

Whoever stops to ask for provisions for the  
journey will never get out of Egypt.

*Nahman of Bratslav*



brought out the children of Israel from Egypt.' But for the downfall of enemies there is no festival or festive day for Israel.

*Rabbi Meir Simcha of Dvinsk*

It was a poor peasant people, eternally oppressed by the surrounding great kingdoms, Egypt and Babylon. It could make room for itself only inwardly and was thereby peculiarly suited to take upon itself the misery and dignity, the curse and blessing, of God's election.

*Rivkah Schärf Kluger*

Israel's existence as a nation begins with its deliverance from Egypt. It was a creative, historical act which was simultaneously a religious act; it fostered that truly religious and truly historical feeling of liberation and salvation. Hence the liberator of the people was its first and greatest prophet, and the first experience was of God's sway over history. The opening words of all confessions of faith and of all Law refer to that fact: 'I am the Eternal thy God, who brought thee out of the land of Egypt, out of the house of bondage' (Exodus 20:2).

*Leo Baeck*

Are the Jewish people a race or a kind of religion or an accidental mixture of some kind: a nation, a tribe, a congregation? Did Judaism perish or does it continue to exist; when was its antiquity, when will its transcendent stage begin? Is the age of prophecy, this extraordinary novelty for the world, something new for the Jews? Every thesis misses the point, every statement one can make is uncertain and glides off the ungraspable reality. Even the most basic questions are unanswerable - mystic, moral or pragmatic. Is the Jewish people at home here, or in exile; is it loyal or subversive, chosen or proscribed? The divine was always in dispute with this people, and always present in it: what a condition, what a movement! Countless its ways, but the goal in darkness. Immense its influence on the alien world; infinite its loneliness.

*Karl Wolfskehl*

## MEDITATIONS BEFORE THE MORNING SERVICE FIRST DAY PESACH

Why were the children of Israel enslaved to Pharaoh in Egypt? A midrash gives the following explanation. The sons of Jacob who were born to Leah used to tease the sons born to Bilhah and Zilpah, saying 'You are only the sons of handmaids and not equal to us!' Because of this all of them had to endure slavery so that all of Israel are equal, all the offspring of slaves.

*The Editors*

No Jew who has sat at a Seder table needs to be told that the theme of the Exodus is central to his faith. Indeed, the words *zecher litziat mitzrayim* - 'to remind you of when you left Egypt' - are written large across our liturgy....Let us take hold firmly of what this emphasis on the Exodus means. It tells us:

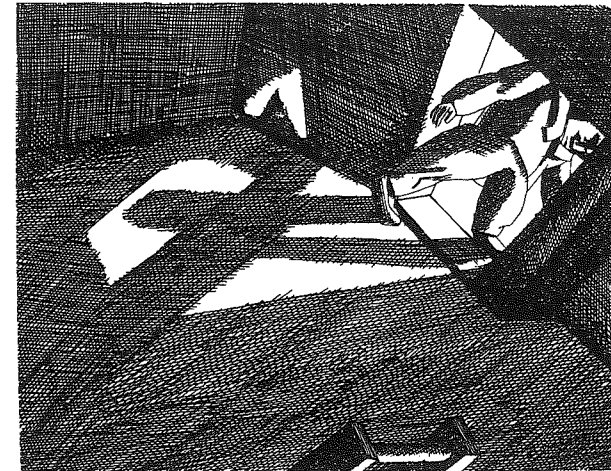
1. Our faith is rooted in history, in our experience as a people saved by God from slavery.
2. Our gratitude to God must lead us to His 'service', that is, to following the way of life symbolised for us by Sinai.
3. We must remember what it was like to suffer as slaves in Egypt, and so be led to compassion for others who suffer.

*Norman Solomon*

All peoples in their usual laws make as a day of glory the day of the downfall of their enemy. Not so Israel, for they do not rejoice when their enemies fall and do not make a festival of joy over this. Just as it says (*Proverbs 24:17-18*) 'Do not rejoice when your enemy falls....lest the Eternal see and consider it evil', likewise people with higher values do not rejoice in the fall of their enemies, because such joy is evil in God's eyes, and they must hate that which is evil in God's eyes. Therefore we do not remember at Pesach: 'A festival of unleavened bread because at this time God brought judgments on Egypt', but only 'because the Eternal

Freedom is not a constant attribute which we either 'have' or 'have not'. In fact, there is no such thing as 'freedom', except as a word and an abstract concept. There is only one reality: the *act* of freeing ourselves in the process of making choices. In this process, the degree of our capacity to make choices varies with each act, with our practice of life. Each step in life which increases my self-confidence, my integrity, my courage, my conviction also increases my capacity to choose the undesirable rather than the desirable action. On the other hand, each act of surrender and cowardice weakens me, opens the path for more acts of surrender and eventually freedom is lost. Between the extreme when I can no longer do a wrong act and the other extreme where I have lost my freedom to right action, there are innumerable degrees of freedom of choice.

*Erich Fromm*



## MORNING SERVICE FOR FIRST DAY PESACH

I have called you in righteousness, supporting you and making you a covenant of the people, a light for the nations:  
to open the eyes of the blind, to release the bound from their captivity and those who sit in darkness from their prison.

*Isaiah 42:6-7*

How good are your tents, Jacob, and, Israel, your homes.

*DIRECTING THE HEART TO GOD* Through the greatness of Your love I enter Your house. In awe I worship before the ark of Your holiness.

God, as I loved the courts of Your temple, and the place where Your glory dwelt, so I still worship and bend low, humble before God my Maker.

As for me, let my prayer come before You at the proper time.

Answer me God, in the greatness of Your love, for Your deliverance is sure.

Our God and God of our ancestors, guide us as we ponder the history of our people and our place in it.

We have been a unique people through the centuries, fighting off death and decay, yet always renewing ourselves in You. We thank You, for all that You accomplished through us. With awe we remember our ancestors and what they gave the world.

We also remember the price they paid, the slaveries they suffered, the derision they endured. With pride we remember their constancy - even to death.

Do not let the signs and symbols of their courage lose their meaning for us. Do not let them remain just rituals. The message of the bread of poverty, the bitter herbs and the wine of redemption calls out to us.

## תפלת שחרית ליום ראשון של פסח

אָנִי יְהוָה קָרָאתִיךָ בְצַדִּיק וְאַחֲזַק בְּיָדֶךָ  
וְאַצְרֶךָ וְאַתְנַנֶּה לְבָרִית עִם לְאוּר גּוֹיִם:  
לְפָקַח עֵינַיִם עוֹרוֹת לְהוֹצִיא מִמִּסְגַּר אֲסִיר  
מִבֵּית כָּלֵא יִשְׁבֵי חֹשֶׁךְ:

מָה טוֹבֵךְ אֱהִיָּךְ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:

וְאֲנִי בָרַב חֶסֶדְךָ אָבוֹא בֵיתֶךָ

אֲשֶׁת־חַוָּה אֶל־הֵיכַל־קִדְשֶׁךָ בִּירְאָתֶךָ:

יְהוָה אֱהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ:

וְאֲנִי אֲשֶׁת־חַוָּה וְאַכְרַעָה אֲבָרְכָה לְפָנַי־יְהוָה עֲשֵׂי:

וְאֲנִי תַפְלַת־יְלֶךְ יְהוָה עַת רְצוֹן

אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

Our God and God of our ancestors, guide us as we ponder the history of our people and our place in it.

We have been a unique people through the centuries, fighting off death and decay, yet always renewing ourselves in You. We thank You, for all that You accomplished through us. With awe we remember our ancestors and what they gave the world.

We also remember the price they paid, the slaveries they suffered, the derision they endured. With pride we remember their constancy - even to death.

Do not let the signs and symbols of their courage lose their meaning for us. Do not let them remain just rituals. The message of the bread of poverty, the bitter herbs and the wine of redemption calls out to us.

So when this Passover ends, let us go out into the world more determined in our fight against prejudice and superstition in others and ourselves, more willing to give what we are and what we have in the struggle against tyranny.

Then we shall be worthy of our ancestors, who crossed the sea and followed You into the wilderness. Then we shall be worthy of You, the cause of our greatness, and Source of our survival.

*One of the following songs, or one from the anthology.*

*I* You may laugh, laugh at all the dreams  
which I, the dreamer, can weave,  
because I believe in humanity;  
for in you I still believe.

Yet my soul still yearns for freedom  
to no golden calf betrayed,  
because I believe in humanity,  
so strong is our spirit made.

Laugh that I still believe in friends  
and I yet will find a heart  
to share my hope as his own hope,  
in my joy and pain take part.

And I believe in the future,  
however distant the day,  
when nation shall bless each nation  
and in peace shall make their way.

So when this Passover ends, let us go out into the world more determined in our fight against prejudice and superstition in others and ourselves, more willing to give what we are and what we have in the struggle against tyranny.

Then we shall be worthy of our ancestors, who crossed the sea and followed You into the wilderness. Then we shall be worthy of You, the cause of our greatness, and Source of our survival.

*One of the following songs, or one from the anthology.*

*I* שְׁחָקִי שְׁחָקִי עַל הַחֲלוּמוֹת.  
זוֹ אֲנִי הַחֹלֵם שָׁח.  
שְׁחָקִי כִּי בְּאָדָם אֲאָמִין.  
כִּי עוֹדֵנִי מֵאֲמִין בְּךָ:

כִּי עוֹד נִפְשֵׁי דְרוֹר שׁוֹאֲפֹת.  
לֹא מְכַרְתֶּיהָ לְעַגְל־פֶּזוּ.  
כִּי עוֹד אֲאָמִין גַּם בְּאָדָם.  
גַּם בְּרוּחוֹ. רוּחַ עֵז:

שְׁחָקִי כִּי גַם בְּרַעוֹת אֲאָמִין  
אֲאָמִין כִּי עוֹד אֲמַצָּא לֵב.  
לֵב תְּקוּוֹתֵי גַם תְּקוּוֹתָיו.  
יְחוּשׁ אֲשֶׁר יִבִּין כְּאֵב:

אֲיִינָה גַם בְּעֵתִיד.  
אֶף אִם יִרְחַק זֶה הַיּוֹם.  
אֶךְ בֵּא יָבֵא - יִשְׂאוּ שְׁלוֹם.  
אֲזוּ וּבִרְכָה לְאֵם מְלָאִם:

When as a wall the sea  
In heaps uplifted lay,  
A new song unto Thee  
Sang the redeemed that day.

*Alice Lucas*



Today we need the model of the brothers. For there are some struggles where we do not want to destroy the oppressor or separate into a new society. Instead we need liberation-with-reconciliation. Not the gruesome grin of the powerless commanded to love their taskmasters, nor the gracious smile of the powerful who are glad to love their serfs. But the free laughter of wrestlers, where the grapple of liberation and the clasp of love are intertwined.....

Exodus may be the last resort in every struggle. If we must, we must. But we should know that the door out is not the door in. Exodus is not the path to Eden.

*Arthur I. Waskow*

### Remembering Shifra and Puah

The *locus classicus* of non-violent resistance to an oppressive regime in the Hebrew Bible is to be found in the persons of two otherwise obscure women. Exodus 1:15 ff. tells of Shifra and Puah, the Hebrew midwives who conscientiously disobeyed Pharaoh's edict to kill all newborn Hebrew males. Jewish education, alas, has largely ignored Judaism's teaching about civil disobedience in response to the call of Divine imperative/conscience and the fact that its paradigm is to be found in these two heroic women.

Yet it is noteworthy and not mere accident that the Hebrew Bible sees fit to preserve the midwives' names. They came from nowhere, are introduced abruptly in the text and are not heard from later. Yet their singularly courageous act merits their being mentioned by name if only in one verse. I feel that the Bible's very succinctness underscores the uniqueness of their act. By means of conspicuous brevity it captures and highlights the consequential nature of Shifra and Puah's disobedience for which they are handsomely rewarded. For placing God above temporal authority, Shifra and Puah are given *batim*, or houses, the meaning of which is elusive but the force of which suggests permanence. Thus, the *Midrash* takes *batim* to refer to priestly and levitical families on the one hand, or to the Davidic dynasty on the other. An adjacent *midrash* understands their reward to be the direct descendancy of Moses and Bezalel.

## MEDITATIONS BEFORE THE MORNING SERVICE SEVENTH DAY PESACH

Rabbi Joshua said: I was once defeated by a little girl. I was walking by the way. I saw a path through a field made by other travellers and I walked along it. A little girl said to me: 'Isn't this a field (and not to be trampled on)?' 'No,' I replied, 'it is a path that has already been made.' She answered: 'Because others damaged the field, will you do the same?'

*Erubin 53b*

If God had so wanted, He could have changed Adam's and Eve's hearts and prevented their 'fall'. If God had wanted to, He could have changed Pharaoh's heart, instead of permitting it to harden; He could have changed the Hebrews' hearts, so that they would not have worshipped the golden calf and then fallen into new idolatry after having conquered the promised land. Why did God not do so? Was He lacking in power? There is only one reason for the account as it stands: that man is free to choose his way and yet must accept the consequences of his choice.

*Erich Fromm*

In Exodus, liberation cannot be achieved until the powerful have been shattered and the oppressed have departed, once and for all. There is no reconciliation with Pharaoh.....

This pattern, the pattern of Exodus, has impressed itself with great power on the minds of every people that has learned the Torah. It is the model for modern revolutions, national and social, where the saving remnant hopes to wipe out oppression and corruption, depart physically or politically from the oppressors and corruptors, and remake their country. The pattern has been so powerful that we have paid little attention to the alternative that emerges from Genesis: the war and peace of brothers.

Midrash Extols Shifra and Puah's Role

Engaging in multiple plays on words, the *Midrash* goes further, devoting considerably more attention to these women of valour. Shifra, said to be Yocheved [Moses' mother] in reality, is lauded for her precociousness and zealotry, her resourcefulness, and great skill in enhancing the appearance of newborn babies, her efficacy in helping the Israelites to multiply and her consistently acting in a way pleasing to the Lord. Puah, said to be Yocheved's daughter-in-law, Elisheva, or daughter, Miriam, is extolled for her ingenuity in amusing newborn babies, her ability to revive them with artificial respiration and for her raising Israel unto God. More than that, Puah is depicted as being exceedingly gutsy in having dared to rebuke her father, Amram, on his decision to divorce his wife, and to raise her face and thumb her nose at Pharaoh, incurring his wrath and saying outspokenly, 'Woe be unto that man when God will come to repay (i.e., punish) him.'

Further praise is heaped upon Shifra and Puah as a team in yet another adjacent *midrash*. There, it is said that they refused to accept Pharaoh's sexual advances, that they importuned God to do away with birth defects and physical handicaps among Hebrew babies (with God heeding their prayer) and that they not only saved the male babies but also performed added kindness for them in taking food and water from the rich and providing it for the poor, in admirable socialistic spirit. In no way, then, can it be said that Shifra and Puah are ignored or lost in the shuffle in classical Jewish lore.

It is time, it seems to me, to recoup for Shifra and Puah, and for the noble tradition of civil disobedience and response to God's ultimate call on our allegiance which they represent, their rightful place and prominence in Judaism.

Albert S Axelrad

תיקון קריאת  
שמע



רבנו

של עולם הריני מוהל לכל מי שהכעיס והקניט אוהי  
או שהטא כנגדי בין בגופי בין כממוני בין בכבודי בין  
בכל אשר לי בין באונס בין ברצון בין בשוגג בין במזיד בין ברב  
בין בכועשה בין בגלגול זה בין בגלגול אחר לכל בר ישראל ולא יענשי  
שוב אדם בסכתי: יהי צון מלפניך יי אוא שלא אחטא ומה ש  
שחטאתי מחוק ברחמיך הרבים ולא על יסוריך; יהיו לרצון אמרי  
פי והגיון לבי לפניך יי צור וגואי †



## MORNING SERVICE FOR SEVENTH DAY PESACH

Then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her dancing with their timbrels. And Miriam sang to them:

Sing to the Eternal, who has triumphed gloriously,  
casting horse and rider into the sea.

*Exodus 15:20-21*

*DIRECTING  
THE HEART  
TO GOD*

How good are your tents, Jacob, and, Israel, your homes.  
Through the greatness of Your love I enter Your house. In awe  
I worship before the ark of Your holiness.

God, as I loved the courts of Your temple, and the place where  
Your glory dwelt, so I still worship and bend low, humble before  
God my Maker.

As for me, let my prayer come before You at the proper time.

Answer me, God, in the greatness of Your love, for Your  
deliverance is sure.

Our God and God of the generations, we stand this day on the  
shore of the Sea of Reeds, the community of the rescued celebrat-  
ing our freedom.

*'God is our strength and song, and has become our salvation.'*

We come before You with joy mixed with sadness. We remem-  
ber those who did not survive to join us. We delight in the prom-  
ise of a new future for us and our children.

*'This is our God whom we praise, our ancestors' God whom we  
exalt.'*

In each generation the children of Israel breaks through the  
waters of the Sea of Reeds to a new birth and beginning. In each  
generation we struggle with our own enslavement and must find

## תפלת שחרית ליום שביעי של פסח

וּתְקַח מְרִים הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת־הַתֵּף בְּיָדָהּ וּתִצְאֵן  
כָּל־הַנְּשִׂים אַחֲרֶיהָ בַּתְּפִים וּבַמַּחֲלֹת: וּתִעַן לָהֶם מְרִים  
שִׁירוּ לַיהוָה כִּי־גָאָה גָאָה סוּס וּרְכֹבֹו רָמָה בָּיָם:

מָה־טֹב־וּ אֱלֹהֶיךָ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל:  
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ  
אֲשֶׁתִּחַוֶּה אֶל־הַיְכָל־קֹדֶשְׁךָ בִּירְאָתְךָ:  
יְהוָה אֶהְבֵּתִי מְעוֹן בֵּיתְךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:  
וְאֲנִי אֲשֶׁתִּחַוֶּה וְאֶכְרַעַ אֶבְרָכָה לִפְנֵי־יְהוָה עֹשִׂי:  
וְאֲנִי תִפְלַת־יְלֶךְ יְהוָה עֵת רְצוֹן  
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׂרָאֵל:

Our God and God of the generations, we stand this day on the  
shore of the Sea of Reeds, the community of the rescued celebrat-  
ing our freedom.

עֲזֵי וְזִמְרַת יְהוָה לִישׁוּעָה:

We come before You with joy mixed with sadness. We remem-  
ber those who did not survive to join us. We delight in the prom-  
ise of a new future for us and our children.

זֶה אֵלֵי וְאֲנֹהוּ אֱלֹהֵי אָבִי וְאַרְמְנָהוּ:

In each generation the children of Israel breaks through the  
waters of the Sea of Reeds to a new birth and beginning. In each  
generation we struggle with our own enslavement and must find

our freedom again. May we never forget where we have come from and the new task You set before us.

*'Who is like You, Eternal, among the gods people worship!'*

May our joy never be at the expense of others. May we never be satisfied with a freedom that is ours alone. May all the world come to celebrate an end to violence and oppression and share together justice and peace.

*'Then the Eternal shall rule forever and ever.'*

#### Psalm 124

##### A pilgrim song. David's

'If the Eternal had not been for us,'  
- let Israel repeat it,  
'If the Eternal had not been for us,  
when people rose up against us,  
they would have swallowed us up alive  
in their burning rage at us;  
the waters would have overwhelmed us,  
a torrent sweeping over our souls;  
they would have swept away our lives,  
the high and mighty waters!'  
Blessed is the Eternal  
who did not make us a prey to their teeth.  
Our soul is like a bird  
that escaped from the fowlers' trap.  
The trap itself is smashed  
and we have escaped.  
Our help is in the name of the Eternal,  
Maker of heaven and earth.

our freedom again. May we never forget where we have come from and the new task You set before us.

מִי־כַמְכָּה בְּאֵלִים יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ:

May our joy never be at the expense of others. May we never be satisfied with a freedom that is ours alone. May all the world come to celebrate an end to violence and oppression and share together justice and peace.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

#### קכד

##### שיר המעלות לדוד

לוֹיֵי יְהוָה שִׁהִי לָנוּ יֵאמֶר־נָא יִשְׂרָאֵל:  
לוֹיֵי יְהוָה שִׁהִי לָנוּ בְּקוֹם עָלֵינוּ אָדָם:  
אֲזִי חַיִּים בְּלָעוּנוּ בְּחַרוֹת אַפָּם בָּנוּ:  
אֲזִי הַמַּיִם שִׁטְפוּנוּ גַחְלָה עֶבֶר עַל־נַפְשֵׁנוּ:  
אֲזִי עֶבֶר עַל־נַפְשֵׁנוּ הַמַּיִם הַזֵּידוּנִים:  
בְּרוּךְ יְהוָה שֶׁלֹּא נִתְּנָנוּ טָרֶף לְשֹׁנֵיהֶם:  
נַפְשֵׁנוּ כְּצַפּוֹר נִמְלְטָה מִפֶּחַ יוֹקְשִׁים  
הַפֶּחַ בְּשֹׁבֵר וְאַנְחָנוּ נִמְלְטָנוּ:  
עֲזָרְנוּ בְּשֵׁם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*The following passages or the one on the facing page:*

Safe on the far shore of the Sea of Reeds our people were like those newly born. These are some of the lessons our Rabbis learned from seeing life afresh.

