Siddur Lil’mod v’la’asot

LJY-Netzer – Liberal Jewish Youth, Progressive Zionist Youth.
2005 - 5766
Siddur L'il'mod v'La'asot
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Many years of ljy-_rewards creative prayer writing and all the Madrichim involved with that.

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In ljy נציר נצָר תפילה (prayer) is a central part of our daily lives. We come together to pray in an environment where each and every individual can contribute something towards the meaningfulness of the prayers that we say.

We pray through an evolving process. Through our use of Ma’’amad מעמד תפלה is ever the same. This term was used to describe the first gathering of the Israelite people after crossing the Sea of Reeds. Today, the value of Ma’amad מעמד is alive and is used to describe creative prayer or other meaningful gatherings (Netzer Olami Platform section 9).

ljy נציר נציר has become accustomed to using a variety of traditional and contemporary methods in our prayer together; readings new and old, different melodies, games, forms of art, silence. The list is endless. Therefore this siddur סדרת (literally: ‘order’) should be seen as something which adds to the creativity of the T’fillah תפלה. The level at which this siddur סדרת helps you is up to you when you plan the particular T’fillah תפלה.

There are many purposes to T’fillah תפלה. Use this siddur סדרת and other sources to find out what prayer means to you and our community. This siddur is written in a way that it can be used outside of ljy נציר נציר, either by the individual, family, in the synagogue or by other groups and communities. ljy נציר נציר promotes an ideology that can be lived out, not just on our events, but in peoples personal lives as well.

Prayer is...

...reaching into books for new ideas...
...reaching out and meeting a friend reaching back...
...reaching to touch the world with love...
...reaching inside ourselves for the strength to help someone else...
...reaching inside ourselves for help...
...reaching in every direction and finding wonderful people and places...
...reaching further than our arms can stretch...

Victor Kaufman
Shnat-Netzer 5764
Elgor Yud Gimmel
 ljy נציר עולמי – נציר-ly
An example page...

Other things to look out for...

**MoveIt**

Stand, sit, face east... You know the thing. These boxes will tell you what to do, why to do it, as well as other optional movements in prayer that you may decide to follow.

**MakeIt**

Sometimes prayers mean more than simply words. These boxes will give you ideas of creative activities that can give a prayer more depth and meaning.

**SingIt**

Our Siddur is written in a way that it complements our Shironim. This box will give you ideas of alternative songs that can be used with or instead of the traditional prayer.

**Thought bubble:** Look out for these questions to think about and maybe discuss.
Hebrew and T’fillah...

As a movement committed to Reform Zionism and the State of Israel, the use of Hebrew is central to communal prayer as well as to our daily lives...

**Ivrit** הִברֻית :

Recognising that knowledge of **Ivrit** (Hebrew) is indispensable both in the study of Judaism and in unifying the Jewish people and fostering solidarity between Israeli and Diaspora Jews. We commit ourselves to intensifying the use of Hebrew within the movement and to putting a greater effort into the teaching of it to our chanichim (participants). The language of our sacred texts and prayers, and of the modern State of Israel, is a symbol of the revitalisation of Am Yisra’el.

Netzer Olami Platform – section 11

Therefore the question as to the use of transliteration remains problematic. Ideally, we should all be able to read Hebrew, however this is clearly not the case. Therefore to enable everybody to participate in the **t’fillah** התפילה the use of transliteration is essential. However, by frequent use of Hebrew and encouragement to participate fully in **t’fillah** התפילה, an awareness of Hebrew will be brought about, as such becoming closer to our ideal. Below is a guide to Hebrew letters and vowels:

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<th>Sound</th>
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<td>silent</td>
<td>Aleph א</td>
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<tr>
<td>b</td>
<td>Bet ב</td>
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<tr>
<td>v</td>
<td>Vet ו</td>
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<td>g</td>
<td>Gimmel ג</td>
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<td>d</td>
<td>Dalet ד</td>
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<td>h</td>
<td>Hay ה</td>
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<td>v or vowel</td>
<td>Vav ו</td>
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<td>z</td>
<td>Zayin ז</td>
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<tr>
<td>ch as in loch</td>
<td>Chet ח</td>
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<tr>
<td>t</td>
<td>Tet ט</td>
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<td>y or i</td>
<td>Yud י</td>
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<tr>
<td>k</td>
<td>Kaf ק</td>
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<tr>
<td>ch as in loch</td>
<td>Chaf כ</td>
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<td>l</td>
<td>Lamed ל</td>
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<td>m</td>
<td>Mem ר</td>
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<td>Nun נ</td>
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<td>s</td>
<td>Samech ס</td>
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<td>Tzadi צ</td>
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<td>Resh ר</td>
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**Hebrew Vowels**

- **Kamatz** ק
- **Patach** פ
- **Tseri** ת
- **Segol** ס
- **Chirik** צ
- **Kubuts** ק
- **Holam Chaser** ח
- **Holam Malei** מ
- **Shuruk** נ
- **Shva** ש
- **Chataf Patach** ב
- **Chataf Kamatz** כ
- **Chataf Segol** ג

---

**Silent Letters**

- **Closed Kamatz** ק
- **Open Kamatz** ק
- **Patach** פ
- **Tseri** ת
- **Segol** ס
- **Chirik** צ
- **Kubuts** ק
- **Holam Chaser** ח
- **Holam Malei** מ
- **Shuruk** נ
- **Shva** ש
- **Chataf Patach** ב
- **Chataf Kamatz** כ
- **Chataf Segol** ג
Ok, so you are going to prepare a Ma’amad / T’fillah, you don’t know where to
start! Use these pages as a guide in helping you to prepare and lead your T’fillah.
When the Rabbi of a large town passed away, the people were very sad for the loss of their great Rabbi. As was a custom, his son – who was also a Rabbi – took over as the leader. When the period of mourning was over, and things returned to normal the people noticed that the new Rabbi was not doing things in quite the same way. His style of teaching was different, and he dealt with things in a way that they were not used to.

After a time, a delegation of the town’s people approached the Rabbi and said to him:
“Rabbi, people are unhappy that you are not conducting affairs in the same way as your father.”
The Rabbi thought for a while and replied:
“This is not so. My father always acted in the way that he thought best, and I am doing exactly the same.”

Chassidic Tale

Preparation

WHERE?
- Initially, customise the t’fillah as to where it will be held (i.e. Synagogue, Camp, Shnat group) etc.
- What is the purpose of the t’fillah. (Is it on an LJY-Netzer event or are you representing LJY-Netzer elsewhere?)
  - The age of the chanichim (participants)
  - Who are you working with? Is there a Rabbi or other person who you will be leading the Service alongside yourself? If so, liaise and plan early on to avoid misunderstanding.
  - Do you need to ask anyone for resources, or how to space the room...

THEME?
- Ma’amad can be seen as an educational tool. What do you want your theme to be?
- Ideas include the weekly parsha (torah portion), the theme of the camp, the prayers read, the time in the Jewish calendar, or choose a theme. The list is endless.
- Try to stick to the theme for the whole t’fillah. Make sure readings and songs are relevant.

TEXTS?
- What traditional prayers are you going to use in the t’fillah? Or will you replace them with contemporary songs, readings or activities?
- Will you follow the traditional t’fillah structure at all?
  - Will you want chanichim standing, sitting, moving or in silence at any points?
  - Where there are Hebrew texts find a translation and transliteration

MUSIC?
- Who is in charge of singing? Sit down with song leaders and choose melodies, discuss where their input is wanted.
- Ensure that any instruments and/or music players are ready and working.
- Be creative with songs, look beyond the Shiron, on the net, listen to CD’s etc.
- Make sure you don’t overload with new songs. If needed, use the T’fillah to teach a couple of new songs. Use songs that have been previously taught to the chanichim.
### Inspirations

So, you have accounted for all of those factors, and you need to find creative extracts. Here's some places you can look, outside of this Siddur:  

- Other Siddurim (Especially Liberal Judaism’s Siddur Lev Chadash)  
- Shironim (LJY-Netzer and others)  
- Clip-art  
- Poetry and Literature Books (Jewish/Zionist and non)  
- Picture books (cartoons, photographs, newspapers)  
- The World Wide Web  
- The Tanach (Bible) and other Historical Jewish books (Talmud etc.)  
- Old T’fillah Handouts  
- Pop song lyrics  
- CD’s, videos, computer presentations  

The list is endless…

### Handouts?  

- If you are creating a handout, will you use it in conjunction with Siddurim סידורים and Shironim שירהים or not.  
- Make it look professional, avoid hand-written words.  
- Make it look original, with a relevant and appealing front cover and illustrations.  
- Make sure all the text is legible, and when Hebrew is used, give a translation and transliteration.  
- Number all of the pages.  
- When compiling, think about the way you want it to open. Hebrew documents are read from right to left and English is read from left to right.  
- Photocopying: make sure that you have made enough copies for all to see.

### On Site

- Atmosphere: set out the seating, or sit on the floor, arrange the lighting, put on music. Set the mood.  
- Hand out Siddurim סידורים, Shironim שירהים and extra sheets.  
- Help chanichim חניכים find an area to sit quickly.

### Action!  

OK, so, the planning is done. You are ready to lead your service. Here are a few things to remember:  

- **Welcome**, get the service off to a smooth start with a nice introduction  
- **Instructions**, be clear when telling people what they should be doing in a service, wait until everybody is listening before giving instructions like “please stand”, or “please read together”. Where appropriate, and you feel comfortable, give explanations of those actions.  
- **Explain**, if it is not already clear, make sure people know the relevance of your chosen creative inputs to the theme. Also explain the traditional prayers, if you feel confident in doing so, particularly with younger Chanichim.  
- **Read** slowly and clearly, especially when reading Hebrew together. Other members of a tzvevet צוות (staff team) should assist younger Chanichim with the Hebrew  
- **Kippot and Tallit** LJY-Netzer encourages, but offers a choice of whether or not an individual wears these during T’fillah. Make sure some are available.  
- **Extra** things, like asking people if they wish to mention names before Kaddish קדיש, make the T’fillah more inclusive.  

**SLOW DOWN, RELAX, BE INSPIRED AND ENJOY…**
Check List:
Photocopy this list and use it when you are preparing a T’fillah or Ma’amad מועמד

Where
- Location
- Age of Chanichim
- Communicate with other leaders
- Resource list

Theme
- Choose a theme to follow
- Find relevant inserts/activities

Texts
- Relevant tradition texts

Music
- Meet with song leaders
- Have recordings and player ready
- Have lyrics printed out

Inspiration
- Research creative inserts

Handouts
- Compile readings, songs, images etc.
- Number pages
- Make enough copies

On Site
- Set up the physical area (lights, seats etc.)
- Check for resources (i.e. candles, kippot etc.)
- Give out roles (reading, lighting candles etc.)
When you are song leading a T’fillah תפילה make sure that you have spoken with the leader and other song leaders. You should discuss the melodies that you will use, any songs that need to be taught. It is also advisable to choose a lead player, who will guide other song leaders to the pace of the song. Make sure instruments are in tune. Use the beginning of the T’fillah תפילה to teach new songs. Use this guide to help you:

1. Have the song written out in advance (songbook, blackboard or hand out).
2. Introduce the songs name and why you are singing it.
3. Sing through the song once, alone.
4. Make sure Hebrew pronunciation is accurate.
5. Cite the source of the text (especially if it is from Jewish Texts).
6. Break up the song into segments for teaching.
7. Teach the first segment (not necessarily the beginning, maybe the chorus)
   a. Recite the words and ask the group to repeat
   b. Now the same but singing it
   c. Then ask the group to sing without your voice (maintain instruments)
   d. teach and connect segments
   e. Reinforce and compliment successes (people like it!)
8. When introducing a song, ask people who already know it to let you sing alone first.
9. When the song has been grasped, introduce the “Shtick” (clapping, Oh baby etc.) if it is appropriate to the t’fillah.
10. Once the song is known, review it and come back to it.

Praise God with Shofar blast, 
Praise God with lyre and harp. 
Praise God with timbrel and dance, 
Praise God with lute and pipe. 
Praise God with cymbals sounding, 
Praise God with cymbals resounding. 
Let every soul praise the Eternal One. 
Halleluyah! 
Psalm 150
A little boy brought his flute into the temple one day. His father was very embarrassed and made him put it away. While his father was deep in prayer and not paying attention, the boy took it out and began to play. Enraged, his father began to tell him off. However, the Rabbi, sensitive to the boy, stopped him. From the bima, he acknowledged the beautiful melody that came from the boy’s instrument. In his sermon, he praised the boy for his individuality and explained that prayer is different for each and every one of us. The boy was not wrong to play his flute; for it was his personal expression of worship.

Prayer is For

I meant to do my work today –
But a brown bird sang on the apple tree,
And a butterfly flitted across the field,
And all the leaves were calling.

And the wind went sighing over the land,
Tossing the grasses to and fro
And the rainbow held out its shining hand –
So what could I do but laugh and go?

Only a person’s prayer is answered who lifts his hands with his heart in them.

Talmud

We in LJY-Netzer,
Come together to pray,
Each individual contributing,
To the creation of our own community.
Sometimes we may pray in our own way,
And sometimes we pray together,
In a beautiful harmony.

It is up to each of us to make the prayers, Meaningful and pray with kavanah – inner devotion.
According to our tradition, prayer includes Readings, Melodies and also silence.
We all come to T’fillah with mixed feelings. We allow our emotions to influence our prayers, And all our prayers influence our feelings

T’fillah has many purposes, Hopefully together we can inspire each other.
And explore our Judaism, spirituality and relationship with God

Then together we can become a kehailat kodesh – A Holy Community.

Amit Handlesman

The significance of prayers consist not alone in their context, but also in their traditional forms, in the verbiage in which they have been bequeathed to us, hence, also in the Hebrew language. This must remain, therefore, with few exceptions the language of prayer

Abraham Geiger
"I think we ought to be more concerned about how we hear the world than how we are heard by it, and the person who no longer worries about how the world hears them will, when they look up, catch sight of God listening at their window.”

Martin Buber

The Ba’al Shem Tov once refused to enter a synagogue because he said it was too full of prayer. Noting his follower’s astonishment at his attitude, he explained that so many routine insincere prayers were uttered there that they could not rise to the heavenly throne and stayed on earth, cramming the synagogue full.

The reason I like chocolate...
The reason I like chocolate, Is I can lick my fingers, And nobody tells me I’m not polite.

I especially like scary movies, ‘Cause I can snuggle with my Mummy, Or my big sister and they don’t laugh.

I like to cry sometimes, ‘Cause everybody says what’s the matter, Don’t cry’.

And I like books, For all those reasons But mostly ‘cause they make me happy

And I really like To be Happy!

Nikki Giovanni

Dear God,

Are you real?

Some people
don’t believe it.

If you are, you
better do
something
quick.

Harriet Ann

What is God?
What is God that I should pray?
Who is God? What should I say?
You do not bring me sweets when I’m good,
You do not punish me when you really should.
So God, I ask you what must I do
To keep belief in the Eternal You?

I look around this earth and see,
Wonders and complexity.
The song of birds.
The blue of sky.
Love and happiness,
That makes me cry.
And entwining, seamless, through it all,
A guiding hand that sends its call.
Different aspects, different views.
Combined together, it must be you.

A Small boy
Looked at a star
And began to
weep.
And the star said
Boy why are you
weeping?
And the boy said
You are so far
away
I will never be able
to touch you
And the star
answered
Boy
If I were not
already
In your heart
You would not be
able
To see me.

For you must know that words are a matter of
tongue, but meaning is a matter of the heart. Words
are like the body of a prayer, the meaning is its soul.

Rumer Godden

A Small boy
Looked at a star
And began to
weep.
And the star said
Boy why are you
weeping?
And the boy said
You are so far
away
I will never be able
to touch you
And the star
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Boy
If I were not
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able
To see me.

For you must know that words are a matter of
tongue, but meaning is a matter of the heart. Words
are like the body of a prayer, the meaning is its soul.
The Sh’ma and Benedictions

Please Stand and face East (towards Jerusalem)
Some people choose to bend their knees and bow at
and straighten at
יהוה
As well as bend knees and bow at
vuvh›,¤t
הַמְבוֹרָך
day and straighten at
יהוה
on the second line

Baruch Adonai ham’vo-rach.

Praise the One to whom our praise is due.

Praise the One to whom our praise is due forever.

Please Sit

'How goodly.' This passage expresses
the joy of entering
‘Your tents,’ understood to
refer to synagogues and
משכונת
‘Your dwelling
places,’ referring to religious schools.

‘Sh’mas and its blessings.’ Makes
the central component of the evening service. The
group of blessings surround the Sh’mas to attest its importance
and significance. The blessings also speak of God’s
creation, revelation and love.

'Praised.' The Bar’chu is the ancient call to
prayer which signifies the beginning of the public service,
where the Sh’mas and the section of prayers known as the
Sh’mas and its blessings’ are read. The
blessings surrounding the Sh’mas are to symbolize its
centrality and importance in the service.

Traditionally the Bar’chu is only said if a minyan
is present. In Orthodox Judaism it is made up of 10 males
over Bar Mitzvah age. However in Liberal Judaism a
minyan is made up of 10 men or women over the age of
Bar/Bat Mitzvah.
The sun rose, it set tonight. Later the sun will rise again. The world goes on, night then day. Winter changes into spring. Spring turns into summer. Summer then slowly fades into autumn. Then winter comes again. A year happens every single year. Everyday I get up and start again. Life comes in cycles. I can learn from yesterday and change in time for tomorrow. The world goes on night then day, night then day.

The Service begins with a welcome to the place of worship. Traditionally the words used are those uttered by Balaam, a prophet who is called upon to curse the Israelite (Numbers), but every time he tries to utter a curse, words of praise emerge instead. Although God’s presence can be found wherever one seeks it, our ancestors recognised from a very early time that it was helpful to people trying to communicate with God if there was a particular time and setting for prayer.

The Bar’chu is like a gateway. When we go through it the service begins…

Are you ready to bless God, because God’s stuff is to be blessed

YES!! Bless God, for God is always and forever the source of all blessing.

Think about where and when you pray

- Draw your ideal place to pray
- Where do you hope to take yourself when you pray?
- Is there a time of day when you prefer to pray?

Why bend our knees??

The Hebrew word for knees is berech and has the same 3 letter route as b’racha ברך The Rabbis looked into the connection and concluded:

A person bends their knee before seeing royalty (bowing). Saying a bracha to God is like bowing and acknowledging God's supremacy.

Several versions of Ma Tovu and Bar’chu are found in our Shiron
Bring on the Evening: Creation

Ma-a-riv - Baruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sher bid’varo ma-a-riv a-ra-vim, b’choch-mah po-Tei-ach sh’a-rim, u-vit’vu-na m’sha-neh i-tim, u-ma-cha-lif et ha-z’ma-nim, u-m’sa-deir et ha-ko-cha-vim, b’mish-m’ro-tei-hem ba-ra-k’a kir-tzo-no. Bo-rei yom va-lai-lah, go-leil or mi-p’nei cho-shech, v’cho-shech mi-p’nei or. U-ma-a-vir yom u-me-i-vi lai-lah, u-mav-dil bein yom u-vein lai-lah, A-do-nai t’z’va-ot sh’mo. Baruch a-tah A-do-nai, ha-ma-ariv a-ra-vim.

Endless Love: Revelation


'Endless love'. This prayer concerns itself with the timeless quality of God’s love for Israel and of Israel’s love for God. Jews express this love through studying Torah, performing mitzvot and doing g’mi-lu’t hach’sad’im - Acts of loving kindness. In this prayer, we praise Adonai for the gift of Torah, the sign of God’s love.

We praise you, O God, whose word makes evening fall.
I believe in the sun,  
Even when it is not shining.  
I believe in love,  
Even when I feel no love.  
I believe in God,  
Even when God is silent.

The Sh’ma U’vir’chotecha tells a story. It is like a museum where you walk in a fixed order from exhibit to exhibit. It tells us how God created the universe, then chose Israel and brought about Torah.

In the beginning God created the heavens and the earth. The earth was empty and without form. Darkness covered the face of the earth. Then God’s spirit moved over the waters. And God said: ‘Let there be light!’—and there was light.

Why not sing from the Shiron ‘This is Very Good’ or ‘Hiney Tov M’od’??
The guitar chords for ‘Ahavat Olam’ are also in the Shiron.

“How the World Began”

Have you ever tried to make anything?  
“Oh, sure” you say, “I can make a paper boat!”

Now let us see if you can. You can take a piece of paper and fold it and cut it until it looks like a boat. But can you make the paper?

“Oh, no!” you say. “The factory makes the paper. At the factory they take rags of wood and they beat it to pulp and then stretch it out into paper.”

But can they make wood?

“No,” you tell me. “The wood comes from trees!”

Who made the trees?

Ah, you know that “God made the trees!”

When you and I and the factory-workers talk about ‘making’ things, we only mean, changing things from what they were at first. No human being can ‘make’ anything, only God can do that!
Stand or Sit. It is a custom in Iyy-neh to give people the choice to stand or sit for the Sh’ma. Traditionally one stays in their previous position for the Sh’ma, this is why some sit. However others stand, recognising its significance.

Some like to cover their eyes with their right hand, when saying Sh’m’a. This is to increase kavanah (spiritual concentration) by limiting distractions from other senses, such as sight, whilst increasing concentration on hearing.

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

Ba-ruch shem k’vod mal-cha-to l’o-lam va-ed

Praise be God’s glorious majesty for ever.

Deuteronomy 6:4-9

It is a custom in Iyy-neh to give people the choice to stand or sit for the Sh’ma. Traditionally one stays in their previous position for the Sh’ma, this is why some sit. However others stand, recognising its significance.

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Praise be God’s glorious majesty for ever.

Deuteronomy 6:4-9
Melodies of the Sh’ma can be found in the Shiron. An alternative translation below, can be sung:

And you shall love the Eternal God with all your heart
And with all your soul, and with all your might
And these words which I command you shall be on your heart
And you shall teach them to all your children
And you shall talk of them when you’re sitting in your house
When you’re walking by the way, lying down and getting up
And you shall write them on the doors of your house
And upon your gates, upon your gates.

A Rabbinic legend tells that when Jacob (Israel) lay on his death bed, he called his children to him to reassure him that they would continue his belief in the one God. They replied, ‘Hear, 0 father Israel, Adonai is our God too, the one God.’ Jacob was so relieved that he murmured, ‘Praise for ever be God's glorious majesty.’ This second, non-Biblical line of the Sh’ma is often said quietly, to remember this story.

I prefer to stand for the Sh’ma, by doing so I show how central the belief in one God is to Judaism.

I prefer to sit because the Sh’ma is so important that it should be carefully studied.

Good Night Sleep Tight

Hear, Listen, Knowledge, Empowerment, Declaration

- Take a look around you and see what strikes you.
- Where can you see one God in your life?

..’Bind them as a sign upon your hand’ .. 
T’fillin contain the words of the Sh’ma.

The Sh’ma is probably the best known element of Jewish liturgy. Liberal Judaism reads from the first part and the last part of the Sh’ma: L’ma-an tizk’ru over the page. The first paragraph comes from Deuteronomy (except the second line) and the last paragraph from the book of Numbers.

Emet*  


Emet*

Please Sit

Redemption

A-mot - All this we hold to be true and sure. You alone, Eternal One, are our God, and we are Israel Your People. You have freed us from oppressors, and delivered us from tyrants. You led us out of Egypt, for ever to serve You in freedom. When we witnessed Your power, we praised your name and gave thanks; willingly we accepted Your rule then, full of joy, we sang together:

Mi chamocha - Who is like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour, doing wonders?

(Exodus 15:11)

Melchitch - Your children saw Your sovereign might displayed. 'This is my God!' they cried.

Yihye imlekh - The Eternal God shall reign for ever!

(Exodus 15:18)

Ge’ulah


Mi chamocha - Mi cha-mocha ba-ei-lim A-do-nai, mi-ca-mocha ne-e’der ba-ko-desh, no-ra t’hi-lo t’sei fe-le?

(Exodus 15:11)

Melchitch - Mal-chu-t’cha ra-u va-ne-cha, bo-kei-a yam li-fnei Mosheh, zeh ei-li a-nu v’a-m’ru:

A-do-nai yim-loch l’o-lam va-ed!

(Exodus 15:18)

'A true and faithful'.. Traditionally there should be no pause between the last word of the Sh’mah; 'Who is like you'.. One of the most dramatic scenes in the Exodus event, the parting of the Sea of Reeds, is recalled with this song, which the children of Israel sang on its shores.

This blessing should be sung with joy, for just as we were redeemed from slavery in Egypt, we pray in hope for our future deliverance when all humanity will be free.
Following the Sh’ma, we go on to remind ourselves about God’s imminence in the world, in the evening service we remind ourselves particularly of God’s redeeming power at the shore of the Sea of Reeds.

“Redemption, like a livelihood, must be earned every day.”
R. Eleazar, Genesis Rabbah 20:9

It is taught: Rabbi Meir said, “When Israel stood at the sea, the tribes vied with each other. While one said, “I will go down into the sea first,” and another said “I will go into the sea first,” the tribe of Benjamin jumped into the sea first.

Rabbi Judah said to him, “It did not happen that way! Instead, while one said, ‘I will not jump into the sea first,’ and another said, ‘I will not jump into the sea first,’ Nachshon ben Amminadav jumped into the sea first. He waded into it up until his nose, only at this point did the sea part.

Mi Chamocha is in the Shiron as well as Miriam’s Song which describes the Israelites standing at the shore rejoicing at their new found redemption.
Lay Us Down

Grant Eternal God, that we may lie down in peace, and let us rise up to life renewed. Spread over us the shelter of Your peace; guide us with Your wise counsel and, for Your name’s sake, be our help. Shield us from sickness and war, from famine and distress, and keep us from wrongdoing. Shelter us in the shadow of Your wings, for you are our Guardian and deliverer, a gracious and merciful God. Guard our going out and our coming in, that, now and always, we may have life and peace.

We praise you, O God: may Your sheltering peace descend on us and all who dwell on earth.

Hashkiveinu

Grant us that we may lie down ‘for God redeemed Jacob’. The evening and night in Jewish tradition are viewed as negative periods, representing suffering and judgement. Sleep is seen as being equal to one sixtieth of death, and that is why the prayer ‘for God redeemed Jacob’ is said upon rising in the morning, thanks God for returning the soul to the body. This prayer asks for God’s protection.

Jacob, after wrestling with an angel, had his name changed to יִשְׂרָאֵל – ‘Israel’. This name, which has come to represent the Jewish people, comes from two words; ישאר meaning ‘straightened’ and אלה – meaning ‘God’. Jacob (or Israel) is closely connected to Jewish destiny, and thus we remember the miracles which have happened in our past, which have allowed the Jews to survive for 4000 years.

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Hashkiveinu

The innocent, sweet day is dead.
Dark night hath slain her in her bed.
O, moors are as fierce to kill as to wed!
-- Put out the light, said he.

A sweeter light than ever rayed
From star of heaven or eye of maid
Has vanished in the unknown shade.
-- She's dead, she's dead, said he.

Now, in a wild, sad after-mood
The tawny night sits still to brood
Upon the dawn-time when he wooed.
-- I would she lived, said he.

Star-memories of happier times,
Of loving deeds and lovers' rhymes,
Throng forth in silvery pantomimes.
-- Come back, O Day! said he.

I look to the sky at night and admire the beauty of the stars.
I stand in awe of their brilliance;
They are as shining and constant
And they have been since the beginning of time.

They light the heavens and fill our hearts with wonder.
When one burns out, another takes its place;
For they are eternal.
Wherever you are, they guide you from their home high above the earth.
At times, they seem close enough to touch,
as they transport your dreams far away.

