

Shabbat Morning Service

MAH TOVU

*Mah tovu ohalecha Ya-akov,
mishk'notecha Yisra-eil.*

*Va-Ani b'rov chasd'cha avo veitecha,
eshtachaveh el heichal kodsh'cha b'yir-atecha.*

*Adonai ahavti m'on beitecha,
u-m'kom mishkan k'vodecha.*

*Va-Ani eshtachaveh v'echra-ah,
evr'cha lifnei Adonai osi.*

Va-Ani t'filati l'cha

Adonai eit ratzon,

*Elohim b'rov chasdecha,
aneini beh-emet yish-echa.*

HOW LOVELY

How lovely are your tents, Jacob,
your dwelling places, Israel.

NUMBERS 24:5

I shall enter Your house through the greatness of Your love;
I shall bow in awe before Your holy sanctuary.

PSALM 5:8

Adonai, I love being in Your house,
the place where Your glory dwells.

PSALM 26:8

I will bow and bend my knees;

I will kneel in praise before the God Who made me.

ADAPTED FROM PSALM 95:6

And I will pray to You,

Adonai, at this time of favor;

God, in the greatness of Your love,

answer me with the truth of Your salvation.

מה טוב

מה פִּטְבוֹ אֱהַלְיָךְ יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בְּרַב חֶסֶדְךָ אָבִוּא בֵּיתְךָ,
אֲשַׁתְּחִוֶּה אֶל הַיְכָל קֹדֶשְׁךָ בְּיִרְאַתְךָ.
יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחִוֶּה וְאֶכְרַעָה,
אֶבְרַכָּה לְפָנַי יְהוָה עֲשֵׂי.

וְאֲנִי תַפְלְתִּי לְךָ

יְהוָה עֵת רְצוֹן,

אֱלֹהִים בְּרַב חֶסֶדְךָ,

עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

This prayer, which traditionally begins communal worship, was first uttered by the non-Jewish prophet Balaam. (Numbers 24:5) This was the blessing he perceived in the Israelites by virtue of how they organized themselves. According to rabbinic lore, their tents were arranged in close proximity, displaying communal solidarity. But what prompted the blessing, “מה טוב *Mah tovu* (‘How lovely’ or ‘How good’),” was the fact that the doorways of their dwelling places did not directly face one another, thus retaining the integrity of the individual within the framework of the community.

May the door of this synagogue be wide enough
to receive all who hunger for love,
all who are lonely for fellowship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block
to young or straying feet.

May it be too high
to admit complacency, selfishness, and harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.



Divine Creator,
We have come together to pray as a congregation,
Yet each of us is strangely solitary in Your presence.
Each of us comes before You with special hopes and dreams;
Each of us has personal worries and concerns.
Each of us has a prayer no one else can utter;
Each of us brings praise no one else can offer.
Each of us feels a joy no one else can share;
Each of us has regrets which others cannot know.
And so we pray:
If we are weary, give us strength;
If we are discouraged, give us hope.
If we have forgotten how to pray, remind us;
If we have been careless of time, forgive us.
If our hearts have been chilled by indifference,
Warm them with Your mercy, and inspire us
With the glowing spirit of Your holiness.

*Elohai n'shamah sheh-natata bi t'horah hi.
 Atah v'ratah
 Atah y'tzartah
 Atah n'fachtah bi
 v'Atah m'sham'rah b'kirbi.
 v'Atah m'sham'rah b'kirbi.
 Kol z'man sheh-ha-n'shamah v'kirbi
 modeh/modah Ani l'fanecha
 Adonai Elohai veilohei avotai v'imotai
 Ribon kol ha-ma-asim Adon kol ha-n'shamot.
 Baruch Atah Adonai
 asher b'yado nefesh kol chai
 v'ru-ach kol b'sar ish.*

MY GOD, THE SOUL

My God, the soul You gave me is pure.
 You created it;
 You formed it;
 You breathed it into me,
 and within me You sustain it.
 So long as I have breath,
 I will give thanks to You,
 my God and the God of my ancestors,
 Source of all creation, Sovereign of every human spirit.
 Praised are You, *Adonai*,
 in Whose hands are the souls of all the living

אלהי נשמה
 אלהי נשמה שנתת בי טהורה היא.
 אתה בראתה
 אתה יצרתה
 אתה נפחתה בי
 ואתה משמרה בקרבי.
 כל זמן שהנשמה בקרבי
 מודה\מודה אני לפניך
 יהוה אלהי ואלהי אבותי ואמותי
 רבון כל המעשים ארון כל הנשמות.
 ברוך אתה יהוה
 אשר בידו נפש כל חי
 ורוח כל בשר איש.

The blessing for the soul uses the vocabulary of the Creation story, especially Genesis 2:6, which describes how God created the human form and then animated it with the breath of life. Hence, the language of celebrating each awakening carries an echo of the primal joining of human form to life force. Every awakening is nothing less than a rehearsal of the mystery of creation.



Judaism teaches that God gave each person a נשמה טהורה *n'shamah t'horah* (pure soul) at the time of birth. Jews do not believe that human beings are born in sin or evil. The soul of every person can be good or evil depending upon the way we choose to live. Our task is to develop our talents and our sense of right and wrong so that our souls may become beautiful expressions of God's creation.

The astonishing thing about human beings is not so much
their intellect and bodily structure,
profoundly mysterious as they are.
The astonishing and least comprehensible thing about them is
their range of vision:
their gaze into the infinite distance;
their lonely passion for ideas and ideals...
for which... they will stand till they die;
the profound conviction they entertain that
if nothing is worth dying for, nothing is worth living for.



Wisdom is to the soul as food is to the body.



My soul came to me pure
drawn from the reservoir of the Holy.
All the time it remains within me,
I am thankful for its thirst
for compassion and justice.
Let my eyes behold the beauty of all creatures;
let my hands know the privilege of righteous deeds.



Teach us, O God, to praise and to pray
for the mystery of the withering leaf,
for the glow of the ripened fruit;
for the freedom to see, to feel,
to breathe, to know, to hope, to stumble.
Teach our lips a blessing, a hymn of praise,
as You renew each morning and each night;
lest this day appear as yesterday
and the day before—
lest our days become routine.

