

סידור ללמוד ולעשות

siddur lil'mod v'la'asot



LJY-Netzer – Liberal Jewish Youth, Progressive Zionist Youth.
2005 - 5766

Siddur Lil'mod v'La'asot
First Edition 2005 - 5765

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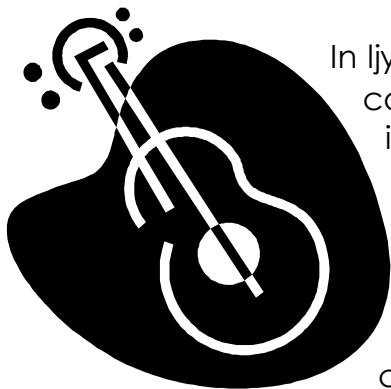
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הקדמה | introduction



In *l'ijy* נצ"ר-על *T'fillah* תפלה (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, no *T'fillah* 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)

l'ijy נצ"ר-על 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* סדור (literally: 'order') should be seen as something which adds to the creativity of the *T'fillah* תפלה. The level at which this *siddur* סדור 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* סדור 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 *l'ijy* נצ"ר-על, either by the individual, family, in the synagogue or by other groups and communities. *l'ijy* נצ"ר-על 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...

מדריך למשתמש | how to use

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 שירונים. 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...

עברית Ivrit :

Recognising that knowledge of *Ivrit* עברית (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* חניכים (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 עם ישראל.

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* תפילה the use of transliteration is essential. However, by frequent use of Hebrew and encouragement to participate fully in *t'fillah* תפילה, an awareness of Hebrew will be brought about, as such becoming closer to our ideal. Below is a guide to Hebrew letters and vowels:

silent	Aleph	א
b	Bet	ב
v	Vet	ב
g	Gimmel	ג
d	Dalet	ד
h	Hay	ה
v or vowel	Vav	ו
z	Zayin	ז
ch as in lo <u>ch</u>	Chet	ח
t	Tet	ט
y or i	Yud	י
k	Kaf	כ
ch as in lo <u>ch</u>	Chaf	כך
l	Lamed	ל
m	Mem	מם
n	Nun	נן
s	Samech	ס
silent	Ayin	ע
p	Pey	פ
f	Fey	פף
tz	Tzadi	צץ
k	Kof	ק
r	Resh	ר
sh	Shin	ש
s	Sin	ש
t	Taf	תת

◌	◌ַ	◌ֶ	◌ִ	◌ִ	◌ִ	◌ִ	◌ִ	◌ִ	◌ִ	◌ִ	◌ִ	◌ִ
Kamatz	Patach	Tsere	Segol	Chirik	Kubuts	Holam Chaser	Holam Malei	Shuruk	Shva	Chataf patach	Chataf kamatz	Chataf segol
a	a	ei	ei	i	u	o	o	u	silent	a	o	ei

עצות להנחיית התפילה | t'fillah leading tips

Ok, so you are going to prepare a *Ma'amad* / *T'fillah* תפילה מעמד, you don't know where to start! Use these pages as a guide in helping you to prepare and lead your *T'fillah* תפילה.

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* תפילה as to where it will be held (i.e. Synagogue, Camp, Shnat group) etc.
- What is the purpose of the *t'fillah* תפילה. (Is it on an LJY-Netzer event or are you representing LJY-Netzer elsewhere?)
- The age of the *chanichim* חניכים (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* פרשה (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* תפילה. Make sure readings and songs are relevant.

TEXTS?

- What traditional prayers are you going to use in the *t'fillah* תפילה? Or will you replace them with contemporary songs, readings or activities?
- Will you follow the traditional *t'fillah* תפילה structure at all?
- Will you want *chanichim* חניכים 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* שירון, 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* חניכים.

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 סידור:

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 שירונים 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 שירונים 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 tzevet 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* תפילה or *Ma'amad* מעמד

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.)

עצות לליווי בשירה | song leading tips

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

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.



1 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.

2 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?*



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

Talmud

4 *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

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

Ferdinand M
Isserman

PRAYER MEDITATIONS

6 *Prayer is a Jacob's ladder joining earth to heaven.*

Joseph H. Hertz



7

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.*

8 *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.*



*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

9 "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

11 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.



12 Dear God,
Count me in!!
Your Friend,
Herbie.

13 There is an Indian proverb that says everyone is a house with four rooms: a physical, a mental, an emotional and a spiritual. Most of us tend to live in one room most of the time but, unless we go into every room everyday, even if only to keep it aired, we are not a complete person.
Rumer Godden

15 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.



16 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.



18 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.

10 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

14 Dear God,
Are you real?
Some people
don't believe it.
If you are, you
better do
something
quick.

Harriet Ann



17 Silent, But...
I may be silent, but
I'm thinking.
I may not talk, But
Don't mistake me for
a wall.

19 Rabbi Eliezer said: If a person prays only according to the exact fixed prayers and adds nothing from his own mind, his prayer is not considered proper.

Talmud

מעריב לחול

weekday evening service

LIBERAL JUDAISM

מעריב לחול | weekday evening service

מה־טבו – 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.

מה־טבו - Mah to-vu o-ha-le-cha
Ya-a-kov, mish-k'no-te-cha
Yisra'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'yir-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'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.

מה־טבו אהליך יעקב, משכנותיך ישראל.

ואני ברב חסדך אבוא ביתך, אשתחנה אל היכל קדשך ביראתך.

יי אהבתי מעון ביתך, ומקום משכן כבודך. ואני אשתחנה ואכרעה, אברכה לפני יי עשי.

ואני, תפילתי לך יי, עת רצון. אלהים ברב חסדך, ענני באמת ישעך.

The Sh'ma and Benedictions

שִׁמְע וּבְרָכוּתִיהָ

Sh'ma U'vir'choteha

MOVEit

Please Stand and face East (towards Jerusalem)

Some people choose to bend their knees and bow at **ברכו** and straighten at **יהוה**. As well as bend knees and bow at **ברוך** and straighten at on the second line **יהוה**

ברכו את־יהוה המבורך:

ברוך יהוה המבורך לעולם ועד:

Ba-r'chu et A-do-nai ha-m'vo-rach.

Ba-ruch A-do-nai ha-m'vo-rach l'o-lam va'ed.

Praise the One to whom our praise is due.

Praise the One to whom our praise is due forever.

MOVEit

Please Sit

continue on page 16

מה־טבו - 'How goodly.' This passage expresses the joy of entering **אהליך** - 'Your tents,' understood to refer to synagogues and **משכנותיך** - 'Your dwelling places,' referring to religious schools.

שִׁמְע וּבְרָכוּתִיהָ - 'Sh'ma and its blessings.' Makes the central component of the evening service. The group of blessings surround the Sh'ma to attest its importance and significance. The blessings also speak of God's creation, revelation and love.

ברכו - 'Praised.' The *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 *שִׁמְע וּבְרָכוּתִיהָ* - '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*.

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.

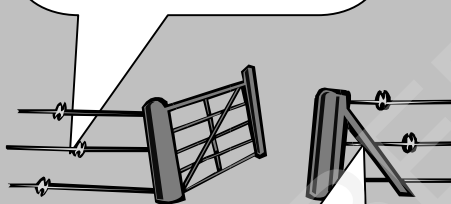


The Bar'chu is like a gateway. When we go through it the service begins...

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



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.



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

MakeIt

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?

SingIt

Several versions of **Ma Tov**
and **Bar'chu** are found in
our Shiron



Why bend our knees??

The Hebrew word for knees is *berech* and has the same 3 letter route as *b'racha* בִּרְךָ. 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 Gods supremacy.

Bring on the Evening: Creation

ברוך – 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 light away from darkness, and darkness from light. You make day pass and bring on the night. You rule the hosts of heaven!

We praise you, O God, whose word makes evening fall.

Ma-a-riv A-ra-vim

ברוך - *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-scher 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 haz'ma-nim, u-m'sa-deir et ha-ko-cha-vim, b'mish-m'ro-tei-hem ba-ra-ki-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-mei-vi lai-lah, u-mav-dil bein yom u-vein lai-lah, A-do-nai tz'va-ot sh'mo.*

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

מעריב ערבים

ברוך אתה יי, אלהינו מלך העולם, אשר בדברו מעריב ערבים, בחכמה פותח שערים, ובתבונה משנה עתים, ומחליף את הזמנים, ומסדר את הכוכבים במשמרותיהם ברקיע כרצונו. בורא יום ולילה, גולל אור מפני חשך, וחשך מפני אור. ומעביר יום ומביא לילה, ומבדיל בין יום ובין לילה, יי צבאות שמו.

ברוך אתה יי המעריב ערבים.

Endless Love: Revelation

אהבת עולם – Unending love have You shown Your people, the house of Israel: Torah and Mitzvot, laws and precepts have you taught us. When we lie down and when we rise up, we will reflect on the meaning of Your laws, and rejoice in the words of Your Torah and in Your Mitzvot for ever. On them we will meditate day and night, for they are our life and the length of our days. May your love never depart from us.

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

Ahavat Olam

אהבת עולם – *A-ha-vat O-lam beit Yisra'el am-cha a-hav-ta, to-rah uh-mitz-vot, chuk-im u-mish-pa-tim, o-ta-nu li-ma-d'ta. Al kein A-do-nai E-lo-hei-nu b'shoch-bei-nu u-v'ku-mei-nu na-si-ach b'chu-ke-cha, v'nis-mach b'div'rei to-ra-te-cha u-v'mitz-vo-te-cha l'o-lam va-ed. Ki heim cha-yei-nu, v'o-rech ya-mei-nu u'va-hem neh-geh yo-mam va-lai-la, V'a-ha-va-t'cha al ta-sur mi-me-nu l'o-la-mim.*

Ba-ruch a-tah A-do-nai, o-heiv a-mo Yis-ra-eil.

אהבת עולם

אהבת עולם בית ישראל עמך אהבת, תורה ומצוות, חקים ומשפטים, אותנו למדת. על כן יי אלהינו, בשכבנו ובקומנו נשיח בחקיד, ונשמח בדברי תורתך ובמצותיך לעולם ועד. כי הם חיינו וארך ימינו, ובהם נהנה יומם ולילה. ואהבתך אל תסור ממנו לעולמים.

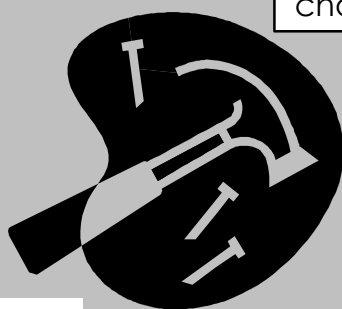
ברוך אתה יי, אוהב עמו ישראל:

אהבת עולם - '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 **גמילות חסדים** - 'acts of loving kindness'. In this prayer, we praise Adonai for the gift of Torah, the sign of God's love.

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*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.



Creation

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.



Sing It

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!

God's Love...



Stand or Sit. It is a custom in נצ-ל 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.

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Sh'ma Yis-ra-eil 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.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד

Ba-ruch shem k'vod mal-chu-to l'o-lam va-ed

Praise be God's glorious majesty for ever.

וְאָהַבְתָּ – 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

וְאָהַבְתָּ – *V'a-hav-ta et A-do-nai E-lo-he-cha, b'chol l'va-v'cha u-v'chol naf-sh'cha, u-v'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-lei, a-sheer a-no-chi m'tzav'cha ha'yom, al l'va-ve-cha: v'shi-nan-tam l'va-ne-cha, v'di-bar-ta bam b'shiv-t'cha 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'to-ta-fot bein ei-ne-cha, u-ch'tav-tam al m'zu-zot bei-te-cha u-vish-a-re-cha.*

וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ, בְּכָל לִבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מַאֲדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל לִבְּךָ. וְשִׁנַּנְתָּם לִבְנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד - 'Hear O Israel the Eternal One is our God, the Eternal God is One.' .. The large ע and ד, which appear in the Torah text, combine to spell עד 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 in fact refers to Israel, the *Sh'ma* is considered a declaration of faith.

בְּרוּךְ שֵׁם – 'Blessed is God's name'.. This line is traditionally said in an undertone, for unlike the rest of the *Sh'ma*, 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*)

וְאָהַבְתָּ – 'And you shall love'.. The *Sh'ma* 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.

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם - 'Which I command you this day'.. Even though the Torah and its teachings were given thousands of years ago, we are told to think of them as being commanded הַיּוֹם – this very day. As such, we should not follow them simply out of habit, tradition or loyalty, but rather see them as something new, to be followed with love from the heart.

וְשִׁנַּנְתָּם לִבְנֶיךָ - 'and teach them to your children'.. We are told constantly to occupy ourselves with Jewish knowledge and Torah; to teach it to younger generations. We are also told the times for reciting the *Sh'ma*: **וּבְשֹׁכְבְּךָ** – when you lie down in the evening, and **וּבְקוּמְךָ** – when you rise up in the morning.

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ - 'and bind them as a sign upon your hand'.. Here a number of well known 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.

Listen up!

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, O 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.



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.

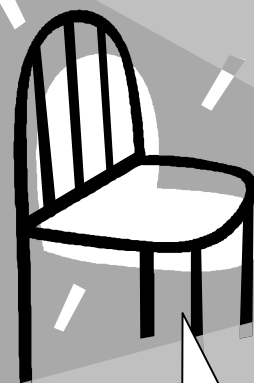
Sing It

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.

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.

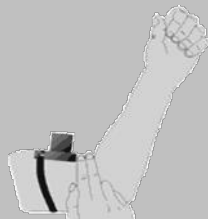
Make It

**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



למען – 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

למען – L'ma-an tiz-k'ru, va-a-si-tem et kol mitz-vo-tai, vi-h'yi-tem k'do-shim le-lo-hei-chem: A-ni A-do-nai E-lo-hei-chem, a-she- ho-tzei-ti et-chem mei-e-retz Mit- ra-yim, li-h'yo- la-chem lei-lo-him, A-ni A-do-nai E-lo-hei-chem..

Emet*

למען תזכרו ועשיתם את כל- מצותי, והייתם קדושים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים, להיות לכם לאלהים, אני יי אלהיכם...

אמת*

MOVEiT

Please Sit

Redemption

אמת – 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:

מי כמכה - 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)

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

יהוה ימלך - The Eternal God shall reign for ever!

(Exodus 15:18)

Ge'ulah

אמת – E-met ve-e-mu-nah kol zot, v'ka-yam a-lei-nu, ki hu A-do-nai E-lo-hei-nu, v'ein zu-la-to, va-a-nach-nu, Yis-ra-eil a-mo. Ha-po-dei-nu mi-yad m'la-chim, mal-kei-nu ha-go-a-lei-nu mi-kaf kol he-a-ri-tzim, va-yo-tzei et a-mo Yis-ra-el mi-mitz-rai-im l'chei-rut o-lam. V'ra-u va-nav g'vu-ra-to, shi-b'chu v'ho-du lish-mo, u-mal-chu-to b'ra-tzon ki-b'lu a-lei-hem. L'cha a-nu shi-rah, b'sim-chah ra-bah, v'a-m'ru chu-lam:

מי כמכה - Mi cha-mo-chah ba-ei-lim A-do-nai, mi-ka-mo-chah ne-e'dar ba-ko-desh, no-ra t'hi-lot o-sei fe-le?

מלכותך - Mal-chu-t'cha ra-u va-ne-cha, bo-kei-a yam lif-nei Mo-sheh, zeh ei-li a-nu v'a-m'ru:

יהוה ימלך - A-do-nai yim-loch l'o-lam va-ed!

גאולה

אמת ואמונה כל-זאת, וקיים עלינו, כי הוא יי אלהינו ואין זולתו, ואנחנו ישראל עמו. הפודנו מיד מלכים, הגואלנו מכף כלה-עריצים, ויוצא את עמו ישראל ממצרים לחרות עולם. וראו בניו גבורתו, שבחו והודו לשמו, ומלכותו ברצון קבלו עליהם. לך ענו שירה בשמחה רבה, ואמרו כלם:

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.

מלכותך ראו בניך, בוקע ים לפני משה, זה אלי ענו ואמרו:

יי ימלך לעולם ועד.

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

מי כמכה - '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.

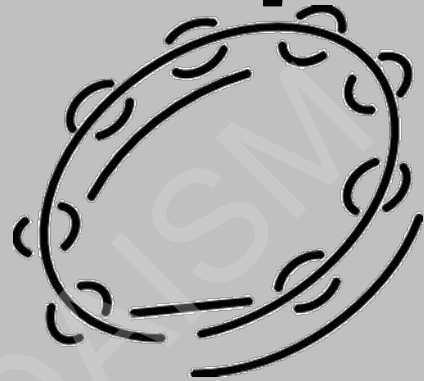
"Redemption, like a livelihood, must be earned every day."

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.

Redemption



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.



וְנֹאמַר – And it has been said:
“The Eternal One has delivered
Jacob, and redeemed us from the
hand of one stronger than
ourselves.” (Jeremiah 31)

*We praise you, O God, Redeemer
of Israel*

וְנֹאמַר – *V'ne-e-mar: Ki fa-da A-
do-nai et Ya-a-kov, u-g-a-lo mi-
yad cha-zak mi-me-nu.*

*Ba-ruch a-tah A-do-nai, Ga-al Yis-
ra-eil*

וְנֹאמַר: כִּי פָדָה יי אֶת־יַעֲקֹב,
וַיַּגְאֵלוּ מִיַּד חֲזָק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יי, גֹּאֵל יִשְׂרָאֵל.

Lay Us Down

הַשְׁכִּיבֵנוּ – 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

הַשְׁכִּיבֵנוּ – *Hash-ki-vei-nu A-do-
nai E-lo-hei-nu l'sha'lom, v'ha-a-
mi-dei-nu mal-kei-nu l'cha-yim u-
fros a-lei-nu su-kat sh'lo-me-cha,
v'ta-k'nei-nu b'ei-tza to-vah mi-
l'fa-ne-cha, v'ho-shi-ei-nu l'ma-an
sh'me-cha, v'ha-gein ba-a-dei-nu.
V'ha-seir mei-a-lei-nu o-yeiv de-
ver v'che-rev v'ra-av v'ya-gon;
v'har-chek mi-mei-nu a-von va-
fesh-a uv'tzeil k'na-fe-cha tas-ti-
rei-nu, ki eil me-lech cha-nun v'ra-
chum a-tah. Ush'mor tzei-tei-nu u-
vo-ei-nu l'cha-yim ul'sha-lom,
mei-a-tah v'ad o-lam.*

*Ba-ruch a-tah A-do-nai, ha-po-res
su-kat sha-lom a-lei-nu v'al kol
yosh-vei te-vel.*

הַשְׁכִּיבֵנוּ

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְכָּנוּ לְחַיִּים. וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֶצֶה
טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן
שְׁמֶךָ, וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעָלֵינוּ
אוֹיֵב, דָּבָר, וְחֶרֶב, וְרָעָב וְיָגוֹן,
וְהִרְחַק מִמֶּנּוּ עוֹן וּפֶשַׁע. וּבְצִל
כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ
וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חֲנוּן
וְרַחוּם אַתָּה. וּשְׁמֹר צֵאתֵנוּ
וּבֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סִכַּת
שְׁלוֹם עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵּבֵל.

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‘for God redeemed Jacob’.. 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; **יִשָּׁר** meaning ‘straightened’ and **אֵל** – 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.

‘Grant us that we may lie down’.. 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 **מוֹדָה אֲנִי לְפָנֶיךָ**, which is said upon rising in the morning, thanks God for returning the soul to the body. This prayer asks for God's protection, **סִכַּת שְׁלוֹמְךָ** – ‘the shelter of Your peace’ and for protection from dangers of the night, both literally and figuratively.

Sing It

Hashkiveinu can be found in the Shiron .

**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.



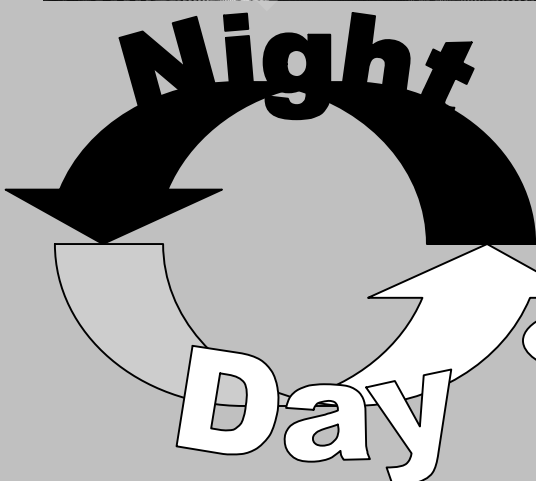
Haifa at night



Tel Aviv at night



Jerusalem at night



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 **ברוך**, bows at **אתה** and straightens at **יהוה** at the beginning and end of the blessings for Avot v'Imahot (Ancestors), Hoda'a (thanksgiving) and at the end of the prayer.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ

A-do-nai s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

Eternal God, open up my lips, that my mouth shall declare your praise.

(Psalm 51:17)

Ancestors

ברוך – 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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu. Ei-lo-hei Av-ra-ham v'ei-lo-hei Sa-rah. Ei-lo-hei Yitz-chak v'ei-lo-hei Riv-kah. Ei-lo-hei Ya-a-kov, ei-lo-hei Ra-chel v'ei-lo-hei Le-ah; ha-eil ha-Ga-dol ha-Gi-bor v'ha-No-ra, Eil El-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol, v'zo-cheir chas-dei a-vot v'imahot, u'mei-vi g-u-lah liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.*

Me-lech o-zeir u'mo-shi-a u-ma-gain:

Ba-ruch a-tah A-do-nai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

אבות ואמהות

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו: אלהי אברהם ואלהי שרה. אלהי יצחק ואלהי רבקה. אלהי יעקב, אלהי רחל ואלהי לאה, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקנה הכל, וזוכר חסדי אבות ואמהות, ומביא גאולה לבני בניהם, למען שמו באהבה.

מלך עוזר ומושיע ומגן.

ברוך אתה יי, מגן אברהם ועזרת שרה.

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עמידה - 'Standing'.. This is also known as **תפילה** – 'the prayer' and as the **שמונה עשרה** – '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 **שליח צבור** – '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 *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' **בִּקְשָׁה** is related to the word **בִּבְקָשָׁה**, 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.

ברוך - 'Praised are You'... 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.

Names:

Several names refer to this prayer, including:

Amidah

From the word to stand, this is the 'standing prayer'.

Sh'mona Esrei

Literally number '18', referring to the amount of prayers it originally contained.

T'fila

Literally 'prayer', showing its significance, as 'the prayer'.

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

MOVE IT

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*...

ancestors

Sing It

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

Am Am/G D/F# Dm/F
To uphold the falling, to heal the sick)
C C/B Am Em E7) x2
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)

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

אתה גבור – 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

אתה גבור – A-tah gi-bor l'o-lam A-do-nai, me-chai-yei ha-kol a-tah, rav l'hosh-iah.

Ma-shiv ha-ru'ach u-mo-rid ha-gesh-em, maz-ri'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 nof'lim 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 u-matz-mi-ach y'shu-a?

V'ne-e-man A-tah l'ha-cha-yot ha-kol.

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

גבורות

אתה גבור לעולם אדני, מחיה הכל אתה, רב להושיע. משיב הרוח ומוריד הגשם, מזריח השמש ומוריד הטל.

מכלכל חיים בחסד, מחיה הכל ברחמים רבים. סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישגי עפר.

מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה.

ונאמן אתה להחיות הכל.

ברוך אתה יי, מחיה הכל.

God's Holiness

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

We Praise You, Eternal One, the holy God.

K'dushat Hashem

אתה קדוש – Ka-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.

קדושת השם

אתה קדוש ונורא שמך, ואין לנו אלוה מבלעדך.

ברוך אתה יי, האל הקדוש.

Understanding

אתה 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

אתה חונן – A-tah cho-nein l'a-dam da-at u-m'la-meid 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.

בינה

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך דעה, בינה והשכל.

ברוך אתה יי, חונן הדעת.

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אתה גבור - '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 **מחיה מתים** - 'the giver of life to the dead'. Thus pointing towards the idea of messianic redemption. This has been interpreted in a number of ways: by Nachmanides as a bodily resurrection in this world and by Rashi who understands this to mean a spiritual resurrection in the world to come. Others have understood this to mean the eternal existence of our souls and the remembrance of our life and our souls and the remembrance of our life and our memory by those we touched on earth. We have changed this idea to God as **מחיה הכל** - 'giver of all life'.

אתה קדוש - 'You are Holy'.. This short blessing relates to the holiness of God and of those who strive to live according to the Torah.

אתה חונן - '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 **חונן** - 'to be gracious', we emphasise the importance of the intellect as a gift. Judaism views the intellect as something divine, which distinguishes humans from other creatures.

God's might

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.

God's holiness

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?

understanding

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...

Repentance

הַשִּׁיבֵנוּ אֲבוּנוּ – 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 repentance.

T'shuvah

הַשִּׁיבֵנוּ אֲבוּנוּ – *Ha-shi-vei-nu a-vei-nu l'to-ra-te-cha, v'kar-vei-nu mal-kei-nu la-a-voda-te-cha, v'ha-cha-zi-rei-nu bit'shu-vah sh'lei-mah l'fa-ne-cha.*

Ba-ruch a-tah A-do-nai, ha-ro-tzeh bit'shu-vah

תשובה

הַשִּׁיבֵנוּ אֲבוּנוּ לְתוֹרַתְךָ וְקִרְבָּנוּ מִלְכֵנוּ לְעִבּוּדְךָ, וְהַחְזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יי, הַרוֹצֵה בְּתִשּׁוּבָה.

Forgiveness

MOVE IT

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

סָלַח לָנוּ – Forgive us, our Creator, when we have sinned; pardon us, our Sovereign, for we have transgressed; for You are always ready to pardon and forgive.

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

S'lichah

סָלַח לָנוּ – *S'lach la-nu a-vi-nu, ki cha-ta-anu, m'chal la-nu, mal-kei-nu ki fa-sha-nu, ki mo-cheil v'so-lei-ach a-tah.*

Ba-ruch a-tah A-do-nai, cha-nun ha-mar-beh lis-lo-ach

סליחה

סָלַח לָנוּ אֲבוּנוּ כִּי חָטָאנוּ, מְחַל לָנוּ מִלְכֵנוּ כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בְּרוּךְ אַתָּה יי, חֲנוּן הַמְרַבֵּה לְסִלַּח.

Redemption

רְאֵה בְּעֲנִיָּנוּ – 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.

Ge'ulah

רְאֵה בְּעֲנִיָּנוּ – *R'ei v'on-yei-nu v'ri-vah ri-vei-nu, u-g'a-lei-nu m'hei-rah l'ma'an sh'me-cha, ki go-eil cha-zak a-tah.*

Ba-ruch a-tah A-do-nai, go-eil Yis-ra-eil.

גאולה

רְאֵה בְּעֲנִיָּנוּ, וְרִיבָה רִיבֵנוּ, וְגַאֲלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חֲזָק אַתָּה.

בְּרוּךְ אַתָּה יי, גוֹאֵל יִשְׂרָאֵל.

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הַשִּׁיבֵנוּ אֲבוּנוּ - 'Bring us back our Creator'.. The Hebrew word for repentance is **תשובה** – which means 'return'. The Jewish concept of repentance involves the idea of returning to, and becoming closer to, both God and ourselves.

תשובה is a crucial act of **תקון עצמי** – 'repairing oneself'. In this prayer God is referred to as **אֲבוּנוּ** – '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 **תשובה**.

סָלַח לָנוּ – 'Forgive us'.. Following the prayer for **תשובה**, we now ask God to accept our acts of repentance and to forgive us. When the words **הָטָאנוּ** 'we have sinned' and **פָּשַׁעְנוּ** 'we have transgressed' are said, it is customary lightly to strike one's heart with the right fist. The *midrash* (*Kohelet Rabbah* 7:2) states that this is an ancient practice, which serves to symbolise the heart as the source of temptation to do wrong.

The first three petitionary prayers of the *Amidah* develop as follows:

בִּינָה - understanding... which leads to...

תשובה – repentance... returning towards God who accepts us and...

סליחה – forgives our sins.

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 keeping with its universalistic belief (concerned with Jewish people and the rest of the world) and its theological beliefs.

רְאֵה בְּעֲנִיָּנוּ – '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.

repentance

FORGIVE

Some people hurt us and never apologise for their actions

Our response to that can be a reaction to that rejection

Fighting 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

רפאנו – 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

רפאנו – *R'fa-ei-nu, A-do-nai, v'nei-ra-fei, ho-shi-ei-nu v'ni-va-shei-a, v'ha-a-lei r'fu-ah sh'lei-mah l'chol ma-ko-tei-nu.*

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

רפואה

רפאנו, יי, ונרפא, הושיענו ונשעה, והעלה רפואה שלמה לכל-מכותינו.

ברוך אתה יי, רופא החולים.

Year of Blessing

ברך עלינו – 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

ברך עלינו – *Ba-reich a-lei-nu, A-do-nai E-lo-hei-nu, et ha-sha-nah ha-zot v'et kol mi-nei t'vu-a-tah l'to-vah v'tein b'ra-chah al p'nei ha-ad-a-mah, u't-hi lah ach-a-rit v'tik-vah, so-va v'sha-lom.*

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

ברכת השנים

ברך עלינו, יי אלהינו, את השנה הזאת ואת כל-מיני תבואתה לטובה. ותן ברכה על פני האדמה, ותהי לה אחרית ותקנה, שבע ושלום.

ברוך אתה יי, מברך השנים.

Freedom

תקע בשופר גדול – 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

תקע בשופר גדול – *T'ka b'shof-ar ga-dol l'chei-ru-tei-nu, v'sa neis lif-dot a-shu-kei-nu, v'kol d'ror yi-sha-ma b'ar-ba kan-fot ha-a-retz.*

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

חרות

תקע בשופר גדול לחרותנו, ושא נס לפדות עשוקינו, וקול דרור ישמע בארבע כנפות הארץ.

ברוך אתה יי, פודה עשוקים.

Justice

הושבה שופטי צדק – 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

הושבה שופטי צדק – *Ho-shi-vah shof-tei tze-dek b'toch b'nei am-cha, v'yo'a-tzei sha-lom b'chol te-vel ar-tze-cha, v'az tim-loch a-lei-nu a-tah l'va-de-cha b'che'sed u-v'ra-cha-mim.*

Ba-ruch a-tah A-do-nai, me-lech o-heiv tz'da-kah u-mish-pat.

משפט

הושבה שופטי צדק בתוך בני עמך, ויועצי שלום בכל-תבל ארצך, ואז תמלוך עלינו אתה, לבדך, בחסד וברחמים.

ברוך אתה יי, מלך אוהב צדקה ומשפט.

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רפאנו - '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.

ברך עלינו - 'Bless for us'.. 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.

תקע בשופר גדול - 'Sound the great Shofar'.. Traditionally this prayer calls for both freedom and **קבוץ** - 'ingathering of the exiles' and the return of all Jews to the Land of Israel...

הושבה שופטי צדק - 'Let righteous judges sit'.. Here we pray for all judges of land to govern with righteousness and justice. Traditionally this blessing asks for the restoration of *Sanhedrin*, religious rule in the Land of Israel. However, this concept is inconsistent with democracy, as advocated by Liberal Judaism.

heal us

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.

year of blessing

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.

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.

freedom

**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.

justice

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

וְלַרְשָׁעָה – 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

עַל-הַצְדִּיקִים – 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

וּבִירוּשָׁלַיִם – 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.

Al Harish'ah

וְלַרְשָׁעָה – V'la-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 ta'a-veir.

