

תפלה שבלב

TEFILLAH SHE'BA'LEV

**A JOURNEY THROUGH
THE EVOLUTION OF PRAYER AND
THE PRAYERBOOK**

A TEXT PACKET FOR ADULT EDUCATION

SPRING 2026

Class Dates:

- April 11 (Lunch 'n Learn)
How Sacrifice Became Prayer
- April 18 (Torah Study)
Shema u'Virkhotecha
- April 25 (Lunch 'n Learn)
The Amidah
- May 2 (Torah Study)
Reform Prayerbooks
- May 9 (Lunch 'n Learn—With Cantor Barry)
Kabbalat Shabbat
- May 16 (Torah Study)
A Taste of Other Prayers

Blessing for Study:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה.

Barukh Atah A' Elokeinu Melekh Ha-Olam Asher Kidshanu B'mitzvotav v'Tzivanu
La'asok b'Divrei Torah.

Blessed are You, Eternal our God, who hallows us with
commandments and commands us to busy ourselves with
words of Torah.

How Sacrifice Became Prayer

The Torah is clear in that the method in which we are to communicate with God is through the medium of the sacrifices—known as Ha-Avodah (העבודה)—The Service. Many Chapters of the Book of Exodus are dedicated to teaching how our ancestors were to build the Mishkan, the portable Sanctuary that the Children of Israel made use of in their wandering through the Wilderness. The Mishkan itself, both in structure and in use, was understood to be the model upon which the Temple in Jerusalem was later constructed. Other sections of text explain how the priests are to be ordained, and the special clothing that they are to wear as they go about their duties.

Strict rules govern how the Sacrifices are to be made. Some are Shalem—Whole Sacrifices made to God. Others are partially consumed by the priest, or their families; by the Levites, or by some combination of the above, often along with the offerant themselves. Some Sacrifices require a particular type of animal (or produce) others are left to the choice of the offerant. The Sacrifices are to be made in such a way that they are acceptable to God.

Sacrifice as an Institution:

א ויקרא אל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֹרְבַן לַיהוָה מִזֶּבַח מוֹהֲבָקָר זָכָר תָּמִים יִקְרִיבוּ אֵל־פֶּתַח אֵהָל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה: ד וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֵלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו: ה וְשָׁחַט אֶת־זֶבֶן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְנֵי אֹהֶל הַפְּהִינִים אֶת־הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֵהָל מוֹעֵד: ו וְהִפְשִׁיט אֶת־הָעֵלָה וְנָתַח אֹתָהּ לְנִתְחֶיהָ: ז וְנָתְנוּ בְנֵי אֹהֶל הַפְּהִינִים אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֲצִים עַל־הָאֵשׁ: ח וְעָרְכוּ בְנֵי אֹהֶל הַפְּהִינִים אֵת הַנִּתְחִים אֶת־הָרֹאשׁ וְאֶת־הַפָּדָר עַל־הָעֲצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ: ט וְקָרְבוּ וּכְרָעוּ יָרְחָץ בַּמַּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עָלָה אִשָּׁה רִיח־גִּיחוֹחַ לַיהוָה:

God called to Moses and spoke to him from the Tent of Meeting, saying: Speak to the Israelite people, and say to them: When any of you presents an offering of cattle to the Eternal One, he shall choose his offering from the herd or from the flock. If his offering is a burnt offering from the herd, he shall make his offering a male without blemish. He shall bring it to the entrance of the Tent of Meeting, for acceptance in his behalf before the Eternal. He shall lay his hand upon the head of the burnt offering, that it may be acceptable in his behalf, in expiation for him. The bull shall be slaughtered before God; and Aaron's sons, the priests, shall offer the blood, dashing the blood against all sides of the altar which is at the entrance of

the Tent of Meeting. The burnt offering shall be flayed and cut up into sections. The sons of Aaron the priest shall put fire on the altar and lay out wood upon the fire; and Aaron's sons, the priests, shall lay out the sections, with the head and the suet, on the wood that is on the fire upon the altar. Its entrails and legs shall be washed with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to the Eternal One. (Leviticus 1:1-9)

Frequency:

Many of the Sacrifices are mandated: For instance, when a woman gives birth different types of Sacrifices are required from her depending on whether she has given birth to a boy or girl (Lev. 12:1-8). Others are considered freewill offerings, and are made when an individual feels the desire to make one, or has vowed to make an offering to God in appreciation or supplication.

Some of the offerings are made on behalf of an individual, and others on behalf of one segment of the Community, or on behalf of the Community as a whole.

Tamid Offerings:

—Daily Offering:

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב צוּ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לְאִשֵּׁי רִיחַ נִיחֹחַי תִּשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֵדוֹ: ג וְאָמַרְתָּ לָהֶם זֶה הָאִשָּׁה אֲשֶׁר תִּקְרְיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לְיוֹם עֹלָה תְּמִיד: ד אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר...

God spoke to Moses, saying: Command the Israelite people and say to them: Be punctilious in presenting to Me at stated times the offerings of food due Me, as offerings by fire of pleasing odor to Me. Say to them: These are the offerings by fire that you are to present to the Eternal One: As a regular burnt offering every day, two yearling lambs without blemish. You shall offer one lamb in the morning... (Numbers 28:1-4)

—Minhah Offering:

וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָיִם: ה וְעִשִּׂירִית הָאִיֶּפֶה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן קְתִיב רְבִיעֵת הַהֵינֶן: ו עֹלֹת תְּמִיד הָעֲשִׂיָה בְּהָרְ סִינֵי לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה: ז וְנִסְכּוֹ רְבִיעֵת הַהֵינֶן לְכֶבֶשׂ הָאֶחָד בְּקֹדֶשׁ הַסֵּךְ נֶסֶךְ שֶׁכֶר לַיהוָה: ח וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָיִם כְּמִנְחַת הַבֶּקֶר וְכִנְסָכוֹ תַעֲשֶׂה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה:

The other lamb you shall offer at twilight, and as a meal offering, there shall be a tenth of an ephah of choice flour with a quarter of a hin of beaten oil mixed in—the regular burnt offering instituted at Mount Sinai—an offering by fire of pleasing odor to the Eternal One. The libation with it shall be a quarter of a hin for each lamb, to be poured in the sacred precinct as an offering of fermented drink to God. The other lamb you shall offer at twilight, preparing the same meal

offering and libation as in the morning—an offering by fire of pleasing odor to God. (Num. 28:4-8)

—An Additional Sabbath Offering:

ט וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִינִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: י עֹלֹת שַׁבָּת בְּשַׁבְּתוֹ עַל־עֹלֹת הַתְּמִיד וְנִסְכָּה:

On the Sabbath Day: Two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation—a burnt offering for every Sabbath, in addition to the regular burnt offering and its libation. (Num. 28:9-10)

Limits:

In reading the stories of our ancestors, we find countless places where Abraham, Isaac, and Jacob built an altar and made an offering to God. Frequently our patriarchs would revisit these sites, and make new offerings, or reference the devotions that were made at such and such a place. As we discussed, the Book of Exodus makes Sacrifice the sole purview of the Levitical Priests, further on the Book of Deuteronomy limits Sacrifice to one location—though not explicitly mentioned in the text, tradition understands this to foreshadow the establishment of the Temple in Jerusalem as the sole sanctioned cite where offerings are to be made.

ח לֹא תַעֲשׂוּן כְּכֹל אֲשֶׁר אָנַחְנוּ עֹשִׂים כֹּה הַיּוֹם אִישׁ כְּלִי־יָשָׁר בְּעֵינָיו: ט כִּי לֹא־בָאתֶם עַד־עֵתָה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֵיךָ נָתַן לָךְ: י וְעַבְרַתֶם אֶת־הַיַּרְדֵּן וּישְׁבַתֶם בְּאֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם מִנְחִיל אֶתְכֶם וְהָנִיחַ לָכֶם מִכָּל־אִיבֵיכֶם מִסָּבִיב וּישְׁבַתֶם בְּטָח: [שְׁנִי] יא וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה תָּבִיאוּ אֶת כָּל־אֲשֶׁר אָנֹכִי מִצְוָה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם מִעֲשֻׂרֹתֵיכֶם וּתְרִמַת יַדְכֶם וְכֹל מִבְּחָר גְּדֻרֵיכֶם אֲשֶׁר תִּדְרוּ לַיהוָה: יב וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמֵּהֶתֵיכֶם וְהִלּוּי אֲשֶׁר בְּשַׁעֲרֵיכֶם כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה אֶתְכֶם: יג הַשְּׂמֵר לָךְ פֶּן־תַּעֲלֶה עֲלֶיךָ בְּכָל־מָקוֹם אֲשֶׁר תִּרְאֶה: יד כִּי אִם־בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד שַׁבְּטֶיךָ שָׁם תַּעֲלֶה עֲלֶיךָ וְשָׁם תַּעֲשֶׂה כֹּל אֲשֶׁר אָנֹכִי מִצְוֶה:

You shall not act at all as we now act here, every man as he pleases, because you have not yet come to the allotted haven that the Eternal One is giving you. When you cross the Jordan and settle in the land that God is allotting to you, and God grants you safety from all your enemies around you and you live in security, then you must bring everything that I command you to the site where the Eternal One will choose to establish the Divine name: Your burnt offerings and other sacrifices, your tithes and contributions, and all the choice votive offerings that you vow to God. And you shall rejoice before the Eternal One with your sons and daughters and with your male and female slaves, along with the Levite in your settlements, for he has no territorial allotment among you. Take care not

to sacrifice your burnt offerings in any place you like, but only in the place that God will choose in one of your tribal territories. There you shall sacrifice your burnt offerings and there you shall observe all that I enjoin upon you. (Deuteronomy 12:8-14)

The Rise and Fall of the Temple:

Twice in our History, our ancestors built a Temple dedicated to God in Jerusalem, and twice in our History the Temple of God in Jerusalem was destroyed. The First Temple was built by King Solomon circa 950 BCE, and stood until Jerusalem was sacked by the Babylonians in 586 BCE. The Second was constructed circa 535 BCE, after the Persians conquered the Babylonians and allowed the exiles to return to Jerusalem. This Temple was destroyed by the Romans in 70 CE. The Western Wall and the Temple Mount visible in Jerusalem today, are part of the expansion of this Temple that was undertaken by King Herod.

In both instances, but more markedly after the Second Temple was destroyed, our ancestors were cut off from their established means of communicating with God. Our people were exiled from the ONE place we could offer our Sacrifices, and the ONE group who was empowered to offering those Sacrifices, the Priests, were dead.

Most Scholars believe that it was the vacuum left after the destruction of the First Temple, that encouraged the evolution of the institution that we recognize today as the Synagogue. Synagogue is a Greek word (συναγωγή) that means “Assembly;” as it was the place where the people could assemble.