*Y'varech'cha Adonai v'yishm'recha.
Ya-eir Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha v'yaseim l'cha
shalom.*

יְבָרְכֶךָ יְהוָה וַיְשִׁמְרֶךָ:
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:
יֵשֵׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

*Eilu d'varim sheh-ein lahem shi-ur
ha-pei-ah v'ha-bikurim v'ha-rei-ayon
u-g'milut chasadim v'talmud Torah.*

אֵלוֹ דְּבָרִים שְׁאִין לָהֶם שְׁעוֹר
הַפֶּאֶה וְהַבְּכוּרִים וְהַרְאִיוֹן
וְגַמְלוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה.

*Eilu d'varim
sheh-adam ocheil peiroteihem ba-olam ha-zeh
v'ha-keren kayemet lo la-olam ha-ba, v'eilu hein
kibud av va-eim
u-g'milut chasadim
v'hashkamat beit ha-midrash shacharit v'arvit
v'hachnasat or'chim
u-vikur cholim
v'hachnasat kalah
u-l'vayat ha-meit
v'iyun t'filah
va-hava-at shalom bein adam la-chaveiro
v'talmud Torah k'neged kulam.*

אֵלוֹ דְּבָרִים
שְׁאֵדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה
וְהַקֶּרֶן קַיֶּמֶת לוֹ לְעוֹלָם הַבָּא, וְאֵלוֹ הֵן
כְּבוֹד אָב וָאֵם
וְגַמְלוֹת חֲסָדִים
וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעֶרְבִית
וְהַכְּנַסַּת אוֹרְחִים
וּבִקּוּר חוֹלִים
וְהַכְּנַסַּת כָּלָה
וּלְוִיַּת הַמֵּת
וְעִיּוֹן תְּפִלָּה,
וְהַבָּאת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם.

May Adonai bless you and keep you.

May Adonai shine the divine face on you and be gracious to you.

May Adonai lift up the divine face to you and grant you peace.

NUMBERS 6:24-26

These are the deeds without measure:
leaving the corners of fields for the poor,
and bringing first fruits to the Temple,
and bringing special offerings on the Festivals,
and performing acts of lovingkindness,
and the study of *Torah*.

MISHNAH PEI-AH 1:1

These are the deeds
which yield fruit in the here and now
and continue to yield fruit in the time to come:
honoring father and mother,
performing acts of lovingkindness,
going early to the house of study morning and evening,
providing hospitality,
attending the sick,
rejoicing with bride and groom,
burying the dead,
meditating in prayer,
making peace between one person and another.

And the study of *Torah* equals them all. ADAPTED FROM SHABBAT 127A

When *Torah* entered the world, freedom entered it.
The whole *Torah* exists only to establish peace.
GITIN 59B

Its first and last aim is to teach love and kindness.
SOTAH 14A

What is hateful to you, do not do to others.
That is the whole *Torah*; all the rest is commentary; go and learn it.
SHABBAT 31A

Those who study *Torah* are the true guardians of civilization.
EICHAH RABBAH, INTRO 2

Honoring parents, performing acts of kindness, and making peace among
people—
these are among our highest duties;
But the study of *Torah* is equal to them all,
because it leads to them all.
MISHNAH PEI-AH 1:1

The source of these three study selections gives us an important insight. One comes from the תורה *Torah*, one from the משנה *Mishnah*, and one from the תלמוד *Talmud*. Thus we see that Jewish tradition is not fundamentalist, contained in the written *Torah* alone. Rather, *Torah* consists of ongoing revelation; God's instruction (the literal meaning of "*Torah*") begins with the written *Torah* but continues through the Oral Tradition: first the *Mishnah* (c. 200 CE), then the *Talmud* (c. 500 CE), and then expanded sources throughout the generations.



The Rabbis usually assert the amount needed to fulfill what God requires. The commandments listed here, however, have no prescribed measure, so fulfilling them depends on a person's character. Some engage in many acts of kindness and study much *Torah*; others do less. We must try to shape people's characters so that they want to do more, not less.

Our rabbis taught:

Six hundred and thirteen *mitzvot* were given to Moses.

Micah reduced them to three:

“Do justly, love mercy, and walk humbly with your God.” MICAH 6:8

Isaiah based all the *mitzvot* upon two of them:

“Keep justice and do righteousness.” ISAIAH 56:1

Amos saw one guiding principle upon which all six hundred and thirteen are founded:

“Seek me and live.” AMOS 5:4

Habakuk expounded the *Torah* on the basis of a single thought:

“The righteous shall live by their faith.” HABAKUK 2:4

Akiba taught:

“The great principle of the *Torah* is expressed in the *mitzvah*:

‘You shall love your neighbor as yourself.’”

But Ben Azzai found a principle even more fundamental:

“This is the story of humanity:
when God created us, God made us in the divine image.” SIFRA ON LEVITICUS 19:18

And Hillel summed up the *Torah* in this maxim:

“What is hateful to you, do not do to others.
The rest is commentary; you must go and study it.” SHABBAT 31A



The world is sustained by three things:

by *Torah*,

by worship,

and by acts of lovingkindness.

PIRKEI AVOT 1:2

There are eight degrees in the giving of *tz'dakah*, each one higher than the one before:

to give grudgingly, reluctantly, or with regret;

to give less than one should, but with grace;

to give what one should, but only after being asked;

to give before one is asked;

to give without knowing who will receive it,

although the recipient knows the identity of the giver;

to give without making known one's identity;

to give so that neither giver nor receiver knows the identity of the other;

to help another to become self-supporting,

by means of a gift, a loan, or by finding employment for the one in need.

Once a rabbi and a soapmaker went for a stroll.
As they walked along, the soapmaker challenged the rabbi.
“What good is the *Torah*?
After thousands of years of teaching about
honesty, truth, lovingkindness, justice, and peace,
the world is still full of misery and trouble.”

The rabbi was quiet.
They came upon a young child playing.
The child was covered with dirt and grime.
The rabbi turned to the soapmaker and said,
“What use is soap?
With all the soap that exists, this child is still filthy.”
“But rabbi, soap can’t do any good unless we use it!”
“So it is with *Torah*,” the rabbi replied.
“We must apply its words to our lives.”



Hillel would say:
If I am not for myself, who will be for me?
But if I am only for myself, what am I?
And if not now, when?

PIRKEI AVOT 1:14

Hal'luyah

hal'lu Eil b'kodsho,

hal'luhu bi-r'ki-a uzo.

