 2006

S'lichot, 24 Elul, 5766

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Tradition teaches us that angels accompany us throughout Shabbat.

When we sing *Shalom Aleichem* we become messengers of holiness, drawing the sweetness and gentleness of peace around us and the light and joy of celebration within us. On the wings of angels, we welcome Shabbat and bless the Holy One.

Y'did Nefesh, a love song to God, was written by Rabbi Eleazar Azikri of Safed in the 16th century.

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

קַבֵּלֶת שַׁבָּת

WELCOMING SHABBAT

SHALOM ALEICHEM

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מְלַאכֵי הַשָּׁרַת מְלַאכֵי עֲלִיּוֹן.
מִמְלַךְ מְלַכֵי הַמַּלְכִים הַקְדוֹשׁ בְּרוּךְ הוּא.
בּוֹאֲכֶם לְשֵׁלוֹם מְלַאכֵי הַשְּׁלוֹם מְלַאכֵי עֲלִיּוֹן.
מִמְלַךְ מְלַכֵי הַמַּלְכִים הַקְדוֹשׁ בְּרוּךְ הוּא.
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צֵאתְכֶם לְשֵׁלוֹם מְלַאכֵי הַשְּׁלוֹם מְלַאכֵי עֲלִיּוֹן.
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Welcome, attending angels, messengers of the One beyond all human power, the One, holy and blessed.

Enter in peace, peaceful messengers of the One beyond all human power, the One, holy and blessed.

Bless me with peace, messengers of the One beyond all human power, the One, holy and blessed.

Go in peace, messengers of the One beyond all human power, the One, holy and blessed.

Y'DID NEFESH

יְדִיד נֶפֶשׁ

יְדִיד נֶפֶשׁ אֵב הַרְחֵמֵן
מְשׁוּף עֲבָדְךָ אֶל רְצוֹנְךָ
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.
כִּי יַעֲרֵב לוֹ יְדִידוֹתְךָ
מִנֶּפֶת צוּף וְכֹל טַעַם:

Heart's Delight, Source of mercy, draw your servant toward your will.

Let your servant run like a deer to bow in awe before your glory.

Your love is sweeter than any taste on the tongue.

הִנֵּה מַה טוֹב וַיְמַה נְעִים
שֶׁבֶת אַחִים גַּם יַחַד.

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

FROM PSALM 92

תְּהִלִּים צַב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
טוֹב לְהַדוֹת לַיְי וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמוּנָתְךָ בְּלֵילוֹת.
עָלַי עָשׂוֹר וְעָלַי נָבֵל עָלַי הַגִּיּוֹן בְּכִנּוֹר.
כִּי שִׁמְחַתְנִי יְי בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדִידֶךָ אֲרִנּוּ.
מַה גָּדְלוֹ מַעֲשֵׂיֶיךָ יְי מְאֹד עֲמִקּוֹ מִחֻשְׁבְּתֶיךָ.

A Psalm for Shabbat

It is a joy to sing your name and offer thanks to the Eternal.

You are beyond us, yet we feel your loyalty each morning and your loving care each night.

We rejoice in God's deeds. Each pluck of the strings, each sound of the lute sings the work of God's hands. How great are your creations, Eternal God, how profound your design!

צְדִיק כַּתְּמָר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה.
שְׁתוּלִים בְּבַיִת יְי בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבוּן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי יֵשֶׁר יְי צוּרֵי וְלֹא עוֹלְתָה בּוֹ.

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

The singing of Psalm 92 marks the moment when Shabbat begins. This text was sung by the Levites in the Temple in Jerusalem and is essential to our Shabbat liturgy today. To join in these holy words connects us to Jewish communities around the world and to our past.

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

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

הַדְּלָקַת נֵרוֹת CANDLE LIGHTING

Almighty God, grant all those sharing this moment a chance truly to rest on this Shabbat.

May the light of the candles bring a spirit of harmony and shalom among us. Send us your blessings, that we may walk the path of Torah ever guided by your light.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל שַׁבָּת.

As in the Temple of old, the feeling of God's presence comes not from the lights themselves, but from our commitment to lighting them, generation after generation.

Blessed Eternal God, Ruler of the universe,
You sanctify us with *mitzvot* and command us to kindle the lights of Shabbat.