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

Al Hatzadikim

עַל-הַצְדִּיקִים – Al ha-tza-di-kim v'al ha-chas-id-im v'al gei-rei ha-tze-dek, v'al kol o-sei r'tzon-ei-cha, ye-he-mu ra-cha-me-cha, A-do-nai E-lo-hei-nu, v'sim chel-kei-nu i-ma-hem l'o-lam.

Ba-ruch a-tah A-do-nai, mish-an u-miv-tach la-tza-di-kim.

Boneh Y'rushalayim

וּבִירוּשָׁלַיִם – U'vi'ru-sha-la-yim ir-e-cha b'rach-a-mim tish-kon, v'tim-a-le Tzi-on mish-pat u'tz'da'ka, vi-y-hi sha-lom bish-a-re-ha, v-shal-vah b'leiv yosh-ve-ha, v'to-rat-cha mi-Tzi-on tei-tzei, u-d'var-cha mi-ru-sha-la-yim.

Ba-ruch a-tah A-do-nai, bo-neh Y'ru-sha-la-yim.

על הרשעה

וְלַרְשָׁעָה אֵל-תְּהִי תִקְוָה, וְהַתּוֹעִים אֵלֶיךָ יָשׁוּבוּ, וּמַלְכוּת זָדוֹן מִהֲרָה תִּעָבֵר.

בְּרוּךְ אַתָּה יי, הַמַּעֲבִיר רָשָׁע מִן הָאָרֶץ.

על-הצדיקים

עַל-הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל-גְּרֵי הַצֶּדֶק, וְעַל-כָּל-עוֹשֵׂי רְצוֹנְךָ, יְיָהֵמוּ רַחֲמֶיךָ, יי אֱלֹהֵינוּ, וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם.

בְּרוּךְ אַתָּה יי, מְשַׁעֵן וּמַבְטָח לַצְדִּיקִים.

בונה ירושלים

וּבִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תִּשְׁכּוֹן, וְתִמְלֵא צִיּוֹן מִשְׁפָּט וּצְדָקָה, וְיִהְיֶה שְׁלוֹם בְּשַׁעְרֶיהָ, וְשִׁלּוֹה בְּלֵב יוֹשְׁבֶיהָ, וְתוֹרַתְךָ מִצִּיּוֹן תֵּצֵא, וּדְבָרְךָ מִירוּשָׁלַיִם. בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם.

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וְלַרְשָׁעָה - 'Let those who plan evil'.. Here we express the hope that one day all evil will be removed from the earth and that the world will be perfected.

עַל-הַצְדִּיקִים - 'For the righteous'.. 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.

וּבִירוּשָׁלַיִם - 'In Jerusalem'.. 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 **וּכְסֵא דָוִד** '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.

on evil

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.

Psalms 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

אֶת-צִמְח – 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

שְׁמַע קוֹלֵנוּ – 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

רָצָה – 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

אֶת-צִמְח – *Et tze-mach tz'da'kah 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.

Sh'ma T'filah

שְׁמַע קוֹלֵנוּ – *Sh'ma ko-lei-nu, A-do-nai E-lo-hei-nu, chus v'ra-cheim a-lei-nu, v'ka-beil b'ra-chamim u-v'ra-tzon et-t'fi-la-tei-nu, u'mi-l'fa-ne-cha rei-kam al t'shiv-ei-nu, ki a-tah sho-me-ah t'fi-lat kol peh.*

Ba-ruch a-tah A-do-nai sho-me-ah t'fi-lah.

Avodah

רָצָה – *R'tzei, A-do-nai E-lo-hei-nu, b'a-m'cha Yis-ra-eil, u-t'fi-la-tam b'a-ha-vah t'ka-beil, u-t'hi l'ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.*

Ba-ruch a-tah A-do-nai, she-ot'cha l'vad'cha b'yir-a na'a-vod.

ישועה

אֶת-צִמְח צִדְקָה מְהִירָה תִצְמַח, וְקִרְן יְשׁוּעָה תִרְוַם בְּנִאמָדָה, כִּי לִישׁוּעָתְךָ קוֹיֵנוּ כָּל-הַיּוֹם.

בְּרוּךְ אַתָּה יי, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע תְּפִלָּה

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ, וּמִלְפָּנֶיךָ, רִיקָם אֶל-תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל-פֶּה.

בְּרוּךְ אַתָּה יי, שׁוֹמֵעַ תְּפִלָּה.

עבודת

רָצָה, יי אֱלֹהֵינוּ, בְּעֶמְדָה יִשְׂרָאֵל וּבִתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עֲמָדָה.

בְּרוּךְ אַתָּה יי, שֶׁאוֹתָךְ לְבַדְּךָ בִּירְאָה נַעֲבֹד.

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אֶת-צִמְח - 'Let righteousness'.. These blessings, the climax of the petitionary prayers of the Amidah, express our hope for deliverance, for the Messianic Era and for **תְּקוּן עוֹלָם** – *tikkun olam, repair of the world.*

Both the traditional and Liberal liturgies begin with the word **צִמְח** – 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 **תְּקוּן** 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 *Mashiach* who will provide salvation for the world.

שְׁמַע קוֹלֵנוּ – 'Hear our voice'.. 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 **תְּפִלָּה**, which is also one of the names of the *Amidah*. This word comes from the *shoresh* **פֶּלֶל** 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, **תְּפִלָּה** – 'the prayer'.

רָצָה – 'Be gracious'.. The name of this blessing, **עֲבוֹדָה** – 'worship' originally referred to the Temple service and sacrifice, however the word now 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

Sing It

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

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.

hear our prayer

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.

worship

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?

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.

MOVEiT

Traditionally one bows at מוֹדִים (Mo-dim) and straightens at יי (A-do-nai).

מוֹדִים – 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 which 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.

מוֹדִים – *Mo-dim a-nach-nu lach, sha-a-tah hu A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu, l'o-lam va-ed. Tzur cha-yei-nu ma-gein yish-ei-nu, a-tah hu l'dor va-dor. No-deh l'cha u-n'sa-peir t'hi-la-te-cha al cha-yei-nu ha-m'su-rim b'ya-de-cha v'al nish-mo-tei-nu ha-p'ku-dot lach, v'al nise-cha she-b'chol yom i-ma-nu, v'al nif-l'o-te-cha v'to-vo-te-cha she-b'chol eit, e-rev va-vo-ker v'tzo-ho-ra-yim.*

Ba-ruch a-tah A-do-nai, ha-tov shim-cha ul'cha na-e l'ho-dot.

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוּנָתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יְשַׁעֲנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב וּבִקֵּר וְצִדִּיקִים.

בְּרוּךְ אַתָּה יי, הַטוֹב שֶׁמָּד וְלָךְ נִאֲחָה לְהוֹדוֹת.

Peace

שְׁלוֹם רַב – 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, the Source of peace.

Shalom

שְׁלוֹם רַב – *Sha-lom rav al Yis-ra-eil a-m'cha ta-sim l'o-lam, ki a-tah hu me-lech, a-don l'chol ha-sha-lom. V'tov b'ei-ne-cha l'va-reich et a-m'cha Yis-ra-eil v'et kol ha'amim, b'chol eit u-v'chol sha-ah bish-lo-me-cha.*

Ba-ruch a-tah A-do-nai, o-seh ha-sha-lom.

שְׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יי, עוֹשֶׂה הַשְּׁלוֹם.

MOVEiT

Please Sit

Silent Prayer

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

אֱלֹהֵי – 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.

אֱלֹהֵי – *E-lo-hai n'tzor l'sho-ni mei-ra, u's'fa-tai mi-da-beir mir-mah. V'lim'kal-lai naf-shi ti-dom, v'naf-shi ke-a-far la-kol ti'h'yeh. P'tach li-bi b'to-ra-te-cha, u-v'mitz-vo-te-cha tir-dof naf-shi. V'chol ha-chosh-vim a-lai ra-ah m'hei-rah ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam.*

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי תִדְם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה, פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-חֹשֶׁשִׁים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקָלַקַּל מַחֲשַׁבְתָּם.

continue on page 38

מוֹדִים - '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 נִסִּים 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.

שְׁלוֹם רַב – '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 **שְׁלוֹם** comes from the word שָׁלַם – 'complete'.

אֱלֹהֵי – 'My God'.. This silent prayer requests strength and protection. As well as guarding our tongues from **הֲרַע לְשׁוֹן** 'evil speech'/'gossip'. Judaism emphasises the power of words, and the importance of using them responsibly.

thanksgiving

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?

Thanks!!

peace

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

Peace

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

Sing It

Shalom Rav can be found in the Shiron.

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*?

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.

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

יְהִי – *Yi'h'yu l'ra-tzon im-rei fi
v'heg-yon li-bi l'fa-ne-cha, A-do-
nai tzu-ri v'go-ali.*

יְהִי לְרָצוֹן אִמְרֵי פִי, וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יי צורי וגואלי.

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

And let us say: Amen.

עֲשֵׂה שְׁלוֹם – *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.*

V'im-ru A-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל
כָּל-יִשְׂרָאֵל וְעַל כָּל-בְּנֵי-אָדָם.

וְאָמְרוּ: אָמֵן.

The Service continues with the concluding prayers on **page 138**

EREV TOV!

ערב טוב!

GOOD EVENING!



שחרית לחול

weekday morning service

weekday morning service

מוֹדֶה/מוֹדֶה – I give thanks unto you, my Living God, that in your great love I am alive to see this new day.

מוֹדֶה/מוֹדֶה – *Mo-deh/Mo-dah a-ni 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.*

מוֹדֶה/מוֹדֶה אֲנִי לִפְנֵיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיּוּת בִּי נִשְׁמָתִי בְּחַמְלָה, רַבָּה אֶמְוִנְתְּךָ.

Wearing the Tallit

Atiphat Talit

עֲטִיפַת טָלִית

MOVE IT

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

בְּרָכִי – Praise God, O my soul! 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.

בְּרָכִי – *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 sha-ma-yim ka-y'ri-ah*

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

בְּרָכִי נַפְשִׁי אֶת יי אֱלֹהֵי גְדֻלַּת מַאֲד, הוֹד וְהָדָר לְבָשֶׁת. עֲטָה אֹר כְּשֶׁלֶמָה, נוֹטָה שָׁמַיִם בִּירִיעָה.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Placing of the Tefillin

Birkat T'fillin

בִּרְכַּת תְּפִילִין

MOVE IT

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:

בְּרוּךְ – We praise You, O God, Sovereign of the universe, You sanctify us with Your commandments, and teach us how to wear prayer objects.

בְּרוּךְ – *Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam a-she-ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu l-ha-ni-ach t'fi-lin.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוָּנוּ לְהַנִּיחַ תְּפִילִין.

MOVE IT

Tighten the t'fillin shel yad (arm tefillin) and wrap the strap around the forearm seven times, seven symbolising perfection within Judaism. Place the t'fillin shel rosh (head tefillin) in the middle of the forehead above the hairline, before tightening recite:

בְּרוּךְ – We praise You, O God, Sovereign of the universe, You sanctify us with Your commandments, and have given us commandments regarding religious objects.

בְּרוּךְ – *Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam a-she-ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu al mitz'vat t'fi-lin.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוָּנוּ עַל מִצְוַת תְּפִילִין.

MOVE IT

Tighten the t'fillin shel rosh (head t'fillin) and recite:

בְּרוּךְ – Praised forever be God's glorious majesty.

בְּרוּךְ – *Ba-ruch sheim ke-vod mal-chu-to l'o-lam va-ed.*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

MOVE IT

Wrap strap around the middle finger and hand according to particular custom and recite:

וְאֶרְשָׁתִּיךָ לִי – I will betroth you to me for ever: I will betroth you to Me in righteousness and justice, in love and compassion; I will betroth you to Me in faithfulness, and you shall know the Eternal God.

וְאֶרְשָׁתִּיךָ לִי – *V'ei-ras'tich li l'o-lam. V'ei-ras'tich li b'tze-dek u-v'mish-pat, u-v'che-sed u-v'ra-cha-mim. V'ei-ras'tich li be-e-mu-nah, v'ya-da-at et A-do-nai.*

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם, וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְחַסֵּד וּבְרַחֲמִים. וְאֶרְשָׁתִּיךָ לִי בְאֱמוּנָה, וְיָדַעְתָּ אֶת יי.

continue on page 42

Sing It

Modeh Ani can be found in our Shiron

shacharit = dawn

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)



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* יהוה אחד, meaning 'one God'



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.**



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 mitzvot such as wearing of *tefillin* were directed towards men, however Liberal Judaism has dissolved such distinctions.

מַה-טָּבוֹ – 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.

מַה-טָּבוֹ - *Mah to-vu 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'yir-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'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.

מַה-טָּבוֹ אֹהֶלְיָךָ יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בְּרַב חֶסֶדְךָ אָבֹא בֵּיתְךָ,
אֲשַׁתְּחֶנָּה אֶל הַיֵּחַל קֹדֶשְׁךָ
בִּירְאָתְךָ.

יְיָ אֶהְבְּתִי מֵעוֹן בֵּיתְךָ, וּמִקוֹם
מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשַׁתְּחֶנָּה
וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי יְיָ עָשִׂי.

וְאֲנִי, תַּפְלִיתִי לָךְ יְיָ, עֵת רְצוֹן.
אֱלֹהִים בְּרַב-חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת
יִשְׁעֶךָ.

For the miracles each day

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

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

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

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

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

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

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

Nisim b'chol yom

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam po-kei-ach iv-rim.*

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, mal-bish a-ru-mim.*

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ma-tir a-su-rim.*

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, zo-keif k'fu-fim.*

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-as-ah li kol tzor-ki.*

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-no-tein la-ya-eif ko-ach.*

בְּרוּךְ – *Ba-ruch 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.*

נִסִּים בְּכָל יוֹם

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, פּוֹקֵחַ עֵינִים.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֹׁעֵשֶׂה לִּי כָּל-צָרָכִי.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כֹּחַ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינֵי
וּתְנוּמָה מֵעַפְעָפִי.

continue on **page 44**

מַה-טָּבוֹ - 'How lovely.' This passage expresses the joy of entering **אֹהֶלְיָךְ** - 'Your tents,' understood to refer to synagogues and **מִשְׁכְּנֹתֶיךָ** - 'Your dwelling places,' referring to religious schools.

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.

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.

Houses of Prayer



Ein Gedi - Synagogue

Sing It

Several versions of **Bar'chu** are found in our Shiron



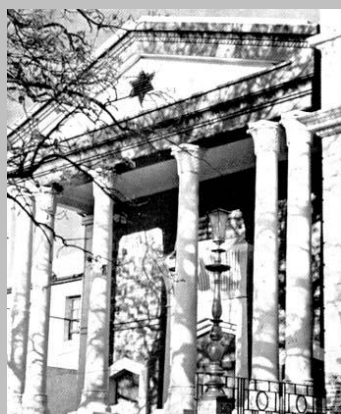
Bombay, India - Synagogue



Alexandria, Egypt - Synagogue



Altneu Synagogue, Prague



Cape Town, South Africa - Synagogue



Warsaw, Poland - Synagogue

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.

Make It

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.

ברוך ש'אמר – 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 living and eternal God.

Praised be the saving and redeeming God.

Praised is God's name.

ברוך אתה – 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.

אשרי - 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.

Psalms 114:15

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

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

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

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

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

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

Ba-ruch chai la-ad v'ka-yam la'ne-tzach.

Ba-ruch po-deh u-ma-tzil.

Ba-ruch sh'mo.

ברוך אתה – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-m'hu-lal b'fi a-mo, m'shu-bach u'm'fo-ar bil-shon chas-i-dav v'av-ad-av. Bish'va-chot u'vi'z'mir-ot n'gad-el-cha v'nam-lich-e-cha mal-kei-nu, ya-chid, chei ha-o-lam-im.*

Ba-ruch a-tah A-do-nai, me-lech me-hu-lal ba-tish-ba-chot.

אשרי – *Ash-rei yosh'vei vei-te-cha, 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.

ברוך ש'אמר והיה העולם, ברוך הוא. ברוך עושה בראשית.

ברוך אומר ועושה,

ברוך גוזר ומקיים.

ברוך מרחם על הארץ,

ברוך מרחם על הבירות

ברוך מעביר אפלה ומביא אורה.

ברוך חי לעד וקיים לנצח,

ברוך פודה ומציל,

ברוך שמו.

ברוך אתה יי, אלהינו מלך העולם, המהלל בפי עמו, משבח ומפאר בלשון חסידיו ועבדיו. בשבחות ובזמירות נגדלך ונמלכך, מלכנו, יחיד, חי העולמים.

ברוך אתה יי, מלך מהלל בתשבחות.

אשרי יושבי ביתך, עוד יהללך סלה.

אשרי העם שככה לו; אשרי העם שיהיה אלהיו.

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פסוקי דזמרא - 'Verses of Song'.. Originally, this section of Psalms was an optional, informal part of the morning service used as part of the preparation for reading the *Sh'ma* and the *Amidah*. For centuries, this section remained as an optional aspect of the morning prayer service, chapters from the Book of Psalms and their accompanying blessings into a fixed position in the *siddur*, known as **פסוקי דזמרא**.

Preceding this section of the morning service in traditional *siddurim* is a section entitled **קרבנות** - '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.

ברוך ש'אמר - 'Blessed is the One who spoke'.. Because **פסוקי דזמרא** 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 **ברוך שמו** and **ברוך הוא**, 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.

אשרי - '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 **אשרי** - '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 as 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 waters of the sea; and let birds abound 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

א 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.

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

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

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

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

יא They shall declare Your majesty, and proclaim Your might.

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

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

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

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

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

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

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

T'hi-lah l'Da-vid

א A-ro-mim-cha e-lo-hai ha-me-lech, va-a-va-r'chah shim-cha l'o-lam va-ed.

ב B'chol yom a-va-r'che-ka, va-a-ha-l'lah shim-cha l'o-lam va-ed.

ג Ga-dol A-do-nai u-m'hu-lal m'od, v'liGodu-la-to ein chei-ker.

ד Dor l'dor y'sha-bach ma-a-se-cha, u-g'vu-ro-te-cha ya-gi-du.

ה Ha-dar k'vod ho-de-cha, v'div-rei nif-l'o-te-cha a-si-cha.

ו Ve-e-zuz no-r'o-te-cha yo-mei-ru, u-g'du-la-t'cha a-sa-p're-nah.

ז Ze-cher rav tuv'cha ya-bi-u, v'tzid-ka-t'cha y'ra-ne-nu.

ח Cha-nun v'ra-chum A-do-nai, e-rech a-pa-yim u'g'dol cha-sed.

ט Tov A-do-nai la-kol, v'ra-cha-mav al kol ma-a-sav.

י Yo-du-cha A-do-nai kol ma-a-se-cha, v'cha-si-de-cha y'va-r'chu-cha.

יא K'vod mal-chu-t'cha yo-mei-ru, u-g'vu-ra-t'cha y'da-bei-ru.

יב L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav, u-ch'vod ha-dar mal-chu-to.

יג Mal-chut'cha mal-chut kol o-la-mim, u-mem-sha-t'cha b'chol dor va-dor.

יד So-meich A-do-nai l'chol ha-no-f'lim, v'zo-keif l'chol ha-k'fu-fim.

יז Ei-nei chol Ei-le-cha y'sa-bei-ru, v'a-tah no-tein la-hem, et och-lam b'i-to.

יח Po-tei-ach et ya-de-cha u-mas-bi-a l'chol chai ra-tzon.

יט Tza-dik A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.

כ Ka-rov A-do-nai l'chol kor'av, l'chol a-sheer yik-ra-u-hu ve-e-met.

תהלה לדוד

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמִהְלָל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דּוֹר לְדּוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבוּרְתֶּיךָ יִגְיֶדוּ.

הַדָּר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נִזְרָאוֹתֶיךָ לֹאֲמֵרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.

זָכַר רַב טוֹבָךָ יִבְעִיעוּ, וְצִדְקָתְךָ יִרְנֶנוּ.

חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפִּים וְגִדְל־חֶסֶד.

טוֹב־יְיָ לְכֹל, וְרַחֲמָיו עַל-כָּל-מַעֲשָׁיו.

יִזְדוּף יְיָ כָּל-מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכְּכָה.

כְּבוֹד מַלְכוּתְךָ לֹאֲמֵרוּ, וְגִבוּרְתְּךָ יִדְבָּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבוּרְתּוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל-עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל-דָּר וָדָר.

סוֹמֵךְ יְיָ לְכָל-הַנִּפְלָאִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים.

עֵינֵי כָל-אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֹכְלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת יַדְךָ, וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן.

צַדִּיק יְיָ בְּכָל-דֶּרֶכָיו, וְחֹסֵיד בְּכָל-מַעֲשָׁיו.

קָרוֹב יְיָ לְכָל-קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

MakeIt

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.

Get ready for the day...



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.

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

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

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

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

ת T'hi-lat A-do-nai y'da-ber pi, vi-va-reich kol ba-sar sheim kod-sho l'o-lam va-ed.

וְאֵנְחֵנוּ - Va-a-nach-nu n'va-reich Yah, mei-a-tah v'ad o-lam. Ha-l'u-yah!

רְצוֹן-רָאִיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

תְּהִלַּת יי יְדַבֵּר-פִּי, וַיְבָרֵךְ כָּל-בָּשָׂר שֶׁם קִדְּשׁוֹ לְעוֹלָם וָעֶד.

וְאֵנְחֵנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

MOVEit Please Stand

יִשְׁתַּבַּח שְׁמֶךָ - 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.

We praise You, O God: may You accept our songs of praise.

יִשְׁתַּבַּח שְׁמֶךָ - Yish-t'bach shimcha la-ad, mal-kei-nu, ha-el ha-me-lech ha-ga-dol v'ha-ka-dosh ba-sha-ma-yim u'va-ar-etz. Ki l'cha na-eh A-do-nai E-lo-hei-nu v'e-lo-hei a-vot-tei-nu v'im-o-tei-nu, shir ush-va-cha, ha-lel v'zim-ra, b'ra-chot v'ho-da-ot, m'a-tah v'ad o-lam.

Ba-ruch a-tah A-do-nai, ha-bo-cher b'shi-rei zim-ra.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלְפָּנֶיךָ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשֵׁמִים וּבְאָרֶץ. כִּי לָךְ נֶאֱדָה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, בְּרִכּוֹת וְהוֹדָאוֹת, מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יי, הַבוֹחֵר בְּשִׁירֵי זִמְרָה.

The Sh'ma and Benedictions

שְׁמַע וּבְרִכּוֹתֶיךָ

Sh'ma U'vir'choteha



Face East (towards Jerusalem)

Some people choose to bend their knees and bow at בָּרְכוּ and straighten at יְהוָה. As well as bend knees and bow at בָּרְכוּ and straighten on the second line יְהוָה

בָּרְכוּ אֶת-יְהוָה הַמְּבֹרָךְ:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Ba-r'chu et A-do-nai ha-m'vo-rach.

Ba-ruch A-do-nai ha-m'vo-rach l'o-lam va'ed.

Praise the One to whom our praise is due.

Praise the One to whom our praise is due forever.

MOVEit Please Sit

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אֲרוֹמָמְךָ - 'I will exalt You'.. The fact that this Psalm is written in alphabetical order shows that God can be praised through all words, sounds and actions. The letter נ is missing, as it is the first letter of the word נִפְלָה - 'to fall', therefore showing that Israel will not fall or stumble.

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

יִשְׁתַּבַּח שְׁמֶךָ - 'Praised be Your name'... Traditionally ends the 'Songs of Praise' section.

בָּרְכוּ - 'Praised.' The *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 *שְׁמַע וּבְרִכּוֹתֶיךָ* - '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*.

Why 10?

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...

LET ME
HEAR YOU
SAY YEAH!!!



Sing It

Hal'luyah, 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!**

Creation

ברוך – 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.

Yo-tzer

ברוך - *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, yo-tseir or u-vo-rei cho-shech, O-seh sha-lom u-vo-rei et ha-kol. Ha-mei-ir la-a-rets, v'la-da-rim a-le-ha b'ra-cha-mim, uv-tu-vo m'cha-deish b'chol yom ta-mid ma-a-sei v'rei-shit. Mah ra-bu ma-a-se-cha A-do-nai, ku-lam b'choch-mah a-si-ta, ma-l'ah ha-a-rets kin-ya-ne-cha. Tit-ba-rach A-do-nai e-lo-hei-nu, al she-vach ma-a-sei ya-de-cha. V'al m'o-rei or, she-a-si-ta y'fa-a-ru-cha se-lah.*

Ba-ruch a-tah A-do-nai, Yo-tzeir ha-m'o-rot.

יוצר

ברוך אתה יי, אלהינו מלך העולם, יוצר אור ובורא חשך, עשה שלום ובורא את-הכל. המאיר לארץ ולדברים עליה ברחמים, ובטובו מחדש בכל-יום תמיד מעשה בראשית. מה רבו מעשיך יי, כלם ברחמיה עשית, מלאה הארץ קניינך. תתברך יי אלהינו על שבח מעשה ידך ועל מאורי אור שעשית, ופארוך סלה. ברוך אתה יי יוצר המאורות.

Great Love: Revelation

אהבה רבה – 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.

Ahavah Raba

אהבה רבה – *A-ha-vah ra-ba a-hav-ta-nu, A-do-nai E-lo-hei-nu, chem-lah g'do-lah vi-tei-rah cha-mal-ta a-lei-nu. A-vi-nu mal-kei-nu, ba-a-vur a-vo-tei-nu v'im-o-tei-nu she-ba-t'chu v'cha va-t'la-m'deim chu-kei cha-yim, kein t'cho-nei-nu ut-la-m'dei-nu. V'tein b'li-bei-nu le-ha-vin u'le-has-kil, lil-mod u'le-la-med, lish-mor ve-la-asot u'le-ka-yem et kol div-rei to-ra-te-cha b'a-ha-vah. Ve-ha-er ei-nei-nu b'to-ra-te-cha v'da-bek li-bei-nu b'mitz-vo-te-cha v'ya-chad l'va-vei-nu l'a-ha-va u'le-yir-a et she-me-cha. Ki va-nu v'char-ta l'ya-ched'cha b'a-ha-vah.*

Ba-ruch a-tah A-do-nai, ha-bo-cheir b'a-mo Yis-ra-el b'a-ha-vah.

אהבה רבה

אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו, בעבור אבותינו ואמותינו שבטחו בך, ותלמדנו חקי חיים, כן תחננו ותלמדנו. ותן בלבנו להבין ולהשכיל, לשמע, ללמד וללמד, לשמר ולעשות ולקיים את-כל דברי תורתך באהבה. והאר עינינו בתורתך, ונדבק לבנו במצותיך, ויחד לבבנו לאהבה וליראה את שמך. כי בנו בחרת ליחדך באהבה.

ברוך אתה יי, הבורח בעמו ישראל באהבה.

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ברוך... ובורא את-הכל - This blessing praises God for creating light, darkness, peace and **הכל** - 'everything'. The passage is originally from *Isaiah (45:7): "I form the light, and create darkness; I make peace and create evil"*. Rabbis changed the word 'evil' to read 'all', which includes the concept of 'evil'. As such, evil is understood as part of creation.

מחדש בכל-יום - 'renewing each day'. God is portrayed as being constantly involved in creation.

אהבה רבה - 'Great love'. From praising God as creator, we now praise God as for giving us the Torah. The central theme of this prayer is revelation, the process by which Israel received the Torah. This revelation is seen as a sign of love from God and symbolises the relationship between God and Israel.

אהב - 'Love'. This word is repeated six times, three times referring to God's love of Israel and Israel's love of God, thus showing the dual nature of the relationship. Israel expresses love to God through study of *mitzvot* and Torah.

The traditional version of this prayer includes the verse: *"bring us back in peacefulness from the four corners of the earth and lead us with upright pride to our land"*. This has been omitted from Liberal liturgy as it refers to the desire for all Jews eventually to return from the Diaspora (ingathering of exiles to the land of Israel). This request is also seen as a request for salvation and reflects the traditional concept of Messianic redemption, inconsistent with teachings of Liberal Judaism.

The reference to the 'land of Israel' completes a powerful interdependent and inseparable trio in Judaism:

עם ישראל - People of Israel, **ארץ ישראל** - Land of Israel, **תורת ישראל** - Torah of Israel

Creation

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?

The Hebrew word for 'creation' is יוצר. This comes from the *shoresh* (three letter root that is the basis for most Hebrew words) יצר, meaning 'create' or 'form'.

Jewish tradition describes human nature in terms of two opposing forces יצר הטוב – 'good inclination' and יצר הרע – '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 יצר הרע as being an integral and necessary part of creation, for without it there could be no free will or human independence.

Sing It

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)

Revelation

"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

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



Stand or Sit. It is a custom in l'jy 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.

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Sh'ma Yis-ra-eil 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.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal-chu-to l'o-lam va-ed.

Praise be God's glorious majesty for ever.

וְאָהַבְתָּ – 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

וְאָהַבְתָּ – *V'a-hav-ta et A-do-nai E-lo-he-cha, b'chol l'va-v'cha u-v'chol naf-sh'cha, u-v'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-lei, a-sheer a-no-chi m'tza-v'cha ha'yom, al l'va-ve-cha: v'shi-nan-tam l'va-ne-cha, v'di-bar-ta bam b'shiv-t'cha 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'to-ta-fot bein ei-ne-cha, u-ch'tav-tam al m'zu-zot bei-te-cha u-vish-a-re-cha.*

וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ, בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל-לִבְּךָ. וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם בְּשַׁבָּתְךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכִתְבֹתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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'Hear O Israel the Eternal One is our God, the Eternal God is One.' .. The large ע and ד, which appear in the Torah text, combine to spell עד 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 in fact refers to Israel, the *Sh'ma* is considered a declaration of faith.

בְּרוּךְ שֵׁם – **'Blessed is God's name'**.. This line is traditionally said in an undertone, for unlike the rest of the *Sh'ma*, 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*)

וְאָהַבְתָּ – **'And you shall love'**.. The *Sh'ma* 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.

'Which I command you this day'.. Even though the Torah and its teachings were given thousands of years ago, we are told to think of them as being commanded **הַיּוֹם** – this very day. As such, we should not follow them simply out of habit, tradition or loyalty, but rather see them as something new, to be followed with love from the heart.

וְשִׁנַּנְתָּם לְבָנֶיךָ – **'and teach them to your children'**.. 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'ma*: **וּבְשֹׁכְבְּךָ** – when you lie down in the evening, and **וּבְקוּמְךָ** – when you rise up in the morning.

וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ – **'and bind them as a sign upon your hand'**.. Here a number of well known 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.

One אחד echad

למען – 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

למען – L'ma-an tiz-k'ru, va-a-si-tem et kol mitz-vo-tai, vi-h'yi-tem k'do-shim le-lo-hei-chem: A-ni A-do-nai E-lo-hei-chem, a-she-rotz-tzei-ti et-chem mei-e-retz Mitz-ra-yim, li-h'yo't la-chem lei-lo-him, A-ni A-do-nai E-lo-hei-chem...

Emet*

למען תזכרו ועשיתם את-כל מצותי, והייתם קדושים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים, להיות לכם לאלהים, אני יי אלהיכם...

אמת*

MOVEiT

Please Sit

Redemption

אמת – 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:

מי כמכה – 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)

שירה חדשה – The redeemed sang a new song to Your name at shore of the sea. Saved from destruction, they acknowledged Your sovereign power by saying:

יהוה ימלך – The Eternal God shall reign for ever! (Exodus 15:18)

צור ישראל – 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.