The Rise of the Synagogue:

Not all of the exiles from Judah returned after the Babylonian Exile ended—many stayed behind in Persian lands where they had built new lives. In addition, through the Second and Third Centuries BCE, as more and more Jewish Communities began to be established outside of the Land of Canaan, this new communal institution became multifaceted. In the fullness of time the Synagogue was understood to fill Three Important Community Roles:

Beit Keneset בית כנסת A House of Assembly
Beit Midrash בית מדרש A House of Study
Beit Tefillah בית תפילה A House of Prayer)

Prayer as a Medium for Communicating With God:

The synagogue as an institution (and the Rabbis themselves, to a large extent) evolved hand and hand with prayer. Prayer was not a new innovation; rudimentary prayers can

already be seen in the Torah:

א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמִשְׁחָה עַל־אֲדֹתַי הָאִשָּׁה הַכַּשִּׁית אֲשֶׁר לָקַח כִּי־אִשָּׁה כָּשִׁית לָקַח.... י וַהֲעֵנֹן סָר מֵעַל הָאֹהֶל וְהָנָה מִרְיָם מִצְרַעַת כְּשֶׁלֶג וַיִּפֹּן אַהֲרֹן אֶל־מִרְיָם וְהָנָה מִצְרַעַת: יא וַיֹּאמֶר אַהֲרֹן אֶל־מֹשֶׁה בִּי אֲדֹנָי אֵל־נָא תִשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נוֹאֲלָנוּ וְאֲשֶׁר חָטְאנוּ: יב אֵל־נָא תְהִי כַּמֶּת אֲשֶׁר בְּצִאתוֹ מִרְחֹם אִמּוֹ וַיֵּאכֶל חֲצִי בְּשָׂרוֹ: יג וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רַפָּא נָא לָהּ:

Miriam and Aaron spoke against Moses because of the Cushite woman he had married: “He married a Cushite woman!”.... As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales! When Aaron turned toward Miriam, he saw that she was stricken with scales. And Aaron said to Moses, “O my lord, account not to us the sin which we committed in our folly. Let her not be as one dead, who emerges from his mother’s womb with half his flesh eaten away.” So Moses cried out to the Eternal One, saying, “O God, pray heal her!” (Num. 12:1, 10-13)

Moreover, it is thought that the Levitical Priests made use of a “liturgy” when they went about their service. Certainly the Psalms were composed and sung to this purpose, but it is also thought that the Response to the Shema—**שִׁם כְּבוֹד מְלִכוּתוֹ לְעוֹלָם וָעֶד**—and the prayer that we recognize today as the Kaddish all had their origins in the Sacrificial Cult.

What changes, however, is recognition of prayer as an efficacious way to communicate with God.

A Substitution for the Sacrifices:

The Rabbis viewed Prayer as an acceptable substitution for the Sacrifices which could no longer be offered. Instead of Ha-Avodah (העבודה)—The Service, worshippers would instead offer Ha-Avodah She’balev (העבודה שבלב)—The Service of the Heart. Once that was established, the question then shifted to under what circumstances would prayer be acceptable as a substitution for sacrifice?

וּמָנָא לֵן דְּבַתְּפִלָּה — דְּתַנְיָא: “לְאַהֲבָה אֶת ה' אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל לִבְבְּכֶם”, אִיזוּ הִיא עֲבוּדָה שֶׁהִיא בְּלֵב — הָיִי אוֹמֵר: זֹו תְּפִלָּה. וּכְתִיב בְּתַרְיָה: “וְנַתַּתִּי מִטָּר אֶרְצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ”.

The Gemara says: As it was taught in a Baraita with regard to the verse, “To love the Eternal, your God, and to serve God with all your heart.”(Deut. 11:13) What is the service of God that is performed in the heart? You must say that this is referring to prayer. (Ta’anit 2a)

רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלוֹת כְּנֶגֶד תְּמִידִין תִּקְנוּם.

Rabbi Yehoshua ben Levi taught that the prayers were instituted based on the daily offerings sacrificed in the Holy Temple, and the prayers parallel

the offerings, in terms of both time and characteristics. (Berakhot 26b)

—Any Time, anywhere?:

אמר רבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מצוי בבית הכנסת שצאמר: "אלהים נצב בעדת אל". ומנין לעשרה שמתפללין ששכינה עמיהם — שצאמר: "אלהים נצב בעדת אל".

Ravin bar Rav Adda said that Rabbi Yitzhak said: From where is it derived that the Holy One, Blessed be God, is found in a synagogue? As it is written, "God stands in the congregation of God." (Ps. 82:1) The congregation of God is the place where people congregate to sing God's praises, and God is located in the congregation. From where is it derived that ten people who pray, the Divine Presence is with them? As it is written, "God stands in the congregation of God," and the minimum number of people that constitute a congregation (עדת) is a quorum of ten. (Berakhot 6a)

—Who Knows Ten?:

א וידבר יהוה אל־משה לאמר: ב שלח־לך אנשים ויתרו את־ארץ כנען אשר־אני נתן לבני ישראל איש אחד למטה אבתיו תשלחו כל נשיא בהם: כה וישבו מתור הארץ מקץ ארבעים יום: כו וילכו ויבאו אל־משה ואל־אהרן ואל־כל־עדת בני־ישראל אל־מדבר פארן קדשה וישבו אתם דבר ואת־כל־העדה ויראום את־פרי הארץ: כז ויספרו־לו ויאמרו בֵּאנו אל־הארץ אשר שלחתנו וגם זבת חלב ודבש הוא וזה־פריה: כח אפס כי־עז העם הישב בארץ והערים בצורות גדלת מאד וגם־ילדי הענק ראינו שם: כט עמלק יושב בארץ הנגב והחתי והיבوسی והאמרי יושב בהר והכנעני יושב על־הים ועל יד הירדן: ל ויהס כלב את־העם אל־משה ויאמר עלה נעלה וירשנו אתה פי־כול נוכל לה: לא והאנשים אשר עלו עמו אמרו לא נוכל לעלות אל־העם כי־חזק הוא ממנו: לב ויצאו דבת הארץ אשר תרו אתה אל־בני ישראל לאמר הארץ אשר עברנו בה לתור אתה ארץ אכלת יושביה הוא וכל־העם אשר־ראינו בתוכה אנשי מדות: לג ושם ראינו את־הנפילים בני ענק מרהנפלים ונהי בעינינו כחגבים וכן היינו בעיניהם:

God spoke to Moses saying: "Send men to scout the Land of Canaan, which I am giving the Israelite people; send one man from each of their ancestral tribes, each one a chieftain among them...." At the end of forty days they returned from scouting the land. They went straight to Moses and Aaron and the whole Israelite community at Kadesh in the wilderness of Paran, and they made their report to them and to the whole community, as they showed them the fruit of the land. This is what they told them: "We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. However, the people who inhabit the country are powerful, and their cities are fortified and very large; moreover, we saw the Anakites there. Amalakites dwell in the Negev region; Hittites, Jebusites, and

Amorites inhabit the hill country; and Canaanites dwell by the Sea and along the Jordan.” Caleb hushed the people before Moses and said, “Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it.” But the men who had gone up with him said, “We cannot attack that people, for it is stronger than we.” Thus they spread calumnies among the Israelites about the land they had scouted, saying, “The country that we traversed and scouted is one that devours its settlers. All the people we saw in it are men of great size; we saw the Nephilim there—the Anakites are part of the Nephilim—and we looked like grasshoppers to ourselves, and so we must have looked to them.”(Num. 13:12, 25-33)

כּו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: כּז עַד־מַתַּי לְעַדָּה הָרַעָה הַזֹּאת אֲשֶׁר
הָמָּה מְלִינִים עָלַי:

God spoke to Moses and Aaron, saying: “How much longer shall that wicked congregation (עדת) keep muttering against me?”(Num. 14:26-27)

Structure of Prayer:

As we shall come to find, not all prayers are created equally, so to speak.

—Simple Blessings:

Simple blessings have a simple, straightforward structure: Each prayer begins with a P'tikha (פתיחה)—An Opening, after which the worshipper offers whatever thoughts they would like.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם מִן אָרֶץ.

Blessed are You Adonai our God, who brings forth bread from the Earth.

—Other Blessings:

Other prayers, such as those that we regularly encounter in the prayerbook, generally adhere to one of two formats. The First being those benedictions that come at the start of a rubric of prayers. Each of these will have both a P'tikha, as well as a Hatimah (חתימה)—A Signature. Subsequent benedictions in the same rubric will not begin with a P'tikha, but always end with a Hatimah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק.

וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה. אֱלֹהֵי רַבְקָה. אֱלֹהֵי לֵאָה. וְאֱלֹהֵי רָחֵל. הָאֵל

הַגָּדוֹל. הַגְּבוּר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים. וְקוֹנֵה הַכֹּל. וְזוֹכֵר

חַסְדֵי אֲבוֹת וְאִמּוֹת. וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם. לְמַעַן שְׁמוֹ. בְּאַהֲבָה. מֶלֶךְ

עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ. מִגֵּן אַבְרָהָם. וְעִזְרַת שָׂרָה.

Blessed are You Adonai our God, and God of our Fathers and Mothers. The God of Abraham, the God of Isaac, and the God of Jacob. The God of Sarah, the God of Rebecca, the God of Rachel, the God of Leah. The great,

mighty, and awesome One, God most high! You do great wonders and sustain all, You remember the righteousness of our Fathers and Mothers, and bring redemption to their children's children for the sake of Your Name in love. You are our ruler, our helper, our savior, and our shield. Blessed is Adonai, the Shield of Abraham and the Help of Sarah.

אתָּה גִּבּוֹר לְעוֹלָם יְיָ מִתְּחִילָה הַכֹּל אֵתָּה רַב לְהוֹשִׁיעַ מִכָּלֵל חַיִּים בְּחֶסֶד.
מִתְּחִילָה הַכֹּל בְּרַחֲמִים רַבִּים. סוּמְךָ נוֹפְלִים וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ. בְּעַל גְּבוּרוֹת. וּמִי דֹמֶה לָּךְ. מְלֶכֶךְ מְמִית וּמְחַיֶּה
וּמְצַמֵּחַ יְשׁוּעָה. וְנֶאֱמָן אֵתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ מִתְּחִילָה הַכֹּל.

Adonai, You shall rule forever, you bring life to all with great salvation. With loving kindness you sustain the living, you give life to all with abundant compassion. You life up the fallen, heal the sick, set free the captive, and keep faith with those who sleep in the dust. Who is like You, master of salvation, and who could be compared to You, God of life and death, source of salvation? Blessed is Adonai, the source of life.

