

תפלת ערבית לסוכות

Sukkot Evening Service



ACROSS THE THRESHOLD

*Psalms 84*¹For the Choirmaster. Upon the Gittit.

For the Sons of Korach. A Psalm

²How lovely where

Your presence dwells

Creator of all.

³My soul is longing, pining

for the courts of the Eternal.

My heart and my flesh sing out

to the Living God.

פד

לְמַנְצֵחַ עַל־הַגִּתִּית

לְבָנֵי־קֹרַח מִזְמוֹר:

כִּמְהֵרָה־יֵדִידוֹת מְשֻׁכְּנוֹתֶיךָ

יְהוָה צְבָאוֹת:

נִכְסְפָה וְגַם־כָּלְתָּהּ

נַפְשִׁי לְחֻצְרוֹת יְהוָה

לִבִּי וּבִשְׁרִי יִרְנְנוּ אֶל־אֱלֹהֵי חַיִּים:



⁴Even a sparrow finds a home
and a swallow her own nest
in which to lay her young -
such are Your altars,
Creator of all,
my Ruler and my God.

גַּם־צִפּוֹר מְצָאָה בֵּית
וְדָרוֹר קֵן לָהּ
אֲשֶׁר־שָׁתָה אֶפְרָחֶיהָ
אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צִבְאוֹת
מֶלְכִי וְאֱלֹהֵי:

⁵Happy are those who live in Your house
and can always praise You (*selah*).

⁶Happy the pilgrim inspired by You,
they journey to You
in their heart.

⁷They pass through the dry sad valley
and make it seem a place of springs,
as if the early rain
covered it with blessings.

⁸They go from strength to strength
to appear before God in Zion.

אֲשֶׁר־יֹשְׁבֵי בֵיתְךָ
עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁר־אָדָם עוֹז לֹו־כָךְ
מִסְּלוֹת בְּלִבָּבָם:
עֲבָרִי בְּעֵמֶק הַבִּכָּא מַעֲיִן
יִשְׁתַּוְּהוּ גַם־בְּרִכּוֹת
יַעֲטָה מוֹרָה:
יֵלְכוּ מִחֵיל אֶל־חֵיל
יִרְאֶה אֶל־אֱלֹהִים בְּצִיּוֹן:

⁹Eternal God of creation,
hear my prayer,
listen,
God of Jacob (*selah*).

¹⁰God, our shield, look
and watch over Your anointed.

¹¹For one day in Your courts
is better than a thousand elsewhere.
I would rather stand at the doorway
of the house of my God
than live at ease
in the tents of the wicked.

יְהוָה אֱלֹהִים צִבְאוֹת
שְׁמָעָה תְּפִלָּתִי
הֲאֲזִינָה אֱלֹהֵי יַעֲקֹב סֵלָה:
מִגִּנְנוּ רָאָה אֱלֹהִים
וְהִבֵּט פָּנָי מִשִּׁיחָךְ:
כִּי טוֹב־יוֹם בַּחֲצִרֶיךָ
מֵאֶלֶף
בַּחֲרָתִי הִסְתּוֹפֶף בְּבֵית אֱלֹהֵי
מִדְּוָר בְּאֶהֱלֵי־רָשָׁע:

¹²For the Living God
is a sun and a shield,
the Eternal gives favour and glory,
never withholding goodness
from those who walk in integrity

¹³Creator of all,
happy are they
who trust in You.

כִּי שֶׁמֶשׁ וּמָגֵן יְהוָה אֱלֹהִים
חֵן וְכְבוֹד יִתֵּן יְהוָה
לֹא־יִמְנַע טוֹב
לְהֹלְכִים בְּתָמִים:
יְהוָה צִבְאוֹת
אֲשֶׁר־אָדָם בֹּטָח בָּךְ:

שירים לקבלת שבת

SONGS FOR WELCOMING SHABBAT

The tradition of singing 'table songs' during and after the Friday evening meal goes back to the tenth century. With their mixture of Shabbat themes and often jolly melodies, they help create the unique experience of joy that is central to the Shabbat. We introduced them into the Friday evening service in the last edition of *Forms of Prayer* as a teaching device to help people learn them for their own use at home. The songs themselves reflect traditions that go back to the Talmudic period, to the kabbalistic circles in Safed in the sixteenth century, and to the revival of Hebrew in the twentieth century. They attest to the transformation in our life each week as the Shabbat enters with its opportunity for freedom and rest.

Yom zeh l'yisrael

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

You commanded our ancestors
standing at Sinai
to keep Shabbat and seasons
for all of our years,
to share at our table
the choicest of foods,
a Shabbat of rest. This day ...

Treasure for the hearts of
a wounded people,
for souls that have suffered,
an additional soul,
to soothe away sighs
from a soul that is bound,
a Shabbat of rest. This day...

You have made this the holy,
most blessed of days.
In six days You finished
the work of the worlds,
this day the saddest
find safety and peace,
a Shabbat of rest. This day ...

Isaac Luria

יצחק לוריא

יום זה לישראל

יום זה לישראל
אורה ושמחה. שבת מנוחה:

צוית פקודים במעמד סיני.
שבת ומועדים לשמור בכל-שני.
לערוך לפני משאת וארוחה.
שבת מנוחה:
יום זה...

חמדת הלבבות לאמה שבורה.
לנפשות נכאבות נשמה יתרה.
לנפש מצרה יסיר אנה.
שבת מנוחה:
יום זה...

קדשת ברכת אותו מכל-ימים.
בששת כלית מלאכת עולמים.
בו מצאו עגומים השקט ובטחה.
שבת מנוחה:
יום זה...

יום Yom zeh l'yisra'el orah v'simchah, shabbat m'nuchah.

Tsivita pikkudim b'ma'amad sinai, shabbat umo'adim lishmor b'chol shanai,

la'aroch l'fanai mas'eit va'aruchah, shabbat m'nuchah. Yom zeh...

Chemdat ha-l'avot l'ummah sh'vurah, linfashot nich'avot n'shamah y'teirah,

l'nefesh m'tseirah yasir anachah, shabbat m'nuchah. Yom zeh...

Kiddashta beirachta oto mikkol yamim, b'sheishet killita m'lechet olamim,

bo matz'u agumim hashkeit uvitchah, shabbat m'nuchah. Yom zeh...

יום זה לישראל This day for Israel ...

One of the songs to be sung after the evening meal of Shabbat, the opening letters of each verse together spell *Yitschak*, Isaac, indicating the name of the composer. It is assumed to be Isaac Luria, the sixteenth-century kabbalist who lived in Safed.

The Shabbat is more than simply a day of rest, it is a time of 'light and joy', a phrase

taken from the Book of Esther, but here applied to Shabbat. For a people embittered by the struggle of life in exile, it offers a taste of freedom. For those worn down by the everyday demands of earning a living or providing for others, it offers the refreshment that comes with an additional Shabbat soul. It is the reward for our ancestors who stood at Mount Sinai and accepted the covenant with God.

לכה דודי

L'CHAH DODI

Early Reformers in the nineteenth century were concerned about certain specific messianic hopes in Jewish liturgy, particularly for the return to the land of Israel, the rebuilding of the temple with its sacrificial cult, and the restoration of the Davidic monarchy. These are central themes in the mystical hymn *L'chah Dodi*. The 1930 edition of *Forms of Prayer* only included the first two and the last verses. In the 1977 edition, verse 5 was added to the Friday evening service, but the full text was included in the song anthology. In this edition we have included the entire text within the service, reflecting the more traditional practice of some congregations within the movement, but indented and coloured those passages which most congregations omit.

לָכָה Come, my friend,
to greet the bride,
to welcome in the Shabbat eve.

לָכָה דוּדִי לְקִרְאָת כָּלָה.
פְּנֵי שַׁבַּת נִקְבְּלָה:

¹'Observe!', 'Remember!' -
one command,
God made us hear a single phrase.
For God is One, and known as One,
in fame, in glory and in praise.
Come, my friend ...

^אשְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד.
הִשְׁמִיעֵנוּ אֶל הַמִּצְוָה.
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.
לְשֵׁם וּלְתִפְאֳרָת וּלְתִהְלָה:
לָכָה דוּדִי...

²To greet the Shabbat let us join
for from her endless blessings pour.
First of all creation willed,
the final act, thought long before.
Come, my friend ...

^בלְקִרְאָת שַׁבַּת לָכוּ וְנִלְכָה.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מְקֵדֵם נְסוּכָה.
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:
לָכָה דוּדִי...

³Your royal city, holy place,
rise from the ground
where you have lain;
no more a valley
washed by tears,
for God shall comfort you again.
Come, my friend ...

^גמְקֹדֶשׁ מֶלֶךְ עִיר מְלוּכָה.
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָה.
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבָּכָא.
וְהוּא יַחְמוֹל עָלֶיךָ חֲמֻלָה:
לָכָה דוּדִי...

⁴Shake off the dust as you arise,
my people, don your finest dress!
Through Jesse's son,
of Bethlehem,
release my soul from its distress.
Come, my friend ...

^דהִתְנַעְרִי מֵעָפָר קוּמִי.
לְבָשִׁי בְּגָדֵי תִפְאֳרָתְךָ עָמִי:
עַל יָד בֶּן יִשִׁי בֵּית הַלַּחְמִי.
קָרְבָה אֶל נַפְשִׁי גְּאֻלָּה:
לָכָה דוּדִי...

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לָכָה L'chah dodi likrat kallah, p'nei shabbat n'kabb'lah.

¹Shamor v'zachor b'dibbur echad, hishmi'anu eil ha-m'yuchad,
Adonai echad ush'mo echad, l'sheim ul'tiferet v'lit-hillah. L'chah dodi ...

²Likrat shabbat l'chu v'neil'chah, ki hi m'kor ha-b'rachah,
meirosh mikkedem n'suchah, sof ma'aseh b'machashavah t'chillah. L'chah dodi ...

³Mikdash melech ir m'luchah, kumi ts'i mittoch ha-hafeichah,
rav lach shevet b'eimek ha-bacha, v'hu yachamol alayich chemlah. L'chah dodi ...

⁴Hitna'ari mei'afar kumi, livshi bigdei tif'arteich ammi,
al yad ben yishai beit ha-lachmi, korvah el nafshi g'alah. L'chah dodi ...]

⁵Arouse yourself, arouse yourself,
your light is come, arise and shine!
Awake, awake and pour out songs,
God's glory greets us at this time.
Come, my friend ...

