



שבת ביחד

**Shabbat B'Yachad is a service for everyone in
Liberal Jewish communities**

**Creative music, meaningful prayer and a
communal celebration of Shabbat**

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Jewish Prayer books - or rather written guidance of Jewish prayer - first appeared about 1800 years ago when the editors of the Mishnah and the Gemara (the Talmud) laid down rules about the themes and timings of prayer. The exact wording, however, was left to the worshipper or worship leader.

Soferim (Scribes) - a minor 8th century tractate of the Talmud - provides a little more detail, as does material found in the Cairo Genizah.

It was not until the second half of the ninth century that Amram ben Sheshna, the Gaon of the Babylonian Academy of Sura, responded with the known order of the Jewish service of worship following an enquiry from the Jews of Barcelona - *Seder Rav Amram*.

Seder Rav Amram was followed by the efforts of the 10th century Saadiah Gaon, the French (biblical) scholar Rashi in the 11th century, the *Machzor Vitry* of Simchah ben Samuel and the work of the 12th century Maimonides and David Abudarham in the 14th century.

Based primarily upon *Seder Rav Amram*, the number of and style of Jewish liturgy grew vastly.

When Progressive Judaism was founded in Germany in the first half of the 19th century, the Hamburg Temple produced a prayer book in 1819 which was revised in 1841 and before long Progressive prayer books were numerous including those of Abraham Geiger (1854 & 1870), David Einhorn (1856), Caesar Seligman with Ismar Elbogen and Hermann Vogelstein (1929) and the American *Union Prayerbook* (1894, 1922 and 1940).

The Jewish Religious Union - the forerunner of Liberal Judaism - recruited its first Rabbi, Israel Mattuck, who produced a series of prayer books in the first half of the 20th century. These were replaced by *Service of the Heart* (1967) and *Siddur Lev Chadash* (1995) - both of which bear the imprint of the late Rabbi John Rayner (1924-2005).

A siddur - a prayer book - offers not only synagogal services of worship but much more, including study material, reflection for lifecycle events, and most importantly liturgy for home rituals.

A siddur serves a further purpose. It speaks of the aspirations and fears of those who write it and use it at a particular time, and it provides a religious movement such as Liberal Judaism with a means of connecting its various constituents. Liberal Judaism is now an organisation of 40 communities - some 10,000 individuals - all of whom use the current Liberal Judaism siddur, *Siddur Lev Chadash* (London, 1995) which can be obtained from Liberal Judaism, based at the Montagu Centre, 21 Maple Street, W1T 4BE 0207 580 1663 www.liberaljudaism.org.

This booklet contains a single Shabbat morning family service, which has been shortened and includes transliteration.

Liberal Judaism offers this booklet as a temporary measure to small and/or developing congregations until such a time as they have the confidence and resources to purchase and use *Siddur Lev Chadash*.

Rabbi Danny Rich

Chief Executive
5774

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MORNING PRAYERS - ברכות השחר

(The Congregation will stand)

MAH TOVU *ohalecha ya-akov,
mishkenotecha yisrael.*

מַה טֹבֹו אֹהֶלְיָךְ יִעֲקֹב, מִשְׁכְּנֹתֶיךָ
יִשְׂרָאֵל.

*Va-ani berov chasdecha avo
veytecha, eshtachaveh el heychal
kodshecha beyiratecha.*

וְאֲנִי בְרַב חֲסִדֶּיךָ אָבוֹא בֵּיתְךָ,
אֲשַׁתְּחֹוה אֶל הַיְכָל קֹדֶשְׁךָ בִּירְאָתְךָ.

*Adonai ahavti me-on beytecha,
u-mekom mishkan kevodecha.
Va-ani eshtachaveh ve-echra-ah,
evrechah lifney Adonai osi.*

יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן
כְּבוֹדְךָ. וְאֲנִי אֲשַׁתְּחֹוה וְאֶכְרַעָה,
אֲבָרְכָה לִפְנֵי יְיָ עֲשֵׂי.

*Va-ani, tefilati lecha Adonai, eyt
ratzon, Elohim berov chasdecha,
aneyni be-emet yishecha.*

וְאֲנִי, תְּפִלָּתִי לָךְ יְיָ, עֵת רְצוֹן, אֱלֹהִים
בְּרַב חֲסִדֶּיךָ, עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.

HOW LOVELY are your tents, O Jacob, your dwelling-places, O Israel!
Through Your great love, O God, I enter Your house; with awe I worship in
Your sanctuary.
Eternal God, I love the house where Your glory dwells; humbly I worship
before my God and Maker.
May my prayer be acceptable to You, Eternal God. In Your great kindness,
answer me with Your saving truth.

(The Congregation will be seated)

BARUCH *atah Adonai Eloheynu
melech ha-olam, asher kidshanu
bemitzvotav vetzivanu la-asok
bedivrey torah.*

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק
בְּדִבְרֵי תוֹרָה:**

WE PRAISE You, Eternal One, our God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to study words of Torah.

לֹא-תִקְלַל חֵרֶשׁ וְלִפְנֵי עֵוֵר לֹא תִתֵּן מְכַשֵּׁל וְיִרְאֵת מֵאַלְהֵיךָ אֲנִי יְהוָה:
מִפְּנֵי שְׂיָבָה תִּקּוּם וְהִדְרָת פָּנֶי זָקֵן וְיִרְאֵת מֵאַלְהֵיךָ אֲנִי יְהוָה: וְכִי-יִגּוֹר אֶתְּךָ גֵּר
בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: כְּאֶזְרַח מִכֶּם יִהְיֶה לָכֶם הַגֵּר | הַגֵּר אֶתְכֶם וְאַהֲבֵתָ לוֹ כְּמוֹךָ
כִּי-גֵרִים הָיִיתֶם בְּאַרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

You shall not insult the deaf, nor place a stumbling block before the blind.
You shall fear your God: I am the Eternal One.

You shall rise before the aged and show respect to the old; you shall fear
your God: I am the Eternal One. When a stranger resides with you in your
land, you shall not wrong him. The stranger who resides with you shall be
to you as one of your citizens; you shall love him as yourself, for you were
strangers in the land of Egypt: I the Eternal One and your God.

Leviticus 19:14 & 32-34

אֵלֶּיךָ דְּבָרִים שְׂאֵדָם אוֹכֵל פְּרוּתֵיהֶן בְּעוֹלָם הַזֶּה וְהִקְרֵן קִיּוּמָתָם לוֹ לְעוֹלָם הַבָּא. כְּבוֹד
אָב וָאִם, וּגְמִילוּת חֲסָדִים, וְהִבָּאָת שְׁלוֹם בֵּין אָדָם לְחֶבְרֹו וְתִלְמוּד תּוֹרָה כְּנֻגַּד כָּלֵם:

These are things the fruits of which a person enjoys in this world,
while the principle remains for the World to Come:

Honoring one's father and mother, acts of loving kindness,
and bringing peace between a person and their friend.