Their magic compels us to offer up wishes for their consideration.
They make us realize that even when the sky is the darkest,
a tiny beacon of light still shines through.
They are God's reminder to us that some things really do go on forever.

How do you feel about night time? Does it scare you?
Where do you like to be at night time?
Please stand and face East (towards Jerusalem)

It is customary to take three steps backward then three steps forward before reciting this prayer, to symbolise drawing closer to God. As an additional sign of respect, the prayer is traditionally said with feet together.

Traditionally one bends their knees at בָּרוּ, bows at אַתָּה and straightens at יהוה at the beginning and end of the blessings for Avot v’Imahot (Ancestors), Hoda’at (thanksgiving) and at the end of the prayer.

We praise You, Eternal One, our God and God of our ancestors: God of Abraham and God of Sarah; God of Isaac and God of Rebekah; God of Jacob, God of Rachel and God of Leah; great and mighty, awesome and exalted God. You deal kindly with us and embrace us all. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name.

You are our Sovereign and Helper, our Redeemer and Shield.

We praise You, O God, Shield of Abraham and Sarah.

The Amidah is a petitionary prayer, where we as Jews request things for ourselves, for our community, for Israel and for all of humankind. The word for ‘petition’ בַּקָּשָׁ is related to the word בְּבַקָּשָׁ, which means ‘please’. All of the prayers are termed in the plural, highlighting the importance Judaism places on the community or collective. This also means that our requests are not selfish individual petitions, but rather requests for the community at large.

In Liberal liturgy, the matriarchs are included in the blessing as part of the gender inclusive language within prayer. By mentioning the matriarchs, we acknowledge the equal role women play within Jewish tradition.

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The Amidah is the second formal part of the service. It contains 19 prayers. The Amidah, like the rest of the service, can be seen as a journey, not through time, but towards God. The focus of the Amidah is on individual’s relationship with God, therefore some people prefer to say it silently and some as a group, like a guided meditation.

3 main sections of the Amidah:
1) Praise - Blessings to God
2) Petition - Our requests
3) Thanks - Asking for God to listen

Creating the atmosphere, before reciting the Amidah it is important to create an atmosphere that reflects the importance of this prayer as an individual’s prayer within a communal service. There are many ways this can be done. Some ideas are meditation, nigun...

How does mentioning our ancestors help us when we greet God?

Ba’al Shem Tov wrote: “Why do we say ‘our God and God of our ancestors?’... because ‘our God’ refers to the faith arrived at through our understanding, and ‘the God of our ancestors’ refers to the faith received from our tradition.” Just as our ancestors sought the divine, so do we. We ask God to remember us out of the righteousness of our ancestors and the promises made to them.
God’s Might

אתת גבורה – Unending is Your might Eternal One; You are the Source of all life; great is Your power to redeem.

You cause the wind to blow and the rain to fall, the sun to shine and the dew to descend.

In Your love You sustain the living; in Your compassion You grant life to all. You support the falling and heal the sick; You free the captive and keep faith with those who sleep in the dust.

Who is like You, Source of all strength? Who is Your equal, sovereign Author of life and death, whose will it is that goodness shall prevail?

Trusting in You, we see all life.

We praise You, O God, Source of all life.

G’vurot


Ma-shiv ha-ru’ach u-mo-rid ha-gesh-em, maz-n’ach ha-shem-esh u-mo-rid ha-tal.

M’chal-kel chai-im b’ches-ed, m’chai-yei ha-kol b’ra’cha-mim ra-bim. So-meich nol’im v’ro-feh cho-lim u-ma-tir a-sur-im, u-m’kai-yeim e-mu-na-to li-shei-nei a-far.

Mi cha-mo-cha ba-al g’vu-rot u-mi do-me lach, me-lech mei-mit u-m’chai-ye mi-atz-mi-ach y’shu’a?

V’ne-e-man A-tah l’ha-chayot ha-kol.

Ba-ruch A-tah A-do-nai m’chai-yei ha-kol.

God’s Holiness

קדש אתת – You are holy, awesome is Your name; we have no God but You.

We Praise You, Eternal One, the holy God.

K’dushat Hashem

קדש אתת – K-dosh A-tah v’no-ra she-me-cha, v’ein la-nu el-o ha mi’bal-a-dech-a.

Ba-ruch a-tah A-do-nai ha-el ha-ka-dosh.

Understanding

אתת חונן – By Your grace we gain knowledge and grow in understanding. Continue to favour us with knowledge, understanding and wisdom, for You are their Source.

We Praise You, O God, gracious Giver of knowledge.

Binah

אתת חונן – A-tah cho-nein l’a-dam da-at u-m’la-peed le-e-nosh bi-nah, cho-nei-nu mei-it-cha dei-ah, bi-nah v’has-keil.

Ba-ruch a-tah A-do-nai, cho-nein ha-da’at.

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When meeting God, why would we want to mention God’s power?

Rabbi Chama asked
Why is it written: ‘Follow after your Eternal God’ (Deut 13)? Is it possible for a person to follow the shechina (God’s presence)? Has it not already been said ‘For your Eternal God is a devouring fire’ (Deut 4)? Rather it means that we should imitate God’s qualities. Just as God clothed the naked (Adam and Eve), so should we; as God visited the sick (visiting Abraham after his circumcision), so should we; as God comforted the bereaved (comforted Isaac after Abraham’s death), so should we; as God buried the dead (when God buried Moses), so should we.

The Holy God?
God is a mystery to the limited minds of human beings. We can speak of our perceptions of God, but never of God. We must maintain an awareness of the mystery, a humility that leads us to try to point towards God without trying to define God. The fact that God is difficult for us to grasp does not mean we should reduce God to a mere concept. Paradoxically, God is more real, more ultimate, if we recognise that we cannot define God exactly.

The three letter root for the word ‘holy’ in Hebrew is קדש. What other parts of the service do you see these letters in use?

That which distinguishes humans from all other animals is our ability to know the difference between good and evil, to think freely, and to make our own informed decisions. For this capability we cannot do anything else than express our infinite gratitude, because it enables us to study the wisdoms of the world, both spiritual and factual, and strive to gain as much knowledge as we possibly can. May we always strive to know...
The first three petitionary prayers of the Amidah develop as follows:

### Forgiveness

**S'lichah**

It is customary to lightly strike the left side of the chest with the right fist when reciting the words 'we have sinned' and 'we have transgressed', symbolising the heart as the source of our temptation.

We praise You, O God, for You have been gracious to us and generous in forgiveness.

We praise You, O God, gracious to forgive.

We praise You, O God, always ready to pardon and to forgive us. When the words 'we have sinned' and 'we have transgressed' are said, it is customary lightly to strike one's heart with the right fist.

It is customary to lightly strike the left side of the chest with the right fist when reciting the words 'we have sinned' and 'we have transgressed', symbolising the heart as the source of our temptation.

The intermediate blessings move on to physical and material needs. Beyond the personal requests that have been formulated, a visionary approach is adopted. In its traditional form referring to ingathering of exiles; restoration of justice; destruction of Israel’s enemies; rebuilding of Jerusalem and the coming of the Messiah. Liberal Judaism liturgy has a number of changes in its intermediate blessings. The building of its universalistic belief (concerned with Jewish people and the rest of the world) and its theological beliefs.

The Hebrew word for repentance involves the idea of returning to, and becoming closer to, both God and ourselves. It is a crucial act of ‘repairing oneself’. In this prayer God is referred to as 'our parent', as we ask God to be like our parents, teaching us a just way of life and being compassionate towards us. We finish by praising God who desires people to perform the intermediate blessings.

Forgiveness

### Repentance

Help us, our Creator, to return to Your Teaching; draw us near, our Sovereign, to Your service; and bring us back into Your presence in perfect repentance. We praise You, O God: You delight in perfect repentance.

We praise You, O God, Redeemer of Israel.

We praise You, O God, for You have been gracious to us and generous in forgiveness.

We praise You, O God, always ready to pardon and forgive.

We praise You, O God, Our Redeemer of Israel.
Some people hurt us and never apologise for their actions. Our response to that can be a reaction to that rejection. Righting a wrong must begin with some kind of a justification. Reconciliation can follow on after this consolation. You and I need to be healed from the hurt is the realisation.

Forgiveness

Forgiveness is letting go of the pain and accepting what has happened because it will not change. Forgiveness is dismissing the blame. Choices were made that caused the hurt; we each could have chosen differently, but we didn’t. Forgiveness is looking at the pain, learning the lessons it has produced, and understanding what we have learned. Forgiveness allows us to move on towards a better understanding of universal love and our true purpose. Forgiveness is knowing that love is the answer to all questions, and that we are all in some way connected. Forgiveness is starting over with the knowledge that we have gained. I forgive you, and I forgive myself. I hope you can do the same.

Redemption

Visits of condolence is all we get from them. They squat at the Holocaust Memorial. They put on grave faces at the Wailing Wall. And they laugh behind heavy curtains in their hotels. They have their pictures taken together with our famous dead. At Rachel’s Tomb and Herzl’s Tomb. And on Ammunition Hill. They weep over our sweet boys. And lust after our tough girls. And hang up their underwear to dry quickly in cool, blue bathrooms.

Once I sat on the steps by a gate at David’s Tower, I placed my two heavy baskets at my side. A group of tourists was standing around their guide and I became their target marker. “You see that man with the baskets? Just right of his head there’s an arch from the Roman period. Just right of his head.” “But he’s moving, he’s moving!” I said to myself: redemption will come only if their guide tells them, “You see that arch from the Roman period? It’s not important: but next to it, left and down a bit, there sits a man who’s bought fruit and vegetables for his family.” Yehuda Amichai.
Heal us

– Heal us, Eternal One, and we shall be healed; save us, and we shall be saved; grant us a perfect healing from all our wounds.

We praise You, O God, Healer of the sick.

R’fu’ah


Ba-ruch a-tah A-do-nai, ro-fei ha-cho-lim.

Year of Blessing

Baruch E-liehu

– Bless this year for us, O God: may its produce bring us well being. Bestow Your blessing on the earth, that it may have a future and a hope, and that all may share its abundance in peace.

We praise You, O God: You bless the earth from year to year.

Birkat HaShanim


Ba-ruch a-tah A-do-nai, m’va-reich ha-sha-nim.

Freedom

T’ku b’shof-ar

– Sound the great shofar of our liberation; raise high the banner of redemption for all who are oppressed, and let the song of freedom be heard in the four corners of the earth.

We praise You, O God, Redeemer of the oppressed.

Cheirut


Ba-ruch a-tah A-do-nai, po-deh a-shu-kim.

Justice

O-heiv tz’da-ka-hu

– Let righteous judges sit among your people, and counsellors of peace through-out the world. Then You alone will reign over us in love and compassion.

We praise You, Sovereign God: You love righteousness and justice.

Mishpat

– Ho-shi-vah shof-tei tz’de-koh b’toch b’nei am-cha, v’yo’a-tzei sha-lom b’cho’l te-vel ar-tze-cha, v’az tim-loch a-lei-nu a-tah l’va-de-cha b’che’es u-v’ra-cha-mim.

Ba-ruch a-tah A-do-nai, me-lech o-hei v’tz’a-ka-h u-mish-pat.

 Justice

חֵרוּת

Let righteous judges sit.. After health, our next concern is economic wellbeing. In its original form the agricultural society in which it is written is reflected by its reference to crops. Liberal liturgy has updated this prayer, reflecting our concern for the well-being of the world.

We praise You, Sovereign God: You love righteousness and justice.

Mishpat

– Ho-shi-vah shof-tei tz’de-koh b’toch b’nei am-cha, v’yo’a-tzei sha-lom b’cho’l te-vel ar-tze-cha, v’az tim-loch a-lei-nu a-tah l’va-de-cha b’che’es u-v’ra-cha-mim.

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Baruch E-liehu

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Ba-ruch a-tah A-do-nai, me-lech o-hei v’tz’a-ka-h u-mish-pat.

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We must pray for the basic human needs in life to be available to all human beings: water, food and shelter, and also love, health and happiness. May we and our loved ones gain and maintain such needs and may we be able to help bring them about to our brothers and sisters around the world.

Heal us, from what? Do we need to be ill to be healed? Maybe we pray for God’s healing powers to help us continue to improve everyday.

At every time we must consciously listen to the voice of our inner selves. Instead of escaping into distracting activities that serve as temporary pacifiers or simply doing what is expected of us, we must begin paying attention to our personal longings and commit ourselves to pursuing experiences and activities that make our lives feel more meaningful.

All may share in the world’s abundance. Think of ways in which you can or have helped bring about a year of blessing to people who may not otherwise have had one.

I believe in the sun even when it is not shining. I believe in love even when I feel no love. I believe in God even when God is silent.

Even though we may feel free when saying this prayer our heart is with those who do not share the same freedoms as we cherish.

Let the song of freedom be heard. Music is often seen as a sign of freedom. Think of times where you have seen this be the case.

Our society and the world is filled with injustice. It hurts to see how some people cannot afford any food to eat, whilst others have more than any human could ever possibly need in a lifetime. Even though we acknowledge that we ourselves must fight these injustices, we pray that the injustices that litter our society may be stricken from our world.
On Evil

Let those who plan evil have no hope of success; may all who go astray find their way back to You; and let all tyranny soon end.

We praise You, O God, whose will it is that evil shall vanish from the earth.

The Righteous

For the righteous and faithful, for all who choose to join our people, and for all men and women of good will, we ask Your favour, Eternal God. May we always be numbered among them.

We praise You, O God, the Staff and Support of the righteous.

Builder of Jerusalem

Let your presence dwell in Jerusalem, and Zion be filled with justice and righteousness. May peace be in her gates and quietness in the hearts of her inhabitants. Let your Teaching go forth from Zion, Your word from Jerusalem.

We praise You, O God, Builder of Jerusalem.

Boneh Y’rushalayim

U’vi’ru-sha-la-yim

Ir-e-cha b’rach-a-min tish-kon,
v’tim-a-le Tzi-on mish-pat
u’tz’a-da’ka, vi-y-hi sha-lom bish-a-re-ha,
v-shal-vah b’eiv yosh-ve-ha,
v’to-rat-cha mi-Tzi-on tei-tzei,
u-d’var-cha mi-ru-sha-la-yim.


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Ul’hashem

V’ta-rish-ah al-t’hi tik-vah,
v’ha-to-im ei-le-cha ya-shu-vu,
u-mal-chut za-don m’hei-rah
t’a’-veir.

Ba-ruch a-tah A-do-nai, ha-ma’-vir re-sha-min-ha-a-re-tz.

Al Harish’ah

Ul’hashem

V’ta-rish-ah al-t’hi tik-vah,
v’ha-to-im ei-le-cha ya-shu-vu,
u-mal-chut za-don m’hei-rah
t’a’-veir.

Ba-ruch a-tah A-do-nai, ha-ma’-vir re-sha-min-ha-a-re-tz.

Al Hatzadikim

Ul’hashem

V’ta-rish-ah al-t’hi tik-vah,
v’ha-to-im ei-le-cha ya-shu-vu,
u-mal-chut za-don m’hei-rah
t’a’-veir.

Ba-ruch a-tah A-do-nai, ha-ma’-vir re-sha-min-ha-a-re-tz.

Boneh Y’rushalayim

U’vi’ru-sha-la-yim

Ir-e-cha b’rach-a-min tish-kon,
v’tim-a-le Tzi-on mish-pat
u’tz’a-da’ka, vi-y-hi sha-lom bish-a-re-ha,
v-shal-vah b’eiv yosh-ve-ha,
v’to-rat-cha mi-Tzi-on tei-tzei,
u-d’var-cha mi-ru-sha-la-yim.


The traditional version of this prayer focuses on the righteous people of Israel, such as scholars and converts, and asks that they be treated with compassion. Consistent with efforts to make these final petitionary blessings of the Amidah more universal and thus less particularistic to Jews and Israel, Liberal liturgy requests that God support the righteous and faithful of all humankind and asks that we be included among them.

Both versions conclude with the same blessing, praising God for being the support of the righteous.

The traditional version of this prayer calls for God’s presence to be manifest in Jerusalem and for peace to descend on the city’s gates and all its inhabitants. Jerusalem is the holiest city in Judaism and the direction that Jews face in prayer, regardless of where they may be.

The traditional version of this prayer continues the theme of return to Eretz Yisrael and concerns itself with a rebuilding of the Holy City of Jerusalem. The rebuilding of Jerusalem in this context may be interpreted in a variety of ways such as the Old City, the Modern City, the capital of the State of Israel or the building of the Third Temple.

The traditional version also mentions the re-establishment of ‘the throne of David’ and the messianic vision of a rebuilt Jerusalem (according to the tradition that the Mashiach will be a descendent from the House of David). Liberal Judaism has adapted traditional Jewish messianism away from a personal messiah (the Mashiach) to a one of the Messianic Era.
When bad things happen to good people.
'I believe in God. But I do not believe the same things about God that I did when I was growing up. I recognise God’s limitations. God is limited in what God can do by the laws of nature and the evolution of human nature and human moral freedom. I no longer hold God responsible for illnesses, accidents and natural disasters, because I realise that I gain little and lose so much when I blame God for these things.'

Harold Kushner

Responsibility
If God is not responsible for evil, why should we pray to God for its removal from the world?

the righteous

The righteous shall flourish like the palm,
Grow tall like the cedar of Lebanon.
Planted in the house of the Eternal One,
They shall flourish in the courts of our God;
They shall bear fruit in old age.
They shall ever be fresh and green,
Proclaiming that God is just.
My Rock, in whom there is no flaw.

Psalm 92

builder of jerusalem

- Where are you from?
  - From Jerusalem.
- And where are you going?
  - To Jerusalem.
- Why did you leave Jerusalem?
  - I never left Jerusalem.
- And when will you arrive there? At Jerusalem?
  - Let a wise man answer that. I have been walking there for generations.
- And how is she? Jerusalem?
- Destroyed and built, she is crying and laughing.
- When was Jerusalem destroyed?
  - Always, in every generation.
- And when will Jerusalem be rebuilt?
- The whole time she is being rebuilt
  - And where is this Jerusalem?
- There at the top of the mountains.
- Is Jerusalem far?
  - No. Heaven forbid, she is here with me, in my heart.
Deliverance

Y’shuah

Sh’mah T’filah

Avodah

Worship

Hear Our Prayer

The Hebrew word for prayer is קֵלֶל, which is also one of the names of the Amida. This word comes from the shooresh קָל, meaning to ‘judge’. When we petition god, we also petition ourselves. As partners with God in the work of creation, humanity is required to act.

The structure of the Amidah and the order of its blessings contain important ideas within Judaism. The petitions within the Amidah develop from personal requests for understanding and security, to the articulation of the Jewish messianic vision of a free and just world.

The importance of the Amidah is evident through its central positioning in all of the prayer services, and by the name given to it in the Talmud, מַחְצֶת, – the prayer.

The name of this blessing, בְּרָצוֹן, relates to the fulfillment of wishes. The word פֶּה also denotes all forms of divine worship or ritual. This prayer acknowledges that our worship is a replacement for the Temple service, which ended with the destruction of the Second Temple in 70CE. We ask for our prayers to be accepted by God in love and favour.

The traditional version of this prayer calls for the rebuilding of a Temple and a return to sacrifices. Liberal liturgy has omitted this peace, for it is not in keeping with its vision or ideology.
Deliverance is a theme present throughout the history of Judaism. Think of examples in recent history when Jewish people have been delivered from one place to another.

You might want to sing *Lechi Lach*, a song about deliverance in the Shiron.

I have always found prayer difficult. So often it seems like a fruitless game of hide and seek, where we seek and God hides... Yet I cannot leave prayer alone for long. My need drives me to it. And I have a feeling that it has its own reasons for hiding itself, and that finally all my seeking will prove infinitely worthwhile. And I am not sure what I mean by ‘finding’. Some days my very seeking seems a kind of ‘finding’. And of course, if ‘finding’ meant an end of ‘seeking’, it were better to go on seeking.

The two way dialogue of the t’fillah is shown in this prayer. In the Sh’ma God asks us, Israel to listen to God, now we ask God to listen to our praise and requests.

At this point we finish the petition section of the Amidah and we request that God listens to what we have to say. The idea that we have a two-way relationship with God comes from the concept of our *brit*, - covenant with God which was established in Biblical times.

**Covenant**
Think about today: how many things have happened that you would want to thank for and how many things have you done today to serve God?
We praise You, O God, the Source of goodness, to whom our thanks are due.

Shalom כבו שלום – Sha-lom rav al Yis-ra-elim a-m’cha ta-sim lo’-am, ki a-tah hu me-lech, a-don i’chol ha-sha-lom. V’tov b’ei-ne-te-cha l’va-reich et a-m’cha Yis-ra-elim v’ei kol ha’amim, b’chol sha’ah bish-lo-me-ca. Ba-ruch a-tah A-do-nai, o-seh ha-sha-lom.

Silent Prayer The following prayer is traditionally read silently, however it may be replaced by another reading in the Siddur or personal reflections.

אללי – My God, guard my tongue from speaking evil and my lips from telling lies. Even when others curse me, may my soul be silent and humble as the dust to all. Open my heart to your Teaching, and make me eager to do Your will. Dissuade those who seek to harm me, and let not their plans prevail.

Mohideen - ‘Thanks’.. As this is a prayer of thanksgiving, it is customary to bow upon saying ‘thank you’, symbolising our gratitude. We thank God for life and all the miracles and wonders it contains. Rabbinic Judaism interpreted מודים to also mean ‘wonders’, the familiar things in our lives that we do not regard as miracles as they seem normal events in our lives.

Shalom כבו שלום – ‘Abundant peace’.. The Amidah concludes with the vision and the ideal of peace for the world, the greatest blessing of all. The Hebrew word for peace comes from the word שלום – ‘complete’.

Peace שלום כבו – Supreme Source of peace, grant true and lasting peace to Your people Israel, for it is good in Your sight that Your people Israel, and all peoples, may be blessed at all times with Your gift of peace.

We praise You, O God, Source of peace.
Miracles
Here we talk of the miracles which we see everyday. Not many of us have seen the Red Sea part, so what miracle is it referring to?

Peace
Think of particular places in the world where we want to see our prayer for peace work at this time.

I had a dream this afternoon, that one day... one day people will no longer burn down houses and the church of God simply because they want to be free.

...With this day we will be able to achieve this new day. When all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics will be able to join hands and sing. We at last, we at last will find one another and freedom.

Martin Luther King

Here is an alternative reading to the silent prayer printed on the page, you may want to use this time for your own thought. What prayers do you want to say that haven’t been said in the Amidah?

Teach me, my God, to pray and to recite,
For the withered leaf no less than for splendor of the ripened fruit;
For freedom to see, to feel, to breathe,
To know, to hope – and to fail
Instruct my lips to sing your praise,
When time renews itself each dawn and night.
That my today be not as yesterday,
Nor any of my days become routine.

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

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-el v'al kol B'nei A-dam.

And the Most High, source of perfect peace, grant peace to us, to all Israel and to humankind.

And let us say: Amen.

The Service continues with the concluding prayers on page 138
Shacharit Lehol

weekday morning service
weekday morning service

Mo-deh/Mo-dah ani l'fa-ne-cha, me-lech chai v'ka-yam, she-he-che-zar-ta bi-nish'ma-ti b'chem'lah ra-bah e-mu-na-te-cha.

Bar'chi naf'shi et A-do-nai e-lo-hei ga-da'ta m'od, hod v'ha-dar la-vash-ta, o-teh or ka-sal'mah, no-teh sha-ma-yim kay'ri-ah.

Baruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher ki-d'sha-nu b'mit-z'vot-ta, v'tzi-vanu l'hit-a-teif ba-tzi-tzit.

Barakh she'im ke-vod mal-chu-to l'o-lam va-ed.


This prayer is said by those wishing to wear a tallit and is said standing whilst putting on the tallit.

This prayer is said by those wishing to wear a t'fillin and is said standing whilst putting on the t'fillin. The t'fillin shel yad (arm tefillin) is placed on the opposite bicep of the dominant arm and before tightening recite the following:

This prayer is said by those wishing to wear a t'fillin and is said standing whilst putting on the t'fillin. The t'fillin shel rosh (head tefillin) in the middle of the forehead above the hairline, before tightening recite:

This prayer is said by those wishing to wear a t'fillin and is said standing whilst putting on the t'fillin. The t'fillin shel yad (arm tefillin) is placed on the opposite bicep of the dominant arm and before tightening recite the following:

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This prayer is said by those wishing to wear a t'fillin and is said standing whilst putting on the t'fillin. The t'fillin shel yad (arm tefillin) is placed on the opposite bicep of the dominant arm and before tightening recite the following:
The morning service is based on the daily morning sacrifice brought to the Temple, and is traditionally attributed to Abraham, who instituted the dawn service, when he: “got up early in the morning to the place where he stood before Adonai” (Genesis 19:27)

FACTS:
- It is the longest daily service.
- Traditionally recited before eating in the morning.
- The weekly parsha is traditionally recited during shacharit on Monday and Thursday as well as Shabbat as prescribed by Ezra for this was market day in ancient Israel.

God so loved Israel that they were given Tefilin on their arm and head, Tzitzit on their garments and a mezuzah on their door.

Talmud – M’nachot 43b

The tallit (prayer shawl) originates from the garment of clothing, similar to a blanket worn by Bedouins as protection against the sun and rains. It was discarded as everyday wear during the exile period and became a religious garment for prayer worn during shacharit services and all day Yom Kippur.

The ritual symbols on the tallit are the tzitzit (fringes) or strings that hang from its ends, these are tied in significant ways. The first winding of the tzitzit is seven, a dominant number in Judaism representing perfection. The second winding is eight representing the day on which the brit milah (circumcision) occurs, representing Israel’s covenant with God. The third winding is eleven and the last winding is thirteen, symbolising God’s thirteen Attributes of Mercy. The five knots in the tzitzit represent the five books of the Torah, when combined with the eight strings also equals thirteen.

The gematria (numerical value of Hebrew letters) of ציצית is 600 (צ=90, י=10, ת=400). When added to the 5 knots and 8 strings, totals 613, the number of mitzvot. There are 39 windings in each tzitzit, 7, 8, 11 and 13, which has the gematra יוהו אד ה, meaning ‘one God’

Tefillin literally means ‘prayer objects’ and are worn during the shacharit service, except on Shabbat and certain festivals. The mitzvah of wearing tefillin is mentioned four times in the Torah: Exodus 13:1-10 containing our obligation to remember the Exodus; Exodus 13:11-16 containing our obligation to transmit tradition to our children; Deuteronomy 6:4-9 speaks of God’s unity and the bond of love; Deuteronomy 11:13-21 declaring our responsibility to God. These are contained in the tefillin, in four compartments in the tefillin shel rosh (head tefillin) and all together in the tefillin shel yad (hand tefillin).

There are few references to the attitude of early Reform thinkers to tefillin, the blessings for tefillin were only included in some siddurim. Traditionally time bound mitzvoth such as wearing of tefillin were directed towards men, however Liberal Judaism has dissolved such distinctions.
The Morning Blessings

Mah to-vu o-ha-le-cha
Ya-a-kov, mish-k’no-te-cha
Yisraeil!

Va-a-ni b’rov chas-d’cha a-vo ve-
Ita-cha, esh-ta-cha-veh el- hei-cha
Kod-sh’cha b’yir-a-cha.

Adonai a-hav-ti m’on bei-cha,
U-m’kome mish-kan k’vo-de-cha.
Va-a-ni esh-ta-cha-veh v’ech-ra-
A, ev-r’cha lif-nei Adonai o-si.

Va-a-ni t’fi-la-ti l’cha, Adonai, et-
Ra-tzon, E-lo-him, b’rov chas-de-
Cha, a-nei-ni be-e-met yish-e-cha.