הִתְעוֹרְרִי הִתְעוֹרְרִי.
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי.
עוֹרִי עוֹרִי שִׁיר דְּבָרִי.
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:
לָכֵה דוֹדִי...

⁶No more despised
nor put to shame,
why are you bowed,
why so cast down?
My humbled people wait for you,
rebuilt upon your ancient ground.
Come, my friend ...

לֹא תְבוֹשִׁי וְלֹא תִכְלָמִי.
מִה תִּשְׁתַּחֲוִי וּמִה תִּהְיֶה.
בְּךָ יִחְסוּ עַנְיֵי עַמִּי.
וְנִבְנְתָה עִיר עַל תִּלָּה:
לָכֵה דוֹדִי...

⁷Those who would spoil you
shall be spoil.
Your foes will scatter far and wide.
And God will share
with you such joy
as does the bridegroom
with the bride.
Come, my friend ...

וְהָיוּ לְמִשְׁסָה שְׂאִסְיָךְ.
וְרָחֲקוּ כָּל מְבַלְעֶיךָ.
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ.
כְּמִשׁוֹשׁ חַתָּן עַל כְּלָה:
לָכֵה דוֹדִי...

⁸You shall spread out right and left
and worship there our God alone;
through one born
out of Perez' seed,
with joy such as was never known.
Come, my friend ...

יָמִין וּשְׂמָאל תִּפְרֹצִי.
וְאֶת־יְהוָה תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן פְּרָצִי.
וְנִשְׁמְחָה וְנִגִּילָה:
לָכֵה דוֹדִי...

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⁵Hit'or'ri hit'or'ri, ki va orech kumi ori,
uri uri shir dabbeiri, k'vod Adonai alayich niglah. L'chah dodi ...

[⁶Lo teivoshi v'lo tikkal'mi, ma tishtochachi u'ma tehem,
bach yechesu aniyei ammi, v'nivn'tah ir al tillah. L'chah dodi ...

⁷V'hayu limshissah shosayich, v'rachaku kol m'vall'ayich,
yasis alayich elohayich kimsos chatan al kallah. L'chah dodi ...

⁸Yamin u'smol tifrotsi v'et Adonai ta'aritsi,
al yad ish ben partsi, v'nism'cha v'nagilah. L'chah dodi ...]

*When singing the last verse we rise and turn to face the door to the synagogue.
As we sing the closing words bo'i challah, bo'i challah
we bow to greet the Shabbat queen.*

⁹Come in peace and come in joy,
God, your husband,
you, God's pride;
among the faithful
chosen people,
come my bride, come my bride!

ט בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָהּ.
גַּם בְּשִׂמְחָה וּבְצִהְלָהּ.
תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ.
בּוֹאִי כָלָה. בּוֹאִי כָלָה:

Come, my friend,
to greet the bride,
to welcome in the Shabbat eve.

לָכָה דּוֹדִי לְקִרְאָת כָּלָה.
פְּנֵי שַׁבָּת נִקְבְּלָהּ:

Shlomo ha-levi Alkabetz שלמה הלוי אלקבץ

⁹*Bo'i v'shalom ateret ba'lah, gam b'simcha u'vtsolah,
toch emunei am s'gullah bo'i challah bo'i challah.
L'chah dodi likrat kallah, p'nei shabbat n'kab'lah.*

In some congregations mourners enter at this point and are greeted:

הַמָּקוֹם May the Everpresent
comfort you together with all
those who mourn.

הַמָּקוֹם יְנַחֵם אֶתְכֶם
בְּתוֹךְ שְׂאֵר הָאֲבֵלִים:

הַמָּקוֹם *Ha-makom y'nacheim etchem b'toch sh'ar ha-aveilim.*

מזמורים לקבלת סוכות

THE PSALM FOR WELCOMING SUKKOT

Psalm 122

קכב

¹ A Pilgrim Song. David's

שִׂמְחָתִי I rejoiced

when they said to me:

'Let us go to the house of the Eternal!'

² And now our feet are standing

inside your gates, O Jerusalem!

³ Jerusalem rebuilt!

As a city

where all are united together.

⁴ Here the tribes came up,

the tribes of the Eternal

- for it is a mark of Israel

to thank the name

of the Eternal.

⁵ There were

the seats of justice,

the thrones

of the house of David.

⁶ Pray for the peace of Jerusalem,

may those

who love you prosper.

⁷ Peace be within your walls,

tranquillity inside your homes.

⁸ For the sake

of my brothers and friends

I call out, 'Peace be with you!'

⁹ For the sake

of the house of the Eternal our God,

I will seek your good.

^א שִׁיר הַמַּעֲלוֹת לְדָוִד

שִׂמְחָתִי בְּאֲמָרִים לִי

בֵּית יְהוָה נֵלֵךְ:

^ב עַמָּדוֹת הָיוּ רַגְלֵינוּ

בְּשַׁעְרֵיךָ יְרוּשָׁלַיִם:

^ג יְרוּשָׁלַיִם הַבְּנוּיָה

כְּעִיר שֶׁחִבְרָה-לָהּ יַחְדָּו:

^ד שָׁשִׁם עָלוּ שְׂבָטִים

שְׂבַט־יִשָּׂא

עֲדוֹת לִישָׁאֵל

לְהַדוֹת לְשֵׁם יְהוָה:

^ה כִּי שָׁמָּה יָשְׁבוּ

כְּסֵאוֹת לְמִשְׁפָּט

כְּסֵאוֹת לְבֵית דָּוִד:

^ו שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם

יִשְׁלִי אֶהְיֶה:

^ז יְהִי-שְׁלוֹם בְּחִילֶךָ

שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:

^ח לְמַעַן-אֲחִי וְרַעִי

אֲדַבְּרָה-נָא שְׁלוֹם בְּךָ:

^ט לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ

אֲבַקֶּשֶׁה טוֹב לָךְ:

שמע וברכותיה

THE *SH'MA* AND ITS BLESSINGS

With the *Bar'chu*, the call to worship, the formal part of the service begins. At the heart of the first unit is the *Sh'ma*, 'Hear O Israel ...', the central affirmation of Jewish belief: that behind the diversity of nature and of human experience there is a single power, a God who can be known and encountered. The three Biblical passages that make up the '*Sh'ma*', are framed by blessings, two before that reflect on God as Creator of all that exists who has a loving relationship with the Jewish people, and two following, one that celebrates God's engagement in Jewish history and a more private blessing for an untroubled night of rest.

It is traditional for the Prayer Leader to bow slightly from the waist when saying Bar'chu, and for the congregation to do likewise when responding, returning to the upright position when mentioning the name of God.

THE CALL TO COMMUNITY PRAYER

ברכו Bless the Living God
whom we are called to bless.

ברכו *Bar'chu et Adonai ha-m'vorach.*

ברוך Blessed is the Living
God whom we are called to
bless forever and ever.

ברוך יהוה המברך
לעולם ועד:

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

ברכו Bless ...

The call to 'bless' or 'praise' God marks the next major stage in the service. The individuals who have been preparing themselves, adjusting to the inner world of Jewish worship, now become formally a community. Traditionally, without the presence of a *minyan*, ten adult males, this call to prayer, and some prayers like the

mourner's *kaddish*, would not be recited. This is a reminder that all have a shared responsibility for ensuring that the community meets the needs of all its members. Today a *minyan* may be made up in different ways, or even ignored, but this call and its response by the community leads us across another threshold on the journey, outer and inner, towards the divine presence.

THE CREATOR OF THE UNIVERSE f327

ברוך Blessed are You, our God and Creator, Sovereign of the universe, whose word brings on the evening twilight, who opens the gates of dawn with wisdom, and with foresight makes times pass and seasons change. Your plan sets the stars in their courses in the sky, creating day and night, turning light into darkness and darkness into light. You make the day fade away and bring on the night, separating day and night. You are the Ruler of the hosts of heaven. Blessed are You God, who brings on the evening twilight.

ברוך אתה יהוה אלהינו מלך
העולם. אשר בדברו מעריב
ערבים. בחכמה פותח שערים.
ובתבונה משנה עתים. ומחליף
את-הזמנים. ומסדר את-הכוכבים
במשמרותיהם ברקיע כרצונו:
בזרא יום ולילה. גולל אור מפני
חשך וחשך מפני אור: המעביר
יום ומביא לילה. ומבדיל בין יום
ובין לילה. יהוה צבאות שמו:
ברוך אתה יהוה. המעריב ערבים:

ברוך *Baruch attah Adonai eloheinu melech ha-olam, asher bidvaro ma'ariv aravim, b'chochmah potei'ach sh'arim. Uvitvunah m'shanneh ittim, umachalif et ha-z'mannim, um'saddeir et ha-kochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valailah, goleil or mip'nei choshech v'choshech mip'nei or. Hama'avir yom umeivi lailah, umavdil bein yom uvein lailah, Adonai ts'va'ot sh'mo. Baruch attah Adonai, ha-ma'ariv aravim.*

מעריב ערבים

Who brings on the evening twilight ...

This is the first of two blessings leading up to the recital of the *Sh'ma*, 'Hear O Israel ...' Like its morning counterpart (about God who 'creates light'), the blessing acknowledges God as Creator of the universe. The spectacle of the sky at night, the ever-recurring change from light to dark and back again, however we explain this phenomenon, remains an extraordinary pattern of ebb and flow, of concealment and vision, that underpins all of life. For our

ancestors, the blaze of light in the skies at night displayed for all to see the battalions of the 'Lord of hosts', or myriads of serving angels, or a supernal light shining through holes in the firmament which covered the earth. This vastness demands that, at least for the duration of the prayer, we mute our human arrogance and acknowledge our collective and individual limitations. But we do not remain cowed or humbled, for the blessing that follows asserts our uniqueness before God.