Shema u'Virkhotekha—The Shema and Her Blessings

We do not immediately realize it, but hiding in plain sight within the structure of the first major rubric of the Prayer Service is a very tightly wound, quite intentional theological message. Its structure of **Creation**, **Revelation**, and **Redemption**, is meant to inspire us to have faith that God is trustworthy to hear and respond to our prayers.

The Barekhu (an Invitation):

The Barekhu is the “Call to Prayer.” From a theological perspective it is an invitation addressed to each individual worshipper to gather in worship of God. This theme is reinforced in the grammar of the words, as the first line is structured as a Group Command: Everyone Shall Bless God! And is then answered with an individual response: Yes, I Bless God!

בְּרַכּוּ אֶת-יְיָ הַמְּבֹרָךְ.
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Bless God, who is Blessed!

Bless God, who is Blessed now, and forever more!

Creation (the First Blessing):

The First Blessing after the Barekhu always has the theme of **Creation**. The language of this prayer varies whether it is being said in the Evening (*Ha-Ma'ariv Aravim*) or in the Morning (*Yotzer Or*). Again, as we discussed during the first lecture, this may be a product of how the prayers themselves evolved over time, or it may reflect a desire on the part of the Rabbis to adjust the manner in which the prayer drives home the theme of creation depending on the time of day.

Ha-Ma'ariv Aravim—For an Evening Service:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּדַבְּרוֹ מְעַרֵּיב עַרְבִים. בְּחַכְמָה
פּוֹתַח שַׁעֲרִים. וּבִתְבוּנָה מְשַׁנֵּה עֵתִים. וּמַחְלִיף אֶת-הַזְּמַנִּים. וּמְסַדֵּר אֶת-
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אֹר מִפְּנֵי
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר. וּמְעַרֵּיב יוֹם וּמְבִיא לַיְלָה. וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה.
יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַם. תָּמִיד מְלוֹךְ עֲלֵינוּ. לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה
יְיָ הַמְּעַרֵּיב עַרְבִים.

Blessed are you, Adonai our God, ruler of the Universe, who causes evening to fall. With wisdom You open the gates of Heaven, with understanding you cause time to pass. You order stars in their courses by your will. You create

day and night, bringing light into darkness, and darkness to light. You separate between light and darkness, day and night, You are the God of all being. You are the living and eternal God; may you rule over us now and forever. Barukh Atah Adonai, who causes evening to fall.

Yotzer Or—For a Morning Service:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא
אֶת-הַכֹּל. הַמְאִיר לְאֶרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תָּמִיד
מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשָׂיו. יי. כָּלֵם בַּחֲכָמָה עֲשִׂיתָ. מְלַאֵה הָאָרֶץ קִנְיָנָה.
תְּתַבְּרָה. יי אֱלֹהֵינוּ. עַל-שִׁבְחַ מַעֲשֵׂה יְדִידָה. וְעַל-מְאוֹרֵי-אוֹר שִׁעֲשִׂיתָ. יִפְאָרוּךְ.
סְלָה. בְּרוּךְ אַתָּה יי. יוֹצֵר הַמְּאוֹרוֹת.

Blessed are you, Adonai our God, ruler of the Universe, who creates light and darkness, who makes peace and creates all things. You bring light to the land and everything upon it in mercy. In goodness you renew all things everyday. How awesome are Your deeds, O God. You have made everything with wisdom, and fill the earth with Your presence. God, You are to be praised for all the wonders that You alone have done, and for the light that You have made. Barukh Atah Adonai, who creates light.

Revelation (the Second Blessing):

The Second Blessing after the Barekhu always has the theme of **Revelation**. The language of this prayer varies whether it is being said in the Evening (*Ahavat Olam*) or in the Morning (*Ahavah Rabbah*). Though the language differs, the themes are ultimately the same.

Ahavat Olam—For an Evening Service:

אֲהַבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת. תּוֹרָה וּמִצְוֹת. חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ
לְמַדְתָּ. עַל-כֵּן. יי אֱלֹהֵינוּ. בְּשִׁכְבָּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ. וְנִשְׂמַח בְּדַבְּרֵי
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמִינוּ. וּבְהֵם נִהְיֶה יוֹמָם
וְלַיְלָה. וְאֶהְבֵּתְךָ עַל-תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי. אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

O God, how much You love the House of Israel, Your people. You have taught us Torah and Mitzvot, laws and precepts. Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws. We will rejoice in the words of Your Torah and Mitzvot forever more. For they are our life, and the length of our days, and we will engage in them day and night. May You never remove Your love from us. Barukh Atah Adonai, who loves the People Israel.

Ahavah Rabbah—For a Morning Service:

אֲהַבָּה רַבָּה אֶהְבֵּתָנוּ. יי אֱלֹהֵינוּ. חֶמְלָה גְדוֹלָה וְיִתְרָה חֶמְלַת עֲלֵינוּ. אָבִינוּ

מִלְכָנוּ. בְּעֵבֹר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבָטְחוּ בְךָ וּתְלַמְדֵם חֲקֵי חַיִּים. כֵּן תַחֲנֹנּוּ
 וּתְלַמְדֵנוּ. אָבִינוּ. הָאֵב הַרְחֵמֵן. הַמְרַחֵם. רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל.
 לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד. לְשִׁמְרֵם וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי תְלִמּוּד תּוֹרָתְךָ בְּאַהֲבָה.
 וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ. וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ. וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-
 שְׁמֶךָ. וְלֹא-נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְטַחֲנוּ. נִגְיֵלָה
 וְנִשְׁמָחָה בִישׁוּעָתְךָ. כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָהּ. וּבָנוּ בְּחַרְתָּ וּקְרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל
 סֵלָה בְּאַמֶּת. לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה.

Eternal our God, with great love do You love us, with abundant mercy have You regard for us. Avinu Malkeinu, treat us mercifully for the sake of our ancestors who trusted in You and who You taught them the laws of life. Be gracious to us and teach us. Have mercy upon us, and guide us to know and understand, learn and teach, observe and uphold with love all the teachings of Your Torah. Enlighten our eyes through Your Torah, and bind our hearts to Your Mitzvot, and unite our hearts to love and revere Your Name. Then shall we never be shamed for in Your Awesome and Holy Name do we trust. We shall revel and rejoice in Your Salvation, for You are the God who brings redemption. You have chosen us and drawn us near to Your Great Name in Truth, that we might give thanks to You and declare Your Unity. Barukh Atah Adonai, who has chosen the People of Israel in Love.

The Shema:

At this point in the Service we say the Shema. This is immediately followed by the words we have come to recognize as the Ve'ahavta. It is something of a mistake, however, to think of these two readings as separate entities. The First Line of the Shema and the First Line of the Ve'ahavta are contiguous in the Torah—they come from Chapter 6 of the Book of Deuteronomy.

The Second Line of the Shema is a liturgical response. Scholars believe that the Shema was already in use during the Second Temple Period, and the Second Line was the response of either the other priests, or perhaps the other Israelites who were participating in Temple Rituals. Given that this piece of the Shema is NOT from the Torah, some congregations choose to utter these words *sotto voce*, or to omit them entirely.

Redemption (the Third Blessing):

The Third Blessing after the Barekhu always has the theme of **Redemption**. The language of this prayer varies whether it is being said in the Evening or Morning,

but the name is the same, *Ge'ulah*. Again, as with the Second Blessing, the words may differ, but the theme is identical.

Ge'ulah—For an Evening Service:

אֱמֶת וְאַמוּנָה כָּל-זֹאת, וְקִים עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זֹלָתוֹ. וְאַנְחֵנוּ יִשְׂרָאֵל
עָמוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל-הַעֲרִיצִים. הַעֲשֵׂה גְדֻלוֹת עַד
אֵין חֶקֶר, וְנִפְלְאוֹת עַד-אֵין מִשְׁפָּר. הַשֵּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא-נָתַן לְמוֹט רַגְלֵנוּ.
הַעֲשֵׂה לָנוּ נִסִּים בְּפִרְעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת-עָמוֹ
יִשְׂרָאֵל מִתּוֹכָם לַחֲרוֹת עוֹלָם. וְרָאוּ בְנֵיו גְבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ
בְּרָצוֹן קִבְלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם.

All this is true and sure: The Etnreal One alone is our God, there is none else, and we are Israel, God's People. God delivers us from the hands of kings, and saves us from the fist of tyrants. God does wonders without number; deeds that cannot be counted. God gives life to our souls, and will not let our feet give way. God did wonders for us to Pharaoh, great deeds and miracles in the Land of the Children of Ham. God brought Israel out to give us freedom forever. When God's Children witnessed these deeds, they gave thanks to God's name. They accepted God's sovereignty upon them, and Moses and the Children of Israel broke out in great song and sang together.

Ge'ulah—For a Morning Service:

אֱמֶת וַיְצִיב, וְאֶחָב וְחָבִיב, וְנוֹרָא וְאֶדִיר, וְטוֹב וַיְפִיָּה הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם
וָעַד. אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ. לְדֹר וָדֹר הוּא קִים, וְשִׁמּוֹ
קִים, וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קִימָת, וּדְבָרָיו חַיִּים וְקִימִים.
נְאֻמָּנִים וְנַחֲמָדִים, לְעַד וְלְעוֹלָמֵי עוֹלָמִים, מִמַּצְרַיִם גְּאֻלָּתָנוּ, יי אֱלֹהֵינוּ,
וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. עַל-זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנָתַנוּ יְדִידִים
זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקִים, רָם וְנִשְׂא,
גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא אֲסִירִים וּפּוֹדֵה עֲנוּיִם,
וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעָמוֹ בְּעֵת שׁוּעָם אֱלֹיוֹ. תְּהִלּוֹת לְאֵל עָלְיוֹן, בְּרוּךְ הוּא
וּמְבָרָךְ. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם.

True and enduring, beloved and precious, awesome, good, and beautiful is this eternal teaching. In truth, the Eternal God is our Sovereign, the Rock of Jacob is the source of our Salvation. God exists through all generations, and God's Name endures, God's throne is firmly established, and God's truth and dominion endure forever. God's words live and endure, they are trustworthy and reliable, for all time. God redeemed us from Egypt, God saved us from the House of Bondage. On account of this do we praise God, we break forth in song, prayer, and praise, shouts of thanksgiving to our Sovereign, who endures forever. Great, mighty, and awesome, who humbles

the proud and raises the lowly, who sets free the captive and redeems the oppressed, who answers to all of those who cry out. All praise to God Most High, Blessed be God, who shall be Blessed. Moses and the Children of Israel broke forth in this song.

Mi Chamocha:

At this point in the Service we sing together the words of Mi Chamocha. This is the song our ancestors sang at the shore of the Sea of Reeds, when God brought them out of the Land of Egypt (Ex. Ch. 15).