But the study of Torah is equal to them all.

(Mishnah Peah 1:1)

LO ALECHA *hamelachah ligmor, velo atah ben chorin libateyl mimenah.* לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר, וְלֹא אַתָּה בֶּן חוֹרִין לְבָטֵל מִמֶּנָּה.

IT IS NOT your responsibility to finish the work and neither are you free to stop doing it.

M. Avot 2:16

ELOHAI NESHAMA *shenata bi, tehora hi. Atah beratah, atah yetzartah, atah nefachtah bi. Ve-atah meshamrah bekirbi.* אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בָּרַאתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחָתָהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

MY GOD, THE SOUL You have given me is pure. For You have created and formed it and breathed it into me, and You sustain it within me.

B. Berachot 60b

SONGS OF PRAISE - פסוקי דזמרה

BARUCH SHE-AMAR *vehayah*
ha-olam, baruch hu.
Baruch atah Adonai Eloheynu
melech ha-olam, hamehulal befi
amo, meshubach u-mefo-ar bilshon
chasidav va-avadav, bishvachot
u-vizmirot, negadelecha
venamlichecha, malkeynu yachid
chey ha-olamim.
Baruch atah Adonai, melech
mehulal batishbachot.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ
הוּא,
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְהַלֵּל בְּפִי עַמּוֹ, מְשֻׁבָּח וּמְפָאֵר
בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו, בְּשִׁבְחוֹת
וּבְזִמְרוֹת, נִגְדֶּלְךָ, וְנִמְלִיכָךָ, מִלִּכְנֹס
יָחִיד, חֵי הָעוֹלָמִים:
בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהַלֵּל
בַּתִּשְׁבָּחוֹת:

PRAISED BE THE One at whose command the world came to be.

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.

YISMECHU *hashamayim vetageyl*
ha-aretz. Yiram hayam, u-melo-o

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגֵּל הָאָרֶץ יָרַעַם
הַיָּם וּמִלְאוּ:

LET the heavens rejoice and the earth exult; let the sea and all within it thunder.

Psalm 96:11

KOL HA-OLAM *kulo gesher tzar
me-od, vecha-ikar lo lefacheyd kelal.*

כָּל הָעוֹלָם כֵּלֹו גֶשֶׁר צָר מְאֹד,
וְהַעֲיָקָר לֹא לִפְחָד כָּלָל.

ALL the world's a very narrow bridge. But the main thing to recall is to have no fear at all.

Attributed to Rabbi Nachman of Bratslav.

(The Congregation will stand)

YISHTABACH *shimcha la-ad
malkeynu, ha-el hamelech hagadol
vehakadosh beshamayim u-va-aretz.
Ki lecha na-eh Adonai Eloheynu
veylohey avoteynu. Shir u-shvecha,
halel vezimrah berachot vehoda-ot
meyatah ve-ad olam.*

*Baruch atah Adonai, habocheyr
beshirey zimrah.*

יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלִכְנוּ, הָאֵל
הַמְּלִיךְ הַגָּדוֹל וְהַקְדוֹשׁ בַּשָּׁמַיִם
וּבָאָרֶץ. כִּי לְךָ נָאֵה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ: שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה,
בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה.

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 now and for ever.
We praise You, O God: may You accept our songs of praise.

The Chatzi-Kaddish (Half Kaddish)

YITGADAL veyitkadash shemey **יִתְגַּדַּל וְיִתְקַדַּשׁ שֵׁמֶה רַבָּא. בְּעָלְמָא**
raba. Be-alma di vera chirutey **דִּי בְרָא כְרַעוּתָהּ, וַיְמַלִּיף מַלְכוּתָהּ**
veyamlich malchutey bechayeychon **בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית**
u-veyomeychon u-vechayey dechol **יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ**
beyt yisrael. Ba-agala u-vizman **אָמֵן:**
kariv ve-imru ameyn.

Yehey shemey raba mevarach **יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלַם**
le-alam u-le-almey almaya. **וּלְעָלְמֵי עָלְמַיָּא:**

Yitbarach veyishtabach, veyitpa-ar **יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם**
veyitromam veyitnasey veyithadar **וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל**
veyitaleh veyithalal shemey **שֵׁמֶה דִּקְדֻשָּׁא בְּרִיף הוּא לְעָלָא מִן**
dekudsha berich hu le-eyla u-le-eyla **כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא**
mikol birchata veshirata, **וְנַחֲמָתָא, דְּאֲמִירָן בְּעָלְמָא, וְאָמְרוּ**
tushbachata venechemata da-amiran **אָמֵן:**
be-alma ve-imru ameyn.

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 far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.

שמע וברכותיה - SHEMA AND ITS BLESSINGS

BARECHU *et Adonai hamevorach.*

בִּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

BARUCH *Adonai hamevorach
le-olam va-ed.*

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

PRAISE be the One to whom our praise is due.

WE PRAISE the Eternal One to whom our praise is due for ever.

(The Congregation will sit)

BARUCH *atah Adonai, Eloheynu
melech ha-olam, yotzer or, u-vorey
choshech, oseh shalom u-vorey et
hakol. Hamey-ir la-aretz veladarim
aleyha berachamim, u-vetuvo
mechadeysh bechol yom tamid
ma-asey vereyshit. Mah rabu
ma-asecha Adonai, kulam
bechochmah asitah, malah ha-aretz
kinyanecha. Titbarach Adonai
Eloheynu al shevach ma-asey
yadecha. Ve-al me-orey or she-asita
yefa-arucha selah.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם
וּבוֹרֵא אֶת הַכֹּל: הַמַּאֲוִיר לָאָרֶץ
וְלַדָּרִים עָלֶיהָ בִּרְחָמִים, וּבְטוֹבוֹ
מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרָאשִׁית: מַה רַבּוּ מַעֲשָׂיו יְיָ, כָּלם
בְּחִכְמָה עָשִׂיתָ, מְלֵאָה הָאָרֶץ קִינְיָנֶיךָ:
תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה
יָדֶיךָ. וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ
יְפָאֲרוּךְ סֵלָה.

*Baruch atah Adonai yotzer
hame-rot.*

בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאֹרוֹת:

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.

AHAVA rabah ahavtanu Adonai
 Eloheynu chemlah gedolah viteyrah
 chamalta aleynu. Avinu malkeynu,
 ba-avur avoteynu shebatchu vecha,
 vatlamdeym chukay chayyim, keyn
 techoneynu u-telamdeynu. Veteyn
 belibeynu lehavin u-lehaskil,
 lishmo-a, lilmod, u-lelameyd,
 lishmor vela-asot u-lekayeym et kol
 divrey toratecha be-ahava.
 Veba-eyr eyneynu betoratecha,
 vedabeyk libeynu bemitzvatecha,
 veyacheyd levaveynu le-ahava
 u-leyirah et shemecha, velo nevosh,
 velo nikaleym, velo nikasheyl
 le-olam va-ed. Ki vanu vacharta
 leyachedecha be-ahava.