GOD'S LOVE FOR ISRAEL

אַהֲבַת With everlasting love have You loved Your people the family of Israel. Teaching and practice, duty and justice - these You have taught us. Therefore, our God and Guide, we think upon all this before we sleep and when we wake, and rejoice and delight in Your teaching and its practice forever and ever, for they are our life and the measure of our days. We keep them in mind both day and night. Never take Your love away from us. Blessed are You God, who loves Your people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ
אַהֲבַת. תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּתְךָ: עַל־פֶּן
יְהוָה אֱלֹהֵינוּ. בְּשֹׁכְבֵינוּ וּבִקְוֵמֵנוּ
נִשְׁיַח בְּחֻקֶּיךָ. וְנִשְׂמַח וְנַעֲלוֹז
בְּדְבָרֶיךָ תּוֹרָתְךָ וּמִצְוֹתֶיךָ
וְחֻקֹּתֶיךָ לְעוֹלָם וָעֶד: כִּי הֵם
חַיֵּינוּ וְאַרְךָ יָמֵינוּ. וּבָהֶם נִהְיֶה
יוֹמָם וְלַיְלָה. וְאַהֲבַתְךָ אֶל־תִּסֹּר
מִמֶּנּוּ לְעוֹלָמִים: בָּרוּךְ אַתָּה
יְהוָה. אוֹהֵב אֶת־עַמּוֹ יִשְׂרָאֵל:

אַהֲבַת *Ahavat olam beit yisra'el amm'cha ahavta, torah umitsvot chukkim umishpatim otanu limmadta. Al kein Adonai eloheinu, b'shochbeinu uv'kumeinu nasi'ach b'chukkecha, v'nismach v'na'aloz b'divrei toratecha umitsvotecha v'chukkotecha l'olam va'ed. Ki heim chayeinu v'orech yameinu, uvahem nehgeh yomam valailah, v'ahavat'cha al tasir mimmennu l'olamim. Baruch attah Adonai, ohev et ammo yisra'el.*

שמע

SH'MA

Traditionally one remains seated during the recital of the *Sh'ma*, though some progressive communities stand so as to give prominence to this affirmation of God's unity. It is a custom to cover the eyes while reciting the first sentence, 'Hear O Israel', as an aid to concentrating on the words. The *dalet*, the final letter of *echad*, 'One', is emphasised because of the danger of misreading the letter as *reish*, which would spell the word *acheir*, 'other'.

אַהֲבַת עוֹלָם *Ahavat olam*

It is the faith and experience of the Jewish people that the God who is the Creator of all holds us in a special regard. The previous blessing signalled the universal power of God, this one centres on our own particular destiny. God's love for us is expressed

through the gift of Torah, guidance for our lives, individually and as a people. In the *Sh'ma* that follows we are called to think of God's word 'when you lie down and when you rise up'. Here we assert our willingness to do so, meditating on the Torah, as if a love letter from the beloved, by day and by night.

When praying individually it is customary to add here
אל מֶלֶךְ נֶאֱמָן (el melech ne'eman) - 'God, the faithful Sovereign'.

שִׁמְעָה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Sh'ma Yisra'el, Adonai eloheinu Adonai echad

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheim k'vod malchuto l'olam va'ed.

וְאֶהְיֶה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם עַל-לְבָבְךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֶטֶפֶת בֵּין עֵינֶיךָ:
וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וְאֶהְיֶה V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha uv'chol
m'odecha. V'hayu ha-d'varim ha-eilleh asher anochi m'tsav'cha ha-yom al
l'vavecha. V'shinnantam l'vanecha, v'dibbarta bam, b'shivt'cha b'veitecha,
uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha,
v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha.

שמע Hear ...

'Hear' or 'Listen' Israel! In the Bible (Deut 6:4-9) Moses is addressing the Israelites in the wilderness. Here, relocated to the service, we may be addressing each other, or our own inner 'Israel', that part of us which struggles with/for God.

Not a prayer, this and the following passages are examples of texts that we are to study, but also an affirmation of our relationship to God. It is said that 'God is one, but not in number'. This 'unity' of God is at the heart of the Jewish affirmation of faith, but it is no less a mystery. Behind the manifold aspects of life, nature and society, we experience every day a unity that binds all together. That ultimate unity challenges any attempt to elevate any single part of creation above the rest, to worship

any ideology, any leader, any idol. The enlarged letter *ayin* at the end of *Sh'ma*, 'Hear!', together with the enlarged *dalet* at the end of *echad*, 'One', spell the word *ed*, 'witness'. By reciting the verse we witness to the existence of God.

In a traditional interpretation by this recital we accept upon ourselves the 'yoke of the kingdom of heaven', taking responsibility for our own life and that of our society.

Baruch sheim k'vod - this doxology, a praise of God, is constructed of Biblical phrases, but is difficult to translate. It emphasises God's rule over the world, and was already recited in the temple. It is recited silently, possibly because it interrupts the text of the *Sh'ma*.

GOD IS ONE

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

ברוך Blessed is the knowledge of God's glorious rule forever and ever.

ואהבת Love the Eternal your God with all your heart, and all your soul, and all your might. These words that I command you today shall be upon your heart. Repeat them to your children, and talk about them when you sit in your home, and when you walk in the street; when you lie down, and when you rise up. Secure them as a sign upon your hand, and let them be as reminders before your eyes. Write them on the doorposts of your home and at your gates.¹

V'ahavta et Adonai - in the Biblical world, the *lev*, heart, was the seat of the mind and intellect rather than the emotions. Thus we are called upon to try at all times to understand the meaning and significance of loving God, even when the circumstances make this a challenge. The word *nefesh*, soul, is related to the word for breathing, so it reflects that invisible 'life force' that distinguishes life from death - hence the word can mean 'soul', 'spirit', 'appetite' or 'self'. The *nefesh* can 'leak away' in illness, and be restored on recovery. According to Psalm 19, the Torah itself can 'restore the

soul'. Rabbi Akiva understood this love to be self-sacrificing, even to the extent of martyrdom.

'*Me'od*', power, is used to express a great amount of something. In this context it has been understood by Jewish tradition to mean our material wealth that should be dedicated to God as the source of all we possess. What we owe to God, we repay by what we share with others. Thus mind, spirit and material power are to be brought to the service of God.

¹ Deut 6:4-9.

During the silence the traditional second and third paragraphs of the Sh'ma may be read, or the alternative Biblical passages on pages 689-697.

וְהָיָה This will happen if you listen carefully to My commands which I give you today, to love and to serve the Eternal your God with all your heart and all your soul. I shall then give your land rain at the right time, the autumn rain and the spring rain, so that each one of you can harvest your own grain, wine and oil. I shall also give grass in your fields for your cattle, and you will eat and be satisfied.

Take care that your heart is not deceived into straying, obeying other gods and worshipping them. God's anger will then blaze out against you. God will shut up the sky. There will be no rain. The land will not produce, and you will quickly be destroyed from the good land which God gives you. So put these words of Mine in your heart and in your soul, and secure them as a sign upon your hand and as reminders before your eyes. Teach them to your children, and talk about them 'when you sit each of you in your home, and when you walk in the street, when you lie down and when you rise up. Write them on the doorposts of your home and at your gates.'

Then you and your children may live long on the land that God promised to give your ancestors as long as there is a sky over the earth.¹

וְהָיָה אִם-שָׁמַעַתְּ אֶת-שְׁמִיעוֹתַי אֲלֵ-מִצְוֹתַי
אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי
מִטְר-אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסַּפְתִּי דֶגְנְךָ וְתִירְשֶׁךָ וְיִצְחָרְךָ: וְנָתַתִּי
עֵשֶׂב בַּשָּׂדֶךְ לְבִהֲמֹתְךָ וְאָכַלְתָּ
וְשָׂבַעְתָּ:

הַשְׁמִירוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם
וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶף-יְהוָה
בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם
אֶת-דְּבָרֵי אֱלֹה עַל-לִבְבְּכֶם וְעַל-
נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-
יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמִדְּתֶם אֹתָם אֶת-בְּנֵיכֶם לְדָבָר
כִּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ:

¹ Deut 11:13-21.

וְהָיָה V'hayah im shamo'a tishm'u el mitsvotai asher anochi m'tsaveh etchem ha-yom, l'ahavah et Adonai eloheichem ul'ovdo b'chol l'avchem uv'chol nafsh'chem. V'natatti m'tar arts'chem b'itto, yoreh umalkosh, **v'asafta d'ganecha v'tirosh'cha v'yits-harecha.** V'natatti eisev b'sad'cha livhemtecha, v'achalta v'sava'ta.

Hisham'ru lachem, pen yifteh l'avchem, v'sartem va'avadtem elohim acheirim v'hishtachavitem lahem. V'charah af Adonai bachem, v'atsar et ha-shamayim, v'lo yihyeh matar v'ha-adamah lo tittein et y'vulah, va'avadtem m'heirah mei'al ha-arets ha-tovah asher Adonai notein lachem. V'santem et d'varai eilleh, al l'avchem v'al nafsh'chem, uk'shartem otam l'ot al yedchem, v'hayu l'totafot bein eineichem. V'limmadtem otam et b'neichem l'dabbeir bam, **b'shivt'cha b'veitecha, uv'lecht'cha va-derech, uv'shochb'cha uv'kumecha.** Uch'tavtam al m'zuzot beitecha uvisharecha.

L'ma'an yirbu y'meichem vimeit v'neichem, al ha-adamah asher nishba Adonai la'avoteichem lateit lahem, kimei ha-shamayim al ha-arets.



וְהָיָה אִם-שָׁמַעַ

This will happen if you listen ...

The second paragraph of the *Sh'ma* is mostly addressed to Israel in the plural; obedience of the people as a whole is the condition for bringing the rain. But in two places (**shown in bold**) the individual is addressed ('so that each one of you can harvest ...'; 'when you sit each of you in your home ...') indicating how our personal

experience and responsibility are bound up with those of the entire community.

In the traditional view, by reciting this verse we accept upon ourselves the 'yoke of the commandments', our commitment to fulfilling the obligations on the Jewish people as a whole because of our covenant with God.

וַיֹּאמֶר The Eternal said to Moses: 'Speak to the children of Israel and tell them that each generation shall put tassels on the corner of their clothes, and put a blue thread on the corner tassel. Then when this tassel catches your eye, you will remember all the commands of the Eternal and do them. Then you will no longer wander after the desires of your heart and your eyes which led you to lust.

Then you will remember all My commands and do them and you will be set apart for your God. I am the Eternal your God who brought you out of the land of Egypt, to be your own God. I, the Eternal, am your God.¹

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

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

וַיֹּאמֶר *Vayomer Adonai el mosheh leimor: Dabbeir el b'nei yisra'el v'amarta aleihem, v'asu lahem tsitsit al kanfei vigdeihem l'dorotam, v'nat'nu al tsitsit ha-kanaf p'til t'cheilet. V'hayah lachem l'tsitsit, ur'item oto, uz'chartem et kol mitsvot Adonai, va'asitem otam, v'lo taturu acharei l'avchem v'acharei eineichem, asher attem zonim achareihem.*

L'ma'an tizk'ru, va'asitem et kol mitsvotai, vih'yitem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotseiti etchem mei'erets mitsrayim, lih'yot lachem leilohim, ani Adonai eloheichem.