Ge'ulah

אמת – E-met v'ya-tziv v'ya-shar v'ka-yam v'tov v'ya-feh ha-da-var ha-zeh a-lei-nu l'o-lam va-ed. E-lo-hei o-lam mal-kei-nu, tzur Ya'akov ma-gein yish-ei-nu. Mi-Mitz-ra-yim g'al-ta-nu, A-do-nai E-lo-hei-nu, u-mi-beit a-va-dim p'di-ta-nu. Mo-she u'Mir-yam u-v'nei Yis-ra-eil l'cha a-nu shi-rah, b'sim-chah ra-bah, v'a-m'ru chu-lam:

מי כמכה – Mi cha-mo-chah ba-ei-lim A-do-nai, mi-ka-mo-chah ne-e'dar ba-ko-desh, no-ra t'hi-lot o-sei fe-le?

שירה חדשה – Shi-ra cha-da-shah, shib'chu g'u-lim, l'shim-chah al s'fat ha-yam, ya-chad ku-lam ho-du v'him-li-chu, v'a-m-ru:

יהוה ימלך – A-do-nai yim-loch l'o-lam va-ed!

צור ישראל – Tzur Yis-ra-eil ku-ma b'ez-rat Yis-ra-eil. Go-a-lei-nu A-do-nai t'va-ot Sh'mo k'dosh Yis-ra-eil.

Ba-ruch a-tah A-do-nai, Ga-al Yis-ra-eil.

גאולה

אמת ויציב וישר וקיים וטוב ויפה הדבר הזה עלינו לעולם ועד. אלהי עולם מלכנו צור יעקב, מגן ישענו. ממצרים גאלתנו יי אלהינו, ומבית עבדים פדיתנו. משה ומרים ובני ישראל לך ענו שירה בשמחה רבה ואמרו כלם:

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.

שירה חדשה שבחו גאולים לשמך על שפת הים, יחד כלם הודו והמליכו ואמרו:

יי ימלך לעולם ועד.

צור ישראל, קומה בעזרת ישראל. גאלנו יי צבאות שמו, קדוש ישראל.

ברוך אתה יי גאל ישראל.

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אמת – 'True and faithful' .. Traditionally there should be no pause between the last word of the *Sh'ma*; **אלהיכם** – which means 'your God' and the first word of the prayer for Redemption; **אמת** – 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.

מי כמכה – '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.

שירה חדשה – '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*.

צור ישראל – '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.

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.



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.

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*)

"Splitting the sea was less of a miracle than the Exodus from Egypt. The first of the Ten Commandment & 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 Amalek 3*)) Mehlita

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.'"

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?" (*Talmud, Sanhedrin 39b*)

The prayers for redemption concludes the 'Sh'ma and its blessings' section of the service. The Sh'ma and its blessings represent in four prayers the full spectrum of Jewish identity:

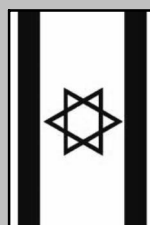
Creation of the universe,

Revelation of the Torah,

The Sh'ma 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.



"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

redemption deliverance



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 **ברוך**, bows at **אתה** and straightens at **יהוה** at the beginning and end of the blessings for *Avot v'Imahot* (Ancestors), *Hoda'a* (thanksgiving) and at the end of the prayer.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

A-do-nai s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

Eternal God, open up my lips, that my mouth shall declare your praise.

(Psalm 51:17)

Ancestors

ברוך – 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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu. Ei-lo-hei Av-ra-ham v'ei-lo-hei Sa-rah. Ei-lo-hei Yitz-chak v'ei-lo-hei Riv-kah. Ei-lo-hei Ya-a-kov, ei-lo-hei Ra-chel v'ei-lo-hei Le-ah; ha-eil ha-Ga-dol ha-Gi-bor v'ha-No-ra, Eil El-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol, v'zo-cheir chas-dei a-vot v'imahot, u'mei-vi g-u-lah liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.*

Me-lech o-zeir u'mo-shi-a u-ma-gain:

Ba-ruch a-tah A-do-nai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

אבות ואמהות

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו: אלהי אברהם ואלהי שרה. אלהי יצחק ואלהי רבקה. אלהי יעקב, אלהי רחל ואלהי לאה, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקנה הכל, וזוכר חסדי אבות ואמהות, ומביא גאולה לבני בניהם, למען שמו באהבה.

מלך עוזר ומושיע ומגן.

ברוך אתה יי, מגן אברהם ועזרת שרה.

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עמידה - 'Standing'. This is also known as **תפילה** – 'the prayer' and as the **שמונה עשרה** – '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 **שליח צבור** – '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 *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' **בִּקְשָׁה**, is related to the word **בִּקְשָׁה** 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.

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.

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?

petition

praise

thanks

ancestors

Abraham

Sarah

Isaac

Rebekah

Jacob

Rachel

Leah

Sing It

Am

Chorus: We praise you (Echo), Adonai our God (Echo),)

God of Abraham (Echo), God of Issac (Echo),) x2

Am Em Am)

God of Jacob (Echo), God of all generations,) (Last time to end)

Am Am/G D/F# Dm/F

To uphold the falling, to heal the sick,)

C C/B Am Em E7) x2

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

אתה גבור – 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

אתה גבור – A-tah gi-bur l'o-lam A-do-nai, me-chai-yei ha-kol a-tah, rav l'hosh-iah.

Ma-shiv ha-ru'ach u-mo-rid ha-gesh-em, maz-ri'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 no-f'lim 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 u-matz-mi-ach y'shu-a?

V'ne-e-man A-tah l'ha-cha-yot ha-kol.

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

גבורות

אתה גבור לעולם אדני, מְחִיָּה הַכֹּל אֶתְּהָ, רַב לְהוֹשִׁיעַ. מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם, מְזַרֵּחַ הַשֶּׁמֶשׁ וּמוֹרִיד הַטָּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מִמִּית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת הַכֹּל.

בְּרוּךְ אַתָּה יי, מְחִיָּה הַכֹּל.

God's Holiness

אתה קדוש – Holy God, You dwell amidst the praises of Israel.

K'dushat Hashem

אתה קדוש – A-tah ka-dosh, yo-shev t'hi-lot Yis-ra-eil.

קדושת השם

אתה קדוש, יושב תהלות ישראל.

MOVE IT

Traditionally one stands on tiptoes three times when saying **קדוש קדוש קדוש** – holy, holy, holy – in an attempt to reach the angels who proclaimed God's holiness.

Holy, holy, holy is the Eternal One, God of the hosts of heaven! The whole earth is filled with God's glory! (Isaiah 6:4)

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.

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

K'vo-do ma-leh o-lam.

Ba-ruch k'vod A-do-nai mim-komo!

Uv'div-rei kod-she-cha ka-tuv lei-mor:

Yim-loch A-do-nai l'o-lam El-o-hai-ich Tzi-on, l'dor va-dor. Ha-le-lu-yah!

Ka-dosh A-tah v'no-ra sh'me-cha, v'ein la-nu e-lo-ha m'bi-la-de-cha.

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

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יי צְבָאוֹת, מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם.

בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

וּבְדִבְרֵי קִדְשְׁךָ כְּתוּב לְאִמֹּר:

יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר, הִלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין לָנוּ אֱלֹהִים מִבְּלַעֲדֶיךָ.

בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

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אתה גבור - '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 **מְחִיָּה מְתִים** – 'the giver of life to the dead'. Thus pointing towards the idea of ressurective messianic redemption. We have changed this idea to God as **מְחִיָּה הַכֹּל** - 'giver of all life'.

אתה קדוש - '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** – 'holy, holy, holy', showing God's holiness in the physical world, spiritual world and the world to come.

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 *Shechina*, the presence of God.

Understanding

אַתָּה חוֹנֵן – 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.

Repentance

הַשִּׁיבֵנו אֲבוּנוּ – 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 repentance.

Forgiveness

MOVE IT

סָלַח לָנוּ – Forgive us, our Creator, when we have sinned; pardon us, our Sovereign, for we have transgressed; for You are always ready to pardon and forgive

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

Binah

אַתָּה חוֹנֵן – A-tah cho-nein l'a-dam da-at u-m'la-meid 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.

T'shuvah

הַשִּׁיבֵנו אֲבוּנוּ – Ha-shi-vei-nu a-vi-nu l'to-ra-te-cha, v'kar-vei-nu mal-kei-nu la-a-voda-te-cha, v'ha-cha-zí-rei-nu bit'shu-vah sh'lei-mah l'fa-ne-cha.

Ba-ruch a-tah A-do-nai, ha-ro-tzeh bit'shu-vah.

S'lichah

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

סָלַח לָנוּ – S'lach la-nu a-vi-nu, ki cha-ta-anu, m'chal la-nu, mal-kei-nu ki fa-sha-nu, ki mo-cheil v'so-lei-ach a-tah.

Ba-ruch a-tah A-do-nai, cha-nun ha-mar-beh lis-lo-ach.

בינה

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמִלְמִד לְאִנוּשׁ בִּינָה. חֲנֵנוּ מֵאַתָּה דַּעַת, בִּינָה וְהַשְׁכָּל.

בְּרוּךְ אַתָּה יי, חוֹנֵן הַדַּעַת.

תשובה

הַשִּׁיבֵנו אֲבוּנוּ לְתוֹרָתְךָ, וְקָרְבָנוּ מִלְכֵנוּ לְעִבּוּדְךָ, וְהַחְזִירֵנוּ בְּתוֹבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יי, הַרוֹצֶה בְּתוֹבָה.

סליחה

סָלַח לָנוּ אֲבוּנוּ כִּי חָטָאנוּ, מָחַל לָנוּ מִלְכֵנוּ כִּי פָשַׁעְנוּ, כִּי מוֹחַל וְסוֹלֵחַ אַתָּה.

בְּרוּךְ אַתָּה יי, חֲנוּן הַמִּרְבֶּה לְסָלַח.

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אַתָּה חוֹנֵן – '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 **חוֹנֵן** – '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.

הַשִּׁיבֵנו אֲבוּנוּ – 'Bring us back our Creator'.. The Hebrew word for repentance is **תשובה** – which means 'return'. The Jewish concept of repentance involves the idea of returning to, and becoming closer to, both God and ourselves.

תשובה is a crucial act of **תקון עצמי** – 'repairing oneself'. In this prayer God is referred to as **אֲבוּנוּ** – '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 **תשובה**.

סָלַח לָנוּ – 'Forgive us'.. Following the prayer for **תשובה**, we now ask God to accept our acts of

repentance and to forgive us. When the words **הָטָאנוּ** 'we have sinned' and **פָּשַׁעְנוּ** 'we have transgressed' are said, it is customary to strike one's heart lightly with the right fist. The *midrash* (*Kohelet Rabbah* 7:2) states that this is an ancient practice, which serves to symbolise the heart as the source of temptation to do wrong.

The first three petitionary prayers of the *Amidah* develop as follows:

בינה – understanding... which leads to...

תשובה – repentance... returning towards God who accepts us and...

סליחה – 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.

Understanding

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.

Repentance

Putting the wrongs right

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

Forgiveness

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

Saying sorry!!

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

Redemption

רָאֵה בְּעֵינֵינוּ – 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

רְפָאנוּ – 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

בָּרַךְ עָלֵינוּ – 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

תִּקַּע בְּשׁוֹפָר גָּדוֹל – 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.

Ge'ulah

רָאֵה בְּעֵינֵינוּ – *R'ei v'on-yei-nu v'ri-vah ri-vei-nu, u-g'a-lei-nu m'hei-rah l'ma'an sh'me-cha, ki go-eil cha-zak a-tah.*

Ba-ruch a-tah A-do-nai, go-eil Yis-ra-eil.

R'fu'ah

רְפָאנוּ – *R'fa-ei-nu A-do-nai v'nei-ra-fei, ho-shi-ei-nu v'ni-va-shei-a, v'ha-a-lei r'fu-ah sh'lei-mah l'chol ma-ko-tei-nu.*

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

Birkat HaShanim

בָּרַךְ עָלֵינוּ – *Ba-reich a-lei-nu, A-do-nai E-lo-hei-nu, et ha-sha-nah ha-zot v'et kol mi-nei t'vu-a-tah l'to-vah v'tein b'ra-chah al p'nei ha-ad-a-mah, u't-hi lah ach-a-rit v'tik-vah, so-va v'sha-lom.*

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

Cheirut

תִּקַּע בְּשׁוֹפָר גָּדוֹל – *T'ka b'shof-ar ga-dol l'chei-ru-tei-nu, v'sa neis lif-dot a-shu-kei-nu, v'kol d'ror yi-sha-ma b'ar-ba kan-fot ha-a-retz.*

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

גאולה

רָאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וְגָאֲלָנוּ מִהֶרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חֹזֵק אַתָּה.

בָּרוּךְ אַתָּה יי, גוֹאֵל יִשְׂרָאֵל.

רפואה

רְפָאנוּ, יי, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִשְׁעָה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ.

בָּרוּךְ אַתָּה יי, רוֹפֵא הַחוֹלִים.

ברכת השנים

בָּרַךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי הָאָדָמָה, וְתִהְיֶה לָּהּ אַחֲרִית וְתִקְוָה, שֶׁבַע וְשָׁלוֹם.

בָּרוּךְ אַתָּה יי, מְבָרַךְ הַשָּׁנִים.

חרות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחַרוּתֵנוּ, וְשֵׂא נֹס לַפְּדוּת עֲשׂוּקֵינוּ, וְקוֹל דְּרוֹר יִשְׁמַע בְּאַרְבַּע כַּנְפוֹת הָאָרֶץ.

בָּרוּךְ אַתָּה יי, פוֹדֶה עֲשׂוּקִים.

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רָאֵה בְּעֵינֵינוּ – '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.

רְפָאנוּ – '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.

בָּרַךְ עָלֵינוּ – '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.

תִּקַּע בְּשׁוֹפָר גָּדוֹל – 'Sound the great Shofar'.. Traditionally this prayer calls for both freedom and **קְבוּצָה** – 'ingathering of the exiles' and the return of all Jews to the Land of Israel.

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

כל ישראל ערבים זה לזה
'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

הוֹשִׁיבָה שׁוֹפְטֵי צֶדֶק – 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

וְלֹרְשָׁעָה – 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

עַל-הַצְדִּיקִים – 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

וּבִירוֹשָׁלַיִם – 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.

Mishpat

הוֹשִׁיבָה שׁוֹפְטֵי צֶדֶק – *Ho-shi-vah shof-tei tze-dek b'toch b'nei a-me-cha, v'yo'a-tzei sha-lom b'chol te-vel ar-tze-cha, v'az tim-loch a-lei-nu a-tah l'va-de-cha b'che'sed u-v'ra-cha-mim.*

Ba-ruch a-tah A-do-nai, me-lech o-heiv tz'da-kah u-mish-pat.

Al Harishah

וְלֹרְשָׁעָה – *V'la-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 ta'a-vir.*

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

Al Hatzadikim

עַל-הַצְדִּיקִים – *Al ha-tza-di-kim v'al ha-chas-id-im va'l gei-rei ha-tze-dek, v'al kol o-sei r'tzon-ei-cha, ye-he-mu ra-cha-me-cha, A-do-nai E-lo-hei-nu, v'sim chel-kei-nu i-ma-hem l'o-lam.*

Ba-ruch a-tah A-do-nai, mish-an u-miv-tach la-tza-di-kim.

Boneh Y'rushalayim

וּבִירוֹשָׁלַיִם – *U-vi'ru-sha-la-yim ir-e-cha b'rach-a-mim tish-kon, v'tim-a-le Tzi-on mish-pat u'tz'da'ka, vi-hi sha-lom bish-a-re-ha, v-shal-vah b'leiv yosh-ve-ha, v'to-rat-cha mi-Tzi-on tei-tzei, u-d'var-cha mi-Y'ru-sha-la-yim.*

Ba-ruch a-tah A-do-nai, bo-neh Y'ru-sha-la-yim.

משפט

הוֹשִׁיבָה שׁוֹפְטֵי צֶדֶק בְּתוֹךְ בְּנֵי עַמְּךָ, וְיוֹעֲצֵי שְׁלוֹם בְּכָל-תִּבְלָה אֶרֶץ, וְאַז תִּמְלֹךְ עָלֵינוּ אַתָּה, לְבִדְךָ, בְּחֶסֶד וּבְרַחֲמִים.

בְּרוּךְ אַתָּה יי, מֶלֶךְ אוֹהֵב צֶדֶקָה וּמִשְׁפָּט.

על הרשעה

וְלֹרְשָׁעָה עַל-תְּהִי תִקְוָה, וְהַתּוֹעִים אֵלֶיךָ יָשׁוּבוּ, וּמַלְכוּת זְדוֹן מִהֵרָה תִּעָבֵר.

בְּרוּךְ אַתָּה יי, הַמַּעֲבִיר רָשָׁע מִן הָאָרֶץ.

על-הצדיקים

עַל-הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל-גֵּרֵי הַצֶּדֶק, וְעַל-כָּל-עוֹשֵׂי רְצוֹנְךָ, יְהִמוּ רַחֲמֶיךָ, יי אֱלֹהֵינוּ, וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם.

בְּרוּךְ אַתָּה יי, מַשְׁעֵן וּמִבְטָח לַצְדִּיקִים.

בונה ירושלים

וּבִירוֹשָׁלַיִם עִירְךָ בְּרַחֲמִים תִּשְׁכֹּן, וְתִמְלֹא צִיּוֹן מִשְׁפָּט וְצֶדֶקָה, וְיִהְיֶה שְׁלוֹם בְּשַׁעְרֶיךָ, וְשִׁלְוָה בְּלֵב יוֹשְׁבֶיהָ, וְתוֹרַתְךָ מִצִּיּוֹן תֵּצֵא, וּדְבָרְךָ מִירוֹשָׁלַיִם.

בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוֹשָׁלַיִם.

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הוֹשִׁיבָה שׁוֹפְטֵי צֶדֶק – 'Let righteous judges sit'.. Here we pray for all judges of land to govern with righteousness and justice. Traditionally this blessing asks for the restoration of *Sanhedrin*, religious rule in the Land of Israel. However, this concept is inconsistent with democracy, as advocated by Liberal Judaism.

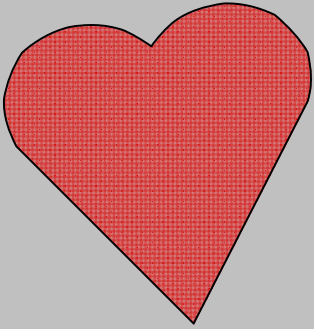
וְלֹרְשָׁעָה – 'Let those who plan evil'.. Here we express the hope that one day all evil will be removed from the earth and that the world will be perfected.

עַל-הַצְדִּיקִים – 'For the righteous'.. 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.

וּבִירוֹשָׁלַיִם – 'In Jerusalem'.. This prayer calls for God's presence to be manifest in Jerusalem and for peace to descend on the city. Jerusalem is the holiest city for Jews and the direction to which Jews face in prayer.

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.

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.

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.

Psalms 137:5-6



Deliverance

אֶת-צִמְחָה – 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

שְׁמַע קוֹלֵנוּ – 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

רַצָּה – 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

אֶת-צִמְחָה – *Et tze-mach tz'da'kah 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.

T'filah

שְׁמַע קוֹלֵנוּ – *Sh'ma ko-lei-nu, A-do-nai E-lo-hei-nu, chus v'ra-cheim a-lei-nu, v'ka-beil b'ra-chamim u-v'ra-tzon et-t'fi-la-tei-nu, u'mi-l'fa-ne-cha rei-kam al ta-shiv-ei-nu, ki a-tah sho-me-ah t'fi-lat kol peh.*

Ba-ruch a-tah A-do-nai sho-me-ah t'fi-lah.

Avodah

רַצָּה – *R'tzei, A-do-nai E-lo-hei-nu, b'a-m'cha Yis-ra-eil, u-t'fi-la-tam b'a-ha-vah t'ka-beil, u-t'hi l'ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.*

Ba-ruch a-tah A-do-nai, she-ot'cha l'vad'cha b'yir-ah na'a-vod.

ישועה

אֶת-צִמְחָה צִדְקָה מְהִרָּה תִצְמַח, וְקָרַן יְשׁוּעָה תָרוּם כְּנֶאֱמָר, כִּי לִישׁוּעָתְךָ קוִינֵנוּ כָּל-הַיּוֹם.

בְּרוּךְ אַתָּה יי, מַצְמִיחַ קָרַן יְשׁוּעָה.

תפילה

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ, וּמִלְפָּנֶיךָ, רִיקָם אֶל-תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל-פֶּה.

בְּרוּךְ אַתָּה יי, שׁוֹמֵעַ תְּפִלָּה.

עבודה

רַצָּה, יי אֱלֹהֵינוּ, בְּעֶמֶךְ יִשְׂרָאֵל וּבִתְפִלָּתֶם בְּאַהֲבָה תִקְבֹּל, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה יי, שְׂאוֹתָךְ לְבִדָּד בִּירְאָה נִעְבֹּד.

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

Both the traditional and Liberal liturgies begin with the word **צִמְחָה** - 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 **תְּקוּן** 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 *Mashiach* who will provide salvation for the world.

שְׁמַע קוֹלֵנוּ - 'Hear our voice'.. 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 **תְּפִלָּה**, which is also one of the names of the *Amidah*. This word comes from the *shoresh* **פָּלַל** 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, **הַתְּפִלָּה** - 'the prayer'.

רַצָּה - 'Be gracious'.. The name of this blessing, **עֲבוֹדָה** - 'worship' originally referred to the Temple service and sacrifice. However, the word now 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 70 CE. 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 piece, for it is not in keeping with its vision or ideology.

Deliverance

**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.**

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

Hear our prayer

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

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!'

Worship

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."**

*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.*

MOVEIT

Traditionally one bows at מוֹדִים (Mo-dim) and straightens at יי (A-do-nai)

מוֹדִים – 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

שִׁים שְׁלוֹם – 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.

מוֹדִים – *Mo-dim a-nach-nu lach, sha-a-tah hu A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu, l'o-lam va-ed. Tzur cha-yei-nu ma-gein yish-ei-nu, a-tah hu l'dor va-dor. No-deh l'cha u-n'sa-peir t'hi-la-te-cha al cha-yei-nu ha-m'su-rim b'ya-de-cha v'al nish-mo-tei-nu ha-p'ku-dot lach, v'al nise-cha she-b'chol yom i-ma-nu, v'al nif-l'o-te-cha v'to-vo-te-cha she-b'chol eit, e-rev va-vo-ker v'tzo-ho-ra-yim.*

Ba-ruch a-tah A-do-nai, ha-tov shim-cha ul'cha na-e l'ho-dot.

Shalom

שִׁים שְׁלוֹם – *Sim sha-lom, to-va u've-ra-cha, chen va-che-sed v'ra-cha-mim, a-lei-nu v'al kol Yis-ra-eil a-me-cha. Ba-re-chei-nu a-vi-nu, ku-la-nu k'ech-ad b'or pa-ne-cha. Ki va-or pa-ne-cha na-ta-ta la-nu, A-do-nai E-lo-hei-nu, to-rat chai-im v'a-hav-at che-sed, u'tz'da-ka u'v'ra-cha v'ra-cha-mim v'chai-im v'sha-lom. V'tov b'ein-ech-a l'va-rech et am-cha Yis-ra-eil v'et kol ha-am-im b'chol et u'v'chol sha-ah bish-lo-me-cha.*

Ba-ruch a-tah A-do-nai o-seh ha-sha-lom.

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב וּבִקֵּר וְצִהֲרִים.

בָּרוּךְ אַתָּה יי, הַטוֹב שֶׁמָּד וְלָךְ נִאֶה לְהוֹדוֹת.

שְׁלוֹם

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ, אֲבֵינוּ, כָּלנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמָּךְ יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

MOVEIT

Please Sit

Silent Prayer

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

אֱלֹהֵי – 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.

אֱלֹהֵי – *E-lo-hai n'tzor l'sho-ni mei-ra, u's'fa-tai mi-da-beir mir-mah. V'lim'kal-lei naf-shi ti-dom, v'naf-shi ke-a-far la-kol ti'h'yeh. P'tach li-bi b'to-ra-te-cha, u-v'mitz-vo-te-cha tir-dof naf-shi. V'chol ha-chosh-vim a-lai ra-ah m'hei-rah ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָע, וּשְׁפָתִי מִדָּבָר מְרֻמָּה, וְלִמְקַלְלִי נִפְשִׁי תִדְם, וְנִפְשִׁי כְּעַפָּר לְכָל תְּהִיָּה, פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל-הַחוֹשְׁבִּים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.

continue on page 70

מוֹדִים - '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 נִסִּים 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.

שִׁים שְׁלוֹם - '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 **שְׁלוֹם** comes from the word **שָׁלַם** - 'complete'.

אֱלֹהֵי - 'My God'.. This silent prayer requests strength and protection. As well as guarding our tongues from **לְשׁוֹן הָרַע** 'evil speech'/'gossip'. Judaism emphasises the power of words, and the importance of using them responsibly.

thanksgiving

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".



peace



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.

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*?

**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

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

יְהִי – *Yi'h'yu l'ra-tzon im-rei fi
v'heg-yon li-bi l'fa-ne-cha, A-do-
nai tzu-ri v'go-ali.*

יְהִי לְרָצוֹן אִמְרֵי-פִי, וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יי צורי וגואלי.

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

And let us say: Amen.

עֲשֵׂה שְׁלוֹם – *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.*

V'im-ru A-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל
כָּל-יִשְׂרָאֵל וְעַל כָּל-בְּנֵי-אָדָם.

וְאָמְרוּ: אָמֵן.

The Service continues with the concluding prayers on **page 138**

BOKER TOV!

בוקר טוב!

GOOD MORNING!

מנחה לחול

weekday afternoon service



מנחה לחול | weekday afternoon service

אשרי - Happy are those who dwell in Your house, who are ever singing Your praise. (*Psalms 84:5*)

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

(*Psalm 114:15*)

A Psalm of David

א 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.

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

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

אשרי – *Ash-rei yo-sh'vei vei-te-cha, 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.

T'hi-lah l'Da-vid

א *A-ro-mim-cha e-lo-hai ha-me-lech, va-a-va-r'chah shim-cha l'o-lam va-ed.*

ב *B'chol yom a-va-r'che-ka, va-a-ha-l'lah shim-cha l'o-lam va-ed.*

ג *Ga-dol A-do-nai u-m'hu-lal m'od, v'liGodu-la-to ein chei-ker.*

ד *Dor l'dor y'sha-bach ma-a-se-cha, u-g'vu-ro-te-cha ya-gi-du.*

ה *Ha-dar k'vod ho-de-cha, v'div-rei nif-l'o-te-cha ya-gi-du.*

ו *Ve-e-zuz no-r'o-te-cha yo-mei-ru, u-g'du-la-t'cha a-sa-p're-nah.*

ז *Ze-cher rav tuv'cha ya-bi-u, v'tzid-ka-t'cha y'ra-ne-nu.*

ח *Cha-nun v'ra-chum A-do-nai, e-rech a-pa-yim u'g'dol cha-sed.*

אשרי יושבי ביתך, עוד יהללוך סלה.

אשרי העם שפכה לו; **אשרי** העם שיהוה אלהיו.

תהלה לדוד

א ארוממך אלוהי המלך, ואברכה שמך לעולם ועד.

ב בכל יום אברכה, ואהללה שמך לעולם ועד.

ג גדול יי ומהלל מאד, ולגדתו אין חקר.

ד דור לדור ישבח מעשך, וגבורתיך יגידו.

ה הדר כבוד הודך, ודברי נפלאתיך אשיחה.

ו ועוז נוראותיך יאמרו, וגדתך אספרנה.

ז זכר רב טובך יביעו, וצדקתך ירננו.

ח חנון ורחום יי, ארך אפים וגדל חסד.

continue on **page 74**

מנחה - 'Gift'. 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'ma* is **ובשכבך ובקומך** – 'when you lie down and rise up' the **שמע וברכותיה** – 'sh'ma and its blessings' are not included in the afternoon service.

אשרי - '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 **ספר תהלים** – '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 **אשרי** – 'praiseworthy' appears three times in the opening section recited before reading the actual Psalm.

Good Afternoon!
שלום!



Sing It

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?

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.

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.

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

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

כ They shall declare Your majesty, and proclaim Your might.

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

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

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

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

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

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

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

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

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

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

ט *Tov A-do-nai la-kol, v'ra-chamav al kol ma-a-sav.*

י *Yo-du-cha A-do-nai la-kol ma-a-se-cha, v'cha-si-de-cha y'va-r'chu-cha.*

כ *K'vod mal-chu-t'cha yo-mei-ru, u-g'vu-ra-t'cha y'da-bei-ru.*

ל *L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav, u-ch'vod ha-dar mal-chu-to.*

מ *Mal-chut'cha mal-chut kol o-la-mim, u-mem-sha-t'cha b'chol dor va-dor.*

ס *So-meich A-do-nai l'chol ha-no-f'lim, v'zo-keif l'chol ha-k'fufim.*

ע *Ei-nei chol Ei-le-cha y'sa-beiru, v'a-tah no-tein la-hem, et och-lam b'i-to.*

פ *Po-tei-ach et ya-de-cha u-mas-bi-a l'chol chai ra-tzon.*

צ *Tza-dik A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.*

ק *Ka-rov A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.*

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

ת *T'hi-lat A-do-nai y'da-ber pi, vi-va-reich kol ba-sar sheim kod-sho l'o-lam va-ed.*

וְאֵנְחֵנוּ - *Va-a-nach-nu n'va-reich Yah, mei-a-tah v'ad o-lam. Ha-l'u-yah!*

טוב יי לכל, ורחמי על כל מעשי.

יודוך יי כל מעשיך, וחסידך יברכוך.

כבוד מלכותך יאמרו, וגבורתך ידברו.

להודיע לבני האדם גבורתו, וכבוד הדר מלכותו.

מלכותך מלכות כל עולמים, וממשלתך בכל דור ודור.

סומך יי לכל הנפלים, וזוקף לכל הכפופים.

עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו.

פותח את ידך, ומשביע לכל חי רצון.

צדיק יי בכל דרכיו, וחסיד בכל מעשיו.

קרוב יי לכל קראיו, לכל אשר יקראהו באמת.

רצון יראיו יעשה, ואת שונעתם ישמע ויושיעם.

תהלת יי ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.

וְאֵנְחֵנוּ נברך יה, מעתה ועד עולם, הללויה.

The service continues with the Amidah on **page 56**

אֲרוֹמְמְךָ אֱלֹהֵי הַמֶּלֶךְ - **I will exalt You, God my Sovereign**.. This Psalm is an alphabetical psalm, with the first initial of each verse following the order of the **א"ב** (with the exception of the letters **נ** and **ש** 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.

The letter **נ** is not included in this alphabetical psalm as the letter **נ** is the first letter of the word **נִפְלָה** – 'to fall'. By deliberately avoiding this unhappy letter, the psalm indicates that Israel will not fall or stumble.

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.

שבת

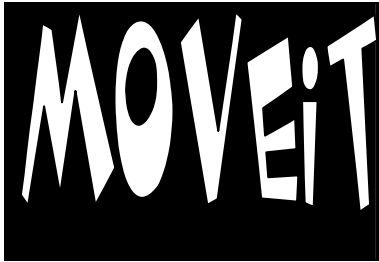
welcoming the shabbat

קבלת

LIBERAL JUDAISM

קבלת שבת | 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. וְקָרַאתָ לַשַּׁבָּת עֹנֵג.

'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

בָּרוּךְ – We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to kindle the Shabbat lights.

בָּרוּךְ – *Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-she-ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-lik ner shel shabbat.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

מֶה-טֹּבוֹ – 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.