Amidah—The Standing Prayer

When we speak about prayer in Judaism, it really is *THIS* prayer that we mean. The Amidah by design is meant to be a suitable replacement for all the Sacrifices that can no longer be offered. Our method of praying, the times we pray, the words we use, all point back to this fundamental idea. The prayer is said in the Morning—the Shacharit Service, as sacrifices were made in the Temple during the Morning. It is said in the Afternoon—the Minhah Service, as a sacrifice of grain was made in the Temple in the Afternoon. (The word Minhah, means grain.) In Rabbinic Times a third Evening Service—Ma’ariv was added, though customarily this prayer was done silently to reflect the fact that there were no sacrifices offered in the Temple during the Evening hours.

Names:

The Prayer is most commonly referred to as “The Amidah,” which comes from the Hebrew La’amod (לעמוד)—To Stand. From the perspective of other prayers this makes sense, as it is one prayer for which we always stand. (“Please turn to the inside back covers of your prayerbooks as we all rise for Avot v’Imahot...”) It is also commonly referred to as Ha-Tefilah (התפילה)—The Prayer, which is again a clue to its outsized importance in our worship. It is also sometimes called the Shmoneh Esrei (שמונה עשרה)—The Eighteen, because it is made up of Nineteen Prayers! (See below)

Themes:

When this prayer began to emerge, the Rabbis wanted to instill drama into the experience. For that purpose, they envisioned it as if the worshipper were quite literally entering the Throne Room of God. Some people when they say this prayer take a few small steps forward akin to how one might walk into the presence of a monarch. The bows that accompany aspects of this prayer reflect a similar idea—we bow before royalty. Some worshippers take a few small steps backwards when finished—leaving the presence—and a keen effort is made not to turn one’s back on the Bema, in the same way that one would never turn one’s back on a monarch.

Structure:

The prayer is divided into three major sections. Some of these sections do not differ from time to time, day to day, and year to year. And, some of these sections vary according to the time, the day of the week, or where we might find ourselves on the calendar. Though the sections may vary, the overall themes and underlying structure remain consistent throughout.

The First Section—Upon Entering the Throne Room:

The goal of the first Three Blessings is to formally introduce ourselves to God. By listing the Patriarchs and Matriarchs we are giving our lineage. Who are we? Why have we sought entry into God's presence? Why are we entitled to ask for anything? Our connection to God is through our ancestors; it is their merit that sustains us. Therefore, we begin our worship by reciting our pedigree. Once this has been done, we begin to heap praise upon God, which is the overarching theme of the Second Blessing. Again, when one enters the presence of a monarch, one praises them, lauding them for their works, a theme which carries into the Third Blessing as well.

Blessing One—*Avot v'Imahot*:

אֲדֹנָי שְׁפָתַי תִּפְתָּח. וּפִי יִגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק.
וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה. אֱלֹהֵי רִבְקָה. אֱלֹהֵי לֵאָה. וְאֱלֹהֵי רָחֵל. הָאֵל
הַגָּדוֹל. הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים. וְקוֹנֵה הַכֹּל. וְזוֹכֵר
חֲסָדֵי אֲבוֹת וְאִמּוֹת. וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם. לְמַעַן שְׂמוֹ. בְּאַהֲבָה. מֶלֶךְ
עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי. מְגַן אַבְרָהָם. וְעֹזֵר שָׂרָה.

Adonai open up my lips that my mouth may declare Your Glory!*

Blessed are You Adonai our God, and God of our Fathers and Mothers. The God of Abraham, the God of Isaac, and the God of Jacob. The God of Sarah, the God of Rebecca, the God of Rachel, the God of Leah. The great, mighty, and awesome One, God most high! You do great wonders and sustain all, You remember the righteousness of our Fathers and Mothers, and bring redemption to their children's children for the sake of Your Name in love. You are our ruler, our helper, our savior, and our shield. Blessed is Adonai, the Shield of Abraham and the Help of Sarah.

Blessing Two—*Gevurot*:

אַתָּה גְבוֹר לְעוֹלָם יי. מַחֲיֵה הַכֹּל אַתָּה. רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד.
מַחֲיֵה הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ. בְּעַל גְּבוּרוֹת. וּמִי דִמָּה לְךָ. מֶלֶךְ מְמִית וּמַחֲיֵה
וּמְצַמֵּחַ יְשׁוּעָה. וְנֹאמֵן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי. מַחֲיֵה הַכֹּל.

Adonai, You shall rule forever, you bring life to all with great salvation. With loving kindness you sustain the living, you give life to all with abundant compassion. You life up the fallen, heal the sick, set free the captive, and

* Technically speaking, this line is NOT a formal part of the prayer. It has become custom to recite it, largely in emulation of an idea best expressed by Rabbi Chayim Halberstam (1793-1876). Rabbi Chayim was once asked, "What does the Rabbi do before praying?" "I pray that I might be able to pray properly."

keep faith with those who sleep in the dust. Who is like You, master of salvation, and who could be compared to You, God of life and death, source of salvation? Blessed is Adonai, the source of life.

Blessing Three—*Kidushat Ha-Shem*:

There are two versions of this Blessing, one that is said in the Evening and one that is said in the Morning. Moreover, the Morning Blessing also changes if it is being said on a Weekday or on the Sabbath. (I have included the Sabbath version here as it is the most complete.)

—*For an Evening Service:*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ. וְקְדוּשֵׁים בְּכָל-יוֹם יְהַלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְיָ הָאֵל
הַקָּדוֹשׁ.

You are Holy, Your Name is Holy, and those who strive for Holiness declare Your Glory every day. Blessed is Adonai, the Holy God.

—*For a Morning (Shabbat) Service:*

נִקְדַּשׁ אֶת-שִׁמְךָ בְּעוֹלָם. כַּשֵּׁם שִׁמְקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם. כַּכְּתוּב עַל-יַד
נְבִיאֶךָ. וְקָרָא זֶה אֶל-זֶה וְאָמַר. קָדוֹשׁ. קָדוֹשׁ. קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָל-הָאָרֶץ
כְּבוֹדוֹ. אֲדִיר אֲדִירָנוּ. יְיָ אֲדִינֵנוּ. מֶה-אֲדִיר שִׁמְךָ בְּכָל-הָאָרֶץ. בְּרוּךְ כְּבוֹד-יְיָ
מִמְקוֹמוֹ. אֶחָד הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ. הוּא מְלַכְנוּ. הוּא מוֹשִׁיעֵנוּ. וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל-חַי. אֲנִי יְיָ אֱלֹהֵיכֶם. יִמְלֹךְ יְיָ לְעוֹלָם. אֱלֹהֵיךָ
צִיּוֹן. לְדֹר וָדֹר. הַלְלוּיָהּ. לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וּלְנִצְחַת נִצְחִים קְדֻשַׁתְךָ
נִקְדִישׁ. וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.

We sanctify Your name in all the world, just as Your name is sanctified in the heavens above. As it is written in the words of Your prophets. Holy, Holy, Holy is the God of All Being, You fill the whole world with Your presence. Most powerful, Adonai our God, who is like You in all the Earth? Blessed is God in all the Universe. Adonai alone is our God, our parent, our ruler, our savior. God care for us in the sight of all living things. I am Adonai, your God. Rule over us forever, O God, the God of Zion from generation to generation, Halleluyah. From generation to generation we will make known Your might, and the telling of Your wonders shall never cease from our mouths. Blessed is Adonai, the Holy God.

The Second Section—Intermediate Blessings (Weekdays):

The Intermediate Blessings represents “the Ask,” so to speak. This is the part of our worship wherein we lay our requests before God. This section varies also according to the day of the week, or the time of the year. The language changes according to

whether or not it is Shabbat (see below), and the various holidays add different aspects to the prayers as well.

There were originally Twelve Intermediate Blessings, which is how and why this prayer is sometimes known as the Shmoneh Esrei—The Eighteen. Sharp eyed observers will know that in Traditional Communities, this part of the Amidah does not contain Twelve Blessings, but rather Thirteen! In times past they add an extra, or more to the point they divided one into two, but the name stuck. Reform Judaism excised the extra Blessing—The Prayer Against Heretics—as it was view as contrary to the spirit of Reform.

The Intermediate Blessings are further subdivided into two categories: Personal Prayers and Communal Prayers.

—*Personal Prayers:*

For Understanding—*Binah:*

אתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חַנּוּנוּ מֵאַתָּה דַּעַת. בִּינָה וְהַשְׂכֵּל.

בְּרוּךְ אַתָּה יְיָ חוֹנֵן הַדַּעַת.

You favor us with knowledge and teach mortals understanding. May You continue to favor us with knowledge, understanding, and insight. Blessed is Adonai, gracious giver of knowledge.

For Repentance—*Teshuvah:*

הַשִּׁיבֵנוּ אֲבוּנוּ לְתוֹרָתְךָ. וְקַרְבֵנוּ מִלְכְּנוּ לְעִבוּדְךָ. וְהַחְזִירֵנוּ בְּתִשְׁבּוּבָה

שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ הַרוֹצֵה בְּתִשְׁבּוּבָה.

Help us to return, our Maker, to Your Torah; draw us near, O Sovereign God, to Your service; and bring us back into Your presence in perfect repentance. Blessed is Adonai, who calls for repentance.

For Forgiveness—*S'likha:*

סִלַּח-לָנוּ אֲבוּנוּ כִּי חָטָאנוּ. מַחֵל-לָנוּ מִלְכְּנוּ וְקַרְבֵנוּ כִּי פָשַׁעְנוּ. כִּי מוֹחֵל

וְסוֹלַח אַתָּה. בְּרוּךְ אַתָּה יְיָ חַנּוּן הַמְרַבֵּה לְסִלּוֹת.

Forgive us, our Creator, when we have sinned; pardon us, our Sovereign, when we transgress; for You are a forgiving God. Blessed is Adonai, the gracious God, whose forgiveness is abundant.

For Redemption—*G'ulah:*

רָאָה בְּעֵינֵינוּ וְרִיבָה רִיבֵנוּ. וּגְאָלֵנוּ מִהֲרָה לְמַעַן שְׂמֵךְ. כִּי גּוֹאֵל חֹזֵק אַתָּה.

בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

Look upon our affliction and help us in our time of need; O mighty Redeemer, redeem us speedily for Your name's sake. Blessed is Adonai, the gracious God, the Redeemer of Israel.

For Health—*Refu'ah*:

רְפָאנוּ יי וְנִרְפָּא. הוֹשִׁיעֵנו וְנִשְׁעָה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל-מַכּוֹתֵינוּ.
בְּרוּךְ אַתָּה יי. רוֹפֵא הַחַוְלִים.

Heal us, O God, and we shall be healed; save us, and we shall be saved; grant us a perfect healing from all our wounds. Blessed is Adonai, the gracious God, Healer of the sick.