## II God asks us to take responsibility for ourselves

'And the children of Israel went down into the Sea' (*Exodus 14:22*)

Rabbi Meir and Rabbi Judah had two different views about how this happened.

Rabbi Meir said: When the tribes of Israel stood by the Sea, one said: 'I will go down to the Sea first!' and the other said: 'I will go down to the Sea first!' While they were standing and arguing, the tribe of Benjamin jumped up and went down into the Sea first...

Rabbi Judah said: When the Israelites stood at the Sea, one said: 'I'm not going down to the Sea first!' and the other said: 'I'm not going down to the Sea first!' While they were debating the matter, Nachshon son of Aminadav jumped up, went down to the Sea first and fell into the waves.

*Mechilta Beshallah to Exodus 14*

### All humanity is one

God does not rejoice when the wicked fall, as Rabbi Shmuel bar Nachman said, quoting Rabbi Yonatan ... At the crossing of the Sea the ministering angels started to sing a song of praise to God. But God said to them: 'The works of my hands are drowning in the sea and you want to sing a song of praise before Me!'

*Sanhedrin 39b*

### The miracles of everyday life

Hillel taught that the gift to human beings of their daily bread is as great a miracle as the crossing of the Sea of Reeds.

*Pesikta Rabbati 152a*

*The following passage or the ones on the facing page:*

Safe on the far shore of the Sea of Reeds our people were like those newly born. These are some of the lessons our Rabbis learned from seeing life afresh.

## The things we take for granted

Let me recount it very briefly, as befits a text. After a long illness, I was permitted for the first time to step out-of-doors. As I crossed the threshold sunlight greeted me.

This is my experience - all there is to it. And yet, so long as I live, I shall never forget that moment. It was mid-January - a time of cold and storm up North, but in Texas, where I happened to be, a season much like our spring. The sky overhead was very blue, very clear, and very, very high. Not, I thought, the *shamayim*, heaven, but *shemei shamayim*, a heaven of heavens. A faint wind blew from off the western plains, cool and yet somehow tinged with warmth - like a dry, chilled wine. And everywhere in the firmament above me, in the great vault between the earth and sky, on the pavements, the buildings - the golden glow of the sunlight. It touched me, too, with friendship, with warmth, with blessing. And as I basked in its glory there ran through my mind those wonderful words of the prophet about the sun which someday shall rise with healing on its wings.

In that instant I looked about me to see whether anyone else showed on his face the joy, almost the beatitude, I felt. But no, there they walked - men and women and children, in the glory of the golden flood, and so far as I could detect, there was none to give it heed. And then I remembered how often I, too, had been indifferent to sunlight, how often, preoccupied with petty and sometimes mean concerns, I had disregarded it. And I said to myself, How precious is the sunlight but alas, how careless of it are men. How precious - how careless. This has been a refrain sounding in me ever since.

*Milton Steinberg*

Blessed be God and God's being and the knowledge of God for all eternity.

Blessed are You, our Living God, Sovereign of the universe, great and holy in power and Source of mercy, praised by Your people; worshipped and glorified by the tongue of all who love and serve You. Therefore we praise You with the Psalms of Your servant David; with prayers and songs we declare Your glory, Your greatness, Your splendour, and Your majesty. We proclaim Your name, our Sovereign, our God, who alone is the life of all existence, and whose name is worshipped and glorified forever and ever. Blessed are You God, the Ruler praised in all worship.

II Then David blessed the Almighty in the sight of all the congregation, and David said: 'Blessed are You Eternal, the God of our father Israel from everlasting to everlasting. Yours is the greatness, the power, the splendour, the glory and the majesty, for everything in heaven and earth is Yours. Yours is the kingdom and You are exalted supreme over all. Wealth and honour come from You, and You rule over all. In Your hand are strength and might. It is in Your power to give greatness and strength to all. And now, our God, we give You thanks and praise Your glorious name'. (1 Chronicles 29:10-13) May the people bless Your glorious name, though it is beyond all blessing and praise. You alone are God; You made the sky, the reaches of space and its countless lights, the earth and everything on it, the seas and everything in them; You give life to them all, and the universe worships You. (Nehemiah 9:5-6)

Blessed be God forever. Amen and amen.

Blessed be Almighty God, the God of Israel, who alone works wonders.

Blessed be the knowledge of God forever, whose Presence fills all the earth. Amen and amen.

ברוך הוא וברוך שמו. וברוך זכרו לעולמי עד.

ברוך אתה יי אלהינו מלך העולם. המלך הגדול והקדוש. אב הרחמן. מהלל בפי עמו. משבח ומפאר בלשון כל חסידיו ועבדיו: ובשירי דוד עבדך נהללך יי אלהינו. בשבחות ובזמירות נהודך נגדלך נפאריך ונמליכך ונזכיר שמך מלכנו אלהינו. יחיד חי העולמים. משבח ומפאר שמו עדי עד: ברוך אתה יי מלך מהלל בתשבחות:

II ויברך דוד את יהוה לעיני כל הקהל. ויאמר דוד. ברוך אתה יהוה אלהי ישראל אבינו מעולם ועד עולם: לך יהוה הגדלה והגבורה והתפארת והנצח וההוד. כי כל בשמים ובארץ לך יהוה הממלכה והמתנשא לכל לראש: והעשר והכבוד מלפניך. ואתה מושל בכל. ובידך כח וגבורה. ובידך לגדל ולחזק לכל: ועתה אלהינו מודים אגהנו לך. ומהללים לשם תפארתך. ויברכו שם כבודך. ומרומם על כל ברכה ותהלה: אתה הוא יהוה לבדך. אתה עשית את השמים שמי השמים וכל צבאם. הארץ וכל אשר עליה. הימים וכל אשר בהם. ואתה מחיה את כלם. וצבא השמים לך משתחוים:

ברוך יהוה לעולם. אמן ואמן:  
ברוך יהוה אלהים אלהי ישראל. עשה נפלאות לבדו:  
וברוך שם כבודו לעולם. וימלא כבודו את כל הארץ.  
אמן ואמן:

ALL The breath of life in every creature shall bless You, God our  
CREATION Creator, and the spirit of all flesh ever recalls Your beauty and  
PRAISES Your greatness. From everlasting to everlasting You are God.  
GOD Besides You we have no power that can rescue and save us, free  
and deliver us, and answer and care for us. At all times of trouble  
and distress there is no ruler who can help and support us but You.

God of the first and of the last ages, God of all creatures,  
acknowledged in every generation, adored in all worship - You  
guide Your universe with love, and Your creatures with mercy.  
God neither slumbers nor sleeps, but wakes the sleepers, and  
rouses the uncaring, restoring life beyond death, healing the sick,  
giving sight to the blind and raising up those bent low. To You  
alone we declare our gratitude.

If our mouths were full of song as the sea,  
our tongues with joyful sounds like the roar of its waves,  
our lips with praise as the outspread sky,  
our eyes shining like the sun and the moon,  
our hands stretched out like eagles' wings in the air,  
our feet as swift as the wild deer;  
we still could not thank You enough, God our Creator,  
nor bless Your name, our Sovereign,  
for even one of the thousands upon thousands of the countless  
good deeds  
You did for our ancestors and for us.  
Our Redeemer, You rescued us from Egypt,  
freed us from the camp of slavery.  
In times of famine You fed us,  
in times of plenty You supported us.  
From violence You delivered us,  
from plagues You saved us,  
and from many terrible diseases You rescued us.

**נְשַׁמַּת** כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ. וְרוּחַ  
כָּל־בֶּשֶׂר תִּפְאֵר וּתְרוֹמֵם זְכוֹרְךָ מִלְּכֶנּוּ תָמִיד:  
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל. וּמִבְלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ  
גּוֹאֵל וּמוֹשִׁיעַ פּוֹדָה וּמַצִּיל וְעוֹנָה וּמְרַחֵם. בְּכָל־עֵת צָרָה  
וְצוּקָה אֵין לָנוּ מִלֶּךְ עוֹזֵר וְסוֹמֵךְ זוֹלָתְךָ: אֱלֹהֵי הָרְאוּשׁוֹנִים  
וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־בְּרִיּוֹת. אֲדוֹן כָּל־תּוֹלְדוֹת הַמְּהַלְלִים  
בְּכָל־הַתְּשׁוּבוֹת. הַמְּנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים:  
וַיִּי לֹא יָנוּם וְלֹא יִישָׁן. הַמְּעוֹרֵר יְשׁוּנִים וְהַמְּקִיץ נֹרְדָמִים.  
מְחַיֶּה מֵתִים וְרוֹפֵא חוֹלִים. פּוֹקֵחַ עוֹרִים וְזוֹקֵף כְּפוּפִים. לְךָ  
לְבַדְּךָ אֲנַחֲנוּ מוֹדִים:

וְאֵלוֹ פִּינוּ מְלֵא שִׁירָה כִּים.  
וְלִשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גְּלוֹי.  
וּשְׁפֹתוֹתֵינוּ שִׁבְחָה כְּמִרְחַבֵי רְקִיעַ.  
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְרָה.  
וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרַי שָׁמַיִם.  
וְרַגְלֵינוּ קָלוֹת כְּאַיְלוֹת.  
אֵין אָנוּ מְסַפְּקִים לְהוֹדוֹת לְךָ יי אֱלֹהֵינוּ.  
וּלְבָרְךָ אֶת־שִׁמְךָ מִלְּכֶנּוּ.  
עַל אַחַת מְאֻלָּף אֶלְפֵי אֶלְפִים.  
וּרְבֵי רַבּוֹת פְּעָמִים הַטּוֹבוֹת.  
שְׁעֵשִׁית עִם־אֲבוֹתֵינוּ וְעַמָּנוּ:  
מִמְצָרִים גְּאַלְתָּנוּ יי אֱלֹהֵינוּ.  
מִבֵּית עַבְדִּים פְּדִיתָנוּ.  
בְּרַעַב זָנַתָּנוּ.  
וּבְשֹׁבַע כָּל־כִּלְתָּנוּ.  
מִחֶרֶב הִצַּלְתָּנוּ.  
מִדְּבַר מִלְּטָנוּ.  
וּמִחֲלָיִם רָעִים וּרְבִים דָּלִיתָנוּ:

Until now Your love has been our help and Your kindness has not left us. Therefore the limbs You formed in us, the spirit and soul You breathed into us and the tongue You set in our mouth, they shall always thank, bless, praise, glorify and sing to Your name, our Ruler. For every mouth shall thank You, every tongue praise You, every eye look to You, every knee bend to You and our pride shall bow low before You. All hearts shall fear You and our innermost being sing praises to Your name, as it is said: 'All my bones shall say, God, who is like You, who frees the poor from those too strong for them, the poor and needy from their exploiter?' Who is like You, who is equal to You, who can be compared to You, the great, mighty and awesome God, the Transcendent God, Creator of heaven and earth?

God is the One who dwells in eternity, whose being is high and holy.

So it is written in the Psalms:

'You righteous rejoice in the Eternal! Such prayers are right for honest people.'

By the mouth of the upright You are exalted.

In the words of the righteous You are blessed.

On the tongue of the faithful You are hallowed.

And among the holy You are adored.

עֲדֵה־נָה עֲזֹרוֹנוּ רַחֲמֶיךָ. וְלֹא עֲזָבוֹנוּ חֶסֶדְךָ. עַל־כֵּן  
אֲבָרִים שֶׁפִּלַּגְתָּ בָנוּ. וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתְתָּ בְּאַפֵּינוּ. וְלִשׁוֹן  
אֲשֶׁר שָׂמְתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ. וַיִּשְׁבְּחוּ. וַיִּפְאֲרוּ.  
וַיִּשׁוּרְרוּ אֶת־שִׁמְךָ מִלִּפְנֵי תָמִיד: כִּי כָל־פֶּה לְךָ יוֹדֵה.  
וְכָל־לָשׁוֹן לְךָ תִּשְׁבַּח. וְכָל־עֵין לְךָ תִּצְפֶּה. וְכָל־בֶּרֶךְ לְךָ  
תִּכְרַע. וְכָל־קוֹמָה לִפְנֵיךָ תִּשְׁתַּחֲוֶה: וְכָל־הַלְּבָבוֹת יִירְאוּךָ.  
וְכָל־קָרֵב וְכָל־יֹתֵם יִזְמְרוּ לְשִׁמְךָ. כַּדָּבָר שֶׁנֶּאֱמַר.  
כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה. יי מִי כָמֶךָ: מִצִּיל עָנִי מִחַזֵּק מִמֶּנּוּ.  
וְעָנִי וְאֲבִיוֹן מִגְזֵלוֹ: מִי יִדְמֶה־לָּךְ. וּמִי יִשׁוּה־לָּךְ. וּמִי  
יַעֲרֶךְ־לָּךְ. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה  
שָׁמַיִם וָאָרֶץ:

שׁוֹכֵן עַד. מְרוֹם וְקָדוֹשׁ שְׁמוֹ.

וְכַתּוּב. רַגְנוּ צְדִיקִים בְּיַי לַיִּשְׂרָאֵל נְאוּה תְהִלָּה:

בְּפִי	יְשָׁרִים	תְּתַרְוֶמֶם
וּבִדְבָרֶי	צְדִיקִים	תְּתַבָּרֶךְ
וּבְלִשׁוֹן	חֲסִידִים	תְּתַקַּדֶּשׁ
וּבְקָרֵב	קָדוֹשִׁים	תְּתַהַלֵּל:

*All morning services continue here:*

**THE DUTY OF PRAISE** Praised be Your name forever, for You are the God who is the great and holy Sovereign in heaven and on earth. Therefore, our God and God of our ancestors, song and praise, holiness and majesty, blessing and gratitude belong to Your great and holy name forever and ever. From age to age You are God. Blessed are You God, Creator of every living being, the power of good deeds, Sovereign, life of all existence.

**THE CALL TO COMMUNITY PRAYER** Bless the One whom we are called to bless. Blessed is the Living God, whom we are called to bless forever and ever.

**THE CREATOR OF THE UNIVERSE** Blessed are You, our Living God, Sovereign of the universe, who forms light yet creates darkness, who makes peace yet creates all. All things proclaim You, all things honour You, and all say: 'None is holy like God!', who gives light to all the world and those who live in it, and who renews the work of the creation day by day in goodness. God, how great are Your works; You made them all in wisdom; the earth is full of Your creatures. You are the only Sovereign exalted from the beginning of time, who has been worshipped, praised and glorified since days of old.

*Some congregations insert here:*

God, possessing all creation,  
blessed by all that draws breath,  
whose greatness and goodness fill the universe,  
is surrounded by knowledge and wisdom.  
Holy above all the forces of life,  
glorious beyond every mystic vision,  
purity and integrity stand before Your throne,

*All morning services continue here:*

**ישתבח** שמך לעד מלפנו. האל המלך הגדול והקדוש בשמים ובארץ. כי לך נאה יי אלהינו ואלהי אבותינו לעולם ועד שיר ושבתה. קדשה ומלכות. ברכות והודאות לשמך הגדול והקדוש. ומעולם ועד עולם אתה אל: ברוך אתה יי. בורא כל-הנשמות. רבון כל-המעשים. מלך חי העולמים:

**ברכו אתי המברך:**

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם. יוצר אור ובורא השן. עשה שלום ובורא את-הכל: הכל יודוך. והכל ישבחוך. והכל יאמרו אין קדוש כיי: המאיר לעולם כלו וליושביו ובטובו מחדש בכל-יום תמיד מעשה בראשית: מה רבו מעשיך יי. כלם בחכמה עשית. מלאה הארץ קניניה: המלך המרום לבדו מאז. המשבח והמפאָר והמתנשא מימות עולם:

*Some congregations insert here:*

אל אדון על כל-המעשים.  
ברוך ומברך בפי כל-נשמה.  
גדלו וטובו מלא עולם.  
יעת ותבונה סובבים אותו:  
המתגאה על חיות הקדש  
ונהדר בכבוד על המרכבה.  
זכות ומישור לפני כסאו.

love and mercy in the presence of Your glory.

Splendid are the lights You created,

fashioned with knowledge, wisdom and reason,

setting within them strength and power

to govern our world.

Radiant and glowing with light,

their beauty transforms the world.

They rejoice in their rising, exult in their setting,

fulfilling with wonder the will of their Maker.

Honour and glory they bring to God's name

whose rule they acclaim with exultation and joy.

God called to the sun and it sent out light,

then looked and fashioned the cycle of the moon.

All hosts on high sing praise to God.

Worlds unseen give God glory and greatness.

Everlasting God, in Your great mercy have mercy upon us;  
Source of our strength, Rock of our protection, Shield of our  
safety, our true Protector. Blessed are You God, who creates the  
lights of the universe.

תִּסְדּוּ וְרַחֲמִים לְפָנַי כְּבוֹדוֹ:

טוֹבִים מְאֹד מְאֹד שֶׁבָּרָא אֱלֹהֵינוּ.

לְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל.

כֹּחַ וּגְבוּרָה נָתַן בָּהֶם.

לְהִיּוֹת מוֹשְׁלִים בְּקָרֵב תִּבְּל:

מְלֵאִים זֵיו וּמְפִיקִים נִגְה.

נִאֶה זֵיוֹם בְּכָל־הָעוֹלָם.

שְׂמֵחִים בְּצֵאתָם וְשֹׁשֵׁיִם בְּבוֹאֵם.

עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם:

פָּאֵר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ.

צִהֶלֶה וְרִנָּה לְזִכֹּר מְלֻכוֹתוֹ.

קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר.

רָאָה וְהִתְקִין צוּרֵת הַלְּבָנָה:

שֶׁבַח נוֹתְנִים לוֹ כָּל־צְבָא מְרוֹם.

תִּפְאָרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקִּדְּשׁ:

אֱלֹהֵי עוֹלָם. בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֲזָנוּ.  
צוּר מְשַׁגְּבֵנוּ. מְגֵן יִשְׁעָנוּ. מְשַׁגֵּב בְּעַדְנוּ: בְּרוּךְ אַתָּה יְיָ.  
יוֹצֵר הַמְּאֹרוֹת:



GOD'S LOVE  
FOR ISRAEL

With deep love You have loved us, and with great and overflowing tenderness You have taken pity on us. Source of our life and our Sovereign, show us compassion because of Your own greatness, and because of our ancestors who trusted in You, for You taught them rules to live by, to do Your will with their whole heart. Let our eyes see the light of Your teaching and our hearts embrace Your commands. Give us integrity to love You and fear You. So shall we never lose our self-respect, nor be put to shame, for You are the power which works to save us. You chose us from all peoples and tongues, and in love drew us near to Your own greatness - to honour You, to declare Your unity, and to love You. Blessed are You God, choosing Your people Israel in love.

THE GOD OF  
ISRAEL

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

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

Love the Living 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. Hold fast to 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.

*Deuteronomy 6:4-9*

*During the silence the traditional second and third paragraphs may be read (page 207) or those appropriate to the festival. First Day Pesach, page 199; Seventh Day Pesach, page 201; Shavuot, page 203; Sukkot, page 205; Simchat Torah, page 205.*

אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ יי אֱלֹהֵינוּ. חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתְ עָלֵינוּ: אָבִינוּ מְלַכְנוּ. בְּעֵבֹר שְׁמֶךָ הַגְּדוֹל וּבְעֵבֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ. וַתִּלְמַדְם חֻקֵי הַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם. כֵּן תִּחַנְנוּ: הָאָרֶץ עֵינֵינוּ בְּתוֹרָתְךָ וְדַבַּק לְבַנּוּ בְּמִצְוֹתֶיךָ. וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ. לְמַעַן לֹא נִבּוֹשׁ וְלֹא נִפְלֵם כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתְהָ. וּבָנּוּ בְּחַרְתָּ מְכַלְעִים וְלִשׁוֹן. וְקָרַבְתָּנוּ מְלַכְנוּ לְשְׁמֶךָ הַגְּדוֹל בְּאַהֲבָה. לְהוֹדוֹת לְךָ וּלְיַחַדְךָ וּלְאַהֲבָה אֶת־שְׁמֶךָ: בְּרוּךְ אַתָּה יי. הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

שְׁמַע יִשְׂרָאֵל. יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעַד:

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ. בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ: וְשָׁנַנְתָּם לְבִנְךָ וְדַבַּרְתָּ בָם. בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ. וְהָיוּ לְטָטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*During the silence the traditional second and third paragraphs may be read (page 206) or those appropriate to the festival. First Day Pesach, page 198; Seventh Day Pesach, page 200; Shavuot, page 202; Sukkot, page 204; Simchat Torah, page 204.*

**FIRST DAY** If one of your own people becomes poor and sells himself to you,  
**PESACH** do not make him serve as a slave. You shall allow him the status  
**THE LESSONS** of a hired servant or a stranger lodging with you. He shall serve  
**OF SLAVERY** you until the year of the Jubilee. Then he shall leave you, with his  
**IN EGYPT** children, and return to his family, and regain possession of the  
 property of his ancestors. For they are My servants whom I  
 brought out of the land of Egypt, who shall not be sold as slaves  
 are sold. You shall not order him with the harshness of Egyptian  
 slavery, but you shall fear your God ... For the children of Israel  
 are My own servants, they are My servants whom I brought out of  
 the land of Egypt. I am the Eternal your God.