Nishim b’chol yom

Baruch a-tah A-do-nai,
E-lo-hei-nu me-lech ha-o-lam po-
Kei-ach iv-rim.

Baruch a-tah A-do-nai,
E-lo-hei-nu me-lech ha-o-lam,
Mal-bish a-ru-min.

Baruch a-tah A-do-nai,
E-lo-hei-nu me-lech ha-o-lam,
Ma-tir a-su-rim.

Baruch a-tah A-do-nai,
E-lo-hei-nu me-lech ha-o-lam,
Zo-keif k’fu-fim.

Baruch a-tah A-do-nai,
E-lo-hei-nu me-lech ha-o-lam,
She-as-ah li kol tzor-ki.

Baruch a-tah A-do-nai,
E-lo-hei-nu me-lech ha-o-lam,
Ha-no-tein la-ya-eif ko-ach.

Baruch a-tah A-do-nai,
E-lo-hei-nu me-lech ha-o-lam,
Ha-ma-a-vir shei-na, mei-ei-nai u-
T’nu-ma mei-af-a-pai.

For the miracles each day

Baruch – We praise You, Eternal
God, sovereign of the universe, for
eyes to see.

Baruch – We praise You, Eternal
God, sovereign of the universe, for
clothes to wear.

Baruch – We praise You, Eternal
God, sovereign of the universe, for
the joy of freedom.

Baruch – We praise You, Eternal
God, sovereign of the universe, for
the power to rise.

Baruch – We praise You, Eternal
God, sovereign of the universe, for
providing for all our needs.

Baruch – We praise You, Eternal
God, sovereign of the universe, for
daily renewing our strength.

Baruch – We praise You, Eternal
God, sovereign of the universe, for
the blessing of sleep and the
privilege of waking to a new day.

Liberal liturgy has adapted and removed some blessings
from this section which are inconsistent with Liberal
ideology, these include prayers for ‘not making me a
gentile,’ ‘not having made me a slave’ as well as for men
thanks for ‘not having me a woman’ and for women,
‘having made me according to your will’.

The woman’s prayer was added in the Middle ages, when
women began to pray in the whole of the morning
service.

Miracles each day. Traditionally this section contains 15
blessings based on Talmud (Berakhot 60b). By saying
these praises in the morning, we remind ourselves of the
many everyday experiences which we may take for
granted.

continue on page 44
Shacharit is meant to be a part of the morning routine. Think of ways in which you can involve your morning routine into T’fillah. Maybe involve physical exercises, so as well as waking up ones mind, you are waking up the physical body for the day ahead.

Get ready... Shacharit is an opportunity, not only to thank God for bringing us into the new day, but to prepare us for the day ahead. What do you want to achieve today? Where do you want the day to take you?

Eternal God, I am here before You, surrounded by members of the community with whom I am sharing this precious time. I share my happiness with them and it becomes greater. I share my troubles with them and they seem smaller. May I never be too mean to give, nor too proud to receive, for in giving and receiving I discover You, and begin to understand the meaning of my life.

SingIt
Several versions of Bar’chu are found in our Shiron
Songs of Praise

Baruch She'am – Praised be the One at whose command the world came to be.

Praised be the One whose word is deed, whose will is done.

Praised be the One who has mercy on the earth and its inhabitants.

Praised be the One who dispels darkness and brings on light.

Praised be the One who has mercy on the earth and its inhabitants.

Praised is God's name.

We praise You, Sovereign God, to whom all praise is due.

Ashrei – Happy are those who dwell in Your house, who are ever singing Your praise. Psalms 84:5

Happy are the people on whom such blessing falls; happy are the people whose God is the Eternal One.

Psalm 114:15

P'su-key d'Zim-ra

Baruch – Ba-ruch she-a-mar v'ha-yah ha-o-lam, ba-ruch hu. Ba-ruch o-sei v'rei-shit.

Ba-ruch o-meur v'o-seh.

Ba-ruch go-seir um'ka-yeim.

Ba-ruch m'ra-cheim al ha-a-retz.

Ba-ruch m'ra-cheim al ha-bri-yot.

Baruch ma-av-ir af-eil-ah u'me-vi o-rah.

Baruch chai la-ad v'ka-yam la'ne-ha.

Baruch po-deh u-ma-tzil.

Baruch sh'mo.

Baruch Aleha, ka-Aclaiim Mekol ha-tulal, ha-turot ba-yem orah, Meshich.

Ba-ruch ma-av-ir af-eil-ah u'mei-vi o-rah.

Baruch po-deh u-ma-tzil.

Baruch Aleha, ka-Aclaiim Mekol ha-tulal

Ashrei – Ash-rei yosh'vei vei-techa, od y'ha-lu-chah se-la-hah.

Ash-rei ha-am she-ka-chah lo, ash-rei ha-am she-A-do-nai e-lo-hav.

Ashrei Nibiy Brecha, Ood Yisrael

Ashrei Temud Shekachah Lo; Ashrei

Hate Shomah Aleha.

continue on page 46

Preceding this section of the morning service in traditional siddurim is a section entitled Krikvat – ‘offerings’. This section is comprised of passages from the Torah and the Talmud that deal with various aspects of Temple sacrifices. As Liberal Judaism does not advocate a rebuilding of the temple and the return to Temple, this section has been excluded from Liberal liturgy.

Because Psukim D'zimra is a unique section of the service with a specific purpose, it is introduced by this blessing. The prayer also contains in separate locations the words Baruch Aleha, which mean ‘Praised is God’ and ‘Praised is God’s name’. These words are sometimes recited by the congregation when God’s name is mentioned in a blessing.

Ashrei – ‘Praiseworthy’. The Sages attached great significance to Psalm 145, over the page, Praise by David. Whilst Sages praised anyone who recited Psalms, this Psalm was given special status. The Talmud states, whoever recites a Psalm of David three times a day deserves a place in heaven (Berakhat 4b). As such the word Ashrei – ‘praiseworthy’ appears three times in the opening section. Traditionally this Psalm is said once in the morning service and twice in the Afternoon service.
for everyday of the week...

**Sunday – Yom Rishon**
In the beginning God created the heavens and the earth. The earth was empty and without form. Darkness covered the face of the deep. Then God's spirit moved over the waters. And God said ‘Let there be light!’ – and there was light. And God saw that the light was good, and God separated the light from the darkness. Then God called the light ‘Day’, and the darkness, ‘Night’.

And there was evening and there was morning, one day.

**Monday – Yom Sheni**
And God said: Let there be a vault in the midst of the waters, to divide the upper from the lower waters. So God made the vault, and it separated the waters beneath from the waters above it. God called the vault ‘sky’.

And there was evening and there was morning, a second day.

**Tuesday – Yom Shlishi**
And God said: Let the waters beneath the sky be gathered into a single place, so that the dry land may appear. And it was so, God called the dry land ‘Earth’, and the gathered waters, ‘Sea’. And God saw that it was good.

And God said: Let the earth put forth vegetation, plants yielding seed, and fruit trees upon the earth bearing fruit in which is their seed, each according to its kind. And it was so. The earth brought forth vegetation, plants yielding seed according to their kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

And there was evening and there was morning, a third day.

**Wednesday – Yom Revi'i**
And God said: Let there be light in the vault of the sky to separate day from night; let them be signs to mark the seasons, the days and the years. Let there be light in the sky to shine on the earth. And it was so.

God made the two great lights: the greater one to rule the day and the lesser one to rule the night; and God made the stars.

God put them into the vault of the sky to shine on the earth, to hold sway by day and by night, and to separate the light from the dark. And God saw that it was good.

And there was evening and there was morning, a fourth day.

**Thursday – Yom Chameshi**
And God said: Let the waters teem with living creatures, let birds fly above the earth, across the vault of heaven.

And God created the great sea-creatures, and every kind of living creature that teems in the waters, and every kind of winged bird. And God saw that it was good.

And God blessed them and said: Be fruitful and multiply and fill the earth with all life, and every kind of reptile on the earth.

And there was evening and there was morning, a fifth day.

**Friday – Yom Shishi**
And God said: Let the earth bring forth every species of living creature: cattle, reptiles and wild beasts. And it was so. And God made the various species of animals, both wild and tame, and all that creeps upon the ground, and God saw that it was good.

And God said: Let us make a human being in Our image, after Our likeness, and let them take charge of the fish of the sea, the birds of the air, the animals, the whole earth, and in everything that creeps on the ground. And God created the human being in the Divine image, in the very image of God, making them male and female. And God blessed them, saying to them: Be fruitful and multiply; fill the earth and cultivate it; take charge of the fish of the sea, the birds of the air and all the creatures that crawl on the ground.

And God said: Behold, I give you food seed-bearing plants of every kind that grow on earth, and every kind of fruit tree. And to every animal, bird and reptile that has in it the breath of life, I give for food the green grasses. And it was so. And God saw the whole of creation, and it was very good.

And there was evening and there was morning, the sixth day.
Psalm 145, A Psalm of David

I will exalt You, my Sovereign God, and praise Your name for ever.

Every day I will praise You, and extol Your name for ever.

Great are You, Eternal One, and greatly to be praised. Your greatness is beyond our finding out.

One generation shall laud Your works to the next, and bear witness to Your mighty acts.

They shall speak of the splendour of Your glory, as I meditate on Your wonderful deeds.

They shall tell of Your awesome might, as I recount Your greatness.

They shall celebrate Your great goodness, and sing of Your righteousness.

You are gracious and compassionate, endlessly patient and abounding in love.

You are good to all, and have mercy on all Your creatures.

All Your works shall thank You, and Your faithful ones shall bless You.

They shall declare Your majesty, and proclaim Your might.

So that humanity may know of Your power, and the glorious splendour of Your majesty.

Your sovereignty is everlasting, Your reign endures in all generations.

You support the falling, and raise up all who are bowed down.

The eyes of all look hopefully to You, and You give them their food in due season.

You open Your hand, and satisfy the needs of every living creature

You are just in all Your ways, and loving in all Your deeds.

You are near to all who call upon You, to all who call upon You in truth.
The opening part of the service is designed to prepare people for prayer; it is very flexible. Think about other songs of praise that can be added into this section, maybe use Psalm 115 as a model and write your own 'song of praise' in this acrostic style that praises God using every sound.

Certain moments in the day are particularly conducive to pensiveness. At dawn, with the sun rising, the sky in the east awakens with colour and light. At sunrise, one experiences the still-fading darkness of night along with the faintly emerging light of day. It is an in-between time, vague, pregnant with possibility.

Jewish tradition has long taught that the ideal time for morning prayer is at sunrise. It is considered particularly virtuous to pray at that time when the prayer is in harmony with the emerging sun. The prayer of the morning extols God, who “in God's goodness ever revives each day anew, God's work of creation.” The rising sun is symbolic of this daily re-creation of the universe. At the very moment when the sun rises and the world seems to be re-created – that is the preferred moment for the morning prayer. In that mysterious, quiet, in-between time, we experience God the creator both in the skies and in the words of our siddur.
You fulfil the desire of those who revere You; You hear their cry and help them.

My lips shall sing the praise of the Eternal One; so may all creatures laud God's holy name forever. 

R'tzon y'rei-av ya-a-seh; v'et shav-a-tam yish-ma v'yish-eim.


You fulfil the desire of those who revere You; You hear their cry and help them.

My lips shall sing the praise of the Eternal One; so may all creatures laud God's holy name forever.

From Psalm 115

\textbf{The Sh'ma and Benedictions}

\textbf{Sh'ma U'vir'choteha}

\textbf{Praised be Your name, Eternal God in heaven and on earth. To You, our God and God of our ancestors, let hymns and psalms be sung; to You all praise and thanks are due from now and for ever.}

\textbf{Face East (towards Jerusalem)}

Some people choose to bend their knees and bow at \textit{ha-ela}. As well as bend knees and bow at \textit{ha-ela} and straighten on the second line \textit{ha-ela}.

\textbf{Please Stand}

\textbf{Praised be Your name}…

\textbf{Please Sit}

\textbf{Praised.} The \textit{Bar'chu} is the ancient call to prayer which signifies the beginning of the public service, where the Sh'ma and the section of prayers known as the 'Sh'ma and its blessings' are read. The blessings surrounding the Sh'ma are to symbolize its centrality and importance in the service.

Traditionally the Bar'chu is only said if a minyan is present. In Orthodox Judaism, it is made up of 10 males over Bar Mitzvah age. However in Liberal Judaism a minyan is made up of 10 men or women over the age of Bar/Bat Mitzvah.
Hillel said:
“Do not withdraw yourself from community.” (Pirkei Avot 2.5)

A minyan is a quorum of 10 people, traditionally men, although in Liberal Judaism women are also counted. Halacha states that a minyan is required for many parts of communal prayer including the Bar’chu, Kaddish, repetition of the Amidah, priestly blessing and reading of Torah and Haftarah.

The emphasis of minyan in Judaism reflects the value Judaism puts on kehila (community) and of active involvement in the world and with other people.

The significance of ‘10’ owes itself to several origins. Initially in Numbers (14:27), ten spies who brought a negative report of the Land of Israel were referred to as an eidah or congregation in the Babylonian Talmud.

The Jerusalem Talmud relates it to the ten brothers of Joseph who went down to Egypt during a famine to collect food.

The Bar’chu is like going to a pop concert, when one of the stars comes onto the stage and screams...

---

Sing It

Hal’uyah, the last part of Psalm 115 as well as several versions of Bar’chu are found in our Shiron.

And the crowd respond by shouting...

---

Thank You, God, for having me awaken
To become a witness to the flaming of the sun.
Somebody gently shook me from my bed
as I was somewhere in a dream
of visiting Jerusalem again.
And I walked (still half asleep) to watch
the city shake its dusty head awake,
wrapped in a royal cape
of orange and swirling mist.
From my lookout on the roof
I saw a Jewish flag
wave in the distant wind,
bathed in a cloudy red of early morning sunshine.
How the panorama called to mind
a poet-king with burning hair
rising at this hour to sing Psalms
for the very ears of God!
And I was full alive above the New Jerusalem

My God! The sun beyond the hills of Moav
A million million miles away!
Great Love: Revelation

- Ahavah Raba – Great is Your love for us, Eternal God, and abundant Your compassion. Our ancestors trusted in You, and You taught them the laws of life; so be gracious to us, and teach us. Incline our hearts to hear Your words, to know and understand, to learn and teach, and with love to uphold the truth of Your Torah. Enlighten us with Your Teaching, make us faithful to Your commandments, and whole hearted in the love and awe of Your name. For in love You summon us to serve You and proclaim Your unity.

We praise You, O God: in love You have called Your people Israel to serve You.


Ba-ruch a-tah A-do-nai, Yo-tzeir ha-m’o-ro.

continue on page 52
The Hebrew word for ‘creation’ is יוצר. This comes from the shoresh (three letter root that is the basis for most Hebrew words) צי, meaning ‘create’ or ‘form’.

Jewish tradition describes human nature in terms of two opposing forces יצְרַה גוֹד – ‘good inclination’ and יצְרַה רָע – ‘bad inclination’. The third aspect of human nature is ‘free will’, the power which allows people to make choices between the two inclinations. Therefore, the rabbis explained the creation of evil, or the יצְרַה רָע as being an integral and necessary part of creation, for without it there could be no free will or human independence.

God’s creation:
The concept of God creating evil in the world is problematic. Many scholars have tried to resolve the problem as to how a Loving Creator can also create a negative force. How do you feel about this? Would you like to live in a world free from evil, even if it meant that you had no freedom?

Why not sing from the Shiron ‘This is Very Good’ or ‘Hiney Tov M’od’? They are both in the Shiron.

“In the hour when the Holy One, ever to be blessed, created the first human being, God took Adam and let him pass before all the trees of the Garden of Eden and God said: ‘See my works, how fine and excellent they are. Now all that I have created, I have created for you. Think upon this and do not corrupt and desolate my world; for if you corrupt it, there is no one to set it right after you.’”

Midrash (Ecclesiastes Rabbah 7.28)

When a would-be convert approached Hillel requesting to be taught the whole Torah whilst standing on one leg, Hillel replied: “What is hateful to you, do not do to your fellow. This is the entire Torah, all of it. The rest is commentary. Go and study it.”

Shabbat 31a

“When senseless hatred reigns on earth, and people hide their face from one another, then heaven is forced to hide its face. But when love comes to rule the earth, and people reveal their faces to one another, then the splendour of God will be revealed.”

Chasidic saying
Stand or Sit. It is a custom in l'y-rem to give people the choice to stand or sit for the Sh'ma. Traditionally one stays in their previous position for the Sh'ma, this is why some sit. However others stand, recognising its significance.

Some like to cover their eyes with their right hand, when saying Sh'ma, this is to increase kavanah (spiritual concentration), by limiting distractions from other senses, such as sight, whilst increasing concentration on hearing.

Deuteronomy 6:4-9

Sh'ma Yis-ra-el A-donai E-lo-hei-nu, A-donai E-chad.
Hear, O Israel: the Eternal One is our God, the Eternal God is One.

Ba-ruch shem K’vod mal-chu-to l’o-lam va-ed.
Praise be God’s glorious majesty for ever.

You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house and on your gates.

Va-hav-ta et A-donai E-lo-he-cha, b’chol Iva-v’cha u-v’chol naf-sh’cha, u-v’chol m’ode-cha. V’ha-yu ha-da-v’ri m’el-lei, a-scher a-no-chi m’tza-v’cha ha’yom, al Iva-ve-cha: v’shi-nantam Iva-ne-cha, v’di-bai-ta bam b’shiv-tcha b’vei-te-cha, uv-lech-t’cha va-de-rech, u-v’shoch-b’cha u-v’ku-me-cha. U’k-shar-tam l’ot al ya-de-cha, v’ha-yu l’o-ta-fot bein ei-ne-cha, u-ch’tav-tam al m’zu-zot bein-te-cha u-vish-a-re-cha.

You shall love the Eternal One, with all your heart. This conveys the idea that one should believe in God and follow the mitzvot out of love, not fear and habit. The Mishnah (Berakhot 9b) explains these passages as meaning to love God with ‘all your heart‘ - with all of one’s emotions and desires; with ‘all your soul‘ – with all your life and with ‘all your might‘ – with all that you have and all your possessions.
Melodies of the Sh’m’a can be found in the Shiron.

An alternative translation below, can be sung:

And you shall love the Eternal God with all your heart
And with all your soul, and with all your might
And these words which I command you shall be on your heart
And you shall teach them to all your children
And you shall talk of them when you’re sitting in your house
When you’re walking by the way, lying down and getting up
And you shall write them on the doors of your house
And upon your gates, upon your gates.

There is one God, get it?

That’s right.

Go on.

Right!

HOLD IT. There is only 1 God

No, everyone shares the same God.

Sorry, but having 1 God does bring us together.

The Sh’m’a sets a really hard challenge. It is very hard to say that God is ONE. To say that God is one means that we have to live as if God is one. To do that, we have to treat everyone we meet, as if they are brothers and sisters, perhaps better than brothers and sisters. We have to do this every day, every night and in everything we do.

Sure! 1 God. That’s easy!

Sure, I have one God

You have one God, right?

So, 1 God + 1 God = 2

I don’t get to have my own God?

That means I can’t do everything I want – if your God doesn’t like it.

..Inscribe them onto the doorposts of your house..

Meguzot contain the words of the Sh’ma

Klaf – parchment, as found in a mezuzah
God of the hosts of heaven, are you not to keep Your people Israel. For you, O God, our Redeemer, the Holy One of Israel.

We praise You, O God, Redeemer of Israel.


Emet*

*Baal Teshuvah

--

Redemption

Good and beautiful and true, sound established and enduring are these words, now and for ever. The everlasting God is Sovereign, the rock of Jacob, the shield of salvation. Eternal God, You redeemed us from Egypt, and freed us from the house of bondage. Then with great joy, Moses, Miriam and all Israel together sang to You this song:

Who is like You, O God, the Rock of Israel, the shield of salvation. Eternal God, who led you out of Egypt to be your God. I, the Eternal One, am your God. I, the Eternal One, am your God.

Numbers 15:40-41

We praise You, O God, Redeemer of Israel.

The traditional version of this prayer gives detailed reference to the fate of the Egyptians, such as the plagues and the drowning of the soldiers at the sea of reeds. Although, traditionally they have been seen as God’s divine justice, rather than acts of a vengeful God, Liberal Judaism has deemed the inclusion of such references as inappropriate within the context of a prayer.

Who is like You.. One of the most dramatic scenes in the Exodus event, the parting of the Sea of Reeds, is recalled with this song, which the children of Israel sang on its shores.

A new song.. This section originates from ‘The Song of the Sea’ (Exodus 15), written in the style of a brick to remember our ancestors’ experiences as slaves, this is also commemorated as traditionally one stands when this section is read as the parashah.

Rock of Israel.. Now we recognise the importance of freedom in the land of Israel and this text is contained in the Declaration of Independence.

*Emet – ‘True and faithful’.. Traditionally there should be no pause between the last word of the Sh’mah; L’mi-kra-kei – which means ‘your God’ and the first word of the prayer for Redemption; A-met – meaning ‘truth’. This is an ancient practice and according to the Mishnah (Berakhot 14a) serves to declare that God is true.

The traditional version of this prayer gives detailed reference to the fate of the Egyptians, such as the plagues and the drowning of the soldiers at the sea of reeds. Although, traditionally they have been seen as God’s divine justice, rather than acts of a vengeful God, Liberal Judaism has deemed the inclusion of such references as inappropriate within the context of a prayer.

*Amet

Please Sit

[Page 54]
In trying to explain how God could be both merciful and deliver justice, the Rabbis wrote the following Midrash:

“The matter is like a ruler who had some empty goblets. The ruler said, ‘if I put hot water in them they will burst, if I put cold water in them they will crack’. So the ruler mixed the cold and hot water together and poured it in, and the goblets were undamaged. Even so, God said; ‘If I create the world with the attribute of mercy, sin will multiply; if I create it with the attribute of justice, how will it endure? So I will create it with both, so that it may endure.”

The prayers for redemption concludes the ‘Sh’m’a and its blessings’ section of the service. The Sh’m’a and its blessings represent in four prayers the full spectrum of Jewish identity:

- Creation of the universe,
- Revelation of the Torah,
- The Sh’m’a as a declaration of faith,
- Redemption from Egypt to become a free nation in Eretz Yisrael.

By reading about our deliverance, we are fulfilling the Exodus from Egypt, this is contained in the morning and evening services.

God had saved many people before, yet none had sung words of praise: not Abraham when saved from the fiery furnace; nor Isaac when saved from the knife; nor Jacob when saved from the angel, from Esau, or the men of Shechem. But as soon as Israel were saved they sang their song. God responded “I have been waiting for them.” (Midrash Exodus Rabbah 23:4)

“The sea was less of a miracle than the Exodus from Egypt. The first of the Ten Commandments mentions only the Exodus. Thus it is said that the rescue from Egypt is equal to all the miracles and deeds that God performed in Israel. (Midrash Mechilta Amalek 3))

“With trust in the rock of Israel, we affix our signatures in testimony to this declaration.
From the Declaration of Independence for the State of Israel, signed on May 14 1948

The Hebrew word for ‘true’ or ‘truth’, is made up of three letters: א מ ת, which are the first, middle and last letters of the Hebrew alphabet and symbolise that truth is all encompassing.

Sing It

Mi Chamocha is in the Shiron as well as Miriam’s Song which describes the Israelites standing at the shore rejoicing at their new found redemption.
Please stand and face East (towards Jerusalem)

It is customary to take three steps backward then three steps forward before reciting this prayer, to symbolise drawing closer to God. As an additional sign of respect, the prayer is traditionally said with feet together.

Traditionally one bends their knees at בæruch, bows at את אתה, and straightens at יהוה at the beginning and end of the blessings for אבות וימאות (Ancestors), הודה’a (thanksgiving) and at the end of the prayer.

A-do-nai s’fa-tai tif-tach, u-fi ya-yid t’hi-la-te-cha.
Eternal God, open up my lips, that my mouth shall declare your praise.
(Psalm 51:17)

Ancestors

We praise You, Eternal One, our God and God of our ancestors: God of Abraham and God of Sarah; God of Isaac and God of Rebekah; God of Jacob, God of Rachel and God of Leah; great and mighty, awesome and exalted God. You deal kindly with us and embrace us all. You remember the faithfulness of our ancestors, and in love bring redemption to their children’s children for the sake of Your name.

You are our Sovereign and Helper, our Redeemer and Shield.

We praise You, O God, Shield of Abraham and Sarah.

Avot v’Imahot

We praise You, Eternal One and God of our ancestors: God of Abraham and God of Sarah; God of Isaac and God of Rebekah; God of Jacob, God of Rachel and God of Leah; great and mighty, awesome and exalted God.

The Amidah is a petitionary prayer, where we as Jews request things for ourselves, for our community, for Israel and for all of humankind. The word for ‘petition’ בַּקָּשָׁה, is related to the word בְּבַקָּשָׁה which means ‘please’. All of the prayers are termed in the plural, highlighting the importance Judaism places on the community or collective. This also means that our requests are not selfish individual petitions, but rather requests for the community at large.

According to the Mishnah, absolute concentration is required when saying the Amidah as it is seen as a conversation with God that must not be interrupted, even if a snake is twisted around one’s heel or if one is greeted by a King (Berakhot 5:1)

The Daily Prayer

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It is customary to take three steps backward then three steps forward before reciting this prayer, to symbolise drawing closer to God. As an additional sign of respect, the prayer is traditionally said with feet together.

Traditionally one bends their knees at בæruch, bows at ואת אתה, and straightens at יהוה at the beginning and end of the blessings for אבות וימאות (Ancestors), הודה’a (thanksgiving) and at the end of the prayer.

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According to the Mishnah, absolute concentration is required when saying the Amidah as it is seen as a conversation with God that must not be interrupted, even if a snake is twisted around one’s heel or if one is greeted by a King (Berakhot 5:1)
The Amidah is a chain of b’rachot, blessings. The number of b’rachot differs on weekdays and Shabbat. However, the three opening and three closing blessings remain the same whenever the Amidah is said. To some extent the middle section of the Amidah is like a shopping list, voicing our deepest needs – what we hope God will do for us – while teaching us the things that God expects us to desire. It is what I want and what I should want all rolled up as one.

In saying the Amidah, which is also called the t’fillah (the prayer) one fulfils their mitzvah to pray. The whole Amidah is another journey, it is often seen as a guided meditation, and therefore, in some traditions is said individually in silence.

Think about if you were visiting a great ruler. How would you greet them? What would you ask them for? How would you end your visit? Once you have answered that, if the great ruler was God, how would you answer those questions?

LIBERAL JUDAISM
God’s Might

- Unending is Your might Eternal One; You are the Source of all life; great is Your power to redeem.

- You cause the wind to blow and the rain to fall, the sun to shine and the dew to descend.

- In Your love You sustain the living; in Your compassion You grant life to all. You support the falling and heal the sick; You free the captive and keep faith with those who sleep in the dust.

- Who is like You, Source of all strength? Who is Your equal, sovereign Author of life and death, whose will it is that goodness shall prevail?

- Trusting in You, we see all life.

We praise You, O God, Source of all life.

K’dushat Hashem

- Holy God, You dwell amidst the praises of Israel.

- Holy, holy, holy is the Eternal One, God of the hosts of heaven! The whole earth is filled with God’s glory.

- God’s glory fills the universe.

- Praised be God’s glory in all creation!

- And with the Psalmist we declare:

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

- You are holy, awesome is Your name; We have no God but You!

We Praise You, Eternal One, the holy God.

God’s Holiness

- ‘You are mighty’.. In this blessing, we focus on God’s might as giver and sustainer of life. The original blessing refers to God as מְחַיֵּה – ‘the giver of life to the dead’. Thus pointing towards the idea of resurrective messianic redemption. We have changed this idea to God as מַמְתִּים – ‘giver of all life’.