For Abundance—*Birkat Ha-Shanim*:

בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ. אֶת-הַשָּׁנָה הַזֹּאת וְאֶת-כָּל-מִינֵי תְבוּאַתָּה לְטוֹבָה. וְתֵן
בְּרָכָה עַל-פְּנֵי הָאֲדָמָה. וְשַׁבְּעֵנוּ מִטוֹבָךָ. בְּרוּךְ אַתָּה יי. מְבָרַךְ הַשָּׁנִים.

Bless this year, O Eternal our God, and let its produce bring us well-being. Bestow Your blessing on the earth and satisfy us with Your goodness. Blessed is Adonai, the gracious God, from whom all blessings flow.

—Communal Prayers:

For Freedom—*Herut*:

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשֵׂא נֶס לְפָדוֹת עַשׂוּקֵינוּ. וְקוֹל דְּרוֹר יִשְׁמַע
בְּאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי. פּוֹדֵה עַשׂוּקִים.

Sound the great Shofar to proclaim freedom, inspire us to strive for the liberation of the oppressed, and let the song of liberty be heard in the four corners of the earth. Blessed is Adonai, Redeemer of the oppressed.

For Justice—*Mishpat*:

עַל שׁוֹפְטֵי אֶרֶץ שְׁפוֹךְ רוּחְךָ. וְהַדְרִיכֵם בְּמִשְׁפָּטֵי צְדָקָךָ. וּמְלוֹךְ עָלֵינוּ
אַתָּה לְבַדְּךָ. בְּחֶסֶד וּבְרַחֲמִים. בְּרוּךְ אַתָּה יי. מְלֹךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Pour Your spirit upon the rulers of all lands; guide them, that they may govern justly. O may You alone reign over us in steadfast love and compassion. Blessed is Adonai, who loves righteousness and justice.

For Righteousness—*Tzadikim*:

עַל-הַצְדִּיקִים וְעַל-הַחֲסִידִים וְעָלֵינוּ יְהוָה רַחֲמֶיךָ. יי אֱלֹהֵינוּ. וְתֵן שֶׁכֶר טוֹב
לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְתּוֹ. וְשִׂים חֵלְקֵנוּ. עִמָּהֶם לְעוֹלָם. בְּרוּךְ אַתָּה יי.
מִשְׁעַן וּמִבְטָח לְצַדִּיקִים.

Have mercy, O Eternal our God, upon the righteous and faithful of all peoples, and upon all of us. Uphold all who faithfully put their trust in You, and grant that we may always be numbered among them. Blessed is Adonai, the Staff and Support of the righteous.

For Jerusalem—*Shalom Yerushalayim:*

וְלִירוּשָׁלַיִם. עִירָךְ בְּרַחֲמִים תִּפְנֶנָּה. וַיְהִי שְׁלוֹם בְּשַׁעְרֶיהָ. וְשָׁלוֹה בְּלֵב יוֹשְׁבֶיהָ.
וְתוֹרַתְךָ מִצִּיּוֹן תֵּצֵא וּדְבָרְךָ מִירוּשָׁלַיִם. בְּרוּךְ אַתָּה יְיָ. נוֹתֵן שְׁלוֹם בִּירוּשָׁלַיִם.

And turn in compassion to Jerusalem, Your city. Let there be peace in her gates, quietness in the hearts of her inhabitants. Let Your Torah go forth from Zion and Your word from Jerusalem. Blessed is Adonai, who gives peace to Jerusalem.

For Deliverance—*Yeshua:*

אֶת-צִמְחַ צְדָקָה מְהֵרָה תִצְמִיחַ. וְקֶרֶן יְשׁוּעָה תָרוּם כְּנֹאמְךָ. כִּי לְיִשׁוּעַתְךָ
קוִינֵנו כָּל-הַיּוֹם. בְּרוּךְ אַתָּה יְיָ. קֶרֶן יְשׁוּעָה.

Cause the plant of justice to spring up soon. Let the light of deliverance shine forth according to Your word, for we await Your deliverance all the day. Blessed is Adonai, who will cause the light of deliverance to dawn for all the world.

For Acceptance of Prayer—*Shome'ah Tefillah:*

שָׁמַע קוֹלֵנוּ. יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה. בְּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה.

Hear our voice, O Eternal our God; have compassion upon us, and accept our prayer with favor and mercy, for You are a God who hears prayer and supplication. Blessed is Adonai, who hearkens to prayer.

The Second Section—Intermediate Blessings (Sabbath and Holidays):

On the Sabbath and Holidays, the Intermediate Blessings of the Amidah are replaced with one prayer *Kiddushat Ha-Yom* that focuses upon the themes of the day in question. According to tradition, the Sabbath and the Holidays are meant to stand apart, and on these days our focus should not be on our own affairs, but rather on the joy and exaltation that the Sabbath or Holiday bring. As our focus is meant to be on the day itself, it is considered inappropriate for us to spend time in our prayers on our own particular needs/concerns.

אַתָּה קִדַּשְׁתָּ אֶת-יּוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכַתּוֹ מִכָּל
הַיָּמִים וּקְדַשְׁתּוֹ מִכָּל-הַיּוֹמִים. וְכֵן כָּתוּב בְּתוֹרַתְךָ.

You set the Seventh Day apart for Your service; it is the goal of creation, more blessed than other days, more sacred than other times, as we read in the story of creation:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת.

Now the whole Universe—sky, Earth, and all their array—was completed. With the Seventh Day God ended the work of creation; on the Seventh Day God rested, with all of God’s work completed. Then God blessed the Seventh Day and called it Holy, for with this day God had completed the work of creation. (Gen. 2:1-3)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ. רְצֵה בְּמִצְוֹתֶיךָ. וְתֵן חֵלְקֵנוּ
 בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטוֹבֶךָ. וְשִׂמְחֵנוּ בִישׁוּעָתֶיךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 וְהַנְחִילֵנוּ. יְיָ אֱלֹהֵינוּ. בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשֶׁךָ. וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְיָ מִקְדַּשׁ הַשַּׁבָּת.

Our God and God of ages past, may our rest on this day be pleasing in Your sight. Sanctify us with Your Mitzvot, and let Your Torah be our way of life. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, O Eternal our God, let Your Holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace. Blessed is Adonai, for the Sabbath and its Holiness.

The Third Section— Upon Leaving the Throne Room:

Just as the goal of the first Three Blessings was to formally enter the presence of God, the goal of the final Three Blessings is to take our leave. The First Blessing reinforces our belief that God will receive our prayers and formally requests that our prayer will be acceptable. At certain times of the year an additional paragraph *Ya’aleh V’yavo*—which speaks to specific requests on these days—is inserted at this point. The Second Blessing gives thanks to God for having heard—and implying that God will grant—our requests. On Hanukkah and on Purim an additional paragraph *Al Ha-Nisim*—which speaks of how God brought salvation to our ancestors in ancient times—is inserted at this point. The third and final blessing is a prayer for peace, which again varies according to an Evening or a Morning Service.

Blessing One—*Avodah*

רְצֵה. יְיָ אֱלֹהֵינוּ. בְּעַמֶּךָ יִשְׂרָאֵל. וְתִפְלְתֶם בְּאַהֲבָה תִקְבַּל. וְתֵהִי לְרַצוֹן תָּמִיד עֲבוֹדַת
 יִשְׂרָאֵל עִמָּךְ. אֵל קְרוֹב לְכָל-קוֹרְאָיו. פִּנֵּה אֵל עֲבָדֶיךָ וְחַנּוּנֵנוּ. שְׂפוּךְ רוּחֶךָ עָלֵינוּ.
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.
 Be gracious, Eternal our God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to you. Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst, and in the midst of our people in Zion. Blessed is Adonai, whose presence gives life to Zion and all Israel.

Blessing Two—*Hoda'ah*:

מודים אנחנו לך. שאתה הוא יי אלהינו ואלהי אבותינו ואמותינו לעולם ועד.
צור חיינו. מגן ישענו. אתה הוא לדור ודור. נודה לך ונספר תהלתך. על-חיינו
המסורים בידך. ועל-נשמותינו הפקודות לך. ועל-נסיך שבכל-יום עמנו. ועל-
נפלאותיך וטובותיך שבכל-עת. ערב ובקר וצהרים. הטוב. כי לא-כלו רחמיך.
והמרחם. כי-לא תמו חסדיך. מעולם קוינו לך. ועל כלם יתברך ויתרומם שמך.
מלכנו. תמיד לעולם ועד. וכל החיים יודוך סלה. ויהללו את שמך באמת. האל
ישועתנו ועזרתנו סלה. ברוך אתה יי. הטוב שמך ולך נאה להודות.

We gratefully acknowledge that You are the Eternal our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: For our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness: Your mercies never end; You are Compassion: Your love will never fail. You have always been our hope. For all these things, O Sovereign God, let Your great name be forever exalted and blessed O God our Redeemer and Helper, let all who live affirm You and praise Your name in truth. God whose nature is Goodness, we give you thanks and praise.

Blessing Three—*Birkat Shalom*:

—*For an Evening Service:*

שלום רב על-ישראל עמך תשים לעולם. כי אתה הוא מלך אדון לכל השלום.
וטוב בעיניך לברך את-עמך ישראל בכל-עת ובכל-שעה בשלומך. ברוך אתה יי.
המברך את-עמו ישראל בשלום.

O Sovereign God of peace, let Israel Your people know enduring peace, for it is good in Your sight continually to bless Israel with Your peace. Blessed is Adonai, who blesses the People of Israel with peace.

—*For a Morning Service:*

שים שלום. טובה וברכה. חן וחסד ורחמים. עלינו ועל-כל-ישראל עמך.
ברכנו אבינו. כלנו כאחד. באור פניך. כי באור פניך נתת לנו. יי אלהינו.
תורת חיים. ואהבת חסד. וצדקה וברכה ורחמים. וחיים ושלום. וטוב בעיניך
לברך את-עמך ישראל בכל-עת ובכל-שעה בשלומך.
ברוך אתה יי. המברך את-עמו ישראל בשלום.

Peace, happiness, and blessing; grace and love and mercy: May these descend on us, on all Israel, and all the world. Bless us, our Creator, one and all, with the light of Your presence; for by that light, O God, You have revealed to us the law of life: To love kindness and justice and mercy, to seek blessing, life, and peace. O bless Your people Israel and all peoples with

enduring Peace. Blessed is Adonai, who blesses the People of Israel with peace.

Reform Prayerbooks

Reform Judaism started in France in the first part of the Nineteenth Century. Reform began with a revolution in prayer. Newly liberated French Jews, who were interested in having a more active civic life, began to question whether or not services had to be as long as they were, especially on Saturdays, when they might otherwise engage with their non-Jewish Neighbors. Though Reform Judaism began in France, it was quickly exported to Germany where by the 1840s it started flourishing.