מֶה-טֹּבוֹ - *Mah to-vu o-ha-le-cha Ya-a-kov, mish-k'no-te-cha Yisrael!*

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

מֶה-טֹּבוֹ אֵהְלִיךְ אֶהְלִיךְ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ, אֲשֶׁתַּחֲוֶה אֶל הַיֵּחַל קֹדֶשְׁךָ בִּירְאָתְךָ.

יי אֶהְבְּתִי מְעוֹן בֵּיתְךָ, וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע, אֶבְרָכָה לְפָנֶי יי עֹשִׂי.

וְאֲנִי, תַּפְלִיתִי לָךְ יי, עֵת רְצוֹן. אֱלֹהִים בְּרַב-חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

continue on **page 78**

מֶה-טֹּבוֹ - 'How goodly.' This passage expresses the joy of entering **אֵהְלִיךְ** - 'Your tents,' understood to

מִשְׁכְּנֹתֶיךָ - 'Your dwelling places,' referring to religious schools. refer to synagogues and

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 we exploit 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.**

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."

*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.*

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.

נֵרוֹת הַשַּׁבָּת

יום אחר : 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)

לכו – Come, let us sing a song to the Eternal One, let our song ring out to the Rock of our salvation. Let us come into God's presence with thanksgiving, let us acclaim our God with songs of praise.

(from Psalm 95)

לכו – L'chu n'ran'na l'A-do-nai, na-riya l'tzur yish'ein-u. N'kad-ma pa-nav b'to-da biz-mi-rot na-ri-ah lo.

לכו וְרַנְנָה לַיהוָה, נְרִיעָה לְצוּר יִשְׁעֵנוּ. נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.

יום שני : And God said "Let there be an expanse in the midst of the water, that it may separate water from water." (Genesis 1:6)

שירו – Sing a new song to the Eternal One; sing to your Creator, all the earth! Sing to the Eternal One, praise God's name, proclaiming God's salvation from day to day.

(from Psalm 96)

שירו – Shi-ru l'A-do-nai, shir cha-dash; Shi-ru l'A-do-nai, kol ha-ar-etz. Shi-ru l'A-do-nai, bar'chu sh'mo, bash-ru mi-yom l'yom y'shu-a-to.

שירו לַיהוָה שִׁיר חֲדָשׁ, שִׁירוּ לַיהוָה כָּל-הָאָרֶץ. שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ, בְּשָׁרוּ מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ.

יום שלישי : The earth brought forth vegetation: seed bearing plants of every kind, and trees of every kind, bearing fruit with seeds in it. And God saw that this was good. (Genesis 1:12)

אור – Light dawns for the righteous, and joy for the upright in heart.

(from Psalm 97)

אור – Or zar-u'a la-tza-dik ul'yish-rei lev sim-cha.

אור זָרַע לַצַּדִּיק וּלְיֹשְׁרֵי לֵב שִׂמְחָה.

יום רביעי : And God set the light in the expanse of the sky to shine upon the earth, to dominate the day and night, and to separate light from darkness. (Genesis 1:18)

הריעו – Shout for joy to the Eternal One, all the earth; break forth, sing aloud, sing praise! Sing praise with the heart, with the harp and the sound of melody.

(from Psalm 98)

הריעו – Ha'ri-yu l'A-do-nai kol ha'ar-etz pitz-chu v'ran-nu v'zame-ru. Zam-ru l'A-do-nai b-chi-nor, b'chi-nor v'kol zim-ra.

הריעו לַיהוָה לַיהוָה, פִּצְחוּ וְרַנְנוּ וְזַמְרוּ. זַמְרוּ לַיהוָה בְּכִנּוֹר, בְּכִנּוֹר וּקוֹל זִמְרָה.

יום חמישי : And 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)

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

(from Psalm 99)

רוֹמְמוּ – Ro-m'mu A-do-nai E-lo-hei-nu v'hish'ta-cha-vu l'har kod-sho, ki ka-dosh A-do-nai E-lo-hei-nu.

רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהָר קֹדֶשׁ, כִּי קָדוֹשׁ יי אֱלֹהֵינוּ.

יום שישי : And God said "Let us make humanity in our image, after our likeness." (Genesis 1:26)

יהוה – Eternal God: grant strength to Your people; Eternal God, bless Your people with peace.

(from Psalm 29)

יהוה – A-do-nai oz l'a-mo yi-ten. A-do-nai ye-va-rech et a-mo va-sha-lom.

יהוה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

The Kabbalat Shabbat Service traditionally starts with the Sabbath. This service contains a line of each of the six Psalms (95-99 and 29), said to represent God's six Psalms, along with readings from the creation story (Genesis). Individual commentary on page 79

Erev Shabbat Services

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?

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.

Sing It

The passages from Psalm 96 (*Shiru L'Adonai*), Psalm 97 (*Or Zarua*), Psalm 99 (*Romemu*) and Psalm 29 (*Adonai Oz*) can be found in the shiron.

As Kabbalat Shabbat is a joyful service here is the perfect chance to sing other Shabbat songs as part of the opening section.

1=Psalm 95

'Come let us sing to God.' - לְכוּ נִרְנְנָה לַיהוָה

The word used for sing, נִרְנְנָה. This word is onomatopoeic; as such its meaning can be heard in its sound. It is much happier than the usual word to 'sing' - *l'shir*, so *n'ran'na* is sang with a joyous 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.' - רוֹמְמוּ יי

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.

לכה דודי לקראת כלה, פני שבת נקבלה.

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.

שְׁמוֹר – 'Observe!', 'Remember!' –
one command,

God taught us both in single
phrase.

Our God is One, and One, God's
name,

In fame, in glory, and in praise.

Come, my beloved...

שְׁמוֹר – *Sha-mor 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-tif-e-ret v'li-t'hi-lah

L'cha do-di...

שְׁמוֹר וְזָכוֹר בְּדְבוּר אֶחָד,

הַשְׁמִיעֵנוּ אֶל הַמִּינְחָד.

יֵי אֶחָד וְשְׁמוֹ אֶחָד,

לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶה.

לְכֵה דוּדִי...

לְקַרְאֵת – To greet the Sabbath let
us go,

For from her endless blessings
pour:

Conceived before Creation's dawn,

The final act, thought long before.

Come, my beloved...

לְקַרְאֵת – *Lik-rat Sha-bat l'chu
v'nei-l'cha,*

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-lah.*

L'cha do-di...

לְקַרְאֵת שֶׁבֶת לָכוּ וְנִלְכָּה,

כִּי הִיא מְקוֹר הַבְּרָכָה.

מֵרֵאשׁ מְקֻדָּם נְסוּכָה,

סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

לְכֵה דוּדִי...

הַתְּעוֹרְרִי – Arouse yourself,
arouse yourself!

Your light has come! Rise, shine
anew!

Awake, awake, break out in song!

God's glory is revealed to you.

Come, my beloved...

הַתְּעוֹרְרִי – *Hit-o-r'ri! Hit-o-r'ri!*

Ki va o-reich! Ku-mi o-ri!

U-ri, u-ri, shir da-bei-ri!

K'vod A-do-nai a-la-yich nig-lah.

L'cha do-di...

הַתְּעוֹרְרִי הַתְּעוֹרְרִי,

כִּי בָּא אוֹרֶךְ קוֹמִי אוֹרִי.

עוֹרִי עוֹרִי שִׁיר דְּבִירִי,

כְּבוֹד יֵי עֲלִידָה נִגְלָה.

לְכֵה דוּדִי...

MOVE IT

Stand and face the door in which you came in, this is to symbolise the welcoming of the Sabbath bride. Some people greet the bride by bowing three times at **בּוֹאֵי כָּלָה** and turn back slowly, as though to follow the bride entering.

בּוֹאֵי – O come in peace,
Creations crown!

Let joy and gladness now abide.

Refresh God's people and its faith!

Come in, O bride! Come in, O
bride!

Come, my beloved...

בּוֹאֵי – *Bo-i v'sha-lom, a-te-ret
ba-lah!*

Gam b'sim-chah u-v'tzo'ha'lah.

Toch e-mu-nei am s'gu-lah

Bo-i cha-lah! Bo-i cha-lah!

L'cha do-di...

בּוֹאֵי בְּשָׁלוֹם עֲטֶרֶת בְּעִלָּה,

גַּם בְּשִׂמְחָה וּבְצִהָלָה.

תוֹךְ אֲמוּנֵי עַם סִגְלָה,

בּוֹאֵי כָּלָה, בּוֹאֵי כָּלָה.

לְכֵה דוּדִי...

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לְכֵה דוּדִי – '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 **שְׁלוֹמָה הַלֵּוִי** – Shlomo HaLevi

שְׁמוֹר וְזָכוֹר – 'Observe and 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.

הַתְּעוֹרְרִי – 'Arise!' Refers to new Jerusalem (Isaiah 60)

בּוֹאֵי – 'Enter' In welcoming the Shabbat bride, we welcome *neshama yeteirah* - extra Shabbat soul.



The Sabbath Bride

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.

MakeIt

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 shorash, 3 letter route קבל this shorash can be found in many Hebrew words, like the verb לקבל, 'I'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?

SingIt

L'cha dodi is found in the Shiron.

A Psalm for the Sabbath day

טוב להדות – 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.
(Psalm 92)

Miz-mor shir l'yom Ha'Sha-bat

טוב להדות –Tov l'ho-dot l'A-do-nai,
u'l'za-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.
Ki si-mach-ta-ni A-do-nai b'fo-o-lei-cha,
B'ma-a-sei ya-de-cha a-ra-nein.
Ma-gad-lu ma'a-sech-a A-do-nai,
M'od am-ku mach-sh'vo-te-cha.

Tza-dik ka-ta-mar yif-rach.
k'er-ez bal-va-non yis-geh.
Sh'tu-lim b'veit A-do-nai,
b'chatz-rot e-lo-hei-nu ya-fir-y'chu;
Od y'nu-vun b'sei-va,
d'she-nim v'ra'a-na-nim yi'hyu,
L'ha-gid ki ya-shar A-do-nai,
tzu-ri v'lo av'la-ta bo.

מזמור שיר ליום השבת.

טוב להדות ליי,
ולזמר לשמך עליון.
להגיד בבקר חסדך,
ונאמנותך בלילות;
עלי-עשור ועלי-נבל,
עלי הגיון בכנור.
כי שמחתני יי בפעלך,
במעשי ידיך ארנן.
מה גדלו מעשיך יי,
מאד עמקו מחשבתך.

צדיק כתמר יפרח,
כארז בלבנון ישגה.
שתולים בבית יי,
בחצרות אלהינו יפריחו;
עוד ונובון בשיבה,
דשנים ורעננים יהיו.
להגיד כי-נשר יי,
צורי ולא עולתה בו.

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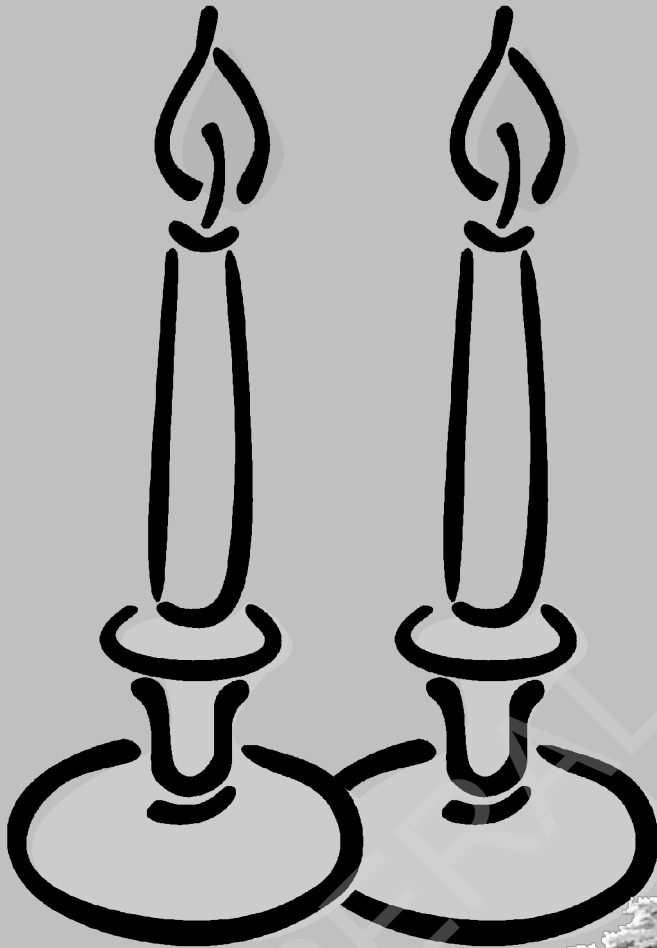
Traditionally, after L'cha Dodi, Psalms 92 and 93 are sung where the seventh day, the Shabbat, is welcomed. This siddur includes the first and third paragraphs of Psalm 92.

מזמור שיר ליום השבת - '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.

צדיק כתמר יפרח כארז בלבנון ישגה - '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.

Sing It

Mizmor Shir, Tov L'hodot, Ma Gadlu and *Tzadik Katamar* all are part of psalm 92 can be found in the Shiron



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.



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.

shabbat evening service | מעריב לשבת

The Sh'ma and Benedictions

שְׁמַע וּבְרָכוּתֶיךָ

Sh'ma U'vir'choteha

MOVEIT

Please Stand and face East (towards Jerusalem). Some people choose to bend their knees and bow at בָּרוּךְ and straighten at יהוה, as well as bend knees and bow at בָּרוּךְ and straighten on the second line at יהוה.

בָּרְכוּ אֶת־יְהוָה הַמְּבֹרָךְ:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Ba-r'chu et A-do-nai ha-m'vo-rach.

Ba-ruch A-do-nai ha-m'vo-rach l'o-lam va'ed.

Praise the One to whom our praise is due.

Praise the One to whom our praise is due forever.

MOVEIT

Please Sit

Bring on the Evening: Creation

בָּרוּךְ – 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 light away from darkness and darkness from light; You make day pass and bring on the night: You rule the hosts of heaven!

We praise you, O God, whose word makes evening fall.

Endless Love: Revelation

אַהֲבַת עוֹלָם – Unending love have You shown Your people, the house of Israel: Torah and Mitzvot, laws and precepts have you taught us. When we lie down and when we rise up, we will reflect on the meaning of Your laws, and rejoice in the words of Your Torah and in Your Mitzvot for ever. On them we will meditate day and night, for they are our life and the length of our days. May your love never depart from us.

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

Ma-a-riv A-ra-vim

בָּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sheh 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 haz'ma-nim, u-m'sa-deir et ha-ko-cha-vim, b'mish-m'ro-tei-hem ba-ra-ki-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-mei-vi lai-lah, u-mav-dil bein yom u-vein lai-lah, A-do-nai tz'va-ot sh'mo!*

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

Ahavat Olam

אַהֲבַת עוֹלָם – *A-ha-vat O-lam beit Yis-ra-eil am-cha a-hav-ta, to-rah uh-mitz-vot, chuk-im u-mish-pa-tim, o-ta-nu li-ma-d'ta. Al kein A-do-nai E-lo-hei-nu b'shoch-bei-nu u-v'ku-mei-nu na-si-ach b'chu-ke-cha, v'nis-mach b'div'rei to-ra-te-cha u-v'mitz-vo-te-cha l'o-lam va-ed. Ki heim cha-yei-nu, v'o-rech ya-mei-nu u'va-hem neh-geh yo-mam va-lai-la, V'a-ha-va-t'cha al ta-sir mi-me-nu l'o-la-mim.*

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

מעריב ערבבים

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֲרָבִים, בְּחֻכְמָה פִּתְחָה שְׁעָרִים, וּבִתְבוּנָה מִשְׁנָה עֵתִים, וּמַחְלִיף אֶת־הַיָּמִים וּמַסְדֵּר אֶת־הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בִּרְקִיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּיְמִיָּא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבָאוֹת שְׁמוֹ.

בָּרוּךְ אַתָּה יי הַמַּעְרִיב עֲרָבִים.

אהבת עולם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבָתְךָ, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדָּתְךָ. עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נִשְׁיחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה. וְאַהֲבָתְךָ אֵל תִּסּוֹר מִמָּנוּ לְעוֹלָמִים.

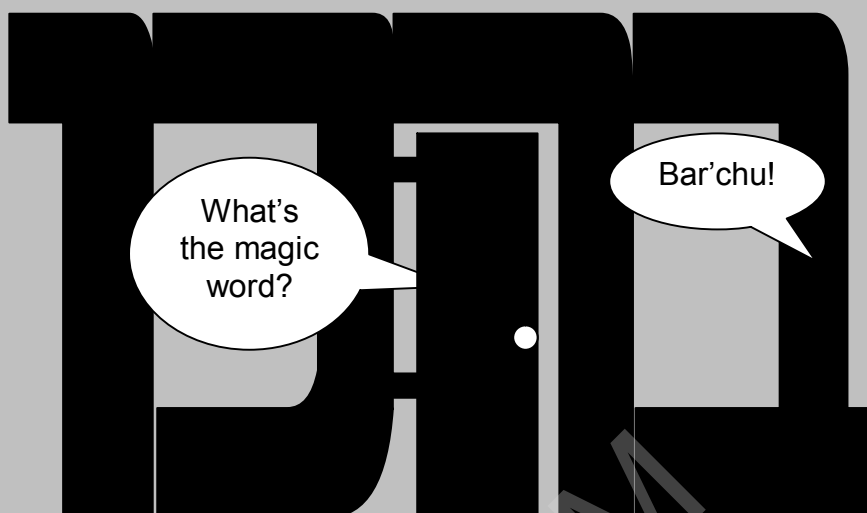
בָּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

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בָּרְכוּ - 'Praised.' The *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 *שְׁמַע וּבְרָכוּתֶיךָ* - 'Sh'ma and its blessings' are read. As the prayer marks the start of the public service, traditionally a *minyan* (minimum of 10 people) is required.

אַהֲבַת עוֹלָם - '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 *גְּמִילוּת חֶסֶד* - 'acts of loving kindness'. In this prayer, we praise *Adonai* for the gift of Torah, the sign of God's love.

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.



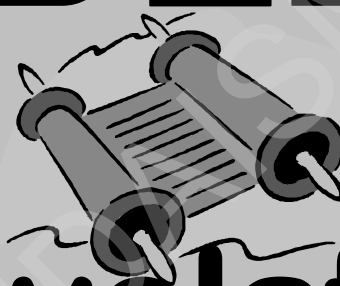
creation

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.

study of torah

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?



revelation mitzvot

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*

acts of loving kindness

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.



Stand or Sit. It is a custom in Ijy-nar 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.

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Sh'ma Yis-ra-eil 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.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal-chu-to l'o-lam va-ed.

Praise be God's glorious majesty for ever.

וְאָהַבְתָּ – 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

וְאָהַבְתָּ – *V'a-hav-ta et A-do-nai E-lo-he-cha, b'chol l'va-v'cha u-v'chol naf-sh'cha, u-v'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-lei, a-sheer a-no-chi m'tza-v'cha ha'yom, al l'va-ve-cha: v'shi-nan-tam l'va-ne-cha, v'di-bar-ta bam b'shiv-t'cha 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'to-ta-fot bein ei-ne-cha, u-ch'tav-tam al m'zu-zot bei-te-cha u-vish-a-re-cha.*

וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מַאֲדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשִׁנַּנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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'Hear O Israel the Eternal One is our God, the Eternal God is One.' .. The large ע and ד, which appear in the Torah text, combine to spell עד 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 in fact refers to Israel, the *Sh'ma* is considered a declaration of faith.

בְּרוּךְ שֵׁם – **'Blessed is God's name'**.. This line is traditionally said in an undertone, for unlike the rest of the *Sh'ma*, 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)

וְאָהַבְתָּ – **'And you shall love'**.. The *Sh'ma* 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.

'Which I command you this day'.. Even though the Torah and its teachings were given thousands of years ago, we are told to think of them as being commanded הַיּוֹם – this very day. As such, we should not follow them simply out of habit, tradition or loyalty, but rather see them as something new, to be followed with love from the heart.

וְשִׁנַּנְתָּם לְבְנֶיךָ – **'and teach them to your children'**.. 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'ma*: **וּבְשֹׁכְבְּךָ** – when you lie down in the evening, and **וּבְקוּמְךָ** – when you rise up in the morning.

וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ – **'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.

Sing It

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.



THE EARLY SH'MA

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 mitzvot 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.

למען – 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

למען – L'ma-an tiz-k'ru, va-a-si-tem et kol mitz-vo-tai, vi-h'yi-tem k'do-shim le-lo-hei-chem: A-ni A-do-nai E-lo-hei-chem, a-she- ho-tzei-ti et-chem mei-e-retz Mit- ra-yim, li-h'yot la-chem lei-lo-him, A-ni A-do-nai E-lo-hei-chem...

Emet*

למען תזכרו ועשיתם את-כל מצותי, והייתם קדושים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים, להיות לכם לאלהים, אני יי אלהיכם...

אמת*



Redemption

אמת – 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:

מי כמכה - 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)

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

יהוה ימלך - The Eternal God shall reign for ever!

(Exodus 15:18)

Ge'ulah

אמת – E-met ve-e-mu-nah kol zot, v'ka-yam a-lei-nu, ki hu A-do-nai E-lo-hei-nu, v'ein zu-la-to, va-a-nach-nu, Yis-ra-eil a-mo. Ha-po-dei-nu mi-yad m'la-chim, ha-go-a-lei-nu mi-kaf kol he-a-ri-tzim, va-yo-tzei et a-mo Yis-ra-el mi-mitz-rai-im l'chei-rut o-lam. V'ra-u va-nav g'vu-ra-to, shi-b'chu v'ho-du lish-mo, u-mal-chu-to b'ra-tzon ki-b'lu a-lei-hem. L'cha a-nu shi-rah, b'sim-chah ra-bah, v'a-m'ru chu-lam:

מי כמכה - Mi cha-mo-chah ba-ei-lim A-do-nai, mi-ka-mo-chah ne-e'dar ba-ko-desh, no-ra t'hi-lot o-sei fe-le?

מלכותך - Mal-chu-t'cha ra-u va-ne-cha, bo-kei-a yam lif-nei Mo-sheh, zeh ei-li a-nu v'a-m'ru:

יהוה ימלך - A-do-nai yim-loch l'o-lam va-ed!

גאולה

אמת ואמונה כל-זאת, וקיים עלינו, כי הוא יי אלהינו ואין זולתו, ואנחנו ישראל עמו. הפודנו מיד מלכים, הגואלנו מבפן כל-העריצים, ויוצא את-עמו ישראל ממצרים לחרות עולם. וראו בניו גבורתו, שבחו והודו לשמו, ומלכותו ברצון קבלו עליהם. לך ענו שירה בשמחה רבה, ואמרו כלם:

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהלת, עשה פלא?

מלכותך ראו בניך, בזקע ים לפני משה, זה אלי ענו ואמרו:

יי ימלך לעולם ועד.

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

מי כמכה - '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.

Revelation

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.

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 infection, God,
And let it grow to epidemic.**

Deliverance

וְנֹאמַר – And it has been said: 'The Eternal One has delivered Jacob, and redeemed us from the hand of one stronger than ourselves.' (Jeremiah 31)

We praise you, O God, Redeemer of Israel.

וְנֹאמַר – V'ne-e-mar: Ki fa-da A-do-nai et Ya-a-kov, u-g-a-lo mi-yad cha-zak mi-me-nu.

Ba-ruch a-tah A-do-nai, Ga-al Yis-ra-eil.

וְנֹאמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וְגָאֵלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יי, גָּאֵל יִשְׂרָאֵל.

Lay Us Down

הַשְׁכִּיבֵנוּ – 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

הַשְׁכִּיבֵנוּ – Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'sha'lom, v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim u-fros a-lei-nu su-kat sh'lo-me-cha, v'ta-k'nei-nu b'ei-tza to-vah mi-l'fa-ne-cha, v'ho-shi-ei-nu l'ma-an sh'me-cha, v'ha-gein ba-a-dei-nu. V'ha-seir mei-a-lei-nu o-yeiv de-ver v'che-rev v'ra-av v'ya-gon; v'har-chek mi-mei-nu a-von va-fesh-a uv'tzeil k'na-fe-cha tas-ti-rei-nu, ki eil shom-rei-nu u-ma-tzi-lei-nu a-tah, ki eil me-lech cha-nun v'ra-chum a-tah. Ush'mor tzei-tei-nu u-vo-ei-nu l'cha-yim ul'sha-lom, mei-a-tah v'ad o-lam.

Ba-ruch a-tah A-do-nai, ha-po-res su-kat sha-lom a-lei-nu v'al kol yosh-vei te-vel.

הַשְׁכִּיבֵנוּ

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְכֵּנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעֲלֵינוּ אוֹיֵב, דָּבָר, וְחֶרֶב, וְרָעָב וְיָגוֹן, וְהִרְחַק מִמֶּנּוּ עוֹן וּפֶשַׁע. וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה. וּשְׁמֹר צְאֲתֵנוּ וּבֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-יוֹשְׁבֵי תֵבֵל.

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‘for God redeemed Jacob’.. – **כִּי פָדָה יי אֶת-יַעֲקֹב**.. 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; **יִשָּׁר** meaning ‘straightened’ and **אֵל** – meaning ‘God’. Jacob (or Israel) is closely connected to Jewish destiny, and thus we remember the miracles that have happened in our past, which have allowed the Jews to survive for 4000 years.

‘Grant us that we may lie down’.. **הַשְׁכִּיבֵנוּ** – 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 **אֲנִי לְפָנֶיךָ מוֹדֶה** – which is said upon rising in the morning, thanks God for returning the soul to the body. This prayer asks for God's protection, **סִכַּת שְׁלוֹמְךָ** – ‘the shelter of Your peace’ and for protection from dangers of the night, both literally and figuratively.

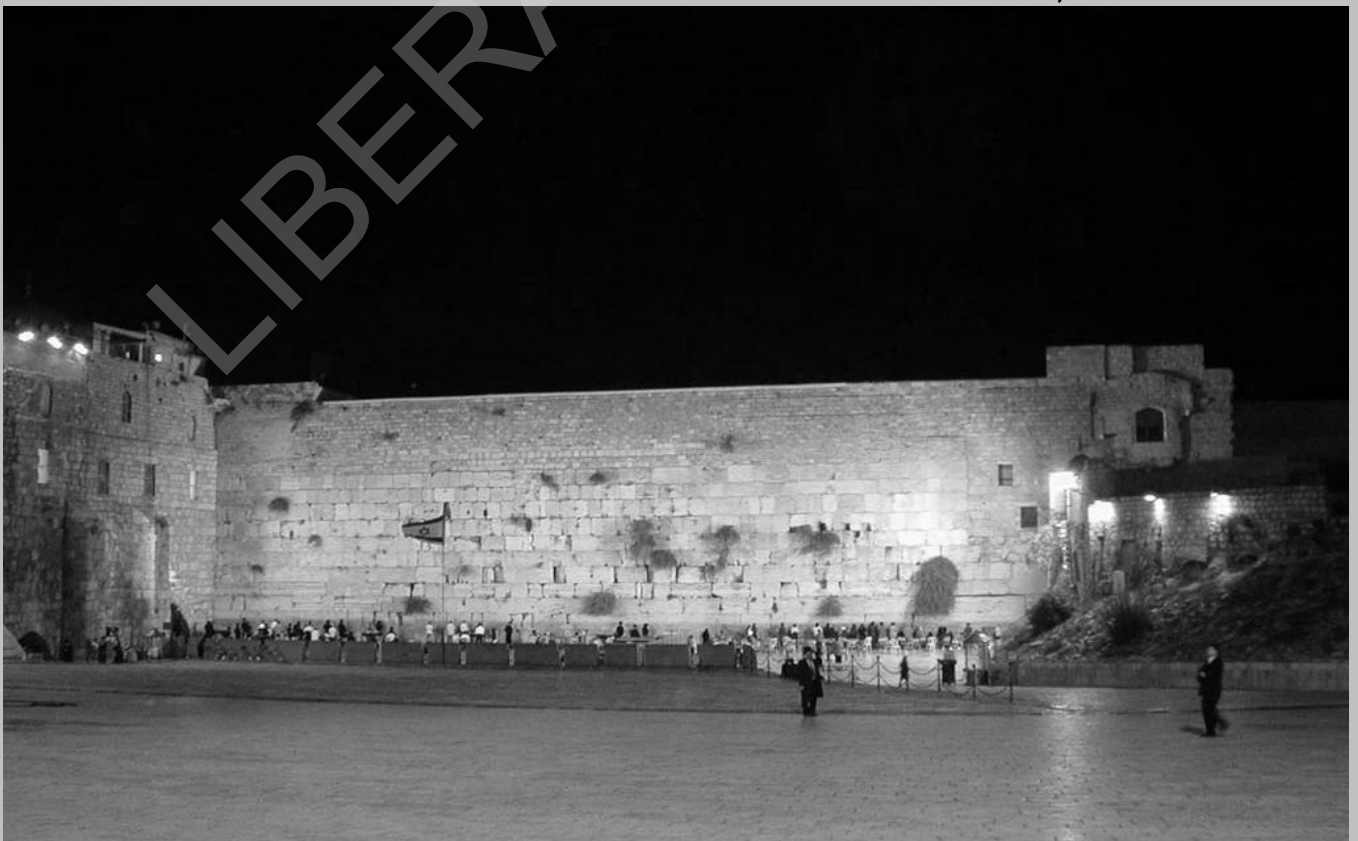
Sing It

Hashkiveinu and
Ufros Aleinu can
be found in the
Shiron.

*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 **ברוך**, bow at **אתה** and straighten at **יהוה** at the beginning and end of the blessings for *Avot v'Imahot* (Ancestors), *Hoda'a* (thanksgiving) and at the end of the prayer.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

A-do-nai s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

Eternal God, open up my lips, that my mouth shall declare your praise.

(Psalm 51:17)

Ancestors

ברוך – 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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu. Ei-lo-hei Av-ra-ham v'ei-lo-hei Sa-rah. Ei-lo-hei Yitz-chak v'ei-lo-hei Riv-kah. Ei-lo-hei Ya-a-kov, ei-lo-hei Ra-chel v'ei-lo-hei Le-ah; ha-eil ha-Ga-dol ha-Gi-bor v'ha-No-ra, Eil El-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol, v'zo-cheir chas-dei a-vot v'imahot, u'mei-vi g-u-lah liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.*

Me-lech o-zeir u'mo-shi-a u-ma-gain:

Ba-ruch a-tah A-do-nai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

אבות ואמהות

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו: אלהי אברהם ואלהי שרה. אלהי יצחק ואלהי רבקה. אלהי יעקב, אלהי רחל ואלהי לאה, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקנה הכל, וזוכר חסדי אבות ואמהות, ומביא גאולה לבני בניהם, למען שמו באהבה.

מלך עוזר ומושיע ומגן.

ברוך אתה יי, מגן אברהם ועזרת שרה.

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עמידה - 'Standing'. This is also known as **תפילה** – 'the prayer' and as the **שמונה עשרה** – '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 **שליח צבור** – '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.

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.

ancestors

Sing It

Am
Chorus: We praise you (Echo), Adonai our God (Echo),)
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
To uphold the falling, to heal the sick)
C C/B Am Em E7) x2
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)

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?

God's Might

אתה גבור – 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

אתה גבור – A-tah gi-bur l'o-lam A-do-nai, me-chai-yei ha-kol a-tah, rav l'hosh-iah.

Ma-shiv ha-ru'ach u-mo-rid ha-gesh-em, maz-ri'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 no-f'lim 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 u-matz-mi-ach y'shu-a?