וַיֹּאמֶר יְהוָה The Eternal said ...

This third paragraph of the *Sh'ma* brings the general requirements on the people of Israel as a whole down to our responsibility for our own individual behaviour. Even our very clothing can be used as a symbolic way of remembering God's presence in our lives. It concludes by recalling the exodus from Egypt that introduces the theme of the blessing that follows.

אֱמֶת וְאִמּוּנָה All this is true ...

This blessing completes the trilogy of blessings that surround the *Sh'ma*. In one interpretation the two that precede it speak of 'Creation', that God is the source of all life, and 'Revelation', that God

communicates with humanity, via the Jewish people through the giving of Torah. This third one, which follows, speaks of 'Redemption', that God intervenes in the life of the Jewish people by rescuing us from slavery in the past, and time and time again from other dangers. On another interpretation the first blessing celebrates God's universal concern for all humanity and all of nature, before focusing on God's particular relationship with Israel. Now as we approach the central prayer, the *Amidah*, where we stand before God, we are reassured that God has stood by us in past times of trouble.

¹ Num 15:37-41.

OUR REDEEMER

אֱמֶת All this is true and firmly held by us, that You are our Living God and no other exists, and that we are Israel, Your people. You perform great deeds beyond research, too wonderful to tell. Your children saw Your power, praised and thanked Your name, and willingly accepted Your rule over them. With great joy Moses and Miriam and the children of Israel answered You in song, all of them saying:

**‘God, who is like You
among the gods people worship!**

**Who, like You, is majestic in
holiness, awesome in praise,
working wonders!’**

Our Living God

Your children saw Your rule
over the Sea of Reeds.

All of them as one

honoured You as Sovereign, saying:

‘God shall rule forever and ever!’

And it is prophesied:

‘For the Almighty has set Jacob free
and rescued him

from a hand stronger than his own.’¹

Blessed are You God,
who rescues Israel.

אֱמֶת וְאֱמוּנָה

כָּל-זֹאת וְקִיָּם עָלֵינוּ. כִּי הוּא
יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ וְאֶנְחָנוּ
יִשְׂרָאֵל עָמוֹ. הָעֲשֵׂה גְדֻלּוֹת
עַד-אֵין חֶקֶר וְנִפְלְאוֹת עַד-אֵין
מִסְפָּר. וְרָאוּ בָנָיו גְּבוּרָתוֹ שֶׁבָחוּ
וְהוֹדוּ לְשִׁמּוֹ וּמַלְכוּתוֹ בְּרָצוֹן
קִבְּלוּ עָלֵיהֶם: מֹשֶׁה וּמִרְיָם וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה. וְאָמְרוּ כָלָם.

מִי-כַמֹּכָה בָּאֱלִים יְהוָה.

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ

נֹרָא תְהִלַּת עֲשֵׂה פִלְאִי:

מַלְכוּתְךָ יְהוָה אֱלֹהֵינוּ

רָאוּ בָנֶיךָ עַל הַיָּם.

יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנֶאֱמַר. כִּי-פָדָה יְהוָה אֶת-יִצְחָק

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְהוָה.

גָּאֹל יִשְׂרָאֵל:

אֱמֶת Emet ve'emunah kol zot v'kayyam aleinu, ki hu Adonai eloheinu v'ein zulato va'anachnu Yisra'el ammo, ha-oseh g'dolot ad ein cheiker, v'nifla'ot ad ein mispar, v'ra'u vanav g'vurato shib'chu v'hodu lishmo, umalchuto b'ratson kib'lu aleihem, moshe umiryam uv'nei yisra'el l'cha anu shirah b'simchah rabbah, v'am'ru chullam:

Mi-chamocha ba-eilim Adonai. mi kamocha ned'ar ba-kodesh, nora t'hillot, oseih fele.

Malchut'cha Adonai eloheinu ra'u vanecha al ha-yam,

yachad kullam hodu v'himlichu v'amaru:

Adonai yimloch l'olam va'ed.

V'ne'emar, ki fadah Adonai et ya'akov, ug'alo miyad chazak mimmennu.

Baruch attah Adonai, ga'al yisra'el.

¹ Ex 15:11, Ex 15:18, Jer 31:11.

GOD'S GIFT OF PEACE AND PROTECTION

הַשְׁכִּיבֵנוּ Source of our life and our Sovereign, cause us to lie down in peace, and rise again to enjoy life. Spread over us the covering of Your peace, guide us with Your good counsel and save us for the sake of Your name. Be a shield about us, turning away every enemy, disease, violence, hunger and sorrow. Remove the temptation that awaits us and the guilt that lies behind us. Shelter us in the shadow of Your wings, for You are a God who guards and protects us, a ruler of mercy and compassion. Guard us when we go out and when we come in, to enjoy life and peace both now and forever, and spread over us the shelter of Your peace. Blessed are You God, spreading the shelter of peace over us, over Your people Israel, and over all the world.

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ
וְתִקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן
בְּעַדָּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעָב וְיָגוֹן. וְהִסֵּר
שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבִצֵּל
כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל
שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה. כִּי אֵל
מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. וְשֹׁמֵר
צִיאָתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם
מִעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ
סֶכֶת שְׁלוֹמְךָ. בָּרוּךְ אַתָּה
יְהוָה. הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם
עָלֵינוּ וְעַל-עַמּוֹ יִשְׂרָאֵל וְעַל-
כָּל-הָעוֹלָם:

הַשְׁכִּיבֵנוּ Hashkiveinu Adonai eloheinu l'shalom, v'ha'amideinu malkeinu l'chayyim, uf'ros aleinu sukkat sh'lomecha, v'takk'neinu b'eitsah tovah mill'fanecha, v'hoshi'einu l'ma'an sh'mecha, v'hagein ba'adeinu v'haseir mei'aleinu, oyeiv dever v'cherev v'ra'av v'yagon. V'haseir satan mil'faneinu umei'achareinu, uv'tseil k'nafecha tastireinu, ki eil shom'reinu umatsileinu attah, ki eil melech channun v'rachum attah, ush'mor tseiteinu uvo'einu l'chayyim ul'shalom mei'attah v'ad olam, uf'ros aleinu sukkat sh'lomecha. Baruch attah Adonai, ha-poreis sukkat shalom aleinu v'al ammo yisra'el, v'al kol ha-olam

הַשְׁכִּיבֵנוּ Cause us to lie down ...

In the morning service only three 'blessings' surround the *Sh'ma*, but in the evening service this fourth one is added. It is viewed traditionally as a continuation of the theme of the one before, God's protection extended over us at night time as we sleep. But in addition it asks God's help in the face of all the dangers that confront us throughout our life, from illness to natural

disasters. It can serve alone as a night time prayer. On weekdays the blessing concludes 'who guards Your people Israel forever'. On Shabbat, the ending is changed as the Shabbat itself is understood to be a 'protection' of Israel. The traditional version concludes 'over Israel and over Jerusalem'. Reform practice has been to universalise this and extend 'God's tabernacle of peace' 'over all the world'.

The Chatsi Kaddish may be read here:

Chatsi Kaddish

חצי קדיש

יִתְגַּדֵּל Let us magnify
and let us sanctify in this world
the great name of God
whose will created it.
May God's reign come in your
lifetime, and in your days,
and in the lifetime of the family of
Israel - quickly and speedily
may it come.
Amen.
**May the greatness of God's being
be blessed from eternity to eternity.**
Let us bless and let us extol,
let us tell aloud and let us raise aloft,
let us set on high and let us honour,
let us exalt and
let us praise the Holy One,
whose name is blessed,

who is far beyond any blessing

During the Ten Days of Penitence:

who is far above and beyond any blessing

or song, any honour
or any consolation
that can be spoken of in this world.
Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן)
בְּעֲלָמָא דִּי-בְרָא כְרַעוּתָהּ:
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דִי-כָּל-בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזָמַן קָרִיב.
וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דִּי-קֻדְשָׁא בְרִיךְ הוּא.

לְעָלָא מִן-כָּל-בְּרַכְתָּא

During the Ten Days of Penitence:

לְעָלָא לְעָלָא מִכָּל-בְּרַכְתָּא

וְשִׁירָתָא תְּשֻׁבָּתָא וְנִחְמָתָא
דִּי-אֲמִירָן בְּעֲלָמָא.
וְאָמְרוּ אָמֵן:

יִתְגַּדֵּל Yitgaddal v'yitkaddash sh'meih rabba (amen), b'alma di v'ra chir'uteih,
v'yamlich malchuteih, b'chayyeichon uv'yomeichon uv'chayyei di chol beit yisra'el,
ba'agala u'vizman kariv, v'imru amen. Y'hei sh'meih rabba m'varach l'alam
ul'almei almaya. Yitbarach v'yishtabbach v'yitpa'ar v'yitromam v'yitnassei,
v'yit-haddar v'yit'alleh v'yit-hallal sh'meih di kudsha, **b'rich hu,**
l'eilla min kol birchata

During the Ten Days of Penitence: l'eilla l'eilla mikol birchata

v'shirata, tushb'chata v'nechemata, di amiran b'alma, v'imru amen.

חצי קדיש Chatsi Kaddish

The Kaddish, with its praises of God, is used throughout the liturgy to mark the close of

particular sections. Here a shortened version prepares us for the *Amidah* that follows immediately after.

עמידה AMIDAH

Rab Judah said: People should never introduce a petition for their own needs either in the first three or last three blessings of the *Amidah*, but only in the middle [thirteen daily] blessings. Rabbi Hanina said: In the first three we are like a servant who is addressing praises to his master; in the middle ones we are like a servant who is requesting a gift from his master; in the last ones we are like a servant who has received a gift from his master and takes his leave and departs (*Berachot* 34a).

On Shabbat we withhold our petitions, as if giving God a rest, and replace the thirteen middle blessings of the weekday with one in praise of Shabbat rest.

Traditionally the Amidah is said whilst standing, beginning with three short steps forward, a reminder of our entry into the divine presence.

It is customary at the beginning and end of the first paragraph

to bend the knee when saying the word baruch,

to bow from the waist at the second word attah

and to become upright again with the third word, the name of God, Adonai.

These are the festivals of the Almighty which you shall proclaim at their appointed times as holy gatherings.

אלה מועדי יהוה מקראי קדש
אשר תקראו אתם במועדם:

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ.

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה.

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה.

וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן.

גּוֹמֵל חַסְדִּים טוֹבִים קוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי

אֲבוֹת וְאִמָּהוֹת

וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

During the Ten Days of Penitence add:

זְכֹרְנוּ לַחַיִּים. מֶלֶךְ חַפֵּץ בַּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בָּרוּךְ אַתָּה יְהוָה

מֶגֶן אַבְרָהָם פּוֹקֵד שָׂרָה:

אֲדֹנָי Adonai s'fatai tiftach ufi yaggid t'hillatecha.

בָּרוּךְ Baruch attah Adonai eloheinu

veilohei avoteinu veilohei immoteinu.

elohei avraham, elohei sarah,

elohei yitschak, elohei rivkah,

veilohei ya'akov, elohei rachel

veilohei le'ah.

Ha'eil ha-gadol, ha-gibbor v'ha-nora, eil elyon,

gomeil chasadim tovim, koneih ha-kol. V'zocheir chasdei

avot v'immahot

u'meivi go'eil livnei v'neihem l'ma'an sh'mo b'ahavah.

During the Ten Days of Penitence add: Zochreinu l'chayyim,

melech chafeits ba-chayyim, v'chotveinu b'seifer ha-chayyim,

l'ma'ancha elohim chayyim.

Melech ozeir u'moshi'a umagein.

Baruch attah Adonai,

magein avraham pokeid sarah.

אֲדֹנָיִ My God, open my lips and my mouth shall declare Your praise.¹

GOD OF HISTORY

בְּרוּךְ Blessed are You, our God, and God of our ancestors,

God of Abraham,	God of Sarah,
God of Isaac,	God of Rebecca,
and God of Jacob,	God of Rachel
	and God of Leah,

the great, the mighty, and the awesome God, God beyond, generous in love and kindness, and possessing all. You remember the good deeds of those before us, and therefore in love bring rescue to the generations, for such is Your being.

During the Ten Days of Penitence add:

Sovereign who delights in life, recall us to life and record us in the Book of Life for Your own sake, God of life!

The Sovereign who helps and saves and shields.
Blessed are You God,
who shields Abraham who remembers Sarah.

אֲדֹנָיִ שְׁפֹתַי תִּפְתָּח My God, open my lips ...

This verse, from Psalm 51:17, comes as a personal meditation, 'I', before the *Amidah* itself which is a collective prayer, 'we'. It affirms that I personally feel part of the prayers that the community is about to say. Also it expresses the hope that my prayers are a true expression of my personal relationship with God.

This personal element is matched by the meditation that comes immediately after the close of the *Amidah*, concluding with Psalm 19:15, emphasising the integrity between the words I speak and my inner thoughts.

אֲבוֹת Ancestors

The *Amidah*, the 'standing prayer', is known as the 'eighteen blessings', though during the week when the full set are recited, the number was expanded at some time in the past to become nineteen. It opens with the *avot*, the 'patriarchs', to which we add the 'matriarchs', as if we are

introducing ourselves as a community to God: 'we are the descendants of that same Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, whom You called to Your service'. We list some of God's powers and qualities revealed to different generations in Biblical times. Like the court protocol when addressing a monarch, this introduction makes a formal beginning to the blessings and prayer that follow where we present ourselves and our requests to God.

In our progressive view the tradition has not adequately expressed the equal contribution of women to our understanding and experience of God. God *pakad*, 'visited' ('became directly engaged with'), Sarah (Gen 21:1); God answered the question asked by Rebecca (Gen 25:23); God responded to the prayers of Rachel and Leah (Gen 30). We have included their names and their individual relationship with God.

¹ Ps 51:17.

אתה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחִיָּה מֵתִים אֶתָּה. רַב לְהוֹשִׁיעַ:

In winter מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

In summer מוֹרִיד הַטָּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמַקְיֵם אֲמוּנָתוֹ לְיֹשְׁנֵי
עֶפְרָי: מִי כָמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מֶלֶךְ מִמִּית וּמְחִיָּה
וּמַצְמִיחַ יְשׁוּעָה:

During the Ten Days of Penitence add:

מִי כָמוֹךְ אֵב הֶרְחָמִים. זֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה. מְחִיָּה הַמֵּתִים:

GOD OF MIGHT

אתָּה You are the endless power that renews life beyond death; You are the greatness that saves.

In winter months from Shemini Atzeret to Pesach: making the wind blow and the rain fall.

In summer months from Pesach to Shemini Atzeret: causing the dew to fall.

You care for the living with love. You renew life beyond death with unending mercy. You support the falling, and heal the sick. You free prisoners, and keep faith with those who sleep in the dust. Who can perform such mighty deeds, and who can compare with You, a Sovereign who brings death and life, and renews salvation?

During the Ten Days of Penitence add:

Who is like You, source of compassion,
recalling Your creatures to life in compassion.

You are faithful to renew life beyond death.
Blessed are You God, who renews life beyond death.

אתָּה Attah gibbor l'olam Adonai, mechayyeih meitim attah rav l'hoshi'a.

In winter: Mashiv ha-ru'ach, u'morid ha-gashem. In summer: Morid ha-tal.

M'chalkeil chayyim b'chesed, m'chayyeih meitim b'rachamim rabbim, someich noflim, v'rofeih cholim, umattir asurim, um'kayyeim emunato lisheinei afar. Mi chamocha ba'al g'vurot, umi domeh lach, melech meimit um'chayyeh, u'matsmi'ach y'shu'ah.

During the Ten Days of Penitence add:

Mi chamocha av ha-rachamim, zocheir y'tsurav l'chayyim b'rachamim.

V'ne'eman attah l'hachayot meitim. Baruch attah Adonai, m'chayyeih ha-meitim.

גְּבוּרוֹת Powers

Our tradition assumes that life exists for us beyond the grave but without dogmatic views on its form. The repeated phrase that

God 'brings the dead to life', or, as we express it, 'gives life beyond death', applies both to awakening daily and to this future existence.

One of the following two versions below.

As we recite kadosh kadosh kadosh some rise on tiptoe,
as if trying to join with the heavenly beings singing praises to God.

GOD OF HOLINESS

II

I

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוֹה צְבָאוֹת.
מֶלֶךְ כָּל-הָאָרֶץ כְּבוֹדוֹ:
בָּרוּךְ כְּבוֹד-יְהוֹה מִמְּקוֹמוֹ:
יִמְלֹךְ יְהוֹה לְעוֹלָם
אֱלֹהֵינוּ צִיּוֹן לְדוֹר הַלְלוּיָהּ:
בָּרוּךְ אַתָּה יְהוֹה. הָאֵל הַקָּדוֹשׁ:
During the Ten Days of Penitence:
הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה קָדוֹשׁ וְשִׁמְךָ
קָדוֹשׁ וְקָדוֹשִׁים
בְּכָל-יוֹם יִהְיֶה לְךָ. סְלָה:
בָּרוּךְ אַתָּה יְהוֹה.
הָאֵל הַקָּדוֹשׁ:
During the Ten Days of Penitence:
הַמֶּלֶךְ הַקָּדוֹשׁ:

וְאַתָּה You are holy,
dwelling in the prayers of Israel.¹
**Holy, holy, holy is the Creator of all,
whose glory fills all the earth.**²
Blessed is God's glory,
revealed in every place.³
The Almighty shall rule forever!
**Your God, O Zion, for all
generations! Praise God!**⁴
Blessed are You, the holy God.

During the Ten Days of Penitence:
the holy Sovereign.¹

וְאַתָּה V'attah kadosh yosheiv t'hillot
yisra'el.
**Kadosh kadosh kadosh, Adonai ts'va'ot,
m'lo chol ha-arets k'vodo.**
Baruch k'vod Adonai mim'komo.
**Yimloch Adonai l'olam,
elohayich tsiyyon,
l'dor vador ha'l'luyah.**
Baruch attah Adonai ha-eil ha-kadosh.
During the Ten Days of Penitence:
ha-melech ha-kadosh.

אַתָּה You are holy and
Your name is holy, and
those who seek holiness
praise You day by day.
Blessed are You Eternal,
the holy God.

*During the Ten Days
of Penitence:*
the holy Sovereign.

אַתָּה Attah kadosh
v'shimcha kadosh
uk'doshim b'chol yom
y'hal'lucha selah.
Baruch attah Adonai ha-eil
ha-kadosh.
During the Ten Days of Penitence:
ha-melech ha-kadosh.

קְדוּשָׁה Holiness

This blessing has many variations: a short statement when said by someone alone, a long series of choral responses for the morning or additional services of Shabbat and festivals.

Its origins lie in the Biblical visions of the heavenly court where semi-divine creatures sing praises to God. We join them in this worship, stringing together phrases from this Biblical experience.

¹ Ps 22:4. ² Isa 6:3. ³ Ezek 3:12. ⁴ Ps 146:10.

THE HOLINESS OF THE SHABBAT

אַתָּה You made the seventh day holy to Your name, as the end of the creation of heaven and earth. You blessed it above all other days and made it holier above all other times, and so it is written in Your Torah:

**אֶתְּהָ קִדְשָׁתָּ אֶת־יּוֹם הַשְּׁבִיעִי
לְשִׁמְךָ: תַּכְלִית מַעֲשֵׂה שָׁמַיִם
וָאָרֶץ: וּבֵרַכְתּוּ מִכָּל־הַיָּמִים.
וְקִדְשָׁתוּ מִכָּל־הַזְּמַנִּים וְכֵן פְּתוּב
בְּתוֹרָתְךָ:**

אַתָּה *Attah kiddashta et yom ha-shvi'i lishmecha. Tachlit ma'aseih shamayim va'arets. U'veirachto mikkol ha-yamim, v'kiddashto mikkol ha-z'manim, v'chein katuv b'toratecha.*

וַיְכַלּוּ Heaven and earth were finished and all their host. On the seventh day God finished the work that had been done, and ceased on the seventh day from all the work that had been done. God blessed the seventh day, and made it holy, because on it God ceased from all the work of creation that God had done.¹

**וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יּוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים
לַעֲשׂוֹת:**

וַיְכַלּוּ *Vay'chulu ha-shamayim v'ha-arets v'chol ts'va'am. Vay'chal elohim ba-yom ha-sh'vi'i m'lachto asher asah, vayishbot ba-yom ha-sh'vi'i mikkol m'lachto asher asah. Vay'varech elohim et yom ha-sh'vi'i vay'kaddesh oto, ki vo shavat mikkol m'lachto, asher bara elohim la'asot.*

אַתָּה קָדוֹשׁ You are holy ...