Influence of Lutheranism:

Germany, by virtue of having been the birthplace of Martin Luther (1483-1546), was a country wherein religious reform might find fertile ground. The framers of Reform Judaism neatly modeled many of their moves on steps advocated by Luther three hundred years earlier. Consider the hallmarks of Reform Judaism:

- Family pews with mixed seating for men and women
- Egalitarianism
- An emphasis placed on a modern understanding of moral behavior

Each of these to one extent or another were promulgated by Luther and thus were part and parcel of the moves that the early reformers made.

Prayer in the Vernacular:

Undeniably, the most significant of these moves was to promote praying in the vernacular. Prior to the steps taken by the Catholic Church in the 20th Century, Mass was still heard in Latin. Luther in the 16th Century sought to alter the liturgy so that worshippers could pray in a language they both spoke and understood. Luther believed that this was necessary for Religion to have any relevance to the modern adherent.

Reform Prayerbooks:

The framers of Reform Judaism believed the exact same thing. Though a handful of prayerbooks begin to emerge in Europe, the first Siddur of significance for American Reform Jews did not appear until the 1850s.

—*Minhag America*

The first Reform Jewish Prayerbook of significance, was *Minhag America*, edited and published by Rabbi Isaac Mayer Wise in 1857. Wise had emigrated to the United States in the 1840s, and had a vision of what American Judaism would be: Reform. To that end, it was IM Wise who created the three great bodies of American Reform Judaism:

- The URJ (Union for Reform Judaism)* the body of Reform Synagogues
- The CCAR (Central Conference of American Rabbis) the association of Reform Rabbis
- HUC (the Hebrew Union College)† founded in 1875 to train Reform Clergy.

The title of Wise's book was quite telling: *Minhag America*, this is how American Jews pray, and thus it was printed in the two languages spoken by American Jews: Hebrew and German. Apart from a few changes, most of which would be lost on anyone who did not have a thorough grounding in Hebrew or Jewish Theology, the prayerbook was essentially consistent with what was then being used in Orthodox Congregations.

—*Olath Tamid*

This prayerbook was published by Rabbi David Einhorn in the 1860s. Einhorn was much more of a radical reformer than Wise, and his prayerbook reflected this ideology. He was more inclined to rewrite, or remove entirely portions of the liturgy that did not reflect his own thinking. Einhorn thought of America as the Golden Medinah, and no longer believed Jews should pray for, or long for a physical return to the Land of Canaan.

—*The Union Prayerbook*

The First official prayerbook published by the Reform Movement in the United States, was *The Union Prayerbook*, often referred to as the Old Union Prayerbook (see below), which made its first appearance in 1894. This book would go through several editions between when it first appeared and when it was eventually supplanted in the 1970s. (See pp. 26-27) There is a corresponding High Holiday Mahzor, known only as Vol. II.

—*Gates of Prayer*

The Old Union Prayerbook, was eventually replaced by *The Gates of Prayer* (also called the New Union Prayerbook), which was first published in 1975. (See pp. 28-29) There is also a corresponding High Holiday Mahzor, known as Gates of Repentance, first published in 1978. Both of these prayerbooks owe their content and overall feel to the editor, Rabbi Chaim Stern (1930-2001).

—*Intermediate Books*

Twenty years following the first publication of *The Gates of Prayer*, worship styles in the United States among Reform Jews had evolved. New elements such as gender

* From the time of its formation in 1873 to 2003, the URJ was known as the UAHC (Union of American Hebrew Congregations).

† In the late 1940s, the HUC formally merged with the Jewish Institute of Religion, which had been founded in 1922 by Rabbi Stephen S. Wise (no relation to IM Wise), and is now properly known as HUC-JIR.

inclusive language, and a desire for a more traditional approach led the CCAR to begin to plan for a new prayerbook. Several interim books were released that would see to some of these needs, while still providing enough space for a new, fuller Siddur to be produced.

—*Mishkan Tefilah*

The most recent prayerbook for the Reform Movement is *Mishkan Tefilah*. This book was first published in draft forms, which were piloted by dozens of congregations across North America, before the final version was published in 2007. (See pp. 30-33) This Siddur is largely the product of Rabbi Elyse Frishman. There is also a corresponding Mahzor titled *Mishkan Hanefesh*.

(Congregation rises)

Reader

Hear, O Israel: The Lord our God, the Lord is One.
Praised be His name whose glorious kingdom is forever and ever.

(Congregation is seated)

Congregation and Reader

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God.

Choir

The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever.

(Congregation rises)

Reader, then Choir and Congregation

שמע ישראל יהוה אלהינו יהוה אחד:
ברוך שם כבוד מלכותו לעולם ועד:

(Congregation is seated)

Reader

ואהבתם את יי אלהיך בכל-ל-ק-בך ובכל-פ-ש-ך
ובכל-מ-א-ר-ך: והיו הדברים האלה אשר אנכי
מצוה היום על ל-ב-בך: ושונתם ל-ב-בך וד-ב-ר-ך
ב-ב-בך. בשבתך גביתך וב-ל-ב-בך ב-ד-ר-ך וב-ש-ב-בך
ובקומך: וקשרתם לאות על י-ד-ך. והיו ל-ט-פ-ו-ת
בין עיניך: ובמתתם על מ-ו-ת ב-י-תך ובש-ע-ר-יך:
ל-מ-ע-ן תזכרו וצויתם את כל מצותי והייתם
קדושים לאלהיכם: אני יי אלהיכם:

Choir

ושמרו בני ישראל את השבת לעשות את-
השבת לדרתם ברית עולם: בין ובין בני ישראל
אות הוא לעולם:

Congregation and Reader

Praised be the Lord by day and praised be He by night. Praised be He when we lie down and praised be He when we rise up. In His hands are the souls of all the living and the spirits of all flesh. In His hands, we entrust our spirit. Redeem Thou us, O God of truth. Heavenly Father, establish Thy kingdom and reign over us forever.

Reader

O Lord our God, we turn to Thee in hope as did our fathers. May Thy mercy descend upon our people in all their habitations. Extend Thy protection and help unto our brothers who struggle in lands of darkness as victims of oppression and persecution. Fill the hearts of all men with a love of freedom and justice, that tyranny may vanish and the reign of righteousness be established everywhere on earth. Uphold also the hands of our brothers who toil to rebuild Zion. In their pilgrimage among the nations, Thy people have always turned in love to the land where Israel was born, where our prophets taught their imperishable message of justice and brotherhood and where our psalmists sang their deathless songs of love for Thee and of Thy love for us and all humanity. Ever enshrined in the hearts of Israel was the hope that Zion might be restored, not for their own pride or vainglory, but as a living witness to the truth of Thy word which shall lead the nations to the reign of peace. Grant us strength that with Thy help we may bring a new light to shine upon Zion. Imbue us who live in lands of

freedom with a sense of Israel's spiritual unity that we may share joyously in the work of redemption so that from Zion shall go forth the law and the word of God from Jerusalem.

Choir: Amen.

Silent Prayer

(or such other prayer as the heart may prompt)

O Lord God, in Thine abundant mercy we have been preserved during the past week. Through the common days flow the refreshing waters of Thy lovingkindness, yet we forget the Source. May this hour awaken within us a sense of our dependence upon Thee. Create in us a clean heart and renew a right spirit within us that we may face our daily duty with a firm courage and a tranquil mind. May we learn to know that in loving and serving our fellowmen, we are loving and serving Thee. Do Thou guard us and our dear ones in the coming week. May we live together in love and unselfishness so that happiness and contentment may abide within our homes. May the spirit of the Sabbath fill our life with its blessed peace. Amen.

(or the following Psalm)

(Psalm lxvii)

God be gracious unto us, and bless us; may He cause His face to shine toward us; that Thy way may be known upon earth, Thy salvation among all nations. Let the peoples give thanks unto Thee, O God; let the peoples give thanks unto Thee, all of them. O let the nations be glad and sing for joy; for Thou wilt judge

וְשִׁנְתֶם לְבַבְךָ, וְדַבַּרְתָּ בִּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִבְתְּךָ
 בְּדַרְךָ, וּבְשִׁבְתְּךָ וּבְקִוְיָךָ.
 וּקְשַׁרְתָּם לְאוֹת עַל-יְדֵיךָ, וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ, וּבְחַבְתָּם
 עַל-מִזְוֹת בֵּיתְךָ, וּבְשַׁעֲרֶיךָ.
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים
 לְאֱלֹהֵיכֶם. אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לֵהָיוֹת לְכֶם לְאֱלֹהִים. אֲנִי יי אֱלֹהֵיכֶם.

For two readers or more

You shall love the Lord your God with all your mind, with all your strength, with all your being.

The path to the love of God is through the love of others; I do not love God until I love my neighbor as myself.

Set these words, which I command you this day, upon your heart.

Jewish faith unites mind and heart. Even as my mind seeks to understand life's meaning, so may my life show love for all created things.

Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up.

We do not teach our children by words alone: May I make my life and actions into good teachings, for in my conduct I must exemplify Torah.

Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

Let my home glow with the beauty of our heritage. Let my doors be opened wide to wisdom and to righteousness.

UNENDING SEARCH FOR TRUTH

אהבת עולם

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עַמּוֹךְ אֲהַבְתָּ: תוֹרָה וּמִצְוֹת, תִּקְוֶה
 וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְרָג.

עַל-פִּנּוּ, יי אֱלֹהֵינוּ, בְּשִׁבְתָּנוּ וּבְקִוְיָנוּ נְשִׁיחַ בְּחַקֵּיךָ, וְנִשְׁמַח
 בְּדַבְרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ, וּבְרַחֵם נְהַיֵּה יוֹמָם וְלַיְלָה. וְאֶהְבְּתֶיךָ
 אֱלֹהֵי־מִסֵּד מִסְּנוּ לְעוֹלָמִים: כִּרְוֹךְ אֲתָה, יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

There lives a God:

His presence is the glow in the human heart.

There lives a God:

We meet Him in the joys of human love.

We see Him in our vision of a better world:
when we choose life and blessing, and turn from death and destruction.

We hear Him in the still, small voice of conscience.
We sense Him in our unending search for truth.

There lives a God, and in love we unite with Him as we call Him One:

שְׁמַע יִשְׂרָאֵל: יי אֱלֹהֵינוּ, יי אֶחָד!

Hear, O Israel: the Lord is our God, the Lord is One!

כִּרְוֹךְ שֵׁם כְּבוֹד מְלֻכוֹתָ לְעוֹלָם וָעֶד!
Blessed is His glorious kingdom for ever and ever!

All are seated

וְאֶהְבְּתָם אֲחִי יי אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל-מְאֹדְךָ.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם, עַל-לִבְבְּךָ.

וּמְלִכּוּתוֹ בְּרָצוֹן קָבְלוּ עָלֵיהֶם. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ
שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם:

There lives a God:

*In love He summoned us to bear witness to Him; in love He
has preserved us to this day; and in love we declare:*

Who is like You, Eternal One, among
the gods that are worshipped?

Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

נִרְאָה נִרְאָה רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה; "זֶה אֱלֹהֵינוּ" עָנוּ
מְלִכּוּתוֹךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה; "זֶה אֱלֹהֵינוּ" עָנוּ
וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעַלְמֵי עַד!"

When your children understand the greatness of Your power, they
exclaim in awe. "This is my God!" "The Eternal will reign for ever
and ever!"

וְאָמְרוּ: "כִּי־יִפְדֶּה יְיָ אֶת־יַעֲקֹב, וְנִאֲמַר מִי־זֶקֶן מִמֶּנּוּ. "בְּרוּךְ
אֱתָה, יְיָ, נֹאֵל יִשְׂרָאֵל.

You are the Redeemer of Israel and all the oppressed. Blessed is
the Eternal God, the God of Israel, the Source of freedom.



To be read silently or sung

ETERNAL MYSTERIES

הַשְׂכִּיבֵנוּ

הַשְׂכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ, מִלְּכֵנוּ, לַחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ, וְתַקְּנֵנוּ בַעֲצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהוּן בַּעֲדֵנוּ. וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
"דַּבֵּר וְחִרֵב וְרַעֵב וְהוּוּ; וְהִסֵּר שְׁמֵן מִלְּפָנֵינוּ וּמֵאֲחֵרֵינוּ;
וּבְצֵל פְּנֵיךָ תִּסְתַּמְרֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה, כִּי
אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צְאֲתֵנוּ וּבִאֲנֵנוּ לַחַיִּים

Be mindful of all My Mitzvot and do them: so shall you con-
secrate yourselves to your God.

Each Mitzvah is a way to holiness. The Mitzvot elevate
our humanity. Let me learn to use them to magnify
the divine in myself and in the world.



OUR PEOPLE FOUND HIM

נְאוּלָה

אָמַת וְאֲמוֹנָה כְּלִזְוֹתָ, וְקִים עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ וְאִין
וּלְחָו, נֶאֱחָזְנוּ יִשְׂרָאֵל עִמּוֹ.

There lives a God:

Our sages beheld Him when they looked up to the heavens.

הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלָכֵנוּ הוֹנֵאֲלֵנוּ מִכַּף כְּלִי־עֲרִיצֵי.
הַעֲשֵׂה גְדֻלּוֹת עַד אִין אִין חֶקֶר, וְנִפְלְאוֹת עַד־אִין מִסְפָּר.

There lives a God:

Our poets saw Him when they looked into the soul.

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא־זָמַת לְמוֹט רִגְלֵנוּ.
הַעֲשֵׂה לָנוּ נִסִּים בְּפִרְעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶרְצַת בְּנֵי חָם.
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכֶם לְחֵירוֹת עוֹלָם.

Our people found Him in their liberation from bondage.

In the wilderness of Sinai they met Him.

וְרָאוּ בְנֵי וְגִבּוֹרֹתָ; שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

Through long years of wandering they put their trust in Him.

*Through bitter times of oppression they kept their faith in
Him.*

אֲתֵי הַיָּמִים יִשְׁמַע אֶת־עַמּוּתֵנוּ

שִׁמְעֵי יִשְׂרָאֵל יְהוָה

בָּרוּךְ יְשֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

The enlarged ע *ayin* at the end of שמע *Shema* (Hear) and the enlarged ט *dalek* at the end of אֶת־עַמּוּתֵנוּ *echad* (one) combine to spell עַד *eid* (witness). We recite the *Shema* to bear witness to the Oneness of God.

בָּרוּךְ יְשֵׁם כְּבוֹד *Baruch shem k'vod* . . . Blessed is God's glorious . . . *M. Yoma 3:8, inspired by Nehemiah 9:5*

שִׁמְעֵי יִשְׂרָאֵל יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

שִׁמְעֵי יִשְׂרָאֵל *Sh'ma Yisrael* . . . Hear, O Israel, . . . Deuteronomy 6:4

Bar'chu

Maariv Aravim

Ahavat Olam

Shma

V'ahava

L'maan tizkru

Emet Ve-Emunah

Mi Chamichah

Hashkiveinu

V'hannu

LOVE your God with every heartbeat,
with every breath,
with every conscious act.
Keep in mind the words I command you today.
Teach them to your children,
talk about them at work:
whether you are tired or you are rested.
Let them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house,
or outside your gate.
They are reminders to do all of My mitzvot,
so that you can be holy for God.
I am Adonai your God.
I led you out of Egypt to become your God,
I am Adonai your God!

Judaism is a doing which can be grasped only by the heart. *Julius Lester*

When people come to you for help, do not turn them off with pious words, saying: "Have faith and take your troubles to God!" Act instead as if there were no God, as though there were only one person in all the world who could help — only yourself. *Martin Buber*

Abaye said: Spread the love of God through your actions. If you yourself study and help others to do so, if your business activities are decent and trustworthy, what will people say? "Have you seen the behavior of one who studies Torah? How beautiful! What a fine person!" Thus Isaiah (49:3) taught, "You are My servant Israel. I will be glorified through you." *based on Yoma 86a*

V'AHAVTA et Adonai Elohecha,
b'chol l'vavcha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-eileh
asher anochi mitzav'cha hayom al
l'avecha. V'shinantam l'avecha v'dibarta
bam b'shiv'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'or al yadecha v'hayu
l'tofot bein einecha. Uchtavtam
al m'zuzot beitecha uvish'arecha.

L'maan tizk'ru, vaasitem et
kol mitzvotai vi'h'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim lilt'you lachem l'Elohim
ani Adonai Eloheichem.

YOU SHALL LOVE Adonai your God with all your heart,
with all your soul, and with all your might.

Take to heart these instructions with which I charge you this day.

Impress them upon your children.

Recite them when you stay at home and when you are away,
when you lie down and when you get up.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments
and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God:
I am Adonai your God.

אָהַבְתָּ אֱלֹהֶיךָ אֱמֶת.
Adonai Eloheichem EMET.

For those who choose: At the end of the *Shema*, after the words *Adonai Eloheichem*, the word *emet* ("true") is added as an immediate affirmation of its truth.

וְאָהַבְתָּ אֱלֹהֶיךָ אֱמֶת... *You shall love... Deuteronomy 6:5-9*

לְמַעַן תִּזְכְּרוּ לְמַעַן תִּשְׁמְרוּ... *Thus you shall remember... Numbers 15:40-41*

פָּרַח
מְעִרֵיכ עֲרֻבִים
אֶהְיֶה עִלְיֶם
שָׁמַע
וְאָהַבְתָּ
לְמַעַן תִּזְכְּרוּ
אֶמֶת וְאֱמֻנָה
מִלְּבַבְכֶם
תִּשְׁכְּבוּ
וְתִשְׁמְרוּ

וְאָהַבְתָּ אֱתֵי אֱלֹהֶיךָ
בְּכָל-לְבַבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם עַל-
לְבַבְךָ: וְשִׁנַּנְתָּם לְבִנְיֹךָ וְדַבַּרְתָּ
בָּם בְּשֹׁבְתֶךָ בְּבֵיתְךָ וּבְלֶחְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאָזְנוֹךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם
עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וְנִשְׁמְרֶתֶם אֶת-
כָּל-מִצְוֹתַי הַיְיָיִם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהוֹדוֹת לְפָנַי לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:



Bar'chu

Maariv Avavim

Ahavat Olam

Shema

V'haara

Linaan tzik'ru

Emet Ve-Emunah

Mi Chamachab

Hashkiveinu

V'Shamru

STANDING on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot;

that wherever we go, it is eternally Egypt
that there is a better place, a promised land;
that the winding way to that promise
passes through the wilderness.

That there is no way to get from here to there
except by joining hands, marching
together.

IN A WORLD torn by violence and pain,
a world far from wholeness and peace,
give us the courage to say, Adonai:

There is one God in heaven and earth.
The high heavens declare Your glory;
may earth reveal Your justice and love.

From bondage in Egypt, we were delivered;
at Sinai, we bound ourselves to Your way.

Inspired by prophets and instructed by sages,
time and again, we overcame oppressive forces.

Though our failings are many and our faults are great,
it has been our glory to bear witness to our God,
keeping alive in dark ages
Your vision of a world redeemed.

Let us continue to work for the day
when the nations will be one and at peace.
Then shall we rejoice as Israel did,
singing on the shores of the Sea:

EMET ve-emunah kol zot,
v'kayam aleinu, ki hu Adonai Eloheinu
v'ein zultaro, vaanachnu Yisrael ano.
Hapodeinu miyad m'lachim, Malkeinu
hago-aleinu mikaf kol he-arizim,
haoseh gdolat ad ein cheiker
v'niflaot ad ein mispat, hasam
nafsheinu bachayim v'lo natan lamot
ragleinu, haoseh lanu nisim
b'Faroh, otot umofim
b'admat b'nei Cham. Vayozzei et
ano Yisrael microham l'cheirut
olam. V'ya-u vanav g'yurato, shib'chu
v'hodu lishmo. Umalchuto b'razon
kiblu aleihem. Moshe uMiryam
uv'nei Yisrael l'cha anu shirah
b'simchah rabah, v'amru chulam:

אֱמֶת וְאֵמוּנָה כֹּל-זֹאת
וְקַיָּם עֲלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זולָתוֹ, וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מַלְכִּים, מַלְכֵנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעֲרִיצִים,
הַעוֹשֶׂה גְדוּלוֹת עַד אֵין חֵיקֵר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֶּׁם
נַפְשֵׁנוּ בַחַיִּים, וְלֹא נָתַן לָמוֹת
רַגְלֵנוּ, הַעֹשֶׂה לָנוּ נִסִּים
בְּפָרֹעַ, אוֹתוֹת וּמוֹפְתִים
בְּאֲדַמַּת בְּנֵי חָם. וַיּוֹצֵא אֶת-
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם. וְרָאוּ כֵּן גְבוּרָתוֹ, שְׁבָחוּ
וְהוֹדוּ לִשְׁמוֹ. וּמַלְכוּתוֹ בְּרָצוֹן
קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לָךְ עֲנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם:

ALL THIS WE HOLD to be true and trustworthy for us.

You alone are our God, and we are Israel Your people.

You are our Sovereign and Savior,

who delivers us from oppressors' hands

and saves us from tyrants' fists.

You work wonders without number, marvels beyond count.

You give us life and steady our footsteps.

You performed miracles for us before Pharaoh,

signs and wonders in the land of the Egyptians;

You led Your people Israel out from their midst to freedom for all time.

When Your children witnessed Your dominance

they praised Your Name in gratitude.

And they accepted Your sovereignty —

Moses, Miriam and all Israel sang to You together,

lifting their voices joyously:

הַעֲשֵׂה גְדוּלוֹת *Haoseh gdolat...* Job 9:10

הַשֶּׁם נִפְשֵׁנוּ בַחַיִּים *Hasam nafsheinu bachayim...* Psalm 66:9

Bar'chu
Maariv Avaiim
Ahavat Olam
Shma
V'ahava
Linaam tzétru
Emet Ve-Emunah
Mi Chamochoh
Haahkiveinu
V'hamru

SING THE SONG of men and women
joined in understanding and respect.
The song of God's miracles,
an earth protected and cherished;
a gift for our children
and the generations to come.
The song of a land once ravished by war,
now quiet and content;
her soldiers home, to leave no more.
The song of a world redeemed:
the song of peace.

MI CHAMOCHAH ba-elim, Adonai!
Mi kamochoh nedar bakodesh,
nora t'hilor, oseih fele!
Malchut cha ra-u vanecha,
bokai-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v'amru,
Adonai yimloch l'olam va-ed!
V'ne-emar: ki fadah Adonai et Yaakov,
ug'alo miyad chazak mimeru.
Baruch atah, Adonai, gaal Yisrael.

מִי־כֹמֹכָהּ בָּאֱלֹמִים, יְיָ!
מִי כְמוֹכָהּ נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלּוֹת, עֹשֶׂה פְלֵא:
מַלְכוּתְךָ רָאוּ בְנֵיךָ,
בּוֹקַעַי אֶם לְפָנַי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאָמְרוּ,
יְיָ יְמִלֹךְ לְעֹלָם וָעֶד!
וְנֵאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וַיִּגְאֹל מִיַּד הַזֶּקַּק מִמֶּרְוּ.
בְּרֹחַ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

ברכו
מעריב אביימ
אהבת עולם
שמע
אהבה
למנו תצטר
אמת ואמונה
מלכותך
השיבנו
ושמרו

Salvation is the Jews' victory over human limitations: ignorance or insensitivity. It is the conquest of sinfulness, of the evils resident within the self: pride, selfishness, hate, lust, cynicism, the deliberate rejection of goodness and truth. Milton Steinberg

WHO IS LIKE YOU, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

Your children witnessed Your sovereignty,
the sea splirting before Moses and Miriam.
"This is our God!" they cried.
"Adonai will reign forever and ever!"

Thus it is said,
"Adonai redeemed Jacob,
from a hand stronger
than his own."
Praised are You, Adonai, for redeeming Israel.
ברוך אתה, יְיָ, גֹּאֵל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.

מִי־כֹמֹכָהּ ... Who is like You ... Exodus 15:11
זֶה אֱלֹהֵינוּ ... This is our God ... Exodus 15:2
יְמִלֹךְ יְיָ ... Adonai will reign ... Exodus 15:18
יְיָ יְמִלֹךְ לְעֹלָם וָעֶד ... Adonai redeemed ... Jeremiah 3:1:10

A Taste of Other Prayers

In this section we will consider some of the other prayers, that are either part of our daily worship, or are said at other times and are worthy of a closer look.

The Kaddish:

The Kaddish, is arguably one of the most well-known of all Jewish Prayers. That being said, what we know about it, and what it actually is, are two very different things. The word “Kaddish,” from the Hebrew (קדש) means “Holy,” and is found in at least five different forms in the Prayerbook.

- Hatzi Kaddish (חצי קדיש)—The Half Kaddish
- Kaddish Shalem (קדיש שלם)—The Full Kaddish
- Kaddish De’rabbanan (קדיש דרבנן)—The Rabbi’s Kaddish
- Kaddish Yatom (קדיש יתום)—The Mourner’s Kaddish
- Kaddish Ahar Ha-Kevurah (קדיש אחר הקבורה)—The Burial Kaddish

In truth, however, only the Hatzi Kaddish and the Mourner’s Kaddish are customarily found, and made use of, in Reform Worship. In more traditional worship, other versions of Kaddish are used at specific times, or as what we might think of as ‘liturgical punctuation.’ That is to say that the Kaddish serves to delineate breaks between different rubrics of worship—such as at the end of the Amidah.

Though we most frequently encounter the Kaddish in the context of mourning or a funeral, the prayer does NOT mention death. It is little more than a paean of praise to God. The prayer itself, aside from the final line, is written in Aramaic, and more likely than not owes its origins to the Second Temple Period (prior to 70 CE). Scholars believe that the central line—יְהֵא שְׁמֵהּ רַבָּהּ מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא—came into use first, and the remainder of the prayer evolved around it as a response.

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּהּ. בְּעָלְמָא דִּי-בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ. אָמֵן.

יְהֵא שְׁמֵהּ רַבָּהּ מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח. וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא. וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא. תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
דְּאֲמִירָן בְּעָלְמָא. וְאָמְרוּ. אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ. אָמֵן.

Let the glory of God be extolled. Let God's great name be hallowed in the world whose creation God willed. May God's Sovereignty soon prevail, in our own day, our own lives, and the life of all Israel, and let us say, Amen.

Let God's great name be blessed forever and ever.

Let the name of the Holy One, blessed be God, be glorified, exalted and honored, though God is beyond all the praises, songs, and adorations that we can utter, and let us say, Amen. May the blessing of peace and the promise of life come true, for us and for all Israel, and let us say, Amen.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say, Amen.

Blessings for Eating and Drinking:

In the Jewish Tradition, we are commanded to thank God after we eat (See Deut. 8:10) Birkat Ha-Mazon (ברכת המזון)—Grace After Meals is commonly encountered in the Reform Movement at Jewish Camps, or other communal gatherings. Though there is no specific Commandment to thank God before we eat, a variety of blessings have come into common use for food.

Blessing for food made of the Five Grains*:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְּנֵי מְזֻנּוֹת.

Blessed are You, Adonai our God, ruler of the Universe, who makes all manner of sustenance.

Blessing for Fruit:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָעֵץ.

Blessed are You, Adonai our God, ruler of the Universe, who makes fruit from the trees.

Blessing for Vegetables:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָאֲדָמָה.

Blessed are You, Adonai our God, ruler of the Universe, who makes vegetables from the Earth.

Blessing for Everything Else:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁהַכֵּל נִהְיָה בְּדַבְּרוֹ.

Blessed are You, Adonai our God, ruler of the Universe, who makes all variety of things.

Blessing over Bread:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם מִן אֲרֶז.

* Barley, Oats, Rye, Spelt, and Wheat

Blessed are You, Adonai our God, ruler of the Universe, who brings forth bread from the Earth.

Blessing over Wine:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַגֶּפֶן.

Blessed are You, Adonai our God, ruler of the Universe, who makes the fruit of the vine.

Blessings over the Torah Reading:

The Reading of Torah, of course, has its own particular importance during worship. As such it is natural that the Torah Reading would have its own unique blessings.

Before the Reading of Torah:

The Blessing is made up of two separate elements. The First is the Barekhu—The Call to Worship. These words represent the desire for all of those who are present to enter join together in listening to God’s words. As the Torah Reading is meant to be done in public, this is call and response is apt. The Second Part is then the Blessing Proper.

בְּרַכּוּ אֶת-יְיָ הַמְּבָרֵךְ.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed is Adonai, to whom our praise is due!

Blessed is Adonai, to whom our praise is due, now and forever.

Blessed are You, Adonai our God, ruler of the Universe, who chose us from all other people and gave us the Torah. Barukh Atah Adonai, who gave the Torah.

After the Reading of Torah:

The Blessing after the reading has similar themes and structure to the one before, though the language is different. As we discussed in an earlier session, two different versions of the same prayer may have evolved, and one was chosen for Before the reading, while the other was retained for after.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed are You, Adonai our God, ruler of the Universe, who gave us a Torah of truth, and who implanted eternal life within us. Barukh Atah Adonai, who gave us the Torah.

Morning Blessings:

There are any number of blessings that are found in the Morning Ritual that speak to a wide variety of human needs. Traditionally, these were said by the individual upon awakening, yet are often found in the Prayerbook as part of the Morning Liturgy. Several have been included here for reference.

A Blessing For Health:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת-הָאָדָם בְּחָכְמָה. וּבְרָא בּוֹ
נְקָבִים נְקָבִים. חֲלוּלִים חֲלוּלִים. גְּלוּי וְיָדוּעַ לְפָנֶי כֶּסֶף כְּבוֹדָה. שָׂאֵם יִפְתַּח אֶחָד
מֵהֶם. אוֹ יִסְתֵּם אֶחָד מֵהֶם. אִי אֶפְשֶׁר לְהִתְקִים וּלְעֲמוּד לְפָנֶיךָ.
בְּרוּךְ אַתָּה יי. רוֹפֵא כָּל-בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Blessed are You, Adonai our God, ruler of the Universe, who has made humans with wisdom, creating in the human a variety of openings and closings. It is well known before Your Might that if You open or close them up out of order, we would not be able to undertake our obligations to You. Blessed are You, Adonai, who heals all flesh, and does wonders.

Nisim B'khol Yom—Every Day Wonders:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן לְשִׁכּוּי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין
לַיְלָה.

Blessed are You, Adonai our God, ruler of the Universe, who has enabled us to differentiate between day and night.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שָׁעֲשֵׂנִי יִשְׂרָאֵל.

Blessed are You, Adonai our God, ruler of the Universe, who has made me a Jew.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שָׁעֲשֵׂנִי בֶן (בַּת) חוֹרֵין.

Blessed are You, Adonai our God, ruler of the Universe, who has made me free.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. פּוֹקֵחַ עֵוְרִים.

Blessed are You, Adonai our God, ruler of the Universe, who opens blind eyes.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. מַלְבִּישׁ עֲרֻמִּים.

Blessed are You, Adonai our God, ruler of the Universe, who clothes the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. מַתִּיר אֲסוּרִים.

Blessed are You, Adonai our God, ruler of the Universe, who frees the captive.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. זוֹקֵף כְּפוּפִים.

Blessed are You, Adonai our God, ruler of the Universe, who lifts up the fallen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְכִּין מַצְעָדֵי-גֵבֶר.

Blessed are You, Adonai our God, ruler of the Universe, who makes firm our steps.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

Blessed are You, Adonai our God, ruler of the Universe, who wraps Israel with strength.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

Blessed are You, Adonai our God, ruler of the Universe, who crowns Israel with glory.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַנוֹתֵן לְיָעָף כֹּחַ.

Blessed are You, Adonai our God, ruler of the Universe, who gives strength to the weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְעַבִּיר שְׁנָה מֵעֵינַי וְתַנוּמָה מֵעַפְעָפִי.

Blessed are You, Adonai our God, ruler of the Universe, who removes sleep from my eyes, and slumber from my eyelids.