Hal'luhu bi-g'vurotav,

hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar,

hal'luhu b'neivel v'chinor.

Hal'luhu b'tof u-machol,

hal'luhu b'minim v'ugav.

Hal'luhu b'tziltz'lei shama,

hal'luhu b'tziltz'lei t'ru-ah.

Kol ha-n'shamah t'haleil Yah

hal'luyah!

תהלים קנ

הַלְלוּ־יָהּ

הַלְלוּ־יָהּ אֵל בְּקֹדֶשׁוֹ,

הַלְלוּ־יָהּ בְּרִקְיעַ עֲזוֹ.

הַלְלוּ־יָהּ בְּגְבוּרֹתָיו,

הַלְלוּ־יָהּ בְּרַב גְּדֻלּוֹ.

הַלְלוּ־יָהּ בְּתִקְעַ שׁוֹפָר,

הַלְלוּ־יָהּ בְּנִבְל וְכִנּוֹר.

הַלְלוּ־יָהּ בְּתֹף וּמַחּוֹל,

הַלְלוּ־יָהּ בְּמִנִּים וְעָגָב.

הַלְלוּ־יָהּ בְּצִלְצְלֵי שָׁמַע,

הַלְלוּ־יָהּ בְּצִלְצְלֵי תְרוּעָה.

כֹּל הַנְּשָׁמָה תְהַלֵּל יָהּ

הַלְלוּ־יָהּ.

PSALM 150

Hal'luyah!

Sing praise to God in the sanctuary;

sing praise to God Whose power the heavens proclaim.

Sing praise to God for mighty acts;

sing praise to God to match God's greatness.

Sing praise to God with the *shofar* blast;

sing praise to God with harp and lute.

Sing praise to God with drum and dance;

sing praise to God with strings and flute.

Sing praise to God with resounding cymbals;

sing praise to God with crashing cymbals.

Let everything that breathes sing praises to God.

HAL'LUYAH!

There was once an ignorant, impoverished peasant who entered the synagogue for worship. He listened to the scholars and sages intone their beautiful prayers to God. Since he too wished to express his love of God, he ascended the pulpit and stood before the Holy Ark.

The scholars and sages were astonished to hear the rustic repetition of the letters of the Hebrew alphabet over and over again. They nudged each other, commenting on the poor man's ignorance. They laughed and ridiculed him because he didn't even know the simplest prayers of the Jewish service. Then, as the peasant began to speak, their mockery turned to shame as they heard him say:

"Ruler of the universe—I am a simple man, an ignorant man. Oh, how I wish that I had the words to fashion beautiful prayers to praise You! But alas, I cannot find the words. So listen to me, O God, as I recite the letters of the alphabet. You know what I think and how I feel. Take these letters of the alphabet, and You form the words that express the yearning, the love for You, that is in my heart."

And thus saying, he continued to repeat the letters of the alphabet over and over again.



Again has come the day which bids us lay aside the burden of care and the anxiety of the daily task.

You have commanded us to work, that we may free ourselves from that bondage of nature in which all other creatures on earth are held.

But in the struggle for the mastery over things material, we often forget the divine purpose of our life.

Driven by the desire for gain or the longing for pleasure, we become enslaved, fettered by new wants, oppressed by new burdens.

Quickened by Your spirit, may we learn how to ennoble the things of earth by sanctifying them to Your service.

We who have worked faithfully during the week, and according to our strength have contributed to the larger work of humanity,

will enjoy the delight of *Shabbat*. In this spirit, O God, we would keep the day of rest You have sanctified for our good.

May its blessings gladden our hearts and inspire us to holier resolves and purer motives.

Strengthen us, O God, and grant that new courage, new faith, new power may descend upon us and upon all who strive to do Your will and to fulfill Your benign purposes. *Amein*.

Prayer is like playing jazz.

You can pray alone—but exciting things happen in sessions with other musicians, especially if you've played with them before.

Some play the “old standards;” others try new pieces.

Sometimes we all pray in harmony;

other times we pray at our own rhythm, our own volume.

Mystical tradition teaches that the words are only the shell, the outer wrapping of the prayers.

Jewish tradition explores the inner meaning of the words through interpretation,

and ancient, sacred texts stay alive

when each generation reinterprets them.



Prayer is not an escape from duty. It is no substitute for the deed. Prayer seeks the power to do wisely, to act generously, to live helpfully. It helps to reinforce the act rather than to replace it.

Prayer is the search for silence amidst the noise of life...

Prayer takes us beyond the self.

Joining our little self to the selfhood of humanity,

it gives our wishes the freedom to grow large and broad and inclusive.

Our prayers are answered not when we are given what we ask,

but when we are challenged to be what we can be.



Prayer is the way we speak to God.

Sometimes we pray alone;

sometimes we pray with others.

Sometimes we pray out loud;

sometimes we pray silently.

Sometimes we pray with our words;

sometimes we pray with our deeds.

Sometimes we say our prayers;

sometimes we sing them.

Sometimes we pray in English;

sometimes we pray in Hebrew.

However we pray, God,

we pray You will always hear us.

Bar'chu et Adonai ha-m'vorach.
Baruch Adonai ha-m'vorach l'olam va-ed.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ.
בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

PRAISE

Praise *Adonai*, the One Who is blessed.
Praised be *Adonai*, the One Who is blessed forever and ever.



When the divine word ended chaos and nothingness,
when God rolled away the darkness from the light,
that was the first moment of creation.

When Adam opened his eyes and beheld earth and heaven,
that was a moment of creation as real as the first.

For the sun is not bright without an eye to see;
the waves of the sea cannot crash and roar
without an ear to listen,

And unless life marks off the segments,
time is a dimension without measure.

Though we are finite,
God created us both free and conscious,
able to share in the power of creation.

Every moment that we behold anew the work of God,
the jewels of dew on morning grass,
the smile lighting the face of a beloved child,

Every moment that we work for good
is a moment of creation.

God, renew in us, in every one,
the bright morning of Adam and Eve.

Let each dawn rise fresh with hope
as it was in the beginning.

Inspire us to create what is good;
quicken our delight in all that You create.