- ‘You are Holy’.. This blessing relates to the holiness of God and of those who strive to live according to the Torah. It contains Isaiah’s visions of six winged angels declaring God’s holiness קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ K’dushat Hashem – ‘holy, holy, holy, holy, holy, holy’ showing God’s holiness in the physical world, spiritual world and the world to come.

K’dushat Hashem

- A-tah ka-dosh, yosh v’hi lot Yis-ra-eil.

- Ka-dosh, ka-dosh, ka-dosh a-do-nai tz’va-ot, m’lo chal ha-a-retz k’vo-do!

- Ba-ruch k’vod A-do-nai mim-kom-o!


- Ka-dosh A-tah v’no-ra sh’m-e-cha, v’ei-n la-nu e-lo-ha m’bi-la-de-cha.

- Ba-ruch a-tah A-do-nai, ha-el ha-ka-dosh.
**God's might**

When the world was created, God left everything a little bit incomplete. Instead of making bread grow out of the earth, God planted wheat, so that human beings might bake it into bread. Instead of making the earth out of bricks, God made it out of clay, so that humans might bake the clay into bricks.

Why?

So that humanity could become God's partner in the task of completing the work of creation.

If God used all God's might to fully complete all of creation how would this have affected your life? Do you think that it is important for people to work together with God in the creation of the world? What does this teach us about the benefit of working together with fellow people?

**God's holiness**

You shall be holy, for I, Adonai your God am holy.'

Leviticus 19:2

In the year King Uzziah died, I saw God seated on a high and lofty throne, with the train of God's garment filling the temple.

Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft.

"Holy, holy, holy is the God of hosts!" they cried one to the other. "All the earth is filled with his glory!"

Isaiah 6

To feel the proximity of God we need intervals of withdrawal from other people. If we are not to lose ourselves in that real loneliness which is remoteness from God, we must have periods of loneliness upon earth when our soul is left to itself and we are remote from other people. If we are not to go astray in the world we must look into ourselves and remember our souls and God. In the innermost recesses of the human heart there dwells a desire for such loneliness which, incidentally, is one of the strongest roots of asceticism. It is an historical achievement of Israel that through prayer is satisfied this human need and religious necessity. The purpose of prayer is to allow us to be alone with God and apart from other people, to give us seclusion in the midst of the world. We are to seek loneliness also in the house of God even when it is crowded with people, to be alone there with ourselves and our God. If our life is to be filled with devoutness, we must from time to time abandon the ways of the world so that we may enjoy the peace of God. L. Baeck

The Torah tells stories of angels. Each angel has its own purpose. The rabbis gave them names. There was Michael, 'Who is like God? Gavriel, 'God is my strength,' Uriel, 'God is my light,' and Rafael, 'God is my healer'. Every night they felt that these angels were with them, protecting them while they slept. And above them all, the Shechuna, the presence of God.
We praise You, O God, gracious Giver of knowledge.

We praise You, O God: You delight in repentance.

We praise You, O God, gracious in repentance.

We praise You, O God: You delight in understanding and insight. By beginning with ‘By Your grace’... This is the first of the petitionary blessings of the Amidah. It is a request for knowledge, understanding and insight. By beginning with the word גון – ‘to be gracious’, we emphasise the importance of the intellect as a gift. Judaism views the intellect as something divine that distinguishes humans from other creatures.

The Hebrew word for repentance is בִּתְשׁוּבָה – which means ‘return’. The Jewish concept of repentance involves the idea of returning to, and becoming closer to, both God and ourselves.

This is a crucial act of נפש, or ‘repairing oneself’. In this prayer God is referred to as אלהינו – ‘our parent’, as we ask God to be like our parents, teaching us a just way of life and being compassionate towards us. We finish by praising God who desires people to perform נפש, which leads to בדיק – repentance... returning towards God who accepts us and陽ל – forgives our sins.

The intermediate blessings move onto physical and material needs. After the personal requests have been formulated, a visionary approach is adopted. Its traditional form refers to ingathering of exiles; restoration of justice; destruction of Israel’s enemies; Rebuilding of Jerusalem and coming of the Messiah.

Liberal Judaism liturgy has a number of changes in keeping with its universalistic beliefs (concerned with Jewish people and the rest of the world) and its theological beliefs.

It is customary to lightly strike the left side of the chest with the right fist when reciting the words סליחה ‘we have sinned’ and ‘we have transgressed’, symbolising the heart as the source of our temptation.

This is the first of the petitionary prayers of the Amidah. It is a request for knowledge, understanding and insight. By beginning with the word גון – ‘to be gracious’, we emphasise the importance of the intellect as a gift. Judaism views the intellect as something divine that distinguishes humans from other creatures.

We praise You, O God: You delight in understanding and insight.

We praise You, O God: You delight in repentance.

We praise You, O God, gracious in repentance.

We praise You, O God, gracious and generous in forgiveness.

We praise You, O God: You delight in understanding and insight. By beginning with the word גון – ‘to be gracious’, we emphasise the importance of the intellect as a gift. Judaism views the intellect as something divine that distinguishes humans from other creatures.

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Whenever Akiva set out on a journey, he took with him a donkey, a cockerel and a candle. He took the donkey because it was much easier to ride than to walk the long distances; he took the cockerel because it woke him at dawn and he could start his journey early; and he took the candle because as he wanted to become a rabbi, he had to study the Torah every night.

Who is a Jew? To open eyes when others close them. To hear when others do not wish to listen. To look when others turn away. To seek to understand when others give up. To rouse oneself when others accept. To continue the struggle even when one is not the strongest. To cry out when others keep silent. To be a Jew is that. It is first of all that. And further, to live when others are dead, and to remember when others have forgotten.

To us there is but one atonement – the atonement wrought by human repentance and the divine forgiveness; by God’s grace and help on the one hand, by human remorse and effort on the other. The process is doubtless very subtle, but put into words it is simple and in practise it is efficacious and works. That is the Jewish atonement: we know no other.

Claude G. Montefiore

Seek the Eternal One at a favourable time, call out while God is near. Let the wicked forsake their ways, and those bent on evil their thoughts. Let them return to the Eternal One, who will show them mercy, and to our God, who will abundantly pardon.

Isaiah 55:6-7

There are many fine things which you mean to do some day, in what you think will be more favourable circumstances. But the only time that is surely yours is the present; hence this is the time to speak the word of appreciation and sympathy, to do the generous deed, to forgive the fault of a thoughtless friend, to sacrifice self a little more for others. Today is the day in which to express your noblest qualities of heart and mind, to do at least one worthy thing which you have long postponed, and to use your God-given abilities for the enrichment of some less fortunate fellow traveller. Today you can make your life significant and worthwhile. The present is yours to do with as you will.

Grenville Kleisner

The most beautiful thing that one can do is to forgive a wrong.
Redemption

*Ge’ulah*  – Look upon our affliction and defend us in our need, redeem us speedily for Your name’s sake.

*We praise You, O God, Redeemer of Israel.*

Heal us

*R’fu’ah*  – Heal us, Eternal One, and we shall be healed; save us, and we shall be saved; grant us a perfect healing from all our wounds.

*We praise You, O God, Healer of the sick.*

Year of Blessing

*Birkat HaShanim*  – Bless this year for us, O God: may its produce bring us welfare. Bestow Your blessing on the earth, that it may have a future and a hope, and that all may share its abundance in peace.

*We praise You, O God: You bless the earth from year to year.*

Freedom

*Cheirut*  – Sound the great Shofar of our liberation; raise high the banner of redemption for all who are oppressed, and let the song of freedom be heard in the four corners of the earth.

*We praise You, O God, Redeemer of the oppressed.*

Notes:

- ‘Look upon our affliction’. The *Amidah* now focuses on the physical, emotional and material needs of the individual. Rashi (*Megillah* 17b) explains that this prayer refers to the request for relief from the trials, sufferings and difficulties of everyday life. The blessing concludes by praising God as the redeemer of Israel.

- ‘Heal us’. Good health is essential to human well being. This prayer, which also asks for healing for the sick, reminds us of the importance of our own health. As in all *Amidah* blessings, this prayer is written in the plural, signifying our concern for the community.

- ‘Bless for us’. After health, our next concern is economic wellbeing. In its original form the agricultural society for which this prayer was written is reflected by its reference to crops. Liberal liturgy has updated this prayer, reflecting our concern for the wellbeing of the world.

- ‘Sound the great Shofar’. Traditionally this prayer calls for both freedom and *kappum*  – ‘ingathering of the exiles’ and the return of all Jews to the Land of Israel.

*continue on page 64*
Redemption

Here I stand, the Jew, marked by history for who can count how long?
Wrapped in compassion as in a Tallit, staring every storm in the face.
Write songs of pain, sing prayers of torment, refresh yourself with suffering.
Too much for one people, small and weak – it is enough to share among the whole human race.
But God has planted in me goodness, compassion, as a parent loves their children.
So I write with pain, weep and sing, sing and weep.
For the blood knows the heart of the world is not made of stone.
The wonderful light of God’s face is for all eternity stamped in, firm and deep.

Heal us

כֹּל יִשְׁרָאֵל עֲרַבִיםזֶה בָּזֶה ‘All Jews are responsible for one
another’
- All Jews are responsible for the
health and well-being of other
Jews, as well as the welfare of
every person.

Here is a chance to
think about loved ones
who are not in their
best health to pray for
a r’fuah sh’lema -
complete recovery.

Year of blessing

Adonai, Bless the Earth on which we live
and its bounty. May we be satisfied by
simplicity and see the blessings in our
years, so that the satisfaction we feel can
be felt by all people at all times across the
world.

Freedom

The Hebrew word for
freedom - ‘dror’ is also
the word for ‘sparrow’.
The ‘sparrow’ and birds
generally, because they
seem to defy gravity,
have long been a symbol
of freedom.

Since the
Exodus,
Freedom has
always spoken
with a Hebrew
accent.
And since the
Sinai, Jews have
understood that
freedom entails
responsibility.

Think of times
where your
responsibilities
have limited your
freedom, how did
this make you
feel?
Justice

Let righteous judges sit among your people, and counsellors of peace through out the world. Then You alone will reign over us in love and compassion.

We praise You, Sovereign God: You love righteousness and justice.

On Evil

Let those who plan evil have no hope of success; may all who go astray find their way back to You; and let all tyranny soon end.

We praise You, O God, whose will it is that evil shall vanish from the earth.

The Righteous

For the righteous and faithful, for all who choose to join our people, and for all men and women of good will, we ask Your favour, Eternal God. May we always be numbered among them.

We praise You, O God, the Staff and Support of the righteous.

Builder of Jerusalem

Let your presence dwell in Jerusalem, and Zion be filled with justice and righteousness. May peace be in her gates and quietness in the hearts of her inhabitants. Let Your teaching go forth from Zion, Your word from Jerusalem.

We praise You, O God, Builder of Jerusalem.

Boneh Y’rushalayim


Ba-ruch a-tah A-do-nai, bo-neh Yru-sha-la-yim.

Mishpat

Ho-shi-vah shof-tei tze-dek b’toch b’nei a-me-cha, vy’a-tzei sha-lom b’chol te-vel ar-tze-cha, v’az tiz-loch a-lei-nu a-tah l’va-de-cha b’che’se’d u-v’ra-cha-mim.

Ba-ruch a-tah A-do-nai, me-lech o-heiv t’z’dah k u-mish-pat.

Boneh Y’rushalayim


Ba-ruch a-tah A-do-nai, bo-neh Yru-sha-la-yim.

On Evil

Let those who plan evil have no hope of success; may all who go astray find their way back to You; and let all tyranny soon end.

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For the righteous and faithful, for all who choose to join our people, and for all men and women of good will, we ask Your favour, Eternal God. May we always be numbered among them.

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Builder of Jerusalem

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We praise You, O God, Builder of Jerusalem.

Boneh Y’rushalayim


Ba-ruch a-tah A-do-nai, bo-neh Yru-sha-la-yim.

on page 66

The traditional version of this prayer focuses on the righteous people of Israel, such as scholars and converts, and asks that they be treated with compassion. Consistent with efforts to make these final petitionary blessings of the Amidah more universal and thus less particularistic to Jews and Israel, Liberal liturgy requests that God support the righteous and faithful of us and all humankind.
Justice

Justice, along with love and compassion, is chief among God’s moral attributes, and therefore chief among the qualities God demands of human beings in their conduct towards one another. There is no contradiction between the two principles. Justice, it has been said, requires that human rights should be respected; love, that human needs should be satisfied. But the converse is also true; and it is a matter of justice that we should love our neighbour no less than we love ourselves.

On Evil

It is forbidden for people to accustom themselves to use smooth and deceptive language. We should not say one thing when we mean another, but our inner thoughts should be in accord with the impression we give, and our mouth should utter that which we really think. Even one word of smooth talk or misrepresentation is forbidden, but a person should have true lips, a sincere spirit and a heart free of any trickery or deceit.

Maimonides

The Righteous

In Judaism, religion and morality are inseparable. God is good, and goodness is what God demands of us. There are no values in the universe higher than moral values. What is morally wrong can never be religiously right, and what is morally right can never be religiously wrong.

A good Jew is one in whose life being Jewish is a perpetual influence for good.

Builder of Jerusalem

If I forget thee, O Jerusalem, may my tongue stick to the roof of my mouth, if I do not remember you; if I do not remember you; if I do not set Jerusalem above my greatest joys.

Psalm 137:5-6

To love God is to love our fellow people; to hurt them is to offend against God. In biblical law, one who defrauded a neighbour was required, not only to make restitution, and add one-fifth, but to bring a guilt-offering to the sanctuary.
Deliverance

- Let righteousness blossom and flourish, and let the light of redemption shine forth according to Your word; for Your redeeming power is our constant hope.

We praise You, O God: You will cause the day of redemption to dawn.

Hear Our Prayer

- Hear our voice, Eternal God; have compassion upon us, and accept our prayer with favour and mercy, and let us not leave Your presence empty, for You are a God who listens to all who pray.

We praise You, O God: You hearken to prayer.

Worship

- Eternal God, be gracious to Your People Israel, and in Your love accept their prayers. May our worship now and always be acceptable in Your sight.

We praise You, O God, Whom alone we worship in reverence.

Y'shuah

- Et tze-mach tz'dak'ah m'hei-rah tatz-mi-ach, v'ke-ren, y'shu-ah tar-um kin-u-me-cha, ki li-shu-at-cha ki-vi-nu kol ha-yom.

Ba-ruch a-tah A-do-nai, matz-mi-ach ke-ren y'shu-ah.

The structure of the Amidah and the order of its blessings contain important ideas within Judaism. The petitions within the Amidah develop from personal requests for understanding and security, to the articulation of the Jewish messianic vision of a free and just world.

The importance of the Amidah is evident through its central positioning in all of the prayer services, and by the name given to it in the Talmud, תפילת – 'the prayer'.

Yotzerah

- 'Let righteousness'.. These blessings, the climax of the petitionary prayers of the Amidah, express our hope for deliverance, for the Messianic Era and for the 'repair of the world'.

Both the traditional and Liberal liturgies begin with the word יוצר – 'creation' which literally means the 'sprouting' or 'flourishing' of a plant. So, just as a plant grows gradually day by day, so too does the Redemption and everyday acts of יוצר that assist in perfecting the world.

The traditional version of this prayer continues the messianic theme of the previous blessings and asks for the speedy arrival of the Mashia'h who will provide salvation for the world.

Avodah

- 'Our work'.. This is the last prayer of the intermediate blessings in the Amidah and serves as a final plea for our prayers to be heard and accepted, to be heard by both God and ourselves.

The Hebrew word for prayer is תפילת, which is also one of the names of the Amidah. This word comes from the שורש שלום meaning to 'judge'. When we petition god, we also petition ourselves. As partners with God in the work of creation, humanity is required to act.

The traditional version of this prayer calls for the rebuilding of a Temple and a return to sacrifices. Liberal liturgy has omitted this piece, for it is not in keeping with its vision or ideology.
The Good People everywhere
Will teach anyone who wants to know
How to fix all things breaking and broken in the world
Including hearts and dreams –
And along the way we will learn such things as
Why we are here
And what we are supposed to be doing
With our hands and minds and souls and our time.
That way we can hope and find out why
We were given a human heart,
And that way we can hope to know
The hearts of other human beings
And the heart of the world.

Julius H. Greenstone

The Tzantzer Rebbe was asked by one of his disciples: ‘What does the Rebbe do before praying?’
The Rebbe replied: ‘I pray that I may have the ability to pray!’

Working is another way of praying.
You plant in Israel the soul of a tree.
You plant in the desert the spirit of gardens.

God surely knows our thoughts and desires. What need is there therefore to give expression to them? This is quite true; and still the human soul yearns to give articulate expression to what is uppermost in its consciousness at any one time. Prayer does not affect God, but us. In prayer, the divine within us asserts itself, seeks its union with the divine in the universe and through that becomes ennobled and glorified. God needs none of our praises and supplications, but we feel impelled to pour out our hearts to God and by doing this we come to be in greater harmony with our spiritual selves, and with God, the spiritual element in the universe.

Julius H. Greenstone

Liberal Judaism

In worship we break out of our isolation. We rediscover our need for each other, and we remember that we are not alone. For each community is a microcosm of the world-wide House of Israel, and when we say ‘we’, we engage in an act of collective self dedication.

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

Ferdinand M Isserman

When you share your bread with the hungry, Bring the outcast poor to your house, When you see the naked and clothe them, Hide yourself not from your own flesh Then you shall call, and God shall answer, You shall cry out and God will say, “I am here.”
Thanksgiving

Traditionally one bows at מודים (Mo-dim) and straightens at מנהנָא (A-do-nai)

Mo-dim – We give thanks that You, Eternal One, are our God, as You were the God of our ancestors. You are the rock of our life, the Power that shields us in every age. We thank and praise You for our lives, which are in Your hands; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon and night.

We praise You, O God, Source of goodness, to whom our thanks are due.

Peace

Sim sha-lom – Grant peace, welfare and blessing, grace, love and mercy, to us and to all Israel, Your people. As a loving parent, bless us with the light of Your presence; for by the light of Your presence, Eternal God, You have revealed to us the law of life, a love of kindness, righteousness, blessing and mercy, life and peace. For it is good in Your sight that Your people Israel and all peoples be blessed at all times with Your gift of peace.

We praise You, O God, Maker of peace.

Shalom


Ba-ruch a-tah A-do-nai, ha-tov v’mo-dei-ru.

Silent Prayer

The following prayer is traditionally read silently. However, it may be replaced by another reading in the Siddur or personal reflections

Mo-dim – ‘Thanks’.. As this is a prayer of thanksgiving, it is customary to bow upon saying ‘thank you’, symbolising our gratitude. We thank God for life and all the miracles and wonders it contains. Rabbinic Judaism interpretedMo-dim to also mean ‘wonders’, the familiar things in our lives that we do not regard as miracles as they seem normal events in our lives.

Mo-dim - ‘Peace’.. The Amidah concludes with the vision and the ideal of peace for the world, the greatest blessing of all. The Hebrew word for peace comes from the word שלום – ‘complete’.

Mo-dim - ‘My God’.. This silent prayer requests strength and protection. As well as guarding our tongues from evil speech/’gossip’. Judaism emphasises the power of words, and the importance of using them responsibly.

continue on page 70
Maker of the star-filled sky and the earth below, You are greater than anything we can imagine. You are our God, there is no other, and only You should rule over us. As we read in Your Torah, “Today you will know and really understand that God alone rules everything, from the depths of space to the ground beneath our feet, God alone”.

God, you have called us to peace, for You are Peace itself. May we have the vision to see that each of us, in some measure, can help to realise these aims:

Where there is ignorance and superstition,
- Let there be enlightenment and knowledge.

Where there is prejudice and hatred,
- Let there be acceptance and love.

Where there is fear and suspicion,
- Let there be confidence and trust.

Where there is tyranny and oppression,
- Let there be freedom and justice.

Where there is poverty and disease,
- Let there be prosperity and health.

Where there is strife and discord,
- Let there be harmony and peace.

Not every day do we encounter God, not every time is opportune for prayer, not every hour one of grace. We fail and fail again till journey’s end. We turn back only to lose our way once more, and grope in search of long forgotten paths. But God, holding a candle looks for all who wander, all who search. 

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

May the Most High, source of perfect peace, grant peace to us, to all Israel and to humankind.

And let us say: Amen.

The Service continues with the concluding prayers on page 138.
מנחת לוחול
weekday afternoon service
A Psalm of David

יָשָׁרְתֵּךְ – Ash-rei yo-sh’vei vei-techa, od y’ha-l’lu-cha se-lah.
Ash-rei ha-am she-ka-chah lo, ash-rei ha-am she-A-do-nai e-lo-hav.

The afternoon service is traditionally ascribed to Isaac (Genesis 24:63). Mincha corresponds to the afternoon service instituted by Ezra (5th Century BCE) and to the afternoon offering at the Temple in Jerusalem (Berakhot 26b). This service may be recited from half an hour after midday until evening. Whilst all three daily services have the Amidah in common, because the commandment to recite the Sh’mah is – ‘sh’mah and its blessings’ are not included in the afternoon service.

The Sages attached great significance to this particular Psalm 145: A Psalm of Praise by David. Whilst the Sages praised anyone who recited hymns from the ספר תהילים – ‘Book of Psalms’, this particular Psalm was given a special status. The Talmud states: “Whoever recites a Psalm of David three times a day is assured a place in the world to come… it is both alphabetical and says, ‘You open Your hand and feed every creature in heart’s content’.” (Berakhot 4b)

For this reason, the word אַשְׁרֵי – ‘praiseworthy’ appears three times in the opening section recited before reading the actual Psalm.

Continue on page 74
Hal’luyah, the last part of Psalm 115 can be found in our Shiron.

Mincha is an oasis of spiritual time in a tough workday, a moment of calming of nerves and a focusing of priorities.

Mincha can be seen as a gift, in the sense that during a busy day it allows a short ‘time out’. Think of other ways that you might have time out during the busy day. What do you expect from that time? Does the mincha service live up to those expectations?

Mincha is also connected with being ‘in the field.’ Shacharit and Ma’ariv are possible to be prayed outside of the time constraints of our mundane everyday tasks. Not so Mincha; it is always inconvenient but it is an oasis of spiritual time in a tough work day, a moment of contemplation, a calming of nerves and a focussing of priorities. As such, it is perhaps the most important and meaningful prayer service of the day.

Why Isaac?

Although this service is attributed to Isaac, there is no mention of Isaac performing such a ritual in the Torah.

The rabbis of the Talmud deduced the role of Isaac in creating Mincha from the verses in the Torah that tell us that "Isaac went out to converse in the field" (Genesis 24:63-65). Converse with who? The rabbis are of the opinion that the conversation was between Isaac and God. And since the Torah describes this event as happening "before evening," Jewish tradition placed the time of Mincha as being in the afternoon before the time of the sun setting.
You are good to all, and have mercy on all Your creatures.

All Your works shall thank You, and Your faithful ones shall bless You.

They shall declare Your majesty, and proclaim Your might.

So that humanity may know of Your power, and the glorious splendour of Your majesty.

Your sovereignty is everlasting, Your reign endures in all generations.

You support the falling, and raise up all who are bowed down.

The eyes of all look hopefully to You, and You give them their food in due season.

You are just in all Your ways, and loving in all Your deeds.

You fulfill the desire of those who revere You; You hear their cry and help them.

My lips shall sing the praise of the Eternal One; so may all creatures laud God’s holy name forever. From Psalm 115

And now let us extol the Eternal God from this time and for ever. Halleluyah! Psalm 115:18

The service continues with the Amida on page 56
Shabbat evening
welcoming the shabbat

The candles may be lit now, or at the Shabbat meal on page 142.

Lighting the Shabbat Candles

Lighting candles is considered a mitzvah. With most mitzvot a blessing is recited beforehand. However, as this blessing announces the arrival of Shabbat, where lighting fires is prohibited, the candles are lit before the blessing is said. There are different traditions about standing or sitting whilst the candles are lit. Some people pass their hands over the candles three times in a circular motion and cover their eyes whilst reciting the blessing.

One of the following may be read before lighting the candles:

V'ka-ra-ta l'Sha-bat o-neg.

‘You shall call the Shabbat a delight.' These lights we kindle are a symbol of joy. May their brightness lift our spirits, and fill our hearts with happiness and peace.

Light has many sides. Light is warm, protective; it provides security in the darkness. Light allows us to tell between night and day. On the other hand, light has a dangerous side; fire can burn and destroy when misused. This Shabbat let these candles be a symbol of hope. Let them enter our spirit and light our path ahead.

In the spirit of our ancient tradition, which unites and sanctifies the house of Israel in all lands and ages, we welcome the Sabbath by kindling these lights.

The Shabbat Candles are lit

The Shabbat Candles are lit - We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to kindle the Shabbat lights.

Mah to-vo o-ha-le-cha Ya-a-kov, mish-k'no-te-cha Yisrael!

Va-a-ni b'rov chas-d'cha a-vo vei-te-cha, esh-ta-cha-veh el hei-chal kod-sh'cha b'yr-a-te-cha.

Adonai a-hav-ti m'on bei-te-cha, u-m'kom mish-kan k'vo-de-cha.

Va-a-ni esh-ta-cha-veh v'e-ch-r'a, ev-r'cha lif-nei Adonai o-si.

Va-a-ni t'fi-la-ti l'cha, Adonai, et ra-tzon, E-lo-him, b'rov chas-de-cha, a-nei-ni be-e-met yish-e-cha.

continue on page 78

- ‘How goodly.’ This passage expresses the joy of entering. - ‘Your tents,’ understood to refer to synagogues and places, ‘Your dwelling’ referring to religious schools.
Meditations before the Kabbalat Shabbat Service...

Darkness closes in around us, and night sounds blend together. We greet Shabbat like a beautiful dream, enjoying its influence but knowing that it will soon fade. The sky is tinged with colour, reminding us of all your different aspects: yellow for your friendship, blue for your calm and tranquillity, orange for your constantly changing seasons, and pink for your love and kindness. The night draws in, and holds us in your spell. Of a magical Shabbat.

There are days when we seek material things, and measure failure by what we do not own.

On the Sabbath we wish not to acquire, but to share.

There are days when weexploit nature with reckless greed.

On the Sabbath we stand in wonder before the mystery of creation.

There are days when we think only of ourselves.

On the Sabbath we open our hearts to the needs and rights of others.

In the beginning there was darkness, and the spirit of God hovered over the darkness. Then God created light, and the work of creation was begun. When we kindle the Sabbath lights, we remember the majesty of creation and rejoice in our ability to attest to it. Light is the symbol of divinity and creative goodness. It is the outward sign of the inner spark God has shared with each of us.

We must try to understand that doing nothing, being silent, being open to the world, letting things happen inside, listening, hearing, appreciating can be more important than what we commonly call useful.

Until God created people, there was no need to create Shabbat. A person can stop in the middle of work or play and say, “Even though I have not finished what I am doing; now I must stop. Now is the time to rest. Now is the time to celebrate Shabbat.”