O Source of light and truth, may this hour of prayer be one of hope and inspiration. Lead us to take the words we shall speak into our hearts and our lives.

Bless all who enter this sanctuary in search and in need. May our time together as a community move us to transform our prayers into acts of kindness and commitment, deeds of peace and love.

לְכָה דוּדִי לְקִרְאֵת כַּלָּה. פָּנֵי שַׁבַּת נִקְבְּלָה.

שְׁמֹר וְזָכוֹר בְּדַבּוֹר אֶחָד
הַשְּׁמִיעֵנוּ אֵל הַמְּיֻחָד.
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְיֶה.

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מְקַדֵּם נְסוּכָה.
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי
כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי.
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצַהֲלָה
תּוֹדֵךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאֵי כָלָה בּוֹאֵי כָלָה.

My beloved, come to meet the bride; come to greet Shabbat.
Observe and remember: a single command, the Only God caused us to hear;
The Eternal is One, a single name beyond honour and glory and praise.
Let us go to meet Shabbat, the source of blessing.
Still it flows, as from the start: the last of days, for which the first was made.
Awake, awake, your light has come! Arise, let my light shine;
Let my song arise and awaken; The Eternal's presence shines upon you.
Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the faithful of your treasured people. Enter, O bride! Enter, O bride!

READER'S KADDISH

חֲצִי קַדִּישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דֵּי בְּרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֵגְלָא וּבְזָמַן קָרִיב. וְאִמְרוּ: אָמֵן.

L'cha Dodi was written by Solomon ha-Levi Alkabetz, a mystic who lived in Safed in the land of Israel in the early 16th century.

Some congregations turn and face the entrance to the sanctuary as they welcome the Shabbat bride with the final words of *L'cha Dodi*. Those observing *shiva* may also be welcomed into the sanctuary at this time.

We are called upon to revel in Shabbat joy with the same intensity with which we seek to alleviate the pain of mourners.

The Reader's *Kaddish* is a prayer of transition. On *Erev Shabbat*, its presence signifies the conclusion of the first element of the Friday evening service, *Kabbalat Shabbat*—welcoming Shabbat—and the beginning of the second, the *Sh'ma* and its blessings.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא לְעֵלְא וְלְעֵלְא מִכָּל
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאַמְיָרוֹן בְּעֵלְמָא וְאַמְרוּ: אָמֵן.

On Shabbat Shuvah add:

לְעֵלְא מִן כָּל בְּרַכְתָּא

L'eila min kol birchata

Even as they guide our service, the words of the *Kaddish* remind us that all prayer is an act of faith: offering praise to the One who is beyond all praise.

PLEASE RISE

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

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

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

שְׁמֵהּ וּבְרַכּוֹתֶיהָ

THE SH'MA AND ITS BLESSINGS

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ!

Praise the Eternal to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד!

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

PLEASE BE SEATED

CREATION

מְעַרֵב עַרְבִים

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר בְּדָבָרוֹ מְעַרֵב עַרְבִים בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים.
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיָּמִינִים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.

בֹּרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חַשְׁדָּה וְחַשְׁדָּה מִפְּנֵי אוֹר,
וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תְּמִיד יְמַלּוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֶרְבִים.

Blessed Eternal God, You are the ruler of the world, whose word brings the evening, opening gates of wisdom, bringing new eras of understanding, allowing the times to change. Even the stars in the sky only do your will!

God's name is written in the heavens, creating day and night, a cycle of light and darkness and light, defining times of work and rest. Everliving God, may your commanding presence always shine on our world.

Eternal God, we bless You as evening falls.

REVELATION

אַהֲבַת עוֹלָם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבָתָה.
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּתָה.

עַל כֵּן יְיָ אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבִקְוִימוֹנוּ נָשִׁיחַ בְּחַקֶּיךָ
וְנִשְׁמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה.
וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים!
בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Your love for the people of Israel fills the world around us. You have taught us Torah and *mitzvot*, given us a heritage of traditions and of justice.

Therefore, Eternal our God, let our lives be filled with Torah. May there be no end to the joy we find in holy words and deeds.

Day and night we speak of them. They bring meaning to each moment of our lives. May your love be with us for all time. Blessed is the Eternal God, who loves the people of Israel.