*Leviticus 25:39-43, 55*

**THE** In that day there will be an altar to the Eternal in the midst of the  
**REDEMPTION** land of Egypt and a pillar to God near the frontier. It shall be a  
**OF EGYPT** sign and witness in the land of Egypt to the Eternal of hosts, who  
 will send them a saviour to defend and deliver them when they cry  
 out because of oppressors. The Eternal will be revealed to the  
 Egyptians and the Egyptians will know the Eternal on that day,  
 worshipping with sacrifices and offerings, vowing vows to the  
 Eternal and fulfilling them. Then the Eternal who has struck the  
 Egyptians harshly will heal them. They will turn to the Eternal  
 who will hear them and heal them. That day there will be a high-  
 way from Egypt to Assyria, the Assyrian will come to Egypt, the  
 Egyptian to Assyria, and Egypt and Assyria will serve together.  
 That day, Israel will be a third with Egypt and Assyria, a blessing  
 in the centre of the world. For the Eternal of hosts gives a bless-  
 ing, saying: Blessed be Egypt My people and Assyria the work of  
 My hands and Israel My heritage.

*Isaiah 19:19-25*

*The morning service continues on page 211.*

וְכִי־יִמּוֹךְ אֶחֱיךָ עִמָּךְ וְנִמְכַרְלָךְ לֹא־תַעֲבֹד בּוֹ עַבְדָּת  
 עָבָד: כְּשֹׁכֵיר כְּתוֹשֵׁב יְהִי עִמָּךְ עַד־שְׁנַת הַיָּבֵל יַעֲבֹד  
 עִמָּךְ: וַיֵּצֵא מֵעִמָּךְ הוּא וּבְנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ  
 וְאֶל־אֶהְזֹת אֲבֹתָיו יָשׁוּב: כִּי־עַבְדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם  
 מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְרוּ מִמִּכְרַת עָבָד: לֹא־תִרְדֶּה בּוֹ  
 בְּפִרְךָ וַיִּרְאֵת מֵאֲלֹהֶיךָ: כִּי־לִי בְנֵי־יִשְׂרָאֵל עַבְדִים עָבְדֵי  
 הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

בַּיּוֹם הַהוּא יְהִי מִזְבֵּחַ לַיהוָה בְּתוֹךְ אֶרֶץ מִצְרַיִם וּמִצְבֵּה  
 אֶצֶל־גְּבוּלָהּ לַיהוָה: וְהָיָה לְאוֹת וּלְעֵד לַיהוָה צְבָאוֹת  
 בְּאֶרֶץ מִצְרַיִם כִּי־יִצְעֲקוּ אֶל־יְהוָה מִפְּנֵי לְחָצִים וַיִּשְׁלַח  
 לָהֶם מוֹשִׁיעַ וְרֹב וְהִצִּילָם: וְנוֹדַע יְהוָה לְמִצְרַיִם וַיִּדְעוּ  
 מִצְרַיִם אֶת־יְהוָה בַּיּוֹם הַהוּא וְעַבְדוּ זָבַח וּמִנְחָה וַנְּדַרוּ־נֶדֶר  
 לַיהוָה וְשָׁלְמוּ: וּנְגַף יְהוָה אֶת־מִצְרַיִם נֶגֶף וּרְפוּאָה וְשָׁבוּ  
 עַד־יְהוָה וְנִעְתַר לָהֶם וּרְפָאֵם: בַּיּוֹם הַהוּא תִהְיֶה מְסֻלָּה  
 מִמִּצְרַיִם אֲשׁוּרָה וּבְאֲשׁוּר בְּמִצְרַיִם וּמִצְרַיִם בְּאֲשׁוּר  
 וְעַבְדוּ מִצְרַיִם אֶת־אֲשׁוּר: בַּיּוֹם הַהוּא יְהִי יִשְׂרָאֵל  
 שְׁלִישִׁיָה לְמִצְרַיִם וּלְאֲשׁוּר בְּרֻכָה בְּקֶרֶב הָאָרֶץ: אֲשֶׁר בְּרָכוּ  
 יְהוָה צְבָאוֹת לְאֹמֶר בְּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֵׂה יְדֵי אֲשׁוּר  
 וְנַחֲלָתִי יִשְׂרָאֵל:

*The morning service continues on page 210.*

*SEVENTH DAY PESACH* The King of Egypt said to the Hebrew midwives, one of whom was named Shifrah and the other Puah, 'When you serve as midwives to the Hebrew women and see them upon the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.' But the midwives feared God and did not do as the King of Egypt had told them, and let the male children live. So the King of Egypt summoned the midwives and said to them, 'Why have you done this thing, allowing the male children to live?' The midwives said to Pharaoh, 'Because these Hebrew women are not like the women of Egypt, for they are vigorous and give birth before the midwives arrive!' So God dealt well with the midwives; and the people multiplied and grew very strong.

*Exodus 1:15-20*

*SUSTAINING LIFE* Then a man of the house of Levi took as his wife a daughter of Levi. The woman conceived and gave birth to a son. She saw that he was a goodly child and hid him for three months. When she could hide him no longer, she took for him a basket made of bulrushes and sealed it with bitumen and pitch. Then she put the child in it and placed it among the reeds at the river's brink. His sister stood at a distance to know what would happen to him. The daughter of Pharaoh came down to the river to bathe, while her handmaidens walked along the banks. She saw the basket amongst the reeds and sent her maid to fetch it. She opened it and saw the child - and, see, the baby was crying. She had pity on it and said, 'This is one of the Hebrew children.' Then his sister said to the daughter of Pharaoh, 'Shall I go and call for you a nursing woman from among the Hebrews to nurse the child for you?' And Pharaoh's daughter said to her, 'Go.' So the girl went and called the mother of the child. Pharaoh's daughter said to her, 'Take this child and nurse him for me, and I will give you your wages.' So the woman took the child and nursed him. The child grew and she brought him to the daughter of Pharaoh. He became her son and she called his name Moses, the one who draws out, saying, 'because I drew him out from the water.' *Exodus 2:1-10*  
*The morning service continues on page 211.*

וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמַּיִלֶדֶת הָעִבְרִית אֲשֶׁר שָׁם הָאֵחָת שִׁפְרָה וְשֵׁם הַשְּׁנִית פּוּעָה: וַיֹּאמֶר בְּיִלְדֹכֶן אֶת־הָעִבְרִיּוֹת וּרְאִיתֶן עַל־הָאֲבָנִים אִם־בֵּן הוּא וְהַמַּתֵּן אֹתוֹ וְאִם־בַּת הִיא וְחָיָה: וַתִּירָאן הַמַּיִלֶדֶת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵיךָ מֶלֶךְ מִצְרַיִם וַתַּחֲיֶינָן אֶת־הַיְלָדִים: וַיִּקְרָא מֶלֶךְ־מִצְרַיִם לַמַּיִלֶדֶת וַיֹּאמֶר לָהֶן מִדּוּעַ עֲשִׂיתֶן הַדְּבָר הַזֶּה וַתַּחֲיֶינָן אֶת־הַיְלָדִים: וַתֹּאמְרֶנָּן הַמַּיִלֶדֶת אֶל־פְּרָעָה כִּי לֹא כְנָשִׁים הַמִּצְרַיִת הָעִבְרִית כִּי־חַיּוֹת הֵנָּה בְּטָרִם תְּבוֹא אֵלֶיךָן הַמַּיִלֶדֶת וַיִּלְדוּ: וַיִּיטֵב אֱלֹהִים לַמַּיִלֶדֶת וַיִּרְבַּ הָעָם וַיַּעֲצְמוּ מֵאָד:

וַיִּלְךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לֵוִי: וַתֵּהֵר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים: וְלֹא־יָכְלָה עוֹד הַצְּפִינּוֹ וַתִּקַּח־לוֹ תֵּבַת גָּמָא וַתַּחְמְרָהּ בַּחֲמֹר וּבְזָפֶת וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם עָלָיָהּ הַיָּאֵר: וַתַּתְּצַב אַחֲתוֹ מֵרַחֵק לְדַעַה מִהַ־יַּעֲשֶׂה לּוֹ: וַתֵּרֶד בַּת־פְּרָעָה לְרַחֵץ עַל־הַיָּאֵר וְנִצְרַתֶּיהָ הִלְכַת עַל־יַד הַיָּאֵר וַתֵּרָא אֶת־הַתֵּבָה בַּתּוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אֲמָתָהּ וַתִּקְחֶהָ: וַתִּפְתַּח וַתֵּרָאָהּ וַתִּיָּלֶד וְהִנֵּה־נֶעֱרַר בֶּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מַיִלְדֵי הָעִבְרִים זֶה: וַתֹּאמֶר אַחֲתוֹ אֶל־בַּת־פְּרָעָה הַאֵלֶךְ וַקְּרָאתִי לָךְ אִשָּׁה מִיִּנְקַת מִן־הָעִבְרִית וַתִּיַּנֵּק לָךְ אֶת־הַיֶּלֶד: וַתֹּאמֶר־לָהּ בַּת־פְּרָעָה לְכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת־אִם הַיֶּלֶד: וַתֹּאמֶר לָהּ בַּת־פְּרָעָה הִילִיכִי אֶת־הַיֶּלֶד הַזֶּה וְהִינִקְהוּ לִי וְאֲנִי אֲתֵן אֶת־שְׂכָרְךָ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתִּנְיִקְהוּ: וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֵהוּ לְבַת־פְּרָעָה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מָשִׂיתֵהוּ:

*The morning service continues on page 210.*

TORAH AS Your word is a lamp to my feet and a light to my path.

THE WAY

I have made a promise and will keep it,  
to keep Your righteous laws.

I am deeply afflicted. Give me life, Eternal, as You have said.

Accept my offerings of praise, and teach me Your laws.

I hold my life in my hand at all times

but I have not forgotten Your Torah.

The wicked have set a snare for me

but I do not stray from Your commands

Your teachings are my heritage forever;

they are the joy of my heart.

I turn my heart to do Your will forever, to the end.

*Psalms 119:105-112*

*The morning service continues on page 211.*

THE  
TRADITIONAL  
PARAGRAPHS

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 you can harvest your corn, your wine and your oil. I shall also give grass in your fields to your cattle, and you will eat and be full. Take care that your heart is not deceived into straying, obeying other gods and worshipping them. The anger of the Eternal 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 the Eternal gives you. So put these words of Mine in your heart and in your soul, and hold fast to them as a sign upon your hand and as reminders before your eyes. 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. Write them on the doorposts of your home and at your gates. Then you and your children may live long on the good land that the Eternal promised to give your ancestors, as long as there is a sky over the earth.

*Deuteronomy 11:13-21*

נִרְ-לְרַגְלִי דְבָרְךָ וְאוֹר לְנִתְיָבְתִי:  
נִשְׁבַּעְתִּי וְאֶקְיָמָה לְשֹׁמֵר מִשְׁפָּטֵי צְדָקָךָ:  
נִעַנְיָתִי עַד־מָאֵד יְהוָה חֲיִנִּי כַדְבָרְךָ:  
נִדְבֹוֹת פִּי רָצָה־נָא יְהוָה וּמִשְׁפָּטֶיךָ לְמַדְנִי:  
נִפְשִׁי בְכַפִּי תָמִיד וְתוֹרָתְךָ לֹא שָׁכַחְתִּי:  
נִתְנוּ רִשְׁעִים פֶּח לִי וּמִפְקוּדֶיךָ לֹא תָעִיתִי:  
נִחַלְתִּי עֲדוּתֶיךָ לְעוֹלָם כִּי־שָׁשׂוֹן לְבִי הָמָּה:  
נָטִיתִי לְבִי לַעֲשׂוֹת חֻקֶיךָ לְעוֹלָם עֲקָב:

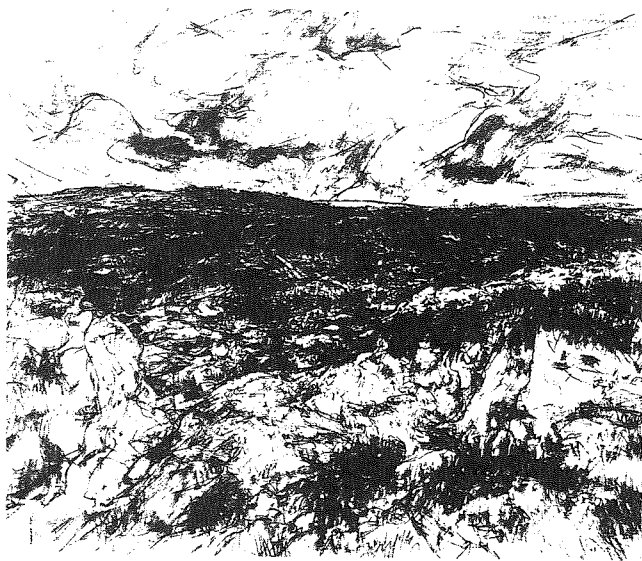
*The morning service continues on page 210.*

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מִצְוֶה  
אֹתְכֶם הַיּוֹם. לֹא־תִהְיֶה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ  
בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ  
יֹרֶה וּמִלְקוֹשׁ. וְאִסַּפְתָּ דֶגְגָּךָ וְתִירֶשֶׁף וַיִּצְהַרְךָ: וְנָתַתִּי  
עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכְלֹתָ וּשְׂבַעְתָּ: הַשְּׁמְרוּ לְכֶם  
פֶּן־יִפְתָּה לְבַבְכֶם. וְסוֹרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים  
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעִצַּר אֶת־הַשָּׁמַיִם  
וְלֹא־יִהְיֶה מִטֶּר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ. וְאֲבַדְתֶּם  
מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לְכֶם: וּשְׁמַתֶּם  
אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם. וּקְשַׁרְתֶּם אֹתָם  
לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם  
אֶת־בְּנֵיכֶם לְדַבֵּר בָּם. בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכַתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לְהֵם. כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

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.

*Numbers 15:37-41*

*The morning service continues on the following page.*



וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם  
לְדֹרֹתָם. וּנְתַנּוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם  
לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם  
אֹתָם. וְלֹא־תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם.  
זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי.  
וְהֵייתֶם קֹדְשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיִת לָכֶם לֵאלֹהִים. אֲנִי  
יְהוָה אֱלֹהֵיכֶם:

*The morning service continues on the following page.*



*After the silence all services continue here:*

**TRUTH AND REDEMPTION** Your word is true forever. It is certain for us, it is firm, accepted and good. It is true that the Eternal is our Sovereign; the strength of Jacob, the defender of our safety. God endures from generation to generation. God's rule and faithfulness stand firm forever. It is true that You are the Eternal our God, and God of our ancestors, who rescues and delivers us. So were You ever known. There is no God besides You.

It is You who always helped our ancestors. In every generation You were the shield and saviour for them and their children after them. Happy indeed are those who hear Your commands, and set Your teaching and Your word upon their hearts. It is true that You are the first, and that You are the last, and besides You we have no Sovereign who rescues and saves us.

Rock of Israel, rise up to the aid of Your people Israel. The Creator of all, the Holy One of Israel rescues us. Blessed are You God, who rescues Israel.

*One of the following two paragraphs*

**THE AMIDAH** My God, open my lips and my mouth shall declare Your praise.

**GOD OF HISTORY**

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, the great, the mighty and the awesome God, God beyond, generous in love and kindness, and possessing all. You remember the good deeds of our ancestors and therefore in love bring rescue to the generations, for such is Your being. Sovereign who helps and saves and shields. Blessed are You God, the shield of Abraham.

Blessed are You, our God and God of our ancestors, God of Abraham and God of Sarah, God of Isaac and God of Rebecca, 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 our ancestors and therefore in love bring rescue to the generations, for such is Your being. Sovereign who helps and saves and shields. Blessed are You God, the shield of Abraham and Sarah.

*After the silence all services continue here:*

**אֱמֶת** וְיִצְיֵב וְקִיָּם וּמִקְבֵּל וְטוֹב הַדְּבָר הַזֶּה עָלֵינוּ  
לְעוֹלָם וָעֶד: אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ. צוֹר  
יַעֲקֹב מִגֵּן יִשְׁעֵנוּ. לְדוֹר וָדוֹר הוּא קִיָּם. וּמְלֻכוֹתוֹ וְאַמּוֹנָתוֹ  
לְעַד קִיָּמָת: אֱמֶת שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ. פּוֹדְנוּ וּמַצְלֵנוּ. מֵעוֹלָם הוּא שְׂמֵךְ. אֵין אֱלֹהִים  
זוֹלָתְךָ:

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ לָהֶם  
וּלְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר: אֲשֶׁר־י אִישׁ שִׁישְׁמַע  
לְמִצְוֹתֶיךָ. וְתוֹרַתְךָ וּדְבָרְךָ יִשִּׁים עַל־לְבוֹ: אֱמֶת אֶתָּה הוּא  
רֵאשׁוֹן. וְאַתָּה הוּא אַחֲרוֹן. וּמִבְּלַעַד־יָךְ אֵין לָנוּ מֶלֶךְ גּוֹאֵל  
וּמוֹשִׁיעַ:

צוֹר יִשְׂרָאֵל. קוֹמָה בְּעֲזַרְתָּ יִשְׂרָאֵל. גְּאֲלָנוּ יי צְבָאוֹת שְׁמוֹ  
קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יי. גְּאֵל יִשְׂרָאֵל:

*One of the following two paragraphs:*

אֲדַנִּי שְׁפַתִּי תִפְתָּח. וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אַבְרָהָם. אֱלֹהֵי יִצְחָק.  
וְאֱלֹהֵי יַעֲקֹב. הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.  
אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים  
טוֹבִים קוֹנֵה הַכֹּל וְזוֹכֵר  
חַסְדֵי אֲבוֹת וּמְבִיא גּוֹאֵל  
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה: מֶלֶךְ עוֹזֵר  
וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ  
אַתָּה יי. מִגֵּן אַבְרָהָם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי  
אַבְרָהָם וְאֱלֹהֵי שָׂרָה. אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי רִבְקָה. אֱלֹהֵי  
יַעֲקֹב אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.  
אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים  
קוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת  
וְאַמָּהוֹת וּמְבִיא גּוֹאֵל לְבְנֵי  
בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:  
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ  
אַתָּה יי. מִגֵּן אַבְרָהָם וְשָׂרָה:

**GOD OF MIGHT** You are the endless power that renews life beyond death; You are the greatness that saves.

(On First Day Pesach add: making the wind blow and the rain 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! You are faithful to renew life beyond death. Blessed are You God, who renews life beyond death.

**GOD OF HOLINESS**

We worship and sanctify You as they sanctify You in the highest heavens. As it is written by the hand of your prophet: And they called to each other and said:

Holy, holy, holy is the Creator of all, whose glory fills all the earth.

God's glory fills the universe. Your servants ask each other, 'Where is the place of Your glory?' They cry in answer, 'Blessed ...'

Blessed is God's glory, revealed in every place.

May You turn from Your place in mercy, and be gracious to the people who in love declare Your unity twice each day, evening and morning, with the words of the *Shema*...

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

אתה גבור לעולם יי. מחיה מתים אתה רב להושיע.  
[משיב הרוח ומוריד הגשם]

מכלכל חיים בחסד. מחיה מתים ברחמים רבים. סומך נופלים. ורופא חולים. ומתיר אסורים. ומקים אמונתו לישיני עפר: מי כמוך בעל גבורות ומי דומה לך. מלך ממית ומחיה. ומצמיח ישועה: ונאמן אתה להחיות מתים. ברוך אתה יי. מחיה המתים:

נעריצך ונקדישך כשם  
שמקדישים אותו בשמי  
מרום

ככתוב על יד נביאך.  
וקרא זה אל זה ואמר.  
קדוש קדוש קדוש יהוה צבאות.  
מלא כלהארץ כבודו:

קדוש קדוש קדוש יהוה  
צבאות. מלא כלהארץ  
כבודו:

ברוך כבוד יהוה ממקומו.  
ימלך יהוה לעולם. אלהיך ציון  
לדר ודר הללויה:

כבודו מלא עולם  
משרתיו שואלים זה לזה  
איה מקום כבודו.  
לעממתם ברוך יאמרו.