This blessing completes the three opening ones that are recited in every version of the *Amidah*. On weekdays we would now bring our petitions to God, but on Shabbat and festivals we celebrate instead the special nature of the day and express our gratitude for the blessing of rest and peace.

אַתָּה קִדְשָׁתָּ You made holy ...

This summary of the theme of Shabbat, that God sanctified and blessed it, serves to introduce the following Biblical passage.

וַיְכַלּוּ ... were finished ...

This passage concludes the creation story at the beginning of the Book of Genesis. By repeating the words for 'work', 'creating' and 'doing' it emphasises the extraordinary complexity of the world and cosmos. All now comes to a halt and stillness, as the seventh day is to be set apart for the special blessing of rest.

¹ Gen 2:1-3.

אֱלֹהֵינוּ Our God and God of our ancestors, may our rest be pleasing to You. Make us holy by doing Your commands and let us share in the work of Your Torah. Make us content with Your goodness and let our souls know the joy of Your salvation. Purify our hearts to serve You in truth. In Your love and goodwill let us inherit Your holy Shabbat and may all Israel who seek holiness find in it their rest. Blessed are You God, who makes the Shabbat holy.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. רְצֵה-נָא
בְּמִנוּחָתָנוּ. קַדְּשָׁנוּ בְּמִצְוֹתֶיךָ.
שִׁים חֻלְקָנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ
מִטוֹבְךָ. שִׂמַּח נַפְשָׁנוּ בִּישׁוּעָתְךָ.
וְטִהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהַנְחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרַצוֹן שְׁבַת קֹדֶשְׁךָ. וְיִנּוּחוּ בָּהּ
כָּל-יִשְׂרָאֵל. מְקַדְּשֵׁי שְׁמֶךָ: בְּרוּךְ
אַתָּה יְהוָה. מְקַדֵּשׁ הַשְּׁבַת:

אֱלֹהֵינוּ *Eloheinu veilohei avoteinu, r'tseih na vimnuchateinu, kadd'sheinu v'mitsvoteka, sim chelkeinu v'toratecha, sab'einu mittuvecha, sammach nafsheinu vishu'atecha, v'taheir libeinu l'ovd'cha be'emet. V'hanchileinu Adonai eloheinu b'avahavah u'v'ratson shabbat kodshecha. V'yanuchu vah kol yisra'el m'kadd'shei sh'mecha. Baruch ata Adonai m'kaddeish ha-shabbat.*

THANKSGIVING AND PEACE

רְצֵה Our Living God be pleased with Your people Israel and listen to their prayers. In Your great mercy delight in us so that Your presence may rest upon Zion.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל.
וּלְתַפְלָתָם שְׁעָה. וּבְרַחֲמֶיךָ הַרְבִּים
תַּחֲפֹץ בָּנוּ וְתִשְׁרָה שְׁכִינָתְךָ
עַל צִיּוֹן.

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רְצֵה *R'tseih Adonai eloheinu b'amm'cha yisra'el, v'litfillatam sh'eih. Uv'rachamecha ha-rabbim tachpots banu, v'tashreh sh'chinat'cha al tsiyyon.*

אֱלֹהֵינוּ Our God ...

Just as God rested so we ask God's blessing on our rest for this day. Let our outer world be secure and let our inner life be dedicated to God's service.

רְצֵה Be pleased ...

This blessing is the first of three closing blessings of the *Amidah*. Just as the opening three followed 'court protocol', on entering the presence of the Sovereign, so we take our leave also in a formal way.

In its earlier forms this blessing called for the restoration of temple sacrifices. This

version asks that God accept the prayers we have just recited and find favour with the Jewish people. This hope is to be expressed by our return to the land of Israel, but the physical return should also be accompanied by the tangible presence of God. The passage speaks of 'Zion', the term the psalmists used to describe Jerusalem not just as a political centre but also as a spiritual home for all who wished to encounter God.

On the New Moon and middle days of festivals, a blessing for the special occasion is inserted here.

*On the New Moon and festivals, the following prayers are added,
otherwise the service continues on page 147.*

אֱלֹהֵינוּ Our God and God of
our ancestors, may Your
regard and concern for us and
our ancestors, for the time of
our redemption, for Jerusalem
the city of Your holiness, and
for all Your people the family
of Israel, be close to You and
be pleasing to You. Favour us
all with freedom and goodness,
with grace, love and mercy, on
this day of

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה
וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקְדֵנוּ
וַיִּזְכְּרוֹן אֲבוֹתֵינוּ וַיִּזְכְּרוֹן מְשִׁיחַ בֶּן
דָּוִד עֲבָדְךָ. וַיִּזְכְּרוֹן יְרוּשָׁלַיִם עִיר
קֹדְשְׁךָ וַיִּזְכְּרוֹן כָּל-עַמְּךָ בֵּית
יִשְׂרָאֵל לִפְנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה
לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

(On the New Moon) the New Moon.

*(On Pesach) the Feast of
Unleavened Bread.*

(On Succot) the Feast of Tabernacles.

רֹאשׁ הַחֹדֶשׁ הַזֶּה *On the New Moon*

חַג הַמַּצּוֹת הַזֶּה *On Pesach*

חַג הַסֻּכּוֹת הַזֶּה *On Succot*

Our Living God,
remember us for good, Amen
bring us Your blessing, Amen
and save us for a good life. Amen

זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה אָמֵן
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה אָמֵן
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים אָמֵן

Spare us and be kind to us according
to Your promise of deliverance and
mercy. Our eyes are turned towards
You, for You are a Sovereign of
mercy and compassion.

וּבְדָבַר יְשׁוּעָה וּרְחֻמִּים חוּס
וְחַנּוּנוֹ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ Eloheinu veilohei avoteinu, ya'aleh v'yavo v'yagi'a v'yeira'eh
v'yeiratseh v'yishama v'yippakeid v'yizzacheir zichroneinu ufikdoneinu
v'zichron avoteinu v'zichron mashi'ach ben david avdecha, v'zichron
y'rushalayim ir kodshecha, v'zichron kol ammi'cha beit yisra'el l'fanecha,
lifleitah ul'tovah l'chein ul'chesed ul'rachamim, l'chayyim ul'shalom, b'yom
(On the New Moon) rosh ha-chodesh ha-zeh (On Pesach) chag ha-matsot ha-zeh (On
Succot) chag ha-sukkot ha-zeh

Zochreinu Adonai eloheinu bo l'tovah Amen

U'fokdeinu vo livracha Amen

V'hoshi'einu vo l'chayyim tovim Amen

Uvidvar y'shua'ah v'rachamim chus v'chonneinu, ki eilecha eineinu, ki eil
melech channun v'rachum attah.

The service continues here:

וְתַחֲזִינָה Our eyes look forward
to Your return to Zion in mercy!
Blessed are You God, ever restoring
Your presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה.
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

וְתַחֲזִינָה V'techezenah eineinu b'shuv'cha l'tsiyyon b'rachamim. Baruch attah
Adonai ha-machazir sh'chinato l'tsiyyon.

*It is customary to bow as one recites the opening words of this blessing,
rising as we recite the name of God, Adonai and the list of God's gifts to us.*

מוֹדִים We declare with gratitude that
You are our God and the God of our
ancestors. You are our rock, the rock of
our life and the shield that saves us. In
every generation we thank You and
recount Your praise for our lives held
in Your hand, for our souls that are in
Your care, and for the signs of Your
presence that are with us every day. At
every moment, at evening, morning
and noon, we experience Your
wonders and Your goodness. You are
goodness itself, for Your mercy has no
end. You are mercy itself, for Your
love has no limit. Forever have we put
our hope in You.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּרֵנוּ צוּר חַיֵּינוּ
וּמִגֵּן יִשְׁעֵנוּ אַתָּה הוּא: לְדוֹר
וָדוֹר נוֹדֶה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ.
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ.
וְעַל נִסֶּיךָ שְׂבָכ־לַיּוֹם עֲמָנוּ.
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכ־לַעֲת עָרַב וּבָקָר וְצִהָרִים:
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ.
הַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ.
כִּי מַעֲוָלָם קִיְּנוּ לָךְ.

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מוֹדִים Modim anachnu lach, she'attah hu Adonai eloheinu veilohei avoteinu l'olam
va'ed, tsureinu tsur chayyeinu umagein yish'einu, attah hu. L'dor vador nodeh l'cha
un'sappeir t'hillatecha, al chayyeinu ha-m'surim b'yadecha, v'al nishmoteinu
ha-p'kudot lach, v'al nissecha sheb'chol yom immanu, v'al nifl'otecha v'tovotecha
sheb'chol eit, erev va'voker v'tsohorayim. Ha-tov ki lo chalu rachamecha,
ha-m'racheim ki lo tammu chasadecha, ki mei'olam kivvinu lach.

מוֹדִים Gratitude ...

Protocol demands that we express our
gratitude when leaving from an audience
with the Sovereign. Here we sum up the
benefits we have experienced because of our
relationship with God. So we are reminded
to take nothing in our life for granted, but

rather to acknowledge 'the signs of Your
presence', the miracles, that are daily
with us.

Reference to God's wonders and miracles
led to the insertion into this passage of a
special prayer for the festival of *Chanukah*
to celebrate that miraculous rescue.

On Chanukah add al ha-nissim on page 374, otherwise continue here:

וְעַל And for all these things may
Your name, our Sovereign, be
blessed, exalted and honoured
forever and ever.

During the Ten Days of Penitence add:

Record all the children of Your covenant
for a good life.

May every living being thank You;
may they praise and bless Your
great name in truth, for You are the
God who saves and helps us.
Blessed are You God, known as
goodness, whom it is right to praise.

וְעַל V'al kullam yitbarach v'yitromeim v'yitnassei tamid shimcha malkein
l'olam va'ed.

During the Ten Days of Penitence add: Uch'tov l'chayyim tovim kol b'nei v'ritecha.

V'chol ha-chayyim yoducha selah, vihal'lu vivar'chu et shimcha ha-gadol be'emet,
ha-eil y'shu'ateinu v'ezrateinu selah. Baruch attah Adonai, ha-tov shimcha ul'cha
na'eh l'hodot.

שָׁלוֹם Set true peace upon Your
people Israel forever. For You are
the Source of all peace, and in Your
eyes it is good to bless Your people
Israel at every time and in every
hour with Your peace.