Ahavat Olam celebrates the link forged between God and Israel through Torah. This prayer speaks of God as a loving teacher, an image expressed fully in Psalm 119, which appears to be the primary source for this rabbinic blessing.

PLEASE RISE

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד!

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל־לִבְבְּךָ:
וְשָׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ: וְכַתַּבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 6:5-9

Numbers 15:37-41

The *Sh'ma* is the central affirmation of our people. To recite these words from Torah is to bear witness to God's unity and sovereignty and to accept that these essentials of our tradition should be reflected in our lives every day.

וְלֵאמֹר יְהוָה אֱלֹהֵינוּ לְאֹמֶר:
דְּבַר אֱלֹהֵינוּ יִשְׂרָאֵל וְאַמְרַתְּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרוֹתָם
וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם אֱמַת

PLEASE BE SEATED

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

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

REDEMPTION

גְּאוּלָּה

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

יְיָ אֱלֹהֵינוּ יְיָ אֱמֶת.

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

יְיָ אֱלֹהֵינוּ יְיָ אֱמֶת.

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

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Seeing the world through the lens of redemption, we are called to make the same commitment as those who came before: freely choosing to serve The Most High.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

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

מִי כְמוֹכָה בְּאֵלִים יְיָ!
מִי כְמוֹכָה נִאֲדָר בְּקִדְשׁ
נוֹרָא תְהִלַּת עֲשֵׂה פִּלְא!

Adonai Eloheichem Emet:
God is the source of truth.

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

Exodus 15:11

Exodus 15:2

Exodus 15:18

מִלְכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה: זֶה אֱלֹהֵינוּ!
עֲנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

None is like You, Eternal One, among the gods that are worshipped! None is like You, majestic in holiness, awesome in splendour, doing wonders!

In their escape from the sea, your children saw your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign for ever and ever!" was their response.

And it has been said: The Eternal One delivered Jacob, and redeemed us from the hand of one stronger than ourselves.

Blessed Eternal God, You have redeemed Israel.

This prayer refers to *sukkat shalom*, God's shelter of peace. The idea of physical and spiritual shelter is represented by the Temple or Tabernacle in the *Tanach*, the Hebrew Bible.

The words of our *siddur* suggest we find such protection from life's storms not in physical structures but rather in *shalom*—wholeness, completeness, inner and outer peace.

DIVINE PROVIDENCE

הַשְּׂפִיבֵנוּ

הַשְּׂפִיבֵנוּ יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעֵדְנוּ, וְהִסֵּר מֵעֵלֵינוּ אוֹיֵב,
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה,
כִּי אֵל מְלָךְ חַנוּן וְרַחוּם אַתָּה, וְשָׁמוֹר צַדִּיקֵנוּ וּבּוֹאֲנֵנוּ
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

O Eternal God, grant that we may lie down in peace, and awaken within us a new zest for life. Spread over us the shelter of your peace, guide us with your good counsel, and for your name's sake, give us strength.

Shield us from all danger: physical and spiritual, past and future.

God, our guardian and helper, our gracious and merciful ruler, give us refuge in the shadow of your wings. Guard our coming and our going, that now and always we have life and peace.

Blessed is the Eternal God, who shelters the people of Israel and the city of Jerusalem with peace.

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
 לְדֹרֹתֵם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
 אֹת הוּא לְעֵלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

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

PLEASE RISE

תְּפִלָּה
 T'FILAH

GOD OF OUR ANCESTORS

אֲבוֹת וְאִמָּהוֹת

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
 טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת,
 וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוּ בְּאֵהָבָה.



מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.
 בְּרוּךְ אַתָּה יְיָ מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה.

Blessed Source of all being,
 You are our God and God of our ancestors,
 God of Abraham, Isaac and Jacob;
 God of Sarah, Rebecca, Leah and Rachel.

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

תְּפִלָּה

This central portion of the liturgy is known as the *T'filah*, the Prayer, or the *Amidah*, (prayer said while standing).

As we enter the Divine Presence, we turn first to words from Torah. We begin the *T'filah* with words provided by tradition. We conclude it with our own thoughts, feelings and prayers.

Exodus 3:15

Deuteronomy 10:17

☆ On Shabbat *Shuvah* add:
 זְכַרְנוּ לְחַיִּים מְלֶכֶד
 חַיֵּץ בְּחַיִּים וְכַתְּבָנוּ
 בְּסֵפֶר הַחַיִּים לְמַעַן
 אֱלֹהִים חַיִּים.