ברוך כבוד יהוה ממקומו:

ממקומו הוא יפן ברחמים ויחון עם המיחדים שמו ערב  
ובקר בכל יום תמיד פעמים באהבה שמע אומרים:

שמע ישראל יי אלהינו יי אחד:

Our God is One, our source of life, our Sovereign, our deliverer who will repeat to us in mercy, in the presence of all living, the promise 'to be your God'.

**I am your God, the Eternal!**

And in Your holy writing it is said:

**The Eternal shall rule forever! Your God, O Zion, for all generations! Praise God!**

We declare Your greatness to all generations, and to all eternity we proclaim Your holiness. Your praise shall never depart from our mouth, for You are God, the great and holy Sovereign. Blessed are You, the holy God.

*THE HOLINESS OF THE FESTIVAL* You chose to love us from among all peoples and delight in us, exalting us in holiness among the nations through Your commands. Our Sovereign, You summoned us to serve You, by bearing Your great and holy name.

With love You gave us [Sabbaths for rest and] festivals for joy and seasons of gladness,

<i>On Shabbat:</i>	this Sabbath of rest and
<i>On Pesach:</i>	this Festival of Unleavened Bread, the season of our freedom,
<i>On Shavuot:</i>	this Festival of Weeks, the season of giving us the Torah,
<i>On Sukkot:</i>	this Festival of Shelters, the season of our rejoicing,
<i>On Simchat Torah:</i>	this Eighth Day of Completion, the season of Rejoicing in the Torah,

gathering us together in holiness to recall the Exodus from Egypt.

Our God and God of the generations, may Your regard and concern for us and for our ancestors, for the time of our redemption, for Jerusalem the city of Your holiness and for all Your people, the family of Israel, come close to You and please You. Renew in us the love of freedom and goodness, the growth of grace, kindness and compassion, for a happy, peaceful life. On this day of

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵינוּ.  
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי לְהִיּוֹת לָכֶם  
לְאֱלֹהִים:

אֲנִי יי אֱלֹהֵיכֶם:

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לְאֹמֵר.

יְמִלֶּךָ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצְחָה בְּצַחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ  
גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבַּתְּ אוֹתָנוּ וְרָצִיתָ בָּנוּ  
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ  
מִלְכָּנוּ לְעִבּוֹדְתְּךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ:  
וַתִּתֵּן־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שְׁבֻתוֹת לְמִנוּחָה ו] מוֹעֲדִים  
לְשִׂמְחָה חֲגִים וְזִמְנִים לְשִׂשׁוֹן.

בשבת אֶת־יּוֹם הַמְּנוּחַ הַזֶּה וְ...

בפסח אֶת־יּוֹם חֵג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ.

בשבועות אֶת־יּוֹם חֵג הַשְּׁבֻעוֹת הַזֶּה זְמַן מַתַּן

תּוֹרַתְנוּ.

בסוכות אֶת־יּוֹם חֵג הַסּוּכוֹת הַזֶּה זְמַן שְׂמִחַתְנוּ.

בשמיני חג העצרת אֶת־יּוֹם הַשְּׁמִינִי חֵג הַעֲצֵרַת הַזֶּה. זְמַן

שְׂמִחַתְנוּ

מִקְרָא קֹדֶשׁ זָכַר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה  
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקְדוּנָנוּ וְיִזְכְּרוּן אֲבוֹתֵינוּ  
וְיִזְכְּרוּן מְשִׁיחַ בְּנֵי־דָוִד עֲבָדֶיךָ. וְיִזְכְּרוּן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ  
וְיִזְכְּרוּן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה לְחַן  
וּלְחֶסֶד לְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם



<i>On Pesach:</i>	the Festival of Unleavened Bread,
<i>On Shavuot:</i>	the Festival of Weeks,
<i>On Sukkot:</i>	the Festival of Shelters,
<i>On Simchat Torah:</i>	this Eighth Day of Completion,

## Our Living God

remember us for our good, (Amen)  
bring us Your blessing, (Amen)  
and grant us a good life. (Amen)

Spare us, and have compassion upon us according to Your promise of deliverance and mercy. Our eyes are turned towards You, Source of salvation and mercy.

Bestow on us the blessing of Your festivals, and make us worthy of the new life, joy and peace You promised us. Make us holy through Your commands and let us share in the work of Your Torah. Satisfy us 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 [the Sabbath and] Your holy festivals with joy and happiness and may all Israel who seek holiness, find their happiness, fulfilled in You. Blessed are You God, who hallows Israel and the festivals.

*THANKS-  
GIVING AND  
PEACE* 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. Our eyes look forward to Your return to Zion in mercy. Blessed are You God, ever restoring Your presence to Zion.

We declare with gratitude that You are our God and the God of the generations before us. 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.

בפסח	חג המצות הזה.
בשבועות	חג השבועות הזה.
בסוכות	חג הסוכות הזה.
בשמיני חג העצרת	השמיני חג העצרת הזה.

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה.

וּפָקַדְנוּ בּוֹ לְבִרְכָה

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְהוֹשִׁיאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־בְּרִכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם. לְשִׂמְחָה וּלְשִׂשׁוֹן. כַּאֲשֶׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכָנוּ: קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ. שִׁים חֶלְקֵנוּ בְּתוֹרַתְךָ: שְׂבַעְנוּ מִטוֹבֶיךָ. שִׂמְחֵנוּ בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת: וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן [שַׁבָּת ו] מוֹעֲדֵי קִדְּשֶׁךָ: וְיִשְׂמַחֵנוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ [הַשַּׁבָּת ו] יִשְׂרָאֵל וְהַזְּמַנִּים:

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל. וּלְתַפְלֵתֶם שְׁעָה. וּבְרַחֲמֶיךָ הַרְבִּים תַּחֲפֹץ בָּנוּ וְתִשְׁרָה שְׂכִינְתְּךָ עַל צִיּוֹן. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לְךָ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּרֵנוּ צוּר חַיֵּינוּ וּמִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר: נוֹדָה לְךָ וְנִסְפַּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ. וְעַל נִסְיָה שְׂבָכָל־יוֹם עֲמָנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת עָרַב וּבִקְרָה וְצַהֲרַיִם: הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. הַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ. כִּי מְעוֹלָם קוִינּוּ לְךָ:

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

Our God, and God of the generations, bless us with the threefold blessing written in the Torah by Moses your servant, spoken by the mouth of Aaron and his sons, the priests of your holy people:

May God bless you and keep you.

May this be God's will!

May God's face shine upon you and be gracious to you.

May this be God's will!

May God's face turn towards you and give you peace.

May this be God's will!

Grant us peace, goodness and blessing; life, grace and kindness; justice and mercy. Source of our life, bless us all together with the light of Your presence, for in the light of Your presence You give us, our Living God, law and life, love and kindness, justice and mercy, blessing and peace. And in Your eyes it is good to bless Your people Israel with great strength and peace. Blessed are You God, blessing Your people Israel with peace.

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.

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

*The Festival service continues with one of the following passages.*

*On Shabbat Hol Hamoed continue with Hallel page 225*

ועל כלם יתברך ויתרומם ויתנשא תמיד שמך מלכנו לעולם ועד: וכל־החיים יודוך סלה. ויהללו ויברכו את־שמך הגדול באמת. האל ישועתנו ועזרתנו סלה: ברוך אתה יהוה. הטוב שמך ולך נאה להודות:

אלהינו ואלהי אבותינו ברכנו בברכה המשלשת בתורה הכתובה על ידי משה עבדך האמורה מפי אהרן ובניו כהנים עם קדשך כאמור.

יברכה יהוה וישמרה: כן יהי רצון:

יאר יהוה פניו אליך ויחנך: כן יהי רצון:

ישא יהוה פניו אליך וישם לך שלום: כן יהי רצון:

שים שלום טובה וברכה חיים חן וחסד צדקה ורחמים עלינו. וברכנו אבינו כלנו יחד באור פניך. כי באור פניך נתת לנו יהוה אלהינו תורה וחיים. אהבה וחסד. צדקה ורחמים. ברכה ושלום. וטוב בעיניך לברך את־עמך ישראל ברב־עוז ובשלום: ברוך אתה יהוה. המברך את־עמו ישראל בשלום:

אלהי נצור לשוני מרע. ושפתותי מדבר מרמה. ולמקללי נפשי תדום. ונפשי כעפר לכל תהיה: פתח לבי בתורתך. ואחרי מצותיך תרדוף נפשי. וכל־הקמים עלי לרעה מהרה הפך עצתם וקלקל מחשבותם: יהיו לרצון אמרי־פי. והגיון לבי לפניך. יהוה צורי וגאלי:

עשה שלום במרומו הוא יעשה שלום עלינו ועל־כל־ישראל. ואמרו אמן:

*The Festival service continues with one of the following passages.*

*On Shabbat Hol Hamoed continue with Hallel page 224*

**SHAVUOT** We recall the rejoicing of our ancestors in the processions that brought the first fruits of the festival to Zion on Yom Ha-bikkurim, the day of the first ripe fruits.

**THE REJOIC-  
ING OF OUR  
ANCESTORS**

Those who lived near Jerusalem brought fresh figs and grapes, and those who lived far away, dried figs and raisins. An ox with gilded horns wearing a wreath of olive leaves led the way. A flute played before them until they came close to the city.

The governors and officials came out to meet them, and all the workers of Jerusalem would stand up and salute them, saying, 'We welcome you'. The flute continued to play before them until they reached the Temple Mount. Even King Agrippa put a basket on his shoulder and walked with it to the Temple court.

*From Mishnah Bikkurim 3:3-4*

*The service continues with the Hallel, page 225.*

**SUKKOT** One day, what remains of all those nations that once went up against Jerusalem shall come up, year by year, to worship the sovereign God of all creation and to celebrate the Festival of Sukkot. (*Zechariah 14:16*)

**A FESTIVAL  
FOR ALL  
PEOPLES**

On this, the most universal of our festivals, may we always remember that as Israel we are a part of all humanity, that we are not alone on our journey or in our task. Like all human beings we are strangers on this earth, seeking shelter and sustenance, purpose and love.

May the Hallel psalms help us work for the day when we can truly say, 'Heaven is the heaven of God who gave the earth for all human beings.' (*Psalms 115:16*)

*The service continues with the Hallel, page 225.*

Let us now thank God who has shown us so many means of redemption, rescuing us not only from tyrants around us but from slavery within.

**FIRST DAY  
PESACH**

We thank You for the tradition of Passover which gives hope to all who long for liberty. May the time come when there are no more victims. May we never be numbered among those who oppress.

**THE GIFTS  
OF FREEDOM**

We thank You for the light of our understanding, which frees us from lies and falsehood, helping us to deal fairly with others, and honestly with ourselves. We thank You for our conscience, Your image within us. Its holy flame burns away our prejudice and self-seeking. May it prevent us following a multitude to do evil.

And in this holy place, we thank You for the gift of prayer and these psalms of gratitude which purify us from our indifference. May they help us grow in love and goodness and enable us to celebrate Your Passover in truth.

*The service continues with the Hallel, page 224.*

We who were once redeemed remember those who helped us to freedom. The midwives who risked the anger of Pharaoh to preserve the children in their care; the mother and father and sister of Moses who dared to resist the decree of death; the daughter of Pharaoh who pitied a child and gave it the gift of life. Remember their courage, remember and never forget.

**SEVENTH  
DAY  
PESACH  
THE LESSONS  
OF FREEDOM**

We who were once redeemed remember the bitterness of slavery; so we are charged to give our love to the strangers in our midst. Remember the lesson of slavery and freedom, remember and never forget. We who were once redeemed celebrate life. We should feel its wonder anew each moment we are given. We should share and enjoy the gifts of God. Remember the Hallel psalms we sing in thanksgiving, remember and never forget.

Blessed are You, our living God, Sovereign of the universe, who shows favour to the undeserving, who has shown great favour to us.

*The service continues with the Hallel, page 224.*

## HALLEL

*On Sukkot the blessing on taking the lulav is recited. For SUKKOT information on waving the lulav, see the Meditations before the Sukkot Morning Service page 160.*

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy and who commands us to take up the lulav.

*On the first day of all festivals and on Shemini Atzeret/Simchat Torah.*

Blessed are You, our Living God, Sovereign of the universe, who has kept us alive and supported us and brought us to this season.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy and who commands us to read the Hallel, the psalms of joy.

## Psalm 113

Praise God!  
 Servants of the Eternal,  
 praise the name of the Eternal!  
 May the name of the Eternal be blessed  
 now and evermore.  
 From the rising of the sun to its setting  
 praised be the name of the Eternal.

High above all nations is the Almighty,  
 whose glory is beyond the heavens.  
 Who is like our Living God,  
 who lives so far beyond,  
 who dwells so close within,  
 to watch the heavens and the earth?

## סדר הלל

*On Sukkot the blessing on taking the lulav is recited. For information on waving the lulav, see the Meditations before the Sukkot Morning Service page 160*

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
 בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לולָב:

*On the first day of all festivals and on Shemini Atzeret/Simchat Torah.*

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּנוּ וְקִיְּמָנוּ  
 וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

בְּרוּךְ אַתָּה יְהוָה. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
 בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרֹּא אֶת־הַהֵלֵל:

קיג

## הַלְלוּ־יְהוָה

הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה:  
 יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם:  
 מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מֵהַלָּל שֵׁם יְהוָה:

רַם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ:  
 מִי כִּי־הוּא אֱלֹהֵינוּ הַמְגַבִּיהַי לְשֵׁבֶת:  
 הַמְשִׁפִּילֵי לְרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

Who raises the weak from the dust,  
 lifts the poor from the dirt,  
 to set them with the noble,  
 with the noble of God's people.  
 Who gives the childless wife a home  
 as the happy mother of children.  
 Praise God!

## Psalm 114

When Israel came out of Egypt,  
 the family of Jacob from a people of foreign tongue,  
 then Judah became God's holy place,  
 Israel were those God ruled.

The sea saw it and ran away,  
 Jordan turned back its course,  
 the mountains skipped like rams,  
 the hills like young lambs.

Sea! why do you run away,  
 Jordan! why turn back your course,  
 mountains, why do you skip like rams,  
 hills like young lambs?

Earth, tremble before the Mighty One,  
 before the God of Jacob,  
 who turns the rock into a pool,  
 the flint into a spring of water.

*During the last six days of Pesach omit from 'Not to us ...' down  
 to the final 'their help and their shield'.*

## Psalm 115

Not to us, Eternal, not to us,  
 but to Your name give glory,  
 for the sake of Your love and Your truth.

מְקִימֵי מַעֲפָר דָּל מְאַשְׁפֵּת יְרִים אֲבִיוֹן:  
 לְהוֹשִׁיבֵי עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ:  
 מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם־הַבְּנִים שְׂמֵחָה  
 הַלְלוּ־יָהּ:

## קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיַּת יַעֲקֹב מֵעַם לַעֲזוֹ:  
 הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלֹתָיו:

הַיָּם רָאָה וַיִּנָּס הַיַּרְדֵּן יָסֹב לְאַחֹר:  
 הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבְנֵי־צֹאן:

מֵהַלֶּךְ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר:  
 הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבְנֵי־צֹאן:

מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:  
 הַהֶפְכִי הַצּוֹר אֲגַם־מַיִם חֲלַמִּישׁ לְמַעֲיְנוֹ־מַיִם:

*During the last six days of Pesach omit from ... לא לָנוּ down to the  
 final עֲזָרָם וּמִגְּנָם הוּא.*

## קטו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ תֵּן כְּבוֹד  
 עַל־חַסְדֶּךָ עַל־אַמְתֶּךָ:

Why do the nations ask:  
 'Where is their God?'  
 Our God is in heaven,  
 all that God desires comes to pass.

But their idols are silver and gold,  
 the work of human hands.  
 They have a mouth, but do not speak,  
 they have eyes, but do not see.  
 They have ears, but do not hear,  
 they have a nose, but do not smell.  
 With their hands they do not feel,  
 with their feet they do not walk;  
 they make no sound in their throat.  
 Their makers shall become like them,  
 so do all who trust in them.  
 Israel, trust in the Eternal -  
 'who is their help and their shield'.  
 House of Aaron, trust in the Eternal -  
 'who is their help and their shield'.  
 All who fear God, trust in the Eternal -  
 'who is their help and their shield'.

*All Festivals (including the last six days of Pesach) continue here.*

God remembers us to bless us,  
 blessing the house of Israel,  
 blessing the house of Aaron,  
 blessing all Godfearing people,  
 small and great alike!

May the Eternal increase you,  
 you and your children.  
 You are blessed by God  
 by the Maker of heaven and earth -  
 heaven is the heaven of God  
 who gave the earth for human beings.

לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי־הֵנָּא אֱלֹהֵיהֶם:  
 וְאֵלֵהֵינוּ בְּשָׁמַיִם כָּל אֲשֶׁר־חָפֵץ עָשָׂה:

עֲצַבְיָהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:  
 פֶּה־לָהֶם וְלֹא יִדְבְּרוּ  
 עֵינַיִם לָהֶם וְלֹא יִרְאוּ:  
 אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ  
 אֶף לָהֶם וְלֹא יִרְיחוּן:  
 יָדֵיהֶם וְלֹא יִמְשֹׁן רַגְלֵיהֶם וְלֹא יִהְלְכוּ  
 לֹא־יִהְיוּ בְּגֵרוֹנָם:

כְּמוֹהֶם יְהִיוּ עֲשִׂיהֶם כָּל אֲשֶׁר־בִּטַח בָּהֶם:  
 יִשְׂרָאֵל בִּטַח בֵּיהוָה עֲזָרָם וּמַגְנָם הוּא:  
 בַּיִת אַהֲרֹן בִּטְחוּ בֵיהוָה עֲזָרָם וּמַגְנָם הוּא:  
 יִרְאֵי יְהוָה בִּטְחוּ בֵיהוָה עֲזָרָם וּמַגְנָם הוּא:

*All Festivals (including the last six days of Pesach) continue here.*

יְהוָה זָכַרְנוּ יְבָרֶךְ  
 יְבָרֶךְ אֶת־בַּיִת יִשְׂרָאֵל  
 יְבָרֶךְ אֶת־בַּיִת אַהֲרֹן:  
 יְבָרֶךְ יִרְאֵי יְהוָה  
 הַקְטַנִּים עִם־הַגְּדֹלִים:

יִסַּף יְהוָה עֲלֵיכֶם וְעַל־בְּנֵיכֶם:  
 בְּרוּכִים אַתֶּם לִיהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ:  
 הַשָּׁמַיִם שָׁמַיִם לִיהוָה וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם:

The dead do not praise God,  
nor all who go down into silence,  
but we bless God  
now and evermore.  
Praise God!

*During the last six days of Pesach omit from 'I love my Maker ...'  
down to '... "Everybody lies!"*

Psalm 116

I love my Maker who hears  
my voice, my pleading,  
whose ear is turned towards me,  
therefore I pray throughout my days.

The pangs of death drew tight around me,  
the horrors of the grave took hold of me,  
I found sorrow and grief;  
then I called on the name of the Eternal:  
'God, rescue my spirit!'

Merciful is the Eternal and just,  
our God has compassion,  
protecting simple people,  
saving me when I was weak.

Return, my soul, to your rest,  
for your Maker has been generous to you.  
You rescued my spirit from death,  
my eye from tears  
and my foot from stumbling.

I shall journey in the presence of my Maker  
through the lands of the living.  
I trust, although when I spoke out  
I was deeply depressed.  
I said in my panic: 'Everybody lies!'