Baruch atah Adonai habocheyr
 be-amo yisra-el be-ahavah.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ,
 חֲמָלָה גְדוֹלָה וַיִּתְּרָה חֲמַלְתָּ עָלֵינוּ.
 אָבִינוּ מַלְכֵנוּ, בְּעִבּוּר אֲבוֹתֵינוּ
 שֶׁבְטָחוּ בְךָ, וַתְּלַמְדֵם חֻקֵי חַיִּים, כֵּן
 תִּתְחַנֵּנוּ וַתְּלַמְּדֵנוּ. וְתֵן בְּלִבֵּנוּ לְהַבִּין
 וּלְהַשְׁכִּיל, לְשִׁמּוֹעַ, לְלַמֵּד וּלְלַמֵּד,
 לְשָׁמֵר וּלְעָשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי
 תּוֹרָתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ
 בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד
 לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שִׁמְךָ,
 וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל
 לְעוֹלָם וָעֶד: כִּי בָנוּ בְּחִרְתָּ לְיַחְדְּךָ
 בְּאַהֲבָה.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
 בְּאַהֲבָה.

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.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

SHEMA Yisrael Adonai Eloheynu Adonai Echad

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

BARUCH shem kavod malchuto le-olam va-ed.

PRAISED for ever be God's glorious majesty.

VE-AHAVTA	<i>eyt Adonai elohecha,</i>	וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְּךָ,
<i>bechol levavcha, u-vechol</i>		וּבְכָל-נַפְשְׁךָ, וּבְכָל-מַאֲדְךָ. וְהָיוּ
<i>nafshecha, u-vechol me-odecha.</i>		הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ
<i>Vehayu hadevarim ha-eyleh, asher</i>		הַיּוֹם, עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָהּ,
<i>anochi metzavecha ha-yom al</i>		וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ
<i>levavecha. Veshinantam levanecha,</i>		בְּדֶרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרְתָם
<i>vedibarta bam, beshivtecha</i>		לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטַטְפֹּת בֵּין
<i>beveytecha, u-velechtech vadersch</i>		עֵינֶיךָ, וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ
<i>u-veshochbecha u-vekumecha.</i>		וּבְשַׁעֲרֶיךָ:
<i>U-keshartam le-ot al yadecha,</i>		
<i>ve-hayu letotafot beyn eynecha,</i>		
<i>u-chtavtam al mezuzot beytecha</i>		
<i>u-visharecha.</i>		

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.

LEMA-AN TIZKERU *va-asitem*

et kol mitzvotai vehiyitem

kedoshim leyloheychem. Ani

Adonai eloheychem asher

hotzeyti etchem meyeretz

mitzrayim, lehiyot lachem

leylohim, ani Adonai

eloheychem.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי,

וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יי

אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ

מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יי

אֱלֹהֵיכֶם:

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.

EMET VEYATZIV *veyashar*

vekayam vetov veyafeh hadavar

hazeh aleynu le-olam va-ed. Emet

she-atah hu Adonai eloheynu

veylohey avoteynu, malkeynu

melech avoteynu, yotzreynu tzur

yeshu-ateynu, podeynu u-matzileynu

meyolam hu shemecha, eyn elohim

zulatecha. Emet atah hu rishon

ve-atah hu acharon, u-mibaladecha

eyn lanu moshi-a. Mimitzrayim

ge-altanu Adonai eloheynu u-mibeyt

avadim peditanu. Moshe u-miriyam

u-veney yisra-el lecha anu shirah

besimchah rabah ve-amru chulam.

אֱמֶת וַיַּצִּיב וַיַּשֵּׁר וְקָיָם וְטוֹב וַיִּפֶּה

הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת

שֶׁאַתָּה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ, מֶלֶכְנוּ מִלְכֵנוּ אֲבוֹתֵינוּ,

יוֹצְרֵנוּ צוּר יִשׁוּעֵתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ

מֵעוֹלָם הוּא שְׁמֶךָ, אֵין אֱלֹהִים

זוֹלָתְךָ. אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה

הוּא אַחֲרוֹן, וּמִבְּלָעַדֶיךָ אֵין לָנוּ

מוֹשִׁיעַ. מִמִּצְרַיִם גָּאֵלְתָנוּ יי אֱלֹהֵינוּ,

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. מֹשֶׁה וּמִרְיָם

וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה

רַבָּה וְאָמְרוּ כָלָם:

TRUE and beautiful and good; sound, established and enduring are these words, now and for ever. True it is, Eternal One, that You are our Sovereign God and Redeemer, as You were the God and Redeemer of our ancestors; You are our Maker, the Rock of our salvation. We have known You always as our Helper and our Liberator; there is no God but You. Truly You are first and You are last; we have no Redeemer but You. You have redeemed us from Egypt and freed us from the house of bondage. Then, with great joy, Moses, Miriam and all Israel sang to You this song:

MI CHAMOCHA <i>ba-eylim Adonai?</i>	מִי כְמוֹכָה בָּאֵלִים יִי? מִי כְמוֹכָה
<i>Mi kamocha nedar bakodesh, nora</i>	נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלַּת עֲשֵׂה
<i>tehilot osey feleh?</i>	פְּלֵא?

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

SHIRA CHADASHA <i>shibchu</i>	שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים
<i>ge-ulim leshimcha al sefat hayam,</i>	לְשִׁמְךָ עַל שְׂפַת הַיָּם, יַחַד כְּלָם הוֹדוּ
<i>yachad kulam hodu vehimlichu</i>	וְהִמְלִיכוּ וְאָמְרוּ:
<i>ve-amru:</i>	

A NEW SONG the redeemed sang to Your name at the shore of the sea; with one accord, they gave thanks and proclaimed Your sovereignty:

ADONAI *yimloch le-olam va-ed!*

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

THE ETERNAL GOD shall reign for ever and ever!

TZUR YISRAEL *kumah be-ezrat*
yisrael. Go-aleynu Adonai tzeva-ot
shemo, kedosh yisrael.

צוּר יִשְׂרָאֵל, קוּמָה
יִשְׂרָאֵל. גָּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ
יִשְׂרָאֵל.

Baruch atah Adonai ga-al yisrael.

בָּרוּךְ אַתָּה יְיָ גֹאֲלֵ יִשְׂרָאֵל:

O ROCK OF Israel, sustain Your people Israel. For You, God of the hosts of heaven, are our Redeemer, the Holy One of Israel.

We praise You, O God, Redeemer of Israel.

תפילה - TEFILLAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

ADONAI sefatai tiftach u-fi yagid tehilatecha.

ETERNAL GOD, open my lips, that my mouth may declare Your praise.