On Shabbat Shuvah add:

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

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

☆ On Shabbat Shuvah add:

מי כְּמוֹד אֵב הַרְחָמִים
זוֹכֵר יִצְרָנוּ לְחַיִּים
בְּרַחֲמִים.

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

☆ On Shabbat Shuvah:

בְּרוּךְ אַתָּה יי
הַמְלִיךְ הַקְּדוֹשׁ.

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

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



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

GOD'S POWER

גְבוּרוֹת

אַתָּה גְבוּר לְעוֹלָם, אֲדָנִי מַחְיֶה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה. מִי כְּמוֹד בְּעַל גְבוּרוֹת,
וּמִי דוֹמֶה לָךְ, מְלִיךְ מִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.



וְנִיאֲמֹן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי מַחְיֶה הַכֹּל.

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



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

THE HOLINESS OF GOD

קְדוּשַׁת הַשֵּׁם

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.
☆ בְּרוּךְ אַתָּה יי הָאֵל הַקְּדוֹשׁ.

You are holy, your name is holy, and those who strive to be holy declare
your glory day by day. ○ Blessed is the Eternal One, the holy God.

PLEASE BE SEATED

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית
מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל הַיָּמִים
וְקִדְשָׁתוֹ מִכָּל הַיָּמִים. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

You set the seventh day apart for your service; it is the moment when heaven and earth meet, more blessed than other days, more sacred than other times, as it is written in your Torah:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מִלַּאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מַלְאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מַלְאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Genesis 2:1-3

Now the whole universe — sky, earth and all their array — was completed. With the seventh day, God ended the work of creation, and rested on the seventh day with all work completed. Then God blessed the seventh day and called it holy, for with this day God had completed the work of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה בְּמִנוּחֵתָנוּ. קִדְּשֵׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטוֹבֶךָ. וְשִׂמְחֵנוּ
בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ.
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ. וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי
שִׁמְךָ. בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשַּׁבָּת.

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

The central prayer of the Shabbat *Amidah* expresses the holiness of Shabbat. Each of the three liturgies — evening, morning and afternoon — contains a different version of this prayer that focuses on a different element of the Shabbat spirit: creation, revelation and redemption.

The link between prayer and sacrifice is ancient. The three traditional daily services appear to have evolved from sacrificial rites in the Temple.

While this prayer originally spoke of the sacrificial cult and our desire to see its return to Jerusalem, its modern formulation asks God's acceptance for the offering of our hearts.

SERVICE

עֲבוּדָה

רְצֵה יי אֱלֹהֵינוּ בְּעֵמֶךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה
תִּקְבַּל וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
בְּרוּךְ אַתָּה יי שְׁאוֹתֶךָ לְבִדּוֹךְ בִּירְאָה נְעִבּוּד.

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

ON ROSH CHODESH AND CHOL HAMO-EID

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיִבֵּא וְיִזְכֵּר זְכוּרֵינוּ
וְזָכְרוֹן כָּל עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְטוֹבָה
לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

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

Rosh Chodesh,
day of Pesach,
day of Sukkot,

ראש החדש הזה.
חג המצות הזה.
חג הסוכות הזה.

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

This day remember us for well-being. *Amen.* זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה: אָמֵן.

This day bless us with your nearness. *Amen.* וּפְקִדְנוּ בּוֹ לְבִרְכָה: אָמֵן.

This day help us to a fuller life. *Amen.* וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים: אָמֵן.

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

THANKSGIVING

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׁאַתָּה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ מָגֵן יִשְׁעֵנוּ.
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתֶךָ.
עַל חַיִּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
וְעַל נְסִיךְ שְׁבָכָל יוֹם עִמָּנוּ וְעַל נְפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבָכָל עֵת. עָרַב וּבִקֵּר וְצִהָרִים.

Gratefully we acknowledge that You are our God, the Eternal God of our ancestors. You are the eternal source of stability and strength. We sense your nearness in each generation. We are thankful for the ways You

touch our lives and our souls, and for the daily miracles that are signs of your presence. Each moment is full of your wonder and goodness.