During the Ten Days of Penitence add:

In Your presence may we and all
Your people, the family of Israel, be
remembered and recorded in the Book of
Life for a good life and for peace.

Blessed are You God, blessing
Your people Israel with peace.

שָׁלוֹם Shalom rav al Yisra'el amm'cha tasim l'olam, ki attah hu melech adon l'chol
ha-shalom, v'tov b'einecha l'vareich et amm'cha Yisra'el b'chol eit uv'chol sha'ah
bishlomecha.

*During the Ten Days of Penitence: B'seifer chayyim nizzacheir v'nikkateiv l'fanecha, anachnu
v'chol amm'cha beit Yisra'el, l'chayyim tovim ul'shalom.*

Baruch attah Adonai, ha-m'vareich et ammo Yisra'el ba-shalom.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרֹמֶם
וְיִתְנַשֵּׂא תָמִיד שְׁמְךָ מַלְכֵנוּ
לְעוֹלָם וָעֶד:

During the Ten Days of Penitence add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל־הַחַיִּים יוֹדוּךָ סֵלָה. וְיִהְיוּ
וְיִבְרְכוּ אֶת שְׁמְךָ הַגָּדוֹל בְּאֵמֶת.
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה:
בְּרוּךְ אַתָּה יְהוָה. הַטּוֹב שְׁמְךָ וְלֹךְ
נֶאֱדָה לְהוֹדוֹת:

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים
לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

During the Ten Days of Penitence add:

בְּסֵפֶר חַיִּים נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשָׁלוֹם:

בְּרוּךְ אַתָּה יְהוָה. הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

שָׁלוֹם רַב Set true peace ...

The closing blessing is a request for, and a
declaration of, peace. Just as we would want

to depart from friends with a word of
peace, so do we as we take our leave of
the Sovereign.

MEDITATION

אֱלֹהֵי My God, keep my tongue
from causing harm and my lips
from telling lies. Let me be silent
if people curse me, my soul still
humble and at peace with all. Open
my heart to Your teaching, and give
me the will to practise it. May the
plans and schemes of those who
seek my harm come to nothing.
May the words of my mouth and
the meditation of my heart be
acceptable to You, O God, my Rock
and my Redeemer.¹

אֱלֹהֵי נִצּוֹר לְשׁוֹנִי מִרָע.
וְשִׁפְתוֹתַי מִדִּבֵּר מְרָמָה. וְלִמְקַלְלִי
נִפְשֵׁי תָדָם. וְנַפְשִׁי כְּעַפָּר לְכָל
תְּהִיָּה: פֶּתַח לְבִי בְּתוֹרָתְךָ. וְאַחֲרֵי
מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל-
הַקָּמִים עָלַי לְרָעָה מִהֲרָה הִפָּר
עֲצָתָם וְקַלְקַל מַחֲשַׁבוֹתָם: יְהִיו
לְרִצּוֹן אֱמֹרֵי-פִי. וְהִגִּיוֹן לְבִי
לְפָנֶיךָ. יְהוָה צוּרִי וְגֹאֲלִי:

אֱלֹהֵי Elohaim n'tsor l'shoni meira, v'siftotai middabbeir mirmah, v'limkal'lai nafshi
tiddom, v'nafshi ke'afar la-kol tiyeh. P'tach libbi b'toratecha, v'acharei
mitsvotcha tirdof nafshi, v'chol ha-kamim alai l'ra'ah, m'heirah hafeir atsataim,
v'kalkeil machsh'votam. Yihyu l'ratson imrei fi, v'hegyon libbi l'fanecha, Adonai
tsuri v'go'ali.

While reciting Oseh shalom it is customary to take three steps backwards,
to bow to the left at the words oseh shalom bimromav,
to the right at hu ya'aseh shalom and to the centre at aleinu.

עֲשֵׂה May the Maker of peace in
the highest bring this peace upon us
and upon all Israel and upon all the
world. Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְעַל כָּל-הָעוֹלָם. וְאָמְרוּ. אָמֵן:

עֲשֵׂה Oseh shalom bimromav hu ya'aseh shalom aleinu
v'al kol yisra'el v'al kol ha-olam, v'imru Amen.

אֱלֹהֵי נִצּוֹר My God, keep ...

This private meditation is one of a number
included in the Talmud (*Berachot* 16b-17a).
It is attributed to Mar bar Ravina (fourth
Century CE) At the end of the *Amidah* there
is time for private thoughts and prayers,
either with or without the words of this
passage. It is followed by a quotation from
Psalm 19:15 in the first person singular
which matches the sentence from Psalm 51
with which we prepared ourselves for the
Amidah. Now we hope that there is

integrity between the thoughts that lie in our
hearts and the words that we say aloud.

עֲשֵׂה שְׁלוֹם May the maker of peace ...

Oseh shalom is a rabbinic prayer based on
a phrase from Job 25:2 seeking peace at the
conclusion of a prayer. It is also found at the
end of the *Kaddish*. Various progressive
liturgies have made its conclusion more
universalistic by adding phrases like 'and
upon all dwellers on earth' or 'upon
all humanity'.

¹ Ps 19:15.

עלינו ALEINU

I BUILDING THE KINGDOM OF GOD: THE DUTY OF ISRAEL

עָלֵינוּ It is our duty to praise the Ruler of all, to recognise the greatness of the Creator of first things, who has chosen us from all peoples by giving us Torah. Therefore we bend low and submit, and give thanks before the supreme Sovereign, the Holy One, who is blessed, who extends the limits of space and makes the world firm; whose glory extends through the universe beyond, and whose strength into farthest space. This is our God and no other; in truth this is our Sovereign and none else. It is written in God's Torah: 'Realise this today and take it to heart; that God is Sovereign in the heavens above and on the earth beneath; no other exists.'¹

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל.
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים.
 וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ: וְאַנְחָנוּ
 כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקְּדוֹשׁ בְּרוּךְ הוּא: שֶׁהוּא נוֹטֶה
 שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יָקָרוֹ
 בְּשָׁמַיִם מְמַעַל. וְשׁוֹכֵנֵת עֶזוֹ
 בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ
 אֵין עוֹד. אֱמֶת מַלְכָּנוּ אָפֶס
 זוּלָּתוֹ: כְּפָתוּב בְּתוֹרָתוֹ. וַיִּדְעָתָּ
 הַיּוֹם וְהִשְׁבַּחְתָּ אֵל לְבָבְךָ. כִּי
 יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם
 מְמַעַל וְעַל הָאָרֶץ מִתַּחַת
 אֵין עוֹד:

עָלֵינוּ *Aleinu l'shabbei'ach la'adon ha-kol, lateit g'dullah l'yotseir b'reishit, asher bachar banu mikkol ha-amim, v'natan lanu et torato, va'anachnu kor'im umishtachavim umodim, lifnei melech malchei ha-m'lachim, ha-kadosh baruch hu, shehu noteh shamayim v'yoseid arets, umoshav y'karo ba-shamayim mimma'al ush'chinat uzzo b'govhei m'romim. Hu eloheinu, ein od, emet malkeinu, efes zulato, ka-katuv b'torato: V'yadata ha-yom vahashevota el l'vavecha, ki Adonai hu ha-elohim bashamayim mimma'al v'al ha-arets mittachat ein od.*

עָלֵינוּ It is our ...

The first paragraph defines our task to be witnesses to God, and to make God's presence known and celebrated in the world. Earlier versions expressed the need to do this by contrasting us with other peoples and faiths, who are viewed negatively as idol-worshippers. Some of these phrases were censored by surrounding authorities or

by Jewish self-censorship. One of them, 'who has not made us like the nations of the earth', is a potentially dangerous denial of our own capability to behave badly as individual Jews or as a nation when we have power over others. We have replaced them with another classical Jewish teaching that by giving us the Torah, God has offered us a special role in the world.

¹ Deut 4:39.

THE HOPE FOR HUMANITY

עַל-כֵּן Therefore, Almighty God, we put our hope in You. Soon let us witness the glory of Your power; when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God, and all humanity shall speak out in Your name, and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding, and shall know that we are all partners in the repairing of Your world. For Yours alone is the true reign, and only the glory of Your rule endures forever.

So it is written in Your Torah:

‘The Eternal shall rule forever and ever.’

So it is prophesied:

‘The Eternal shall be Sovereign over all the earth. On that day the Eternal shall be One, and known as One.’¹

עַל-כֵּן נִקְוָה לָךְ יְהוָה
אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה
בְּתַפְאֶרֶת עֲזָדָךְ. לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים
כָּרוֹת יִכָּרְתוּן: לְתַקֵּן עוֹלָם
בְּמַלְכוּת שְׁדִי. וְכָל-בְּנֵי
בָשָׂר יִקְרְאוּ בְשִׁמְךָ.
לְהַפְנוֹת אֱלִידךָ כָּל-רְשָׁעֵי
אָרֶץ: יִכִּירוּ וַיִּדְעוּ
כָּל-יֹשְׁבֵי תֵבֵל כִּי שְׁתַּפִּים
כָּלָנוּ בְּתַקּוֹן עוֹלָמְךָ. כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמִי
עַד תִּמְלֹךְ בְּכָבוֹד: כְּכָתוּב
בְּתוֹרָתְךָ. יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה
יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.
בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד:

עַל-כֵּן *Al kein n'kavveh l'cha Adonai eloheinu lir'ot m'heirah b'tif'eret uzzecha, l'ha'avir gillulim min ha-arets, v'ha-elilim karot yikareitun, l'takkein olam b'malchut shaddai v'chol b'nei vasar yikr'u vishmecha, l'hafnot eilecha kol rish'ei arets. Yakiru v'yeid'u kol yosh'vei teiveil, ki shuttafim kullanu b'tikkun olamecha, ki ha-malchut shell'cha hi, ul'ol'mei ad timloch b'chavod, ka-katuv b'toratecha: Adonai yimloch l'olam va'ed. V'ne'emar: v'hayah Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad ush'mo echad.*

עַל-כֵּן נִקְוָה Therefore we put our hope ...

Rather than insist that all peoples will eventually come to worship Israel's God, as in the traditional version, we express here the hope that all will acknowledge our shared responsibility, each in our own particular way, as partners in *tikkun olam*,

in 'repairing the world'. 'Every people is a question which God addresses to humanity; and every people, from its place, with its special talents and possibilities must answer for its own sake and for the sake of humanity' (*Leo Baeck*).

¹ Ex 15:18; Zech 14:9.