BARUCH *atah Adonai eloheynu
veylohey avoteynu ve-imoteynu
elohey avraham elohey yitzchak
veylohey ya-akov, elohey sarah
elohey rivkah elohey racheyl
veylohey leyah. Ha-eyl hagadol
hagibor vehanora eyl elyon. Gomer
chasadim govim vekoneh hakol
vezocheyr chasdey avot ve-imahot
u-meyvi ge-ulah livney veneyhem
lema-an shemo be-ahavah. Melech
ozeyr u-moshi-a u-mageyn.*

*Baruch atah Adonai mageyn
avraham ve-ezrat sarah.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל
עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֶה
הַכֹּל וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמָּהוֹת
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בָּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעֲזָרַת
שָׂרָה.

WE PRAISE YOU, Eternal One, our God and God of our ancestors: God of Abraham, Isaac and Jacob; of Sarah, Rebekah, Rachel and 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 Protector of Sarah.

ATAH GIBOR *le-olam Adonai*
mechayey meytim atah rav
lehoshi-a.

Mashiv haru-ach u-morid hageshem,
mazri-ach hashemesh u-morid hatal.
Mechalkeyl chayyim bechesed
mechayey meytim berachamim
rabim. Someych noflim verofeh
cholim u-matir asurim u-mekayeym
emunato lisheyney afar. Mi
chamocha ba-al gevurot u-mi domeh
lach. Melech meymit u-mechayey
u-matzmi-ach yeshu-ah?

Vene-eman atah lehachayot meytim.

Baruch atah Adonai mechayey
hameytim.

אַתָּה גִּבּוֹר לְעוֹלָם יְיָ מְחַיֶּה מֵתִים
אַתָּה רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם
מְזַרְיֵחַ הַשֶּׁמֶשׁ וּמוֹרִיד הַטָּל.
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים
בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֶה
חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה?

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.

בָּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים.

UNENDING is Your might Eternal One; You are the source of eternal 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 us eternal
life. 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 life beyond death.

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

WE SANCTIFY Your name on earth as in the prophet's vision the hosts of heaven sing Your praise above, for so it is written:

NEKADEYSH *et shimcha ba-olam, kesheym shemakdishim oto bishmey marom, kakatuv al yad nevi-echa:*

נִקְדַּשׁ אֶת שִׁמְךָ בְּעוֹלָם,
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
בְּשָׁמַי מְרוֹם, כַּכְּתוּב עַל
יַד נְבִיאֶךָ:

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

Kadosh, kadosh, kadosh, Adonai tzeva-ot melo chol ha-aretz kevodo.

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ
צְבָאוֹת, מְלֵא כָּל
הָאָרֶץ כְּבוֹדוֹ:

God's glory fills the universe.

Kevodo maley olam.

כְּבוֹדוֹ מְלֵא עוֹלָם:

Praised be God's glory in all creation!

Baruch kevod Adonai mimkomo!

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ!

From you concealment, Majestic One, reveal Yourself, and rule over us, for You are our hope.

Mimkomo malkeynu tofi-ah vetimloch aleynu, ke mechakim anachnu lach..

מִמְּקוֹמְךָ מְלֻכָּנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים
אֲנַחְנוּ לָךְ:

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

Yimloch Adonai le-olam elohayich tziyon ledor vador haleluyah!

יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ
צִיּוֹן לְדוֹר וָדוֹר
הַלְלוּיָהּ!

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.

Ledor vador nagid godlecha, u-leneytzach netzachim kedushatcha nakdish, veshivchecha eloheyinu mipinu lo yamush le-olam va-ed.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ,
וְלִנְצַח נְצָחִים קִדְּשָׁתְךָ
נִקְדִּישׁ, וְשִׁבְּחָךְ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם
וָעֵד.

We praise You, O God, the holy God.

Baruch atah Adonai ha-el hakadosh.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל
הַקָּדוֹשׁ.

YISMECHU BEMALCHUTECHA
*shomrey shabbat vekorey oneg, am
mekadeshey shevi-i, kulam yisbe-u
veyitangu mituvecha, vehashvi-i
ratzita bo vekidashto, chemdat
yamim oto karata, zecher lema-asey
vereysht.*

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת
וְקוֹרְאֵי עֹנֵג, עִם מְקַדְשֵׁי שְׁבִיעִי, כָּלֵם
יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ, וְהַשְׁבִּיעִי
רְצִיתְךָ בּוֹ וְקִדְשְׁתּוֹ, חֲמִידַת יָמִים אוֹתוֹ
קָרָאתָ, זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית:

THOSE WHO KEEP the Sabbath and call it a delight taste the joy of 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.

ELOHEYNU *veylohey avoteynu
retzey vimnuchateynu, kadsheynu
bemitzvatecha veteyn chelkeynu
betoratecha, sabeynu mituvecha
vesamcheynu bishu-atecha, vetaheyr
libeynu le-ovdecha be-emet.
Vehanchileynu Adonai eloheynu
be-ahava u-veratzon shabbat
kodshecha, vayanuchu vah yisrael
mekadshey shemecha.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה
בְּמִנוּחָתֵנוּ, קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
חֻלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ
וּשְׂמַחֲנוּ בִּישׁוּעָתְךָ, וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְשְׁךָ, וְיִגְדֹּדוּ
בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ.

*Baruch atah Adonai, mekadeysh
hashabbat.*

בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת:

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 goodness, gladden 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.

RETZEY *Adonai eloheynu
be-amcha yisrael, u-tefilatam
be-ahavah tekabeyl, u-tehi leratzon
tamid avodat yisrael amecha.*

*Baruch atah Adonai she-otecha
levadecha beyirah na-avod.*

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.

רְצֵה יי אֱלֹהֵינוּ בְּעֶמְקָיִךְ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל, וְתִהְיֶה
לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בָּרוּךְ אַתָּה יי שְׁאוֹתְךָ לְבָדֶךָ בִּירְאָה
נֶעֱבֹד.

MODIM *anachnu lach she-atah hu
Adonai eloheynu veylohey avoteynu
le-olam va-ed. Tzur chayeynu
mageyn yisheynu atah hu ledor
vador. Nodeh lecha u-nesapeyr
tehilatecha al chayeynu hamesurim
beyadecha, ve-al nishmoteynu
hapekudot lach, ve-al nisecha
shebechol yom imanu, ve-al
nifle-otecha vetovotecha shebechol
eyt, erev vavoker vetzohorayim.*

*Baruch atah Adonai hatov shimcha
u-lecha na-eh lehodot.*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר
וָדוֹר. נוֹדֶה לָּךְ וְנִסְפֹּר תְהִלָּתְךָ עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ
הַמְּקוּדוֹת לָּךְ, וְעַל נְסִיךְ שְׂבָכָל-יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.

בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה
לְהוֹדוֹת.

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.

SIM SHALOM *tovah u-verachah, cheyn vachessed verachamim, aleynu ve-al kol yisrael amecha.*

Barcheynu, avinu kulanu ke-echad be-or panecha, ki ve-or panecha natata lanu, Adonai eloheyenu, torat chayyim ve-ahavat chesed u-tzedakah u-verachah, verachamim vechayyim veshalom, vetov be-eynecha levareych et amcha yisrael ve-et kol ha-amim bechol eyt u-vechol sha-ah bishlomecha.

Baruch atah Adonai oseh hashalom

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

בְּרַכְנוּ, אָבִינוּ, בְּלִנּוּ בְּאַחַד בְּאוֹר פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצֶדֶקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

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 and 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, the Source of peace.

(Silent Prayer)

OSEH SHALOM *bimromav, hu ya-aseh shalom aleynu, ve-al kol yisrael ve-al kol beney adam, ve-imru: Amen.*

עֹשֶׂה שָׁלוֹם בְּמִרְמֹאוֹ, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל בְּנֵי אָדָם וְאָמְרוּ: אָמֵן.

MAY THE MOST HIGH, Source of perfect peace, grant peace to us, to all Israel, and to all the world.

קריאת התורה - THE READING OF THE TORAH

(The Congregation will stand as the Ark is opened)

IN DAYS to come the mountain of God's house shall be established as the highest mountain, towering above the hills, and all the nations shall stream to it. Many peoples will go and say: Come, let us go up to the mountain of the Eternal One, to the house of the God of Jacob, so that we may learn God's ways, and walk in God's paths.

וְהָיָה בְּאַחֲרֵית הַיָּמִים נָכוֹן יִהְיֶה הָר
בֵּית־יְהוָה בְּרֹאשׁ הַהָרִים וְנָשָׂא
מִגְבָּעוֹת וְנִהְיוּ אֵלָיו כָּל־הַגּוֹיִם:
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכֵן וְנַעֲלֶה
אֶל־הַר־יְהוָה אֶל־בֵּית אֱלֹהֵי יַעֲקֹב
וְלִרְנוֹ מִדְּרָכָיו וְנִלְכֶּה בְּאַרְצוֹתָיו

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:
Ki mitziyon tetzey torah, u-devar Adonai mirushalayim.

For Torah shall go forth from Zion, and the word of the Eternal One from Jerusalem.

(The Scroll is taken from the Ark and the Ark is closed)

Thus God will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks:

וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים
רַבִּים וְכָתְתוּ חֲרֻבוֹתָם לְאֵתִים
וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת

לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:
Lo yisa goy el goy cherev, velo yilmedu od milchamah.

Nation shall not take up Sword against nation; They shall never again know war.

שִׁמְעֵי יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

SHEMA Yisrael Adonai Eloheynu Adonai Echad

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

ECHAD ELOHEYNU *gadol*
adoneynu, kadosh shemo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ
שְׁמוֹ.

GADLU LADONAI *iti,*
u-neromemah shemo yachdav.

גִּדְּלוּ לַיהוָה אֶתְּכֶם, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

ONE is our God, great our Sovereign; holy is God's name.

LET US magnify the Eternal One; together let us exalt God's name.

VEHA-EYR *eyneynu betoratecha,*
vedabeyk libeynu bemitzvatecha,
veyacheyd levaveynu le-ahava
u-leyirah et shemecha.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וּדְבֵק לְבָנוּ
בְּמִצְוֹתֶיךָ, וַיַּחַד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שִׁמְךָ.

ENLIGHTEN us with Your Teaching, make us faithful to Your
commandments and whole hearted in the love and awe of Your name.

(The Congregation will sit)

BARECHU *et Adonai hamevorach.*

*Baruch Adonai hamevorach le-olam
va-ed.*

*Baruch atah Adonai eloheynu
melech ha-olam, asher bachar banu
mikol ha-amim venatan lanu et
torato. Baruch atah Adonai noteyn
hatorah.*

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ

אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן

הַתּוֹרָה:

PRAISE the One to whom our praise is due.

Praised be the Eternal One to whom our praise is due for ever.

We praise you, Eternal One, our God, Sovereign of the universe: You have called us to serve You by giving us Torah. We praise You, O God, Giver of Torah.

(The Torah is read)

Blessing after the Torah reading

BARUCH *atah Adonai eloheynu*

*melech ha-olam asher natan lanu
torat emet, vechayey olam nata
betocheynu. Baruch atah Adonai,
noteyn hatorah.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם

נָטַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן

הַתּוֹרָה:

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.

A prayer recited by those who have recovered from danger

*Baruch atah Adonai eloheynu melech
ha-olam gomeyl chasadim tovim.*

ברוך אתה יי אלהינו מלך העולם, גומל
חסדים טובים:

We praise You, Eternal One, Our God, Sovereign of the universe: for all Your kindness.

The congregation may respond:

*Mi shegemalecha kol tov, hu yigmolecha
kol tov selah.*

מי שגמלך כל טוב, הוא יגמלך כל טוב
סלה:

May the one who has given all goodness to you, always do goodness to you forever.

A prayer for healing

*Mi shebeyrach avoteynu, mekor habrachah
le-imoteynu*

מי שברך אבותינו מקור הברכה
לאמותינו:

May the source of strength who blessed the ones before us
Help us find the courage to make our lives a blessing and let us say amen.

*Mi shebeyrach imoteynu, mekor habrachah
lavoteynu*

מי שברך אמותינו מקור הברכה
לאבותינו:

Bless those in need of healing with refuah sheleymah, the renewal of body, the renewal of spirit and let us say amen.

(Written by Debbie Friedman)

(The Congregation will stand while the Scroll is raised)

BARUCH *shenatan torah le-am
yisrael bikdushato.*

ברוך שנתן תורה לעמו ישראל
בקדושתו:

WE PRAISE You, Holy One, for giving Torah to your people Israel.

(The Congregation will sit)

Blessing before the Haftarah reading

BARUCH atah Adonai eloheynu	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
melech ha-olam asher bachar	אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה
binvi-im tovim, veratzah	בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת, בָּרוּךְ
vedivreyhem hane-emarim be-emet.	אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה
Baruch atah Adonai, habocheyr	עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי
batorah u-vemosheh avdo,	הָאֱמֶת וְצֶדֶק.
u-veyisrael amo, u-vinviyey ha-emet	
vatzedek.	

WE PRAISE You, Eternal One, Our God, Sovereign of the universe: You inspired faithful prophets, and took pleasure in the words they spoke in truth. We praise You, O God, for the gift of Torah, Your servant Moses, Your people Israel, and the prophets of truth and righteousness.