The Shabbat Candles

Lighting Shabbat candles is a mitzvah of rabbinic origin which was instituted to create a spirit of domestic peace, harmony and celebration in honour of the Shabbat. Halacha forbids the lighting of fire on Shabbat and the rabbis were concerned that without light, stumbling around in semi darkness was not conducive to creating a spirit of peace and enjoyment for the Shabbat. Therefore they made it a religious obligation to light candles just before the commencement of Shabbat. However the Shabbat lights should not be used for any purpose other than their symbolism.
God said “Let there be light”, and there was light. And God saw that the light was good, and God separated the light from the darkness. (Genesis 1:3-4)

God said “Let the waters bring forth swarms of living creatures, and birds that fly above the earth and across the expanse of the sky.” (Genesis 1:18)

The Kabbalat Shabbat Service traditionally starts with six Psalms (95-99 and 29), said to represent God's creation of the world in six days and also the lead up to the Sabbath. This service contains a line of each of the six Psalms, along with readings from the creation story (Genesis). Individual commentary on page 79
The Friday night service consists of two sections. It begins with a special service, Kabbalat Shabbat (welcoming the Shabbat), which can be described as a ‘burst of joy’. This welcoming of the Shabbat consists of several psalms and the song L’cha Dodi. This is then followed by the Ma’ariv service, although it follows the structure of the weekday service, it has an additional Shabbat theme.

The Kabbalat Shabbat service was first formulated in Tzfat, in north Israel, by Kabbalists, Jewish mystics, in the 16th century. The Kabbalat Shabbat service treats the Shabbat as a Queen that we welcome into our midst.

As we read and sing through the six Psalms that form part of the Kabbalat Shabbat service, use each Psalm as an opportunity to think through each day of the past week. What things did you enjoy? Which things have you learned from to change next week?

1=Psalm 95 - 'Come let us sing to God.' The word used for sing, n'ran'na. This word is onomatopoeic; as such its meaning can be heard in its sound. It is much happier than the usual word to 'sing' – the word is n'ran'na is sung with a joyful ring to it. The rest of the Psalm calls out to sing, to offer praise and to thank God.

2=Psalm 96 - 'Sing to God a new song.' According to tradition, this psalm was sung by King David when the ark of the covenant was brought to Jerusalem after he had founded the city. The ceremony, as described in 1 Chronicles 16 consisted of a great deal of music, including the playing of lutes and harps, the sounding of cymbals, and the blowing of trumpets. It was at this ceremony that David first recited this Psalm.

3=Psalm 97 - 'Light is sown for the righteous.' The spiritual light – the reward for good deeds and the personal perfection that is their natural result – are like seeds sown in fertile soil. (Rashi)

4=Psalm 98 - 'Shout for joy to the Eternal One.' This talks of all inhabitants of the earth, not just Jews. This is because the messianic age will benefit all people, not just Jews.

5=Psalm 99 - 'Let us exalt God.'

6=Psalm 29 - 'Eternal God: grant strength to Your people; Eternal God: bless Your people with peace.' Psalm 29, which ends with this line, talks of God’s presence in nature. This final line establishes the connection between God and God's people, Israel.
L’cha do-di lik-rat ka-lah, p’nei Sha-bat n’ka-b’lah

Come, my beloved, the bride to meet, the Sabbath day in joy to greet.

- **Sha-mor** – Observe! v’za-chor b’di-bur e-chad,
  Hish-mi-a-nu eil ham-yu-chad.
  A-do-nai e-chad u-sh’mo e-chad,
  L’sheim ul-lif-e-ret v’li-t’hi-lah
  L’cha do-di…

- **Lik-rat** – To greet the Sabbath let us go,
  Ki hi m’kor ha-b’ra-chah.
  Mei-rosh mi-ke-dem n’su-cha,
  Sof ma-a-seh, b’ma-cha-sha-vah t’chi-la-h.
  L’cha do-di…

- **Hit-o-r’ri!** – Arise!, Arise!
  Ki va o-reich! Ku-mi o-r’li!
  U-r’li, u-r’li, shir da-bei-r’li!
  K’vod A-do-nai a-la-yich nig-la-h.
  L’cha do-di…

- **Bo-i v’sha-lom, a-te-ret ba-lah!**
  Gam b’sim-chah u-v’tzo’ha-la-h.
  Toch e-mu-nei am s’gu-la-h
  Bo-i cha-la-h! Bo-i cha-la-h!
  L’cha do-di…

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**LIBERAL JUDAISM**

- ‘Come my beloved’ is written by Rabbi Shlomo HaLevi Alkabetz who lived as a kabbalist in the 16th century in the mystical city of Tzfat in north Israel. In the full form of L’cha Dodi, the first letter of each paragraph spells **שָׁמוֹר וְזָכוֹר** – Observe! Remember! These two words are found in the two versions of the Ten Commandments in the Torah. ‘Observe’ (Deut 5:12) – to prevent desecration of Shabbat, ‘remember’ (Ex 20:8) – to enhance the Shabbat, both are inseparable.

- **Husherulei heshuarei** – Arouse yourself, arise yourself!
  Your light has come! Rise, shine anew!
  Awake, awake, break out in song!
  God’s glory is revealed to you.
  L’cha do-di…

- **Hiteru!** – Enter!
  In welcoming the Shabbat bride, we welcome neshama yetirah - extra Shabbat soul.

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The work of creation was finished. Each of the days reflected upon its contribution to the beautiful world which had been created. The first day talked with the second day about light and the sky which God had made on each of them. Day three and day four compared vegetation on earth with the lights in the heavens, while days five and six talked excitedly about the various types of creatures whose creation they had witnessed. But Shabbat was upset because she had no one to talk with. She complained to God; “All of the days of the week have paired with one another, but I have been left alone, without a partner.” God replied, “The congregation of Israel is your partner!” And so it came to pass that the Shabbat is known as the “Shabbat Bride” until this very day.

Whereas much of the prayer service focuses on the spiritual dimension, the welcoming of the Sabbath bride incorporates a very much physical side. Most communities stand during the last verse of L’cha Dodi to welcome in the Shabbat bride, as they would in a wedding ceremony. The tradition of dressing smartly and wearing a white shirt for the Shabbat also reflects this.

In Tzfat, during the 16th Century, there was a tradition in which people would go into their fields at sunset on Friday night, before escorting the Sabbath bride back to their synagogue. This custom is remembered as we stand during the last verse and greet the bride.

Preparing for Shabbat.
An important part of the Shabbat is getting ready for the Shabbat. Think of special ways in which you can use the time before lighting the Shabbat candles to prepare for Shabbat. This could involve anything from tidying and decorating, to meditation, to preparing yourself for Shabbat.

The word Kabbala(t) as in Kabbalat Shabbat comes from the Hebrew shooresh, 3 letter route קבל this shooresh can be found in many Hebrew words, like the verb קבל, ‘l’kabel’ - to receive. Can you think of other words where this 3 letter route is found? What aspects do these words all have in common?

L’cha dodi is found in the Shiron.
A Psalm for the Sabbath day

A Psalm for the Sabbath day – It is good to give thanks to the Eternal One, to sing hymns to Your Name, O Most High;
To tell of Your love in the morning, and Your faithfulness in the night;
To the sound of lute and harp, and to the music of the lyre.
Your deeds fill me with gladness,
Your work moves me to song.
How great are Your works, Eternal God!
How very deep Your thoughts!

Mizmor Shir l’yom Ha’Shab-bat

Mizmor Shir l’yom Ha’Shab-bat – Tov l’ho-dot l’A-do-nai,
u’Tza-mer l’shim-cha el-yon, L’ha-gid ba-bo-ker chas-de-cha, v’e-mu-nat-cha ba’ley-lot; A-ley a-sor v’a-ley na-vel, a-ley hi-ga-yon b’chi-nor.

The righteous shall flourish like the palm,
grow tall like the cedar of Lebanon.
Planted in the house of the Eternal One,
they shall flourish in the courts of our God;
They shall still bear fruit in old age,
they shall ever be fresh and green,
proclaiming that God is just,
my Rock, in whom there is no flaw.
(Psalm 92)

Traditionally, after L’cha Dodi, Psalms 92 and 93 are sung where the seventh day, the Shabbat, is welcomed. This siddur includes the first and third paragraphs of Psalm 92.

- ‘A psalm, a song for the Sabbath day.’ Mizmor Shir welcomes the seventh day, Shabbat. Mizmor Shir is a very ancient Psalm. It was the Levites’ song for the Shabbat Temple service.

- ‘The righteous shall flourish like the palm, grow tall like the cedar of Lebanon.’ Rashi said the tzadik (righteous person) will be as fruitful as a date palm and as sturdy in health as the cedar.
Psalm 92, a Psalm for Shabbat - really?

Psalm 92 is the only Psalm that is a specific Shabbat Psalm. However, the only time in which Shabbat is mentioned, is in the title.

There are several explanations for this: Rashi explains that it is not referring to the Shabbat as we know as a weekly concept, rather the ‘World to Come’, which has also been described as an ‘Eternal Shabbat’, a time in which all people reach their full potential and live in peace.

The Shabbat as we know it is a small taste of the perfect world that we strive to achieve. The glimpse that Shabbat gives us should encourage us to strive for this time.

Another explanation is that praising God is necessary, but difficult, during the week. Only on Shabbat, when people are free from their weekly lives, can they turn their minds to God’s way and praise, the topics of this Psalm.

It is not easy to keep the Sabbath. The society in which we live does not create it for us; we have to create it for ourselves. And that requires remembrance, effort and self-discipline. We are not the first generation of Jews to face that difficulty; let us not be the first to be defeated by it.
Bring on the Evening: Creation

We praise You Eternal One, our God, Sovereign of the universe, whose word brings on the evening, whose wisdom opens heaven’s gates, whose understanding changes times and seasons, and whose will sets the stars in their courses in the sky. You make day and night rolling away from darkness and darkness from light; You make day and night passing and bring on the night: You govern the hosts of heaven! We praise You, O God, whose word makes evening fall.

Ma-a-riv A-ra-vim


Baruch a-tah A-do-nai, ha-ma-a-riv a-ra-vim.

Endless Love: Revelation

Ahavat Olam


Barach a-tah A-do-nai, oheiv a-mo Yis-ra-eil.

Ahavat Olam - ‘Endless love’.. This prayer concerns itself with the timeless quality of God’s love for Israel and of Israel’s love for God. Jews express this love through studying Torah, performing mitzvot and doing acts of loving kindness. In this prayer, we praise Adonai for the gift of Torah, the sign of God’s love.

We praise you, O God: You love Your people Israel.

Please Sit

Please Sit and Straighten

Baruch A­tah Adonai ha­ma­a­virchot ha­ko­cha­vim, bo­rei et ha­ko­cha­vim, b’mish­m’ro­tei­hu, um­sa­deir u­vit’vu­na m’sha­neh i­tim, u­ma­ma­vir yom u­mei­vi la­li­lah.Baruch Adonai, o­heiv a­ma­tah u­v’ba­men­nu l’o­la­mim. Al ke­in y’a­hav­tah a­ma­tah, a­hav­tah u­v’ba­men­nu l’o­la­mim.

Please Stand and face East (towards Jerusalem). Some people choose to bend their knees and straighten at dawn, as well as bend knees and bow at midday and straighten on the second line at noon. Praise the One to whom our praise is due forever. Praise the One to whom our praise is due forever. Praise the One to whom our praise is due forever.

We praise you, O God, whose word makes evening fall.
The Bar’chu is like the gates of the service. You have to walk through these gates in order to enter the garden of prayer. At the gates, a guard asks you a question, “Are you ready to bless God?” In order to enter, you must answer, “Yes, bless God who is to be blessed.” In that sense, the Bar’chu is sort of a blessing over all the other blessings.

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What’s the magic word?

Bar’chu!

For the mitzvah which I have commanded you today is not too complex for you, not too remote. It is not in heaven, that you need say: ‘Who will go up to heaven for us and fetch it for us, that we may hear it and do it?’ Neither is it across the sea that you need say: ‘Who will cross the sea for us and fetch it for us that we may hear it and do it?’ For the matter is very near you, in your mouth and in your heart to do it. Deut 30:11-14

Gemilut Hasadim teaches us that a serious faith in God and commitment to religious life cannot exist unless they are expressed in acts of kindness towards our fellow human beings, Jews and non-Jews alike. Alone, one cannot achieve holiness – only through just and caring interactions with others. Tz’dakah is the Hebrew word for righteousness and is what Jewish people are commanded to do to support those in need.

Some day,
After mastering
The wind, the waves,
The tide, and gravity,
We shall harness for God
The energies of love,
And then,
For a second time,
In the history of the world
We shall discover fire.

Ten questions to help analyse a Torah text:
1) Context – What is the context to the story?
2) Characters – Who are the central characters?
3) Situation – What happens in the text?
4) God – How is God involved in the text?
5) Resolution – How does the text end?
6) Alternatives – What are other ways people can read into this?
7) Principles – What moral values are in the text?
8) Responses – What do I think about this text?
9) Relevance – How does this text relate to me and the world today?
10) Life – How does this text affect and inform our Jewish practices?
**Stand or Sit.** It is a custom in l'ji-rim to give people the choice to stand or sit for the Sh'ma. Traditionally one stays in their previous position for the Sh'ma. This is why some sit. However others stand, recognising its significance.

Some like to cover their eyes with their right hand, when saying Sh'ma. This is to increase kavanah (spiritual concentration), by limiting distractions from other senses, such as sight, whilst increasing concentration on hearing.

`Ba-ruch shem k'vod mal-cha-to l'or-lam va-ed.`

Praise be God’s glorious majesty for ever.

**Deuteronomy 6:4-9**

אמרת את לי אלהים, בֹּכֶל..." — You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words which I command you today, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house and on your gates.

You shall love the Eternal One, b’chol l’vavcha, b’chol levcha, b’chol lohecha, b’chol l’vav’cha u’b’chol levcha, v’ha-yu l’totafot bein vanecha, u’v’shochb’cha u’v’komecha, v’lakayit melakhavcha, v’lakayit voshevatcha, b’mevtecha, v’lakayit bekarevcha, v’lakayit b’mein kavanah, v’lakayit voshevatcha..." — Va-hav-ta et A-do-nai E-lo-hecha, b’chol l’vavcha, b’chol levcha, u’b’chol m’decha.

The Sh’mah begins with the word love. This conveys the idea that one should believe in God and follow the mitzvot out of love, not fear and habit. The Mishnah (Berakhot 9b) explains these passages as meaning to love God with... ‘all your heart’ - with all of one’s emotions and desires; ‘with all your soul’ – with all your life and with ‘all your might’ – with all that you have and all your possessions.

**Sh’mah Yis-ra-el A-do-nai E-lo-hei-nu, A-do-nai E-chad.**

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

Sh’mah is considered a declaration of faith. This line is traditionally said in an undertone, for unlike the rest of the Sh’mah, this does not originate from Torah. It is also said that Moses heard this prayer from the angels, and as humans are not as pure as angels, we may not recite it aloud. Only on Yom Kippur, when Israel raises itself up to the level of angels, may it be said aloud. (Devarim Rabbah 2:36)

We are told to occupy ourselves constantly with Jewish knowledge and Torah, to teach it to younger generations. We are also told the times for reciting the Sh’mah: when you lie down in the evening, and when you rise up in the morning.

- ‘And teach them to your children’.
- ‘Which I command you this day’.
- ‘And bind them as a sign upon your hand’.

Here a number of well know Jewish rituals and symbols are mentioned. These rituals are t’fillin (which are worn during morning services on both the arm and head) and the mezuzah, which is placed on the doorposts and gates of Jewish homes.

- קִשַּׁרְתָּם לְאוֹת עַל יָדֶךָ ‘And bind them as a sign upon your hand’.
- Ἀσχεῖτε για τοις παιδισί ‘and teach them to your children’.
- Ἐξröρωντες λιμένι ‘and bind them as a sign upon your hand’.
- Sh’mah: traditionally said in an undertone, for unlike the rest of the Sh’mah, this does not originate from Torah.
Melodies of the Sh'ma can be found in the Shiron.
An alternative translation below, can be sung:

And you shall love the Eternal God with all your heart
And with all your soul, and with all your might
And these words which I command you shall be on your heart
And you shall teach them to all your children
And you shall talk of them when you’re sitting in your house
When you’re walking by the way, lying down and getting up
And you shall write them on the doors of your house
And upon your gates, upon your gates.

Once, when The Temple in Jerusalem was still the central place of Jewish worship, there was no Sh’ma. The parts were indeed all in the Torah, but they had not yet been brought together and made into a prayer. Instead, Jews used a different part of the Torah as a portion of their daily service. At first, Jews used to say the 10 Commandments every day.

Eventually, the daily use of the 10 Commandments began to cause some major problems. Jews believe that there are 613 different mitzvoth in the Torah and that all of them in some way are important. Some people would argue: “The 10 Commandments are the only Jewish rules which are important – because we say them every day. To keep people from thinking that there were only 10 Commandments, the officials who ran the Temple service dropped the 10 Commandments from the daily service and replaced it with a collection of passages named after the first word in the first text: ‘Sh’ma’.

Back when the Temple was still the place to worship and sacrifices were seen as the best way to get in touch with God – the Sh’ma was already an important Jewish prayer.

Slowly, in another story, which is lost in Jewish history, Jews began to develop local worship spots, ‘Houses of Prayer’, which we call ‘synagogues’. As that happened, prayers (without sacrifices) began to take on an importance. Later, when the Romans destroyed the Temple and there were no more sacrifices, prayers took over. It is in these early synagogues, under the leadership of the group of scholars we call “the rabbis”, that the service evolved and the Sh’ma gained its surrounding B’rachot.

Emet*

Redemption

A’mot

- All this we hold to be true and sure. You alone, Eternal One, are our God, and we are Israel Your People. You have freed us from oppressors, and delivered us from tyrants. You led us out of Egypt, for ever to serve You in freedom. When we witnessed Your power, we praised your name and gave thanks; willingly we accepted Your rule then, full of joy, we sang together:

Mi camochah - Who is like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour?

Mi Camokha bah-eilim A-do-nai, mi-ka-mo-chah ne-e’dar ba-ko-desh, no-ra t’hi-lot o-sei fe-le?

Mal-cho-t’cha ra-u va-ne-cha, bo-kei-a yam li-nee Mosh-sha, zeh ei-li a-nu v’a-m’ru:

A-do-nai yim-loch l’o-lam va-ed!

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Ge’ulah

A’mat

- All this we hold to be true and sure. You alone, Eternal One, are our God, and we are Israel Your People. You have freed us from oppressors, and delivered us from tyrants. You led us out of Egypt, for ever to serve You in freedom. When we witnessed Your power, we praised your name and gave thanks; willingly we accepted Your rule then, full of joy, we sang together:

Mi Camokha - Who is like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour?

Mi Camokha bah-eilim A-do-nai, mi-ka-mo-chah ne-e’dar ba-ko-desh, no-ra t’hi-lot o-sei fe-le?

Mal-cho-t’cha ra-u va-ne-cha, bo-kei-a yam li-nee Mosh-sha, zeh ei-li a-nu v’a-m’ru:

A-do-nai yim-loch l’o-lam va-ed!

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A’mot

- ’True and faithful’ .. Traditionally there should be no pause between the last word of the Sh’ma; A’mot - which means ‘your God’ and the first word of the prayer for Redemption; A’mot - meaning ‘truth’. This is an ancient practice and according to the Mishnah (Berakhot 14a) serves to declare that God is true.

A’mot

- ’Who is like you’.. One of the most dramatic scenes in the Exodus event, the parting of the Sea of Reeds, is recalled with this song, which the children of Israel sang on its shores.

This blessing should be sung with joy, for just as we were redeemed from slavery in Egypt, we pray in hope for our future deliverance where all humanity will be free.
Once we knew a truth and it was cherished or discarded, but it was one, and in keeping it or losing it we felt secure. Now we know that the world can be interpreted by many truths.

Once we knew just one kind of light, one morality and it too we adopted or scorned, but right was clear and wrong was always wrong. Now we know there are many lights, and what is wrong may well be wrong for you, but right for me.

Yet we sense that some acts must be wrong for everyone and that beyond the many half-truths there must be a single truth that all humanity must grasp. That clear path, that single truth is what we seek now. One truth behind the many truths, one way beyond the many ways, one world encompassing them all.

God – You have a minute? – this is about saying it, putting it into words. People don’t, God. Not about the one thing they should. About liking someone. We don’t say it, God, hardly ever.

I’m not talking about love, God. The stuff they use in poems and pop songs and movies. That’s got too many words. Meaningless. Once, God, I was talking to a person I said truthfully, “I like you”. And suddenly their eyes were wet. It was a surprise; a shock; a disturbance. Oh, a person needs telling, God. It warms a person, God.

People don’t say it.

A person needs to hear it, God. To teach them to say how to say it, a loving contagion of words, a sort of measles. You catch it, and give it to others Begin the in infection, God, And let it grow to epidemic.

Mi Chamocha is in the Shiron as well as Miriam’s Song which describes the Israelites standing at the shore rejoicing at their new found redemption.
The evening and night in Jewish tradition are viewed as negative periods, representing suffering and judgement. Sleep is seen as being equal to one sixtieth of death, and that is why the prayer ‘for God redeemed Jacob’ is said upon rising in the morning, thanks God for returning the soul to the body. This prayer asks for God’s protection, ‘the shelter of Your peace’ and for protection from dangers of the night, both literally and figuratively.
Thank you, Eternal God, for the day that is now ending; for the blessing it has brought to me and those I love, and for any good I may have done.

Now grant me tranquillity of spirit, that I may have a restful night and rise in the morning with renewed strength for Your service.

For in Your hands I commend my soul, both when I sleep and when I wake; and with my soul, my body too; You are with me, I need not fear.
Please stand and face East (towards Jerusalem)

It is customary to take three steps backward then three steps forward before reciting this prayer, to symbolise drawing closer to God. As an additional sign of respect, the prayer is traditionally said with feet together.

Traditionally one bends the knees at אַתָּה, bow at אֱלֹהֵינוּ וֵאֵלֹהֵי אָבֹתֵינוּ וְאִמּוֹתֵינוּ, and straighten at יְהוָֹה at the beginning and end of the blessings for Avot v’Imahot (Ancestors), Hoda’a (thanksgiving) and at the end of the prayer.

The Daily Prayer

Please stand and face East (towards Jerusalem)

It is customary to take three steps backward then three steps forward before reciting this prayer, to symbolise drawing closer to God. As an additional sign of respect, the prayer is traditionally said with feet together.

Traditionally one bends the knees at אַתָּה, bow at אֱלֹהֵינוּ וֵאֵלֹהֵי אָבֹתֵינוּ וְאִמּוֹתֵינוּ, and straighten at יְהוָֹה at the beginning and end of the blessings for Avot v’Imahot (Ancestors), Hoda’a (thanksgiving) and at the end of the prayer.

The Shabbat Amidah is shorter than the weekday Amidah as on Shabbat we do not petition god with our requests, instead we declare the holiness of the Sabbath day.

According to the Mishnah, absolute concentration is required when saying the Amidah as it is seen as a conversation with God that must not be interrupted, even if a snake is twisted around one’s heel or if one is greeted by a King (Berakhot 5:1)
The Shabbat Amidah

Take a moment to think about speech; the words that you use when you are trying most sincerely to express what is in your heart. How can you best say what you mean and mean what you say?

The Amidah is the central prayer in Jewish worship. It was introduced by the Rabbis as a temporary substitute for Temple sacrifice, hence it has many references in the traditional version to the rebuilding of the Temple and the re-institution of sacrifices. These references have been removed from Liberal liturgy.

The Shabbat Amidah is shorter than the regular weekday Amidah. The second section, petitions for what we need, is replaced with prayers for Shabbat, for we should not request even God to have to work on the Shabbat.

Take a few moments to think about your parents, your grandparents, distant relatives about whom you may have heard stories. Do you feel a connection with them? What parts of you do you think come from them?

Sing It

| Chorus: We praise you (Echo), Adonai our God (Echo). |
| Am |
| God of Abraham (Echo), God of Isaac (Echo). | x2 |
| Am Em Am |
| God of Jacob (Echo), God of all generations. | (Last time to end) |

- Am Am/G D/F# Dm/F
- C C/B Am Em E7 x2
- To uphold the falling, to heal the sick
- To free the captive, to comfort all who suffer pain

- Am We praise you (Echo), Adonai our God (Echo). |

- God of Sarah (Echo), God of Rebekah (Echo), God of Rachel (Echo), x2
- Am Em Am
- God of Leah (Echo), God of all generations, |

- Am Am/G Dm E7 Am
- Blessed is God, Shield of Abraham. |
- Am Am/G Dm E7 Am x2
- Blessed is God, Creator of life. | (Chorus)

- Am Em Am
- Ending: God of all generations (x2)
God’s Might

Atah Gibor – Unending is Your might Eternal One; You are the Source of all life; great is Your power to redeem.

You cause the wind to blow and the rain to fall, the sun to shine and the dew to descend.

In Your love You sustain the living; in Your compassion You grant life to all. You support the falling and keep faith with those who sleep in the dust.

Who is like You, Source of all life? Who is Your equal, sovereign Author of life and death, whose will it is that goodness shall prevail?

Trusting in You, we see all life.

We praise You, O God, Source of all life.

God’s Holiness

Kadosh Atah – You are holy, awesome is Your name; we have no God but You.

We Praise You, Eternal One, the holy God.

The Holiness of the Day

K’dushat Hashem

Kadosh Atah – Ka-dosh A-tah v’no-ra v’she-me-cha, ve’in la-nu el-o-ha m’bi-l’a-dech-a

Ba-ruch at-ha A-tah A-ko-ni ha-el ha-kad-nos.

K’dushat Hayom


God’s Holiness

Kadosh Atah – You are Holy’. This short blessing relates to the holiness of God and of those who strive to live according to the Torah.

Holiness of the day.’ This is the central prayer of the Amidah on Shabbat. The prayer used here, ‘V’Shamru comes from two lines in Exodus 31:16-17 after the commandment to construct the tabernacles. Rashi taught, even for the sake of building the temple, one may not desecrate the Shabbat.

Between me and the children of Israel.’ The Shabbat is seen as a special connection between Israel and God.
This paragraph addresses God's part in the creation and unfolding of the natural universe. As we pray, we appreciate the wonder of the universe and the cycle of the seasons - dew in the summer and wind and rain in the autumn. We also recall the cycles of Life and Death. We sustain life and embrace death as a part of life.

Think about the cycles of your life - the age that you are at now, the state of your physical being, your body. What 'season' are you in at this moment in your life? Can you connect to the natural world of God's creation with greater or lesser ease now? How might you get more 'in touch' with Nature and thereby, with God?

God's holiness

There are as many names and images for the Divine as there are people with imaginations. What is holy to you? How do you name holiness? Is holiness God or Nature or people? What is holy within you?

This paragraph addresses Holiness that is in the universe, and acknowledges that naming that which is holy to us gives us power to be in relationship with holiness.

holiness of the day

The theme of this paragraph is to acknowledge, appreciate and celebrate the gift of Shabbat -- a day of rest and tranquillity -- a day which cosmically symbolizes the culmination of Creation. This is a day on which we should let our own creative powers rest, a day on which we should allow quiet and joy, peace and serenity to fill our hearts and replenish our souls. This is not a day 'to do'; this is a day 'to be'.

Consider your own creative power. Think about the work you have done in the week that has passed, and feel your own pride in that work. Then, try to set it aside. Try not to think about the creative work ahead next week. Rather, take a few long, deep breaths, slow down, and enjoy the chance for rest that Shabbat brings.
We praise You, O God for the holiness of the Sabbath.

Worship

You – Eternal God, be gracious to Your People Israel, and in Your love accept their prayers. May our worship now and always be acceptable in Your sight.

We praise You, O God, Whom alone we worship in reverence.

Avodah

R’tzei, A-do-nai E-lo-hei-nu, b’a-m’cha Yis-ra-eil, u’ti-la-tam b’a-ha-vah t’ka-beil, u’ti’e ir-a-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.

Ba-ruch a-tah A-do-nai, she-o’tcha l’vad’cha b’yir-ah na’a-vod.
The phrase "יוֹם הַשְּׁבִיעִי" – ‘the seventh day’ comes from the account of creation from Genesis. The number seven, as repeated numerous times in this prayer, was a sacred number to many different peoples, including the Jews.