לֹא הַמֵּתִים יְהַלְלוּ־יָהּ וְלֹא כָּל־יִרְדֵי דוּמָה:  
וְאִנְחָנוּ נִבְרַךְ יְהוָה מִעַתָּה וְעַד־עוֹלָם  
הַלְלוּ־יָהּ:

*During the last six days of Pesach omit from ... אֶהְבֵּתִי down to  
כָּל־הָאָדָם כֹּזֵב.*

קטז

אֶהְבֵּתִי כִּי־שָׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי:  
כִּי־הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא:

אֶפְפוּנֵי חֲבַל־מָוֶת וּמִצָּרֵי שְׂאוֹל מִצָּאוּנֵי  
צָרָה וְיָגוֹן אֶמְצָא:  
וּבְשֵׁם־יְהוָה אֶקְרָא.  
אָנָּה יְהוָה מַלְטָה נַפְשִׁי:

חֲנוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מֵרַחֵם:  
שָׁמַר פֶּתָאִים יְהוָה דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ:

שׁוּבֵי נַפְשֵׁי לְמִנוּחֵיכִי כִּי־יְהוָה גָּמַל עָלַי־כִּי:  
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינַי מִן־דְּמָעָה  
אֶת־רַגְלֵי מִדְּחִי:

אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים:  
הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד:  
אֲנִי אָמַרְתִּי בְּחַפְזִי כָּל־הָאָדָם כֹּזֵב:

*All Festivals (including the last six days of Pesach) continue here.*

What can I return to my Maker  
for all the kindness shown me?  
I will lift up the cup of salvation  
and call on the name of the Eternal.  
I will fulfil my promises to the Eternal  
in the presence of godly people.

Precious in the sight of our Creator  
are those who die devoted to God.  
I am Your servant, God, Your servant,  
the child of a woman who served You.  
You freed me from my bonds.  
To You I offer the offering of gratitude  
and call on the name of the Eternal.

I will fulfil my promises to the Eternal  
in the presence of godly people,  
in the courts of the house of the Eternal,  
in your midst, Jerusalem!  
Praise God!

#### Psalm 117

Praise the Creator, all nations,  
glorify God, all peoples!  
whose love for us is strong,  
whose strength is eternal.  
Praise God!

#### Psalm 118

*During Sukkot the lulav is shaken at this point. For details of shaking see Meditations before the Sukkot Morning Service p160.*

**Give thanks to God who is good,  
whose love is everlasting.  
Let Israel now say:  
'whose love is everlasting.'**

*All Festivals (including the last six days of Pesach) continue here.*

מֵה־אָשִׁיב לַיהוָה כָּל־תְּגֻמּוֹלוֹהִי עָלַי:  
כּוֹס־יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יְהוָה אֶקְרָא:  
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ:

יְקַר בְּעֵינַי יְהוָה הַמּוֹתֵה לַחֲסִידָיו:  
אָנָּה יְהוָה כִּי־אֲנִי עַבְדְּךָ  
אֲנִי־עַבְדְּךָ בְּנ־אֲמָתֶךָ  
פִּתְחַת לְמוֹסְרֵי:  
לְךָ־אֲזַבֵּחַ זֶבַח תּוֹדָה  
וּבִשְׁם יְהוָה אֶקְרָא:

נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ:  
בְּחֲצֹרוֹת בַּיִת יְהוָה בְּתוֹכְכִי יְרוּשָׁלַיִם  
הִלְלוּ־יְהוָה:

קִיז

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחֻהוּ כָּל־הָאֲמִים:  
כִּי גִבֹר עָלֵינוּ חֲסֵדוֹ וְאֲמַת־יְהוָה לְעוֹלָם  
הִלְלוּ־יְהוָה:

קִיח

*During Sukkot the lulav is shaken at this point. For details of shaking see Meditations before the Sukkot Morning Service p160.*

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסֵדוֹ:  
יֹאמְרֵ־נָּא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסֵדוֹ:



Let the house of Aaron now say:  
 'whose love is everlasting.'  
 Let all who fear God now say:  
 'whose love is everlasting.'

Closed in by troubles I called on the Almighty.  
 The Almighty answered me and set me free.  
 The Eternal is for me, I shall not fear.  
 What can people do to me?  
 The Eternal is for me, my source of help,  
 so I confront those who hate me!

It is better to trust in the Eternal than to rely on people.  
 It is better to trust in the Eternal than to rely on leaders.

All nations surrounded me -  
 but by the name of the Eternal I cut them down.  
 They swarmed and surrounded me -  
 but by the name of the Eternal I cut them down.  
 They swarmed around me like bees,  
 they were quenched like a fire among thorns -  
 but by the name of the Eternal I cut them down.

You pressed me so that I nearly fell,  
 but the Eternal helped me.  
 The Almighty is my strength and song,  
 always there to save me.

Shouts of joy and triumph  
 are in the tents of the just:  
 'God's right hand works mightily!  
 God's right hand is raised!  
 God's right hand works mightily!'  
 I shall not die, but live  
 and declare the acts of the Almighty.

יאמרו־נָא בֵּית־אֶהְרֶן כִּי לְעוֹלָם חֶסֶדוֹ:  
 יאמרו־נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חֶסֶדוֹ:

מִן־הַמִּצַּר קָרָאתִי יְהוָה עֲנֵנִי בְּמַרְחֵב יְהוָה:  
 יְהוָה לִי לֹא אִירָא מִה־יַּעֲשֶׂה לִי אָדָם:  
 יְהוָה לִי בְּעֲזָרִי וְאֲנִי אֲרָאָה בְּשִׁנְאֵי:

טוֹב לַחֲסוֹת בִּיהוָה מִבְּטָח בְּאָדָם:  
 טוֹב לַחֲסוֹת בִּיהוָה מִבְּטָח בַּגְּדִיבִים:

כָּל־גּוֹיִם סָבְבוּנִי  
 בְּשֵׁם יְהוָה כִּי אֲמִילֵם:  
 סְבוּנִי גַם־סָבְבוּנִי  
 בְּשֵׁם יְהוָה כִּי אֲמִילֵם:  
 סְבוּנִי כְּדַבּוּרִים דַּעְכוּ כְּאֵשׁ קוֹצִים  
 בְּשֵׁם יְהוָה כִּי אֲמִילֵם:

דָּחָה דְחִיתַנִּי לְנַפְל וַיְהִי עֲזָרְנִי:  
 עֲזֵי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה:

קוֹל רִנָּה וּישׁוּעָה בְּאֶהְלִי צְדִיקִים  
 יִמִּין יְהוָה עֲשֶׂה חֵיל:  
 יִמִּין יְהוָה רוּמָמָה  
 יִמִּין יְהוָה עֲשֶׂה חֵיל:  
 לֹא אָמוֹת כִּי־אֲחִיָּה וְאִסְפָּר מַעֲשֵׂי יְהוָה:

The Almighty has taught me sharply  
but has not surrendered me to death.  
Open the gates of justice for me,  
I shall enter them and thank the Almighty.  
This is the gate of the Eternal,  
the just may enter in.

I thank You, for You answered me,  
it was You who saved me.  
A stone the builders rejected  
has become the corner-stone itself.  
Through God this came about,  
this wonder to our eyes.  
This is the day God has made,  
let us be glad and rejoice on it.

*During Sukkot the lulav is shaken at this point. For details of shaking see the Meditations before the Sukkot Morning Service on p160.*

**God, we beseech You, save us now!  
God, we beseech You, let us prosper now!**

Blessed is the one who comes in God's name,  
we bless you from the house of God.

God is the Creator who gives us light.  
(Form the procession with the branches  
up to the horns of the altar).

You are my God and I thank You.  
My God, I praise You!

Give thanks to the Eternal who is good,  
whose love is everlasting.

יְסֹר יִסְרָנִי יְהוָה וְלָמוֹת לֹא נִתְנַנְנִי:  
פִתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲבֹא־בָם אוֹדֶה יְהוָה:  
זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ:

אוֹדֶה כִּי עָנִיתָנִי וְתַהֲיִלִּי לִישׁוּעָה:  
אֲבֵן מְאֹסוֹ הַבּוֹנִים הֵיטָה לְרֹאשׁ פִּנֵּה:  
מֵאֵת יְהוָה הֵיטָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ:  
זֶה־הַיּוֹם עָשָׂה יְהוָה נִגְיָלָה וְנִשְׁמַחָה בוֹ:

*During Sukkot the lulav is shaken at this point. For details of shaking see the Meditations before the Sukkot Morning Service on p160.*

**אֲנִי יְהוָה הוֹשִׁיעָה נָא  
אֲנִי יְהוָה הַצְּלִיחָה נָא:**

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה בְּרַכְנוּכֶם מִבֵּית יְהוָה:

אֵל יְהוָה וַיֵּאָר לָנוּ  
אִסְרוּ־חַג בְּעַבְתֵּים עַד־קִרְנוֹת הַמִּזְבֵּחַ:

אֵלֵי אֲתָהּ וְאוֹדֶךָ אֱלֹהֵי אֲרוּמִיךָ:

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדוֹ:

Our Living God, all Your works shall praise You; and all who love You, the righteous who do Your will, and all Your people, the family of Israel, shall thank You with joyful song; and bless and praise and sanctify You, accepting You as our Sovereign. It is good to thank You and it is right to sing to Your name, for You are God from everlasting to everlasting. Blessed are You, our God and Sovereign, praised in all worship.

*On Pesach, Sukkot and Shabbat Hol Hamoed the Torah Service follows on page 249.*

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*In some traditions the Book of Ruth is read here.*

## SHAVUOT

*Before reading from the Book of Ruth.*

Blessed are You, our living God, Sovereign of the universe, whose commandments make us holy and who commands us to read the megillah.

*After reading from the Book of Ruth.*

Blessed are You, our living God, Sovereign of the universe, who has given a share of Your wisdom to those in awe of You.

*The Torah Service for Shavuot is on page 261.*

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**SIMCHAT TORAH** *The Hakkafot, the parading with the scrolls, may begin here, or at the place in the service where the Scrolls are customarily paraded on Shabbat following 'l'cha adonay', 'There is none holy like the Eternal' (page 253), or after the Torah reading. The Torah service begins on page 249.*

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֵׂיךָ. וַחֲסִידֶיךָ צְדִיקִים  
עוֹשֵׂי רְצוֹנֶךָ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ  
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ  
אֶת־שִׁמְךָ מִלְּכָנוּ. כִּי לָךְ טוֹב לְהַדוֹת וּלְשַׁמֵּךְ נָאֵה לְזַמֵּר כִּי  
מַעוֹלָם וְעַד עוֹלָם אַתָּה אֵל: בְּרוּךְ אַתָּה יי מֶלֶךְ מְהֻלָּל  
בְּתַשְׁבְּחוֹת:

*On Pesach, Sukkot and Shabbat Hol Hamoed the Torah Service follows on page 248.*

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*In some traditions the Book of Ruth is read here.*

*Before reading from the Book of Ruth.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה:

*After reading from the Book of Ruth.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שִׁחַלְק מַחְכְּמָתוֹ  
לִירְאָיו:

*The Torah Service for Shavuot is on page 260.*

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*The Hakkafot, the parading with the scrolls, may begin here, or at the place in the service where the Scrolls are customarily paraded on Shabbat following לָךְ יְהוָה, 'There is none holy like the Eternal' (page 252), or after the Torah reading. The Torah service begins on page 248.*

## TORAH SERVICE

Almighty God, there is none like You among the gods people worship, no deeds like Yours!

Your dominion is an everlasting dominion. Your authority is for every generation!

God rules, God has ruled, God shall rule forever and ever.

Give strength to Your people and bless Your people with peace.

Source of mercy, may it please You to be good to Zion, and build the walls of Jerusalem, for we trust in You alone, Ruler and God, supreme and sublime, everlasting Sovereign.

*On Shabbat Hol Hamoed continue on page 253. Otherwise one of the following passages:*

If some of your family become poor and cannot pay their share,  
*PESACH* you shall support them as you support the stranger and those who reside with you; they shall live with you. Charge them no interest and make no profit from them, but fear Your God...

*THE LESSONS OF SLAVERY IN EGYPT* If some of your family who live with you become poor and sell themselves to you, you shall not make them your slaves, but you shall pay them the proper wage, like those who reside with you ... For they are My servants whom I brought out of the land of Egypt; they shall not be sold as slaves. You shall not rule over them harshly, but shall fear your God...

For to Me the children of Israel are servants, they are My servants whom I brought out of the land of Egypt; I am the Eternal your God.

*From Leviticus 25*

## סדר קריאת התורה

אין כְּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:

מְלֻכּוֹתֶיךָ מְלָכוֹת כָּל־עֲלָמִים וּמְשַׁלְתֶּךָ בְּכָל־דּוֹר וְדָר:

יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

יְהוָה עֲזוֹ לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֲבֵי־הַרְחָמִים הִיטִיבָהּ בְּרַצוֹנָהּ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם. כִּי בָךְ לִבֵּד בְּטַחָנוּ מֶלֶךְ אֵל רַם וְנֹשֵׂא אֲדוֹן עוֹלָמִים:

*On Shabbat Hol Hamoed continue on page 252. Otherwise one of the following passages:*

וְכִי־יִמוֹךְ אַחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהִחֲזַקְתָּ בוֹ גֵר וְתוֹשֵׁב וְחֵי עִמָּךְ: אַל־תִּקַּח מֵאִתּוֹ גִּישָׁף וְתַרְבִּית וְיִרְאֵת מֵאֱלֹהֶיךָ...  
 וְכִי־יִמוֹךְ אַחִיךָ עִמָּךְ וְנִמְכַרְלָךְ לֹא־תַעֲבֹד בוֹ עֲבֹדַת עֶבֶד: כְּשֹׁכֵיר כְּתוֹשֵׁב יְהִי עִמָּךְ...: כִּי־עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְרוּ מִמִּכְרַת עֶבֶד: לֹא־תִרְדֶּה בוֹ בְּפָרֶךְ וְיִרְאֵת מֵאֱלֹהֶיךָ:  
 כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

*SEVENTH DAY PESACH* Awake, awake, put on strength,  
arm of the Eternal;  
awake, as in days of old,  
the generations of long ago...  
*THE RETURN OF ISRAEL* Was it not You that dried up the sea,  
the waters of the great deep;  
that made the depths of the sea a way  
for the redeemed to pass over?  
And the ransomed of the Eternal shall return,  
and come to Zion with singing;  
everlasting joy shall be on their heads;  
they shall gain joy and gladness  
and sorrow and sighing shall flee away.

*From Isaiah 51:9-11*

*SUKKOT* The returning exiles found it written in the Torah that God had commanded through Moses that the people of Israel should dwell in shelters during the feast of the seventh month, and that they should announce and proclaim in all their cities and in Jerusalem, 'Go out to the hills and bring branches of olive, wild olive, myrtle, palm, and other leafy trees to make shelters, as it is written.' So the people went out and brought them and made shelters for themselves, each on their roofs and in their courts and in the court of the House of God and in the square at the Water Gate and in the square at the Gate of Ephraim. All those who had returned from the captivity made shelters and lived in shelters.

*Nehemiah 8:14-17*

*SIMCHAT TORAH STUDYING TORAH* The Levites helped the people to understand the Torah while the people remained in their places. They read in the book of the Torah of God, clearly, giving the sense, so that the people understood the reading.

*Nehemiah 8:7-8*

עוֹרֵי עוֹרֵי לְבָשִׁיעֵזוּ זְרוּעֵי יְהוָה  
עוֹרֵי כִימֵי קֶדֶם דְּרוֹת עוֹלָמִים:  
הֲלוֹא אַתָּה הִיא הַמַּחֲרֶבֶת יָם מִי תְהוֹם רַבָּה  
הַשָּׁמַיִם מֵעַמְקֵי־יָם דָּרָךְ לְעֵבֶר גְּאוּלִים:  
וּפְדוּיֵי יְהוָה יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה  
וְשִׂמְחַת עוֹלָם עַל־רֵאשִׁים  
שִׁשׁוֹן וְשִׂמְחָה יִשְׁיִגוּן  
נֶסוּ יִגוּן וְאַנְחָה:

וַיִּמְצְאוּ כְּתוּב בַּתּוֹרָה אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֲשֶׁר  
יִשְׁבוּ בְּנֵי־יִשְׂרָאֵל בְּסֻכּוֹת בְּחָג בְּחֹדֶשׁ הַשְּׁבִיעִי: וְאֲשֶׁר  
יִשְׁמִיעוּ וַיַּעֲבִירוּ קוֹל בְּכָל־עָרֵיהֶם וּבִירוּשָׁלַיִם לֵאמֹר צְאוּ  
הַהָר וְהִבִּיאוּ עֲלֵי־זֵית וְעֲלֵי־עֵץ שִׁמֹן וְעֲלֵי הָדָס וְעֲלֵי  
תְּמָרִים וְעֲלֵי עֵץ עֵבֶת לַעֲשֹׂת סֻכּוֹת כַּכָּתוּב: וַיֵּצְאוּ הָעָם  
וַיָּבִיאוּ וַיַּעֲשׂוּ לָהֶם סֻכּוֹת אִישׁ עַל־גִּגּוֹ וּבַחֲצֵרֹתֵיהֶם  
וּבַחֲצֵרוֹת בֵּית הָאֱלֹהִים וּבְרַחוּב שַׁעַר הַמַּיִם וּבְרַחוּב שַׁעַר  
אֶפְרַיִם: וַיַּעֲשׂוּ כָל־הַקְּהָל הַשָּׁבִים מִן־הַשָּׁבִי סֻכּוֹת וַיִּשְׁבוּ  
בְּסֻכּוֹת:

וְהַלּוּיִם מְבִינִים אֶת־הָעָם לַתּוֹרָה וְהָעָם עַל־עַמְדָם:  
וַיִּקְרְאוּ בְּסֹפֵר בְּתוֹרַת הָאֱלֹהִים מִפָּרֶשׁ וְשׁוּם שְׂכָל וַיְבִינּוּ  
בְּמִקְרָא:

*All services continue here:*

Whenever the ark moved forward, then Moses said: 'Almighty, rise up! Let Your enemies be scattered, let those who hate You flee before You!' For Torah shall come out of Zion and the word of God from Jerusalem.

*The following paragraph is omitted on Shabbat:*

Eternal and Everpresent, a God of mercy and compassion, slow to anger, generous in love and truth, showing love to thousands, forgiving sin, wrong and failure; who pardons.

Blessed is the One who in holiness gave Torah to Israel.  
Hear O Israel, the Eternal is our God, the Eternal is One.

Our God is One. Our Sovereign is great. Holy and awesome is God's name.

Declare with me the greatness of God, and let us exalt God's name together.

Yours is the greatness, the power, the beauty, the victory and the splendour, for everything in heaven and earth is Yours. God, Yours is the kingdom, and You are supreme over all. Exalt the Living God, and bow down before the footstool of the Holy One. Exalt the Living God, and bow down before the mountain of God's holiness - for Holy is our Living God.

There is none holy like the Eternal, for nothing is like You and there is no strength like our God. For who is God besides the Eternal, and what is strength except our God! Moses commanded us Torah, the heritage of the community of Jacob. It is a tree of life to all who grasp it and those who hold fast to it are happy. Its ways are ways of pleasantness and all its paths are peace. There is great peace for those who love Your Torah, and for them there is no stumbling. Give strength to Your people, bless Your people with peace. So I call out the name of the Eternal: Declare the greatness of our God! Let everything declare God's power and the glory of God's Torah.

*All services continue here:*

וַיְהִי בַּנֶּסֶע הָאָרֶץ. וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה. וַיִּפְצוּ אֲבִיבֶיךָ.  
וַיָּנֶסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ:  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וּדְבַר יְהוָה מִירוּשָׁלַיִם:

*The following paragraph is omitted on Shabbat:*

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב חַסֵּד  
וְאֵמֶת: נִצַּר חַסֵּד לְאֱלֹפִים נִשְׂא עוֹן וּפָשַׁע וְחָטְאָה  
וְנָקָה:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:  
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
אֶחָד אֱלֹהֵינוּ גְדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:  
גְּדָלוֹ לִיהוָה אֱתִי וְנִרְוּמָמָה שְׁמוֹ יַחְדָּו:

לֵךְ יְהוָה הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד  
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ לֵךְ יְהוָה הַמְּמַלְכָה  
וְהַמְּתַנְשֵׂא לְכָל לְרֹאשׁ: רוּמְמוֹ יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ  
לְהַדָּם רַגְלָיו. קְדוֹשׁ הוּא: רוּמְמוֹ יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ  
לְהַר קְדוֹשׁ. כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

אֵין קְדוֹשׁ כִּי־הוּא כִּי־אֵין בְּלִתְךָ. וְאֵין צוּר כִּאֱלֹהֵינוּ: כִּי מִי  
אֱלוֹהַּ מִבְּלַעֲדֵי יְהוָה. וּמִי צוּר זוּלָתִי אֱלֹהֵינוּ: תּוֹרָה  
צִוְּהֵנוּ מֹשֶׁה. מוֹרְשָׁה קַהֲלַת יַעֲקֹב: עֵץ־חַיִּים הִיא  
לְמַחְזִיקִים בָּהּ. וְתַמְכִּיךָ מֵאֲשֶׁר: דְּרַכֶּיךָ דְּרַכֵּי־נְעָם.  
וְכָל־נְתִיבֹתֶיךָ שְׁלוֹם: שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ. וְאֵין־לָמוֹ  
מְכַשּׁוֹל: יְהוָה עוֹז לְעַמּוֹ תֵּן. יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשְׁלוֹם:  
כִּי שֵׁם יְהוָה אֶקְרָא. הָבוּ גְדָל לְאֱלֹהֵינוּ: הַכֵּל תַּנּוּ עוֹז  
לְאֱלֹהִים. וְתַנּוּ כְבוֹד לְתוֹרָה:

This is the Torah that Moses set before the children of Israel. Moses comanded us the Torah, the heritage of the community of Jacob. God whose way is perfect, whose word is proved, the trusted shield of all people.