*Baruch Atah Adonai Eloheinu Melech ha-olam
yotzeir or u-vorei choshech
oseh shalom u-vorei et ha-kol.*

*Hamei-ir la-aretz v'ladarim aleha b'rachamim
u-v'tuvo m'chadeish b'chol yom tamid
ma-aseih v'reishit.*

*Mah rabu ma-asecha Adonai
kulam b'chochmah asita
mal'ah ha-aretz kinyanecha.*

*Titbarach Adonai Eloheinu
al shevach ma-aseih yadecha*

v'al m'orei or sheh-asita y'fa-arucha selah.

Or chadash al Tziyon ta-ir

v'nizkeh chulanu m'heirah l'oro.

Baruch Atah Adonai yotzeir ha-m'orot.

SHAPER

Praised are You, *Adonai*, our God, Ruler of the universe,
Shaper of light,
Creator of darkness, Maker of peace, Creator of all.

ADAPTED FROM ISAIAH 45:7

With compassion You light the earth and all who dwell
there; with goodness You renew the work of Creation,
continually, day by day. How manifold are Your works,
Adonai; in wisdom You have made them all; the earth is
full of Your creations.

PSALM 104:24

Be praised, *Adonai*, for the excellence of Your handiwork
and for the glowing stars that You have made. They shall
glorify You forever. Let a new light shine upon Zion, and
may we soon merit to share its radiance. Praised are You,
Adonai, Shaper of the heavenly lights.

ברוך אתה יהוה אלהינו מלך העולם
יוצר אור ובורא חשך

עשה שלום ובורא את הכל.

המאיר לארץ ולדרים עליה ברחמים
ובטובו מחדש בכל יום תמיד
מעשה בראשית.

מה רבו מעשיך יהוה

בלם בחכמה עשית

מלאה הארץ קנייך.

תתברך יהוה אלהינו

על שבת מעשה ידך

ועל מאורי אור שעשית בפארך סלה.

אור חדש על ציון תאיר

ונזכה כלנו מהרה לאורו.

ברוך אתה יהוה יוצר המאורות.

What does it mean to be called to worship? All serious action requires preparation. The prayers and blessings that precede *Bar'chu* are warm-ups for the individual.

Now, with , communal prayer begins. The leader asks, "Are you ready to pray?" And we respond, "Yes! Let us pray!"



The term "light" connotes goodness, while "darkness" is associated with suffering, failure, and death. Philosophers of idolatry claimed that the "good" god who creates light cannot be the "bad" one who creates darkness. In modern times, the same argument appears in different terms: how can there be a God Who allows bad things to happen? In opposition to this thought, *Yotzeir* praises the one God Who creates both light and darkness, an affirmation of faith that begins to build to *שמע Sh'ma*, the great declaration of monotheism.

*Ahavah rabah ahavtanu Adonai Eloheinu
chemlah g'dolah viteirah chamalta aleinu.
Avinu Malkeinu
ba-avur avoteinu v'imoteinu sheh-bat'chu v'cha
va-t'lam'deim chukei chayim
kein t'choneinu u-t'lam'deinu.
Avinu ha-av ha-rachaman
ha-m'racheim racheim aleinu
v'tein b'libeinu l'havin u-l'haskil
lishmo-a lilmod u-l'lameid lishmor v'la-asot
u-l'kayeim et kol divrei talmud Toratecha
b'ahavah.
V'ha-eir eineinu b'Toratecha
v'dabeik libeinu b'mitzvotcha
v'yacheid l'vaveinu l'ahavah ul'yirah et
shmecha
v'lo neivosh v'lo nikaleim
v'lo nikasheil l'olam va-ed
v'lo nikasheil l'olam va-ed v'ha-nora batachnu
nagilah v'nism'cha bishu-atecha.
Va-havi-einu l'shalom mei-arba kanfot ha-aretz
v'tolicheinu kom'miyut l'artzeinu
ki Eil po-eil y'shu-ot Atah
u-vanu vacharta mi-kol am v'lashon
v'keiravtanu l'shimcha ha-gadol selah behemet
l'hodot l'cha u-l'yachedcha b'ahavah.
Baruch Atah Adonai
ha-bocheir b'amo Yisra-eil b'ahavah.*

אהבה רבה
אהבה רבה אהבתנו יהוה אלהינו
חמלה גדולה ויתרה חמלת עלינו.
אבינו מלכנו
בעבור אבותינו ואמותינו שבתחו בך
ותלמדם חקי חיים
כן תחננו ותלמדנו.
אבינו האב הרחמן
המרחם רחם עלינו
ותן בלבנו להבין ולהשכיל
לשמע ללמד וללמד לשמר ולעשות
ולקיים את כל דברי תלמוד תורתך
באהבה.
והאר עינינו בתורתך
ודבק לבנו במצותך
ויחד לבנו לאהבה וליראה את שמך
ולא נבוש ולא נכלם
ולא נפשל לעולם ועד
כי בשם קדשך הגדול והנורא בטחנו
נגילה ונשמחה בישועתך.
והביאנו לשלום מארבע כנפות הארץ
ותוליכנו קוממיות לארצנו
כי אל פועל ישועות אתה
ובנו בחרת מכל עם ולשון
וקרבתנו לשמך הגדול סלה באמת
להודות לך וליחדך באהבה.
ברוך אתה יהוה
הבוחר בעמו ישראל באהבה.

GREAT LOVE

With great love You have loved us, *Adonai*, our God.

With deep compassion You have cared for us.

Our Source, our Ruler,

as with our ancestors who trusted in You

and You taught them the laws of life,

so be gracious to us and teach us.

Our Source, the Source of mercy,

the Merciful One, be merciful to us

and give our hearts understanding to discern,

to hear, to study and to teach, to guard and to do

and to perpetuate all the teachings of Your *Torah*

with love.

Enlighten our eyes with Your *Torah*

that our hearts may cleave to Your commandments.

Unite our hearts to love and revere Your name

ADAPTED FROM PSALM 86:11

and we shall never be shamed,

or be disgraced, or stumble.

Because we trust in Your holy, great, and awesome name,

we shall exult and rejoice in Your salvation.

Gather us in peace from the four corners of the earth

and lead us in dignity to our land,

for Yours is the power that works to save us.

You chose us from all the peoples and tongues

and brought us close to Your great name in truth

that we might thank You and proclaim Your oneness in love.

Praised are You, *Adonai*;

You choose Your people Israel in love.