One of the following prayers may be read before reciting the Kaddish:

I

On this Shabbat, as our week's work is ended, and we enjoy a brief time of rest, we think of those whose life's work is done, and have gone to their eternal rest. We think especially now of those who died at this time in years past.

We face the mysteries of life and death and eternal life. We put our trust in God whom we have never trusted enough. *Harachaman*, may we inherit a day that shall be wholly a Shabbat and rest in life everlasting.

We pray for the coming of God's kingdom in the words of the *Kaddish* ...

II

We live our life, yet hardly know its nature, for from a mystery we come and to this mystery we return. The death of those close to our hearts grieves and humbles us. It reminds us that we all must die, like grass that grows in the morning, that grows so fresh in the morning, and in the evening fades and dies. So we end our years like a sigh.

Let us think of those who died at this time in years past.

How can we accept the reality of death? By remembering the goodness of our loved ones, and by shaping our lives after their example. For the memory of the righteous is truly a blessing, and an inspiration for all our days. May our lives be always worthy of their memory.

III

The souls of the righteous are in the hands of God and no harm shall come to them.

God, source of compassion, You give life, in which joys and sorrows are mingled, and send death with its promise of eternal peace.

(We mourn this week the deaths of ...)

May You comfort their families and all who mourn for them. May God who is full of compassion, whose presence is over us, cover them in the shelter of Your wings forever and bind their souls into the gathering of life.)

We remember at this time all those who once shared with us the joys and challenges of life, but who are with us no longer. May their souls shine like the brightness of the heavens. We thank You for all You gave them during their lives.

(We think especially of those who died at this time in years past ...)

Zichronam livrachah - may the memory of their love and guidance be a source of enduring blessing. In loving memory we sanctify Your name and say:

When the Kaddish is recited by the mourners the congregation responds throughout at Amen and b'rich hu as well as reciting the sentence beginning: y'hei sh'meih rabba ...

Before reciting the concluding sentence, oseh shalom, as previously at the end of the Amidah, it is a custom to take three steps backwards, to bow to the left at the words oseh shalom bimromav, to the right at hu ya'aseh shalom and to the centre at aleinu.

קדיש יתום
MOURNERS' KADDISH

יִתְגַּדֵּל Let us magnify
and let us sanctify in this world
the great name of God
whose will created it.
May God's reign come in your
lifetime, and in your days,
and in the lifetime of the family of
Israel - quickly and speedily
may it come.

Amen.

**May the greatness of God's being
be blessed from eternity to eternity.**

Let us bless and let us extol,
let us tell aloud and let us raise aloft,
let us set on high and let us honour,
let us exalt and
let us praise the Holy One,
whose name is blessed,

who is far beyond any blessing or song,

During the Ten Days of Penitence:

who is far above and beyond any blessing

any honour
or any consolation
that can be spoken of in this world.

Amen.

May great peace from heaven and
the gift of life be granted to us
and to all the family of Israel.

Amen.

May the Maker of peace
in the highest bring this peace
upon us and upon all Israel
and upon all the world.

Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן)
בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ:
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דִי-כָל-בֵּית יִשְׂרָאֵל
בְּעֶגְלָא וּבְזֶמַּן קָרִיב.
וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא וּלְעֵלְמֵי עֲלְמֵיָא:
יְתְּבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דִּי-קִדְשָׁא.
בְּרִיךְ הוּא.

לְעֵלְמָא מִן-כָּל-בְּרַכְתָּא

During the Ten Days of Penitence:

לְעֵלְמָא לְעֵלְמָא מְכָל-בְּרַכְתָּא

וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא
דִּי-אַמִּירָן בְּעֶלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל.
וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְעַל-כָּל-הָעוֹלָם.

וְאָמְרוּ אָמֵן:

מְנוּחָה קְדִישׁ יְתוֹם Mourners' Kaddish

The *Kaddish*, composed in Aramaic, in its various forms is a hymn of praise to God that is used to mark the conclusion of different sections of the service. At the end

of the service it is customary for mourners to recite it during the period of mourning after the death of a relative and on the anniversary of that death. In some congregations it is the custom, following the

יִתְגַּדַּל Yitgaddal v'yitkaddash sh'meih rabba (*amen*),

*b'alma di v'ra chiruteih,
v'yamlich malchuteih,
b'chayyeichon uv'yomeichon
uv'chayyei di chol beit yisra'el,
ba'agala u'vizman kariv,
v'imru amen.*

***Y'hei sh'meih rabba m'varach,
l'alam ul'almei almaya.***

*Yitbarach v'yishtabbach v'yitpa'ar
v'yitromam v'yitnassei v'yit-haddar
v'yit'alleh v'yit-hallal,
sh'meih di kudsha,
b'rich hu,*

l'eilla min kol birchata

During the Ten Days of Penitence:

l'eilla l'eilla mikol birchata

*v'shirata tushb'chata v'nechemata,
di amiran b'alma,
v'imru amen.*

*Y'hei sh'lama rabba min sh'maya,
v'chayyim aleinu v'al kol yisra'el,
v'imru amen.*

*Oseh shalom bimromay,
hu ya'aseh shalom
aleinu v'al kol yisra'el,
v'al kol ha-olam,
v'imru amen.*

tradition, for the mourners alone to recite it; in others the entire congregation recites it, taking on this responsibility of behalf of those, like victims of the *Shoah*, who have no survivors to recite it.

During the High Holydays the word *l'eilla*, 'above', in the third paragraph, is repeated as God is understood to ascend to the judgment seat.

יְגִדָּל We praise the living God,
the One Whom we adore,
who is outside the bounds
of space and time;

Who is unique, alone and far
beyond compare,
outside all limitations we define;

Who has no human frame,
no human shape or form;
alone the source of holiness
and awe.

When not a single form
appeared within the world,
God was the first
where nothing was before.

Such is the Sovereign power
that rules the universe,
each creature
knows it lives in God's domain.

But through a special grace
the prophets learned God's will,
those chosen ones
who guide our journeying.

<<<

יְגִדָּל אֱלֹהִים חַי וְיִשְׁתַּבַּח.
נִמְצָא וְאֵין עֵת אֶל-מְצִיאוֹתוֹ:

אֶחָד וְאֵין יָחִיד כְּיַחֲדוֹ.
נֶעְלָם וְגַם אֵין סוֹף לְאַחֲדוֹתוֹ:

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף.
לֹא נִעְרוֹךְ אֵלָיו קִדְשָׁתוֹ:

קִדְמוֹן לְכָל-דָּבָר אֲשֶׁר נִבְרָא.
רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:

הֵנוּ אֲדוֹן עוֹלָם.
לְכָל-נוֹצֵר יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:

שֹׁפֵעַ נְבוֹאָתוֹ נִתְּנוּ
אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֶרְתּוֹ:

יְגִדָּל *Yigdal elohim chai v'yishtabach, nimtsa v'ein eit el m'tsi'uto.*
Echad v'ein yachid k'yichudo, ne'lam v'gam ein sof l'achduto.
Ein lo d'mut ha-guf v'eino guf, lo na'aroch eilav k'dushato.
Kadmon l'chol davar asher nivra, rishon v'ein reishit l'reishito.
Hinno adon olam l'chol notsar yoreh g'dulato umalchuto.
Shefa n'vu'ato n'tano, el anshei s'gullato v'tif'arto.

יְגִדָּל *Yigdal*

The hymn *Yigdal* is based on the thirteen principles of faith expressed by Moses Maimonides (1135-1204). They represent issues that he felt needed to be addressed in his time, partly because of internal debates within Judaism, partly to distinguish it from the views of the surrounding Islamic culture. This version may have been composed in

the fourteenth century by the judge Daniel ben Yehudah of Rome. The poem is not included in some traditional prayer books as it was felt wrong to reduce the 613 *mitzvot* to any formulaic list. The conclusion 'These thirteen ...' is a Sephardic addition.

We have understood the line that God 'brings evil (punishment) upon evil-doers according to their evil' in line with Psalm 1, that evil leads to its own disaster.

No prophet has there been
since Moses was our guide,
who knew the Living God
and came so close.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נָבִיא.
וּמִבֵּיט אֶל־תְּמוּנָתוֹ:

God gave to Israel truth
by which to lead our lives
taught by the faithful prophet
that God chose.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל.
עַל יַד נָבִיא וְנֶאֱמָן בֵּיתוֹ:

God will never change
the teaching we received
nor ever put another in its place.

לֹא יִחַלֶּיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
לְעוֹלָמִים לְזוּלָתוֹ:

God watches and can see
the secrets in our hearts,
before each deed foresees
its final ways.

צוּפֶה וְיֹדֵעַ סִתְּרֵינוּ.
מִבֵּיט לְסוֹף דְּבַר בְּקִדְמוּתוֹ:

Whoever loves good deeds
rejoices in God's love,
but evil leads to evil
which destroys.

גּוֹמֵל לְאִישׁ חֲסִיד כְּמַפְעֵלוֹ.
נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ:

And at the end of days,
an anointed one will come
redeeming those
who wait for God to save.

יִשְׁלַח לְקֶץ יָמִים מְשִׁיחֵנוּ.
לְפָדוֹת מַחְכֵּי קֶץ יְשׁוּעָתוֹ:

Life beyond all death,
God gives with greatest love.
We bless for evermore
God's glorious name.

מֵתִים יַחְיֶה אֵל בְּרוּךְ חֲסִדוֹ.
בְּרוּךְ עַד־עַד שֵׁם תְּהִלָּתוֹ:

These thirteen play a part
in Israel's faith in God,
the principles derived
from God's Torah.

אַלֶּה שְׁלֹשׁ עֶשְׂרֵה לְעִקְרִים.
הֵנָּם יְסוֹד דַּת אֵל וְתוֹרָתוֹ:

*Lo kam b'yisra'el k'mosheh od navi, umabbit el t'munato.
Torat emet natan l'ammo eil, al yad n'vi'o ne'eman beito.
Lo yachalif ha-eil v'lo yamir dato, l'olamim l'zulato.
Tsofeh v'yodei'a s'tareinu, mabbit l'sof davar b'kadmuto.
Gomeil l'ish chasid k'mif'alo, notein l'rasha ra k'rish'ato.
Yishlach l'keits yamim m'shicheinu, lifdot m'chakkei keits y'shu'ato.
Meitim y'chayeh eil b'rov chasdo, baruch adei ad sheim t'hillato.*

*Eilleh sh'losh esreih l'ikkarim,
Hinnam y'sod dat eil v'torato.*