*Before reading the Torah:*

Bless the One whom we are called to bless.

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

Blessed are You, our Living God, Sovereign of the universe, who chose us from all peoples to give us Your Torah. Blessed are You God, who gives us the Torah.

*The Torah reading for the First Day of Pesach is on page 377; for the Seventh Day of Pesach on page 415; for Sukkot on page 509; for Simchat Torah on page 533.*

*After reading the Torah:*

Blessed are You, our Living God, Sovereign of the universe, who gave us the teaching of truth and planted eternal life within us. Blessed are You God, who gives us the Torah.

*The service continues with the blessings before the Haftarah on page 275.*

### SIMCHAT TORAH

*In some congregations when the first scroll is read (Deuteronomy 34) the last but one aliyah is for all the children (kol hane'arim). A tallit is spread over their heads. After the second blessing the congregation recite the following from Jacob's blessing:*

The angel who has redeemed me from all evil, bless the children; and let my name be called upon them and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

(Genesis 48:16)

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל: תּוֹרָה צְוֶה־לָנוּ מֹשֶׁה. מוֹרְשָׁה קְהֵלֶת יַעֲקֹב: הָאֵל תָּמִים דְּרָכָו. אָמַרְתָּ יְהוָה צְרוּפָה. מִגֵּן הוּא לְכָל הַחוֹסִים בּוֹ:

*Before reading the Torah:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ:  
בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:  
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּחַר־בָּנוּ מִכָּל־הָעַמִּים. וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה. נוֹתֵן הַתּוֹרָה:

*The Torah reading for the First Day of Pesach is on page 376; for the Seventh Day of Pesach on page 414; for Sukkot on page 508; for Simchat Torah on page 532.*

*After reading the Torah:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נִטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְהוָה. נוֹתֵן הַתּוֹרָה:

*The service continues with the blessings before the Haftarah on page 274.*

### SIMCHAT TORAH

*In some congregations when the first scroll is read (Deuteronomy 34) the last but one aliyah is for all the children (kol hane'arim). A tallit is spread over their heads. After the second blessing the congregation recite the following from Jacob's blessing:*

הַמְּלֶאךָ הַגָּאֵל אֹתִי מִכָּל־רָע יְבָרַךְ אֶת־הַנְּעָרִים וַיְקַרָּא בָהֶם שְׁמִי וְשֵׁם אֲבֹתָי אַבְרָהָם וַיְצַחֵק. וַיִּדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ:

THE MERIT  
OF OUR  
ANCESTORS

'Not only with you do I make this covenant, with its sanctions, with those who are with us today, standing before the Eternal our God, but with those, too, who are not present this day'. (Deuteronomy 29:13-14.) This only speaks of those standing at Mount Sinai, what about generations to come and those who are destined to convert? This is why it adds specifically: 'with those, too, who are not present this day'.

*Shevuot 39a*

OUR OWN  
MERIT

We must not depend on the work of our ancestors. If we do not do good in this life we should not rely on the merit of our parents. 'In the world to come we shall not enjoy our parents' merits but our own.'

*Midrash Tehillim*

Whenever the ark moved forward, then Moses said: 'Almighty, rise up! Let Your enemies be scattered, let those who hate You flee before You.' For Torah shall come out of Zion and the word of God from Jerusalem.

Eternal and Ever-present, a God of mercy and compassion, slow to anger, generous in love and truth, showing love to thousands, forgiving sin, wrong and failure; who pardons.

Blessed is the One who in holiness gave Torah to Israel.

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

Our God is One. Our Sovereign is great. Holy and awesome is God's name.

Declare with me the greatness of God, and let us exalt God's name together.

Yours is the greatness, the power, the beauty, the victory and the splendour, for everything in heaven and earth is Yours. God, Yours is the kingdom, and You are supreme over all. Exalt the Living God, and bow down before the footstool of the Holy One. Exalt the Living God, and bow down before the mountain of God's holiness - for Holy is our Living God.

וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת־הַבְּרִית הַזֹּאת  
וְאֶת־הָאֱלֹהִים הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ עַמֵּד הַיּוֹם  
לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת־אֲשֶׁר אֵינְנוּ פֹה עִמָּנוּ הַיּוֹם: אֵין לִי  
אֲלָא אוֹתָן הָעֹמְדִין עַל הַר סִינַי. דּוֹרוֹת הַבָּאִים וְגֵרִים  
הָעֹמְדִין לְהַתְגַּיֵּר מִנֵּין. תְּלַמּוּד לֹמַר וְאֶת־אֲשֶׁר אֵינְנוּ פֹה  
עִמָּנוּ הַיּוֹם:

We must not depend on the work of our ancestors. If we do not do good in this life we should not rely on the merit of our parents. 'In the world to come we shall not enjoy our parents' merits but our own.'

וַיְהִי בַּנֶּסֶע הָאָרֶץ. וַיֹּאמֶר מֹשֶׁה: קוֹמָה יְהוָה. וַיִּפְצוּ  
אִיבֵיהֶם. וַיָּנֹסוּ מִשְׁנֵאֵיהֶם מִפְּנֵיהֶם:  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת:  
נִצַּר חֶסֶד לְאֱלֹפִים נִשְׂא עֶז וּפִשַׁע וְחִטָּאָה וְנִקְהָ:

בְּרוּךְ שֶׁנִּתְּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:  
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:  
אֶחָד אֱלֹהֵינוּ גְדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:  
גְּדִלוֹ לִיהוָה אֲתִי וְנִרְוֹמָמָה שְׁמוֹ יְחַדּוּ:

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּבְצָח וְהַהוֹד  
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְהוָה הַמַּמְלָכָה  
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ: רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ  
לְהַדָּם רַגְלָיו. קְדוֹשׁ הוּא: רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ. וְהַשְׁתַּחֲוּוּ  
לְהַר קְדָשׁוֹ. כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:



There is none holy like the Eternal, for nothing is like You and there is no strength like our God. For who is God besides the Eternal, and what is strength except our God! Moses commanded us Torah, the heritage of the community of Jacob. It is a tree of life to all who grasp it and those who hold fast to it are happy. Its ways are ways of pleasantness and all its paths are peace. There is great peace for those who love Your Torah, and for them there is no stumbling. Give strength to Your people, bless Your people with peace. So I call out the name of the Eternal: Declare the greatness of our God! Let everything declare God's power and the glory of God's Torah.

This is the Torah that Moses set before the children of Israel. Moses commanded us the Torah, the heritage of the community of Jacob. God whose way is perfect, whose word is proved, the trusted shield of all people.

*Before reading the Torah:*

**FIRST ALIYAH** Bless the One whom we are called to bless.

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

Blessed are You, our Living God, Sovereign of the universe, who chose us from all peoples to give us Your Torah. Blessed are You God, who gives us the Torah.

*The first Torah reading, from Exodus 19:16-20:17, is on page 449.*

*After reading the Torah:*

Blessed are You, our Living God, Sovereign of the universe, who gave us the teaching of truth and planted eternal life within us. Blessed are You God, who gives us the Torah.

**SECOND** Before I read the Ten Commandments

**ALIYAH**

I ask your permission  
to say some words.

**FROM**  
**AKDAMUT**

I tremble as I speak  
in the presence of the One

who carries the world through time. Endless is the power of God!

אין קדוש כִּיהוָה כִּי־אין בְּלַתְךָ. ואין צור כִּאלֹהֵינוּ: כִּי מִי אֱלוֹהַּ מִבְּלַעֲדֵי יְהוָה. ומִי צור זולָתִי אֱלֹהֵינוּ: תּוֹרָה צוּה־לָנוּ מֹשֶׁה. מוֹרְשָׁה קהֵלֶת יַעֲקֹב: עֲזֵי־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ. וְתַמְכִּיָּה מֵאֲשֶׁר: דְּרָכֶיהָ דְרָכֵי־נֶעֱם. וְכָל־נִתְיבִתֶּיהָ שְׁלוֹם: שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ. ואִין־לָמוּ מְכֻשׁוֹל: יְהוָה עֵז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשְׁלוֹם: כִּי שֵׁם יְהוָה אֶקְרָא. הִבּוּ גְדֹל לְאַלְהֵינוּ: הַכֹּל תָּנוּ עֵז לְאַלְהִים. וְתָנוּ כְבוֹד לְתוֹרָה:

וְזאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה. לְפָנַי בְּנֵי יִשְׂרָאֵל: תּוֹרָה צוּה־לָנוּ מֹשֶׁה. מוֹרְשָׁה קהֵלֶת יַעֲקֹב: הָאֵל תָּמִים דְּרָכּוֹ. אִמְרַת יְהוָה צְרוּפָה. מִגֵּן הוּא לְכֹל הַחוֹסִים בּוֹ:

*Before reading the Torah:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּחַר־בָּנוּ מִכָּל־הָעַמִּים. וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה. נוֹתֵן הַתּוֹרָה:

*The first Torah reading, from Exodus 19:16-20:17, is on page 448.*

*After reading the Torah:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְהוָה. נוֹתֵן הַתּוֹרָה:

אֶקְדָּמוֹת מְלִין וְשָׁרִיֹּת שׁוֹתָא.

אוֹלָא שְׁקִלְנָא הֶרְמֵן וִירְשׁוֹתָא:

בְּבִי תְרִי וְתִלֵּת דְּאַפְתָּח בְּנִקְשׁוֹתָא.

בְּבִי דְבָרִי וְתְרִי עָדִי לְקִשְׁיִשׁוֹתָא:

גְבוּרָן עֲלָמִין לֵה וְלֵא סַפְק פְּרִישׁוֹתָא.

*All morning services continue here:*

### THE HAFTARAH AND ITS BLESSINGS

*The Haftarah for the First Day of Pesach is on page 405; for the Seventh Day of Pesach on page 439; for the First Day of Sukkot on page 523; for Shemini Atzeret/Simchat Torah on page 577.*

*Before reading the Haftarah:*

Blessed are You, our Living God, Sovereign of the universe, who chose good prophets and was pleased by their words for they were spoken in truth. Blessed are You God, for You chose the Torah, Moses Your servant, Israel Your people and the true and righteous prophets.

*After reading the Haftarah:*

*Before 'For the Torah', some congregations include the following blessings:*

*Blessed are You, our living God, Sovereign of the universe, Rock of all ages, righteous in all generations, trustworthy in what You say and do, speaking and fulfilling Your word, for all Your words are true and just. You are faithful, our Living God, and Your words are reliable, and no single word of Yours returns to You empty, for You are the Sovereign God, faithful [and merciful]. Blessed are You God, on whose words we can rely.*

*Have mercy on Zion for it is the home of our life, and to all those humbled in spirit bring rescue speedily in our days. Blessed are You God, who makes Zion rejoice in her children.*

*All morning services continue here:*

### הפטרה וברכותיה

*The Haftarah for the First Day of Pesach is on page 404; for the Seventh Day of Pesach on page 438; for the First Day of Sukkot on page 522; for Shemini Atzeret/Simchat Torah on page 576.*

*Before reading the Haftarah:*

ברוך אתה יהוה אלהינו מלך העולם. אשר בחר  
בנביאים טובים ורצה בדבריהם הנאמרים באמת: ברוך  
אתה יהוה. הבוחר בתורה ובמשה עבדו ובישראל עמו  
ובנביאי האמת וצדק:

*After reading the Haftarah:*

*Before על-התורה, some congregations include the following blessings:*

ברוך אתה יהוה אלהינו מלך העולם. צור כל  
העולמים. צדיק בכל הדורות. האל הנאמן האומר  
ועשה המדבר ומקים שכל דבריו אמת וצדק: נאמן  
אתה הוא יהוה אלהינו ונאמנים דברך ודבר אחד  
מדברך אחר לא ישוב ריקם כי אל מלך נאמן  
[ורחמן] אתה: ברוך אתה יהוה. האל הנאמן בכל  
דבריו:

רחם על ציון כי היא בית חיינו ולעלובת נפש  
תושיע במהרה בימינו. ברוך אתה יהוה. משמח  
ציון בבניה:

*Our Living God, bring us joy through Elijah the prophet, and the establishing of the just rule of the house of David, Your anointed one; may he come speedily and make our hearts rejoice. May no destructive powers occupy his throne and let no others usurp his glory, for You swore to him in Your holy name that his light would not be extinguished forever. Blessed are You God, shield of David.*

For the Torah, for the service, for the prophets, for

<i>On Shabbat:</i>	[this Sabbath of rest and]
<i>On Pesach:</i>	this day of the Festival of Unleavened Bread,
<i>On Shavuot:</i>	this day of the Festival of Weeks,
<i>On Sukkot:</i>	this day of the Festival of Shelters,
<i>On Simchat Torah</i>	this day of Completion,

which You gave us, our Living God, [for holiness and rest,] for joy and gladness, for glory and beauty - for all these, God our Creator, we thank and bless You. May Your name be blessed by the mouths of all living forever and ever. Blessed are You God, who hallows [the Sabbath,] Israel and the seasons.

*The following shorter prayer [I] may replace the indented prayers which follow it [II].:*

- I Our God, whose dominion is everlasting, we ask you to bless Queen Elizabeth and all the Royal Family, and to guide the government of this country. Help us to be good citizens, working together for justice and peace at home and abroad. Our God and God of our ancestors, we ask Your blessing on the State of Israel and all who live there. Give wisdom and understanding to the leaders, and friendship and compassion to the people, so that there may be lasting peace on its borders and in its homes. Soon may Your promise be fulfilled: 'for Torah shall come out of Zion and the word of God from Jerusalem'.

שִׁמְחָנוּ יְהוָה אֱלֹהֵינוּ בְּאֵלֵיהוּ הַנְּבִיא עֲבָדֶךָ  
וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֵא וַיַּגֵּל לְבָנֵנו.  
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת  
כְּבוֹדוֹ כִּי בְשֵׁם קֹדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נֵרוֹ  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה. מְגֵן דָּוִד:

עַל-הַתּוֹרָה וְעַל-הַעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יּוֹם	
[הַשַּׁבָּת הַזֶּה וְעַל-יּוֹם...]	בשבת
חַג הַמִּצּוֹת הַזֶּה	בפסח
חַג הַשְּׂבוּעוֹת הַזֶּה	בשבועות
חַג הַסֻּכּוֹת הַזֶּה	בסוכות
חַג הַעֲצֵרֶת הַזֶּה	בשמחת תורה

שִׁנְתָהּ לָנוּ יְהוָה אֱלֹהֵינוּ [לְקֹדֶשֶׁה וּלְמִנוּחָה] לְשִׁשּׁוֹן  
וּלְשִׁמְחָה לְכָבוֹד וּלְתַפְאֶרֶת. עַל-הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ  
מוֹדִים לָךְ וּמְבַרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה. מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל  
וְהַזְּמָנִים:

*The following shorter prayer [I] may replace the indented prayers which follow it [II].:*

- I Our God, whose dominion is everlasting, we ask you to bless Queen Elizabeth and all the Royal Family, and to guide the government of this country. Help us to be good citizens, working together for justice and peace at home and abroad. Our God and God of our ancestors, we ask Your blessing on the State of Israel and all who live there. Give wisdom and understanding to its leaders, and friendship and compassion to the people, so that there may be lasting peace on its borders and in its homes. Soon may Your promise be fulfilled: 'for Torah shall come out of Zion and the word of God from Jerusalem'.

As You blessed our fathers Abraham, Isaac and Jacob and our mothers Sarah, Rebecca, Rachel and Leah, bless our own congregation, all other congregations gathered together in prayer, and everyone who responds to the needs of the community.

We ask you to listen to our prayers and look on us kindly, lifting the burden of those who are troubled, sending relief to those in pain or in anxiety, and helping us to help each other.

II May God whose dominion is an everlasting dominion  
bless

Our Sovereign Lady, Queen Elizabeth,  
and all the Royal Family,  
her advisers and her counsellors.

May God give wisdom to the government of this country, to all who lead it and to all who have responsibility for its safety and its welfare. May God give us all the strength to do our duty and the love to do it well, so that justice and kindness may dwell in our land. May God's peace be in our hearts, so that every community of our nation may meet in understanding and respect, united by love of goodness, and keeping far from violence and strife. Together may we work for peace and justice among all nations, and may we and our children live in peace. So may this kingdom find its honour and greatness in the work of redemption, and the building of God's kingdom here on earth. May such be the Divine will. Amen.

Our God and God of our ancestors, we ask Your blessing upon the State of Israel and all who dwell in it. Send Your light and Your truth to the leaders of the people, and guide them with wisdom and understanding, so that peace may reign on its borders and tranquillity in its homes. May the spirit of friendship and understanding remove all fears and heal all wounds. There, may mercy and truth come together for the good of all, so that Your promise is fulfilled: 'for Torah shall come out of Zion and the word of God from Jerusalem'. Amen.

As You blessed our fathers Abraham, Isaac and Jacob and our mothers Sarah, Rebecca, Rachel and Leah, bless our own congregation, all other congregations gathered together in prayer, and everyone who responds to the needs of the community.

We ask you to listen to our prayers and look on us kindly, lifting the burden of those who are troubled, sending relief to those in pain or in anxiety, and helping us to help each other.

אֱלֹהֵינוּ שְׁמַלְכוֹתוֹ מַלְכוּת כָּל־עוֹלָמִים יְבָרֶךְ

Our Sovereign Lady, Queen Elizabeth,  
and all the Royal Family,  
her advisers and her counsellors.

יִתֵּן לָנוּ כַח לְמֵלֵךְ הוֹבֵתָנוּ בְּאַהֲבָהּ. כִּי שְׂצֹדֵק  
וּנְדִיבוֹת יִשְׂרָאוֹל בְּאַרְצֵנוּ. יְהִי שְׁלוֹם בְּלִבֵּינוּ.  
אֲנִישֵׁי־קִהְלוֹת־הַמְּלָכוֹת יִתְוַדְּעוּ בְּהַפְרָה הַדְּדִית־. יְהִי  
מֵאֲחָדִים בְּאַהֲבַת־הַטּוֹב וּמֵאֲלִימוֹת וְרִיב יִרְחֶקוּ. עִם  
כָּל אֲמוֹת הָעוֹלָם יִחַדְיוּ נִשְׁאַף לְשָׁלוֹה וּלְצַדִּיקָהּ.  
וּבְשָׁלוֹם נַחֲיָה אָנוּ וּבְנֵינוּ. אֲזִי תִזְכֶּה מַלְכוּתָנוּ לְכַבוֹד  
אֲמִיתִי וּלְגִדְלוֹה לְקִרְאוֹת הַגְּאֻלָּה וּלְהַקְמַת מַלְכוּת  
הַשָּׁמַיִם עַל־הָאָרֶץ. אָמֵן:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׁלַח־נָא בְּרַכְתֶּךָ עַל  
מְדִינַת יִשְׂרָאֵל וְעַל־כָּל־יְשׁוּבֵיהָ. שְׁלַח־נָא אוֹרְךָ  
וְאִמְתָּתְךָ לְמִנְהַיְגֵי־הָעָם וְהַדְרִיכֵם בְּחַכְמָה וּבְתַבּוּנָה  
כִּדִּי שִׁישְׁרֹר שְׁלוֹם בְּגִבּוֹלוֹתֶיהָ וּשְׁלוֹה בְּבִתְיָהּ.  
רוּח־אֲתוֹה וְהַבְנֵה הַדְּדִית תְּרַפָּא כָּל־פְּצָע וְחַבּוּרָה.  
תְּקוֹת־עֲמָה וְעַבּוֹדַת־בְּנֵיהָ תַגְשֶׁמְנָה אֶת־חֲזוֹן  
־הַנְּבִיאִים. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה  
מִירוּשָׁלַיִם. אָמֵן:

Praise the Almighty whose name alone is supreme and whose majesty is beyond heaven and earth. You have restored the honour of Your people, the praise of those who love You - the children of Israel, a people so close to You. Praise God!