הטוב: כי לא כָּלוּ רַחֲמֶיךָ וְהַמְּרַחֵם: כי לא תִּמּוּ
חֲסִדֶיךָ מֵעוֹלָם קוִינּוּ לָךְ. וְעַל כֵּלָם יִתְבַּרְךָ וְיִתְרוֹמַם
שְׁמֶךָ מִלְּכַנּוֹ תָּמִיד לְעוֹלָם וָעֶד. ✨
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת.
הַיָּל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֵלָה.
בְּרוּךְ אַתָּה ייִ הַטוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

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

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

ON CHANUKKAH

לְחִנּוּכָה

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַנְּחֻמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ וְלָנוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה.
בַּיָּמִי מִתְתַּיְהוּ בֶן יוֹחָנָן כִּהֵן גְּדוֹל חֲשֻׁמוֹנֵי וּבְנֵיו כְּשֶׁעָמְדָה
מַלְכוּת יָנוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהִשְׁכִּיחַם תּוֹרָתְךָ.
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בְּעַת צָרָתָם רַבֶּתְךָ אֶת רִיבָם דִּנְתָּ אֶת דֵּינָם מִסֵּרְתָּ גְבוּרִים
בְּיַד חַלְשִׁים וְרַבִּים בְּיַד מְעֻטִים וְזָדִים בְּיַד בְּנֵי בְרִיתְךָ וְלָךְ
עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהִיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר
בִּיתְךָ וּפָנוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת
בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנּוּכָה אֵלּוּ לְהוֹדוֹת
וּלְהִלָּל לְשִׁמְךָ הַגְּדוֹל.

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

In the days of the Hasmoneans, a tyrant arose against our ancestors, determined to make them forget your Torah, and to turn them away from obedience to your will. But You were at their side in time of trouble. You gave them strength to struggle and to triumph, that they might serve You in freedom.

Through the power of your spirit, the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant. Then your children returned to your house, to purify the sanctuary and kindle its lights. They dedicated these days to give thanks and praise to your great name.

☆ On Shabbat Shuvah add:
וְכָתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי
בְרִיתְךָ.

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

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם.
כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל יְעַת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.



בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Only Source of wholeness and peace, grant complete and lasting peace to your people Israel. At each moment and for all time, let it be good in your sight to bless your people Israel with peace. ○ Blessed Eternal God, You bless the people Israel with peace.

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדָּם. וְנַפְשֵׁי כְּעַפָּר לְכָל תַּהֲיֶיהָ. פֶּתַח לְבִי בְּתוֹרָתְךָ.
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה. מְהֵרָה
הַפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה
לְמַעַן יִמְיָנְךָ. עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תוֹרָתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנְךָ וְעַנְנִי.

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

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

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

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יְיָ צוּרִי וְגוֹאֲלִי.

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

☆ On Shabbat Shuvah
add:

בְּסֵפֶר חַיִּים בְּרַכָּה
וְשְׁלוֹם וּפְרֻיְסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ.
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.

○ In your presence, may we and all the household of Israel be inscribed in the book of life for blessing, wholeness, and abundance; a life of goodness and peace.

This meditation is the personal prayer of Mar, son of Ravina, who lived in Babylonia in the fourth century C.E.

Babylonian Talmud
B'rachot 17a

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו

Oseh Shalom Bim'romav
is a name for God that comes from Job 25:2. Here, God is described as the force for unity in our world. It is ironic that this prayer for peace should find its source in the book of Job, which reminds us how difficult it can be to achieve peace and wholeness in our unredeemed world.

סֵדֵר קְרִיאַת הַתּוֹרָה לְשַׁבָּת

READING OF THE TORAH ON SHABBAT

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

Based on Psalms 86, 145, 29 & 5

אֵין כְּמוֹדֶךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים וּמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.
יְיָ מְלֹךְ יְיָ מְלֹךְ יְיָ יְמֹלְךָ לְעוֹלָם וָעֶד.
יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

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

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

PLEASE RISE

אֱב הַרְחַמִּים הַיְטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן.
תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם:
כִּי בְּךָ לְבַד בְּטַחְנוּ מְלֹךְ אֵל רַם וְנִשְׂאָ אֲדוֹן עוֹלָמִים.

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

הִבּו גְדֹל לְאֱלֹהֵינוּ וְתַנּוּ כְבוֹד לַתּוֹרָה.

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

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

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

Deut. 6:4

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ!

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

Ps. 34:4

גְּדֹלוֹ לַיְיָ אֶתִּי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

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

I Chron. 29:11

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

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

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

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא.

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

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

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

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

AL SHLOSHA D'VARIM

עַל שְׁלֹשָׁה דְּבָרִים

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל גְּמִילוֹת חֶסֶדִים.

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

אין אדיר

אין אדיר כִּי
 ואין ברוך כִּבּוֹן עֲמֶרֶם
 אין גדולה פתורה
 ואין דרשניה פִּישְׂרָאֵל.

מפי אל ומפי אל
 יברך כל ישראל

אין הדור כִּי
 ואין נתיק כִּבּוֹן עֲמֶרֶם
 אין זכה פתורה
 ואין חכמיה פִּישְׂרָאֵל.

מפי אל...

אין טהור כִּי
 ואין יחיד כִּבּוֹן עֲמֶרֶם
 אין כבירה פתורה
 ואין למדניה פִּישְׂרָאֵל.

מפי אל...

אין פודה כִּי
 ואין צדיק כִּבּוֹן עֲמֶרֶם
 אין קדושה פתורה
 ואין תומכיה פִּישְׂרָאֵל.

מפי אל...

אדיר Mighty
 ברוך Blessed
 גדולה Greatness
 דרשניה Its interpreters

הדור Glorified
 נתיק Faithful
 זכה Purity
 חכמיה Its sages

טהור Holy
 יחיד Unified
 כבירה Powerful
 למדניה Its students

פודה Redeemer
 צדיק Righteous
 קדושה Sacred
 תומכיה Its supporters

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

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

PLEASE BE SEATED

READING OF THE TORAH

Before the reading:

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ;
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Praise the Eternal, to whom our praise is due:

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

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

After the reading:

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

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

FOR DELIVERANCE

בְּרַכַּת הַגּוֹמֵל

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לַחַיִּיבִים טוֹבוֹת, שְׂגַמְלֵנִי כֹל טוֹב:

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

מִי שְׂגַמְלָךְ/שְׂגַמְלָךְ כֹּל טוֹב, הוּא יִגְמְלָךְ/יִגְמְלָךְ כֹּל טוֹב סְלָה:

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

FOR THOSE IN NEED OF HEALING

לְרִפּוּאָה

מִי שֶׁבָרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
וְאֲמוֹתֵינוּ שָׂרָה רַבֵּקָה לָאָה וְרַחֵל,
הוּא יִרְפָּא אֶת כָּל מַכּוֹתֵינוּ
יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ לְהַחֲלִימָם וּלְרַפְּאֵתָם
וְיִשְׁלַח לָנוּ מְהֵרָה רִפּוּאָה שְׁלֵמָה וְעֵטְרַת שְׁלוֹם,
וְנֹאמַר: אָמֵן.

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

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

PLEASE RISE

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה.
This is the Torah that Moses placed before the people of Israel, the voice of God through the hand of Moses.

PLEASE BE SEATED

READING OF THE HAFTARAH

Before the reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבַמֹּשֶׁה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֱמֶת וְצַדִּיק.

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

After the reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. צוּר כָּל
הָעוֹלָמִים. צַדִּיק בְּכָל הַדּוֹרוֹת. הָאֵל הַנְּאֻמָּן הָאוֹמֵר
וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם. שְׂכַל דְּבָרָיו אֱמֶת וְצַדִּיק.
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים
וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ
לְקַדְשָׁהּ וְלִמְנוּחָהּ. לְכַבוֹד וְלִתְפָאֶרֶת.
עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

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

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

The Hebrew word *haftarah* is not related to the word Torah, which means teaching. *Haftarah* refers to one of two possible origins of the reading from the prophets on Shabbat. Some scholars believe that the *haftarah* once was the conclusion of the service and that the term itself means completion or conclusion. Others hold that the reading from the prophets was initiated at a time when reading from the Torah itself was declared illegal. In that case, *haftarah* would indicate that this *mitzvah* has been completed or fulfilled by substituting one text for the other.

PRAYER FOR OUR PEOPLE AND OUR NATION

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

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

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

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

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

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

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

PRAYER FOR THE STATE OF ISRAEL

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ

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

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

The hope of two thousand years,
the hope of today and tomorrow:

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

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

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

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

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

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

לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

הַכְנִסַת סֵפֶר תּוֹרָה

RETURNING THE TORAH TO THE ARK

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

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

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעֵמוֹ.
תְּהַלֵּה לְכָל חַסִּידָיו. לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ. הַלְלוּיָהּ.

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

PSALM 29

תְּהִלִּים כֹּט

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

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

קוֹל יְיָ בַּכַּחַח קוֹל יְיָ בְּהַדָּר:
קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן

וַיִּרְקִידֵם כְּמוֹ עֵגֶל לְבָנוֹן וַיִּשְׁרִיזוּ כְּמוֹ בֵן רֵאמִים

קוֹל יְיָ חֹצֵב לִהְבוֹת אֵשׁ. קוֹל יְיָ יַחִיל מִדְּבַר.
יַחִיל יְיָ מִדְּבַר קֹדֶשׁ: קוֹל יְיָ יַחֲלִיל אֵילֹת

וַיַּחֲשֹׁף יַעֲרוֹת וַיְבַהֲקֵלּוּ כֵּלּוֹ אָמַר כְּבוֹד:

יְיָ לְמַבּוֹל יֹשֵׁב וַיִּשָּׁב יְיָ מִלְּדָד לְעוֹלָם:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

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

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

תּוֹרַת יְיָ תִּמְיָמָה מְשִׁיבַת נְפֹשׁ
עֲדוֹת יְיָ נֶאֱמָנָה מַחְכִּימַת פְּתִי:

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

פְּקוּדֵי יְיָ יִשְׂרָיִם מְשַׁמְּחֵי-לֵב
מִצְוֹת יְיָ בְּרָה מְאִירַת עֵינַיִם:

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

יִרְאֵת יְיָ טְהוֹרָה עוֹמֶדֶת לְעַד
מְשַׁפְּטֵי יְיָ אֱמֶת צְדָקוֹ יַחְדָּו.

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

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל תַּעֲזֹבוּ.
עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכִּיָּה מֵאֲשֶׁר.
דְּרָכֶיהָ דְרָכֵי נְעָם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.
הֲשִׁיבֵנו יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יִמִּינוּ כְּקֶדֶם.

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

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

The seventh day is consecrated to the Eternal our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the divine image. We therefore raise the cup in thanksgiving:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתַי וְרָצָה בְּנוֹ וְשַׁבָּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ זְכוֹרֹן לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם. כִּי בְנוֹ בְּחֵרָתְךָ
וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשַׁבָּת קִדְּשָׁתָּ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה יי מִקְדֵּשׁ הַשַּׁבָּת.

Blessed Eternal God, Ruler of the universe; You create the fruit of the vine.

Blessed Eternal God, Ruler of the universe, You have sanctified our lives with commandments and shown your love for us by giving us the holy Shabbat, as a heritage, a reminder of the wonder of creation. Shabbat is first among the festivals, a reminder of the exodus from Egypt. You have chosen us and distinguished us from among all peoples, lovingly giving us the holy Shabbat as our possession. Eternal God, we praise You as the Source of the sanctity of Shabbat.

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

KIDDUSH FOR THE EVE OF YOM TOV קדוש ליל יום טוב

The festival *Kiddush* reminds us that it is a *mitzvah* to rejoice on our holidays. We must take the time to appreciate the blessings in our lives. This feeling is given depth as we remember our origins: We went forth from slavery in Egypt.

ON SHABBAT BEGIN HERE:

The seventh day is consecrated to the Eternal our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the divine image. We therefore raise the cup in thanksgiving:

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יי אלהינו מלך העולם,
אשר בחר בנו מכל עם ורוממנו מכל לשון,
וקדשנו במצותיו, ותתן לנו יי אלהינו
באהבה (שבתות למנוחה ו) מועדים לשמחה,
חגים וזמנים לששון.

את יום (השבת הזה ואת יום)
חג המצות הזה, זמן חרותנו,
חג השבעות הזה, זמן מתן תורתנו,
חג הסוכות הזה, זמן שמחתנו,
שמייני חג העצרת הזה, זמן שמחתנו.

(באהבה) מקרא קדש, זכר ליציאת מצרים.
כי בנו בחרת, ואותנו קדשת מכל העמים (ושבת) ומועדי
קדשך (באהבה וברצון) בשמחה ובששון הנחלתנו.
ברוך אתה יי מקדש (השבת ו) ישראל והזמנים.

Blessed Eternal God, Ruler of the universe; You create the fruit of the vine.

Blessed Eternal God, Ruler of the universe, You have chosen us from among the nations, exalting and sanctifying us with your mitzvot. Eternal, our God, lovingly, You have given us (Shabbat for rest and) holidays for rejoicing, festive times for celebration. May this (Shabbat and this) day of:

Passover, time of our freedom
Shavu'ot, time of the giving of Torah
Sukkot, time of our rejoicing
Atzeret-Simchat Torah, time of our rejoicing

be a sacred assembly, a remembrance of the exodus from Egypt. You have chosen us, setting us apart from other nations, (lovingly,) joyfully giving us (Shabbat and) your sacred festivals as a heritage.

Eternal God, we praise You as the Source of sanctity of (Shabbat,) Israel and the festivals.

PLEASE RISE

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ בָּהֶם וְגַרְלָנוּ כְּכֹל הַמוֹנִם

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

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

שֶׁהוּא נוֹטָה שָׁמַיִם וְיִסַּד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל
וּשְׁכִינַת עֹז בְּגִבְהֵי מְרוֹמִים הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מִלְּפָנֵינוּ
אָפֶס זוּלָּתוֹ כְּפָתוּב בְּתוֹרָתוֹ וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ כִּי
יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד.

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

כוֹרְעִים וּמִשְׁתַּחֲוִים

Cor'im umishtachavim

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

Deuteronomy 4:39

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲצָה
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֱלִיךָ כָּל רְשָׁעֵי אֶרֶץ יִכְרְאוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵּבֵל
כִּי לָךְ תִּכְרַע כָּל בָּרָךְ תִּשָּׁבַע כָּל לְשׁוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ וַיִּתְנוּ וַיִּקְבְּלוּ כָּלֵם אֶת
עוֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

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

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

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

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

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

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

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

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֲגָלָא וּבְזַמַּן קָרִיב וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֲלָמֵי עֲלָמָיא.

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

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

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei,
ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei de-ku-de-sha, be-rich hu,

לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא. תִּשְׁבַּחְתָּא וְנַחֲמָתָא
דְאָמִירָן בְּעֲלָמָא וְאָמְרוּ: אָמֵן.

Le-ei-la min kol bi-r'-cha-ta ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-ma-ta,
da-a-mi-ran be-al-ma, v'i-m'ru: a-mein.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol Yis-ra-eil,
v'i-m'ru: a-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

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

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

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

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

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

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

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

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

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

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

אָדוֹן עוֹלָם אֲשֶׁר מִלְּדָּ בְּטָרָם כָּל יְצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל אֲזִי מִלְּדָּ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָּכֵלּוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נֹרָא.
וְהוּא הָיָה וְהוּא הוֹה וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הַעוֹז וְהַמְשֻׁרָה.

וְהוּא אֵלֵי וְחֵי גֹאֲלִי וְצוּר חֻבְלֵי בַעֲת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי בַעֲת אִישָׁן וְאַעִירָה.
וְעַם רוּחִי גְוִיַּתִּי יְיָ לִי וְלֹא אֵירָא.

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

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

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

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

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

EIN KEILOHEINU

אֵין כֵּאלֹהֵינוּ

אֵין כֵּאלֹהֵינוּ אֵין כֵּאֲדוֹנֵנוּ
אֵין כֵּמִלְכָּנוּ אֵין כֵּמוֹשִׁיעֵנוּ.

מִי כֵאלֹהֵינוּ? מִי כֵאֲדוֹנֵנוּ?
מִי כֵמִלְכָּנוּ? מִי כֵמוֹשִׁיעֵנוּ?

נוֹדָה לֵאלֹהֵינוּ נוֹדָה לֵאֲדוֹנֵנוּ
נוֹדָה לְמִלְכָּנוּ נוֹדָה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֲדוֹנֵנוּ
בָּרוּךְ מִלְכָּנוּ בָּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵנוּ
אַתָּה הוּא מִלְכָּנוּ אַתָּה הוּא מוֹשִׁיעֵנוּ.

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

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