(The Haftarah is Read)

Blessing after the Haftarah reading

BARUCH atah Adonai eloheynu	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
melech ha-olam, tzur kol	צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל
ha-olamim, tzadik bechol hadorot,	הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעֹשֶׂה,
ha-eyl hane-eman, ha-omeyr	הַמְדַּבֵּר וּמְקַיֵּם, שָׁכַל דִּבְרָיו אֱמֶת
ve-oseh, hamdabeyr u-mekayeym,	וְצֶדֶק.
shekol devarav emet vatzedek.	

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.

And/Or

AL HATORAH, *ve-al ha-avodah, ve-al hanevi-im ve-al yom hashabbat hazeh. Shenatata lanu Adonai eloheynu likdushah velimnuchah lechavod u-letifaret. Al hakol Adonai eloheynu, anachnu modim lach, u-mevarechim otach, yitbarach shimcha befi kol chai tamid le-olam va-ed. Baruch atah Adonai, mekadeysh hashabbat.*

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שָׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ, לְקֹדֶשׁה וּלְמִנוּחָה, לְכָבוֹד וּלְתִפְאַרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

FOR THE TORAH, for the privilege of worship, for the prophets for this Sabbath day which You, Eternal One, have given us for holiness and rest, for honour and beauty, we thank and praise You, O Eternal One our God. May all the living praise Your name now and for ever. We praise You, O God, for the holiness of the Sabbath.

(The Congregation will stand)

Eternal God, whose dominion embraces the universe, we ask Your blessing for our Sovereign Lady, Queen Elizabeth, and 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.

*Mi shebeyrach avoteynu
ve-imoteynu hu yevareych et kol
hakahal hakadosh hazeh, im kol
kehilot hakodesh. Hakadosh baruch
hu yishlach beracha vehatzlacha
bechol ma-asey yedeyhem im kol
yisrael acheyhem ve-achyoteyhem.
Venomar Amen*

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, הוּא
יְבָרֵךְ אֶת כָּל הַקְהָל הַקֹּדֶשׁ הַזֶּה,
עִם כָּל קְהִלּוֹת הַקֹּדֶשׁ. הַקֹּדֶשׁ בָּרוּךְ
הוּא יִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל
מַעֲשֵׂה יְדֵיהֶם, עִם כָּל יִשְׂרָאֵל
אֲחֵיהֶם וְאֲחֻיּוֹתֵיהֶם. וְנֹאמַר אָמֵן:

May the One who blessed our ancestors, bless this holy community with all
holy communities. May the Holy One grant blessing and success in all the
work of their hands, with all Israel their brothers and sisters. And let us
say: Amen

צוּר יִשְׂרָאֵל וְגּוֹאֲלוֹ, בָּרֵךְ אֶת מְדִינַת יִשְׂרָאֵל. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדֶּךָ
וּפְרוּס עָלֶיהָ סֶכֶת שְׁלוֹמְךָ וּשְׁלַח אוֹרְךָ וְאַמְתֵּךְ לְרֹאשֶׁיהָ, שָׁרֶיהָ וְיוֹעֲצֶיהָ,
וְתַקְנֶם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ. תִּתֵּן-נָא שְׁלוֹם בְּאַרְץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֶיהָ.

Eternal God, our Rock and Redeemer, grant blessing to the State of Israel.
Shield it beneath the wings of Your love and spread over it the shelter of
Your peace. Guide its leaders, ministers and advisors with Your light and
Your truth. Help them with Your good counsel. Establish peace in the land
and lasting joy to its inhabitants.

May all who dwell there work towards the prophetic vision of liberty,
justice and peace. May its inhabitants live in harmony with one another
and in peace with their neighbours.

נִשְׁאָלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֶהְבֶּיךָ: יְהִי-שְׁלוֹם בְּחִילְךָ שְׁלוֹה
בְּאַרְמְנוֹתֶיךָ: לְמַעַן-אֲחֵי וְרַעֲי אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ:

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.

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 love of Torah and reverence for the divine; a life in which the longings of our hearts may be fulfilled for good.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ
הַזֶּה (הַבָּא), וְתִתֵּן לָנוּ חַיִּים אָרוּכִים,
חַיִּים שָׁל שְׁלֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים
שֶׁל בְּרָכָה, חַיִּים שֶׁל פְּרֻסָּה, חַיִּים שֶׁל
חִלּוץ עֲצָמוֹת, חַיִּים שְׂשֵׁי בָהֶם יֵרָאֶת
שָׁמַיִם וְיֵרָאֶת חֲטָא: חַיִּים שְׂאִין בָּהֶם
בוֹשָׁה וּבְלִמָּה, חַיִּים שֶׁתִּהְיֶה בָנוּ אֲהֻבָּת
תּוֹרָה וְיֵרָאֶת שָׁמַיִם, חַיִּים שְׂיִמְלְאוּ
כָּל-מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה:

רֵאשׁ חֹדֶשׁ.....יְהִי בַיּוֹם.....

The new month of will begin on

or

רֵאשׁ חֹדֶשׁ.....הוּא הַיּוֹם

The new month of 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; and let us say: Amen.

יִחַדְשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא, עָלֵינוּ וְעַל
כָּל עַמּוֹ בֵּית יִשְׂרָאֵל, לְחַיִּים וּלְשָׁלוֹם.
לְשִׁשׁוֹן וּלְשִׁמְחָה. לְיִשׁוּעָה וּלְנִחְמָה.
וְנֹאמַר אָמֵן:

YEHALLELU *et shem Adonai, ki
nisgav shemo levado.*

HODO *al eretz veshamayim.*

*Veyarem keren le-amo, tehilah
lechol chasidav, livney yisrael am
kerovo, Haleluyah.*

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ
לְבָדוֹ

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם. וַיָּרֶם קֶרֶן
לְעַמּוֹ, תְּהִלָּה לְכָל חֲסִידָיו, לְבְנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

LET US PRAISE the Eternal One, whose name alone is exalted.

Your majesty spans heaven and earth; You are the strength of Your people; Your praise is sung by all who love You, by the Children of Israel, a people close to You. Halleluyah.

Mizmor ledavid

מִזְמוֹר לְדָוִד

Havu ladonai beney eylim havu
ladonai kavod va-oz.

הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה
כְּבוֹד וְעֹז:

Havu ladonai kevod shemo
hishtachavu ladonai behadrat
kodesh.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ
לַיהוָה בְּהַדְרַת-קֹדֶשׁ:

Kol Adonai al hamayim eyl hakavod
hirim Adonai al mayim rabim.

קוֹל יְהוָה עַל-הַמַּיִם אֵל-הַכְּבוֹד
הִרְעִים יְהוָה עַל-מַיִם רַבִּים:

Kol Adonai bako-ach kol Adonai
behadar.

קוֹל-יְהוָה בְּכַחַּ קוֹל יְהוָה בְּהַדָּר:

Kol Adonai shoveyr arazim
vayeshabeyr Adonai et arzey
halevanon.

קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְהוָה
אֶת-אֲרָזֵי הַלְבָנוֹן:

Vayarkideym kemo eygel levanon
veshiryon kemo ven reymim.

וַיִּרְקִידֵם כְּמוֹ-עֵגֶל לְבָנוֹן וַיִּשְׁרִין כְּמוֹ
בֶן-רֵאמִים:

Kol Adonai chotzeyv lahavot eysh.

קוֹל-יְהוָה חוֹצֵב לַהֲבוֹת אֵשׁ:

Kol Adonai yachil midbar yachil
Adonai midbar kadeysh.

קוֹל יְהוָה יַחִיל מִדְבָּר יַחִיל יְהוָה
מִדְבָּר קֹדֶשׁ:

Kol Adonai yecholeyl ayalot
vayechesof ye-arot u-veheychalo
kulo omeyr kavod.

קוֹל יְהוָה יַחֲלִיל אַיָּלוֹת וַיַּחֲשֹׁף
יַעֲרוֹת וּבְהִיכָלוֹ כָּלוּ אֵמֶר כְּבוֹד:

Adonai lamabul yashav vayesheyv
Adonai melech le-olam.

יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ
לְעוֹלָם:

Adonai oz le-amo yiteyn Adonai
yevareych et amo vashalom.

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ
אֶת-עַמּוֹ בְּשָׁלוֹם:

A psalm of David

Praise, you hosts of heaven, praise the Eternal God's glory and strength! Praise now the glory due to God's name, worship the Eternal One in the beauty of holiness. Hear God's voice above the waters, the God of glory thunders, the Eternal One hovers over the mighty waters. The voice of God resounds in power, the voice of God in majesty. The voice of God breaks cedars, it shatters the cedars of Lebanon. Making Lebanon skip like a calf, Sirion like a young wild ox. The voice of God sparks flames of fire. The voice of God makes deserts swirl, stirs up the desert of Kadesh. The voice of God causes hinds to calve, and strips the forests bare, and in God's temple all cry: Glory! The Eternal One presided above the flood, and is enthroned as Sovereign for ever. Eternal God: grant strength to Your people; Eternal God: bless Your people with peace.

KI LEKACH *tov natati lachem
torati al ta-azovu. Eytz chayyim hi
lamachazikim bah, vetomecheha
me-ushar. Deracheha darchey
no-am vechol netivoteha shalom.*

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל
תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶּיהָ מֵאֲשֶׁר. דַּרְכֶּיהָ דְּרָכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

HASHIVEYNU *Adonai, eylecha
venashuvah, chadeysh yameynu
kekedem.*

הַשִּׁיבֵנוּ יְיָ, אֱלֹהֵי וְנִשְׁוּבָה, חֲדָשׁ
יָמֵינוּ כְּקֵדֶם.

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.

HELP US to return to you, O God; then we shall return. Renew our days as in the past.

(The Scroll is replaced in the Ark and the Ark is closed)

(The Congregation will sit)

EYN KEYLOHEYNU, eyn	אֵין כֵּאלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ, אֵין
kadoneynu, eyn kemalkeynu, eyn	כְּמֶלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
kemoshi-eynu.	

Mi cheyloheynu, mi chadoneynu, mi	מִי כֵּאלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ, מִי
chemalkeynu mi chamoshi-eynu.	כְּמֶלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.

Nodeh leyloheynu, nodeh	נוֹדֶה לֵאלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ, נוֹדֶה
ladoneynu, nodeh lemalkeynu,	לְמֶלְכֵנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.
nodeh lemoshi-eynu.	

Baruch eloheynu, baruch adoneynu	בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ, בָּרוּךְ
baruch malkeynu, baruch	מֶלְכֵנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.
moshi-eynu.	

Atah hu eloheynu, atah hu	אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא
adoneynu, atah hu malkeynu, atah	אֲדוֹנֵינוּ, אַתָּה הוּא מֶלְכֵנוּ, אַתָּה הוּא
hu moshi-eynu.	מוֹשִׁיעֵנוּ.

There is none like our God, our Sovereign, our Redeemer.

Who is like our God, our Sovereign, our Redeemer?

We give thanks to our God, our Sovereign, our Redeemer.

Praised be our God, our Sovereign, our Redeemer.

You are our God, our Sovereign, our Redeemer.

ALEynu *leshabeyach la-adon
hakol. Lateyt gedulah leyotzeyr
bereyshit. Asher sam chelkeynu
leyacheyd et shemo vegoraleynu
lehamlich malchuto.
Va-anachnu korim u-mishtachavim
u-modim lifney melech malchey
hamlachim, hakadosh baruch hu.
Shehu noteh shamayim veyoseyd
aretz. U-moshav yekaro
bashamayim mima-al u-shchinat uzo
begovhey meromim. Hu eloheyne
eyn od, emet malkeynu efes zulato
kakativ betorato veyadata hayom
vehasheyvota el levavecha ki Adonai
hu ha-elohim bashamayim mima-al
ve-al ha-aretz mitachad eyn od.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לִתְּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
אֲשֶׁר שָׂם חֶלְקֵנוּ לְיַחַד אֶת־שְׁמוֹ
וְגוֹרְלָנוּ לְהַמְלִיךְ מַלְכוּתוֹ
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ
בָּרוּךְ הוּא
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת
עֶזוֹ בַּגְּבוּהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכָּנוּ אָפֶס זִוְלָתוֹ כִּכְתוּב
בְּתוֹרָתוֹ וְיִדְעָתָּ הַיּוֹם וְהַשַּׁבָּת
אֶל־לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת
אֵין עוֹד.

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.

We bow in awe and thanksgiving before the supreme Sovereign, the Holy One, ever to be praised,

Who spread out the heavens and established the earth, whose glory fills the highest heavens, whose might extends throughout all space, who alone is our God, for no other exists, who in truth is our Sovereign, for there is none else; as it is written: Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is no other.

AL KEYN *nekaveh lecha Adonai eloheyenu, lirot meheyrah betiferet uzecha, leha-avir gilulim min ha-aretz vecha-elilim karot yikareytun. Letakeyn olam bemalchut shadai, vechol beney vasar yikre-u vishmecha. Lehafnot eylecha kol rishey aretz. Yakiru veyeydu kol yoshvey teyvel, ki lecha tichra kol berech, tishava kol lashon. Lefanecha Adonai eloheyenu yichre-u veyipolu. Velichvod shimcha yekar yiteynu. Vikablu chulam et ol malchutecha. Vetimloch aleyhem meheyrah le-olam va-ed. Ki hamalchut shelcha hi, u-le-olmey ad timloch bechavod. Kakatuv betoratecha, Adonai yimloch le-olam va-ed.*

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מִהֲרָה בְּתִפְאֶרֶת עֲזָךְ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת יִכְרֶתוּן. לְתִקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל, כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכָּרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר וְיִתְנוּ. וַיִּקְבְּלוּ כָלֵם אֶת עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּפְתּוֹב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

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.

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. 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.

VENE-EMAR: *Vehayah Adonai lemelech al kol ha-aretz. Bayom hahu yihiyeh Adonai echad ushemo echad.*

וְנֵאמַר. וְהָיָה יְיָ לַמֶּלֶךְ
עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ
אֶחָד וּשְׁמוֹ אֶחָד:

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.

1

Creator of the universe, You give us life, in which joys and sorrows are commingled 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 illumine the darkness of their sorrow with the hope of immortality. Strengthen us at all times with an unfailing trust in Your providence.

2

'The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.'

Even when they are gone, the departed are with us. They inspire us to live as, in their higher moments, they themselves sought to live. We remember them now; they remain in our hearts; they are a continual blessing.

3

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 lives 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.

YITGADAL veyitkadash shemey
raba. Be-alma di vera chirutey
veyamlich malchutey bechayeychon
u-veyomeychon u-vechayey dechol
beyt yisrael. Ba-agala u-vizman
kariv ve-imru ameyn.

Yehey shemey raba mevarach
le-alam u-le-almey almaya.

Yitbarach veyishtabach, veyitpa-ar
veyitromam veyitnasey veyithadar
veyitaleh veyithalal shemey
dekudsha berich hu le-eyla min kol
birchata veshirata, tushbachata
venechemata da-amiran be-alma
ve-imru ameyn.

Yehey shelama raba min shemaya
vechayyim aleynu ve-al kol yisrael
ve-imru ameyn.

Oseh shalom bimromav hu ya-aseh
shalom aleynu ve-al kol yisrael ve-al
kol beney adam. Ve-imru ameyn.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא. בְּעֵלְמָא
דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ
אָמֵן:

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שֵׁמֶה דְקֻדְשָׁא בְרִיךְ הוּא לְעֵלְא מִן
כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשִׁבַּחְתָּא
וְנִחְמַתָּא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ
אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
עֹשֶׂה שְׁלוֹם בְּמִרְוֵמוֹ הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
בְּנֵי אָדָם, וְאָמְרוּ אָמֵן:

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 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.

(The Congregation will sit)

ADON OLAM *asher malach
beterem kol yetzir nivra
le-eyt na-asah vecheftzo kol
azai melech shemo nikra.*

*Ve-acharey kichlot hakol
levado yimloch nora
vehu hayah vehu hoveh
vehu yihiyeh betifarah.*

*Vehu echad ve-eyn sheyni
lehamshilo lehachbirah
beli reyshit beli tachlit
velo ha-oz vehamisrah.*

*Vehu eyli vechai go-ali
vetzur chevli be-eyt tzarah
vehu nisi u-manos li
menat kosi beyom ekra.*

*Beyado afkid ruchi
be-eyt ishan ve-a-irah
ve-im ruchi geviyati
Adonai li velo ira.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הוֹוֶה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלֹא הָעוֹז וְהַמְשַׁרָּה.

וְהוּא אֵלִי וְחִי גֹאֲלִי,
וְצוּר חֻבְלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנַּת כּוֹסֵי בַּיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאַעִּירָה.
וְעַם רוּחִי גְּוִיָּתִי,
יְיָ לִי וְלֹא אִירָא.

¹Eternal God, who reigned before
Your will had caused the world to be
Already then You reigned supreme
In undisputed sovereignty

³And You are One, there is none else,
No equal standing at Your side,
Without beginning, without end,
All might and rule in You reside.

²And when the universe had ceased,
You will still reign in majesty;
For as You were, so will You be
From now until eternity

⁴My living and redeeming God,
My shelter on a stormy day,
My banner and my refuge still,
My cup of comfort when I pray.

⁵Into Your hand I place my soul,
Asleep, awake, for You are near,
And with my soul, my body too:
You are my God, I shall not fear.

(Concluding Blessing)

Yivarecheynu Adonai veyishmereynu.

יְבָרֵכֵנוּ יְיָ וְיִשְׁמְרֵנוּ.

Ya-eyr Adonai panav eleynu

יָאֵר יְיָ פָּנָיו אֵלֵינוּ וְיַחְיֵנוּ.

viychuneynu.

Yisa Adonai panav eleynu vayasem

יִשָּׂא יְיָ פָּנָיו אֵלֵינוּ וְיָשֶׁם לָנוּ שְׁלוֹם.

lanu shalom.

May God bless us and keep us.

May God look kindly upon us and be gracious to us.

May God reach out to us in tenderness and give us peace.

Meditations on Prayer

Two points are fundamental: prayer is not for lying to God, and prayer is not for hurting or excluding members of our community. In Psalm 30, the ability to pray is what distinguishes the living from the dead. “What is the good of my blood, *dami*” asks the Psalmist, punning on *dumah* (silence) and *dima* (weeping), in my going down into the pit?” The Psalmist prays for life and restoration: “so that my whole being may sing your praise and not be silent.” Our task is to work together so that, when we pray, none of us is dead and none of us is silent. *Rachel Adler*

The privilege of praying is man’s greatest distinction. For what is there in man to induce reverence, to make his life sacred and his rights inalienable? The possession of knowledge, wealth, or skill does not compose the dignity of man. A person possessing none of these gifts may still lay claim to dignity. Our reverence for man is aroused by something in him beyond his own and our reach, something that no one can deprive him of. It is his right to pray, his ability to worship, to utter the cry that can reach God: “If they cry at all unto me, I will surely hear their cry.” *Abraham Joshua Heschel*

Praying is like playing jazz. The more you pray, the richer your prayer becomes. You can pray alone, but the exciting things happen with fellow pray-ers. It helps to know and trust the others, too (although you learn a lot when you pray with new people). Some services are traditional, others creative. Some synagogues are formal, others less so. The Jewish service is built around a set of spiritual themes. Sometimes we all pray in harmony, other times we each pray at our own rhythm, at our own volume.

The siddur is a framework, like the page of notes in front of the jazz player. If you choose to use these words, know that if you read the prayers, you are not praying. One should try and reach a proper balance between the pray-er and the prayer, and between the pray-er and other pray-ers.

Know that according to tradition, praying includes both music and silence. Try and relax from all tension. We all come to synagogue with mixed feelings. We are aware of these feelings in prayer - we do not try to escape from them. We let our feelings influence our prayers and our prayers influence our feelings.

Most Jews walk into a ‘prayer-session’ totally unprepared. They don’t know the music (the prayerbook), they haven’t been trained into the musical (spiritual) system and they haven’t practiced in ages. They expect a ‘high’ without knowing the inner logic of Jewish prayer.

The ‘band’ meets (at least) every week. It could well be that the words or melodies are not familiar to you. Remember, any discipline is difficult at the beginning; practice enables you to feel free. *Levi Weiman Kelman*

The prayers in this Siddur come from Siddur Lev Chadash and were originally put together by Rabbi Neil Janes