In the story of the flood, Noah is told to take clean animals and birds into the ark ‘by sevens’. The flood was to begin in seven days. Many other rituals evolved around seven days – eating matzah of Pesach is for seven days, the menorah of the Tabernacle and the Temple had seven lights, when Joshua marched on Jericho, seven priests blowing on seven trumpets compassed the city seven times before the walls fell. These are only some examples of how the number seven was significant in the Torah.

In ancient times, ‘service’ and ‘prayer’ were all connected to the Temple in Jerusalem and the practice of animal sacrifice as the cultic expression of our people’s connection to God. Today, we no longer sacrifice animals – and the paths we take to communicating with or connecting with God are many. This paragraph expresses the wish that we will find our way to God (and God will find His/Her/Its way to us) and that the many pathways we take will be ‘acceptable.’

“Remember Shabbat,” the Torah says and how it all began. One human couple led to us all. Be friendly if you can.

“Keep Shabbat,” the Torah tells not Egypt’s slavery. In freedom busily spend our week And Shabbat restfully.

“You shall call Shabbat a delight,” the Torah also says. Enjoy Shabbat, do what you feel will make it the best of days.

“Remember” and “Keep”, “Delight” and “Rest” All these are Shabbat’s core, From Torah times so long ago, ‘til now and evermore.

Rabbi Abraham Joshua Heschel once said that when he marched with Dr. Martin Luther King, Jr. in Selma, Alabama his "feet were praying." How do you pray? What are your best pathways to a closer connection to God? Through traditional prayer, through a walk in the woods, through meditation and reflection? Through song? Through social action work? What does ‘service’ mean to you?
Thanksgiving

Hoda'ah

Shalom

Silent Prayer

continue on page 100

*Please sit*
thanksgiving

This paragraph offers gratitude for being alive, for our ability to experience joy and pain, awe and wonder.

Think back on some moments when you felt most alive, when you were filled with awe and wonder, when you felt deep joy or profound pain, when you felt most energetic or excited or nervous, or even fearful. How did these moments feel to you? How can you best give thanks for the great gift of Life?

peace

Throughout our history, the Jewish people has experienced the tragedy of war and violence, displacement and exile. And in our own times, though we have our own homeland, the State of Israel, it is a land that has never experienced a moment of true peace since its birth as a state. This paragraph addresses the Jewish people's millennia-old longing for true peace -- for us and for all peoples of the earth. As Israeli, Arab and Palestinian leaders sit down to 'talk peace,' we pray that their deliberations are successful. The road to peace is a long and arduous one. We pray that we all will reach our hoped-for 'destination' -- speedily and in our time.

silent prayer

Here is an alternative reading to the silent prayer printed on the page, you may want to use this time for your own thought. What prayers do you want to say that haven't been said in the Amidah.

Peace is the relaxation that is mental Euphoria

A calming sensation that ensures total unity with a person's surroundings

Complete absorption into a frame of mind that accepts and includes

Every ounce of positive energy in a person's heart.

Eve Oppenheimer
Yi'h'yu l'ra­tzon im­rei fi v'heg­yon li­bi l'fa­ne­cha, A­do­nai tzu­ri v'go­ali.

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

O­seh sha­lom bim­ro­mav, hu ya­a­seh sha­lom a­lei­nu v'al kol Yis­ra­el v'al kol B'nei A­dam.

May the Most High, source of perfect peace, grant peace to us, to all Israel and to humankind.

And let us say: Amen.

The Service continues with the concluding prayers on page 138.
Shacharit LeShabat
shabbat morning service
shabbat morning service

This short prayer of gratitude is traditionally recited first thing in the morning, usually before one gets out of bed and commences any daily activities.

The Morning Blessings

bohydr

Birkot HaShachar

This prayer is said by those wishing to wear a tallit and is said standing whilst putting on the tallit.

Mo-deh/Mo-dah

Ani l'fanecha, me-lech chai v'ka-yam, she-ne-che-zar-ta bi nish'ma-ti b'chem'lah ra-bah e-mu-na-te-cha.

Mo-deh

Ani l'fanecha, me-lech chai v'ka-yam, she-ne-che-zar-ta bi nish'ma-ti b'chem'lah ra-bah e-mu-na-te-cha.

Bar'chi naf'shi et A-do-nai e-lo-hei ga-dal'ta m'od, hod v'ha-dar la-vash-ta, o-teh or ka-sal'mah, no-teh ha-sha-ma-yim ka-y'ri-ah

Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher ki'd-sha-nu b'mitz'vo-tav, v'tzi-va-nu l'hi-ta-teif ba-tzi-tzit.

Mah to-vu o-ha-le-cha Ya-a-kov, mish k'no-te-cha Yis-ra-el

Va-a-ni b'rov chas-d'cha a-vo vei-te-cha, esh-ta-cha-veh el hei-chal kod-sh'cha b'yi-ra-te-cha.

Adonai a-hav-ti m'on bei-te-cha, u-m'kom mish k'vo-de-cha. Va-a-ni esh-ta-cha-veh v'e-ch-ru-a, eyr-cha lif-nei Adonai o-si.

Va-a-ni t'fi-la-ki l'cha, Adonai, et ra-zon, E-lo-him, b'rov chas-de-cha, a-nei-ni be-e-met yish-e-cha.

Ma-h to-vu o-ha-le-cha Ya-a-kov, mish k'no-te-cha Yis-ra-el

Va-a-ni b'rov chas-d'cha a-vo vei-te-cha, esh-ta-cha-veh el hei-chal kod-sh'cha b'yi-ra-te-cha.

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Va-a-ni t'fi-la-ki l'cha, Adonai, et ra-zon, E-lo-him, b'rov chas-de-cha, a-nei-ni be-e-met yish-e-cha.

How lovely are your tents, O Jacob, your dwelling places, O Israel!

Through your great love, O God, I enter Your house; with awe I worship in your sanctuary.

Eternal God, I love the house where your glory dwells; humbly I worship before my God and Maker.

May my prayer be acceptable to You, Eternal God. In your great kindness, answer me with Your saving truth.

The Eternal my God You are great!

Arrayed in glory and majesty, You wrap Yourself in light as with a garment, You stretch out the heavens like a curtain.

We praise You, O God, Sovereign of the universe, You sanctify us with Your commandments, commanding us to wrap ourselves in fringes.

How goodly.

This passage expresses the joy of entering Your tents, understood to refer to synagogues and Your dwelling places, referring to religious schools.

continue on page 104
The sun has risen, bringing new light to our Shabbat. Today we remove thoughts of our weekday activities and instead we think of Shabbat: prayer and Torah, rest and relaxation. We remember the story of the beginning of our world when God rested from the work of creation. We think of the freedom we have to rest from work and enjoy God’s world surrounding us.

O God, as we begin our service this Shabbat morning, help to find in this day rest and joy, and bring us closer to You.

How will we spend this Shabbat day? Will we open our eyes with wonder? Will we hear the voices of our friends and loved ones sharing Shabbat with us? Will we smell the freshness of our Shabbat and taste its delights? Will we feel that God is near to us, giving us new strength for the week ahead?

This is the meaning of the Jewish Shabbat: to give human beings peaceful hours, hours completely diverted from everyday life, seclusion from the world in the midst of the world.

Rabbi Leo Baeck

For six days we rush from place to place, and from job to job. No sooner is one thing done, then we start on another, and we keep one eye on the clock. On Shabbat there is no hurry; we have time to think, to relax; and we wish each other: “Shabbat Shalom!”

52 Times a Year
That’s a lot. A Bar/Bat Mitzvah happens once in a lifetime, Yom Kippur is once a year and seder night is two nights in a year. Shabbat happens a lot more than any other special Jewish day. We can either let it go by every week and just do the same normal thing or we can mark the change and development in our lives with another Shabbat every week, making it special and memorable.
For the miracles each day

We praise You, Eternal God, sovereign of the universe, for eyes to see.

We praise You, Eternal God, sovereign of the universe, for clothes to wear.

We praise You, Eternal God, sovereign of the universe, for the joy of freedom.

We praise You, Eternal God, sovereign of the universe, for providing for all our needs.

We praise You, Eternal God, sovereign of the universe, for daily renewing our strength.

We praise You, Eternal God, sovereign of the universe, for the blessing of sleep and the privilege of waking to a new day.

Praised is God's name.

We praise You, Eternal God, for many every day experiences that we may take for granted.

Nisim b’chol yom

Blessed is the One who spoke.

Water, Fruits and Vegetables.

We praise You, Eternal God, sovereign of the universe, for the sole Source of the life of all worlds.

We praise You, Sovereign God, for the power to rise.

We praise You, Eternal God, sovereign of the universe, for the command to which the world came to be.

Praised is the One who spoke.

We praise You, our God, sovereign of the universe, worshipped by Your people, lauded and glorified by those who love and serve You. With songs of praise we extol You, and proclaim Your sovereignty, sole Source of the life of all worlds.

We praise You, Sovereign God, to whom all praise is due.

Songs of Praise

P’su-key d’Zim’ra

Blessed is God, for the miracles each day.

Blessed is God, for the Psalms and their accompanying blessings were compiled into a fixed position in the siddur, known as 'Verses of Song'.

Because this section contains 15 blessings based on Talmud (Berakhot 60b), by saying these praises in the morning, we remind ourselves of the many every day experiences that we may take for granted.

Miracles each day. Traditionally this section contains 15 prayers service, more recently chapters from the Book of Psalms and their accompanying blessings were compiled into a fixed position in the siddur, known as 'Verses of Song'.

Because this section contains 15 blessings based on Talmud (Berakhot 60b), by saying these praises in the morning, we remind ourselves of the many every day experiences that we may take for granted.

Blessed is the One who spoke.

We praise You, Eternal God, for many every day experiences that we may take for granted.

Blessed is God, for the miracles each day.

Blessed is the One who spoke.

We praise You, our God, sovereign of the universe, for the command to which the world came to be.

Praised is the One who spoke.

We praise You, our God, sovereign of the universe, for the power to rise.

We praise You, Eternal God, sovereign of the universe, for many every day experiences that we may take for granted.
The Words of a Blessing:

**ברוך**

is commonly translated as 'blessed' or 'praised' and is possibly related to the Hebrew word **בֶּרֶךְ** meaning 'knee'. However, the word has many meanings and is difficult to translate into English, for how can humans 'bless' God? For this reason, this siddur, translates it as 'praise' which possibly allows for greater interpretation and expression of our complex relationship with God.

**אתה**

means ‘you’ and it is the first word we use to address God. Whilst some languages distinguish between the familiar and formal, Hebrew does not, using the same word in both situations. Thus when we address God, we do so in both a personal and intimate sense as well as in a formal manner, as our Maker and Ruler.

**יהוה** (יְהוָֹה)

traditionally in Liberal liturgy as ‘Eternal God’, making it non-gender specific. This traditional name of God is seen to possess great mystery and power and is not pronounced the way it originally was. As a sign of deep respect, it is also written in Hebrew in various ways, some Jews do not use the word ‘Adonai’ in colloquial speech, in recognition of its sanctity, instead saying Hashem.

**אַתָּה**

means ‘you’ and it is the first word we use to address God. Whilst some languages distinguish between the familiar and formal, Hebrew does not, using the same word in both situations. Thus when we address God, we do so in both a personal and intimate sense as well as in a formal manner, as our Maker and Ruler.

**מלך**

This word implies God’s sovereignty. The direct translation of this word is ‘king’. However English has a gender-neutral option, as such we translate this to mean ‘sovereign’.

**העולם**

‘the universe.’ This word means ‘everything’ and ‘nothing’ - the universe and all its contents.

**אמת**

constructed from the first letter of the words **אֲדֹנָי נָא אִם** - ‘God faithful ruler’. Amen is said by those who did not recite the blessing in acknowledgement.
A Psalm for the Sabbath day

It is good to give thanks to the Eternal One, to sing hymns to Your name, O Most High.
To tell of Your love in the morning, and Your faithfulness in the night;
To the sound of lute and harp, and to the music of the lyre.
Your deeds fill me with gladness, Your work moves me to song.
How great are Your works, Eternal God!
How very deep Your thoughts!

The righteous shall flourish like the palm,
grow tall like the cedar of Lebanon.
Planted in the house of the Eternal One,
they shall flourish in the courts of our God;
They shall still bear fruit in old age,
they shall ever be fresh and green,
Proclaiming that God is just, my Rock, in whom there is no flaw.

(A Psalm 92)

Ashrei - Happy are those who dwell in Your house, who are ever singing Your praise, Psalm 84:5
Happy, the people on whom such blessing falls; happy, the people whose God is the Eternal One.

Ashrei - ‘Praiseworthy.. The Sages attached great significance to Psalm 145; over the page, Psalm by David. Whilst Sages praised anyone who recited Psalms, this Psalm was given special status. The Talmud states, whoever recites a Psalm of David three times a day deserves a place in heaven. (Berakhot 4b) As such the word Ashrei – ‘praiseworthy’ appears three times in the opening section. Traditionally this Psalm is said once in the morning service and twice in the afternoon service.
Thank you, God, for having me awaken
To become a witness to the flaming of the sun.
Someone gently shook me from my bed
As I was somewhere in a dream
Of visiting Jerusalem again.
And I walked (still half asleep) to watch
The city shake its dusty head awake,
 Wrapped in a royal cape
Of orange and swirling mist.
From my lookout on the roof
I saw the Israeli flag
Wave in the distant wind,
Bathed in a cloudy red of early morning sunshine.
How the panorama called to mind
A poet with burning hair
Rising at this hour to sing Psalms
For the very ears of God!
And I was full-alive above the new Jerusalem.

My God! The sun beyond the hills of Moav
a million million miles away!

Six days one has worked and attended to their affairs; now, on the seventh day, one rests. Six days one has uttered the many useful and useless things the workday demands of us, but on the seventh day one obeys the command of the prophet; one lets their tongue rest from the talk of everyday, and learns to be silent, to listen. And this sanctifying of the day of rest by listening to God’s voice in silence must be shared by all members of their house. It must not be fretted by the voice of command. The man-servant and the maid servant also rest; and it is even said that just for the sake of their rest the day of rest was instituted, for when rest has penetrated to them, then all the house is, indeed, freed from the noise and chatter of the weekday, and redeemed to rest.

Franz Rosenzweig
Psalm 145, A Psalm of David

I will exalt You, my Sovereign God, and praise Your name for ever.

Every day I will praise You, and extol Your name for ever.

Great are You, Eternal One, and greatly to be praised. Your greatness is beyond our finding out.

One generation shall laud Your works to the next, and bear witness to Your mighty acts.

They shall speak of the splendour of Your glory, as I meditate on Your wonderful deeds.

They shall tell of Your awesome splendour of Your majesty. I will exalt You, my Sovereign God, and praise Your name for ever.

You are good to all, and have mercy on all Your creatures.

All Your works shall thank You, and Your faithful ones shall bless You.

They shall declare Your majesty, and proclaim Your might.

So that humanity may know of Your power, and the glorious splendour of Your majesty.

Your sovereignty is everlasting, Your reign endures in all generations.

You support the falling, and raise up all who are bowed down.

The eyes of all look hopefully to You, and You give them their food in due season.

You open Your hand, and satisfy the needs of every living creature

You are just in all Your ways, and loving in all Your deeds.

You are near to all who call upon You, to all who call upon You in truth.

continue on page 110
God surely knows our thoughts and desires. What need is there therefore to give expression to them? This is quite true; and still the human soul yearns to give articulate expression to what is uppermost in its consciousness at any one time. Prayer does not affect God, but ourselves. In prayer, the divine within us asserts itself, seeks its union with the divine in the universe and through that becomes ennobled and glorified. God needs none of our praises and supplications, but we feel impelled to pour out our hearts to God and by doing this we come to be in greater harmony with our spiritual selves, and with God, the spiritual element in the universe.

Julius H. Greenstone

Psalms are the 150 poems which praise, beseech, thank, or express intense fear and love for God. Psalms depict in majestic and flawless Hebrew real, yet great, people living their real lives. These great people are described as growing, learning, and coming to grips with a world under the rule of a perfect and all-knowing God.

King David was one of the most well known kings of ancient Israel, as well as the most-mentioned man in the Hebrew Bible. He was the eighth and youngest son of Jesse, a citizen of Bethlehem. His father seems to have been a man of humble life. His mother's name is not recorded. Some think she was the Nahash of 2 Samuel 17:25. As to his personal appearance, he is described as red-haired, with beautiful eyes and a fair face (1 Samuel 16:12; 17:42).

As King, David made Jerusalem the capital of Israel, and bought Mount Moriah. He then brought the Ark of the Covenant to Mount Moriah and intended to build a temple, but God did not allow him to do so. One reason cited was that the Temple is supposed to be a peaceful and reverent place, but David had fought a lot of wars becoming, according to biblical text, a "man of blood."

Psalm 115, like other psalms is attributed to King David. The rabbis tell us that David wrote the book of Psalms based on his own experiences (Talmud Bavli, Bava Basra 14b) along with the contributions of other great Jewish figures (including Adam - the first man - and Moses). However, modern study has heavily questioned this concept putting the authorship down to a collection of scholars who may or may not have directly dealt with King David.
Let every soul praise the Eternal One; so may all creatures laud God’s holy name forever.

(Halleluyah! (Psalm 150)

This particular Psalm, in common with many other Psalms, is universal in its message for it does not mention Israel or specifically Jewish ideas.

This Psalm talks of praising God with a variety of different instruments – a shofar, harp, lute, drum, strings, pipes, cymbals and through dance.

Radak said: “Far greater than most sublime instrumental songs of praise is the song of the human soul. God’s greatest praise is the soul that utilises its full potential in songs of praise.”

Praised be Your name.

Traditionally ends the ‘Songs of Praise’ section.
There is a long history to Jewish music, it began when the People of Israel sang a song of victory at the Sea of Reeds, that very song we will sing after the Sh’ma.

The songs Hal’uyah from Psalm 115 and Hallelu from Psalm 150 are both in the Shiron.

Praise God with...

Sing It

The songs Hal’uyah from Psalm 115 and Hallelu from Psalm 150 are both in the Shiron.
Praise the One to whom our praise is due forever.

Baruch Adonai ha-m'vorach, l'olam va'ed.

Praise the One to whom our praise is due.

Bar'chu et Adonai ha-m'vorach.

Incline our hearts to hear Your words, to know and understand, to love You, Our God, Sovereign of the universe, Maker of light and Creation of darkness, Author of peace and Creator of all things. In Your mercy You give light to the earth and all who live on it, and in Your goodness You renew creation continually, day by day. How manifold are Your works, O God! With wisdom have You made them all; the world is full of Your creations. Your handiwork proclaims Your praise; the radiant stars bear witness to Your glory.

We praise You, O God, creator of light.

Creation

Yi-tsär – We praise You, Eternal One, our God, Sovereign of the universe, Maker of light and Creator of darkness, Author of peace and Creator of all things. In Your mercy You give light to the earth and all who live on it, and in Your goodness You renew creation continually, day by day. How manifold are Your works, O God! With wisdom have You made them all; the world is full of Your creations. Your handiwork proclaims Your praise; the radiant stars bear witness to Your glory.

We praise You, O God, creator of light.

Great Love: Revelation

Aḥavah Raba – Great is Your love for us, Eternal God, and abundant Your compassion. Our ancestors trusted in You, and You taught them the laws of life; so be gracious to us, and teach us. Incline our hearts to hear Your words, to know and understand, to learn and teach, and with love to uphold the truths of Your Torah. Enlighten us with Your Teaching, make us faithful to Your commandments, and whole hearted in the love and awe of Your name. For in love You summon us to serve You and proclaim Your unity.

We praise You, O God: in love You have called Your people Israel to serve You.

Ahavah Raba


Ba-ruch a-tah Ado-nai, ha-bo-cheir a-mo Yis-ra-el b-a-ha-vah.

This blessing praises God for creating light, darkness, peace and all – ‘everything’.

Aḥabat ha-Coh – ‘Great love’. From praising God as creator, we now praise God for giving us the torah.
Clear Out Your Head...

Distractions are like birds in the air.
You cannot prevent them flying around you but you can stop them nesting in your hair.
Concentrate on what is important in your life and you will have peace.

We sit here newly gathered,
Before the face of God,
Joining together in this morning,
To worship the Holy One,
To sanctify our existence.

How shall we begin the search,
To reach the sacred part
Of ourselves where rests
The essence of all that is good?

By stopping.
Stopping our concern for those things
That divert us all week long...
At least for the brief moments
Of our Sabbath day and
Opening ourselves to hear the message,
O so silent, carried to us,
By the still, small voice of God.

Thinking and talking about God is difficult for most of us. Torah can guide us in our relationship with God. God made us many promises and covenants with our people. First with God and Abraham and the establishment of Israel, the nation and the people. The second covenant is the Torah, the relationship between the Jewish people and the wisdom of God. The third covenant is the connection between God, the Jewish people and the Land of Israel, a land which is deeply connected to our Jewish identity. When we say the prayers of this Shacharit service, we try to keep in touch with our age old covenant with God and strive to live up to what has been revealed.

Like human beings, the land also gets a rest, therefore every seven years the land should not be used to grow crops on, instead it should just be left.

When God created the first human beings, God led them around the Garden of Eden and said, “See how beautiful everything is! I give it into your care. Do not spoil it. For if you destroy the world, there will be no one after you to restore it.”

The Bar’chu leads into the ‘Sh’ma and benedictions’ and is the official beginning of the main service after the warm-up.
The Sh’ma and benedictions are a cycle of three prayers in the morning which surround the Sh’ma. These Brachot refer to the big moments in the Jewish experience: the creation of the world, the revelation and the redemption of the Jewish people from Egypt and in other times of need. They surround the most central Jewish idea – our experience has taught us that there is only One God, our mission is therefore to live life as if there is only one God – thereby teaching others the power of peace, freedom, justice and equality.
Stand or Sit. It is a custom in l'iy-rot to give people the choice to stand or sit for the Sh'ma. Traditionally one stays in one's previous position for the Sh'ma. This is why some sit. However others stand, recognising its significance.

Some like to cover their eyes with their right hand, when saying Sh'ma. This is to increase kavanah (spiritual concentration), by limiting distractions from other senses, such as sight, whilst increasing concentration on hearing.

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Shafal Shavot: Hahoda Alphamim, Hahoda Aydah

Sh’m’a Yis-rot A-do-nai E-lo-hei-nu, A-do-nai E-cha-rod.

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

Ba-ruch shem k’vod mal-cho to lo-iam va-ed.

Praise be God’s glorious majesty for ever.

Sh’m’a: Hear O Israel the Eternal One is our God, the Eternal God is One.’ .. The large ו and ר, which appear in the Torah text, combine to spell יי which means ‘witness’ – signifying that those who say this prayer are witness to the unity of God. As this prayer does not address God but rather see them as being commanded given thousands of years ago, we are told to think of them as being commanded which means ‘witness’ – signifying that those who say this prayer are witness to the unity of God. As this prayer does not address God but rather see them as being commanded given thousands of years ago, we are told to think of them as being commanded.

Barkh Shem: ‘Blessed is God’s name’. .. This line is traditionally said in an undertone, for unlike the rest of the Sh’m’a, this does not originate from Torah. It is also said that Moses heard this prayer from the angels, and as humans are not as pure as angels, we may not recite it aloud. Only on Yom Kippur, when Israel raises itself up to the level of angels, may it be said aloud. (Devarim Rabbah 2:36)

Alubat – ‘And you shall love’. The Sh’m’a begins with the word love. This conveys the idea that one should believe in God and follow the mitzvot out of love, not fear and habit. The Mishnah (Berakhot 9b) explains these passages as meaning to love God with: ‘all your heart’ - with all of one’s emotions and desires; with ‘all your soul’ – with all your life and with ‘all your might’ – with all that you have and all your possessions.

Alubat – ‘You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house and on your gates.

Deuteronomy 6:4-9


Alubat – ‘And you shall love’. The Sh’m’a begins with the word love. This conveys the idea that one should believe in God and love God with the mitzvot out of love, not fear and habit. The Mishnah (Berakhot 9b) explains these passages as meaning to love God with: ‘all your heart’ – with all of one’s emotions and desires; with ‘all your soul’ – with all your life and with ‘all your might’ – with all that you have and all your possessions.

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Alubat – ‘You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house and on your gates.

Deuteronomy 6:4-9

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You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house and on your gates.

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You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house and on your gates.
Melodies of the Sh'ma can be found in the Shiron. An alternative translation below, can be sung:

And you shall love the Eternal God with all your heart
And with all your soul, and with all your might
And these words which I command you shall be on your heart
And you shall teach them to all your children
And you shall talk of them when you’re sitting in your house
When you’re walking by the way, lying down and getting up
And you shall write them on the doors of your house
And upon your gates, upon your gates.

We know that the ‘literal’ origin of the Sh'ma is three paragraphs of the Torah, but in the Torah, we find a more mythical origin. When we say the Sh'ma we are like Jewish parents and like Jewish children, we are like Jacob and we are like his thirteen children.

When Jacob was dying in Egypt, he gathered all his sons about him and made them promise to continue following the One True God, the children answered him loudly, and in unison;

"שמע ישראל: יהוה אלוהים, יהוה אבacci"

Listen Dad (whose name is Israel), Adonai is our God, Adonai (your God) is the only God.

In a soft whisper, Jacob (whose other name was Israel) happily exclaimed:

"ברוך שם ברוךMiller ליעל ו الأس"Thank God that God's rule will continue forever. Soon after that Jacob died. He was content that the Jewish people would grow and prosper. When we say the Sh'ma we are like Jacob and his children. We are children promising our parents that we will continue their faith and commitment. And, we are parents who can say “Thank God” about the future.

(Midrash Tanhumah)

You shall love God in every way you can.
Treat the Torah with love and respect.
Talk about the Torah at home and everywhere.
Say the Sh'ma when you lie down and when you rise up.
Place a mezuzah on your doorpost.
Do what the words in the Torah say to do.
Think about the words in the Torah wherever you are, whatever you are doing.
Remember to follow the ways of the Torah.
Try to be holy like God.
Redemption

- Be mindful of all My commandments, and do them: so shall you be consecrated to your God. I, the Eternal One, am your God who led you out of Egypt to be your God; I, the Eternal One, am your God.

Numbers 15:40-41

Ge’ulah

- Who is like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour, doing wonders?

(Exodus 15:11)

Sheir ha-Teshu’a

- The redeemed sang a new song to Your name at the shore of the sea. Saved from destruction, they acknowledged Your sovereign power by saying:

(Exodus 15:18)

Shem ha-Teshu’a

- The Eternal God shall reign for ever!

(Exodus 15:18)

Roi Yisrael

- O Rock of Israel, keep Your people Israel. For You, God of the hosts of heaven, are our Redeemer, the Holy One of Israel.

(Isaiah 47:4)

We praise You, O God, Redeemer of Israel.

The traditional version of this prayer gives detailed reference to the fate of the Egyptians, such as the plagues and the drowning of the soldiers at the sea of reeds. Traditionally, they have been seen as God’s divine justice, rather than acts of a vengeful God. Liberal Judaism has deemed the inclusion of such references as inappropriate within the context of a prayer.

- ‘True and faithful’.. Traditionally there should be no pause between the last word of the Sh’mah; which means ‘your God’ and the first word of the prayer for Redemption; Emet – meaning ‘truth’. This is an ancient practice and according to the Mishnah (Barakhot 14a) serves to declare that God is true.

- ‘Who is like you’. One of the most dramatic scenes in the Exodus event, the parting of the Sea of Reeds, is recalled with this song, which the children of Israel sang on its shores.

- ‘A new song’. This section originates from ‘The Song of the Sea’ (Exodus 15), written in the style of a brick to remember our ancestors’ experiences as slaves, this is also commemorated as traditionally one stands when this section is read as the parashah.

- ‘Rock of Israel’.. Now we recognise the importance of freedom in the land of Israel and is contained in the Declaration of Independence.
Declaration of Independence of the
State of Israel, as signed on May 14,
1948 - See if you can spot
צוּר יִשְׂרָאֵל
(hint, look towards the bottom.)
Below are some highlights from
the document...

"...the Land of Israel was the
birthplace of the Jewish people. Here
their spiritual, religious and political
identity was shaped. Here their first
attained to statehood, created
cultural values of national and
universal significance and gave to the
world the eternal Book of Books."

"...Hereby declare the establishment of a Jewish state in the
land of Israel to be known as the State of Israel.
...Pioneers, and defenders
they made deserts bloom,
revived the Hebrew
language, built villages
and towns, and
created a thriving
community controlling its
own economy and
culture, but knowing peace
and how to defend itself, bringing
the blessing of progress to all
its provisional and permanent
institutions. We extend our hand to all
neighbouring states and their peoples
in an offer of peace and good
neighbourliness, and appeal to them to
establish bonds of cooperation and
mutual help with the sovereign Jewish
people settled in its own land. The State
of Israel is prepared to do its share in a
common effort for the advancement of
the entire Middle East..."
**The Daily Prayer**

Please stand and face East (towards Jerusalem)

It is customary to take three steps backward then three steps forward before reciting this prayer, to symbolise drawing closer to God. As an additional sign of respect, the prayer is traditionally said with feet together. Traditionally one bends their knees at **מִשְׁמַא חֲסָדֵיהּ** ('Standing'), bow at **אַתָּה** and straighten at **יְהוָֹה** at the beginning and end of the blessings for **Avot v’imahot** (Ancestors), **Hoda’a** (thanksgiving) and at the end of the prayer.

**Ancestors**

We praise You, Eternal One, our God and God of our ancestors: God of Abraham and God of Sarah; God of Isaac and God of Rebekah; God of Jacob, God of Rachel and God of Leah; great and mighty, awesome and exalted God. You deal kindly with us and embrace us all. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name.

You are our Sovereign and Helper, our Redeemer and Shield.

We praise You, O God, Shield of Abraham and Sarah.

**Avot v’imahot**


Me-lech o-zeir u-mo-shi-a u-ma-gein:

Ba-ruch a-tah A-do-nai, ma-gein Av-ra-ham v’e-rat Sa-rah.

**Ἀεβοτ ἀπόκλησις**


We praise You, O God, Shield of Abraham and Sarah.

**‘Standing’**.. This is also known as **反思** (reflection) and as the **שנים עשר** (‘the eighteen’), which refers to its original number of blessings. This is the central aspect of every prayer service, and thus is traditionally recited three times daily. Traditionally the prayer is said softly and without any interruption. Once the private recitation is completed, the **prayer leader**, repeats the prayer aloud and the congregation listens and responds. This ancient custom, which emphasises the importance of communal prayer, was introduced to allow those who could not read, or those who did not know the prayer, to listen and respond with **Amen**.

According to the Mishnah, absolute concentration is required when saying the **Amidah** as it is seen as a conversation with God that must not be interrupted, even if a snake is twisted around one's heel or if one is greeted by a King (Berakhot 5:1)

The Shabbat **Amidah** is shorter than the weekday **Amidah** as on Shabbat we do not petition god with our requests, instead we declare the holiness of the Sabbath day.

**ברוך** – ‘Praise are You’.. In Liberal liturgy, the matriarchs are included in the blessing as part of efforts towards gender inclusive language within prayer. By mentioning the matriarchs, we acknowledge the important role women play within Jewish tradition.

continue on page 120
Remember the Shabbat Amidah; like on Friday night is shorter than the weekday one, that is because like we shouldn’t ask other people to work on Shabbat, we don’t ask God. Therefore instead of putting our requests to God in the middle section we simply praise God for the Shabbat day.

We are about to begin the T’fillah or the Amidah, the main prayer of our service. Up till now our words and songs have been preparing us for this. This is time when each of us personally, and together as a community, searches for communication with God. Let us recite the words that Jews have used for centuries and hope that they can bring us now closer to inner peace.

### Ancestors

#### Sing It

<table>
<thead>
<tr>
<th>Am</th>
<th>Chorus: We praise you, (Echo) Adonai our God, (Echo)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>God of Abraham, (Echo) God of Isaac, (Echo) x2</td>
</tr>
<tr>
<td>Am</td>
<td>Em Am</td>
</tr>
<tr>
<td></td>
<td>God of Jacob, (Echo) God of all generations. (Last time to end)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Am</th>
<th>Am/G</th>
<th>D/F#</th>
<th>Dm/F</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>C/B Am</td>
<td>Em</td>
<td>E7</td>
</tr>
<tr>
<td></td>
<td>To uphold the falling, to heal the sick.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Am</td>
<td>We praise you, (Echo) Adonai our God, (Echo)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>God of Sarah, (Echo) God of Rebekah, (Echo) God of Rachel, (Echo) x2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Am</td>
<td>Em Am</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>God of Leah, (Echo) God of all generations</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Am</th>
<th>Am/G</th>
<th>Dm</th>
<th>E7</th>
<th>Am</th>
</tr>
</thead>
<tbody>
<tr>
<td>Am</td>
<td>Am/G</td>
<td>Dm</td>
<td>E7</td>
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</tr>
<tr>
<td>Am</td>
<td>Am/G</td>
<td>Dm</td>
<td>E7</td>
<td>Am</td>
</tr>
</tbody>
</table>

Blessed is God, Shield of Abraham. (Chorus)
Blessed is God, Creator of life. (Chorus)

<table>
<thead>
<tr>
<th>Am</th>
<th>Em</th>
<th>Am</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ending: God of all generations. (x2)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### The Family Tree

- Abraham אבְרָהָם
- Sarah שָׂרָה
- Ishmael יִשְׂמָעֵאל
- Isaac יִצְחָק
- Rebecca רִבְקָה
- Jacob יַעֲקֹב
- Leah לֵאָה
- Rachel רָחֵל

The Jewish People עם יִשְׂרָאֵל
God's Might

אַתָּה גִּבּוֹר – You are mighty

You are the Source of all life; great is Your power to redeem.

You cause the wind to blow and the rain to fall, the sun to shine and the dew to descend.

In Your love You sustain the living; in Your compassion You grant life to all. You support the falling and heal the sick; You free the captive and keep faith with those who sleep in the dust.

Who is like You, Source of all strength? Who is Your equal, sovereign Author of life and death, whose will it is that goodness shall prevail?

We praise You, O God, Source of all life.

God's Holiness

אַתָּה קָדוֹשׁ – You are holy

Holy, holy is the Eternal One, God of the hosts of heaven! The whole earth is filled with God's glory!

God's glory fills the universe.

Praised be God's glory in all creation!

From Your concealment, Majestic One, reveal Yourself, and rule over us, for You are our hope.

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

From generation to generation we will make known Your greatness; to the end of time we will proclaim Your holiness. Your praise, O our God shall never depart from our lips.

We praise You, Eternal One, the holy God.
God's might

You give us knowledge and understanding,
And help us turn to You.
You forgive us when we lose our way,
And show us the way back too.

You give us strength for healing,
And strength to grow our food.
You tell us, “Live in freedom.
Do justly and be good.”

You help us conquer evil,
And support all who do right.
You enable us to strive for peace in Israel,
And for world peace, lead the way.

You listen when we praise You,
And worship You alone.
Let everybody thank You.
Let seeds of peace be sown.

O God, You knew our ancestors and You know us.
Your power protects and supports us. You are uniquely special, holy.

God's holiness

Sing It

L'dor vador can be found in the Shiron.

from generation

to generation...

Our ancient rabbis believed that tradition and knowledge passed down from generation to generation (L'dor vador) from the time of Moses. They called this the Shalshelet Hakabballah.
The Holiness of the Day

Our ancestors – The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign between Me and the people of Israel for ever. For in six days, I, the Eternal One, made heaven and earth, but on the seventh day I ceased from work, and rested.

Those who keep the Sabbath and call it a delight taste the joy and redemption. The people who hallow the seventh day delight in Your goodness. For it pleased You to set this day apart, that we may cherish it above all other days, and pause to remember that the world is Your creation.

K’dushat Hayom

Ye’amar ve’Yis-ra-el et ha-Sha-bat la-a-sot et ha-Sha-bat le-do-ro-tam be-rit o-lam. Bei-ni u’vein b’nei Yis-ra-el ot hi lo-lam. Ki shei-sheṭ ya-mim a-sa A-d-o-nai et ha-sha-ma-yim v’et ha-a-re-tz, u-va-yom hash-vei’i sha-vat va-yi-na-fash.

Those who sanctify Your name, be exalted by it. May Your Sabbath enter our hearts, Eternal One, let the holiness of the Sabbath and call it a delight taste the joy and redemption. The people who hallow the seventh day delight in Your goodness. For it pleased You to set this day apart, that we may cherish it above all other days, and pause to remember that the world is Your creation.

For Mincha (Afternoon service)

K’dushat Hayom

Ye’amar ve’Yis-ra-el et ha-Sha-bat la-a-sot et ha-Sha-bat le-do-ro-tam be-rit o-lam. Bei-ni u’vein b’nei Yis-ra-el ot hi lo-lam. Ki shei-sheṭ ya-mim a-sa A-d-o-nai et ha-sha-ma-yim v’et ha-a-re-tz, u-va-yom hash-vei’i sha-vat va-yi-na-fash.

Those who sanctify Your name, be exalted by it. May Your Sabbath enter our hearts, Eternal One, let the holiness of the Sabbath and call it a delight taste the joy and redemption. The people who hallow the seventh day delight in Your goodness. For it pleased You to set this day apart, that we may cherish it above all other days, and pause to remember that the world is Your creation.

We praise You, O God for the holiness of the Sabbath.

For Mincha (Afternoon service)

K’dushat Hayom

Ye’amar ve’Yis-ra-el et ha-Sha-bat la-a-sot et ha-Sha-bat le-do-ro-tam be-rit o-lam. Bei-ni u’vein b’nei Yis-ra-el ot hi lo-lam. Ki shei-sheṭ ya-mim a-sa A-d-o-nai et ha-sha-ma-yim v’et ha-a-re-tz, u-va-yom hash-vei’i sha-vat va-yi-na-fash.

Those who sanctify Your name, be exalted by it. May Your Sabbath enter our hearts, Eternal One, let the holiness of the Sabbath and call it a delight taste the joy and redemption. The people who hallow the seventh day delight in Your goodness. For it pleased You to set this day apart, that we may cherish it above all other days, and pause to remember that the world is Your creation.

We praise You, O God for the holiness of the Sabbath.
Every day is precious. Every day there are things to enjoy, to learn, to do.
- But the seventh day is special.
For six days we make things and use things; we write and count; we buy and sell. We work to earn our living, or we learn the skills we will need one day.
- But on the seventh day we rest.
For six days we are too busy with other things. We do not have much time to think about what it means to be a Jew, to study our tradition, or to pray to God.
- On the seventh day we have the time.
For six days we worry about things: about ourselves, our families, our country, our world.
- On the seventh day we forget our worries: it is a day of joy

Franz Rosenzweig
We praise You, O God, Whom alone we worship in reverence.

Worship

Liberal Judaism

We praise You, O God, be gracious to Your People Israel, and in Your love accept their prayers. May our worship now and always be acceptable in Your sight.

We praise You, O God, Whom alone we worship in reverence.

Thanksgiving

Traditional for the rebuilding of a Temple and a return to sacrifices. Liberal Judaism has omitted this piece.

Peace

Grant peace, welfare and blessing, grace, love and mercy, to us and to all Israel, Your people. As a loving parent, bless us with the light of Your presence; for by the light of Your presence, Eternal God, You have revealed to us the law of life, a love of kindness, righteousness, blessing and mercy, life and peace. For it is good in Your sight that Your people Israel and all peoples be blessed at all times with Your gift of peace.

We praise You, O God, Maker of peace.

Avodah


Shalom


Ba-ruch a-tah A-do-nai o-seh hasha-lom.

Please Sit

continue on page 126
From seed, to sapling, to tree,
Brown suited and green leaved,
Stretching towards the sun.

From egg, to chick, to bird,
Fine feathered and wide winged,
Flying with the wind.

From Abraham to Moses, to today,
Clothed in Commandments and love,
Striving for perfection.

All of Your creations,
Held in Your tender care,
Reach out to You.

When we thank God, stop and look around,
think about what we are thanking God for.
Truly appreciating what we are saying thank you for is the only way to say ‘thank you’ and really mean it.

We cannot merely pray to You, O God to banish war, for You have filled the world with paths to peace, if only we would take them.
We cannot merely pray for prejudice to cease, for we might see the good in all that lies before our eyes, if only we would use them.
We cannot merely pray to You to end starvation: for there is enough food for all, if only we would share it.
We cannot merely pray to You: ‘Root out despair’, for the spark of hope already waits within the human heart for us to fan into a flame.
We must not ask of You, O God, to take the task that You have given us. We cannot shirk, we cannot flee away, avoiding obligation for ever.

Therefore we pray, O God, for wisdom and will, for courage to do and to become, not only to gaze with helpless yearning as though we had no strength. So that our world may be safe, and our lives may be blessed.
The following prayer is traditionally read silently, however it may be replaced by another reading in the Siddur or personal reflections.

אֱלֹהַי, נַצִּיר לְשׁוֹנִי מִרְמָה וְנְצֹר לְשׁוֹנִי מִרְמָה יִהְיוּ וְהֶגְיוֹן לִבִּי לְרָצוֹן אִמְרֵי פִי וְהָגֶיה בָּנָי לִבִּי לְרָצוֹן אִמְרֵי פִי. יִהְיוּ וְהָגֶיה בָּנָי לְרָצוֹן אִמְרֵי פִי.

אֱלֹהַי וּשְׂפָתַי, נְצוֹר לְשׁוֹנִי מֵרָע, וְלִמְקַלְלַי נַפְשִׁי, מִדַּבֵּר מִרְמָה. ו'לִמְקַלְלַי נַפְשִׁי מִדַּבֵּר מִרְמָה.

אֱלֹהַי, נַצִּיר לְשׁוֹנִי מִרְמָה וְנְצֹר לְשׁוֹנִי מִרְמָה יִהְיוּ וְהֶגְיוֹן לִבִּי, לְרָצוֹן אִמְרֵי פִי. יִהְיוּ וְהָגֶיה בָּנָי לְרָצוֹן אִמְרֵי פִי.

אֱלֹהַי – My God, guard my tongue from speaking evil and my lips from telling lies. Even when others curse me, may my soul be silent; and humble as the dust to all. Open my heart to your teaching, and make me eager to do Your will. Dissuade those who seek to harm me, and let not their plans prevail.

יהי קלצון אימר תפי פגיון לב


יִהְיוּ וְהֶגְיוֹן לִבִּי לְרָצוֹן אִמְרֵי פִי

יִהְיוּ וְהֶגְיוֹן לִבִּי לְרָצוֹן אִמְרֵי פִי


עֹשֶׂה שָׁלוֹם בָּנָי יִשְׂרָאֵל וּבָנָי יִשְׂרָאֵל.

עֹשֶׂה שָׁלוֹם בָּנָי יִשְׂרָאֵל וּבָנָי יִשְׂרָאֵל.

עֹשֶׂה שָׁלוֹם בָּנָי יִשְׂרָאֵל וּבָנָי יִשְׂרָאֵל.

The Service continues with the reading of the Torah on page 132

Followed by the concluding prayers on page 138
Mincha LeShabbat
shabbat afternoon service
Ashrei yo-sh’vei vei-te-cha, od y’ha-l’lu-cha se-lah.
Ashrei ha-am she-ka-chah lo, ashrei ha-am she-A-do-nai e-lo-hav.

A Psalm of David
N I will exalt You, my Sovereign God, and praise Your name for ever.
ב Every day I will praise You, and extol Your name for ever.
ג Great are You, Eternal One, and greatly to be praised. Your greatness is beyond our finding out.
ד One generation shall laud Your works to the next, and bear witness to Your mighty acts.
ה They shall speak of the splendour of Your glory, as I meditate on Your wonderful deeds.
ו They shall tell of Your awesome might, as I recount Your greatness.
ל They shall celebrate Your great goodness, and sing of Your righteousness.
מ You are gracious and compassionate, endlessly patient and abounding in love.

H*T’hilah l’Da-vid
ב B’chol yom a-vu-r’che-ka, va-ha-l’ah shim-ch’a l’o-lam va-ed.
ג Ga-dol A-do-nai u-m’hu-lal m’od, v’il-Godu-la-to ein chei-ker.
ד Dor l’do r’ya-bach ma-a-se-ch’a, u-g’vu-ro-te-ch’a ya-gi-di.
ה Ha-dar k’vod ho-de-ch’a, v’div-rei nif-lo-te-ch’a a-si-ch’a.
ו Ve-e-zuz no’-r’o-te-ch’a yo-me-i-ru, u-g’du-la-t’cha a-se-p’-re-nah.
ל Ze-cher rav tu-v’cha ya-bi-u, v’tzid-ka-t’cha y’r-a-nei-ru.
מ Cha-nun v’ra-chum A-do-nai, e-rech a-pa-yim u’g’dol cha-sed.

Ashrei – ‘Praiseworthy’. The Sages attached great significance to this particular Psalm 145: A Psalm of Praise by David. Whilst the Sages praised anyone who recited hymns from the סֵפֶר תְּהִלִּים – ‘Book of Psalms’, this particular Psalm was given a special status.

The Talmud states:
“Whoever recites a Psalm of David three times a day is assured a place in the world to come... it is both alphabetical and says, ‘You open your hand and feed every creature to its heart’s content’.”
(Berakhot 4b)

For this reason, the word אַשְׁרֵי – ‘praiseworthy’ appears three times in the opening section recited before reading the actual Psalm.

Continue on page 130
The Mincha service on Shabbat, like on weekdays, consists of Psalms around the Amidah and not the Sh’mah, for it is only required to say the Sh’mah upon going to sleep and rising up.

The Mincha service, which is literally translated as ‘gift’, is seen as an additional service, which during the working day is used as a way of taking ‘time out’. How do you think such a service could be meaningful on the Shabbat, a day that is devoted to timeout?

True community does not come into being because of feelings people have for each other – though this is important too – but rather on two accounts:

- All of them have to stand in a changing, developing, mutual relationship to each other.
- All of them have to stand in a changing, developing, mutual relationship to a central focus.

Martin Buber

Being part of a community can give us a sense of belonging and worth. We strive after its happiness as though it were our satisfaction, and no longer feel so keenly the bitterness of our own individual existence; for together we can see the end for which we live and work.

Now fewer mighty ones, and less of the many
But see, the sky brighter and wider
And still we go linked together and closer
Climbing up and up the steps to where
Each of us giver of full height
Will push away the ladder
And stand alone, and share.

We meet...
We learn...
We know...
We share...
And feel...
Some thoughts
Ideas
Dreams, wishes and cores,
Future and Past
And once present
We reach quite far
Forwards to
Inside ourselves,
Back out again
And into each other
And we find
The bond in our souls
That brings us
All
Together
As one.....
You are good to all, and have mercy on all Your creatures.

All Your works shall thank You, and Your faithful ones shall bless You.

They shall declare Your majesty, and proclaim Your might.

So that humanity may know of Your power, and the glorious splendour of Your majesty.

Your sovereignty is everlasting, Your reign endures in all generations.

You support the falling, and raise up all who are bowed down.

The eyes of all look hopefully to You, and You give them their food in due season.

You open Your hand, and satisfy the needs of every living creature

You are just in all Your ways, and loving in all Your deeds.

You are near to all who call upon You, to all who call upon You in truth.

You fulfil the desire of those who revere You; You hear their cry and help them.

My lips shall sing the praise of the Eternal One; so may all creatures laud God’s holy name forever.  

From Psalm 115

The service continues with the Amidah on page 118

This Psalm is an alphabetical psalm, with the first initial of each verse following the order of the אָbcd (with the exception of the letters ג and ד, which are not included). By incorporating all the letters of the aleph-bet, this Psalm shows how God can be praised through all sounds, words and actions.

This particular psalm, as with many of the other psalms, is universal in its message and does not mention Israel nor contain any specifically Jewish ideas. Rather it focuses on praising God and the compassion God shows to all of creation.
The reading of the torah
the reading of the torah

על שלשה דברים – On three things does the world depend: on learning, on worship and on loving deeds.

עַל שְׁלשָׁה דָּבְרֵי הָעֵדֶם

Al sh’lo­sha d’va­rim הָעֲבוֹדָה וְעַל הַתּוֹרָה

On three things does the world depend: on learning, on worship and on the Torah.

In the story of the wandering Israelites, they journeyed three days without water and rose up against God.

גָּדַל בְּךָ אֲדֻנֵי נָא אֱלֹהֵי אָמֵנִית

Let us magnify the Eternal One; together let us exalt God’s name.

Eternal One: You reign.

(Psalm 10:16)

Eternal One: You have reigned.

(Psalm 93:1)

Eternal One: You will reign forever.

(Exodus 15:18)

Eternal God: give strength to Your people; Eternal God: bless Your people with peace.

(Psalm 29:11)

The sages quote Deuteronomy 32:3 – “When I proclaim the Name of God, give glory to our God” as the reason for a blessing over the reading of the Torah.

The prayer structure is based on the practices of Ezra the scribe (5th Century) who before reading the Torah to the people, would stand before the congregation and bless God, and then the people would follow.

The scroll is taken from the Ark


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

(Deut 6:4)

One is our God and great is our Sovereign, holy is God’s name.

(Chronicles 29:11)

As the Torah is put down you may sit

Moses commanded that the Torah be read on Shabbat, Rosh Chodesh (New Month) and the festivals. Some say that Moses commanded the Torah also be read on the second and fifth days of the week as an attempt to prevent further rebellion from the wandering Israelites.

“They journeyed three days without water and rose up against God.” The sages draw parallels between the water in the story and the Torah, saying the Jews had not studied for three days and so lost touch with the principles of Torah and rebelled against God.

Some say that the Monday and Thursday readings came about through the introduction of Synagogues.

Jewish farmers could not travel to the synagogue on Shabbat to hear the Torah, so additional Torah services were initiated on the days they came to sell their goods at the city markets.

The sages quote Deuteronomy 32:3 – “When I proclaim the Name of God, give glory to our God” as the reason for a blessing over the reading of the Torah.

The prayer structure is based on the practices of Ezra the scribe (5th Century) who before reading the Torah to the people, would stand before the congregation and bless God, and then the people would follow.
Blessing before the reading of the Torah

בָּרְכוּ – Praise the One to whom our praise is due.

בָּרוּךְ – Praised be the Eternal One to whom our praise is due for ever.

בָּרְךָ – We praise You, Eternal One, our God, Sovereign of the universe: You have called us to serve You by giving us Torah.

We praise You, O God, Giver of Torah.

The Torah is read

Blessing after the reading of the Torah

בָּרְךָ – We praise You, Eternal One, our God, Sovereign of the universe: You have given us true teachings, and implanted within us eternal life.

We praise You, O God, Giver of Torah.

The Torah is raised whilst singing:

It is a custom to honour people with an “Aliya L’Torah” – ‘rising to the Torah’. This is usually to acknowledge a birth, Bar/Bat Mitzvah, wedding, death or any other significant event in the life of a Jew.


Let us exalt the Eternal One, our God, and worship at God’s holy mountain, For the Eternal One our God is holy.

It is described as being inherent within us because Jews constantly expand their Torah knowledge through personal study and analysis.


Haftarah

Blessing before the reading of the Haftarah

We praise You, Eternal One, our God, Sovereign of the universe: you inspired faithful prophets, and took pleasure in the words they spoke in truth.

We praise You, O God, for the gift of Torah, Your servant Moses, Your people Israel, and the prophets of truth and righteousness.

The Haftarah is read

We praise You, Eternal One, our God, Sovereign of the universe: You have been our Source of strength and righteousness throughout the ages, the faithful God whose word is deed, whose every word is true and just.

For the Torah, for the privilege of worship, for the prophets, and for this Sabbath day which You, Eternal God, have given us for holiness and rest, for honour and beauty: for all these we offer thanks. May all the living come to praise Your name for ever.

We praise You O God for the holiness of the Sabbath.

The Haftarah section of the service came about during the reign of King Antiochus (165 BCE). In order to rid the world of Jews and have them as his followers, King Antiochus banned the public reading of Torah. The Jews then began reading from Nevi'im, the Book of Prophets and this practice was kept when the ban was lifted.

"Haftarah" is derived from the root word פֵּטָר (poter) meaning to dismiss or to complete. Hence, it completes the Torah reading part of the service.

‘Good Prophets.’ – These prayers sanctify the prophets. They were good to the people of Israel, even though their task was to criticise and threaten. They were chosen because they were good people – learned, righteous etc.

‘Trustworthy.’ In most siddurim, this is set as a new paragraph. It is not a new prayer, but it is done like this, because in past times optional praises would be inserted here.

‘And was pleased with their words’ refers to the Written Torah - the Five Books of Moses.

‘Eternal Life’.. This is interpreted in two ways: a) the words of the prophets are as authoritative to us as the words of the Torah, and b) God is especially pleased the prophecies of Israel’s future, and that the prophets adhere scrupulously to their mission and with the prophets own initiatives.

Weft Names:

אַתָּה יי אֱלֹהֵינוּ – 'You, our God.'

אֲשֶׁר בָּחַר בִּנְבִיאִים – 'You chose the prophets.'

אַתָּה יי, ל עַמּוֹ וּבְיִשְׂרָאֵל – 'You, our people.'

וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק – 'And the prophets of truth and righteousness.'

– We praise You, Eternal One, our God, Sovereign of the universe: you inspired faithful prophets, and took pleasure in the words they spoke in truth.

We praise You, O God, for the gift of Torah, Your servant Moses, Your people Israel, and the prophets of truth and righteousness.

The Haftarah is read

We praise You, Eternal One, our God, Sovereign of the universe: You have been our Source of strength and righteousness throughout the ages, the faithful God whose word is deed, whose every word is true and just.

For the Torah, for the privilege of worship, for the prophets, and for this Sabbath day which You, Eternal God, have given us for holiness and rest, for honour and beauty: for all these we offer thanks. May all the living come to praise Your name for ever.

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‘Trustworthy.’ In most siddurim, this is set as a new paragraph. It is not a new prayer, but it is done like this, because in past times optional praises would be inserted here.
Eternal God, whose dominion has embraced the universe, we ask Your blessing for all the Royal family; for those who govern our country, and all who influence the quality of its national life. Make them conscious of their responsibility, and teach them to exercise it in accordance with Your will. May we all help to fashion in this country a society that excels in freedom and justice, tolerance and compassion, so that it may be a force for righteousness and peace in the life of humanity.

May the one who blessed our ancestors bless all our brothers and sisters of the House of Israel who enter synagogues to pray and to give aid to those in need. May the Holy one, to whom all praise is due, hear their prayers and help them fulfil their aspirations for good.

Eternal God, we thank You for the gift of life and for the healing powers that you have implanted within Your creatures. Sustain we pray, (names can be added here), [and] all our loved ones through this time of illness. Grant them courage and strength to endure pain and weakness. Teach us how best to help them by our love and care for them and by our own composure. May they and all who are ill know that You are with them, comforting them and reinforcing their will to get well. May their afflictions soon be ended, and may they return in health to family and friends.