*All services except Sukkot continue on page 285.*

*SUKKOT While a scroll is held on the bimah, the lulav and etrog are carried in procession. The congregation chant 'hosha na' in response to each phrase of the reader.*

Save us now. Because You are our God, please save us.  
 Save us now. Because You are our Creator, please save us.  
 Save us now. Because You are our Redeemer, please save us.  
 Save us now. Because You seek us out, please save us.

Human beings and animals,	Please save us.
We who are flesh, spirit and soul,	Please save us.
sinew, bone and skin,	Please save us.
woven in Your image and likeness,	Please save us.
a splendour that passes to nothing,	Please save us.
sometimes no better than beasts,	Please save us.
yet with glory, beauty and stature.	Please save us.
Renew the face of the earth,	Please save us.
planting trees in desolate places,	Please save us.
winepresses and standing grain,	Please save us.
vineyards and sycamores.	Please save us.
The whole inhabited world	Please save us.
heal with strengthening rain,	Please save us.

יְהַלְלֶנּוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ:  
 הוֹדוּ עַל־אֲרֶץ וְשָׁמַיִם: וַיִּרְם קָרְן לְעַמּוֹ תְּהִלָּה  
 לְכָל־חַסִּידָיו לְבְנֵי יִשְׂרָאֵל עִם־קָרְבוֹ. הִלְלוּ־הָ:

*All services except Sukkot continue on page 284.*

*While a scroll is held on the bimah, the lulav and etrog are carried in procession. The congregation chant 'hosha na' in response to each phrase of the reader.*

הוֹשַׁע נָא לְמַעַנְךָ אֱלֹהֵינוּ הוֹשַׁע נָא:  
 הוֹשַׁע נָא לְמַעַנְךָ בּוֹרְאֵנוּ הוֹשַׁע נָא:  
 הוֹשַׁע נָא לְמַעַנְךָ גּוֹאֲלֵנוּ הוֹשַׁע נָא:  
 הוֹשַׁע נָא לְמַעַנְךָ דּוֹרְשָׁנוּ הוֹשַׁע נָא:

הוֹשַׁע נָא:	אָדָם וּבְהֵמָה
הוֹשַׁע נָא:	בְּשָׂר וָרוּחַ וּנְשָׁמָה
הוֹשַׁע נָא:	גֵּיד וְעֶצֶם וְקַרְמָה
הוֹשַׁע נָא:	דָּמוֹת וְצֶלֶם וְרַקְמָה
הוֹשַׁע נָא:	הוֹד לְהַבֵּל דָּמָה
הוֹשַׁע נָא:	וְנִמְשָׁל כְּבִהְמוֹת נְדָמָה הוֹשַׁע נָא:
הוֹשַׁע נָא:	זֵיו וְתֹאֵר וְקוֹמָה
הוֹשַׁע נָא:	חֲדוּשׁ פְּנֵי אֲדָמָה
הוֹשַׁע נָא:	טִיעַת עֲצֵי נִשְׁמָה
הוֹשַׁע נָא:	יְקָבִים וְקַמָּה
הוֹשַׁע נָא:	כְּרָמִים וְשִׁקְמָה
הוֹשַׁע נָא:	לְתֵבֵל הַמְּסִימָה
הוֹשַׁע נָא:	מְטָרוֹת עֵז לְסַמְמָה

giving life to what was destroyed,  
sustaining trees and plants,  
providing the sweetness of fruit  
the reviving strength of flowers.  
Give rain to all that sprouts,  
pour out streams of cool waters,  
a reviving cloak of mist,  
giving drink to the earth  
suspended in space.

Please save us, please save us.

For Your own sake if not for ours, please save us.

God beyond all naming, please save us.

*After the procession the scroll is returned to the ark. The service continues on page 289.*

*All services except Sukkot continue here. One of the following:*

#### Psalm 24

##### David's Psalm

The earth and its fullness belong to God,  
the world and those who dwell in it,  
for it is the Creator who set it on the seas  
and made it firm upon the depths.

Who may ascend the mountain of God  
and who may stand in that holy place?

Those whose hands are clean,  
whose heart is pure  
who have not given up their soul to worthless things

Please save us.

Please save us.

Please save us.

Please save us.

Please save us.

Please save us.

Please save us.

Please save us.

Please save us.

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

הוֹשֵׁעַ נָא:

נְשִׂיָה לְקִיָּמָה

שְׂיָחִים לְקוֹמָמָה

עֲדָנִים לְעֶצְמָה

פְּרָחִים לְהַעֲצִימָה

צְמָחִים לְגִשְׁמָה

קָרִים לְזֵרָמָה

רְבִיבִים לְשִׁלְמָה

שְׁתִּיָּה לְרוֹמָמָה

תְּלוּיָה עַל בְּלִימָה

הוֹשֵׁעַ נָא הוֹשֵׁעַ נָא:

לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ הוֹשֵׁעַ נָא:

אֲנִי וְהוּ הוֹשִׁיעָה נָא:

*After the procession the scroll is returned to the ark. The service continues on page 288.*

*All services except Sukkot continue here. One of the following:*

כֹּד

לְדוֹר מְזֻמָּר

לִיהְנוֹהָ הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ וַיִּשְׁבֵּי בָהּ:

כִּי־הוּא עַל־יָמִים יִסְדָּהּ וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה:

מִי־עֲלָה בְהַר־יְהוָה וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:

נָקִי כַפָּיִם וּבִרְלִבָּב אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשׁוֹ וְלֹא

נִשְׁבַּע לְמַרְמָה:

nor committed themselves to deception.  
 They shall earn a blessing from the Creator  
 and be vindicated by God who saves them.  
 This is a generation that searches for God,  
 those who seek Your presence are the family of Jacob.

Gates, lift up your heads!  
 Be raised, you everlasting doors!  
 Let the Ruler of glory enter!  
 'Who is this Ruler of glory?'  
 God, strong and mighty,  
 God, mighty in battle.

Gates, lift up your heads!  
 Rise up you everlasting doors  
 Let the Ruler of glory enter!  
 'Who is this Ruler of glory?'  
 The God of all creation,  
 this is the Ruler of glory!

### Psalm 29

#### A Psalm of David

Praise God, you children of the Highest!  
 Praise God, for glory and strength!  
 Praise God, whose name you honour!  
 Worship God in the beauty of holiness!

The voice of God echoes over the waters,  
 thunders with power and might.  
 God is echoing over the mighty waters.  
 The voice of God in power,  
 the voice of God in majesty!

The voice of God breaks cedars;  
 shattering the cedars of Lebanon.  
 They begin to leap about,  
 Lebanon like a calf, and Sirion like a young ox.

יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:  
 זֶה דֹר דֹרְשׁוֹ מִבְּקֹשֵׁי פְנֵיךָ יַעֲקֹב סֵלָה:  
 שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם  
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:  
 מִי זֶה מֶלֶךְ הַכְּבוֹד  
 יְהוָה עֲזוֹז וְגִבּוֹר  
 יְהוָה גִּבּוֹר מִלְחָמָה:  
 שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם  
 וּשְׂאוּ פִתְחֵי עוֹלָם  
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:  
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד  
 יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

### כט

#### מזמור לדוד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:  
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:  
 קוֹל יְהוָה עַל־הַמַּיִם אֶל־הַכְּבוֹד הַרְעִים יְהוָה עַל־מַיִם  
 רַבִּים:

קוֹל־יְהוָה בְּפֶתַח קוֹל יְהוָה בְּהַדְרַת־  
 קוֹל יְהוָה שֹׁבֵר אַרְזִים וַיִּשְׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן:  
 וַיִּרְקִידֵם כַּמוֹ־עֵגֶל לְבָנוֹן וּשְׂרִיזֵן כַּמוֹ בְּנֵי־רְאֵמִים:

The voice of God splits the lightning shafts,  
the voice of God whirls the desert sand,  
the voice of God whirls the desert of Kadesh.

The voice of God makes the wild deer calve,  
it strips the forest bare -  
while in the Temple all cry 'Glory!'

God sat enthroned at the flood;  
enthroned as Sovereign forever.  
God, give strength to Your people,  
and bless Your people with peace.

*All services, including Sukkot, continue here.*

Be present among Your people, and may Your spirit rest in Your house of prayer. For every voice and every tongue will speak of the glory and majesty of Your kingdom. 'For I have given you good instruction, do not forsake My teaching.'

And when the ark rested, Moses used to say: 'Return, God, to the countless thousands of Israel.' Rise up to Your place of rest, You and the ark of Your strength! Your priests will be clothed in righteousness and those who love You will shout for joy. For the sake of Your servant David, do not turn away the face of Your anointed. 'For I have given you good instruction, do not forsake My teaching.' It is a tree of life to all who grasp it and those who hold fast to it are happy. Its ways are ways of pleasantness and all its paths are peace.

Turn us back to You, Eternal, and we shall return; renew our lives as of old.

*The Additional Service for the First Day of Pesach continues on page 293; for the Seventh Day of Pesach on page 299; for Shavuot on page 303; for Sukkot on page 309; for Simchat Torah on page 315. Shabbat Hol Hamoed continues with Alenu on page 317.*

קול־יהנה חֲצַב לְהַבּוֹת אֵשׁ:  
קול־יהנה יְחִיל מְדַבֵּר יְחִיל יְהִי מְדַבֵּר קֹדֶשׁ:  
קול־יהנה יְחַלֵּל אֵילוֹת וַיִּחַשֵּׁף יַעֲרוֹת  
וּבְהִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד:  
יְהִי לְמַבּוּל יֵשֵׁב וַיֵּשֶׁב יְהִי מֶלֶךְ לְעוֹלָם:  
יְהִי עוֹ לְעַמּוֹ יִתֵּן יְהִי יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

*All services, including Sukkot, continue here.*

וּבְנַחַה יֵאמֶר: שׁוּבָה  
יְהִי רַבּוֹת אֶלְפֵי  
יִשְׂרָאֵל: קוּמָה יְהִי  
לְמַנוּחָתְךָ אֶתָּה וְאַרְוֹן  
עֲנֵה: כַּהֲנִיף יִלְבְּשׁוּ־צִדִּיק  
וַחֲסִידֶיךָ יִרְגְּנוּ: בְּעֵבֹר  
דָּוִד עֲבָדְךָ אֶל־תֵּשֵׁב פְּנֵי  
מְשִׁיחֶךָ: כִּי לִקְחָ טוֹב  
נָתַתִּי לָכֶם תּוֹרַתִּי  
אֶל־תֵּעֲזָבוּ: עֵץ חַיִּים  
הִיא לְמַחְזִיקִים בָּהּ  
וְתַמְכִּינָהּ מֵאֲשֶׁר: דְּרָכֶיהָ  
דְּרָכֵי־נֶעֱמִים וְכָל  
נְתִיבוֹתֶיהָ שָׁלוֹם:

**הַשִּׁבְנוּ יְהִי אֵלֶיךָ וְנִשׁוּבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:**

*The Additional Service for the First Day of Pesach continues on page 292; for the Seventh Day of Pesach on page 298; for Shavuot on page 302; for Sukkot on page 308; for Simchat Torah on page 314. Shabbat Hol Hamoed continues with Alenu on page 316.*



ADDITIONAL SERVICE  
FOR FIRST DAY PESACH

*In place of the following the traditional Amidah (page 325) may be read.*

*One of the following two paragraphs:*

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, the great, the mighty and the awesome God, God beyond, shaping both heaven and earth with love and care; whose message was the defence of the generations before us, and whose word brings the dead to life, the Holy God.

Blessed are You, our God and God of our ancestors, God of Abraham and God of Sarah, God of Isaac and God of Rebecca, God of Jacob, God of Rachel and God of Leah, the great, the mighty and the awesome God, God beyond, shaping both heaven and earth with love and care; whose message was the defence of the generations before us, and whose word brings the dead to life, the Holy God.

Our ancestors offered a special sacrifice to honour this festival of freedom. We now come with our sacrifice and offer up our false beliefs and fears.

You beckon us, like them, to an unknown future, and we follow You with trust, guided and supported by Your truth.

For it is written, 'Be strong and of good courage. Neither be afraid nor dismayed, for God is with you wherever you go.'  
(Joshua 1:9)

תפלת מוסף  
ליום ראשון של פסח

*In place of the following the traditional Amidah (page 324) may be read.*

*One of the following two paragraphs:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמֹתֵינוּ. אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי רַבְּקָה וְאֱלֹהֵי יַעֲקֹב וְהַגְּדוֹל וְהַגְּבוּר וְהַנּוֹרָא. אֵל עֲלִיּוֹן קוֹנֵה בְּרַחְמֵי שָׁמַיִם בְּדַבְּרוֹ. מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ. הָאֵל הַקְּדוֹשׁ:	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמֹתֵינוּ. אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי רַבְּקָה וְאֱלֹהֵי יַעֲקֹב וְהַגְּדוֹל וְהַגְּבוּר וְהַנּוֹרָא. אֵל עֲלִיּוֹן קוֹנֵה בְּרַחְמֵי שָׁמַיִם בְּדַבְּרוֹ. מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ. הָאֵל הַקְּדוֹשׁ:
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Our ancestors offered a special sacrifice to honour this festival of freedom. We now come with our sacrifice and offer up our false beliefs and fears.

You beckon us, like them, to an unknown future, and we follow You with trust, guided and supported by Your truth.

כְּכַתוּב. חֲזַק וְאַמֵץ. אֵלֶי תִּעְרַץ וְאַל־תַּחַת כִּי עִמָּךְ יְהוָה  
אֱלֹהֶיךָ בְּכָל אֲשֶׁר תִּלְךְ:

*The following passage, or the one on the facing page, may be read, aloud or in silence.*

- II Freedom is almost an empty word and its use fogs the mind, but when one thinks of small degrees of liberty from compulsions, phobias, obsessions, repetitions of past mistakes, freedom from self-inflicted cruelties or actions that harm others and enforce guilt and isolation or loneliness, these are hard-won accomplishments. They are not political in the broad sense, not really communal or exportable, but freedoms nevertheless, places where the human being may achieve a certain level of triumph, a minor portion of happiness: a worth, a good, an ultimate ethical good.

*Anne Roiphe*

Blessed are You, our Living God, Sovereign of the universe, who has not made me a slave.

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*These are the promises of God, our hope for the redemption of the world.*

*Say to the children of Israel: I am the Eternal, and I will bring you out from under the burdens of the Egyptians ...*

When you leave Egypt, any Egypt, do not stop to think: But how will I earn a living out there? Whoever stops to make provisions for the journey will never leave Egypt.

*Nahman of Bratslav*

*and I will deliver you from their bondage ...*

Little by little one must become detached from the slave concealed deep within; this is the task for one's entire life.

*Natan (Anatoly) Scharansky*

*and I will redeem you with an outstretched arm ...*

The real exile of Egypt was that they learned to endure it.

*Chenoch of Alexandria*

*The following passage, or the one on the facing page, may be read, aloud or in silence.*

If God had so wanted, He could have changed Adam's and Eve's hearts and prevented their 'fall'. If God had wanted to, He could have changed Pharaoh's heart, instead of permitting it to harden; He could have changed the Hebrews' hearts, so that they would not have worshipped the golden calf and then fallen into new idolatry after having conquered the promised land. Why did God not do so? Was He lacking in power? There is only one reason for the account as it stands: that man is free to choose his way and yet must accept the consequences of his choice.

*Erich Fromm*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם. שְׁלֵא עֲשֵׂנִי מֶלֶךְ הָעוֹלָם. שְׁלֵא עֲשֵׂנִי  
שִׁפְחָה: עֶבֶד:

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*These are the promises of God, our hope for the redemption of the world.*

אָמַר לְבָנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת  
סְבֻלַת מִצְרַיִם...  
...מִצְרַיִם...

When you leave Egypt, any Egypt, do not stop to think: But how will I earn a living out there? Whoever stops to make provisions for the journey will never leave Egypt.

וְהִצַּלְתִּי אֶתְכֶם מֵעֶבְדֵתָם...  
...מֵעֶבְדֵתָם...

Little by little one must become detached from the slave concealed deep within; this is the task for one's entire life.

וְגֵאלְתִּי אֶתְכֶם בְּזֵרוּעַ נְטוּיָה...  
...נְטוּיָה...

The real exile of Egypt was that they learned to endure it.

*and I will take you for My people ...*

Servants of time - the slaves of slaves are they; the servants of God - they alone are free.

*Judah Halevi*

*and I will be your God ...*

If God is not your master, then human beings will be your master, and why be the slave of a slave?

*Nahman of Bratslav (adapted)*

*and you shall know that I am your God who brought you out from under the burdens of the Egyptians ...*

In each and every generation we must regard ourselves as if we personally had come out of Egypt.

*Pesach Haggadah*

*and I will bring you into the land I swore to give to Abraham, Isaac and Jacob ...*

Let the dignity of others be as precious to you as your own.

*Pirqa Avot 2:15*

*and I will give it to you for a possession. (Exodus 6:6-8)*

Jerusalem can only be redeemed by justice.

*Shabbat 139a*

**THE SEASONS** God remember us and our land, open Your good treasury of heaven so that the earth yields us its produce and the trees of the field their fruit. Remember, God, our people, who are scattered east and west, north and south, who though distant from us, unite with us in calling on Your holy name and serving You together. Bless them at all times and bring them happiness wherever they live. Show Your love to us and to all who hope in You. Send us a year of life and plenty, a year of blessing and peace. For You satisfy the whole world with Your goodness and fill our lives with Your blessings. Blessed are You God, who blesses the seasons.

**וְלִקְחָתִי אֶתְכֶם לִי לְעַם...**

Servants of time - the slaves of slaves are they; the servants of God - they alone are free.

**וְהִיִּיתִי לָכֶם לְאֱלֹהִים...**

If God is not your master, then human beings will be your master, and why be the slave of a slave?

**וְיִדְעֶתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִמִּצְרַיִם... סְבֻלוֹת מִצְרַיִם...**

In each and every generation we must regard ourselves as if we personally had come out of Egypt.

**וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יְדֵי לְתַת אֶתָּה לְאַבְרָהָם לִיצְחָק וְלִיעֲקֹב...**

Let the dignity of others be as precious to you as your own.

**וְנִתְתִי אֶתָּה לָכֶם מוֹרְשָׁה:**

Jerusalem can only be redeemed by justice.

זְכוֹר יְהוָה אוֹתֵנוּ וְאֶת־אֲדָמָתֵנוּ. וּפְתַח לָנוּ אֶת־אוֹצְרֶךָ הַטּוֹב אֶת־הַשָּׁמַיִם. וְנִתְּנָה הָאָרֶץ אֶת־יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן אֶת־פְּרִיָּו: זְכוֹר יְהוָה גַּם אֶת־בְּנֵי עַמָּנוּ הַנְּפוּצִים בָּיָם וּבְקֶדֶם בְּצַפּוֹן וּבַנֶּגֶב. וְהַקְרוּבִים אֵלֵינוּ בְּכָל־מְרַחְקֵי אָרֶץ. כַּגִּשְׁתֶּם יַחְדוֹ לְקְרוֹא בְּשֵׁם קְדֻשָּׁךָ וְלַעֲבֹדָךָ בְּלֵב אֶחָד: בְּרַכֶּם בְּכָל־עֵצ וּשְׂמַחֶם בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם: הַפְּלֵא חֲסִדֶיךָ לָנוּ וּלְכָל־הַמִּיחָלִים לָךְ וּשְׁלַח לָנוּ שְׁנַת חַיִּים וּשְׁבַע שְׁנַת בְּרָכָה וּשְׁלוֹם. כִּי אֶתָּה תִּשְׁבְּעַ אֶת־כָּל־הָעוֹלָם מִטּוֹבֶךָ וּתְמַלֵּא יְדֵינוּ מִבְּרִכּוֹתֶיךָ. בְּרוּךְ אַתָּה יְהוָה מְבָרֵךְ הַמוֹעֲדִים:

Be pleased with Your people Israel and listen to their prayers. We thank You for all the goodness You have done for our ancestors and for us. When we admitted 'Our foot has stumbled', then Your love supported us. Grant us peace, goodness and blessing. Blessed are You God, blessing Your people with peace.

*The service continues on page 317.*

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### ADDITIONAL SERVICE FOR SEVENTH DAY PESACH

*In place of the following the traditional Amidah (page 325) may be read.*

*One of the following two paragraphs:*

Blessed are You, our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, the great, the mighty and the awesome God, God beyond, shaping both heaven and earth with love and care; whose message was the defence of the generations before us, and whose word brings the dead to life, the Holy God.

Blessed are You, our God and God of our ancestors, God of Abraham and God of Sarah, God of Isaac and God of Rebecca, God of Jacob, God of Rachel and God of Leah, the great, the mighty and the awesome God, God beyond, shaping both heaven and earth with love and care; whose message was the defence of the generations before us, and whose word brings the dead to life, the Holy God.