V'ne-e-man A-tah l'ha-cha-yot ha-kol.

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

גבורות

אתה גבור לעולם אדני, מחיה הכל אתה, רב להושיע. משיב הרוח ומוריד הגשם, מוריד השמש ומוריד הטל.

מכלכל חיים בחסד, מחיה הכל ברחמים רבים. סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישיני עפר.

מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה.

ונאמן אתה להחיות הכל.

ברוך אתה יי, מחיה הכל.

God's Holiness

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

We Praise You, Eternal One, the holy God.

K'dushat Hashem

קדוש אתה – Ka-dosh A-tah v'no-ra v'she-me-cha, v'ein la-nu el-o-ha m'bil-a-dech-a

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

קדושת השם

קדוש אתה ונורא שמך, ואין לנו אלוה מבלעדך.

ברוך אתה יי, האל הקדוש.

The Holiness of the Day

ושמרו – 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.

K'dushat Hayom

ושמרו – Ve-sham-ru ve-nei Yis-ra-eil 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-eil ot hi l'o-lam. Ki shei-shet ya-mim a-sa A-do-nai et ha-sha-ma-yim v'et ha-a-retz, u-va-yom hash-vi'i sha-vat va-yi-na-fash.

קדושת היום

ושמרו בני ישראל את-השבת, לעשות את-השבת לדורתם ברית עולם. ביני ובין בני ישראל הוא לעולם. כי ששת ימים עשה יי את-השמים ואת-הארץ, וביום השביעי שבת וינפש.

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אתה גבור - '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 **מחיה מתים** – 'the giver of life to the dead'. Thus pointing towards the idea of ressurective messianic redemption. This has been interpreted in a number of ways: by Nachmanides as a bodily resurrection in this world and by Rashi who understands this to mean a spiritual resurrection in the world to come. Others have understood this to mean the eternal existence of our souls and the remembrance of our life and our souls. And the remembrance of our life and our memory by those we touched on earth. We have changed this idea to God as **מחיה הכל** - 'giver of all life'.

קדוש אתה - 'You are Holy'.. This short blessing relates to the holiness of God and of those who strive to live according to the Torah.

קדושת היום - '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.

ביני ובין בני ישראל - 'Between me and the children of Israel..' the Shabbat is seen as a special connection between Israel and God.

God's might

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.

אתה קדשתי – You sanctified the seventh day for your glory, consummation of creating the heavens and the earth, blessing it above all other days and sanctifying it above all other times.

ויכלו – Heaven and earth, and all their array, were finished. For with 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. (Genesis 2:1-3)

אלהינו – Our God and God of our ancestors, may our rest on this day be pleasing in Your sight. Sanctify us by Your commandments, and make us loyal to Your teaching. Satisfy us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, Eternal One, let the holiness of Your Sabbath enter our hearts, and may all Israel, who hallow Your name, be exalted by its peace.

We praise You, O God for the holiness of the Sabbath.

Worship

רצה – 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.

אתה קדשתי – A-tah ki-dash-ta et yom ha-sh'vi-i li-sh'me-cha, tach-lit ma-a-sei sha-ma-yim va-a-retz, u-vei-rach-to mi-kol ha'yam-im v'ki-dash-to mi-kol ha-z'ma-nim.

ויכלו – Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz, v'chol tz'va-am. Va-y'chal e-lo-him ba-yom ha-sh'vi-i, m'lach-to a-she'r a-sa, va-yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-to a-she'r a-sa. Va-y'va-rech E-lo-him et yom ha-sh'vi-i, va-y'ka-deish o-to ki vo sha-vat mi-kol m'lach-to a-she'r ba-ra E-lo-him la-a-sot.

אלהינו – E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'im-o-tei-nu r'tzei vim-nu-cha-tei-nu. Ka-d'shei-nu b'mitz-vo-te-cha, v'tein chel-kei-nu b'to-ra-te-cha. Sa-b'ei-nu mitu-ve-cha, v'sa-m'chei-nu bi-shu-a-te-cha, v'ta-heir li-bei-nu l'av-d'cha be-e-met. V'han-chi-lei-nu, A-do-nai E-lo-hei-nu, b'a-ha-va uv're-tzon Sha-bat kod-she-cha, v'ya-nu-chu va Yis-ra-eil m'ka-d'shei sh'me-cha.

Ba-ruch a-tah A-do-nai, m'ka-deish ha-Sha-bat.

Avodah

רצה – R'tzei, A-do-nai E-lo-hei-nu, b'a-m'cha Yis-ra-eil, u-t'fi-latam b'a-ha-vah t'ka-beil, u-t'hi l'ratzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.

Ba-ruch a-tah A-do-nai, she-ot'cha l'vad'cha b'yir-ah na'a-vod.

אתה קדשתי את-יום השביעי לשמך, תכלית מעשה שמך, וברכתו מכל-הימים, וקדשתי מכל-הזמנים:

ויכלו השמים והארץ וכל-צבאם. ויכל אלהים ביום השביעי, מלאכתו אשר עשה, וישבת ביום השביעי, מכל-מלאכתו אשר עשה. ויברך אלהים את-יום השביעי ויקדש אותו, כי בו שבת מכל מלאכתו, אשר ברא אלהים לעשות.

אלהינו ואלהי אבותינו ואמותינו, רצה במנוחתנו. קדשנו במצותיך ותן חלקנו בתורתך, שבענו משובך, ושמחנו בישועתך, וטהר לבנו לעבדך באמת, והנחילנו יי אלהינו באהבה וברצון שבת קדשך, וינוחו בך ישראל, מקדשי שמך.

ברוך אתה יי, מקדש השבת.

עבודה

רצה, יי אלהינו, בעמך ישראל ותפלתם באהבה תקבל, ותהי לרצון תמיד עבודת ישראל עמך.

ברוך אתה יי, שאותך לבדך ביראה נעבוד.

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רצה במנוחתנו - 'May You be pleased with our rest'..

This section connects with a concept that lies deep in Jewish faith – the idea of pleasing God. But how can we imagine God, who created the universe, being pleased with our observance of Shabbat?

The concept of God being 'pleased' by us is particularly used in the Torah in referring to God's 'pleasure' at the sacrifices offered in the Temple. There was no reward through a sacrifice itself, but it made the Temple visitors ask themselves whether they are leading the kind of life that will please God. The prophet Amos expressed this idea: God "is not pleased" with sacrifices, unless "justice wells up like water and righteousness like a mighty stream". (Amos 5:24)

רצה – 'Be gracious'.. The name of this blessing, עבודה

– 'worship' originally referred to the Temple service and sacrifice. However the word now 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 piece, for it is not in keeping with its vision or ideology.

The 7th Day יום השביעי

The phrase יום השביעי – '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.

**"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.**

Shabbat is a time to rest, to pray, to play, to be with people we love.
We remind ourselves that God created the world,
and we promise to take better care of it.

We thank You, God, for this day of rest and holiness.
On Shabbat, we feel richer and more complete.

worship

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.'

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?

MOVEiT

Traditionally one bows at מוֹדִים (Mo-dim) and straightens at יי (A-do-nai)

מוֹדִים – 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.

מוֹדִים – *Mo-dim a-nach-nu lach, sha-a-tah hu A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu, l'o-lam va-ed. Tzur cha-yei-nu ma-gein yish-ei-nu, a-tah hu l'dor va-dor. No-deh l'cha u-n'sa-peir t'hi-la-te-cha al cha-yei-nu ha-m'su-rim b'ya-de-cha v'al nish-mo-tei-nu ha-p'ku-dot lach, v'al nise-cha she-b'chol yom i-ma-nu, v'al nif-l'o-te-cha v'to-vo-te-cha she-b'chol eit, e-rev va-vo-ker v'tzo-ho-ra-yim.*

Ba-ruch a-tah A-do-nai, ha-tov shim-cha ul'cha ne-e l'ho-dot.

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוּנָתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרֵב וּבִקֹּר וְצִהָרִים.

בָּרוּךְ אַתָּה יי, הַטּוֹב שֶׁמָּד וְלָךְ נָאָה לְהוֹדוֹת.

Peace

שְׁלוֹם רַב – 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, the Source of peace.

Shalom

שְׁלוֹם רַב – *Sha-lom rav al Yis-ra-eil a-m'cha ta-sim l'o-lam, ki a-tah hu me-lech, a-don l'chol ha-sha-lom. V'tov b'ei-ne-cha l'va-reich et a-m'cha Yis-ra-eil v'et kol ha'amim, b'chol eit u-v'chol sha-ah bish-lo-me-cha.*

Ba-ruch a-tah A-do-nai, o-seh ha-sha-lom.

שְׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ תְּנִשִּׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל־הָעַמִּים בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.

בָּרוּךְ אַתָּה יי, עוֹשֶׂה הַשְּׁלוֹם.

MOVEiT

Please Sit

Silent Prayer

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

אֱלֹהֵי – 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.

אֱלֹהֵי – *E-lo-hai n'tzor l'sho-ni mei-ra, u's'fa-tai mi-da-beir mir-mah. V'lim'kal-lei naf-shi ti-dom, v'naf-shi ke-a-far la-kol ti'h'yeh. P'tach li-bi b'to-ra-te-cha, u-v'mitz-vo-te-cha tir-dof naf-shi. V'chol ha-chosh-vim a-lai ra-ah m'hei-rah ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam.*

אֱלֹהֵי, נִצֹּר לְשׁוֹנִי מִרָע, וּשְׁפָתִי מִדִּבֵּר מִרְמָה, וְלִמְקַלְלִי נִפְשִׁי תִדָּם, וְנִפְשִׁי כְּעָפָר לְכָל תְּהִיָּה, פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקָלְקַל מַחֲשַׁבְתָּם.

continue on page 100

מוֹדִים - '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 נִסִּים 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.

שְׁלוֹם רַב – '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 **שְׁלוֹם** comes from the word **שָׁלַם** – 'complete'.

אֱלֹהֵי – 'My God'.. This silent prayer requests strength and protection. As well as guarding our tongues from **הֲרָע** 'evil speech'/'gossip'. Judaism emphasises the power of words, and the importance of using them responsibly.

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

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

יְהִיּוּ לְרָצוֹן – *Yi'h'yu l'ra-tzon im-rei fi v'heg-yon li-bi l'fa-ne-cha, A-do-nai tzu-ri v'go-ali.*

יְהִיּוּ לְרָצוֹן אֲמַרִּי פִּי, וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צורי וגואלי.

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

And let us say: Amen.

עֲשֵׂה שָׁלוֹם – *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.*

V'im-ru A-mein.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-יִשְׂרָאֵל וְעַל כָּל-בְּנֵי-אָדָם.

וְאָמְרוּ: אָמֵן.

The Service continues with the concluding prayers on **page 138**

SHABBAT SHALOM!

שַׁבַּת שְׁלוֹמִים!

GOOD SHABBAT!

שחרית לשבת

shabbat morning service



LIBERAL JUDAISM

shabbat morning service | שחרית לשבת

מוֹדֶה/מוֹדָה – I give thanks unto You, my Living God, that in Your great love I am alive to see this new day.

מוֹדֶה/מוֹדָה – *Mo-deh/Mo-dah a-ni 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.*

מוֹדֶה/מוֹדָה אֲנִי לִפְנֵיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיּוּת בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֲמוֹנָתְךָ.

Wearing the Tallit

Atiphat Talit

עטיפת טלית

MOVE IT

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

בְּרָכִי – Praise God, O my soul! 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.

בְּרָכִי – *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-she-ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'hit-a-teif ba-tzi-tzit.

בְּרָכִי נַפְשִׁי אֶת־יְיָ, יי אֱלֹהֵי גְדֻלָּת מְאֹד, הוֹד וְהָדָר לְבָשְׁתָּ. עֹטָה אֹר כְּשֶׁלְמָה, נוֹטָה שָׁמַיִם כִּפְרִיעָה.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

The Morning Blessings

בְּרָכוֹת הַשַּׁחַר

Birkot HaShachar

מַה־טֹבוֹ – 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.

מַה־טֹבוֹ - *Mah to-vu 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'yir-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'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.

מַה־טֹבוֹ אֶהְלִיד יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בְּרַב חֶסֶדְךָ אֲבֹא בֵיתְךָ, אֲשַׁתְּחֶה אֶל הַיֵּכָל קִדְּשְׁךָ בִּירְאָתְךָ.

יי אֱהַבְתִּי מְעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע, אֲבָרְכָה לִפְנֵי יי עָשִׂי.

וְאֲנִי, תַּפְלְתִּי לָךְ יי, עֵת רְצוֹן. אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

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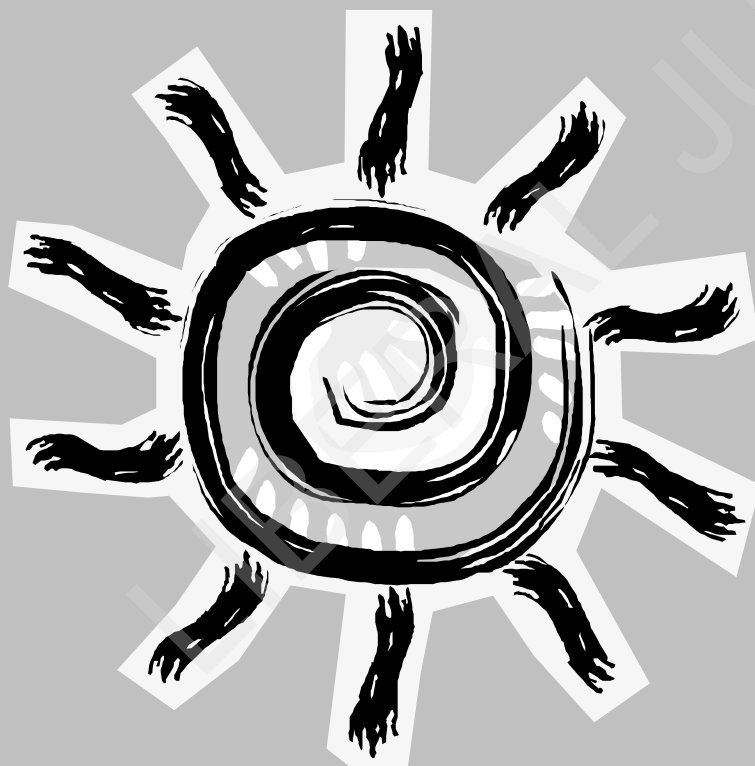
מוֹדֶה אֲנִי - 'I give thanks'.. This short prayer of gratitude is traditionally recited first thing in the morning, usually before one gets out of bed and commences any daily activities.

מַה־טֹבוֹ - 'How goodly.' This passage expresses the joy of entering **אֶהְלִיד** - 'Your tents,' understood to refer to synagogues and **מִשְׁכְּנֹתֶיךָ** - 'Your dwelling places,' referring to religious schools.

Shabbat Morning Meditations...

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.



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.

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!"

For the miracles each day

Nisim b'chol yom

נסים בכל יום

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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam po-kei-ach iv-rim.*

ברוך אתה יי אלהינו מלך העולם, פוקח עורים.

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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, mal-bish a-ru-mim.*

ברוך אתה יי אלהינו מלך העולם, מלביש ערמים.

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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ma-tir a-su-rim.*

ברוך אתה יי אלהינו מלך העולם, מתיר אסורים.

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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, zo-keif k'fu-fim.*

ברוך אתה יי אלהינו מלך העולם, זוקף כפופים.

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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, shei-as-ah li kol tzor-ki.*

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

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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-no-tein la-ya-eif ko-ach.*

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

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

ברוך – *Ba-ruch 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.*

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

Songs of Praise

פסוקי דזמרה

P'su-key d'Zim-ra

ברוך שׂאמר – Praised be the One at whose command the world came to be.

ברוך שׂאמר – *Ba-ruch she-a-mar v'ha-yah ha-o-lam, ba-ruch hu.*

ברוך שׂאמר והיה העולם, ברוך הוא.

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.

Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-m'hu-lal b'fi a-mo, m'shu-bach u'm'fo-ar bil-shon chas-i-dav v'av-ad-av. Bish'va-chot u'v-z'mir-ot n'gad-el-cha v'nam-lich-a-cha mal-kei-nu, ya-chid, chei ha-o-lam-im.

ברוך אתה יי, אלהינו מלך העולם, המהלל בפי עמו, משבח ומפאר בלשון חסידיו ועבדיו. בשבחחות ובזמירות נגדלך ונמלכך, מלכנו, יחיד, חי העולמים.

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

Ba-ruch a-tah A-do-nai, me-lech me-hu-lal ba-tish-ba-chot.

ברוך אתה יי, מלך מהלל בתשבחות.

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 every day experiences that we may take for granted.

'Verses of Song' - פסוקי דזמרה. Originally, this section of Psalms was an optional, informal part of the morning service used as part of the preparation for reading the *Sh'ma* and the *Amidah*. For centuries this section remained as an optional aspect of the morning

prayer service, more recently chapters from the Book of Psalms and their accompanying blessings were compiled into a fixed position in the *siddur*, known as **פסוקי דזמרה**. **'Blessed is the One who spoke' - ברוך שׂאמר** 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 **ברוך שמו** and **ברוך הוא**, 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.

The Words of a Blessing:

ברוך

is commonly translated as 'blessed' or 'praised' and is possibly related to the Hebrew word בָּרַךְ 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 (יי)

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.



אלהינו

'our God'. Judaism places a great emphasis on the community and of a life and world beyond the immediate interests of the individual. With these words we unite ourselves with the community, and with Israel, and pray not just for ourselves, but for all of humanity.

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.

אמן

constructed from the first letter of the words אֱמֵן מֶלֶךְ נֶאֱמָן - 'God faithful ruler'. Amen is said by those who did not recite the blessing in acknowledgement.

A Psalm for the Sabbath day

טוב להדות – 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.
(Psalm 92)

אשרי - 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.

Psalm 114:15

Miz-mor shir l'yom Ha'Sha-bat

טוב להדות –Tov l'ho-dot l'A-do-nai,
u'l'za-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.
Ki si-mach-ta-ni A-do-nai b'fo-o-lei-cha,
B'ma-a-sei ya-de-cha a-ra-nein.
Ma-gad-lu ma'a-sech-a A-do-nai,
M'od am-ku mach-sh'vo-te-cha.

Tza-dik ka-ta-mar yif-rach.
k'er-ez bal-va-non yis-geh.
Sh'tu-lim b'veit A-do-nai,
b'chatz-rot e-lo-hei-nu yaf ri-chu;
Od y'nu-vun b'sei-va,
d'she-nim v'ra'a-na-nim yi'hyu,
L'ha-gid ki ya-shar A-do-nai,
tzu-ri v'lo av'la-ta bo.

אשרי – Ash-rei yosh'vei vei-te-cha, 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.

מזמור שיר ליום השבת.

טוב להדות ליי,
ולזמר לשמך עליון.
להגיד בבקר חסדך,
ונאמונתך בלילות;
עלי-עשור ועלי נבל,
עלי הגיון בכנור.
כי שמחתני יי בפעלך,
במעשי ידיך ארנן.
מה גדלו מעשיך יי,
מאד עמקו מחשבתך.

צדיק פתמר יפרח,
כארז בלבנון ישגה.
שתולים בבית יי,
בחצרות אלהינו יפריחו;
עוד ינובון בשיבה,
דשנים ורעננים יהיו.
להגיד כי-ישר יי,
צורי ולא-עולתה בו.

אשרי יושבי ביתך, עוד יהללוך סלה.
אשרי העם שפכה לו; **אשרי העם שיהיה אלהיו**.

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A psalm, a song for the Sabbath day. 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.

'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 **אשרי** – 'praiseworthy' appears three times in the opening section. Traditionally this Psalm is said once in the morning service and twice in the afternoon service.

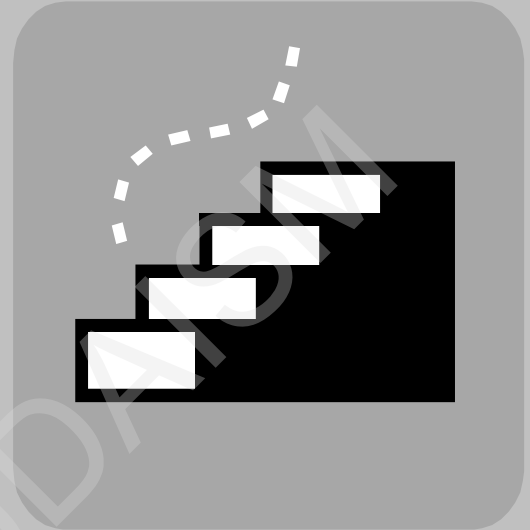
*Thank you, God, for having me awaken
To become a witness to the flaming of the
sun.*

*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!*

Sing It

Mizmor Shir, Tov L'hodot, Ma Gadlu
and **Tzadik Katamar** can be found
in the *Shiron*.



**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 gives our full height,
Will push away the ladder,
And stand alone and share.**

Shabbat = **a time to listen...**

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 work-day 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

א 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.

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

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

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

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

יא They shall declare Your majesty, and proclaim Your might.

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

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

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

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

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

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

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

T'hi-lah l'Da-vid

א A-ro-mim-cha e-lo-hai ha-me-lech, va-a-va-r'chah shim-cha l'o-lam va-ed.

ב B'chol yom a-va-r'che-ka, va-a-ha-l'lah shim-cha l'o-lam va-ed.

ג Ga-dol A-do-nai u-m'hu-lal m'od, v'liGodu-la-to ein chei-ker.

ד Dor l'dor y'sha-bach ma-a-se-cha, u-g'vu-ro-te-cha ya-gi-du.

ה Ha-dar k'vod ho-de-cha, v'div-rei nif-l'o-te-cha a-si-cha.

ו Ve-e-zuz no-r'o-te-cha yo-meiru, u-g'du-la-t'cha a-sa-p're-nah.

ז Ze-cher rav tuv'cha ya-bi-u, v'tzid-ka-t'cha y'ra-ne-nu.

ח Cha-nun v'ra-chum A-do-nai, e-rech a-pa-yim u'g'dol cha-sed.

ט Tov A-do-nai la-kol, v'ra-cha-mav al kol ma-a-sav.

י Yo-du-cha A-do-nai kol ma-a-se-cha, v'cha-si-de-cha y'va-r'chu-cha.

יא K'vod mal-chu-t'cha yo-meiru, u-g'vu-ra-t'cha y'da-bei-ru.

יב L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav, u-ch'vod ha-dar mal-chu-to.

יג Mal-chut'cha mal-chut kol o-la-mim, u-mem-sha-t'cha b'chol dor va-dor.

יד So-meich A-do-nai l'chol ha-no-f'lim, v'zo-keif l'chol ha-k'fu-fim.

טו Ei-nei chol Ei-le-cha y'sa-beiru, v'a-tah no-tein la-hem, et och-lam b'i-to.

טז Po-tei-ach et ya-de-cha u-mas-bi-a l'chol chai ra-tzon.

יז Tza-dik A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.

יח Ka-rov A-do-nai l'chol kor'av, l'chol a-sheer yik-ra-u-hu ve-e-met.

תהלה לדוד

א ארוממך אלוהי המלך, ואברכה שמך לעולם ועד.

ב בכל-יום אברכך, ואהללה שמך לעולם ועד.

ג גדול יי ומהלל מאד, ולגדלתו אין חקר.

ד דור לדור ישבח מעשך, וגבורתיך יגידו.

ה הדר כבוד הודך, ודברי נפלאתיך אשיחה.

ו ועזוז נוראותיך לאמרו, וגדלתך אספרנה.

ז זכר רב טובך יביעו, וצדקתך ירננו.

ח חנון ורחום יי, ארך אפים וגדל-חסד.

ט טוב-יי לכל, ורחמיו על-כל מעשיו.

י יודוך יי כל-מעשך, וחסידך יברכוך.

יא כבוד מלכותך לאמרו, וגבורתך ידברו.

יב להודיע לבני האדם גבורתו, וכבוד הדר מלכותו.

יג מלכותך מלכות כל-עולמים, וממשלתך בכל-דר נדר.

יד סומך יי לכל-הנפלים, וזוקף לכל-הכפופים.

טו עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו.

טז פותח את ידך, ומשביע לכל-חי רצון.

יז צדיק יי בכל-דרכיו, וחסיד בכל-מעשיו.

יח קרוב יי לכל-קראיו, לכל אשר יקראהו באמת.

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Sunrise over the Dead Sea



Sunrise over the Kinneret

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.

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

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

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

הללויה! - Halleluyah!
Praise God in the sanctuary,
Praise God whose power the heavens proclaim.
Praise God's mighty deeds,
Praise God's abundant greatness.
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)*

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

ת T'hi-lat A-do-nai y'da-ber pi, vi-va-reich kol ba-sar sheim kod-sho l'o-lam va-ed.

וּאֲנַחְנוּ - Va-a-nach-nu n'va-reich Yah, mei-a-tah v'ad o-lam. Ha-l'lu-yah!

הללויה! - Hal'lu-yah
Hal-lu eil b'kod-sho,
Hal-lu-hu bir-ki-a u-zo.
Hal-lu-hu big-vu-ro-tav,
Hal-lu-hu k'rov gud-lo.
Hal-lu-hu b'tek-a sho-far,
Hal-lu-hu b'nev-el v'chin-or.
Hal-lu-hu b'tof um-a-chol,
Hal-lu-hu b'min-im v'u-gav.
Hal-lu-hu b'tzil-tze'lei sha-ma,
Hal-lu-hu b'tzil-tze'lei tru-ah.
Kol ha-ne-sha-ma te-ha-lel yah.
Hal'lu-yah!

יְצוֹן-יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

תְּהִלַּת יי יִדְבַר-פִּי, וּיְבָרֵךְ כָּל-בָּשָׂר שֶׁם קֹדֶשׁ לְעוֹלָם וָעֶד.

וּאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

הללויה!
הַלְלוּ אֵל בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בְּרִקְיעַ עֻזּוֹ.
הַלְלוּהוּ בְּגִבּוֹרָתוֹ,
הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.
הַלְלוּהוּ בְּתַקַּע שׁוֹפָר,
הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמַחּוֹל,
הַלְלוּהוּ בְּמִנִּים וְעִגְב.
הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ!

MOVE IT Please Stand

יִשְׁתַּבַּח שְׁמֶךָ - 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.

We praise You, O God: may You accept our songs of praise.

יִשְׁתַּבַּח שְׁמֶךָ - Yish-ta'bach shim-cha la-ad, mal-kei-nu, ha-el ha-me-lech ha-ga-dol v'ha-kadosh ba-sha-ma-yim u'va-ar-etz. Ki l'cha na-eh A-do-nai E-lo-hei-nu v'e-lo-hei a-vot-tei-nu v'im-o-tei-nu, shir ush-va-cha, ha-lel v'zim-ra, b'ra-chot v'ho-da-ot, m'a-tah v'ad o-lam.

Ba-ruch a-tah A-do-nai, ha-bo-cher b'shi-rei zim-ra.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלְפָּנֶיךָ, הָאֵל הַמְלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשִׁמְיֶיךָ וּבְאַרְצֶךָ. כִּי לָךְ נָאֵה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שִׁיר וּשְׁבָחָה, הֵלֵל וְזִמְרָה, בְּרִכּוֹת וְהוֹדָאוֹת, מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יי, הַבוֹחֵר בְּשִׁירֵי זִמְרָה.

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אֲרוֹמָמְךָ - 'I will exalt You'.. The fact that this psalm is written in alphabetical order shows that God can be praised through all words, sounds and actions. The letter נ is missing, as it is the first letter of the word נִפְּלָה - 'to fall', therefore showing that Israel will not fall or stumble.

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

הללויה, הללו אֵל - 'Halleluyah! Praise God'.. This is the final Psalm in the Book of Psalms. It talks of how a person can enrich their spiritual self by recognizing God's

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

כָּל הַנְּשָׁמָה תְּהַלֵּל - 'Let every soul praise'.. The Psalm ends by asking human beings to praise God. 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 God's service."

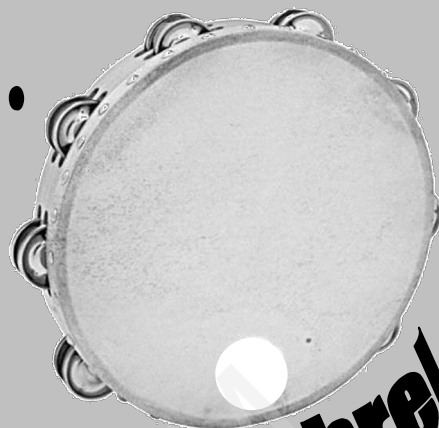
יִשְׁתַּבַּח שְׁמֶךָ - 'Praised be Your name'.. Traditionally ends the 'Songs of Praise' section.

Praise God with...



Lyre

Shofar



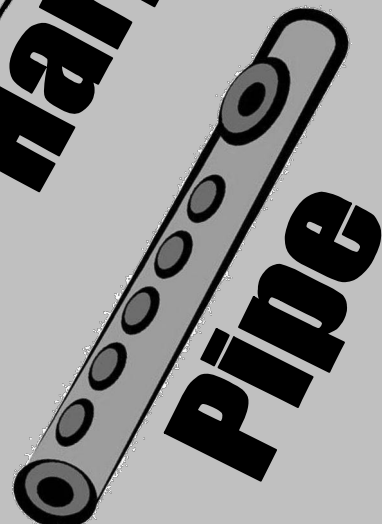
Tambourine



Dance



Harp



Pipe

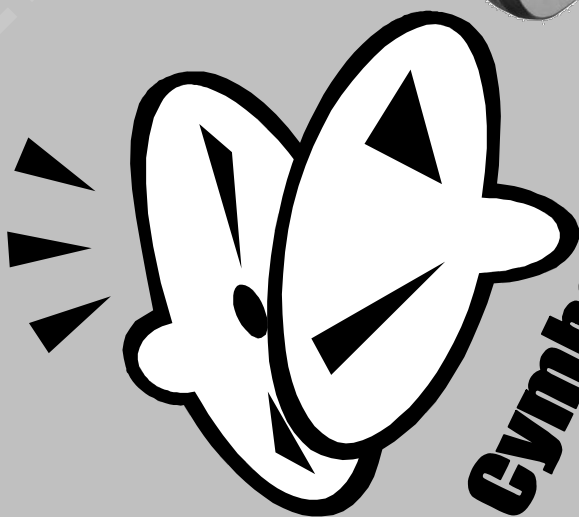


Lute

Sing It

The songs **Hal'luyah** from Psalm 115 and **Hallelu** from Psalm 150 are both in the *Shiron*.

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.



Cymbals



& Guitar



Face East (towards Jerusalem)

Some people choose to bend their knees and bow at **בְּרָכוּ** and straighten at **יְהוָה**, as well as bend knees and bow at **בְּרוּךְ** and straighten at **יְהוָה** on the second line

בְּרָכוּ אֶת־יְהוָה הַמְּבוֹרָךְ:

בְּרוּךְ יְהוָה הַמְּבוֹרָךְ לְעוֹלָם וָעֶד:

Ba-r'chu et A-do-nai ha-m'vo-rach.

Ba-ruch A-do-nai ha-m'vo-rach l'o-lam va'ed.

Praise the One to whom our praise is due.

Praise the One to whom our praise is due forever.

MOVE IT

Please Sit

Creation

בְּרוּךְ – 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

אַהֲבָה רַבָּה – 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.

Yo-tzer

בְּרוּךְ - *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, yo-tseir or u-vo-rei cho-shech, O-seh sha-lom u-vo-rei et ha-kol. Ha-mei-ir la-a-retz, v'la-da-rim a-le-ha b'ra-cha-mim, uv-tu-vo m'cha-deish b'chol yom ta-mid ma-a-sei v'rei-shit. Mah ra-bu ma-a-se-cha A-do-nai, ku-lam b'choch-mah a-si-ta, ma-l'ah ha-a-rets kin-ya-ne-cha. Tit-ba-rach A-do-nai e-lo-hei-nu, al she-vach ma-a-sei ya-de-cha. V'al m'o-rei or, she-a-si-ta y'fa-a-ru-cha se-lah.*

Ba-ruch a-tah A-do-nai, Yo-tzeir ha-m'o-rot.

Ahavah Raba

אַהֲבָה רַבָּה – *A-ha-vah ra-ba a-hav-ta-nu, A-do-nai E-lo-hei-nu, chem-lah g'do-lah vi-tei-rah cha-mal-ta a-lei-nu. A-vi-nu mal-kei-nu, ba-a-vur a-vo-tei-nu v'im-o-tei-nu she-ba-t'chu v'cha va-t'la-m'deim chu-kei cha-yim, kein t'cho-nei-nu ut-la-m'dei-nu. V'tein b'li-bei-nu le-ha-vin u'le-has-kil, lil-mod u'le-la-med, lish-mor ve-la-a-sot u'le-ka-yem et kol div-rei to-ra-te-cha b'a-ha-vah. Ve-ha-er ei-nei-nu b'to-ra-te-cha v'da-bek li-bei-nu b'mitz-vo-te-cha v'ya-ched l'va-vei-nu l'a-ha-va u'le-yir-a et she-me-cha. Ki va-nu v'char-ta l'ya-ched'cha b'a-ha-vah.*

Ba-ruch a-tah A-do-nai, ha-bo-cheir b'a-mo Yis-ra-el b'a-ha-vah.

יוצר

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלֹם וּבוֹרֵא אֶת הַכֹּל. הַמַּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבִטְבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוּ מַעֲשָׂיו יי, כֻּלָּם בְּחֻכְמָה עֲשִׂיתָ, מְלָאָה הָאָרֶץ קִנְיָנָךְ. תִּתְּבָרַךְ יי אֱלֹהֵינוּ עַל שְׁבַח מַעֲשֵׂה יָדֶיךָ וְעַל מְאוּרֵי אוֹר שְׁעֲשִׂיתָ, יַפְאֵרוֹךְ סֵלָה.

בְּרוּךְ אַתָּה יי יוֹצֵר הַמְּאוֹרוֹת.

אהבה רבה

אַהֲבָה רַבָּה אַהֲבַתְנוּ, יי אֱלֹהֵינוּ, חֲמֻלָּה גְּדוֹלָה וַיְתִירָה חֲמֻלָּתָ עָלֵינוּ. אָבִינוּ מְלַכְנוּ, בַּעֲבוּר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבָּטְחוּ בְּךָ, וַתִּלְמַדְם חֻקֵּי חַיִּים, כֵּן תִּחַנְנוּ וַתִּלְמַדְנוּ. וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תוֹרָתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. כִּי בָנוּ בְּחֻרָתָ לִיחָדָךְ בְּאַהֲבָה.

בְּרוּךְ אַתָּה יי, הַבוֹחֵר בַּעֲמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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בְּרוּךְ ... וּבוֹרֵא אֶת־הַכֹּל – This blessing praises God for creating light, darkness, peace and **הַכֹּל** – 'everything'.

אַהֲבָה רַבָּה – 'Great love'.. From praising God as creator, we now praise God for giving us the torah.

Get ready to pray!!

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.

1,2... Bar'chu

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 *B'rachot* 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.

Creation

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."

*We sit here newly gathered,
Before the face of God,
Joining together in this morning,
To worship the Holy One,
To sanctify our existence.*

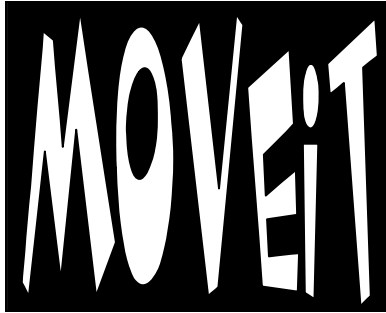
*How shall we begin the search,
To reach the sacred part
Of ourselves where rests
The essence of all that is good?*

*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.*

Revelation

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.



Stand or Sit. It is a custom in Ijy-nar to give people the choice to stand or sit for the *Sh'ma*. Traditionally one stays in ones 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.

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Sh'ma Yis-ra-eil 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.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal-chu-to l'o-lam va-ed.

Praise be God's glorious majesty for ever.

וְאָהַבְתָּ – 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

וְאָהַבְתָּ – *V'a-hav-ta et A-do-nai E-lo-he-cha, b'chol l'va-v'cha u-v'chol naf-sh'cha, u-v'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-lei, a-sher a-no-chi m'tza-v'cha ha'yom, al l'va-ve-cha: v'shi-nan-tam l'va-ne-cha, v'di-bar-ta bam b'shiv-t'cha 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'to-ta-fot bein ei-ne-cha, u-ch'tav-tam al m'zu-zot bei-te-cha u-vish-a-re-cha.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפוֹת בֵּין עֵינֶיךָ, וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

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'Hear O Israel the Eternal One is our God, the Eternal God is One.' .. The large ע and ד, which appear in the Torah text, combine to spell עד 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 in fact refers to Israel, the *Sh'ma* is considered a declaration of faith.

בְּרוּךְ שֵׁם – **'Blessed is God's name'**.. This line is traditionally said in an undertone, for unlike the rest of the *Sh'ma*, 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)

וְאָהַבְתָּ – **'And you shall love'**.. The *Sh'ma* 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.

'Which I command you this day'.. Even though the Torah and its teachings were given thousands of years ago, we are told to think of them as being commanded **הַיּוֹם** – this very day. As such, we should not follow them simply out of habit, tradition or loyalty, but rather see them as something new, to be followed with love from the heart.

'and teach them to your children'.. 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'ma*: **וּבְשֹׁכְבְּךָ** – when you lie down in the evening, and **וּבְקוּמְךָ** – when you rise up in the morning.

'and bind them as a sign upon your hand'.. Here a number of well known 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.

The Sh'ma

When we pray, let us love God, not just with our hearts, but with our minds, thinking about what we are saying or even praying and loving God in our own way.

Teaching others about God and how we see the Eternal One, passing on to generations to come that we will keep the faith of our people burning bright, keeping it holy in our minds, hearts and souls.

Sing It

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;

"שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד"

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:

"בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד"

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 you 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.

לִמְעַן – 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

לִמְעַן – L'ma-an tiz-k'ru, va-a-si-tem et kol mitz-vo-tai, vi-h'yi-tem k'do-shim le-lo-hei-chem: A-ni A-do-nai E-lo-hei-chem, a-she- ho-tzei-ti et-chem mei-e-retz Mitz-ra-yim, li-h'yot la-chem lei-lo-him, A-ni A-do-nai E-lo-hei-chem...

Emet*

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יי אֱלֹהֵיכֶם...

אֱמֶת*

MOVEiT

Please Sit

Redemption

אֱמֶת – 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:

מִי כָמוֹךָ - 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)

שִׁירָה חֲדָשָׁה - 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:

יְהוָה יִמְלֹךְ - The Eternal God shall reign for ever! (Exodus 15:18)

צוּר יִשְׂרָאֵל - 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.

Ge'ulah

אֱמֶת – E-met v'ya-tziv v'ya-shar v'ka-yam v'tov v'ya-feh ha-da-var ha-zeh a-lei-nu l'o-lam va-ed. E-lo-hei o-lam mal-kei-nu, tzur Ya'a-kov ma-gein yish-ei-nu. Mi-Mitz-ra-yim g'al-ta-nu, A-do-nai E-lo-hei-nu, u-mi-beit a-va-dim p'di-ta-nu. Mo-she u'Mir-yam u-v'nei Yis-ra-eil l'cha a-nu shi-rah, b'sim-chah ra-bah, v'a-m'ru chu-lam:

מִי כָמוֹךָ - Mi cha-mo-chah ba-ei-lim A-do-nai, mi-ka-mo-chah ne-e'dar ba-ko-desh, no-ra t'hi-lot o-sei fe-le?

שִׁירָה חֲדָשָׁה - Shi-ra cha-da-shah, shib'chu g'u-lim, l'shim-chah al s'fat ha-yam, ya-chad ku-lam ho-du v'him-li-chu, v'a-m-ru:

יְהוָה יִמְלֹךְ - A-do-nai yim-loch l'o-lam va-ed!

צוּר יִשְׂרָאֵל – Tzur Yis-ra-eil ku-ma b'ez-rat Yis-ra-eil. Go-a-lei-nu A-do-nai tz'va-ot Sh'mo k'dosh Yis-ra-eil.

Ba-ruch a-tah A-do-nai, Ga-al Yis-ra-eil

גאולה

אֱמֶת וַיִּצִיב וַיֹּשֶׁר וְקִים וְטוֹב וַיְפָה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֱלֹהֵי עוֹלָם מַלְכֵנוּ צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ. מִמִּצְרַיִם גָּאֵלְתָּנוּ יי אֱלֹהֵינוּ, וּמִבֵּית עַבָדִים פָּדִיתָנוּ. מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וַאֲמָרוּ כָלֶם:

מִי כָמוֹךָ בָּאֱלִים יי, מִי כָמוֹךָ נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתְךָ, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וַאֲמָרוּ:

יי יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרֶת יִשְׂרָאֵל. גָּאֵלְנוּ יי צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל.

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אֱמֶת - 'True and faithful' .. Traditionally there should be no pause between the last word of the *Sh'ma*; **אֱלֹהֵיכֶם** - which means 'your God' and the first word of the prayer for Redemption; **אֱמֶת** - meaning 'truth'. This is an ancient practice and according to the Mishnah (*Barakhot 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.

מִי כָמוֹךָ - '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.

שִׁירָה חֲדָשָׁה - '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*.

צוּר יִשְׂרָאֵל - '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 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 they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books."



"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, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood."

"...to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in 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."

"...Hereby declare the establishment of a Jewish state in the land of Israel to be known as the State of Israel."

בארץ ישראל קם העם היהודי, בזה עוצבה דמותו הרוחנית והדתית והמדינית, בה זו חיי קוסמוסיות ממלכתית, בה יצר נכסי תרבות לאומיים ובכלל אנשיים והורשי כלום את ספר הספרים העתיק.

לאחר שהוגלה העם מארצו בכוח הזרוע שמר לה אמונים בכל ארצות פוזריו ולא חדל מחפלה ומתקווה לשב לארצו ולחדש בהנה את חירותו המדינית.

מתוך קשר היסטורי ומסורתי זה חתרו היהודים בכל דור לשב ולתאחד במולדתם העתיקה ובדורות האחרונים שבו לארצם בהמונים, והלואיב מפעילים ועשים הפיתוח נשמת, חיי שפיתם העברית, בנו כפרים וערים והקמו ישוב גדל והולך השליט על משק ותרבותו, שוחר שלום ומגן על עצמו, מאז בית הקדש לכל תושבי הארץ ונושא נשאו לעצמאות ממלכתית.

בשנת תרנ"ז (1897) נתכנס הקונגרס הציוני לקול קריאתו של הגה רחוק המדינה היהודית שתאחד תרצם והכריז על זכות העם היהודי לתקומה לאומית בארצו.

זכות זו הוכרה בהצהרת בלפור מיום ב בנובמבר 1917 ואשרה במנדט מטעם חבר הלאומים, אשר נתן במיוחד חוקה בין לאומי לקשר ההיסטורי שבין העם היהודי לבין ארץ ישראל ולזכות העם היהודי להקים מידע את ביתו הלאומי השואה שנתחלה על עם ישראל בזמן האחרון בה הוכרעו לטוב מליונים יהודים באירופה הסיכח מחדש טענה את ההכרה בפתרון מצב העם היהודי מחסר המולדת והעצמאות על ידי חידוש המדינה היהודית בארץ ישראל אשר תפתח לרוחה את שרי המולדת לכל יהודי ותעניק לעם היהודי מעמד של אומה שוות בזכות בתוך משפחת העמים.

שארית הפעולה שנעלה מהעבר הנאצי האיום באירופה ויהודי ארצות אחרות לא חדל להפעיל לארץ ישראל על אף כל קושי מניעה וסכנה, ולא פסקו לתבוע את זכותם לחיי בכור, חירות ועמל"שירים במולדת עמם.

בסלחנות העולם השני, תרם הישוב העברי בארץ את מלואו להקם למאבק האומות השונות חרות ושלום נגד כוחות הרשע הנאצי, ובכך חייליו נמסרם והסבחו קולו לאות הזכות להצטרף עם העמים מייסדי בירת האומות המאוחדות.

ב"29 בנובמבר 1947 קיבלה עצרת האומות המאוחדות ההחלטה המסוימת הקמת מדינה יהודית בארץ ישראל, העצרת הציעה מארגן תושבי ארץ ישראל לאחד בעצמם בכל העצמים החדשים מארגן תושבי ההחלטה הכרה זו של האומות המאוחדות בזכות העם היהודי להקים את מדינתו אינה ניתנת להפקעה.

זהו זכותו הטבעית של העם היהודי להיות בכל עם ועם עמם בפרשוד עצמי במדינתו הריבונית.

לפיכך נתבססו אנו חברי מועצת העם, נציגי הישוב העברי והתנועה הציונית, ביום כיום המגיש הבריתו על ארץ ישראל ובתוקף זכותנו הטבעית וההיסטורית ועל יסוד ההחלטות עצרת האומות המאוחדות אנו מכריזים בזאת על הקמת מדינה יהודית בארץ ישראל, היא מדינת ישראל.

אנו קובעים שהלך מרגע סיום המנדט, תחלה, אור ליום שבת י איך חש"ט 15 במאי 1948, ועד לתקום השלטות הנבחרים וזאתו של המדינה בהתאם לחוקה שתקבע על ידי האספה המכוננת הנבחרת לא אחר מ"ז באוקטובר 1948 - תפעל מועצת העם כמועצת מדינה זמנית, ומסד הביצוע שלה, מנהלית, וזוהו את הממשלה הזמנית של המדינה היהודית, אשר תוקרר בשם י ש ר א ל.

מדינת ישראל תהא פתוחה מלפני היהודים ולקבוצת גלילות תשקוד על פיתוח הארץ לטובת כל תושביה, תהא משתתפת על יסודות החירות, הצדק והשלום לאור חזונו של נביאי ישראל, תקים שוויון וזכויות חברות ומיני גמור לכל אזרחיה בלי הבדל דת, גזע, שון, בטחון חופש דת, מצפון, לשון, הינוך ותרבות, תשמור על הסקמונות הקדושים של כל הדתות, ותהיה נאמנה לעקרונותיה של מציגות האומות המאוחדות.

מדינת ישראל תהא מוכנה לשתף פעולה עם האומות והעמים של האומות המאוחדות בהגשמת החלטות העצרת מיום 29 בנובמבר 1947 ותפעל להקמת ההחלטות הכלכליות של ארץ ישראל בשלמותה.

אנו קוראים לאומות המאוחדות לתת יד לעם היהודי בבנין מדינתו ולקבל את מדינת ישראל בתוך משפחת העמים.

אנו קוראים - גם בתוך התקפותיהם המעורבות עליו - דר חדשים - לבני העם העברי תושבי מדינת ישראל לשמור על השלום ולטול חלק בבנין המדינה על יסוד אורחות מלאה ושווה על יסוד נציגות מתאמה בכל מוסדותיה, והעמים והקבוצות.

אנו מושיטים יד שלום ושכנות טובה לכל המדינות השכנות ועמיהן, וקוראים להם לשותף פעולה ועזרה הדדית עם העם העברי העצמאי בארצו. מדינת ישראל מוכנה לתרום חלקה במאמץ משותף לקידמת המורה והתכונן כולו.

אנו קוראים אל העם היהודי בכל התפוצות להתפלל סביב הישוב בעליה ובבנין ולעמוד ליומו במערכה הגדולה על הגשמת שאיפת הדורות לבגלות ישראל.

מתוך בטחון בצור ישראל הננו חותמים בהחלטת דיונו לעדות על הכרזה זו במושב מועצת המדינה הזמנית על אדמת המולדת, בעיר תל-אביב, היום הזה, ערב שבת ה' אייר תש"ח, 14 במאי 1948.





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 **ברוך**, bow at **אתה** and straighten at **יהוה** at the beginning and end of the blessings for *Avot v'Imahot* (Ancestors), *Hoda'a* (thanksgiving) and at the end of the prayer.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ

A-do-nai s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

Eternal God, open up my lips, that my mouth shall declare your praise.

(Psalm 51:17)

Ancestors

ברוך – 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

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu. Ei-lo-hei Av-ra-ham v'ei-lo-hei Sa-rah. Ei-lo-hei Yitz-chak v'ei-lo-hei Riv-kah. Ei-lo-hei Ya-a-kov, ei-lo-hei Ra-chel v'ei-lo-hei Le-ah; ha-eil ha-Ga-dol ha-Gi-bor v'ha-No-ra, Eil El-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol, v'zo-cheir chas-dei a-vot v'imahot, u'mei-vi g-u-lah liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.*

Me-lech o-zeir u'mo-shi-a u-ma-gein:

Ba-ruch a-tah A-do-nai, ma-gein Av-ra-ham v'ez-rat Sa-rah.

אבות ואמהות

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו: אלהי אברהם ואלהי שרה. אלהי יצחק ואלהי רבקה. אלהי יעקב, אלהי רחל ואלהי לאה, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקנה הכל, וזוכר חסדי אבות ואמהות, ומביא גאולה לבני בניהם, למען שמו באהבה.

מלך עוזר ומושיע ומגן.

ברוך אתה יי, מגן אברהם ועזרת שרה.

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עמידה - 'Standing'. This is also known as **תפילה** – 'the prayer' and as the **שמונה עשרה** – '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 **שליח צבור** – '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.

Amidah

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.

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.

T'fillah

ancestors

Sing It

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

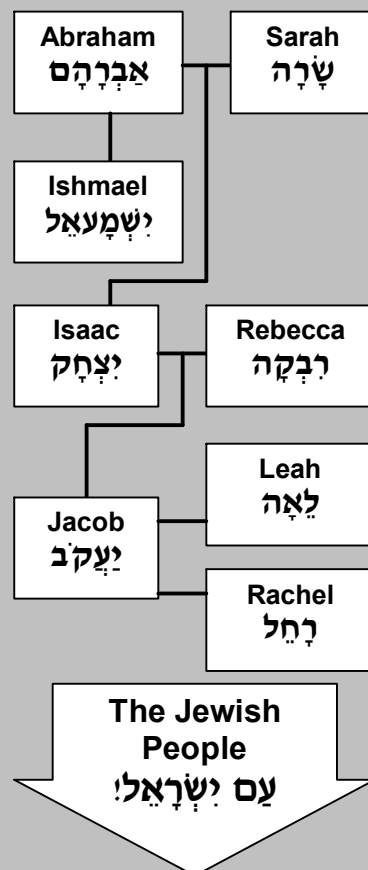
Am Am/G D/F# Dm/F
To uphold the falling, to heal the sick,)
C C/B Am Em E7) x2
To free the captive, to comfort all who suffer pain)

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)

The Family Tree



God's Might

אתה גבור – 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.

God's Holiness

אתה קדוש – Holy God, You dwell amidst the praises of Israel.

MOVE IT

Traditionally one stands on tiptoes three times when saying **קדוש קדוש קדוש** – holy, holy, holy – in attempt to reach the angels who proclaimed God's holiness.

Holy, holy, holy is the Eternal One, God of the hosts of heaven! The whole earth is filled with God's glory! (Isaiah 6:4)

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.

G'vurot

אתה גבור – A-tah gi-bor l'o-lam A-do-nai, me-chai-yei ha-kol a-tah, rav l'hosh-iah.

Ma-shiv ha-ru'ach u-mo-rid ha-gesh-em, maz-ri'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 no-f'lim 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 u-matz-mi-ach y'shu-a?

V'ne-e-man A-tah l'ha-cha-yot ha-kol.

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

K'dushat Hashem

אתה קדוש – A-tah ka-dosh, yo-shev t'hi-lot Yis-ra-eil.

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

K'vo-do ma-leh o-lam.

Ba-ruch k'vod A-do-nai mim-komo!

Mim'kom'cha, mal-kei-nu, to-fi-a, v'tim-loch a-lei-nu, ki m'cha-kim a-nach-nu lach.

Yim-loch A-do-nai l'o-lam El-o-hai-ich Tzi-on, l'dor va-dor. Ha-le-lu-yah!

L'dor va-dor na-gid god-le-cha, u'l-neitzach n'tza-chim k'du-shat-cha nak-dish, v'shiv-cha-cha ei-lo-hei-nu mi-fi-nu lo ya-mush l'o-lam va-ed.

Ba-ruch a-tah A-do-nai ha-Eil ha-ka-dosh

גבורות

אתה גבור לעולם אדני, מחיה הכל אתה, רב להושיע. משיב הרוח ומוריד הגשם, מוריד השמש ומוריד הטל.

מכלכל חיים בחסד, מחיה הכל ברחמים רבים. סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר.

מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח שועה.

ונאמן אתה להחיות הכל.

ברוך אתה יי, מחיה הכל.

קדושת השם

אתה קדוש, יושב תהלות ישראל.

קדוש, קדוש, קדוש יי צבאות, מלא כל-הארץ כבודו!

כבודו מלא עולם.

ברוך כבוד יי ממקומו.

ממקומך מלפנינו תופיע, ותמלך עלינו, כי מחכים אנחנו לך.

ימלך יי לעולם, אלהיך ציון, לדור ודור, הללויה.

לדור ודור נגיד גדלך ולנצח נצחים קדשך נקדיש, ושבחך, אלהינו, מפינו לא ימוש לעולם ועד.

ברוך אתה יי, האל הקדוש.

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אתה גבור - '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 'the giver of life to the dead'. We have changed this idea to God as the 'giver of all life'.

אתה קדוש - '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 'holy, holy, holy'.

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 2 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 Hakabbalah.**

*Fill me, O God, with Your
spirit. Let me open my heart to
you, so that I become aware of
Your presence.*

*Let your strength within me
guide me in the ways of life,
impelling me to righteousness
and keeping me from wrong.
Let your light within me shine
forth on my path of life to show
me the way amidst the
confusion of circumstance. Let
Your spirit within me sustain
me in the face of danger. Give
me tranquillity of spirit
always, and with it, the
determination to strive for
righteousness to the greatest of
my ability.*

The Holiness of the Day

K'dushat Hayom

קדושת היום

וְשָׁמְרוּ – 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.

וְשָׁמְרוּ – Ve-sham-ru ve-nei Yis-ra-eil 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-eil ot hi l'o-lam. Ki shei-shet ya-mim a-sa A-do-nai et ha-sha-ma-yim v'et ha-a-retz, u-va-yom hash-vi'i sha-vat va-yi-na-fash.

וְשָׁמְרוּ בני ישראל את-השבת, לעשות את-השבת לדרתם ברית עולם. ביני ובין בני ישראל הוא לעולם. כי ששת ימים עשה יי את-השמים ואת-הארץ, וביום השביעי שבת וינפש.

יְשַׁמְחוּ – 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.

יְשַׁמְחוּ – Yis'm-chu b-mal-chut-cha shom-rei Sha-bat v'ko-rei o-neg. Am m'kad-shei sh'vi-i ku-lam yis-b'u v'yit-an-gu mi-tu-ve-cha. V'ha-sh'vi-i ra-tzi-ta bo v'ki-dash-to. Chem-dat ya-mim o-to ka-ra-ta, ze-cher l'ma'a-se v'rei-shit.

יְשַׁמְחוּ במלכותך שומרי שבת וקוראי ענג. עם מקדשי שביעי כלם ישבעו ויתענגו מטובך. והשביעי רצית בו וקדשתו. חמדת ימים אותו קראת, זכר למעשה בראשית.

For Mincha (Afternoon service)

אַתָּה אֶחָד – You are One, Your name is One, and who is like Your people Israel, a people unique on earth? A garland of glory have You given us, a crown of salvation: a day of rest and holiness. May our rest on this day be one of love and devotion, sincerity and faithfulness, peace and tranquillity, quietness and confidence: the perfect rest that You desire. Let Your children know and understand that their rest comes from You, and that by it they sanctify Your name.

אַתָּה אֶחָד – A-tah e-chad v'shim-cha e-chad, u'mi k'am'cha Yis-ra-eil goy e-chad ba-a-retz? Ti-fe-ret g'dul-ah va-a-te-ret y'sh-u-ah, yom m'nu-cha u'k'dush-a l'am-cha na-ta-ta. M'nu-chat a-ha-va u'n-da-va, m'nu-chat e-met v'e-mu-na, m'nu-chat sha-lom v'shal'va v'hash'keit va-ve-tach, m'nu-cha sh'lei-ma sha-a-tah ro-tzeh ba. Ya-ki-ru va-nei-cha v'yei-du ki m'ei't-cha hi m'nu-cha-tam, v'al m'nu-cha-tam ya-k'di-shu et sh'me-cha.

אַתָּה אֶחָד ושםך אחד, ומי כעמך ישראל גוי אחד בארץ? תפארת גדלה, נעטרת ישועה, יום מנוחה וקדשה לעמך נתת. מנוחת אהבה ונדבה, מנוחת אמת ואמונה, מנוחת שלום ושלנה והשקט ובטח, מנוחה שלמה שאתה רוצה בה. יכירו בנך וידעו כי מאתך היא מנוחתם, ועל מנוחתם יקדישו את שמך.

אֱלֹהֵינוּ – Our God and God of our ancestors, may our rest on this day be pleasing in Your sight. Sanctify us by Your commandments, and make us loyal to Your teaching. Satisfy us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, Eternal One, let the holiness of Your Sabbath enter our hearts, and may all Israel, who hallow Your name, be exalted by its peace.

אֱלֹהֵינוּ – E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'im-o-tei-nu r'tzei vim-nu-cha-tei-nu. Ka-d'shei-nu b'mitz-vo-te-cha, v'tein chel-kei-nu b'to-ra-te-cha. Sa-b'ei-nu mi-tu-ve-cha, v'sa-m'chei-nu bi-shu-a-te-cha, v'ta-heir li-bei-nu l'ov-d'cha be-e-met. V'han-chi-lei-nu, A-do-nai E-lo-hei-nu, b'a-ha-va uv'ra-tzon Sha-bat kod-she-cha, v'ya-nu-chu va Yis-ra-eil m'ka-d'shei sh'me-cha.

אֱלֹהֵינוּ ואלהי אבותינו ואמותינו, רצה במנוחתנו. קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך, ושמחנו בישועתך, וטהר לבנו לעבדך באמת, והנחילנו יי אלהינו באהבה וברצון שבת קדשך, וינוחו בה ישראל, מקדשי שמך.

We praise You, O God for the holiness of the Sabbath.

Ba-ruch a-tah A-do-nai, m'ka-deish ha-Sha-bat.

ברוך אתה יי, מקדש השבת.

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קדושת היום - '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.

ביני ובין בני ישראל - 'Between me and the children of Israel.' the Shabbat is seen as a special connection between Israel and God. **מחיה הכל** - 'giver of all life'.

A Shabbat should be special. Everybody should be together on a Shabbat. As we pray together we remember other times that we have spent a Shabbat together. As we read the blessings and sing the songs, we think about our family and friends and everybody across the world who we are sharing this Shabbat with.

שַׁבָּת
SHABBAT

We call the Shabbat 'holy'. In Hebrew the word for 'holy' is קדוש. In Hebrew this also means 'separate' or 'set apart.' Therefore when we commemorate the Shabbat we do so in a way that makes the Shabbat day unique and set apart from the working week.

What are your plans for the day to make this day special and unique? Also, what have you done so far to set Shabbat apart?

Sing It

The songs **Yis'm'chu** and **Vashumru** can be found in the Shiron.

You inspired our ancestors to hallow the Shabbat for Your service. When upon its coming we pause to contemplate our life, we learn anew that we do not live by bread alone, but also by the spiritual nourishment we receive when we open ourselves to Your influence. We thank You for the Sabbath day and for the opportunity it offers to enhance the quality of our lives. We thank You for its joy and for its peace. May our worship help us to take into our hearts its message of holiness, and consecrate all our days by devotion to what is true, beautiful and good.

Shabbat =
a special day

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

Worship

רְצֵה – 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

רְצֵה – R'tzei, A-do-nai E-lo-hei-nu, b'a-m'cha Yis-ra-eil, u-t'fi-la-tam b'a-ha-vah t'ka-beil, u-t'hi l'ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.

Ba-ruch a-tah A-do-nai, she-ot'cha l'vad'cha b'yir-a na'a-vod.

עבודָה

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְדָּה יִשְׁרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׁרָאֵל עֲמָדָה.

בְּרוּךְ אַתָּה יי, שְׁאוֹתֶדָה לְבָדָד בִּירְאָה נַעֲבֹד.

Thanksgiving

MOVEit

Traditionally one bows at מוֹדִים (Mo-dim) and straightens at יי (A-do-nai)

מוֹדִים – 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 hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon and night.

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

Peace

שִׁים שְׁלוֹם – 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.

Hoda'ah

מוֹדִים – Mo-dim a-nach-nu lach, sha-a-tah hu A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu, l'o-lam va-ed. Tzur cha-yei-nu ma-gein yish-ei-nu, a-tah hu l'dor va-dor. No-deh l'cha u-n'sa-peir t'hi-la-te-cha al cha-yei-nu ha-m'su-rim b'ya-de-cha v'al nish-mo-tei-nu ha-p'ku-dot lach, v'al nise-cha she-b'chol yom i-ma-nu, v'al nif-l'o-te-cha v'to-vo-te-cha she-b'chol eit, e-rev va-vo-ker v'tzo-ho-ra-yim.

Ba-ruch a-tah A-do-nai, ha-tov shim-cha ul'cha na-e l'ho-dot.

Shalom

שִׁים שְׁלוֹם – Sim sha-lom, to-va u've-ra-cha, chen va-che-sed v'ra-cha-mim, a-lei-nu v'al kol Yis-ra-eil a-me-cha. Ba-re-chei-nu a-vi-nu, ku-la-nu k'ech-ad b'or pa-ne-cha. Ki va-or pa-ne-cha na-ta-ta la-nu, A-do-nai E-lo-hei-nu, to-rat chai-im v'a-hav-at che-sed, u'tz'da-ka u'v'ra-cha v'ra-cha-mim v'cha-yim v'sha-lom. V'tov b'einech-a l'va-rech et am-cha Yis-ra-eil v'et kol ha-am-im b'chol et u'v'chol sha-ah bish-lo-me-cha.

Ba-ruch a-tah A-do-nai o-seh ha-sha-lom.

הודָאָה

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֹתֶדָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן וְשֹׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב וּבִקֹּר וְצַהֲרִים.

בְּרוּךְ אַתָּה יי, הַטוֹב שְׁמָדָה וְלָךְ נֶאֱחָה לַהוֹדוֹת.

שְׁלוֹם

שִׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עֲמָדָה. בְּרַכְנוּ, אֲבִינוּ, כָּלנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתֵּת לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוּמָךְ.

בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

MOVEit

Please Sit

continue on page 126

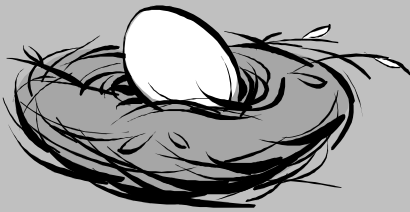
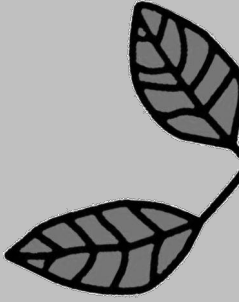
מוֹדִים - 'Thanks'.. As this is a prayer of thanksgiving, it is customary to bow upon saying 'thank you', symbolising our gratitude. We thank God for life and all the miracles and wonders it contains. Rabbinic Judaism interpreted נִסִּים to also mean 'wonders', the familiar things in our lives that we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

שִׁים שְׁלוֹם - 'Grant 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 שְׁלוֹם comes from the word שָׁלַם - 'complete'.

עֲבוֹדָה - 'Be gracious'.. The name of this blessing, עֲבוֹדָה - 'worship' originally referred to the Temple service and sacrifice, however the word now 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 piece.

worship



**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.**



thanksgiving

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.

peace

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

Silent Prayer

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

אלהי – 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.

אלהי – *E-lo-hai n'tzor l'sho-ni mei-ra, u's'fa-tai mi-da-beir mir-mah. V'lim'ka-le-lai naf-shi ti-dom, v'naf-shi ke-a-far la-kol ti'h'yeh. P'tach li-bi b'to-ra-te-cha, u-v'mitz-vo-te-cha tir-dof naf-shi. V'chol ha-chosh-vim a-lai ra-ah m'hei-rah ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam.*

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה, פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם.

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

יהי – *Yi'h'yu l'ra-tzon im-rei fi v'h'eg-yon li-bi l'fa-ne-cha, A-do-nai tzu-ri v'go-ali.*

יהי לרצון אמרי פי, והגיון לבי לפניך, יי צורי וגואלי.

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

עשה שלום – *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.*

עשה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל ישראל

And let us say: Amen.

V'im-ru A-mein.

ואמרו: אמן.

The Service continues with the reading of the Torah on **page 132**
Followed by the concluding prayers on **page 138**

מנחה לשבת

shabbat afternoon service



LIBERAL JUDAIISM

shabbat afternoon service | מנחה לשבת

אשרי - Happy are those who dwell in Your house, who are ever singing Your praise. (Psalm 84:5)

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

(Psalm 114:15)

A Psalm of David

א 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.

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

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

אשרי – Ash-rei yo-sh'vei vei-te-cha, 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.

T'hi-lah l'Da-vid

א A-ro-mim-cha e-lo-hei ha-me-lech, va-a-va-r'chah shim-cha l'o-lam va-ed.

ב B'chol yom a-va-r'che-ka, va-a-ha-l'lah shim-cha l'o-lam va-ed.

ג Ga-dol A-do-nai u-m'hu-lal m'od, v'liGodu-la-to ein chei-ker.

ד Dor l'dor y'sha-bach ma-a-se-cha, u-g'vu-ro-te-cha ya-gi-du.

ה Ha-dar k'vod ho-de-cha, v'div-rei nif-l'o-te-cha a-si-cha.

ו Ve-e-zuz no-r'o-te-cha yo-mei-ru, u-g'du-la-t'cha a-sa-p're-nah.

ז Ze-cher rav tuv'cha ya-bi-u, v'tzid-ka-t'cha y'ra-nei-nu.

ח Cha-nun v'ra-chum A-do-nai, e-rech a-pa-yim u'g'dol cha-sed.

אשרי יושבי ביתך, עוד יהללוך סלה.

אשרי העם שככה לו; **אשרי** העם שיהוה אלהיו.

תהלה לדוד

ארוממך אלוהי המלך, ואברכה שמך לעולם ועד.

בכל יום אברכך, ואהללה שמך לעולם ועד.

גדול יי ומהלל מאד, ולגדלתו אין חקר.

דור לדור ישבח מעשך, וגבורתך יגידו.

הדר כבוד הודך, ודברי נפלאותך אשיח.

ועוז נוראותך יאמרו, וגדלתך אספרנה.

זכר רב טובך יביעו, וצדקותך ירננו.

חנון ורחום יי, ארך אפים וגדל חסד.

continue on page 130

מנחה - 'Gift'. 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'ma* is **ובשכבך ובקומך** – 'when you lie down and rise up' the **שמע וברכותיה** – '*sh'ma* and its blessings' are not included in the afternoon service.

אשרי - '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 **ספר תהלים** – '*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 **אשרי** – '*praiseworthy*' appears three times in the opening section recited before reading the actual Psalm.

Mincha

The Mincha service on Shabbat, like on weekdays, consists of Psalms around the Amidah and not the Sh'ma, for it is only required to say the Sh'ma 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?

Communal prayer... How can praying together make us feel part of our community?

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.....*

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

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

כ They shall declare Your majesty, and proclaim Your might.

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

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

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

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

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

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

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

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

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

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

ט *Tov A-do-nai la-kol, v'ra-chamav al kol ma-a-sav.*

י *Yo-du-cha A-do-nai la-kol ma-a-se-cha, v'cha-si-de-cha y'va-r'chu-cha.*

כ *K'vod mal-chu-t'cha yo-mei-ru, u-g'vu-ra-t'cha y'da-bei-ru.*

ל *L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav, u-ch'vod ha-dar mal-chu-to.*

מ *Mal-chut'cha mal-chut kol o-lamim, u-mem-sha-t'cha b'chol dor va-dor.*

ס *So-meich A-do-nai l'chol ha-no-f'lim, v'zo-keif l'chol ha-k'fufim.*

ע *Ei-nei chol Ei-le-cha y'sa-beiru, v'a-tah no-tein la-hem, et och-lam b'i-to.*

פ *Po-tei-ach et ya-de-cha u-mas-bi-a l'chol chai ra-tzon.*

צ *Tza-dik A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.*

ק *Ka-rov A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.*

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

ת *T'hi-lat A-do-nai y'da-ber pi, vi-va-reich kol ba-sar sheim kod-sho l'o-lam va-ed.*

וְאֵנְחֵנוּ - *Va-a-nach-nu n'va-reich Yah, mei-a-tah v'ad o-lam. Ha-l'lu-yah!*

טוב יי לכל, ורחמיו על כל מעשיו.

יודוך יי כל מעשך, וחסידך יברכוכה.

כבוד מלכותך יאמרו, וגבורתך ידברו.

להודיע לבני האדם גבורתו, וכבוד הדר מלכותו.

מלכותך מלכות כל עולמים, וממשלתך בכל דור ודור.

סומך יי לכל הנפלים, וזוקף לכל הכפופים.

עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו.

פותח את ידך, ומשביע לכל חי רצון.

צדיק יי בכל דרכיו, וחסיד בכל מעשיו.

קרוב יי לכל קראיו, לכל אשר יקראהו באמת.

רצון יראיו יעשה, ואת שונעתם ישמע ויושיעם.

תהלת יי ידבר פי, ויברך כל בשר שם קדשו לעולם ועד.

וְאֵנְחֵנוּ נברך יה, מעתה ועד עולם, הללויה.

The service continues with the Amidah on **page 118**

אֶלֹהֵי הַמֶּלֶךְ - **I will exalt You, God my Sovereign'.** This Psalm is an alphabetical psalm, with the first initial of each verse following the order of the **א"ב** (with the exception of the letters **נ** and **ש**, 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.

The letter **נ** is not included in this alphabetical psalm as the letter **נ** is the first letter of the word **נִפִּילָה** - 'to fall'. By deliberately avoiding this unhappy letter, the psalm indicates that Israel will not fall or stumble.

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.

קריאת התורה

the reading of the torah



קריאת התורה | the reading of the torah

על שלשה דברים – On three things does the world depend: on learning, on worship and on loving deeds.

על שלשה דברים – *Al sh'lo-sha d'va-rim ha'o-lam o-med: al ha'To-ra v'al ha-a-vo-da v'al g'mi-lut cha-sa-dim.*

על שלשה דברים העולם עומד: על התורה ועל העבודה ועל גמילות חסדים:

MOVE IT Please Stand

על מלך – Eternal One: You reign. (Psalm 10:16)

על מלך – *A-do-nai me-lech.*

על מלך.

Eternal One: You have reigned. (Psalm 93:1)

A-do-nai ma-lach.

על מלך.

Eternal One: You will reign forever. (Exodus 15:18)

A-do-nai yim-loch l'o-lam va-ed.

על מלך לעולם ועד.

Eternal God: give strength to Your people; Eternal God: bless Your people with peace. (Psalm 29:11)

A-do-nai oz l'a-mo yi-tein, A-do-nai y'va-reich et a-mo va-sha-lom.

על עז לעמו ותן, עז יברך את עמו בשלום.

The scroll is taken from the Ark

שמע ישראל: יהוה אלהינו, יהוה אחד

Sh'ma Yis-ra-eil 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. (Deut 6:4)

אחד אלהינו, גדול אדנינו, קדוש שמו

E-chad e-lo-hei-nu, ga-dol a-do-nei-nu, ka-dosh sh'mo.

One is our God and great is our Sovereign, holy is God's name.

גדלו – Let us magnify the Eternal One; together let us exalt God's name. (Psalm 31:4)

גדלו – *Gad-lu la-A-do-nai i-ti u-n'ro-m'ma sh'mo yach-dav.*

גדלו ליי אתי, ונרוממה שמו יחדו.

לך – Eternal God, Yours are greatness, power, glory, victory and majesty, for all in heaven and on earth is Yours. You are the Sovereign, supreme over all.

לך – *L'cha A-do-nai, ha-g'du-la, v'ha-g'vu-ra, v'ha-ti-fe-ret, v'ha-nei-tzach v'ha-hod, ki chol ba-sha-ma-yim u-va-a-retz. L'cha A-do-nai, ha-mam-la-cha, v'ha-mit-na-sei, l'chol l'rosh.*

לך יי הגדלה והגבורה והתפארת והנצח וההוד, כי כל בשמים ובארץ, לך יי הממלכה, והמתנשא לכל לראש.

MOVE IT

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

בְּרַחוּ – Praise the One to whom our praise is due.

בְּרוּךְ – Praised be the Eternal One to whom our praise is due for ever.

בְּרוּךְ – 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.

בְּרַחוּ – *Ba-r'chu et A-do-nai ha-m'vo-rach!*

בְּרוּךְ – *Ba-ruch A-do-nai ha-m'vo-rach l'o-lam va-ed.*

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam a-sheer ba-char ba-nu mi-kol ha-a-mim v'na-tan la-nu et To-ra-to.*

Ba-ruch a-tah A-do-nai, no-tein ha-to-rah.

בְּרַחוּ אֶת־יְיָ הַמְּבָרֵךְ.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

The Torah is read

Blessing after the reading of the Torah

בְּרוּךְ – 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.

בְּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam a-sheer na-tan la-nu to-rat e-met v'cha-yei o-lam na-ta be-to-chei-nu.*

Ba-ruch a-tah A-do-nai, no-tein ha-to-rah.

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

MOVEIT

Please Stand

The Torah is raised whilst singing:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁ, כִּי קֹדֶשׁ יְיָ אֱלֹהֵינוּ.

Ro-m'mu A-do-nai E-lo-hei-nu v'hish'ta-cha-vu l'har kod-sho, ki ka-dosh A-do-nai E-lo-hei-nu.

Let us exalt the Eternal One, our God, and worship at God's holy mountain,

For the Eternal One our God is holy.

MOVEIT

Please Sit

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.

בְּרַחוּ אֶת־יְהוָה – This line is from Chronicles, based on words of King David. The blessings recited before and after the Torah is read have been a tradition for at least 2000 years. The beginning of the first step is the same as the call to worship at the beginning of the service.

תּוֹרַת אֱמֶת - ‘A Torah of truth’.. refers to the Written Torah - the Five Books of Moses.

וְחַיֵּי עוֹלָם - ‘Eternal Life’.. Refers to the Oral Law. It is described as being inherent within us because Jews constantly expand their Torah knowledge through personal study and analysis.

Blessing before the reading of the Haftarah

ברוך – 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.

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-she ba-char bi-n'vi-im tov-im, v'ratz-a v'div-rei-hem ha-ne'e-marim b'e-met.*

Ba-ruch a-tah A-do-nai, ha-bo-cher b'to-rah u'v-mo-she av-do, u'v-yis-ra-eil a-mo, u'v-in-vi-ei ha'e-met va'tze-dek.

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

ברוך אתה יי, הבוחר בתורה ובמשה עבדו, ובשראאל עמו, ובנביאי האמת וצדק.

The Haftarah is read

Blessing before the reading of the Haftarah

ברוך – 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.

על-התורה – 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.

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, tzur kol ha-o-la-mim, tza-dik b'chol ha-do-rot, ha-el ha-ne-e-man ha-o-mer v'o-seh, ha-m'da-ber u'm'kay-em, she-chol d'va-rav e-met va'tze-dek.*

על-התורה – *Al ha-to-rah, v'al ha-a-vo-da, v'al ha'ne-vi-l, v'al yom ha-sha-bat ha-zeh, she-na-ta-ta la-nu, A-do-nai e-lo-hei-nu, lik-du-sha v'lim-nu-cha, l'cha-vod ul'tif-ar-et. Al ha-kol, A-do-nai e-lo-hei-nu, a-nach-nu mo-dim lach um'va-rach-im o-tach. Yit-ba-rach shim-cha b'fi kol chai ta-mid l'o-lam va-ed.*

Ba-ruch a-tah A-do-nai, m'ka-desh ha-sha-bat.

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

על-התורה, ועל העבודה, ועל הנביאים, ועל יום השבת הזה, שנתת לנו יי אלהינו, לקדשה ולמנוחה, לכבוד ולתפארת. על הכל יי אלהינו, אנחנו מודים לך, ומברכים אותך. יתברך שמך בפי כל-חי תמיד לעולם ועד.

ברוך אתה יי, מקדש השבת.

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.

הפטרה – “Haftarah” is derived from the root word **פטר** (*poter*) meaning to dismiss or to complete. Hence, it completes the Torah reading part of the service.

בנביאים טובים – ‘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.

‘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.

‘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.

מִי שְׁבַרְךָ – 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.

מִי שְׁבַרְךָ – *Mi sh'be-rach a-vo-tei-nu v'im-o-tei-nu, hu y'va-rech et kol a-chei-nu v'ach-yo-tei-nu b'nei Yis-ra-eil ha-ba'yim l'va-tei k'neis-yot l't-fi-lah u'l'tz'da-ka. Ha-ka-dosh ba-ruch hu yish-ma b'kol t'fi-la-tam v'ya-a-she chef-tzam v'ye-ma-leh she-e-la-tam b'tov, v'i'm-ru a-men.*

מִי שְׁבַרְךָ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, הוּא יְבָרְכְךָ אֶת-כָּל-אֲחֵינוּ וְאֲחִיּוֹתֵנוּ בְּנֵי יִשְׂרָאֵל הַבָּאִים לְבֵתִי כְּנִסְיוֹת לְתַפִּלָּה וְלַצִּדְקָה. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַע בְּקוֹל תַּפִּלָּתָם וְיַעֲשֶׂה חַפְצָם וְיִמְלֵא שְׂאֵלָתָם בְּטוֹב, וְאָמְרוּ אָמֵן

An additional prayer on behalf those who are unwell

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.

יְהִי רָצוֹן – May it be Your will, Eternal One, our God and God of our ancestors, to speedily grant a perfect healing, of body and mind to all who are sick.

We praise You, O God, the Source of healing.

יְהִי רָצוֹן – *Y'hi ra-tzon mi-l'fa-ne-cha, A-do-nai e-lo-hei-nu v'e-lo-hei a-vo-tei-nu v'im-o-tei-nu, she-ti-sh'lach m'hei-ra r'fu-a sh'lei-ma, r'fu-at ha-ne-fesh u'r'fu-at ha-guf l'chol ha-cho-lim.*

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

יְהִי רָצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שֶׁתִּשְׁלַח מִהֵרָה רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, לְכָל-הַחוֹלִים.

בְּרוּךְ אַתָּה יי, רוֹפֵא הַחוֹלִים.

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:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַיִם.
Ki m'tzi-yon t'zei To-rah u'd-var A-d-nai m'Y'rush-a-la-yim.
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)

תורת יהוה – God's Teaching is perfect,
reviving the soul.

תורת יהוה – To-rat A-do-nai
t'mi-mah,
m'shi-vat na-fesh.

תורת יהוה תמימה,
משכיבת נפש.

עדות יהוה – God's word is unfailing,
making wise the simple.

עדות יהוה – Ei-dut A-do-nai ne-e-ma-na,
mach'ki-mat pe-ti.

עדות יהוה נאמנה,
מחכימת פתי.

פקודי יהוה – God's precepts are right,
delighting the mind.

פקודי יהוה – Pi-ku-dei A-do-nai y'sha-rim,
m'sam-chei leiv.

פקודי יהוה ישרים,
משמחי-לב.

מצות יהוה – God's commandments are clear,
enlightening the eyes.

מצות יהוה – Mitz-vat A-do-nai ba-rah,
m'ir-at ai'n-ai-im.

מצות יהוה ברה,
מאירת עינים.

יראת יהוה – God's doctrine is pure,
enduring for ever.

יראת יהוה – yi'r-at A-do-nai t'ho-ra,
o-med-et la-ad.

יראת יהוה טהורה,
עומדת לעד.

משפטי-יהוה – God's guidance is true,
and altogether just.
(Psalm 19:8-10)

משפטי-יהוה – Mish-p'tei A-do-nai e-met,
tzad'ku ya-ch'dav.

משפטי-יהוה אמת,
צדקו יחדו.

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

כי לקח – Ki le-kach tov na-ta-ti la-chem, to-ra-ti al-ta'azo-vu. Etz-cha'im hi le'ma-cha-zi-kim ba, ve'tom-che-yah me'u-shar. De'ra-chei-yah dar-chei-no-am, ve'chol ne'ti-vo-tei-yah sha-lom.

כי לקח טוב נתתי לכם, תורתי אל-תעזבו. עץ-חיים היא למחזיקים בה, ותמכיה מאשר. דרכיה דרכי נעם, וכל-נתיבותיה שלום. השיבנו יהוה אליך, ונשובה חדש ימינו כקדם.

Help us to return to You, O God; then we shall return. Renew our days as in the past.

Hash-i-vei-nu A-do-nai ei-le-cha, ve'na-shu-va. Cha-desh ya-mei-nu ke-ke-dem.

The Torah is replaced in the Ark and the Ark is closed

MOVE IT

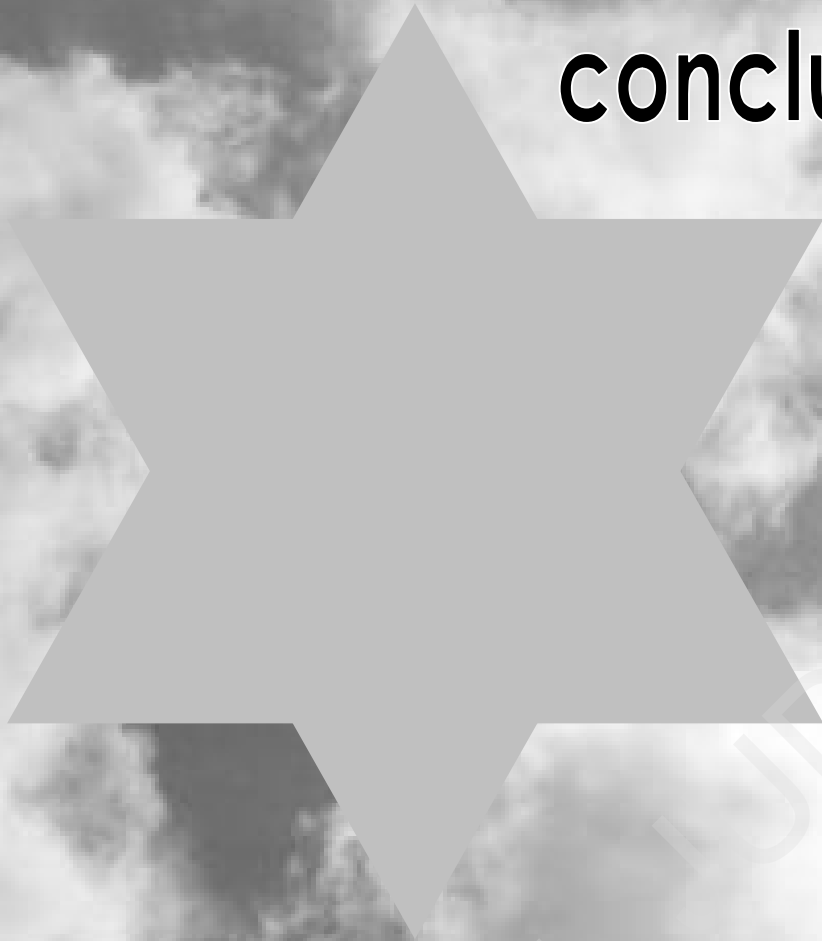
Please Sit

The Service continues with the concluding prayers on **page 138**

השיבנו – 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.

עץ-חיים היא – 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".

concluding prayers



FINAL JUDITH SM

עלינו|aleinu

MOVEiT

Please Stand and face east, towards Jerusalem

עלינו – Let us now 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.

עלינו – A-lei-nu l'sha-bei-ach la-a-don ha-kol, la-tet g'du-lah l'yo-tzer b'rei-shit, a-she sam chel kei-nu l'ya-ched et sh'mo, v'gor-a-lei-nu l'ham-lich mal-chu-to.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שהוא שם חלקנו ליחד את-שמו, וגרלנו להמליך מלכותו.

MOVEiT

Traditionally one bows whilst reciting **ומשתחוים** - 'we bend our knees, bow and acknowledge'.

We bow in awe and thanksgiving before the supreme sovereign, the Holy One, ever to be praised,

Va-a-nach-nu ko-r'im u-mish-ta-cha-vim u-mo-dim lif-nei me-lech, mal-chei ham'la-chim ha-ka-dosh ba-ruch hu.

ומשתחוים ואנחנו כורעים ומשתחוים ומודים, לפני מלך, מלכי המלכים, הקדוש ברוך הוא.

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 and take it to heart: the Eternal One is God in the heavens above and on all the earth below; there is no other."

She-hu no-teh sha-ma-yim v'yo-seid a-retz, u'mo-shav y'ka-ro ba-sha-ma-yim mi-ma-al ush-chi-nat u-zo b'gov-hei m'ro-mim. Hu E-lo-hei-nu, ein od. E-met mal-kei-nu, e-fes zu-la-to; ka-ka-tuv, b'to-ra-to: v'ya-da'ta ha-yom, va-ha-sheivo-ta el l'va-ve-cha: ki A-do-nai hu ha-e-lo-him, ba-sha-ma-yim mi-ma-al, v'al ha-a-retz mi-ta-chat, ein od.

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד. אמת מלכנו אפס זולתו, בכתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים ממעל, ועל הארץ מתחת, אין עוד.

על-כן - Trusting in You, Eternal God, we hope soon to behold the glory of Your might, when false gods will vanish from our hearts, and idolatry cease for ever. Help us to perfect the world by bringing it under Your unchallenged rule, when all will invoke Your name, relinquish evil, and turn to You alone.

על-כן – Al kein n'ka-ve l'cha, A-do-nai E-lo-hei-nu, lir-ot m'hei-ra b'tif-e-ret u-ze-cha, l'ha-a-vir gi-lu-lim min ha-a-retz, v'ha-e-li-lim ka-rot y'ka-rei-tun, l'ta-kein o-lam b'mal-chut sha-dai. V'chol b'nei va-sar yik-r'u vish-me-cha, l'haf-not ei-le-cha, kol rish-ei a-retz.

על-כן נקוו לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גולים מן הארץ והאילים כרות יכרתו. לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך. להפנות אליך כל-רשעי ארץ.

May all who dwell on earth come to know that to You every knee must bend and every tongue swear loyalty. Before you let them humble themselves, and to your glorious name let them give honour. Let all submit to Your sovereign rule; may that time come soon and last for ever.

Ya-ki-ru v'yei-d'u, kol yo-sh'vei tei-veil, ki l'cha tich-ra kol be-rech, ti-sha-va kol la-shon. L'fa-ne-cha A-do-nai E-lo-hei-nu, yich-r'u v'yi-po-lu, v'lich-vod shim-cha y'kar yi-tei-nu vi-ka-b'lu chu-lam et ol mal-chu-te-cha, v'tim-loch a-lei-hem m'hei-ra l'o-lam va-ed.

יכירו וידעו כל-יושבי תבל, כי לך תכרע כל-בשר, תשבע כל-לשון. לפניך יי אלהינו יכרעו ויפלו. ולקבד שמך יקר יתנו. ויקבלו כלם את-עול מלכותך. ותמלך עליהם מהרה לעולם ועד.

For ultimate sovereignty is Yours, and to all eternity You will reign in glory, as it is written: The Eternal One shall reign for ever.

Ki ha-mal-chut she-l'cha hi, u'l-o-l'mei ad tim-loch b'cha-vod, ka-ka-tuv b'to-ra-te-cha: A-do-nai yim-loch l'o-lam va-ed.

כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד. בכתוב בתורתך, יי ימלך לעולם ועד.

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.

V'ne-e-mar: v'ha-ya A-do-nai l'me-lech al kol ha-a-retz; ba-yom ha-hu yi-h'ye A-do-nai e-chad, u-sh'mo e-chad.

ונאמר, והיה יי למלך על כל-הארץ, ביום ההוא יהיה יי אחד, ושמו אחד.

continue on page 140

Sing It

Two versions of **Bayom Hahu**, creative interpretations of the Aleinu are in the Shiron.

"The future belongs to those who believe in the beauty of their dreams." Eleanor Roosevelt

**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.**

We are committed to idea of *Tikun Olam* (repairing/perfecting the world) and to our active role in that process. We believe that as Jews we have a particular role to play in making the world a better place, in line with our particular values and vision, and thus helping bring about the Messianic Era. We believe that this process of *Tikun*, this striving for improvement and ideally for perfection, must take place at various levels of our lives: In terms of ourselves as individuals (*Tikun Atzmi*), in terms of our own communities (*Tikun Kehila*); of our Jewish State (*Tikun Medina/Chevra*); of the Jewish People (*Tikun Am*); and of the whole world (*Tikun Olam*). We reject the idea that this is a staged process where one needs to complete one of these area before moving on to the next. Rather, we strive to be involved in bettering all these areas of our lives at all times. In that sense, we are both 'universalistic' and 'particularistic' – that is, we are concerned both with ourselves, the Jewish People specifically, and also with the rest of the world.
(Netzer Platform – section 8)

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.

עָלֵינוּ לְשַׁבֵּחַ – 'It is our duty'.. The *Aleinu* has been in the concluding service in nearly all Jewish prayer services. Originally found in the liturgy for the High Holy Days, this prayer began to assume its prominent position during medieval times and was often recited by Jewish martyrs as they performed 'sanctification of time'.

The original form of the *Aleinu* is an ancient prayer and the reputed author is a Babylonian sage, who lived in the 3rd Century CE. Yet despite the messianic overtone, the prayer fails to mention a return to Zion, or the rebuilding of the Temple, so many scholars believe it was at least partially written before the destruction of the Second Temple.

The *Aleinu* contains both particularistic and universal messages, and thus is a fitting end to the service. Whereas the traditional version of the *Aleinu* talks of what can be seen as a negative difference between Israel and other peoples, Liberal liturgy has amended such suggestions, instead talking about Israel's unique task.

שָׁהוּא נוֹטָה שָׁמַיִם וְיָסַד אֲרֶץ – 'You spread out the heavens and established the earth'.. Here we recognise the singularity of God as Author of the world and God's unchallenged rule. Repeatedly we say **אֵין עוֹד** – 'there is none else' affirming our belief in one God.

עַל כֵּן נִקְוָה – 'We therefore put our hope'.. The *Aleinu* further develops its universal redemption message, praying for the day when false god's will vanish from the world, perfected under God's rule.

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי – 'to perfect the world under God's unchallenged rule'.. *Tikun*, which is central to the Jewish idea of redemption, requires all to act to bring about a better world.

mourner's kaddish | קדיש יתום

MOVE IT

Remain Standing and face the community, the reason. Traditionally only those in mourning would stand to say the Mourner's Kaddish. However in Ily-netzer 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 unflinching 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.

יתגדל – Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: Amen.

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

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

May great peace descend from heaven, and abundant life be granted, to us and all Israel; and let us say: Amen.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and to all humanity, and let us say: Amen.

יתגדל – Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chi-ru-tei, v'yam-lich mal-chu-tei b'chai-yei-chon uv'yo-mei-chon uv'chai-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im'ru: A-mein.

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

Yit-ba-rach v'yish-ta-vach, v'yit-pa-ar v'yit-ro-man v'yit-na-sei, v'yit-ha-dar v'yit-a-leh v'yit-ha-lal, sh'mei d'ku-d'sha, b'rich hu, l'ei-la min-kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'ne-che-ma-ta, da-a-mi-ram b'al-ma, v'im'ru: A-mein.

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

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'al kol b'nei a-dam v'im'ru: A-mein.

יתגדל ויתקדש שמה רבא, בעלמא די ברא כרעותה, וימליך מלכותה בחיכוך וביומיו ובחיי דכלבית ישראל, בעגלא ובזמן קריב, ואמרו: אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח, ויתפאר ויתרום ויתנשא, ויתחדר ויתעלה ויתהלל שמה דקודשא, בריך הוא, לעלא מן כל-ברכתא ושירתא, תשבחתא ונחמתא דאמירן בעלמא, ואמרו: אמן.

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל-ישראל, ואמרו: אמן.

עשה שלום בפרומיו, הוא יעשה שלום עלינו ועל כל-ישראל, ועל כל-בני אדם, ואמרו: אמן.

The service concludes with a song from the **Shiron** for Shabbat Kiddush is found from **page 144**

יתגדל ויתקדש שמה רבא - '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.

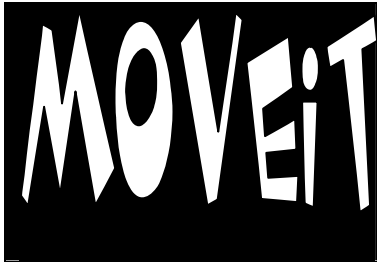
shabbat

meals and kiddush



shabbat evening meal | שבת ליל עבודת

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. וְקָרָאתָ לַשַּׁבָּת עֹנֵג.

"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 – We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to kindle the Sabbath lights.

ברוך – *Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-she-ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-lik ner shel shabbat.*

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו, וצונו להדליק נר של שבת.

ששת ימים – Six days shall you labour and do all your work, but the seventh day is the Sabbath, to be consecrated to the Eternal One, your God. (*Exodus 20:8*)

ששת ימים – *She-shet ya-mim ta-a-vod, v'a-si-ta kol m'lach-te-cha v'yom ha-sh'vi-l sha-bat l'A-do-nai E-lo-he-cha.*

ששת ימים תעבד ועשית כל-מלאכתך, ויום השביעי שבת ליהוה אלהיך.

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.

‘commanding us to kindle the Shabbat candles’.. The practice of kindling lights at the beginning of Shabbat is first mentioned in post-biblical literature. However, by the end of the 2nd century CE, the Mishnah assumes Shabbat begins with kindling lights and give details of the proper type of wick that should be used. Traditionally the candles should be lit by 18 minutes after sunset, so that they are not lit

The prevalent custom calls for at least two candles to be lit on Shabbat, which could be representative of a marriage. However, one can fulfil 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**.

during the Shabbat.

Peace Unto You

שְׁלוֹם עֲלֵיכֶם – Peace to you, ministering angels, messengers of the Most High, of the supreme Sovereign, the Holy one, ever to be praised.