Eternal God, our Rock and Redeemer, grant blessing to the State of Israel, created to fulfil an age-old dream and to be a haven for the oppressed. Inspire its leaders and citizens with faithfulness to the aims of its founders: to develop the land for the benefit of all its inhabitants, and to implement the Prophetic ideals of liberty and justice. May they live in harmony with one another and in peace with their neighbours, and cause to come true once more the ancient vision:

Out of Zion shall go forth Torah and the word of God from Jerusalem.

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Nation will not threaten nation, and humanity will not again know war. For all who live on earth shall realise, we have not come into being to hate or to destroy.

We have come into being to praise, to work and to love. Compassionate God, bless the leaders of all nations with the power of compassion. Fulfil the promise conveyed in scripture: I will bring peace to the land, and you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts and it shall not be ravaged by war. Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea.

(Prayer for New Month – Rosh Chodesh is on page 156)
The Torah is replaced in the Ark and the Ark is closed

The Service continues with the concluding prayers on page 138

Here we express the desire to turn from sinfulness and to ‘return’ to God as a whole, pure people; we ask for God’s help in this task. On this emotional note the Torah service ends.

Taken from the book of Proverbs, this prayer expresses the idea of ancient rabbis that the “whole Torah exists for the purpose of promoting peace”.
One shall reign for ever.
and to all eternity You will reign in
For ultimate sovereignty is Yours,
that time come soon and last for
submit to Your sovereign rule; may
name let them give honour. Let all
themselves, and to your glorious
loyalty. Before you let them humble
bend and every tongue swear
know that to You every knee must
May all who dwell on earth come to
alone.
relinquish evil, and turn to You
it under Your unchallenged rule,
and idolatry cease for ever. Help
God, we hope soon to behold the
that day the Eternal God shall be
God shall rule over all the earth; on
And it has been said: The Eternal
God shall rule over all the earth; on
that day the Eternal God shall be
One, and known to be One.

We bow in awe and thanksgiving
before the supreme sovereign, the
Holy One, ever to be praised,
Who spread out the heavens and
established the earth, whose glory
fills the highest heavens, whose
might extends throughout all
space, who alone is our God, for
no other exists, who in truth is our
Sovereign, for there is none else;
as it is written: “Know then this
day. Know that to You every knee must
bow and acknowledge’. Traditionally one bow s whilst reciting
and face east, towards Jerusalem
Please Stand

We are now to praise the
Sovereign of the universe and
proclaim the greatness of its
Creator, whose unity it is our
mission to make known, whose
rule it is our task to make effective.

And it has been said: The Eternal
God shall rule over all the earth; on
that day the Eternal God shall be
One, and known to be One.
And then all that has divided us will merge.
And then compassion will be wedded to power.
And then softness will come to a world that is often harsh and unkind.
And then both men and women will be gentle.
And then both women and men will be strong.
And then no person will be subject to another person’s will.
And then all will be rich and free and varied.
And then the greed of some will give way to the needs of many.
And then all will share equally in the earth’s abundance.
And then all will care for the sick and the weak and the old.
And then all will nourish the young.
And then all will cherish life’s creatures.
And then all will live in harmony with each other and the Earth.
And then everywhere will be called Eden once again.

How will the time of redemption come? It has been taught: it does not depend on God alone, but on humanity, co-operating with God to bring about the messianic age of freedom, justice, love and peace, for Israel and all peoples.
Mourner’s Kaddish

Remain Standing and face the community, the reason. Traditionally only those in mourning would stand to say the Mourner’s Kaddish. However in Ḥayyim nonetz tradition we say this prayer as a community, showing solidarity with those who mourn and thinking of those who have died and have no one to say Kaddish for them.

Meditations before the Kaddish

Creator of the universe, You give us life in which joys and sorrows are co-mingled in accordance with Your wisdom; and You send death, with its promise of eternal peace. Teach us to accept humbly and courageously whatever burden is laid upon us. Comfort those who mourn, and let the light of faith illuminate the darkness of their sorrow with the hope of future happiness. Strengthen us at all times with an unfailing trust in Your providence.

Life is finite. Like a candle, it burns, it glows, it is radiant with warmth and beauty; then it fades; its substance is consumed, and it is no more. Yet we do not despair, for we know that we are more than a flickering flame. With our life we give life. Something of us can never die. We move in the eternal cycle of darkness and light, of death and life. As in our hearts we name our loved ones, we pray that the divine presence will comfort us and all who mourn.

There are stars whose radiance is visible on earth though they have long been extinct. There are people whose brilliance continues to light the world though they are no longer among the living. These lights are particularly bright when the night is dark. They light the way for humanity.

Hannah Senesh

At this point it is customary to invite the community to say names of their loved ones who they want to remember. We also remember all those people who have no one to say Kaddish for them.

The service concludes with a song from the Shiron for Shabbat Kiddush is found from page 144.

"May God’s great name grow exalted and sanctified." The Mourner’s Kaddish, written in Aramaic (being the spoken language when it was written) and Hebrew, is recited by or on behalf of mourners. Though there is no mention of death, the prayer focuses on praising God and God’s infinite power.
shabbat
meals and kiddush
If the candles were not lit as part of the Kabbalat Shabbat service on page 77

Lighting the Shabbat Candles

Lighting candles is considered a mitzvah; with most mitzvot a blessing is recited beforehand. However, as this blessing announces the arrival of Shabbat, where lighting fires is prohibited, the candles are lit before the blessing is said. There are different traditions as to whether one stands or sits whilst the candles are lit. Some people pass their hands over the candles three times in a circular motion and cover their eyes whilst reciting the blessing.

One of the following may be read before lighting the candles:

V'ka-ra-ta l'Sha-bat o-neg.

“You shall call the Shabbat a delight.” These lights we kindle are a symbol of joy. May their brightness lift our spirits, and fill our hearts with happiness and peace.

Light has many sides. Light is warm, protective; it provides security in the darkness. Light allows us to tell between night and day. On the other hand, light has a dangerous side; fire can burn and destroy when misused. This Shabbat let these candles be a symbol of hope. Let them enter our spirit and light our path ahead.

In the spirit of our ancient tradition, which unites and sanctifies the house of Israel in all lands and ages, we welcome the Sabbath by kindling these lights.

The Shabbat Candles are lit

ברוך אַתָּה יְהֹוָה אֱלֹהֵינוּ מֶלֶךְ הָעָלֶם, אַשֶּׁר קִדְשָנוּ בְּמִצְוָتָיו, הָעֹלָם נוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

V'lo-hei-nu me-lech ha-o-lam, a-sher ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-lik ner shel sha-bat.

Let us give thanks for the past week: for life and health, for community, love and friendship, for what we have achieved in the week, and the satisfaction it has given us. And let us give thanks for the blessing of rest and peace which the Sabbath brings to body, mind and soul.

The prevalent custom calls for at least two candles to be lit on Shabbat, which could be representative of a marriage. However, one can fulfill the Mitzvah with a single candle (Mishnah Beruah advises those with very limited means to buy one good quality candle then two less so), and so the blessing is for the singular form of light, נר, rather than the plural, נרות.
Shalom Aleichem
- Peace to you,
ministering angels, messengers of
the Most High, of the supreme
Sovereign, the Holy One, ever to
be praised.

Bar-chu-ni
- Bless me with
peace, O messengers of the Most
High, of the supreme Sovereign,
the Holy One, ever to be praised.

Tzei-t'chem
- May your
departure be in peace, O
messengers of the Most High, of
the supreme Sovereign, the Holy
One, ever to be praised.

Shalom Aleichem
- Sha-lom a-lei-
chem, mal-a-chei ha-sha-reit,
mal-a-chei, el-yon, mi-me-lech
ma-l'chei ha-ma-la-chim, ha-ka-
dosh ba-ruch hu.

Bar-chu-ni
- I'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei, el-yon, mi-me-lech
ma-l'chei ha-ma-la-chim, ha-ka-
dosh ba-ruch hu.

Tzei-t'chem
- I'sha-lom, mal-a-chei ha-sha-lom,
mal-a-chei, el-yon, mi-me-lech
ma-l'chei ha-ma-la-chim, ha-ka-
dosh ba-ruch hu.

Shalom Aleichem
- ‘Peace unto you’. Shalom Aleichem
is a Kabbalistic poem of the 17th Century and is based on
a Talmudic legend (Shabbat 119b). This legend states
that two ministering angels, one good and one evil,
accompany a person home from the synagogue on
Friday evening. If a Jew returns home finding a kindled
lamp, a set table and a made bed, the good angel says,
‘May it be God’s will that it also be so next Shabbat.’ The evil
angel is compelled to answer, ‘Amen.’ But, if not –
then the evil angel says, ‘May it be God’s will that it also
be so next Shabbat.’ The good angel is compelled to say
‘Amen.’

The Shalom Aleichem song is based on the above
passage. If every Jew is accompanied home by two
ministering angels, then it is only proper that they greet
them, bless them and seek their blessing.

Bar-chu-ni
- ‘Enter in peace’. If a Jewish home
is worthy of the Sabbath’s holiness, even the angels
gain the blessing of peace that emanates from the meritorious
deed.

Tzei-t'chem
- ‘Angels of peace’. Whereas the first
stanza referred to - ‘ministering angels’, this
one speaks to the ‘angels of peace’. Rabbi Isaac of
Komarna explains that each stanza of the song is
addressed to a different set of angels. The first stanza of
Shalom Aleichem
- ‘Bless me for peace’. This is not a
request for an angelic blessing in the usual sense, but
should be understood as recognition of humanity’s
achievements and is a good wish for the future.

Tzei-t'chem
- ‘May your departure be in
peace’. Upon taking leave of the angels at the
conclusion of Shalom Aleichem, the Jew is comforted by
the pledge that God will dispatch numerous other angels
to safeguard them.

“Shalom Aleichem, may your departure be in
peace! May God bless you with peace in heaven and
during the Shabbat.

‘May your departure be in peace’.

The holy Shabbat is the greatest gift given by the Holy
One. So we should rejoice in the coming of the Shabbat.
If the expectation of a special guest would cause us to
prepare with great care, how much more should we act
when the guest is the Shabbat bride. Fresh coverings
should be set aside for Friday evening. Something
special should even be eaten on Shabbat. Everyone,
even someone with servants, must do something
themselves to honour Shabbat, whether it be helping
prepare the meal, cleaning the house or buying flowers
for the Shabbat table.”

(Joseph Caro, Shulchan Aruch)

For six days we use the world’s abundance for our
service. On Shabbat, however, we are forbidden to
fashion anything for our purpose. In this way we
acknowledge that we do not own the world. Nothing may
We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

We praise You, Eternal God, Sovereign of the universe, by Your commandments You have consecrated us to Your service. In Your love and favour You have given us Your holy Sabbath, to remind us that the world is Your creation. It is the first of our holy days, and a remembrance of our liberation from Egyptian bondage. You have called us to serve You as a holy people, and given us the Sabbath as a token of your love.

We praise You, O God, for the holiness of the Sabbath.

We praise You, O God, for the Sabbath as a token of Your love. You have called us to serve You liberation from Egyptian bondage. Days, and a remembrance of our.

Throughout the week God was in charge of the world. On the seventh day God finished the work of creation, and on the seventh day God rested from all the work, now done. Then God blessed the seventh day and declared it holy, having rested on it from the completed work of creation.

The song refers to the entire heavenly host, the infinite heavenly host, beings who stand in the service of God. The second stanza, as well as the succeeding ones is specific to the angels who accompany the Jew home.

It is customary to wash one’s hands and recite the following prayer before blessing the bread.

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and have commanded us in the washing of the hands.

You sanctify us by Your commandments, and have commanded us in the washing of the hands.

It is first among our holy days. Although not directly associated with the Shabbat, they are attached with the Kiddush, as their initials together with form the fourth letter name of God. Because this made no sense in context the sages added 'there was evening'...

A remembrance of the Exodus from Egypt. Ramabam explained that Shabbat...
days’. Festivals are described as holy convocations, for they came about as a result of the months, proclaimed by the Court of Israel. This is not the same for Shabbat, made holy through being listed with holy festivals in and Exodus are intertwined. Shabbat symbolises God’s creation and Exodus, God showing humanity that God controls nature. The concept of Shabbat is symbolic of that idea.

The Kiddush is the prayer with which we sanctify Shabbat. The rabbis reasoned that there was an obligation to sanctify Shabbat as a result of their reading of the Shabbat commandment in the Book of Exodus (20:8). Where that text says “Remember the Sabbath day to keep it holy”, the rabbis determined that making the Shabbat holy meant sanctifying it with a blessing. This is the two part blessing on Friday night.

Because Shabbat is associated with joy (“You shall call the Sabbath a joy” Isaiah 58:13) and because in Jewish tradition, wine is considered to be a symbol of joy (“Wine makes glad the human heart,” Psalm 104:15), the rabbis declared that Shabbat should be sanctified using wine. Kiddush is not a prayer in which wine is sanctified. Rather, it is a prayer in which wine is used to sanctify Shabbat. If you do not have wine, you may omit the blessing “...borei p’ri hagafen.” Instead, recite the motzi followed by the paragraph sanctifying Shabbat.

Challah?

The word “challah” referred to dough set aside by priests during Temple times. After the destruction of the Temple, Jews continued setting aside part of their dough, when they baked Shabbat and holiday breads. Eventually, the term challah also applied to these loaves themselves.

When we recite Ha-mo-tzi before a meal begins, our aim is to sensitise ourselves to the fundamental blessings that surround us. We thank God for creating the world in such a way that life can sustain itself.

The two loaves on Shabbat represent the double portion of manna, which according to the Torah (Exodus 16:22), fell each Friday in order to feed our ancestors on their journey from Egypt to Canaan. Collecting the double portion on Friday, meant that the Israelites did not have to collect food once Shabbat had arrived.

Since bread is a basic part of almost every meal, it is customary to keep the challah out of sight in order to highlight the Friday evening ceremonies of candle lighting and Kiddush. Once it is clear that the meal is not an ordinary one, but one in honour of Shabbat, the challah is uncovered.

In the Middle Ages a custom was introduced, adding to the celebration of Shabbat, the singing of zmirot or Shabbat songs. Some Shabbat songs can be found in the Shiron.
Remember the Sabbath day and keep it holy.

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign between Me and the people of Israel for ever. For in six days, I, the Eternal One, made heaven and earth, but on the seventh day I ceased from work, and rested.

Therefore the Eternal One blessed the Sabbath day and called it holy.

We praise You, Eternal God, Sovereign of the universe, Creator of fruit of the vine.

It is customary to wash ones hands and recite the following prayer before blessing the bread

We give thanks to God for bread. Our voices join in grateful chorus, as to You our prayer is said.

Further explanation of Kiddush rituals are on page 145.
Havdalah
The Havdalah candle is lit; traditionally it is handed to the youngest person present.

Our weekday soul has been joined by the soul of Shabbat.
They have woven their dance making this day special,
the peaceful into the mesh of the busy week.

Now Shabbat ends.
The weave of the separation candle,
the lingering scent of the spices,
the taste of sweet wine,
al weave the fast-fading Shabbat soul
into the week ahead.

Rabbis of old saw Shabbat,
as a foretaste of heaven.
They established the traditions
we still follow today.
Spices and candle, wine for us all,
wishing Shabbat a final farewell.

Havdalah – ‘Separation.’ Havdalah derives from the root שלב – ‘distinction’. Performed at the conclusion of Shabbat or a festival, in order to separate the holy from the profane. The idea of separation is included in the blessing which includes the prayer over wine, spices and fire, the idea of separating through taste, smell and sight. The concluding blessing praises God for separating holy from profane, light from darkness and Shabbat from the rest of the week.

Reference to the separation of Israel and other nations has been omitted from Liberal liturgy, due to its particularistic, exclusivist nature.
The sunlight now dips below the horizon, draining the world of the peace of Shabbat, and so we too, must prepare to extinguish the light of its presence.

Please hold up the cup.

The sweet wine we bless on Erev Shabbat and now, at the end of Shabbat symbolise the same things. We have a cup of wine to represent overflowing joy. May we feel sweetness, peace and joy in the week to come.

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

Please hold up the spice box.

The smell of the spices is the extra soul we have felt within us during this special Shabbat. As its smell lingers in our nostrils, it cheers up our spirits and stops us feeling sad about the ending of Shabbat.

We praise You, Eternal God, Sovereign of the universe, Creator of different kinds of spices.

Please hold up the candle.

The first act of creation was the creation of light. As we begin a new week of creation, we do so by creating light for ourselves. Just as fire can be used for good or bad, we hope that we will choose to use creation only for the coming week.

The Havdalah candle must have at least two wicks in it, so that it makes a lot of light. On Friday night we lit two separate candles. The Havdalah candle brings together these two candles and makes them one big flame, to help light up the beginning of the new week.

As we look at the candle we should hold out our hands towards the candle light and watch the flames reflected in our fingernails. Fingernails are a blessing as they are always growing.

Then we should make our hands into cups, so that it is half lit and the inside is in shadow. This represents the difference between the peaceful period of Shabbat and the beginning of the activity of the week.

We praise You, Eternal God, Sovereign of the universe, Creator of lights.

This prayer talks of the illuminations of fire – for this reason, the Rabbis taught that the Havdalah candle should have at least two wicks. If a braided candle is not available, two ordinary candles may be held together so that their wicks are brought together to form one large flame.
The sun sinks, darkness comes upon us, our Shabbat ends. Do not turn from us, O God. Remember us for life and peace, for that is to come. Until next we again share the tender beauty of our lovely treasure – Shabbat.

Please, pour wine into a saucer.

The Havdalah candle is put out in a saucer of wine. This is because it is a special candle and used just for saying goodbye to Shabbat. Blowing the candle out would not be special enough.

But as the light fades, the Shabbat does not die, it lives in our memory, as does our past, and through all the years, God has been the strand that tied our heritage to our present and our future.

Elijah the Prophet

Alolah Nebiya – Elijah the prophet, the Tishbite, the Gileadite: may he come to us soon, in our time, with tidings of good, tidings of salvation and consolation.

Eliyahu ha’Navee

Alolah Nebiya – Eliyahu ha’Navee, Eliyahu ha’Gi’l’a-di: Bim-hei-ra b’ya-me-i-nu ya-vo e-li-nu, im b’so-rot to-vot, y’shu-ot v’nech-a-mot.

The Havdalah candle is extinguished.

Shavua To’b – The twisted candle brightens our hearts, As together we watch the Sabbath depart. We smell the spices, taste the wine, As the stars in the sky begin to shine.

Chorus:

Shavua tov, may you have a good week, May you find the happiness you seek. Shavua tov, may your week be fine; May it be as sweet as the Sabbath wine.

We say goodbye to a special friend, Another Shabbat has come to an end ‘Shavua To’b’ are the words we speak, As we say ‘May you have a happy week!’ (Chorus)

Sing It

Have a good week! Have a good… Sha-vu-a tov! Sha-vu-a tov…

Everybody loves Saturday night! Kol e-ched O-hei o-mo-tei Sha-bat!
Prayers for various occasions

תפילות לארוחות ושונים
Communal Blessing

Our God and God of our ancestors, bless us with the threefold benediction of the Torah: May God bless you and keep you. May God look kindly upon you, and be gracious to you. May God reach out to you in tenderness and give you peace.

Prayer for a happy occasion

We praise You, Eternal God, Sovereign of the universe, who has kept us alive, sustained us and enabled us to reach this new time.

Sh'hecheyanu

We praise You, Eternal God, Sovereign of the universe, who has kept us alive, sustained us and enabled us to reach this new time. Let us recite the words of the ancient pilgrim as if they had been written for us.

Prayer for studying

We praise You, Eternal God, Sovereign of the universe, You sanctify us with Your commandments and enjoin us to study Your teaching.

B'racha l'limud

May the Eternal One bless us from Zion.

Let Israel have peace.

Prayer on arriving in the State of Israel

As we set foot (once more) in this old-new land – steeped in sacred memories, great achievements and noble hopes – deep feelings are stirred within us, and we recite the words of the ancient pilgrim as if they had been written for us.
Prayer before a meeting

Eternal God, let us feel Your presence even when we deal with mundane matters. May the aims we set ourselves, and the means we choose to implement them, accord with Your will.

Make us conscious of our responsibility as leaders of our community. By the example we set, and the policies we adopt, may we help its members to understand our heritage, to practise our faith, and to work for the welfare of society.

Grant us the wisdom to build on past achievements, the humility to learn from past mistakes, the courage to think new thoughts and to consider new ideas.

May we listen to each other with respect, and judge each other with charity, and may our controversies be only for Your sake.

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<table>
<thead>
<tr>
<th>Prayer before a Journey</th>
<th>T’filat Ha’derch</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַשְׁאָאָא – If I take up the wings of the morning and dwell on the ocean’s farthest shore, even there Your hand will lead me, Your strong hand will hold me.</td>
<td>אַשְׁאָאָא – E-sa kan-fei sha-char, esh-ke-na b’ach-a-rit yam, gam sham yad-cha than-che-ni, v’toch-a-ze-ni ye-mi-ne-cha.</td>
</tr>
<tr>
<td>The Eternal One shall guard your going out and your coming in, now and always.</td>
<td>(alternative version in Shiron)</td>
</tr>
<tr>
<td>— We praise You, Eternal God, Sovereign of the universe, for all Your kindness.</td>
<td>— Baruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, Go-mel cha-sa-dim tov-im.</td>
</tr>
</tbody>
</table>

Prayer after a Journey

I thank You, Eternal God, that You have been with me on my journey and enabled me to arrive safely. Help me to make good use of what I have experienced, enjoyed and achieved on my journey as I rededicate myself to Your service.

ברוך אַתָּה יָהֵוָא אַלְחָא טוֹבָא, הָעוֹלָם Go-mel cha-sa-dim tov-im. |

Prayers concerning food

For bread and before a meal including bread:

ברוך אַתָּה יָהֵוָא אַלְחָא טוֹבָא, הָעוֹלָם Go-mel cha-sa-dim tov-im. | ברוך אַתָּה יָהֵוָא אַלְחָא טוֹבָא, E-lo-hei-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.
For any other food or drink and before a meal not including bread:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, by whose word all things come into being.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, sh’ha-kol ni-h’ye-a bi-d’va-ro.

For wine:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p’ri ha-ga-fen.

For cakes, biscuits or sweets:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, Creator of many kinds of food.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei mi-nei m’zo-not.

For fruits that grow on trees:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the tree.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p’ri ha’eitz.

For fruits and vegetables that grow in the soil:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the earth.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p’ri ha’a-da-ma.

Prayers concerning nature

On smelling flowers:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, Creator of fragrant plants.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei is’vei v’sa-mim.

On smelling spices:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, Creator of different kinds of spices.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei mi-nei v’sa-mim.

On seeing a beautiful site in nature:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, whose world is filled with beauty.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-ka-cha lo b’o-lam-o.

On seeing the wonders of nature:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, for the marvels of Your creation.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, o-seh ma-a-seh v’rei-shit.

On seeing the sea:

בֹּרֵה – We praise You, Eternal God, Sovereign of the universe, Creator of the great ocean.

בֹּרֵה – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-a-sa et ha’yam ha-ga-dol.
On hearing thunder:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, she-kho cho u’g’vu-ra-to ma-lei olam.

We praise You, Eternal God, Sovereign of the universe, whose power and might pervade the world.

On seeing a rainbow:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, zocheir b’n’to u’m’ka-yeim ma-ma-ro.

We praise You, Eternal God, for You remember Your covenant and keep Your promise.

On seeing trees in blossom for the first time in each year:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, she-ba-ra vo i’la-not tov-im l’hano’t ba-hem b’nei adam.

We praise You, Eternal God, Sovereign of the universe, Creator of beautiful trees that give pleasure to the human eye.

Concerning Events

On hearing good news:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, ha-tov v’ha-mei-tiv.

We praise You, Eternal God, Sovereign of the universe, You are good and beneficent.

On hearing bad news:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, da-yan ha-e-met.

We praise You, Eternal God, and reaffirm our faith in Your justice.

Before a meeting for the performing of a mitzvah

On making a charitable donation:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, a-sher kid’sha-nu b’mitzvo-tav v’tziva-nu al ha’tz’daka.

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us concerning the duty of charity.

Before an act of social service:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, a-sher kid’sha-nu b’mitzvo-tav v’tziva-nu al g’milut cha-sa-dim.

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us concerning the duty of helping our fellow human beings.

Before a meeting for the benefit of the community:

Baruch atah, Ado-nai, Elohei-nu me-lech ha-olam, a-sher kid’sha-nu b’mitzvo-tav v’tziva-nu la-a-sok b’tzor’chei tzi-bur.

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to attend to the needs of the community.
Before an act of tikkun olam:

We praise You, Eternal God, Sovereign of the universe, who has given us the opportunity to repair the world.

Prayer during illness

O, God help me to get well. Make me brave when I feel pain, and patient while I wait for my illness to pass. I thank You for the kindness of all who look after me. It is not always easy for me to feel grateful or to be helpful to them, but I pray that I may soon be strong again, so that I can help other people. Please let that time come soon. Amen.

Prayer on recovery

How wonderful to be well again! I thank all who have looked after me during my illness and helped me to recover. And I thank You, God, for being with me at all times, in illness and in health. Now keep me strong, that I may enjoy my life again, and be kind and helpful to others. Amen.

Prayer for the New Month

May the will of the Holy One, eternal and exalted, be for us a time of renewal. Grant to each one of us a long life of peace, welfare and blessing; a life guided by conscience, unmarred by self-reproach or shame; a life exalted by Torah and reverence for the divine; a life in which the longings of our hearts may be fulfilled for good.

The new month of … will begin on … / begins today.

May it be the will of the Holy One, ever to be praised, that it bring for us, and for the whole house of Israel, life and peace, happiness and joy, deliverance and consolation.

Prayer for Israel’s missing Soldiers

May the one who blessed our ancestors, bless, preserve, protect and return the captive and missing soldiers of the (Tza-hal), the Israeli Defence Forces. May they be rescued from captivity and speedily restored in peace, in the merit of the prayers of this holy community who pray for them.

May the Eternal One, the loving God, show mercy, give strength, remove pain and send them a recovery of body and of spirit, and return them to the warmth of their families, swiftly and soon. And let us say: Amen.

(Adapted from a prayer written by the Chief Rabbinate of Ramat Gan, Israel)
Hatikvah - The National Anthem of The State of Israel

For as long as inside our heart
a Jewish spirit sings,
so long as the eye looks eastward
gazing towards Zion.

Our hope is not lost,
that hope of two thousand years
to be a free people in our own land
the land of Zion and Jerusalem.

Later the text was edited by the settlers of Rishon L’tzion, it underwent a number of changes until 1948, when the State of Israel was created and it was proclaimed the national anthem. HaTikvah now, only has the first stanza and chorus of the original poem, the most significant change is that ‘the hope’ is no more to return to Zion, but to be a free nation in it.
The ground breaks open and the shoot – Netzer bursts forth,
By working together it grows and gains strength.
The world must be ready to receive Netzer – simply electrifying!
The destination – fulfillment in Israel.

CHORUS:
We are the pioneers of Netzer,
We are the pioneers of Netzer!
Know yourself, help the people,
And then we’ll march along the path of happiness.

Here we’ve grown together from the beginning,
We, youth – with capability and strength.
Paving the way for moving up, we created Netzer – a magnificent thing!
Let us all sing together the song of prosperity.

NETZER SONG

The ground breaks open and the shoot – Netzer bursts forth,
By working together it grows and gains strength.
The world must be ready to receive Netzer – simply electrifying!
The destination – fulfillment in Israel.

CHORUS:
We are the pioneers of Netzer,
We are the pioneers of Netzer!
Know yourself, help the people,
And then we’ll march along the path of happiness.

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We, youth – with capability and strength.
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