רָצָא יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וּלְתַפְלֶתָם שְׁעָה:  
מוֹדִים אֲנַחְנוּ לָךְ עַל כָּל־הַטּוֹבוֹת שְׁעָשִׂיתָ עִמָּנוּ וְעַם  
אֲבוֹתֵינוּ. וְאִם אֲמַרְנוּ מָטָה רַגְלֵנוּ חִסְדְּךָ יְהוָה יִסְעֲדֵנוּ:  
שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה עָלֵינוּ: בְּרוּךְ אַתָּה יְהוָה. הַמְבָרֵךְ  
אֶת־עַמּוֹ בְּשָׁלוֹם:

*The service continues on page 316.*

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### תפלת מוסף ליום השביעי של פסח

*In place of the following the traditional Amidah (page 324) may be read.*

*One of the following two paragraphs:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי	וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהֶם וְאֱלֹהֵי שָׂרָה. אֱלֹהֵי	אֲבֹרָהֶם. אֱלֹהֵי יִצְחָק.
יִצְחָק וְאֱלֹהֵי רַבֵּקָה. אֱלֹהֵי	וְאֱלֹהֵי יִעֲקֹב. הָאֵל
יִעֲקֹב אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה.	הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא.
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא.	אֵל עֲלִיּוֹן קוֹנֵה בְּרַחְמֵי
אֵל עֲלִיּוֹן קוֹנֵה בְּרַחְמֵי שָׁמַיִם	שָׁמַיִם וְאָרֶץ: מְגַן אֲבוֹת
וְאָרֶץ: מְגַן אֲבוֹת בְּדַבְּרוֹ.	בְּדַבְּרוֹ. מְחַיֶּה מֵתִים
מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ. הָאֵל	בְּמֵאֲמָרוֹ. הָאֵל הַקְּדוֹשׁ:
	הַקְּדוֹשׁ:

Beyond the Sea of Reeds lie the wilderness and the journey to the promised land. There is no turning back to the slavery of Egypt; ahead is the way to Sinai and the meeting with our God. May we have the courage to shed the certainties of slaves. May God guide us on the private and public journeys of our lives.

Said Rabbi Jacob in the name of Rabbi Chisda: 'Whoever sets out on a journey should recite the *tefillat haderech*, the prayer for travellers.' (*Berakhot 29b*)

*PRAYER FOR TRAVELLERS* May it be Your will, our Living God, and God of our ancestors, that You lead us towards peace and direct our footsteps towards peace, that You guide us towards peace and bring us to our desired destination - to life, joy and peace. May You rescue us from all dangers on the way, from enemies and ambush, robbers and wild animals; from all kinds of disasters that come into this world. May You send blessing on everything we do, and give us grace, favour and mercy in Your sight and in the sight of all who regard us. Hear the voice of our prayer, for You are a God who listens to supplication and prayer. Blessed are You God, who hears prayer.

Be pleased with Your people Israel and listen to their prayers. We thank You for all the goodness You have done for our ancestors and for us. When we admitted 'Our foot has stumbled', then Your love supported us. Grant us peace, goodness and blessing. Blessed are You God, blessing Your people with peace.

*The service continues on page 317.*

Beyond the Sea of Reeds lie the wilderness and the journey to the promised land. There is no turning back to the slavery of Egypt; ahead is the way to Sinai and the meeting with our God. May we have the courage to shed the certainties of slaves. May God guide us on the private and public journeys of our lives.

וְאָמַר רַבִּי יַעֲקֹב אָמַר רַב חֲסֵדָא: כָּל הַיּוֹצֵא לְדֶרֶךְ צָרִיךְ לְהַתְפַּלֵּל תְּפִלַּת הַדֶּרֶךְ:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתּוֹלִיכֵנוּ לְשָׁלוֹם וְתַצְעִידֵנוּ לְשָׁלוֹם וְתַדְרִיכֵנוּ לְשָׁלוֹם וְתַגִּיעֵנוּ לְמַחֲזוֹ חַפְצֵנוּ לְחַיִּים וְלִשְׂמֹחָה וְלִשְׁלוֹם. וְתַצִּילֵנוּ מִכָּפַף כָּל-אוֹיֵב וְלִסְטִים וְחַיּוֹת רָעוֹת בְּדֶרֶךְ וּמִכָּל-מִינֵי פּוֹרְעָנִיּוֹת הַמִּתְרַגְּשׁוֹת וּבָאוֹת לְעוֹלָם. וְתִשְׁלַח בְּרַכָּה בְּכָל-מַעֲשֵׂה יְדֵינוּ וְתִתְנֶנּוּ לָחֵן וְלַחֶסֶד וְלִרְחֻמִּים בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוֹאֵנוּ וְתִשְׁמַע קוֹל תַּחֲנוּנֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלָּה וְתַחֲנוּן אַתָּה. בְּרוּךְ אַתָּה יְהוָה. שׁוֹמֵעַ תְּפִלָּה:

רְצָא יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְלַתְּפִלָּתָם שְׁעָה: מוֹדִים אֲנַחְנוּ לָךְ עַל כָּל-הַטּוֹבוֹת שֶׁעָשִׂיתָ עִמָּנוּ וְעַם אֲבוֹתֵינוּ. יֵאֵם אֲמָרְנוּ מָטָה רַגְלֵנוּ חֲסֵדֶךָ יְהוָה יְסַעֲדֵנוּ: שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה עָלֵינוּ: בְּרוּךְ אַתָּה יְהוָה. הַמְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

*The service continues on page 316.*

*THE SEASONS* May the Eternal give you in full measure the fruit of your body and the fruit of your cattle and the fruit of your land, the land that the Eternal swore to your ancestors to give them. May the Eternal open up to you the great treasure of heaven, giving the rain of your land in its season, to bless all the works of your hands. (Deuteronomy 28:11-12)

You are our Living God, who makes the wind blow and the rain fall. May they come to us

For blessing and not for curse

Amen

For life and not for death

Amen

For plenty and not for famine

Amen

Be pleased with Your people Israel and listen to their prayers. We thank You for all the goodness You have done for our ancestors and for us. When we admitted 'Our foot has stumbled', then Your love supported us. Grant us peace, goodness and blessing. Blessed are You God, blessing Your people with peace.

*All services continue here:*

*BUILDING  
THE  
KINGDOM  
OF GOD*

*THE DUTY  
OF ISRAEL*

It is our duty to praise the Source 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, no other exists. Our ruler is truth; the rest is nothing. It is written in the Torah: 'Realise today and take it to heart: That God is Sovereign in the heavens above and on the earth beneath; no other exists'. (Deuteronomy 4:39)

והותרך יהוה לטובה בפרי בטןך ובפרי בהמתך ובפרי אדמתך על האדמה אשר נשבע יהוה לאבותיך לתת לך: יפתח יהוה לך את אוצרו הטוב את השמים לתת מטרארצה בעתו ולברך את כל מעשה ידך:

שאתה הוא יהוה אלהינו משיב הרוח ומוריד הגשם

לברכה ולא לקללה

אמן:

לחיים ולא למות

אמן:

לשבע ולא לרזון

אמן:

רצא יהוה אלהינו בעמך ישראל. ולתפלתם שעה: מודים אנחנו לך על כל הטובות שעשית עמנו ועם אבותינו. יאם אמרנו מטה רגלנו חסדך יהוה יסעדנו: שים שלום טובה וברכה עלינו: ברוך אתה יהוה. המברך את עמו בשלום:

*All services continue here:*

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית. אשר בחר בנו מכל העמים. ונתן לנו את תורתו. ואנחנו כרעים ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ ומושב יקרו בשמים ממעל ושכינת עזו בגבהי מרומים: הוא אלהינו. אין עוד. אמת מלכנו. אפס זולתו. ככתוב בתורתו. וידעת היום והשבת אל לבבך כי יי הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד:

*THE HOPE FOR HUMANITY* 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 Your rule, 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 to You alone each one shall submit, and pledge themselves in every tongue. In Your presence, Almighty God, they shall bow down and be humble, honouring the glory of Your being. All shall accept the duty of building Your kingdom, so that Your reign of goodness shall come soon and last forever. For Yours alone is the true kingdom, and only the glory of Your rule endures forever. So it is written in Your Torah:

'God shall rule forever and ever.' (Exodus 15:18)

So it is prophesied:

'God shall be sovereign over all the earth. On that day God shall be One, and known as One.' (Zechariah 14:9)

*For Memorial Service turn to page 337, otherwise continue here:*

Let us magnify and let us sanctify in this world the great name of God whose will created it. May God's kingdom 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 be blessed, who is far beyond any blessing or song, any honour or any consolation that can be spoken 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. Amen.

על־בן נקוה לך יי אלהינו לראות מהרה בתפארת עזך.  
להעביר גלולים מן הארץ והאלילים כרות יברתון. לתקן  
עולם במלכות שדי וכל־בני בשר יקראו בשמך. להפנות  
אליך כל־רשעי ארץ: יכירו וידעו כל־יושבי תבל כי לך  
תכרע כל־ברך תשבע כל־לשון: לפניה יי אלהינו יכרעו  
ויפולו. ולכבוד שמך יקר יתנו. ויקבלו כלם את־על  
מלכותך. ותמלוך עליהם מהרה לעולם ועד. כי המלכות  
שלך היא ולעולמי עד תמלך בכבוד. כפתיב בתורתך.  
יהוה ימלך לעולם ועד: ונאמר. והיה יהוה למלך  
על־כל־הארץ ביום ההוא יהיה יהוה אחד ושמו אחד:

*For Memorial Service turn to page 336, otherwise continue here:*

יתגדל ויתקדש שמה רבא בעלמא די־ברא כרעותה.  
וימליך מלכותה בחייכון וביומיכון ובחיי די־כל־בית  
ישראל בעגלא ובזמן קריב. ואמרו אמן:  
יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר  
ויתעלה ויתהלל שמה די־קדשא. בריך הוא. לעלא  
מן־כל־ברכתא ושירתא תשבחתא ונחמתא די־אמירן  
בעלמא. ואמרו אמן:

יהא שלמא רבא מן־שמאי וחיים עלינו ועל־כל ישראל.  
ואמרו אמן:

עשה שלום במומיו הוא יעשה שלום עלינו  
ועל־כל־ישראל. ואמרו אמן:

## MEMORIAL SERVICE

We remember all those who gave us life and freedom, who taught us Torah and who gave us guidance on our own journey through life. We are grateful to God for their presence and example. They showed us how to give without regret, and receive with good grace. They taught us to tell the truth to others and not lie to ourselves. They encouraged us to shoulder responsibilities and face our failures without excuses. They taught us to discern the unseen soul in our neighbour and in ourself.

May God give them their reward, for when a person dies neither silver nor gold nor precious stones accompany them, only Torah and good deeds. For it is said (*Proverbs 6:22*): 'When you walk it shall lead you' - in this world. 'When you lie down it shall watch over you' - in the grave. 'When you wake it shall speak with you' - in the world to come. (*Pirque Avot 6:9*)

Frail men and women, their days are like grass,  
they blossom like a flower in the field;  
but the breeze passes over it and it is gone  
and its place knows it no more.  
Those who fear God  
know a love that lasts forever and ever,  
faithful to their children's children.

If only people were wise and understood this,  
when they think about their end:  
when people die, they take nothing away,  
their glory does not follow them down.

So mark the honest, and watch the upright,  
for the end of such a person is peace.  
God redeems the soul of those who serve,  
none who shelter in God come to harm.

## הזכרת נשמות

We remember all those who gave us life and freedom, who taught us Torah and who gave us guidance on our own journey through life. We are grateful to God for their presence and example. They showed us how to give without regret, and receive with good grace. They taught us to tell the truth to others and not lie to ourselves. They encouraged us to shoulder responsibilities and face our failures without excuses. They taught us to discern the unseen soul in our neighbour and in ourself.

May God give them their reward.

שְׁבִשְׁעַת פְּטִירְתוֹ שֶׁל־אָדָם אֵין מְלוֹים לוֹ לְאָדָם לֹא כֶסֶף  
וְלֹא זָהָב וְלֹא אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת אֶלָּא תוֹרָה וּמַעֲשִׂים  
טוֹבִים בְּלִבּוֹ. שֶׁנֶּאֱמַר בְּהִתְהַלֵּכְךָ תִּנְחָה אֶתְךָ בְּעוֹלָם הַזֶּה  
בְּשִׁכְבְּךָ תִּשְׁמֹר עֲלֶיךָ בְּקִבְרְךָ וְהִקִּיצוֹתָ הִיא תִּשְׁיַחֵךְ לְעוֹלָם  
הַבָּא:

אֲנוֹשׁ כְּחֶצִיר יָמָיו. כְּצִיץ הַשָּׂדֶה כֵּן יִצְיֵן.  
כִּי רוּחַ עֲבָרָה־בוֹ וְאֵינְנוּ.  
וְלֹא־יִכִּירְנוּ עוֹד מְקוֹמוֹ:  
וְחֶסֶד יְהוָה מְעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו  
וְצִדְקָתוֹ לִבְנֵי בְנִים:

לוֹ חֲכָמוֹ יִשְׁכִּילוּ זֹאת.  
יְבִינּוּ לְאַחֲרֵיתָם:  
כִּי לֹא בְּמוֹתוֹ יִקַּח הַכֹּל.  
לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ:

שְׁמֹרְתָם וְרָאָה יֵשֶׁר.  
כִּי־אַחֲרֵית לְאִישׁ שְׁלוֹם:  
פֹּדֶה יְהוָה גַּפְשׁ עַבְדָּיו.  
וְלֹא יֵאָשְׁמוּ כָּל־הַחוֹסִים בוֹ:



We remember our families, our friends and our teachers who were dear to us and who have passed beyond the frontiers of this life.

We think of all those we loved and those we respected. The holiness of this day eases our loss and purifies our memory. God, we give You thanks for all You gave us through them.

They live in the light of eternity and they live in us, for we are shaped by them. From their lives we learnt lessons of love and courage, and through their death we glimpse eternity.

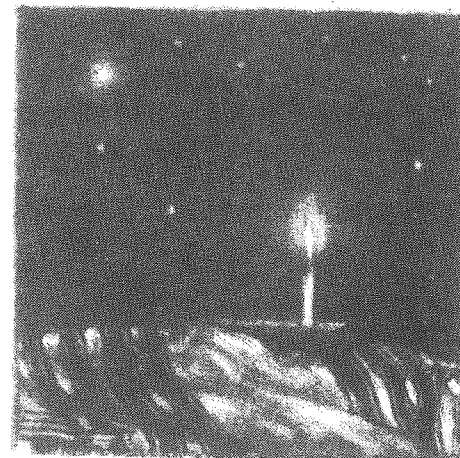
In our hearts we name them, who gave us their wisdom. They shine for us like the stars of heaven.

May God comfort us by their memory and hallow us through the good they taught us. You have led them into eternity, may You join us together in the gathering of life.

May God remember:

*Silence for private memories or prayers.*

God full of compassion whose presence is over us, grant perfect rest beneath the shelter of Your presence with the holy and pure on high who shine as the lights of heaven, to all those who handed on to us their Torah and have gone to their eternal home. Source of mercy, cover them in the shelter of Your wings forever and bind their souls into the gathering of life. It is God who is their heritage. May they be at peace in their place of rest.



*Silence for private memories or prayers.*

אל מלא רחמים שוכן בפרומים. המצא מנוחה נכונה  
תחת כנפי השכינה. במעלות קדושים וטהורים. כזוהר  
הרקיע מזהירים. את נשמות כל אלו שמסרו לנו מתורתם  
ושהלכו לעולמם. אנא בעל הרחמים הסתירם בסתר  
כנפיה לעולמים. וצורר בצרור החיים את נשמתם. יהוה  
הוא נחלתם ויגוהו בשלום על משכבם. ונאמר אמן:

Let us magnify and let us sanctify in this world the great name of God whose will created it. May God's kingdom come in your lifetime, and in your days, and 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 be blessed, who is far beyond any blessing or song, 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. Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דִּי־כָל־בֵּית  
יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דִּי־קֻדְשָׁא. בְּרִיךְ הוּא. לְעֻלְמָא  
מִן־כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דִּי־אַמְרִין  
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל.

וְאָמְרוּ אָמֵן:

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

*One of the following is sung or an appropriate Festival song from the Song Anthology:*

- I Eternal God who ruled alone  
before creation of all forms,  
at whose desire all began  
and as the Sovereign was proclaimed.

Who, after everything shall end  
alone, in awe, will ever reign,  
who was and is for evermore,  
the glory that will never change.

Unique and One, no other is  
to be compared, to stand beside,  
neither before, nor following,  
alone the source of power and might.

This is my God, who saves my life,  
the rock I grasp in deep despair,  
the flag I wave, the place I hide,  
who shares my cup the day I call.

In my Maker's hand I lay my soul  
both when I sleep and when I wake,  
and with my soul my body too,  
my God is close, I shall not fear.

- II There is none like our God; there is none like our Creator; there is none like our Sovereign; there is none like our Saviour,  
Who is like our God; who is like our Creator; who is like our Sovereign; who is like our Saviour?  
We give thanks to our God; we give thanks to our Creator; we give thanks to our Sovereign; we give thanks to our Saviour.  
Blessed is our God; blessed is our Creator; blessed is our Sovereign; blessed is our Saviour.  
You are our God; You are our Creator; You are our Sovereign;  
You are our Saviour.

*One of the following is sung or an appropriate Festival song from the Song Anthology:*

אֲדוֹן עוֹלָם אֲשֶׁר מְלֶךְ. בְּטָרֵם כָּל־יִצִּיר נִבְרָא:  
לַעֲת נַעֲשֶׂה כְּחֻצּוֹ כֹּל. אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:  
וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבָדוֹ יִמְלוֹךְ נוֹרָא:  
וְהוּא הָיָה. וְהוּא הוֹה. וְהוּא יְהִי בְּתַפְאָרָה:  
וְהוּא אֶחָד וְאֵין שֵׁנִי. לְהַמְשִׁילוֹ לְהַחֲבִירָה:  
בְּלִי רֵאשִׁית בְּלִי תְכֵלִית. וְלוֹ הָעֵז וְהַמְשָׁרָה:  
וְהוּא אֵלֵי וְחֵי גּוֹאֲלִי. וְצוֹר חֲבֵלֵי בְיוֹם צָרָה:  
וְהוּא נְסִי וּמְנוֹסִי. מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא:  
בְּיָדוֹ אֶפְקִיד רוּחִי. בַּעַת אִישׁוֹן וְאַעִירָה:  
וְעַם רוּחֵי גּוֹיֹתַי. אֲדַנִּי לִי וְלֹא אֵירָא:

II אין כֹּהֵלֵינוּ. אין כְּאֲדוֹנֵינוּ. אין כְּמַלְכֵנוּ.

אֵין כְּמוֹשִׁיעֵנוּ:

מִי כֹהֵלֵנוּ. מִי כְּאֲדוֹנֵינוּ. מִי כְּמַלְכֵנוּ. מִי

כְּמוֹשִׁיעֵנוּ:

נֹדֶה כֹהֵלֵנוּ. נֹדֶה כְּאֲדוֹנֵינוּ. נֹדֶה כְּמַלְכֵנוּ. נֹדֶה

כְּמוֹשִׁיעֵנוּ:

בְּרוּךְ כֹהֵלֵנוּ. בְּרוּךְ כְּאֲדוֹנֵינוּ. בְּרוּךְ כְּמַלְכֵנוּ. בְּרוּךְ

כְּמוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ. אַתָּה הוּא

מַלְכֵנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ:



## KIDDUSH FOR FESTIVAL MORNING

*On Shabbat*

The children of Israel shall keep the Sabbath, observing the Sabbath as a timeless covenant for all generations. It is a sign between Me and the children of Israel forever. For in six days the Eternal made heaven and earth and on the seventh day ceased from work and was at rest.

(Exodus 31:16-17)

Then Moses declared the appointed times of the Eternal to the children of Israel.

(Leviticus 23:44)

Blessed are You, our Living God, Sovereign of the universe, who creates the fruit of the vine.

*In a Sukkah*

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy and who commands us to stay in the Sukkah.

*After washing the hands*

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy and who commands us to wash the hands.

*Over Matzah or Challah as appropriate*

Blessed are You, our Living God, who brings forth food out of the earth.

## קדוּשָׁא רבא לשלוש רגלים

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדַרְתָּם בְּרִית עוֹלָם. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעוֹלָם כִּי־שִׁשֶּׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ:

וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲרֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרֵי הַגֶּפֶן:

*In a Sukkah*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה:

*After washing the hands*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*Over Matzah or Challah as appropriate*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם מִן  
הָאָרֶץ: