

Awakening

MODEH ANI Soulful Gratitude

מוֹדָה אֲנִי

Modeh / modah ani l'fanecha,
Melech chai v'kayam,
she-hechezarta bi nishmati b'chemla,
rabbah emunatecha.

מוֹדָה\מוֹדָה אֲנִי לְפָנֶיךָ,
מֶלֶךְ חַי וְקַיִם,
שֶׁהִחְזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

I am grateful to stand before the Source of Life that has returned my soul to me once again. My faith is renewed.

MAH TOVU The Goodness of Our Sacred Spaces

מָה טוֹב

מָה טוֹב אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרֹב חַסְדֶּךָ אָבוּא בֵּיתְךָ, אֲשַׁתְּחֶה אֶל
הַיְכָל קִדְשֶׁךָ בִּירְאָתְךָ. יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשַׁתְּחֶה
וְאֶכְרַעָה, אֲבָרְכָה לְפָנֶי יְיָ עָשִׂי. וְאֲנִי תַפְלְתִּי לְךָ יְיָ, עֵת רְצוֹן, אֱלֹהִים בְּרֹב חַסְדֶּךָ, עֲנֵנִי
בְּאֵמַת יִשְׁעֶךָ.

Mah tovu, ohalecha Yaakov, mishkenotecha, Yisrael.
Va-ani b'rov chasdecha avo veitecha, eshtachaveh el heichal kodshecha,
b'yiratecha.
Adonai ahavti m'on beitecha, um-kom mishkan k'vodecha.
Vaani eshtachaveh v'echra-ah, lifnei Adonai osi.
Vaani t'filati lecha Adonai, et ratzon, Elohim b'rov chasdecha, aneni be-emet yish-
echa.

How fair are your tents, O Jacob, your dwellings O Israel.
I, through Your abundant love, enter Your house
I bow down in awe at Your holy temple.
Adonai, I love Your holy space,
The dwelling-place of Your presence.
I will humble myself before Adonai, my Maker.
As for me, may my prayer come to You, Adonai, at a favorable time.
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

TALLIT Wrapping Oneself in Blessing

The tallit with its fringes reminds us of our religious and ethical values and of our duty to remember and do them.

Baruch atah Adonai
Eloheinu Melech haolam
asher k'dshanu b'mitzvotav
v'tzivanu l'hitatef batzitzit.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

Praised be You, O God, ruler of the universe, who enables us to attain holiness through the religious duty of wearing fringes.

SHEHECHYANU For Blessing the Beauty of this Moment

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּינוּ לְזֶמַן הַזֶּה.

Baruch Atah Adonai Eloheinu Melech HaOlam, she-chechyanu, v'kiyemanu, v'higiyanu lazman hazeh.

Blessed are You, God, Source of life, who has given us life, sustained us and made it possible for us to recognize the blessings of this moment.

HINEI MAH TOV The Goodness of Gathering

הִנֵּה מַה־טוֹב

Hinei mah tov umah na-im,
shevet achim gam yachad!

הִנֵּה מַה־טוֹב וּמַה־נִּצְעִים
שֵׁבֶת אַחִים גַּם־יַחַד.

How good and pleasant when people live together in unity!

~ Psalm 133

Baruch atah Adonai Eloheinu

Melech haolam, she'asani b'tsalmoh.

Blessed are You, the eternal, our God,
who has created me in Your image.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְצַלְמוֹ.

Baruch atah Adonai Eloheinu

Melech haolam, she'asani bat / bein
chorin.

Blessed are You, the eternal, our God,
who has made me free.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בַת/בֵּן חוֹרִין.

Baruch atah Adonai Eloheinu

Melech haolam, she'asani Yisraelil.

Blessed are You, the eternal, our God,
who has made me Yisraelil*.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

Baruch atah Adonai Eloheinu

Melech haolam, pokeiach iv'rim.

Blessed are You, the eternal, our God,
who opens the eyes of the blind.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

Baruch atah Adonai Eloheinu

Melech haolam, malbish arumim.

Blessed are You, the eternal, our God,
who provides clothes for the needy.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

Baruch atah Adonai Eloheinu

Melech haolam, hanotein layaeif koach.

Blessed are You, the eternal, our God,
who gives strength to the weak.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעִף כֹּחַ.

Baruch atah Adonai Eloheinu Melech

haolam, asher heichin mitz'adei gaver.

Blessed are You, the eternal, our God,
who guides the steps of human beings.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר הִכִּין מַצְעָדֵי גֹבֵר.

* As Jacob earned the name Yisrael after his struggle with God, the name "Yisrael" celebrates the "God-wrestler" in each of us.

HALLELUYAH – Psalm 150 We Lift Up Our Voices in Song!

הַלְלוּיָהּ, הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ בְּרִקְיעַ עֲזוֹ. הִלְלוּהוּ בְּגְבוּרֹתָיו, הִלְלוּהוּ כְּרֹב גְּדֻלוֹ.
הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנִבְל וְכִנּוֹר. הִלְלוּהוּ בְּתֵף וּמַחֹל, הִלְלוּהוּ בְּמִנִּים וְעֶגְב.
הִלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ. כֹּל
הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ.

Halleluyah!
Hallelu-el b'kodsho
Hallelu-hu birkia uzo;
Halleluhu big-vurotav
Halleluhu k'rov gudlo;
Halleluhu b'teikah shofar
Halleluhu b'nvel v'chinator;
Halleluhu b'tof umachol
Halleluhu b'tziltzelei shama;
Halleluhu b'tziltzelei t'ruah
Kol Hanishama t'hallelyah, Halleluyah!

Offer thanks in God's sanctuary
Offer thanks for the sky, God's stronghold
Offer thanks for mighty acts;
Offer thanks for God's exceeding greatness.
Offer thanks with blasts of the horn;
Offer thanks with harp and lyre.
Offer thanks with timbrel and dance;
Offer thanks with lute and pipe.
Offer thanks with resounding cymbals;
Offer thanks with loud-clashing cymbals.
Let all that breathes praise Adonai.
HALLELUYAH!

READER'S KADDISH

חֲצִי קַדִּישׁ

Kavannah: "Kaddish" comes from the Hebrew word for holiness. There are five variations of the Kaddish prayer. This Kaddish is called the Chatzi Kaddish or half Kaddish because it omits one verse from the basic version. It is also called the Reader's Kaddish because it is used to separate the different parts of the service and offer a holy transition. Because our connection with the Kaddish is with mourning, we include the Reader's Kaddish to tell mourners they are welcome here, to praise the Source of Life, and to separate the preparation for prayer from our call to prayer. May our praying together move us from the way things are to the way they might be.

Yitgadal v'yitkadash shmei raba.
B'alma div'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
ba'agala [ba'agala] uvizman kariv. v'im'ru:
amen.

Y'hei sh'mei raba m'varach
l'alam ul'almei almaya.
Yitbarach [yitbarach] v'yishtabach
v'yitpa'ar y'vitromam v'yitnasei,
v'yit-hadar, v'yitaleh v'yit'halal
sh'mei d'kud'sha B'rich Hu,

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאַמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח,
וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
da'amiran b'alma, v'imru: amen.

לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא,
תְּשׁוּבָתָא וְנִחְמָתָא,
דְּאִמְרוּן בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

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

Let the name of the Holy One be glorified, exalted, and honored though God is beyond all praises, songs, and adorations that we can utter and let us say: Amen.

Sh'ma and It's Blessings

שְׁמַע וּבְרָכוּתֶיהָ

Sh'ma Uvirchoteiha

BAR'CHU Body and Soul

בְּרָכוּ

Kavannah: Jewish tradition emphasizes praying with a community. The Talmud says, "One who prays with the congregation will have their prayer answered." As the first word, "bar'chu," is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other's presence. The leader calls us to prayer. We respond that we are ready to pray.

Bar'chu et Adonai ham'vorach
Baruch Adonai ham'vorach l'olam va-ed

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praise the Source of Blessing, to whom our praise is due.
Praised be the Source of Blessing, to whom our praise is due, now and forever.

Baruch atah, Adonai,
 Eloheinu melech haolam
 yotzeir or, uvorei choshech,
 oseh shalom uvorei et hakol.
 Hameir la'arets v'ladarim
 aleiha b'rachamim.
 Uv'tuvo m'chadeish bechol
 yom tamid ma'aseih v'reishit.
 Mah rabu ma'asecha, Adonai!
 Kulam b'chochma asita,
 mal'ah ha'aretz kinyanecha.
 Titbarach, Adonai Eloheinu,
 al shevach ma'aseih yadecha.
 V'al m'orei or sheasita
 y'fa'arucha. Sela.
 Baruch atah, Adonai,
 yotseir ham'orot.

בָּרוּךְ אַתָּה יי',
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
 עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.
 הַמַּאִיר לָאָרֶץ וְלַדָּרִים
 עֲלֶיהָ בְּרַחֲמִים.
 וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל
 יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית.
 מַה רַבּוּ מַעֲשֵׂיךָ יי'.
 כָּל־מַה בְּחֻכְמָה עָשִׂיתָ
 מְלֵאָה הָאָרֶץ קִינְיָנֶךָ.
 תִּתְבָּרַךְ יי' אֱלֹהֵינוּ
 עַל שִׁבְחַת מַעֲשֵׂי יָדֶיךָ.
 וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ
 יְפָאָרוּךְ. סְלָה.
 בָּרוּךְ אַתָּה יי'
 יוֹצֵר הַמְּאֹרוֹת.

Be praised, our God, ruler of the universe, former of light, creator of darkness, maker of peace, and creator of all things. In your mercy light shines over the earth and upon all who inhabit it. Through your goodness the work of creation is daily renewed. How great are your works, O God, in wisdom you have made all of them. The earth is filled with all of your creations. The works of your hands, O God, praise you. And the wondrous stars and planets of the skies glorify you. Praised be you, O God, creator of all the lights of the heavens.

Interpretive Reading

You create light and darkness,
 The possibility of peace within a warring world,
 All forms and creatures,
 Who acknowledge their only common bond
 In You.
 You open daily the gates of the east,
 Cleave the windows of the sky,
 Bring forth the sun from its place,
 The moon from its abode.
 The sky, the sun, the moon are far from us.

Yet their Creator created us,
And so their world is ours,
Their light is ours,
Though we must often gather up their light
From the dark places where it has fallen.
Bring forth their light,
That ours may shine anew.
You who have created light
is praised.

Interpretive Reading

Blessed are you, Adonai our God,
Ruler of the cosmos
The one who radiates light and creates darkness.
The one who makes peace and who creates everything.
Shine a new light on Zion
and let all of us be privileged quickly to see its glow.
Blessed are you, Adonai, who radiates light.

AHAVA RABA Always Enough Love

אַהֲבָה רַבָּה

אַהֲבָה רַבָּה אַהֲבַתְנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עֲלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ, בְּעִבּוּר
אֲבוֹתֵינוּ שֶׁבִטְחוּ בְּךָ, וַתִּלְמַדְם חֻקֵי חַיִּים, כֵּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמְנוּ,
הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבְנוּ לְהִבִּין וְלִהְשֵׁכִיל, לְשִׁמְעַ, לְלַמֵּד וְלִלְמַד, לְשָׁמֵר וְלַעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבַרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

Ahava rabbah ahavtanu, Adonai Eloheinu, chemla g'dolah viteirah chamalta aleinu.
Avinu Malkeinu, baavur Avoteinu shebatchu vecha vatelamdem chukei chayim. Ken
techaneinu utlamdeinu. Avinu HaAv HaRachaman, Hamrachim rachem aleinu.
V'tein b'libeinu lehavein ulehaschil, lishmoah, lilmod ulelamed, lishmor v'laasot ulkameyem
et kol divrei Talmud Toratecha b'ahavah.

How deeply You have loved us Adonai, our God, gracing us with surpassing
compassion! On account of our forebears whose trust led You to teach them the laws
of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us
by making us able to understand and discern, to heed, learn, and teach, and, lovingly,
to observe, perform, and fulfill all that is in Your Torah

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ, וַיִּיחַד לְבַבְנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ, וְלֹא
נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קְדוּשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

V'haeir eineinu, b'Toratecha v'dabek libeinu b'mitzvatecha, v'yached levaveinu l'ahavah
ululyirah et shemecha. V'lo neivosh lolam vaed. Ki veshem kodshecha hagadol v'hanorah

batachnu, nagilah v'nismecha bishuatecha.

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our hearts in love and reverence for Your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in Your great and awesome holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land.

For You, O God, work wonders. You chose us. Truly, You drew us near to Your Great Name, that we might acknowledge You, declaring You One in love.

Praised be You, Adonai, who chooses Your people Israel in love.

We are loved by an unending love.

We are embraced by arms that find us even when we are hidden from ourselves.

We are touched by fingers that soothe us when we are too proud for soothing.

We are counseled by voices that guide us even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us even in the midst of a fall.

We are urged on by eyes that meet us even when we are too weak for meeting

We are loved by an unending love.

Embraced, touched, soothed, and counseled . . .

Ours are the arms, the fingers, the voices; Ours are the hands, the eyes, the smiles;

We are loved by an unending love.

Blessed are You, God, who loves Your people Israel and all creation.¹

¹ By Rabbi Rami Shapiro

Why are the ש and the ה written larger?

The first line of the Sh'ma is so important that the words שְׁמַע and אֱלֹהֵינוּ are written in a special way. The ש in שְׁמַע and the ה in אֱלֹהֵינוּ are written larger than the other letters so people will not misread them. If the ש were mistaken for an א, the word would mean “perhaps” instead of “hear”. If the ה were read as a ו, the meaning would change from one to another. Clearly, the phrase, “Perhaps, Israel, Adonai is our God, Adonai is other,” is very different from “Hear Israel, Adonai is our God, Adonai is One”. Furthermore, ש and ה together make the word שֶׁה which means “witness” or the word שְׁוֶה which means “forever”. So, when we say the Sh'ma, we become witnesses to God's unity and continual existence. The big letter ה teaches us that God is everywhere. The letter ה is also the number four. When we see a big ה we remember that God can be found at all corners of the earth.

~ Rambam, Mishneh Torah

Why do we cover our eyes when we say the Sh'ma?

Knowing that we are not alone, that we are safe and secure in our shelter of peace, we cover our eyes to find the sacred spaces and hidden sparks within.

Kavannah: The Sh'ma—Deuteronomy 6:4—is a call from God to Israel, from each one of us to the other. The second verse is a response, whispered in humble acceptance of the connectedness of all creation. The source of this verse is rabbinic and is said aloud only on Yom Kippur, recalling the custom of the High Priest in the ancient Temple.

Sh'ma Yisrael:
Adonai Eloheinu, Adonai Echad

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Hear O Israel: Adonai is our God, Adonai is one.

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

Praised be God's name, God's glorious rule is forever and ever.

V'ahavta et Adonai Elohecha,
 b'chol l'avcha uv'chol nafsh'cha
 uv'chol m'odecha.
 V'hayu had'varim ha-eileh asher
 anochi m'tzavcha hayom al l'avcha.
 V'shinantam l'vanecha v'dibarta bam,
 b'shiv'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Ukshartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvisharecha.
 L'ma'an tizk'ru, va'asitem et
 kol mitzvotai vih'yitem k'doshim
 l'Eloheichem. Ani Adonai Eloheichem,
 asher hotzeiti et-chem mei-eretz
 Mitzrayim lih'yot lachem l'Elohim
 ani Adonai Eloheichem.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
 בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ,
 וּבְכָל-מְאֹדְךָ.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר
 אֲנִי מְצַוְךָ הַיּוֹם, עַל-לִבְּךָ:
 וְשִׁנַּנְתָּם לְבִנְיָךָ, וְדִבַּרְתָּ בָּם,
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ
 בַּדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.
 וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ
 לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכִתְבֹתָם
 עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֹת-
 כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים
 לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם
 מִצְרָיִם, לְהָיוֹת לָכֶם לְאֱלֹהִים,
 אֲנִי יְיָ אֱלֹהֵיכֶם:

Love Adonai, your God,
 with all your heart and with all your soul,
 and with all your might.
 That these words which I command you on
 this day shall be in your heart.
 Teach them faithfully unto your children.
 Speak of them when you sit in your house.
 When you walk by the way, when you lie
 down and when you rise.
 Bind them for a sign upon your hand

that they may be a symbol
 between your eyes.
 Write them on the doorposts
 of your house and upon your gates.
 Teach them faithfully unto your children.
 Speak of them when you sit in your
 house. When you walk by the way, when
 you lie down and when you rise.²

² Music and Lyrics by Julie Silver

Kavannah: Tradition calls us to remember Yetsiat Mitsrayim - our going out from Egypt - in every service. We remember that we were slaves and know that until all people are free, none of us is completely free.

Mi chamochah ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseh fele!

מִי-כַמּוֹחָה בְּאֵלִים יְיָ
מִי כַמּוֹחָה נִאֲדָר בְּקֹדֶשׁ
נֹרָא תְהִלָּת, עֹשֶׂה פִּלְא

Who is like You among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor doing wonders?

[Won't you help me sing this song of freedom? Cause all I ever had, redemption song.]³

Shira chadasha shib'chu g'ulim
l'shimcha al s'fat hayam;
yachad kulam hodu v'himlichu v'amru:
Adonai yim'loch l'olam va-ed!

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְאוּלִּים
לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

A new song we sang to Your name at the shore of the sea.
Together we gave thanks and said: "The Redeemer will be with us forever and ever."

Tsur Yisraeil kuma b'ezrat Yisraeil,
uf'dei chinumecha. Y'hudah v'Yisraeil.
Go'aleinu Adonai tz'vaot sh'moh.
K'dosh Yisraeil.
Baruch atah, Adonai, ga'al Yisrael.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

O rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our redeemer is the Holy One of Israel. Blessed is God, the Redeemer of Israel [and all creation].

³ From "Remeption Song" by Bob Marley

THE PRAYER

תְּפִלָּה

T'filah

Kavannah: The central part of the prayer service is the T'filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Shemoneh Esreh (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. The Shabbat and holiday Amidah, called T'filat Sheva (seven) is composed of the first three and the last three prayers of the daily Amidah plus a special prayer for holidays and Shabbat (Kedushat Hayom). The blessings praise, petition and thank God. Once this was the time for the spontaneous prayers of the congregation. The more popular prayers were preserved. These became keva. The kavannot, our own personal blessings and hopes, are for us to add.

T'FILAH Raising Up Our Souls

תְּפִלָּה

Adonai s'fatai tiftach, ufi yagid
t'hilatecha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips that my mouth may declare your praise.

AVOT V'IMAHOT God of My Understanding

אָבוֹת וְאִמָּהוֹת

Baruch Atah, Adonai, Eloheinu
v'Elohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzchak
v'Elohei Ya'akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah
v'Elohei Rachel.
Ha-El hagadol hagibor v'hanora,
El elyon, gomeil chasadim tovim,
v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah
liv'nei v'neihem l'ma'an sh'mo b'ahavah.
Melech ozeir umoshia umagen.
Baruch atah, Adonai,
magen Avraham v'ezrat Sarah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,
וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכּוֹל,
וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת,
וּמְבִיא גְאֻלָּה
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְיָ
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Blessed are you Adonai, our God, and God of our fathers and mothers, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. You are the great, mighty and awesome God, God supreme. You bestow good, kind deeds, possess everything, and remember the kind deeds of our fathers and mothers. With love, you bring redemption to their descendants for the sake of [your] name. You are our ruler, helper, savior and shield. Blessed are you, Adonai, shield of Abraham and help of Sarah.

Interpretive Translation

Praised be the God of our fathers,
The God of Abraham, of Isaac, and of Jacob.
Praised be the God of our mothers,
Of Sarah, of Rebecca, of Leah, and of Rachel.
Praised be the source of strength and courage,
The source of kindness and good deeds.
Praised be the source of gentleness and love,
Of softness and kind words.
Praised be the man who transcends strength
Through gentleness,
Praised be the woman who perfects gentleness
Through strength.
Praised be the person who acts according to the best that is within,
Praised be the person who reaches out to touch the best in others.
Praised be the gentle faithfulness of Abraham
And the valiant strength of Sarah.
Praised be the God who created with divinity
A woman and a man

God of Our Ancestors

You are praised, Adonai, God to each of us
God to our grandfathers, to the grandmothers of their grandmothers,
God to Abraham, to Isaac, to Sarah, to Rebecca
To Jacob, to Rachel, to Leah,
God.
Great and mighty, awesome,
Higher than our minds can climb,
Ancient source of kindness
Warming the new cold corners of our life.
Their faded deeds have not turned cold for You.
For you Abraham and Isaac walked this morning,
Sarah is laughing in fulfillment even as we pray.
For their sake You are bringing closer
Someone who will round the corners of our too-narrow lives
To break the chains that keep us from a Godly love.
As You remember them,
Remember us as well.
Joyful monarch for whom life is Your delight

Say "L'chaim" to us.
 Protector of Sarah,
 Shield of Abraham
 Shield us not from life.
 Yet
 As we search your way
 In life's cold treachery and icy indifference.
 God of our grandmothers,
 Keep us warm.

G'VUROT Spiritual Strength

גְבוּרוֹת

Atah gibor l'olam Adonai,
 m'chayeih hakol atah, rav l'hoshia.
 (*Winter*) Mashiv haruach umorid
 hagashem.
 (*Summer*) Morid hatal.
 M'chalkeil chayim b'chesed,
 m'chayeih hakol b'rachamim rabim,
 someich noflim, v'rofei cholim,
 umatir asurim,
 um'kayeim, emunato lisheinei afar.
 Mi chamochah ba'al g'vurot
 umi domeh lach, melech meimit
 um'chayeh umatzmiach y'shuah.
 V'ne-eman atah l'hachayot hakol.
 Baruch atah, Adonai, m'chayeih hakol.

אתה גבור לעולם אדני,
 מחייה הכל אתה, רב להושיע.
 (בחורף) משיב הרוח ומוריד הגשם:
 (בקיץ) מוריד הטל
 מכליל חיים בחסד,
 מחייה הכל ברחמים רבים,
 סומך נופלים, ורופא חולים,
 ומתיר אסורים,
 ומקים אמונתו לישני עפר.
 מי כמוך בעל גבורות
 ומי דומה לך, מלך ממת
 ומחיה ומצמיח ישועה:
 ונאמן אתה להחיות הכל.
 ברוך אתה יי, מחייה הכל.

You are the Spiritual Strength,
renewing life.
Great is your power to save.
 (Winter) You cause the wind to shift and the rain to fall.
 (Summer) You rain dew upon us.
You sustain the living with loving-kindness;
You give life to all with great compassion.
You support those who fall, heal the sick,
Release the captives, and keep faith with those
That sleep in the dust.
Who is like you?
Who is similar to you, O God,
In whose hands are death and life,
And who causes salvation to spring forth?
Blessed is Yah, the source of life.

K'DUSHAH Holiness

קְדוּשָׁה

Kavannah: The K'dushah is composed of verses from the Prophets and the Psalms. The form of the prayer is call and response. The custom to rise up on our tip-toes while reciting the first response recalls Isaiah's vision of angels witnessing the fullness of God's presence, calling "Holy, Holy, Holy." Reaching towards the heavens, we connect the heavens and the earth, filling the spaces between us with holiness.

N'kadeish et shimcha ba'olam, k'sheim
shemak'dishim oto bishmei marom,
kakativ al yad n'viecha:
v'karah zeh el zeh v'amar.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם
שְׁמֵקֵדִישִׁים אוֹתוֹ בְּשָׁמַיִם מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶיךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

We sanctify Your name on earth, even as all things, to the ends of time and space,
proclaim Your holiness; and in the words of the prophet we say:

Kadosh, kadosh, kadosh Adonai tz'vaot,
m'lo chol ha'aretz k'vodo.

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

Holy, holy, holy is the God of hosts; the fullness of the whole earth is Your glory!

Adir adireinu Adonai adoneinu
mah adir shim'cha b'chol ha'aretz!

אֲדִיר אֲדִירֵנוּ יְיָ אֲדִינֵנוּ
מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.

Source of our strength, sovereign, how majestic is Your presence in all the earth!

Baruch k'vod Adonai mim'komo.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Blessed is the glory of God in heaven and earth.

Echad Hu Eloheinu Hu avinu Hu
mal'keinu Hu moshi'einu v'Hu
yash'mieinu b'rachamav l'einei kol chai:

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא
מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל־חַי:

You alone are our God and our creator; You are our ruler and our helper; and in Your mercy
You reveal Yourself in the sight of all the living:

Ani Adonai E'loheichem!

אֲנִי יְיָ אֱלֹהֵיכֶם.

I AM YOUR GOD!

Yimloch Adonai l'olam,
e'lohayich tzion, l'dor vador. Hal'lu Yah!

יְמַלֹּךְ יְיָ לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

The Eternal shall reign forever; You are our God, O Zion, from generation to generation. Halleluyah!
~ Psalm 146

L'dor vador nagid god'lecha,
ul'neitzach n'tzachim k'dushat'cha nak'dish,
V'shivcha'cha Eloheinu,
mipinu lo yamush l'olam va-ed.

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ,
וּלְנִצַּח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ,
וּשְׁבַחְךָ אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness.
Your praise, O God, shall never depart from our lips.

Baruch atah, Adonai, haeil hakadosh.

בָּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ.

Blessed is the eternal, the holy God.

V'SHAMRU Sanctification of the Sabbath

וְשָׁמְרוּ

Kavannah: Shabbat is created to give us rest and to restore the soul. Vayinafash is from the Hebrew word "nefesh" (soul). Shabbat is the promise that there will be a time of peace when all souls will be renewed. As we guard Shabbat, Shabbat guards us and renews our souls.

V'shamru v'nei Yisrael et HaShabbat,
la'asot et HaShabbat
l'dorotam b'rit olam.
Beini u'vein b'nei Yisrael
ot hi l'olam,

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,

ki sheishet yamim asah Adonai
et hashamayim v'et ha'aretz,
u'vayom hashvi-i shavat vayinafash.

כִּי שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

As it is written in your Torah: the children of Israel shall keep the Sabbath, observing it throughout their generations, as an everlasting covenant. It is a sign forever between Me and the children of Israel, for in six days the eternal God made heaven and earth, and on the seventh day, God rested.

~ Exodus 31:16-17

AVODAH For Purity In Service And Worship

עֲבוּדָה

R'tzei, Adonai Eloheinu, b'amcha Yisrael,
ut'filatam b'ahavah t'kabeil,
ut'hi l'ratzon tamid
avodat Yisrael amecha.
El karov l'chol korav,
p'nei el avadecha v'choneinu,
sh'foch ruchacha aleinu.
V'techezena eineinu b'shuv'cha
l'Tzion b'rachamim.
Baruch atah, Adonai
hamachazir Sh'chinato l'Tzion.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכֹל קוֹרְאָיו,
פְּנֵי אֵל עֲבָדֶיךָ וְחֹנֵנוּ.
שְׂפוֹךְ רוּחְךָ עָלֵינוּ,
וּתְחַזְּנֵנָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יי,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Be gracious, O God, to your people Israel,
and receive their prayers with love.
May the service of your people Israel be pleasing to You forever.
You are near to all who seek Your presence.
Reveal Yourself to us and have compassion upon us.
May our eyes see Your return to Zion in mercy.
Blessed are You, Eternal One, who restores Your Shechinah to Zion.

Interpretive Reading:

You are with us in our prayer, in our love and our doubt, in our longing to feel your presence and to do your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds our mind, we look inward for the answer to our prayers. There, may we find you, and there find courage and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek you, may find new strength for your service.

Modim anachnu lach, sha'atah hu
 Adonai Eloheinu v'Elohei avoteinu
 v'imoteinu l'olam va-ed.
 Tzur chayeinu, magen yisheinu,
 atah hu l'dor vador.
 Nodeh l'cha un'sapeir t'hilatecha.
 Al chayeinu ham'surim b'yadecha,
 v'al nishmoteinu hap'kudot lach,
 v'al nisecha sheb'chol yom
 imanu, v'al niflotecha v'tovotecha
 sheb'chol eit, erev vavoker v'tzohorayim.
 Hatov ki lo chalu rachamecha,
 v'ham'racheim ki lo tamu chasadecha,
 mei-olam kivinu lach.
 V'chol hachayim yoducha selah,
 viv'hal'lu et shimcha be-emet.
 Ha-El y'shuateinu v'ezrateinu selah.
 Baruch atah Adonai,
 hatov shimcha ul'cha na-eh l'hodot.

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

We are grateful that You are our God, and the God of our ancestors for ever and ever.
 You are the rock of our lives, our saving shield. In every generation we thank You and
 praise You, for our lives which are in Your hand, for our souls which are in Your keeping,
 for Your miracles which are daily with us, for Your wonders and favors at all times, at
 evening, morning and noon.

You are goodness itself. Your mercies never cease. You are the merciful One; Your acts of grace never
 end. We have always put our hope in You. For all these things may Your name be blessed
 and exalted forever and ever. All the living shall thank You and praise and bless Your great name
 in truth, Blessed are You Eternal One, whose name is goodness itself. To this we give thanks.

SILENT MEDITATION

אֱלֹהִי, נְצוּר לְשׁוֹנֵי מַרְעַ, וּשְׁפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי תִדָּם, וְנַפְשִׁי כְּעַפְּרָ לְפַל
תְּהִיָּה. פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפְר
עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה
לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרַצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבָבִי
לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

My God, guard my speech from evil and my lips from deception.
Before those who slander me, I will hold my tongue; I will practice humility.
Open my heart to Your Torah, that I may pursue Your mitzvot.
As for all who think evil of me, cancel their designs and frustrate their schemes.
Act for Your own sake, for the sake of Your Power,
for the sake of Your Holiness, for the sake of Your Torah,
so that Your loved ones may be rescued.
Save with Your power, and answer me.

A Prayer for Divine Solitude

Master of the Universe, grant me the ability to be alone.
May it be my custom to go outdoors each day,
among the trees and grasses, among all growing things, there to be alone and enter into
prayer.
There may I express all that is in my heart
talking with God to whom I belong.
And may all grasses, trees and plants awake at my coming.
Send the power of their life into my prayer,
making whole my heart and my speech
through the life and spirit of growing things,
made whole by their transcendent Source.
O that they would enter into my prayer!
Then would I fully open my heart in prayer, supplication and holy speech; then, O God,
would I pour out the words of my heart before Your presence.⁴

4 by Rabbi Nachman of Bratslav

SIM SHALOM Peace, Joy, Love

שִׁים שְׁלוֹם

Sim sha-lom tovah uv'rachah,
chein vacheshed, v'rachamim,
aleinu v'al kol Yisraeil amecha.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

Grant peace, goodness, blessing, loving-kindness, and mercy to us and to all who worship You.

OSEH SHALOM Wholeness

עֲשֵׂה שְׁלוֹם

Oseh shalom bimromav,
hu ya'aseh shalom aleinu
v'al kol Yisrael, v'imru: Amen

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May the Source of peace let peace descend on us, on all Israel, and on all who dwell on earth. Amen.

Torah Service

סֵדֵר קְרִיאַת הַתּוֹרָה

Seder Kriyat HaTorah

When a person reads a letter from his or her beloved, they do not only read what it says, but pondering over every word, they imagine communing with them. Likewise when the ancient Rabbis studied Torah, they relived the experience of Divine Revelation.

Rabbi Mordechai Kaplan gives us an insight into the Jew's relationship with Torah. We read, study and ponder each and every word, not because we expect to learn some new fact or practical piece of information.

Rather, the narratives of Torah reveal to us the sacred story of our people, and we read it again and again and again in order to connect ourselves with that story, and with the life of our people.

It is a story of a search for justice and compassion in a world that knows of evil and cruelty. It is a story for meaning and significance in a world that can seem arbitrary and absurd. The Torah is the story of our people's quest to find God in the world. It tells of our struggle to hear a commanding voice, and of our attempts at learning how to respond.⁵

אֵין כְּמוֹךָ בְּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמְשַׁלְּתְךָ
בְּכָל דָּר וָדָר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יְמִלְךָ לְעֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת
עַמּוֹ בְּשָׁלוֹם.

Ein kamocho ba-Elohim, Adonai, v'ein k'maasecha. Malchutecha, Malchut, kol olamim, u-memshaltecha, b'chol dor vador. Adonai Melech, Adonai Malach, Adonai yim-loch l'olam va-ed. Adonai oz l'amo yiten, Adonai y'varech et amo vashalom.

There is none like You among the gods, Adonai, and there are no deeds like Yours. You are sovereign over all the worlds, and Your dominion is in all generations. Adonai reigns, Adonai has reigned, Adonai will reign forever and ever. Adonai will give strength to our people. Adonai will bless our people with peace.

אֲב הָרַחֲמִים, הֵיטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בָךְ
לִבַּד בְּטַחָנוּ, מֶלֶךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

5 Machzor Chadash Yameinu, p. 184

Av Harachamim, heitivah vir-tzon-cha et Tziyon, tiv-neh cho-mot yerushalayim. Ki vecha levad batachnu, Melech el ram ve-nisah, Adon olamim.

Source of mercy, favor Zion with your goodness; rebuild the walls of Jerusalem. For in You alone do we trust. Sovereign, high and exalted, God Eternal.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Ki mi-Tziyon, tetze Torah, u-devar Adonai mi-rushalayim. Baruch shenatan Torah, l'amo Yisrael, bi-ke-dushato.

For from out of Zion will come the Torah, and the word of Adonai from Jerusalem.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael Adonai Eloheinu Adonai Echad.

Listen Israel, Adonai, Our God is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Echad Eloheinu, Gadol Adoneinu, Kadosh Shemo.

Our God is One, Adonai is great, holy is God's name.

גָּדְלוֹ לֵי אֵתִי, וְנִרְמַמָּה שְׁמוֹ יַחְדָּו.

Gadlu Adonai iti, u-neromemma shemo yachdav.

Exalt Adonai with me, let us extol God's name together.

HAKAFOT Rejoicing with the Torah

הַקְּפוֹת

לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל בְּשָׂמִים וּבְאַרְצֵי, לָךְ יְיָ הַמְּמֹלָכָה, וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

Lecha Adonai, Ha-gedu-lah, ve-ha-gevurah, v'ha-ti-feret, v'haneitzach v'hahod, ki chol bashamayim, vu-va-aretz, lecha Adonai ma-mam-lecha, v'ha-mit-naseh l'chol l'rosh. Romemu, Adonai Eloheinu, v'hishtachavu l'chol l'rosh.

Yours, Adonai, is the greatness, might, splendor, triumph, and majesty -- yes, all that is in heaven and on earth. To You, Adonai, belong sovereignty and preeminence above all.

עַל שְׁלוֹשָׁה דְּבָרִים
עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד.
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חַסְדִּים.

Al sh'loscha d'varim.
Al sh'loscha d'varim ha-o-lam o-med.
Al ha-Torah, v'al ha-Avodah, v'al gemilut chasadim.

Upon three things the world stands: Torah, Prayer and Acts of Lovingkindness.

BLESSING BEFORE THE TORAH READING

Bar'chu et Adonai Ham'vorach:

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵּךְ:

Bless the Holy One of blessing.

Baruch Adonai ham'vorach l'olam va-ed

בָּרוּךְ אֲדוֹנָי הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:

Bless the Holy One forever blessing.

Baruch atah Adonai, Eloheinu

Melech haolam, asher bachar banu

mikol [or: im kol] ha'amim,

v'natan lanu et Torato.

Baruch atah Adonai, notein haTorah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ
מִכָּל הָעַמִּים,
וְנָתַן לָנו אֶת תּוֹרָתוֹ:
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Holy One of blessing. Your presence fills creation. You called us from all the peoples
and gave us Your Torah. Holy One of blessing. You give us Torah.

BLESSING FOLLOWING THE TORAH READING

Baruch atah Adonai, Eloheinu
Melech haolam,
asher natan lanu Torat emet,
v'chayei olam nata b'tocheinu.
Baruch atah Adonai, notein haTorah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ;
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Holy One of blessing, Your presence fills creation. You gave us the Torah of truth
and planted within us eternal life. Holy One of blessing, You give us Torah.

V'zot haTorah asher sam Moshe lifnei
b'nai Yisrael al pi Adonai b'yad Moshe.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי
בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

This is the Torah that Moses placed before the children of Israel, in accordance with God's command
through Moses.

MI SHEBEIRACH Healing Prayer

מִי שֶׁבִּרַךְ

Mi shebeirach avoteinu
M'kor habrachah l'imoteinu.

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵנוּ

May the source of strength
Who blessed the ones before us,
Help us find the courage
To make our lives a blessing,
And let us say, Amen

Mi shebeirach imoteinu
M'kor habrachah la'avoteinu.

מִי שֶׁבִּרַךְ אִמּוֹתֵנוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing
With refua sheleima,
The renewal of body,
The renewal of spirit,
And let us say, Amen⁶

⁶ Music and Lyrics by Debbie Friedman

REFUAH

Refuah shleimah (3x)

Heal our bodies
Heal our spirits
Give us strength when we fall
Mi shebeirach avoteinu v'Imoteinu help us all

Grant those who care for the ill and weary
All the compassion that your may hold

Refuah Shleimah...⁷

BLESSING BEFORE THE HAFTARAH READING

Baruch atah Adonai
Eloheinu Melech haolam,
asher bachar binvi'im tovim, v'ratzah
v'divreihem hane-emarim be-emet.
Baruch atah Adonai, habocheh baTorah
uv'Moshe avdo, uv'Yisraeil amo,
uvinvi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה
בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת,
בָּרוּךְ אַתָּה יי, הַבוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֵמֶת וְצַדִּיק.

Praised be You, O God, Ruler of the Universe, who has chosen good prophets and has been pleased with their faithful and truthful words. Praised be You, O God, who has singled out the Torah, Moses as Your servant, Israel as Your people, and prophets of truth and righteousness.

BLESSING FOLLOWING THE HAFTARAH READING

Baruch atah Adonai Eloheinu
Melech haolam, tzur kol haolamim,
tzadik b'chol hadorot, HaEl hane-eman,
haomer v'oseh, ham'dabeir um'ekayeim,
shekol d'varav emet vatzedek.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן
הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכֹּל דְּבָרָיו אֵמֶת וְצַדִּיק.

⁷ Music and Lyrics by Sam Siner

Al HaTorah, v'al ha'avodah, v'al
 han'vi-im, v'al yom HaShabbat hazeh,
 shenatata lanu, Adonai Eloheinu,
 lik'dushah v'lim'nuchah, l'chavod
 ul'tifaret. Al hakol, Adonai Eloheinu,
 anachnu, modim lach, um'varchim otach,
 yitbarach shimcha b'fi kol chai
 tamid l'olam vaed.
 Baruch atah, Adonai,
 m'kadeish HaShabbat.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
 הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
 שִׁנְתַּתָּ לָנוּ יְיָ אֱלֹהֵינוּ,
 לְקֹדֶשׁה וְלִמְנוּחָה, לְכָבוֹד
 וְלִתְפָאֳרָת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ
 אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ,
 יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי
 תָּמִיד לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ,
 מְקַדֵּשׁ הַשַּׁבָּת.

Be praised, almighty God, Ruler of the Universe, Rock of all Creation, Righteous One of All Generations, the faithful God whose word is deed, whose every commandment is just and true. For the Torah, for the privilege of worship, for the prophets, and for this Shabbat that You, almighty God, have given us for holiness and rest, for rest, for honor and glory, we thank and bless You. May Your name be blessed forever by every living being. Blessed is God for the holiness of Shabbat.

EITZ CHAYIM Tree of Life

עֵץ חַיִּים

Ki lekach tov natati lachem,
 Torati al ta'azovu.
 Eitz chayim hi lamacha'zikim bah,
 ve'tom'cheha m'ushar.
 D'racheha dar'chei noam,
 v'chol n'tivoteha shalom.
 Hashiveinu Adonai elecha v'nashuvah
 chadeish yameinu k'kedem.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם
 תּוֹרַתִי אֶל תֵּעָזְבוּ.
 עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
 וְתוֹמְכֶיהָ מְאֻשָּׁר:
 דְּרָכֶיהָ דְרָכֵי נֹעַם,
 וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:
 הָשִׁיבוּנוּ יְיָ, אֱלֹהֵינוּ וְנָשׁוּבָה,
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Behold! A good doctrine has been given you, my Torah, do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

Shechinah, we know your presence is here with us. You are the peace and joy of our days. But we also know that you dwell in the depths of suffering and sorrow.

We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for the sick and the dying, for those oppressed by racism. And we pray for our fragile earth, for all her inhabitants, and for life itself.

We ask your blessing on all those engaged in *tikkun olam*, the healing and transforming of our planet. Open our hearts and stir us to struggle on behalf of your creations. May each of us, all of us, become your limbs and hands, bringing healing and compassion, social justice, love and peace to your world.

Kavannah: This prayer reminds us that we are no longer victims. Therefore, we must be on guard to avoid becoming like those nations who oppress. We bow at the word "korim" in humility and gratitude as we learn from the lessons of our own history and commit ourselves to tikkun olam—the restoration of wholeness to our broken world.

Aleinu l'shabei-ach la'adon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha'aratzot,
v'lo samanu k'mishp'chot ha'adamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

עֲלֵינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ בָּהֶם,
וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם

Va'anachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מְלֶכֶי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Shehu noteh shamayin v'yoseid aretz,
umoshav y'karo bashamayim mima'al
ush'chinat uzo [ush'chinat uzo] b'govhei m'romim.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,

Hu Eloheinu ein od,
emet Malkeinu efes zulato.
Kakativ b'Torato, v'yadata hayom [v'yadata
hayom]
v'hashevota el l'vavecha,
ki Adonai hu HaElohim
bashamayim mima'al.

הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מְלֶכְנוּ אָפֶס זוּלָּתוֹ,
כְּכַתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם
וְהִשְׁבֹּתָ אֶל לְבָבְךָ,
כִּי ייִ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,

v'al ha'aretz [v'al ha'aretz] mitachat, ein od.

וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

V'ne-emar, v'hayah Adonai

וְנֹאמַר: וְהָיָה יי

l'Melech al kol ha'aretz.

לְמֶלֶךְ עַל כָּל הָאָרֶץ,

Bayom hahu [bayom hahu] yih'yeh Adonai echad

בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד,

Ush'mo [ush'mo, ush'mo] echad.

וּשְׁמוֹ אֶחָד.

Let us adore the ever-living God and render praise unto the one who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. Our God is one; there is none else. We bow our heads in reverence and worship the Holy One, praised be our God.

You spread out the heavens and established the earth. You are our God there is none else. In truth you alone are God, as it is written, "Know then this day and take it to heart, the Eternal One is God in the heavens above and the earth below; there is none else."

May the time not be distant, O God, when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye. O may all, created in your image, become one in friendship, forever united in Your service. Then shall Your realm be established on earth, and the word of Your prophet fulfilled: Adonai will reign for ever and ever.

MOURNER'S KADDISH Re-Membering

קַדִּישׁ יְתוּם

Yitgadal v'yitkadash shmei raba.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

B'alma div'ra chirutei,

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

v'yamlich malchutei,

וְיַמְלִיךְ מַלְכוּתֵיהּ

b'chayeichon uv'yomeichon

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

uv'chayei d'chol beit Yisrael,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

ba'agala uvizman kariv. V'im'ru: Amen.

בְּעֵגְלָא וּבְזִמַּן קָרִיב וְאָמְרוּ אָמֵן.

Y'hei sh'mei raba m'varach

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

l'alam ul'almei almaya.

לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

Yitbarach v'yishtabach v'yitpa'ar

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

v'yitromam v'yitnasei,

וְיִתְרֹמַם וְיִתְנַשֵּׂא,

v'yit-hadar, v'yitaleh v'yit'halal

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

sh'mei d'Kud'sha B'rich Hu,

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

l'eila min kol birchata v'shirata,

לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

tushb'chata v'nechemata,

תִּשְׁבַּחְתָּא וְנִחַמְתָּא,

da'amiran b'alma, V'imru: Amen.

דְאָמִירוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael.
V'imru: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

Oseh shalom bimromav,
Hu ya'aseh shalom aleinu,
v'al kol Yisrael, v'al kol yoshvei tevel
V'imru: Amen

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

We sanctify Your name on earth, as we pray for the coming of a reign of peace in our own day, our own lives, and the life of all Israel. Let Your great name be blessed for ever and ever.
Let Your name be exalted and honored, though You are beyond all the praises we can utter, all the songs we can ever sing. For us, for all Israel, for all men and women, may the blessing of peace and the promise of life come true. As You make peace on high, so let peace descend on us, on all Israel, and all the world.

ADON OLAM God is With Me

אָדוֹן עוֹלָם

Adon olam, asher malach,
b'terem kol y'tzir nivra.
L'eit na'asah v'cheftzo kol,
azai melech sh'mo nikra.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
לְעֵת נַעֲשֵׂה בְּחַפְצוֹ כָּל,
אֲזַי מְלֶכֶךְ שְׁמוֹ נִקְרָא.

V'acharei kichlot hakol,
l'vado yimloch nora.
V'hu haya, v'hu hoveh,
v'hu yih'yeh b'tifarah.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹיֵה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

V'hu echad, v'ein sheini
l'hamshil lo, l'hachbirah.
B'li reishit, b'li tachlit,
v'lo haoz v'hamisrah.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֵז וְהַמְשָׁרָה.

V'hu eli, v'chai go-ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

וְהוּא אֵלִי וְחַי גֹּאֲלִי,
וְצוּר חֻבְלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמָנוֹס לִי
מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא.

B'yado afkid ruchi
b'eit ishan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאֶעֱרָה.
וְעִם רוּחִי גְּוִיָּתִי,
יְיָ לִי וְלֹא אֵירָא.

Into your hands I entrust my spirit
when I sleep and when I wake:
and with my spirit, my body too,
God is with me. I will not fear.
Adon olam.