בּוֹאֲכֶם לְשָׁלוֹם – Enter in peace, O messengers of the Most High, of the supreme Sovereign, the Holy One, ever to be praised.

בְּרַכּוֹנִי לְשָׁלוֹם – Bless me with peace, O messengers of the Most High, of the supreme Sovereign, the Holy One, ever to be praised.

צֵאתְכֶם לְשָׁלוֹם – 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

שְׁלוֹם עֲלֵיכֶם – *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-kadosh ba-ruch hu.*

בּוֹאֲכֶם לְשָׁלוֹם – *Bo-a-chem l'sha-lom, mal-a-chei ha-sha-lom, mal-a-chei, el-yon, mi-me-lech ma-l'chei ha-ma'la-chim, ha-kadosh ba-ruch hu.*

בְּרַכּוֹנִי לְשָׁלוֹם – *Bar-chu-ni l'sha-lom, mal-a-chei ha-sha-lom, mal-a-chei, el-yon, mi-me-lech ma-l'chei ha-ma'la-chim, ha-kadosh ba-ruch hu.*

צֵאתְכֶם לְשָׁלוֹם – *Tzei-t'chem l'sha-lom, mal-a-chei ha-sha-lom, mal-a-chei, el-yon, mi-me-lech ma-l'chei ha-ma'la-chim, ha-kadosh ba-ruch hu.*

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיוֹן, מִמְלָךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן, מִמְלָךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוֹנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן, מִמְלָךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן, מִמְלָךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

שְׁלוֹם עֲלֵיכֶם - '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.

בּוֹאֲכֶם לְשָׁלוֹם - '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.

מַלְאָכֵי הַשָּׁלוֹם - 'Angels of peace'.. Whereas the first stanza referred to **מַלְאָכֵי הַשָּׁרֵת** - '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

בְּרַכּוֹנִי לְשָׁלוֹם - '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.

צֵאתְכֶם לְשָׁלוֹם - '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.

"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

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.

be dealt with as we please, for everything belongs to God, who has allowed humans to rule according to the divine word, and on Shabbat it returns to God.

(Adapted from Samson Raphael Hirsch)

קידוש ליל שבת | shabbat evening kiddush

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

יום הששי – The sixth day. Heaven and earth, and all their array, were finished. For with 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.

Va-y'hi e-rev, va-y'hi vo-ker...

יום הששי – Yom ha-shi-shi. Va-y'chu-lu ha-sh-ma-yim v'ha-a-retz v'chol tz'va-am. Va-y'chale-lo-him ba-yom ha-sh'vi-l, m'lach-to a-sheer a-sa, va-yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-to a-sheer a-sa. Va-y'va-rech E-lo-him et yom ha sh'vi-i, va-y'ka-deish o-to ki vo sha-vat mi-kol m'lach-to a-sheer ba-ra E-lo-him la-a-sot.

ויהי ערב, ויהי בקר...

יום הששי. ויכלו השמים והארץ וכל צבאם. ויכל אלהים ביום השביעי, מלאכתו אשר עשה, וישבת ביום השביעי, מכל-מלאכתו אשר עשה. ויברך אלהים את-יום השביעי ויקדש אותו, כי בו שבת מכל-מלאכתו, אשר ברא אלהים לעשות.

Blessing of the wine

ברוך – 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.

ברוך – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.

Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, a-sheer ki-d'sha-nu b'mitz-vo-tav v'ra-tza va-nu, v'sha-bat kod'sho b'a-ha-vah u-v'ra-tzon hin-chi-la-nu, zi-ka-ron l'ma-a-sei v'rei-shit. Ki hu yom t'chi-la l'mik-ra-ei ko-desh, ze-cher li-tzi-at Mitz-ra-yim. Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim, v'Sha-bat kod-sh'cha b'a-ha-vah u-v'ra-tzon hin-chal-ta-nu.

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

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו ורצה בנו, ושבת קדשו באהבה וברצון הנחילנו זכרון למעשה בראשית, כי הוא יום תחלה למקראי קדש, זכר ליציאת מצרים, כי בנו בחרת ואותנו קדשת מכל-העמים, ושבת קדשך באהבה וברצון הנחלתנו.

ברוך אתה יי, מקדש השבת.

Blessing of the bread

It is customary to wash ones hands and recite the following prayer before blessing the bread

ברוך – 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.

ברוך – Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sheer ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu al ne-ti-lat ya-dai-im.

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

ברוך – We praise You, Eternal God, Sovereign of the universe, by whose will bread comes forth out of the earth.

ברוך – Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.

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

יום הששי - 'The sixth day.' Although not directly associated with the Shabbat, they are attached with the Kiddush, as their initials together with **ויכלו השמים** form the four letter name of God. Because this made no sense in context the sages added 'there was evening...'

תחלה למקראי קדש - 'It is first among our holy

Leviticus. The classic Jewish toast, *L'chayim* (to life) has Talmudic origin. It was customary to give wine to those in mourning; therefore, a toast was used to differentiate between joyous and sad times, where wine was used.

זכר ליציאת מצרים - 'A remembrance of the Exodus from Egypt'.. Rambam 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.

Kiddush is the Hebrew word for 'sanctification.' It comes from the same Hebrew root as the word kadosh, which means 'holy' or 'set apart'.

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.

Wine?

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," *Psalms 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.



Sing It

Ha-mo-tzi in the לי-יָרֵךְ style:

הַמוֹצִיא לֶחֶם מִן הָאֶרֶץ,

Ha-mo-tzi le-chem min ha-a-retz,

*We give thanks to God for bread.
Our voices join in grateful chorus,
as to You our prayer is said.*

בָּרוּךְ אַתָּה יי,

Ba-ruch a-tah A-do-nai,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

E-lo-hei-nu Me-lech ha-o-lam,

הַמוֹצִיא לֶחֶם מִן הָאֶרֶץ,

Ha-mo-tzi le-chem min ha-a-retz, Amen.

shabbat morning kiddush | קידוש ליום שבת

זכור - Remember the Sabbath day and keep it holy.

זכור - *Za-chor et yom ha-Sha-bat l'kad-sho.*

זכור את יום השבת לקדשו.

ושמרו – 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.

ושמרו – *Ve-sham-ru ve-nei Yis-ra-eil 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-eil ot hi l'o-lam. Ki shei-shet ya-mim a-sa A-do-nai et ha-sha-ma-yim v'et ha-a-retz, u-va-yom hash-vi'i sha-vat va-yi-na-fash.*

ושמרו בני ישראל את השבת, לעשות את השבת לדורתם ברית עולם. ביני ובין בני ישראל אות הוא לעולם. כי ששת ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת וינפש.

על-כן – Therefore the Eternal One blessed the Sabbath day and called it holy.

על-כן – *Al ken bei-rach A-do-nai et yom ha-Sha-bat va-yei-kad-shei-hu.*

על-כן ברח יי את יום השבת ויקדשהו.

Blessing of the wine

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of fruit of the vine.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu, me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.*

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

Blessing of the bread

It is customary to wash ones hands and recite the following prayer before blessing the bread

ברוך – 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.

ברוך – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-she-ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu al ne-ti-lat ya-da-yim.*

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

ברוך – We praise You, Eternal God, Sovereign of the universe, by whose will bread comes forth out of the earth.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.*

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

‘Between me and the children of Israel..’ the commandment to observe Shabbat is only for Israel, as a witness of God's creation of the world in six days. The Shabbat is a sign of the special relationship of Israel with God.

The classic Jewish toast, *L'chayim* (to life) has Talmudic origin. It was customary to give wine to those in mourning; therefore, a toast was used to differentiate between joyous and sad occasions, where wine was used.

Further explanation of Kiddush rituals are on page 145

Sing It

Ha-mo-tzi in the נגיד style:

המוציא לחם מן הארץ,
Ha-mo-tzi le-chem min ha-a-retz,

*We give thanks to God for bread.
Our voices join in grateful chorus,
as to You our prayer is said.*

ברוך אתה יי,
Ba-ruch a-tah A-do-nai,
אלהינו מלך העולם,
E-lo-hei-nu Me-lech ha-o-lam,
המוציא לחם מן הארץ,
Ha-mo-tzi le-chem min ha-a-retz, Amen.

הבדלה havdalah



LIBERAL JUDAISM

הבדלה | 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,
woven the holy into the weave of the ordinary,
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,
all 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.

הנה – Behold, God is my
salvation; therefore I am confident
and unafraid.

The Eternal God is my strength
and my shield, and has become
my salvation.

With joy shall you draw water out
of the wells of salvation. (Isaiah 12)

Salvation comes from You, Eternal
One; may Your blessing be upon
Your people. (Psalm 3:9)

I will lift up the cup of salvation,
and call out Your name in praise.
(Psalm 116:3)

הנה – Hi-nei eil y'shu-a-ti ev-tach
v'lo ef-chad.

Ki a-zi v'zim-ra ya A-do-nai, va-
y'hi li-shu-ah.

U'sh-av-tem ma-yim b'sa-son, mi-
ma-ay-nei ha-y'shu-ah.

La-A-do-nai ha-y'shu-ah, al am-
cha vir-cha-te-cha se-lah.

Kos y'shu-ah e-sa, u'v-sheim A-
do-nai ek-ra.

**הנה אל ישועתי, אבטח ולא
אפחד.**

**כי-עזי וזמרת יה יי, ויהי-לי
לישועה.**

**ושאבתם מים בששון, ממעיני
הישועה.**

**לי יי הישועה, על-עמד ברכתך
סלה.**

**כוס-ישועות אשא, ובשם יי
אקרא.**

When we lit the Sabbath candles, we gave life to Shabbat – something precious begins to dance;
something that is new, however often you have known it before. Shabbat and a flame: cherished the
same.

Throughout the Sabbath, this light has burned within us, reminding us of the beauty of the holiness of this
day. Now, another candle illuminates the ever-closer darkness as Shabbat draws to a close, but soon
this candle too will be spent. As the Sabbath ends it takes with it the beauty, warmth and life of the
candle light. All that is left are our memories of them to cherish during the coming week, in the safe
knowledge that the Sabbath will return forever.

וירא – And God saw the whole of
creation and it was good.

And there was evening and there
was morning and it was good.

וירא – Va-yar E-lo-im et kol a-
sher a-sa v'hi-nei tov m'od.

Va-y'hi e-rev, va-y'hi vo-ker, tov
m'od.

**וירא אלהים את-כל-אשר עשה
והנה טוב מאד.**

ויהי ערב, ויהי בקר, טוב מאד.

הבדלה - 'Separation.' Havdalah derives from the root
בדל – '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.

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.*

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

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.

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of different kinds of spices.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei mi-nei b'sa-mim.*

ברוך אתה יי, אלהינו מלך העולם, בורא מיני בשמים.

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 good in 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.

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of lights.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei m'o-rei ha-eish.*

ברוך אתה יי, אלהינו מלך העולם, בורא מאורי האש.

ברוך אתה יהוה ... בורא פרי הגפן – 'We praise You, Eternal God ... Creator of fruit of the vine.' We say farewell to Shabbat with an overflowing cup of wine, in hope of a time when all time will be as the Shabbat.

ברוך אתה יהוה ... בורא מיני בשמים – 'We praise You, Eternal God ... Creator of different kinds of spices.' The rabbis explained that by smelling the sweet spices at the farewell of Shabbat, we compensate for the departure of our additional 'Shabbat' soul or **נשמה יתרה**. During the Middle Ages, Ashkenazi Jews began to use a spice box (called the *hadas*), resembling a tower, to house the precious spices.

ברוך אתה יהוה ... בורא מאורי האש – 'We praise You, Eternal God ... Creator of the illuminations of fire.' According to Jewish tradition, we need to 'use' a blessing after saying it, so we are not saying the blessing in vain. So it is customary, after saying the blessing, to extend our hands towards the candle looking at the reflection in our fingernails and cupped hand.

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.

ברוך – We praise You, Eternal God, Sovereign of the universe, for you have taught us to distinguish between holy and mundane, light and darkness, between the seventh day and the six days of work.

We praise You, O God, for teaching us to distinguish between holy and mundane.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha'mav-dil bein ko-desh l'chol, bein or l'ho-shech, bein yom ha'sh'vi-i l'shei-shet y'mei ha-ma-a-sei.*

Ba-ruch a-tah, A-do-nai, ha-mav-dil bein ko-desh l'chol.

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחול, בין אור לחשך, בין יום השביעי לששת ימי המעשה.

ברוך אתה יי, המבדיל בין קדש לחול.

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.

The Havdalah candle is extinguished.

Elijah the Prophet

אליהו הנביא – 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

אליהו הנביא – *Ei-li-ya-hu ha-Na-vee, Ei-li-ya-hu ha-Gi-l'a-di: Bim-hei-ra b'ya-mei-nu ya-vo e-li-nu, im b'so-rot to-vot, y'shu-ot v'nech-a-mot.*

אליהו הנביא

אליהו הנביא, אליהו התשבי, אליהו הגלעדי. במהרה בימינו יבא אלינו עם בשורות טובות, ישועות ונחמות.

שבוע טוב – Shavua Tov

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 Tov' are the words we speak,
As we say 'May you have a happy week!'
(Chorus)

Have a good week! Have a good...

Sha-vu-a tov! Sha-vu-a tov...

שבוע טוב! שבוע טוב...

Everybody loves Saturday night!

Kol e-chad O-heiv mo-tzei Sha-bat!

כל אחד אוהב מוצא שבת.



תפילות לאירועים שונים

prayers for occasions

prayers for occasions | תפילות לאירועים שונים

Communal Blessing

אֱלֹהֵינוּ – 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.

אֱלֹהֵינוּ – *E-lo-hei-nu v'e-lo-hei a-vo-tei-nu v'im-o-tei-nu, ba-r'chei-nu ba-b'ra-cha ha-m'shu-le-shet ha-k'tu-va ba-To-rah. Y'va-re-ch'cha A-do-nai v'yish-m're-cha. Ya'eir A-do-nai pa-nav ei-le-cha vi-chun-e-ka. Yi-sa A-do-nai pa-nav ei-le-cha v'ya-seim l'cha sha-lom.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת הַכְּתוּבָה בַּתּוֹרָה: יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶכָּךָ. יֵאָר יְיָ הוּא פָּנָיו אֵלֶיךָ וְיַחְנֶכָּךָ. יִשָּׂא יְיָ הָנָּה פָּנָיו אֵלֶיךָ וְיַשֵּׁם לְךָ שָׁלוֹם.

Prayer for a happy occasion

בְּרוּךְ – 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

בְּרוּךְ – *Ba-ruch A-tah, A-do-nai, E-lo-hei-nu me-lech ha'o-lam, sh'he-che-ya-nu v'ki'ye-ma-nu v'hi-gi-a-nu la-z'man ha'zeh.*

שְׁהֵינֵנוּ

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהֵינֵנוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה.

Prayer for studying

בְּרוּךְ – 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'ilimud

בְּרוּךְ – *Ba-ruch A-tah, A-do-nai, E-lo-hei-nu me-lech ha'o-lam a-she-cher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu la'a-sok b'divrei To-rah.*

בְּרָכָה לְלִמּוּד

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

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.

שְׂמַחְתִּי – I rejoiced when they said to me: Let us go up to the house of the Eternal One.

Now our feet are standing within your gates, O Jerusalem!

Jerusalem restored, as a city where people come together in unity.

Pray for the peace of Jerusalem; may those who love you prosper.

Let there be peace within your walls, safety within your borders.

For the sake of my people, my friends, I say: Let there be peace within you.

May the Eternal One bless us from Zion.

Let Israel have peace.

שְׂמַחְתִּי – *Sa-mach'ti b'om-rim li: Beit A-do-nai nei-lech.*

Om'dot ha-yu rag'lei-nu bish-a-rah, Y'ru-sha-la-yim!

Y'ru-sha-la-yim ha-b'nu-ya k'ir she-chub'ra lah yach-dav.

Sha-a-lu sh'lom Y'ru-sha-la-yim: yish-la-yu o-ha-va-yich.

Y'hi sha-lom b'chei-leich, shal-va b'ar'm'no-ta-yich.

L'ma-an ach-ai v'rei-ai a-dab'ra na sha-lom bach.

Y'va-r'chei-nu A-do-nai mi-Tzi-on,

O-seh Sha-ma-yim va-a-retz.

Sha-lom al Yis-ra-eil.

שְׂמַחְתִּי בְּאִמְרֵים לִי. בֵּית יְיָ הוּא גִלְגָּל.

עֲמֻדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ, יְרוּשָׁלַיִם!

יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שְׁחֵבְרָה-לָהּ יָחִיד.

שְׁאֲלוּ שָׁלוֹם יְרוּשָׁלַיִם וְשָׁלְיוֹ אֶהְבִּיד.

יְהִי-שָׁלוֹם בְּחִילֶךָ, שְׁלֹחַ בְּאִרְמְנוֹתֶיךָ.

לְמַעַן אַחֵי וְרֵעֵי אֲדַבְּרָה-נָּה שָׁלוֹם בְּךָ.

יְבָרְכֵנוּ יְיָ מִצִּיּוֹן,

עֹשֶׂה שָׁמַיִם וָאָרֶץ.

שָׁלוֹם עַל-יִשְׂרָאֵל.

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.

תקנונו בעצה טובה מלפניך ומעשה ידינו כוננהו.
Tak'nei-nu b'ei-tza to-va mi-l'fa-nei-cha u-ma-a-sei ya-dei-nu ko-n'nei-hu.
 Guide us with wise counsel, and establish the work of our hands.

Prayer before a Journey

T'filat Ha'derech

תפילת הדרך

אָשָׁא – 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.

May it be Your will, Eternal God, to lead me forth in peace, to guide my steps in peace, to keep me safe from every danger on the way, to grant me success in what I plan to do, and to bring me home in peace.

The Eternal One shall guard your going out and your coming in, now and always.

(alternative version in Shiron)

אָשָׁא – *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.*

Ye-hi ra-tzon mi-l'fa-ne-cha, a-do-nai E-lo-hai, she-to-lich-ei-ni l'sha-lom v'tatz-i-dei-ni l'sha-lom v'ta-tzi-lei-ni mi-kol sa-ka-na ba-de-rech, v'tish-lach b'ra-cha b'ma-a-sei ya-dai, u't'vie-ni v'sha-lom el bei-ti.

A-do-nai yish-mor tzet-cha u'v'ach-a m'a-ta v'ad o-lam.

אָשָׁא כנפי־שחר, אֶשְׁכְּנֶה בְּאַחֲרִית יָם, גַּם שָׁם יָדְךָ תִּנְחֵנִי, וְתִאֲחֲזֵנִי יְמִינְךָ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי, שְׁתּוֹלִיכֵנִי לְשָׁלוֹם וְתַצְעִידֵנִי לְשָׁלוֹם וְתַצִּילֵנִי מִכָּל־סָכָנָה בְּדֶרֶךְ, וְתִשְׁלַח בְּרָכָה בְּמַעֲשֵׂי יָדֶי, וְתִבְיֵאֵנִי בְּשָׁלוֹם אֶל בֵּיתִי.

יְהוָה יִשְׁמְרֶצְאָתְךָ וּבֹאֵךְ מֵעַתָּה וְעַד־עוֹלָם.

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.

בָּרוּךְ – We praise You, Eternal God, Sovereign of the universe, for all Your kindness.

בָּרוּךְ – *Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, Go-mel cha-sa-dim tov-im.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, גּוֹמֵל חַסְדִּים טוֹבִים.

Prayers concerning food

For bread and before a meal including bread:

בָּרוּךְ – We praise You, Eternal God, Sovereign of the universe, by whose will bread comes forth out of the earth.

בָּרוּךְ – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.*

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

For any other food or drink and before a meal not including bread:

ברוך – We praise You, Eternal God, Sovereign of the universe, by whose word all things come into being.

ברוך – *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.*

ברוך אתה יי, אלהינו מלך העולם, שהכל נהיה בדברך.

For wine:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.*

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

For cakes, biscuits or sweets:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of many kinds of food.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei mi-nei m'zo-not.*

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

For fruits that grows on trees:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the tree.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha'eitz.*

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

For fruits and vegetables that grow in the soil:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the earth.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha'a-da-ma.*

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

Prayers concerning nature

On smelling flowers:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of fragrant plants.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei is'vei v'sa-mim.*

ברוך אתה יי אלהינו מלך העולם, בורא עשבי בשמים.

On smelling spices:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of different kinds of spices.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei mi-nei v'sa-mim.*

ברוך אתה יי אלהינו מלך העולם, בורא מיני בשמים.

On seeing a beautiful site in nature:

ברוך – We praise You, Eternal God, Sovereign of the universe, whose world is filled with beauty.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-ka-cha lo b'o-lam-o.*

ברוך אתה יי אלהינו מלך העולם, שפכה לו בעולמו.

On seeing the wonders of nature:

ברוך – We praise You, Eternal God, Sovereign of the universe, for the marvels of Your creation.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, o-seh ma-a-seh v'rei-shit.*

ברוך אתה יי אלהינו מלך העולם, עשה מעשה בראשית.

On seeing the sea:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of the great ocean.

ברוך – *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.*

ברוך אתה יי אלהינו מלך העולם, שעשה את הים הגדול.

On hearing thunder:

ברוך – We praise You, Eternal God, Sovereign of the universe, whose power and might pervade the world.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-ko-cho u'g'vu-ra-to ma-lei o-lam.*

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

On seeing a rainbow:

ברוך – We praise You, Eternal God, Sovereign of the universe, for You remember Your covenant and keep Your promise.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, zo-cheir b'ri-to u'm'ka-yeim ma-a-ma-ro.*

ברוך אתה יי אלהינו מלך העולם, זוכר בריתו ומקיים מאמרו.

On seeing trees in blossom for the first time in each year:

ברוך – We praise You, Eternal God, Sovereign of the universe, Creator of beautiful trees that give pleasure to the human eye.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-ba-ra vo i'la-not tov-im l'ha-not ba-hem b'nei a-dam.*

ברוך אתה יי אלהינו מלך העולם, שבא בו אילנות טובים להנות בהם בני אדם.

Concerning Events

On hearing good news:

ברוך – We praise You, Eternal God, Sovereign of the universe, You are good and beneficent.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-tov v'ha-mei-tiv.*

ברוך אתה יי אלהינו מלך העולם, הטוב והמטיב.

On hearing bad news:

ברוך – We praise You, Eternal God, Sovereign of the universe, and re-affirm our faith in Your justice.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, da-yan ha-e-met.*

ברוך אתה יי אלהינו מלך העולם, דין האמת.

Before a meeting for the performing of a mitzvah

On making a charitable donation:

ברוך – We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us concerning the duty of charity.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-she-ker kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al ha'tz'da-ka.*

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

Before an act of social service:

ברוך – 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.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-she-ker kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al g'mi-lut cha-sa-dim.*

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על גמילות חסדים.

Before a meeting for the benefit of the community:

ברוך – 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.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-she-ker kid'sha-nu b'mitz-vo-tav v'tzi-va-nu la-a-sok b'tzor'chei tzi-bur.*

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לעסוק בצרכי צבור.

Before an act of tikkun olam:

ברוך – We praise You, Eternal God, Sovereign of the universe, who has given us the opportunity to repair the world.

ברוך – *Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-na-tan la-nu hiz-dam-nut l'ta-kein et ha-o-lam.*

ברוך אתה יי אלהינו מלך העולם, שנתן לנו הזדמנות לתקן את העולם.

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

יהי רצון – Eternal One, our God and God of our ancestors, may the new month be for us a time of renewal.

Grant to each one of us a long life of peace, welfare and blessing; a life of prosperity and health; 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.

יהי רצון – *Y-hi ra-tzon mi-l'fa-ne-cha, A-do-nai E-lo-hei-nu v'ei-lo-hei A-vo-tei-nu v'im-o-tei-nu, she-t'cha-deish a-lei-nu et ha cho-desh ha-zeh (ha-ba).*

v-ti-ten la-nu chay-im a-ru-kim, chay-im shel sha-lom, chay-im shel to-va, chay-im shel b'ra-cha, chay-im shel par-na-sa, chay-im shel chi-lutz atz-a-mot, chay-im she-ein ba-hem bu-sha u'ch'li-ma, chay-im she-t'hei va-nu a-ha-va to-rah v'yir'at sha-ma-yim, chay-im she-yi-mal-u kol mish-a-lot li-bei-nu l' to-va.

Rosh cho-desh ... yi-h'yei b'yom / hu ha-yom.

Y'cha-d'shei-hu ha-ka-dosh ba-ruch hu a-lei-nu v'al kol a-mo beit Yis-ra-eil: l'chay-im u'l'sha-lom, l'sa-son u'l'sim'cha li-shu-a u'l'ne-cha-ma, v'no-mar: A-men.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו ואמותינו, שתחדש עלינו את-החדש הזה (הבא), ותתן לנו חיים ארכים, חיים של-שלום, חיים של-טובה, חיים של-פרנסה, חיים של-חלוץ עצמות, חיים שאין בהם בושה וכלמה, חיים שתהא בנו אהבת תורה ויראת שמים, חיים שימלאו כל-משאלות לבנו לטובה.

ראש חדש ... יהיה ביום ... \ הוא היום

יחדשהו הקדוש ברוך הוא עלינו ועל-כל-עמו בית ישראל: לחיים ולשלום, לששון ולשמחה, לישועה ולנחמה, ונאמר: אמן.

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 **צה"ל** (*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)

התקווה|the hope

Hatikvah - The National Anthem of The State of Israel

כָּל עוֹד בְּלִבֵּב – For as long as
inside our heart
a Jewish spirit sings,
so long as the eye looks eastward
gazing towards Zion.

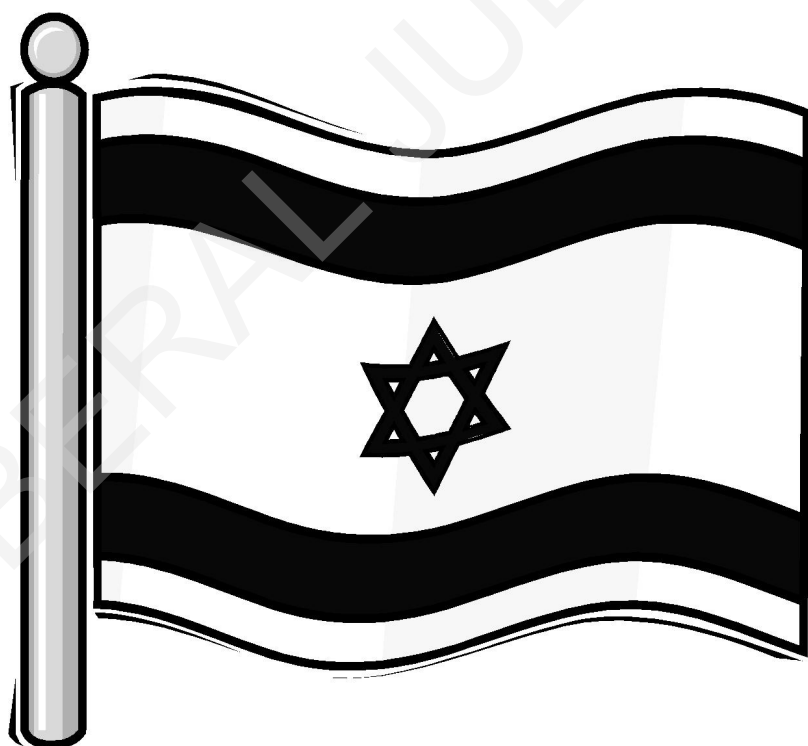
כָּל עוֹד בְּלִבֵּב – *Kol od ba-lei-vav*
p'ni-mah
ne-fesh y'hu-di ho-mi-ya,
u'l-fa-a-tei miz-rach ka-di-mah,
a-yin l'tzi-yon tzo-fi-yah.

כָּל עוֹד בְּלִבֵּב פְּנִימָה
נֶפֶשׁ יְהוּדִי הוֹמִיָּה,
וּלְפָנֵינוּ מִזְרָח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה.

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.

Od lo av-dah tik-va-tei-nu,
ha-tik'vah bat sh'not al-pa-yim
li-yot am chof-shi b'ar-tzei-u
e-retz tzi-yon viy-ru-sha-la-yim.

עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,
הַתִּקְוָה בֶּת שְׁנוֹת אֲלָפִים
לְהִיּוֹת עַם חֲפָשִׁי בְּאַרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.



הַתִּקְוָה - 'The Hope.' The text was originally written by Galician poet, Naphtali Herz Imber in Jassy, Romainia in 1878, as a nine stanza poem named 'Tikvateinu'- 'Our Hope'. It was adopted at the First Zionist Congress (1897) as the anthem of Zionism; later it was arranged by the composer Paul Ben-Haim, who based the composition partly on Romanian Jewish folk tunes.

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.

שיר של נצ"ר | netzer song

אֲדָמָה נִבְקָעַת – 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 –fulfilment in
Israel.

אֲדָמָה נִבְקָעַת – A-da-mah niv-
ka-at v'nei-tzeir m'vatz-beitz,

Ov-dim b'ya-chad v'hu ga-deil
u'mitz-cha zak.

Ha-o-lam tza-rich lih-yot mu-chan
l'ka-beil et t'nu-at Nei-tzeir – pa-
shut m'chash-meil!

Ya-ad hag-sha-mah b'Yis-ra-eil.

אֲדָמָה נִבְקָעַת וְנִצָּר מִבְּצֵבָא,
עוֹבְדִים בְּיַחַד וְהוּא גִדֵּל וּמִתְחַזֵּק.

הָעוֹלָם צָרִיךְ לְהִיּוֹת מוֹכֵן לְקַבֵּל
אֶת תְּנוּעַת נִצָּ"ר - פְּשוּט
מִחֲשָׁמַל!

יַעַד הַגְּשָׁמָה בְּיִשְׂרָאֵל.

CHORUS:

אֲנַחְנוּ הַחֲלוּצִים – We are the
pioneers of Netzer,

We are the pioneers of Netzer!

Know yourself, help the people,

And create Tikkun Olam,

And then we'll march along the
path of happiness.

אֲנַחְנוּ הַחֲלוּצִים – a-nach-nu
he-cha-lutz-im shel Nei-tzeir,

A-nach-nu he-cha-lu-tzim shel
Nei-tzeir!

Da atz-mei-cha a-zor la-am,

V'tzor ti-kun o-lam,

v'az nitz-ad ba-de-rech el ha-o-
sher.

אֲנַחְנוּ הַחֲלוּצִים שֶׁל נִצָּ"ר,

אֲנַחְנוּ הַחֲלוּצִים שֶׁל נִצָּ"ר!

דַּע עִצְמְךָ עֶזְרוּ לָעָם,

וְצוּר תִּקְוֹן עוֹלָם!

וְאִזְ נִצֵּד בְּדֶרֶךְ אֶל הָאוֹשֶׁר.

הִנֵּה פִּרְחָנוּ – 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.

הִנֵּה פִּרְחָנוּ – Hi-nei pa-rach-nu
ya-chad m'hat-cha-lah,

A-nach-nu no-ar im y'cho-let
v'otz-mah.

Sol-lim et ha-de-rech l'al-i-yah,
ya-tzar-nu Net-zeir – da-var nif-
lah!

Na-shir b'ya-chad shir pri-chah.

הִנֵּה פִּרְחָנוּ יַחַד מִהַתְחַלָּה

אֲנַחְנוּ נֹעַר עִם יְכוּלֵת וְעֶצְמָה

סוֹלְלִים אֶת הַדֶּרֶךְ לַעֲלִיָּה, יִצְרָנוּ

נִצָּ"ר - דָּבַר נִפְלָא

נִשִּׁיר בְּיַחַד שִׁיר פְּרִיחָה.



LIBERAL JUDAISM