אהבה רבה

Ahavah Rabah

may be called the quintessentially

Jewish prayer. In boundless love

for Israel, God gives the greatest

gift imaginable: teachings that

will help us to live. What more

could we want from the loving

parent, combining attributes of

both father and mother, who

here becomes the compassionate

teacher, sharing the gift of

true knowledge with children

who have become disciples?

We pray that we may have

the open and understanding

heart to receive these teachings,

to make them real by our deeds,

and to pass them on

to others. This is our response

to God's love: a commitment

to study, to live the life of תורה

Torah, and to carry it forward to

future generations.

A loving parent does not show genuine love by telling a child,
“Do whatever you want.”
That would not indicate love,
but lack of concern and abdication of responsibility.
The truly loving parent says to the child,
“I care very much about you,
and although I cannot live your life for you,
I want you to have the benefit of my experience.”
The Jews understood from the beginning that
Judaism was a religion of love
because it did not leave them to find the way through life
alone and unaided.
It offered advice, insight, and experience.
It was out of God’s love and concern for Israel that
God gave them the *Torah*,
so that instead of stumbling blindly,
they might be aided by its principles,
take heed of its warnings,
and draw closer to God.



We praise You, God, Ruler of the world,
Who creates light and darkness,
Who plans and forms all things.
We are grateful, God,
for this beautiful world in which we live.

We wonder: What is the right way to live?
Are there certain *mitzvot* we should do?
Can our daily lives be as special
as the world we have been given?

We learn what to do from You, God.
You teach us in *Torah* what is right and what is good.
You show Your love for us by giving us *mitzvot*.
We thank You for helping us lead good lives.

You were God
And we were Israel,
God alone
And lonely people,
Long ago.

You loved us with a great love
And You taught us
How to respond to You—
Through *mitzvot*
Recollections
Celebrations
Torah.

They are the light of our eyes
The uniqueness of our being.
In the joy of them
You have drawn us close to You.
In the truth of them
We have discovered You, the only One.
We are together still.

You respond to every people
In Your chosen way.
With Your love
You have chosen to respond to us.
With our love
We offer You our praise.



Flood us with light;
let *Torah* seize our hearts,
and unite us to revere Your name.
Infuse our deeds with holiness,
radiant with passion for life.
May Your mercy ever sustain us
with the wisdom of *Torah*.
O Holy One, we praise You,
for Your blessed gift of love.

*Sh'ma Yisra-eil, Adonai Eloheinu,
Adonai echad.*

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

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

HEAR

Hear, Israel: *Adonai* is our God, *Adonai* is One.
Blessed is the One Who reigns in glory, forever and ever.

DEUTERONOMY 6:4

MISHNAH YOMA 3:8

V'AHAVTA

*V'ahavta eit Adonai Elohecha
b'chol l'vav'cha u-v'chol nafsh'cha
u-v'chol m'odecha.
V'hayu ha-d'varim ha-eileh
asher Anochi m'tzav'cha ha-yom
al l'vavecha.
V'shinantam l'vanecha v'dibarta bam,
b'shivt'cha b'veitecha u-v'lecht'cha
va-derech
u-v'shochb'cha u-v'kumecha.
U-k'shartam l'ot al yadecha,
v'hayu l'totafot bein einecha.
U-ch'tavtam al m'zuzot beitecha
u-vi-sh'arecha.*

ואהבת

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
עַל-לִבְבְּךָ:
וְשִׁנַּנְתֶּם לְבַבְיֶיךָ וּדְבַרְתֶּם בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ
וּבְשׁוֹכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתֶּם לְאָזְנוֹת עַל-יְדֶיךָ
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:
וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

YOU SHALL LOVE

You shall love *Adonai* your God
With all your heart, with all your soul,
And with all your might.
And these words
Which I command you this day
Shall be upon your heart.
Teach them faithfully to your children; speak of them
When you sit in your home, when you walk on the way,
When you lie down, and when you rise up.
Bind them as a sign upon your hand;
let them be a symbol before your eyes.
Write them on the doorposts of your house and upon your gates.

DEUTERONOMY 6:5-9

Open up our eyes;
Teach us how to live;
Fill our hearts with joy and all the love You have to give.
Gather us in peace
As You lead us to Your name,
And we will know that You are one.



What color is the *Sh'ma*?
Is it purple, the color of God's majesty?
Is it red as Akiva's martyred blood?
What color is the *Sh'ma*?
Is it orange, for faith that burns eternal?
Is it yellow, the light to which we rise in the morning?
Is it blue, the night sky under which we lie down, the color of *tzitzit*?
Or is it all of these together,
the spectrum shot through a prism,
all colors fused into a single beam?
"Look, O Israel!"—one bright white ray points back to the Source.



So you shall love what is holy
with all your courage, with all your passion,
with all your strength.
Let the words that have come down
shine in our words and our actions.
We must teach our children to know and understand them.
We must speak about what is good
and holy within our homes
when we are working, when we are at play,
when we lie down, and when we get up.
Let the work of our hands speak of goodness.
Let it run in our blood
and glow from our doors and windows.
We should love ourselves, for we are of God.
We should love our neighbors as ourselves.
We should love the stranger, for we
were once strangers in the land of Egypt
and have been strangers in all the lands of the world since.
Let love fill our hearts with its clear precious water.
Heaven and earth observe how we cherish or spoil our world.

It is a custom to recite שמע *Sh'ma* with eyes closed, so as to shut out external distractions and to focus on the meaning of the words. In this central affirmation of Jewish faith we address not God but one another. *Sh'ma* bears witness that God exists, and that God is both singular and unique; we bear witness that we have a duty to love, study, and teach God's word. Thus the Hebrew letters ע *ayin* and ד *dalet*, which form the word "עד *eid* (witness)," are enlarged in the תורה *Torah* scroll.



The phrase "ברוך שם כבוד" *Baruch sheim k'vod* is not part of the Biblical text and is therefore recited quietly. The Sages teach that Moses overheard the angels saying this phrase and realized its worth for us. Therefore we say it loudly only on יום כיפור *Yom Kippur*, when we are as close to angelic as we can be.

V'HAYAH IM SHAMO-A

*V'hayah im shamo-a tishm'u el mitzvotai
asher Anochi m'tzaveh etchem ha-yom,
l'ahavah et Adonai Eloheichem u-l'ovdo
b'chol l'vavchem u-v'chol nafsh'chem.
V'natati m'tar artz'chem b'ito, yoreh
u-malkosh,
v'asafta d'ganecha v'tirosh'cha
v'yitzharecha.
V'natati eisev b'sad'cha li-v'hemtecha,
v'achalta v'savata.
Hisham'ru lachem pen yifteh l'vavchem,
v'sartem va-avadtem elohim acheirim
v'hishtachavitem lahem.
V'charah af Adonai bachem
v'atzar et ha-shamayim v'lo yihyeh matar
v'ha-adamah lo titein et y'vulah,
va-avadtem m'heirah mei-al ha-aretz
ha-tovah
asher Adonai notein lachem.*

IF YOU WILL HEED

If you will earnestly heed My *mitzvot* I command you this day,
to love *Adonai* your God and to serve God
with all your heart and with all your soul,
then I will favor your land with rain at the proper season—
rain in autumn and rain in spring—
and you will have an ample harvest of grain and wine and oil.
I will assure abundance in the fields for all your cattle.
You will eat to contentment.
Take care lest you be tempted to forsake God and turn to false gods in worship.
For then the wrath of *Adonai* will be directed against you.
God will close the heavens and hold back the rain;
the earth will not yield its produce.
You will soon disappear from the good land
which *Adonai* is giving you.

והיה אם שמוע

והיה אם-שמע תשמעו אל-מצותי
אשר אנכי מצוה אתכם היום
לאהבה את-יהוה אלהיכם ולעבדו
בכל-לבבכם ובכל-נפשכם:
ונתתי מטר-ארצכם בעתו יורה
ומלקוש'
ואספת דגנה ותירשך ויצהרה:
ונתתי עשב בשדה לבהמתך
ואכלת ושבבעת:
השמרו לכם פן-יפתה לבבכם
וסרתם ועבדתם אלהים אחרים
והשתחויתם להם:
וזרה אף-יהוה בכם
ועצר את-השמים ולא-יהיה מטר
והאדמה לא תתן את-יבולה
ואבדתם מהרה מעל הארץ הטובה
אשר יהוה נתן לכם:

*V'samtem et d'varai eileh
 al l'avchem v'al nafsh'chem,
 u-k'shartem otam l'ot al yedchem
 v'hayu l'totafot bein eineichem.
 V'limadtem otam et b'neichem l'dabeir
 bam,
 b'shivt'cha b'veitecha u-v'lecht'cha
 va-derech
 u-v'shochb'cha u-v'kumecha.
 U-ch'tavtam al m'zuzot beitecha
 u-vi-sh'arecha.
 L'ma-an yirbu y'meichem vimeei v'neichem
 al ha-adamah
 asher nishba Adonai la-avoteichem lateit
 lahem
 kimei ha-shamayim al ha-aretz.*

וְשִׂמְתֶם אֶת־דְּבָרֵי אֱלֹהִים
 עַל־לִבְבְּכֶם וְעַל־צַפְשֹׁכֶם
 וְקִשְׂרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם
 וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:
 וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר
 בָּם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
 וְכָתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ
 וּבְשֵׁעָרֶיךָ:
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם
 עַל הָאָדָמָה
 אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר
 לָהֶם
 כִּי־יָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Therefore, place these words of Mine
 upon your heart and upon your soul.
 Bind them as a sign upon your hand,
 and let them be a symbol between your eyes.
 Teach them to your children. Speak of them
 when you sit in your home, when you walk on the way,
 when you lie down, and when you rise up.
 Inscribe them upon the doorposts of your homes and upon your gates.
 Then your days and the days of your children
 on the land
 that *Adonai* swore to give to your ancestors
 will endure as the days of the heavens over the earth.

DEUTERONOMY 11:13-21

Judaism begins with the commandment:

Hear, O Israel!

But what does it really mean to hear?

The person who attends a concert
And thinks only of the busy day ahead
Hears—but does not really hear.

The person who walks amid the songs of birds
And thinks only of what to have for dinner
Hears—but does not really hear.

The person who listens to the words of a friend, spouse, or child
And does not catch the message in the tone of voice,
“Notice me, help me, care about me,”
Hears—but does not really hear.

The person who listens to the news
And thinks only of how it will affect business
Hears—but does not really hear.

The person who stifles the sound of conscience
And thinks: “I have done enough already,”
Hears—but does not really hear.

The person who hears the *Chazan* pray
And does not feel the call to join
Hears—but does not really hear.

The person who listens to the Rabbi’s sermon
And thinks that someone else is being addressed
Hears—but does not really hear.

On this *Shabbat*, O God, may we
Sharpen our ability to hear.

May we hear the music of the world,
And the infant’s cry, and the sighs of love.

May we hear the call for help of the lonely soul,
And the sound of a breaking heart.

May we hear the words of our friends,
And also their unspoken pleas and dreams.

May we hear within ourselves the yearnings
That are struggling for expression.

May we hear You, O God.

For only if we hear You

Do we have the right to hope

That You will hear us.

Hear the prayers we offer to You this day, O God,
And may we hear them too.

Following
שמע *Sh'ma*,
we continue the
quote from
Deuteronomy with
וְאָהַבְתָּ *V'abavta*.
The “words” to
which *V'abavta*
refers are the Ten
Commandments,
as is apparent
by examining
Deuteronomy 5-6.
In the Temple
in Jerusalem,
the High Priest
recited the Ten
Commandments
immediately
before *Sh'ma*.
Sh'ma, *V'abavta*, and
the other תּוֹרָה *Torah*
citations immediately
following *V'abavta*
comprise the core
of this section
of the service.

If we can hear the words from Sinai
Then love will flow from us
And we shall serve all that is holy
With all our intellect and our passion
And all our life.

If we can serve all that is holy
We shall be doing all that humans can
To help the rains to flow
The grasses to be green
The grains to grow up golden like the sun
The rivers to be filled with life once more.
All the children of God shall eat
And there will be enough.

But if we turn from Sinai's words
And serve only what is common and profane
Making gods of our own comfort or our power
Then the holiness of life will contract for us
Our world will grow inhospitable
To rains from heaven
And the produce of the earth will not be ours
Or worse
It will be ours unjustly
And our acts shall isolate us
From the flowing waves of green and gold.

Let us therefore
Lace these words
Into our passion and our intellect
And bind them, all of us,
As a sign upon our hands and our eyes
Writing them in *m'zuzot* for our doors and gates
Teaching them to our children
Listening to our children teaching us
That our generations may be as numerous
As the stars of heaven and the dust of the earth
As faithful as the living waters
That unite them all.

The traditional second paragraph of שמע *Sh'ma* (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For once we begin to worship our achievements, we will never find satisfaction.

*Va-yomer Adonai el Mosheh leimor:
Dabeir el b'nei Yisra-eil v'amarta aleihem,
v'asu lahem tzitzit
al kanfei vigdeihem l'dorotam,
v'nat'nu al tzitzit ha-kanaf p'til t'cheilet.
V'hayah lachem l'tzitzit u-r'item oto
u-z'chartem et kol mitzvot Adonai
va-asitem otam,
v'lo taturu
acharei l'avchem v'acharei eineichem
asher atem zonim achareihem.*

*L'ma-an tizk'ru va-asitem et kol mitzvotai,
vi-h'yitem k'doshim leiloheichem.
Ani Adonai Eloheichem
asher hotzeiti etchem mei-eretz Mitzrayim
lihyot lachem leilohim,
Ani Adonai Eloheichem.*

ADONAI SAID

Adonai said to Moses:

Instruct the people Israel that in every generation
they shall put fringes on the corners of their garments
and bind a thread of blue to the fringe of each corner.

Looking upon it, you will remember all the *mitzvot* of *Adonai* and fulfill them
and not be seduced by your heart or led astray by your eyes.

Then you will remember and observe all My *mitzvot*
and be holy before your God
Who brought you out of the land of Egypt to be your God.
I, *Adonai*, am your God.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית
עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
וְנָתַתְּוּ עַל־צִיצִית הַכַּנָּף פִּתְּיֵל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם
וְלֹא תִטְּרוּ
אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם

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

The *tzitzit*, like all the forms of religion, are there as reminders for us as we go about our daily lives. All of us have had moments when we most became ourselves, liberated from the bonds holding us back, or when we discovered those great inner truths that lend meaning to our lives. But such moments are forgotten, covered over by the petty angers and frustrations of daily living, by the hard shell we think we need about us to protect our most precious feelings. Our tradition calls upon us to bring such moments back to mind and make them part of our worship. Our own innermost liberation is our “coming out of Egypt;” our own moment of deepest truth is our “standing before Sinai.” Let us remember these as we look at our *tzitzit*, and join them to the ancient memories of our people.



Our ancestors wrote in the *Torah*:

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ

V'ahavta eit Adonai Elohecha—

You shall love God.

We show our love for God
when parents and teachers share *Torah* with their children.

We show our love for God
when we study the words of *Torah*.

We show our love for God
when we say the *Sh'ma* each night and day.

We show our love for God
when we put a *m'zuzah* on our doorpost.

We show our love for God
when we do what the *Torah* says,
even when no one is there to remind us.

In the ancient Near East, free people wore *tzitzit* (fringes) on the hem of their everyday clothes. Since only free people wore *tzitzit*, they were a form of identification. Business transactions were sealed by kissing the *tzitzit*. The *מצוה mitzvah* of *tzitzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, Who freed us from Egyptian slavery. It is, literally, a string tied around the finger. Today, many Jews who wear a *טלית talit* hold the *tzitzit* in their left hand as they recite *שמע Sh'ma*, the affirmation of God's sovereignty in our lives. They kiss the fringes at each mention of the word *tzitzit* to show that we take these words seriously, like a legal contract.

*Emet v'yatziv v'ahuv v'chaviv
v'nora v'adir v'tov v'yafeh
ha-davar ha-zeh aleinu l'olam va-ed.
Emet Elohei olam Malkeinu
Tzur Ya-akov magein yish-einu.
L'dor va-dor Hu kayam
u-sh'mo kayam
v'chis-o nachon
u-malchuto ve-emunato la-ad kayamet
u-d'varav chayim v'kayamim
ne-emanim v'nechemadim
la-ad u-l'ol'mei olamim.*

אמת ויציב
אמת ויציב ואהוב וחביב
ונורא ואדיר וטוב ויפה
הדבר הזה עלינו לעולם ועד.
אמת אלהי עולם מלכנו
צור יעקב מגן ישענו.
לדר ודר הוא קים
ושמו קים
וכסאו נכון
ומלכותו ואמונתו לעד קימת
ודבריו חיים וקיים
נאמנים ונחמדים
לעד ולעולמי עולמים.

TRUE AND ENDURING

True and enduring, beloved and precious,
awesome and majestic, good and beautiful
is this affirmation for us forever and ever.
It is true: The eternal God is our Ruler,
the Rock of Jacob is the Shield of our salvation.
You abide through all generations;
Your name is Eternal.
Your throne stands firm;
Your sovereignty and faithfulness are everlasting.
Your words live and endure,
true and precious
to all eternity.

*Emet Atah Hu rishon v'Atah Hu acharon
u-mi-bal-adecha ein lanu melech go-eil
u-moshi-a.
Mi-Mitzrayim g'altanu Adonai Eloheinu
u-mi-beit avadim p'ditanu.
Al zot shib'chu ahuvim v'rom'mu Eil
v'nat'nu y'didim z'mirot shirot v'tishbachot
b'rachot v'hoda-ot l'Melech Eil chai
v'kayam
ram v'nisa gadol v'nora
mashpil gei-im u-magbi-ah sh'falim
motzi asirim u-fodeh anavim v'ozeir dalim
v'oneh l'amo b'eit shav-am eilav.
T'hilot l'Eil elyon baruch Hu u-m'vorach
Mosheh u-v'nei Yisra-eil
l'cha anu shirah b'simchah rabah
v'am'ru chulam:*

אֱמֶת אַתָּה הוּא רִישׁוֹן וְאַתָּה הוּא אַחֲרֵינוּ
וּמִבְּלִאֲדֵיכָא אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
מִמִּצְרַיִם גְּאַלְתָּנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל
וְנִתְּנוּ יְדִידִים זְמֵרוֹת שִׁירוֹת וְתִשְׁבְּחוֹת
בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם
רָם וְנֹשֵׂא גְדוֹל וְנוֹרָא
מִשְׁפִּיל גֵּאִים וּמַגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים וְעוֹזֵר דְּלִים
וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלֹיו.
תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרֵךְ
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל
לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה
וְאָמְרוּ כָלֵם:

True it is that You are first and last,
and without You we have no ruler, champion, or savior.
From Egypt You redeemed us, *Adonai*, our God,
and from a house of slavery You set us free.
For this Your loved ones celebrated and revered You,
and Your beloved ones gave forth their melodies, their songs and exaltations,
blessings and thanks, to the Ruler, living and enduring God,
lofty and exalted, great and awesome,
Who casts the prideful down and lifts the lowly,
Who sets the captive free and saves the humble and helps the poor,
responding to our people when they cry aloud to God.
Give praises to the highest God! Praised is God, the One Who is praised.
So Moses and the Israelites
came forth with song to You, in great joy,
and they all proclaimed:

*Mi chamochah ba-eilim Adonai,
mi kamochah nedar ba-kodesh,
nora t'hilot oseih fele?*

מִי כְמוֹכָה בְּאֵלִים יְהוָה,
מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נֹרָא תִהְיֶה לְעֵשֶׂה פִּלְא.

*Shirah chadashah shib'chu g'ulim
l'shimcha al s'fat ha-yam.
Yachad kulam hodu v'himlichu v'am'ru:
Adonai yimloch l'olam va-ed.*

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְאוּלִים
לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

*Tzur Yisra-eil
kumah b'ezrat Yisra-eil
u-f'deih chi-n'umecha Y'hudah v'Yisra-eil.
Go-aleinu Adonai tz'va-ot sh'mo k'dosh
Yisra-eil.
Baruch Atah Adonai ga-al Yisra-eil.*

צוּר יִשְׂרָאֵל
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל
וּפִדֵה כְּנַאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה גְּאֵל יִשְׂרָאֵל.

Who is like You, Adonai, among the mighty?
Who is like You, majestic in holiness,
Awesome in splendor, Worker of wonders?

EXODUS 15:11

With a new song the redeemed praised
Your name at the shore of the sea.
As one they all gave thanks and proclaimed Your sovereignty declaring:
“Adonai will reign forever and ever!”

EXODUS 15:18

Rock of Israel,
rise up to help Israel,
keeping Your promise to redeem Judah and Israel.
Redeem us: Adonai Tz'va-ot is Your name, Holy One of Israel.
Praised are You, Adonai, Redeemer of Israel.

ISAIAH 47:4

All this is true and trustworthy, our experience of this world:
Our lives are difficult;
we are pursued by our ideals and our imperfections.
We must choose between life and death,
between slavery and freedom.
We sway between listening for hope,
and succumbing to anguish and despair,
the death of our spirit.

But we are not abandoned, nor alone.
We search the distant past and our own days
and find the courage to enter our struggles,
to wrestle with the Pharaohs in our hearts
and those in the world around us,
and slowly to free ourselves from bondage.
We are companions who help each other rise from the dust.
From age to age the tale has been told,
how Moses and Miriam led us forth from Egypt.
The deed of liberation is answered with joyous song,
a moment of celebration
that lingers and uplifts us in the midst of our days.



Blessed are You, Worker of wonders,
Your splendor fills the earth.
All our strength, all our courage, come from You,
and so we offer thanks for the power of Your Presence.
You are the Maker of heaven and earth,
of sun-stars and galaxies, of microbes and minds.
You are the Seeker,
haunting the human heart,
hunting us out in every age.
You made Your covenant with Abraham and Sarah.
You went down with us into *Mitzrayim*.
You heard our cry, as we toiled beneath
the fiery sun in Pharaoh's brickyards.
You summoned Moses at the burning bush
to face the fierceness of Pharaoh and to lead us forth from Egypt.
Blessed is the One Who continues to seek us out,
Who calls to us from the narrowness of our lives
to the wilderness of freedom.

In the morning service, the “שמע” *Sh'ma* and its Blessings” section contains three blessings. Their order follows the view Judaism takes of the progression of God’s relationship with the world. First came creation in יוצר אור *Yotzeir Or*, then revelation in אהבה רבה *Ahavah Rabbah*, and here, finally, redemption in גאולה *G’ulah*. This third blessing speaks directly to God’s redemption of Israel. Though the blessing refers specifically to the redemption from Egypt, it also hints at the ultimate redemption of the world.



The most identifiable piece of the *G’ulah* is מי כמocha *Mi Chamocha*, the song of thanksgiving upon crossing the Sea of Reeds to freedom during the Exodus from Egypt. It is the most fundamental song of freedom and redemption in all of Judaism.

I, Miriam, stand at the sea
And turn
To face the desert
Stretching endless and still.
My eyes are dazzled
The sky brilliant blue
Sunburnt sands unyielding white.
My hands turn to dove wings
My arms reach
For the sky
And I want to sing
The song rising inside me.
My mouth open
I stop.
Where are the words?
Where the melody?
In a moment of panic
My eyes go blind.
Can I take a step without knowing a
Destination?
Will I falter
Will I fall
Will the ground sink away from under me?
The song still unformed—
How can I sing?
To take the first step—
To sing a new song—
Is to close one's eyes and dive into unknown waters.
For a moment knowing nothing risking all—
But then to discover
The waters are friendly
The ground is firm.
And the song—
The song rises again
Out of my mouth
Come words lifting the wind.
And I hear
For the first
The song
That has been in my heart
Silent
Unknown even to me.

The symbol of redemption in the mythic life of the Jewish people is the crossing of the Sea. In the rabbinic imagination, the ancient Israelites slog through mud up to their knees, their waists, even their chests. It falls to us to continue the task of redemption—to face the contemporary morass and find the resolve to wade through it with waves threatening to submerge us on either hand. We wade toward a future that, at our darkest moments, seems but a dim hope. The hint of the Promised Land is in our loving moments.

Happy are those who cherish Your *mitzvot*
 Who place Your words upon their heart.
 Happy are those who rehearse the tale of Your deliverance in Egypt,
 Who remember our liberation from the hovels of slaves.
 Therefore Miriam the prophet led our mothers
 in praise of You at the sea
 Commanding timbrel and harp
 to exalt the Sovereign of the universe...
 Of course we should sing praise to God on high!
 You are bringing near the day when no one will be drowned
 No mothers will weep, no fathers struggle to be brave
 But all shall proclaim in the whole vast universe
 The miracle of every people's life:
Adonai will reign forever and ever!



Standing on the parted shores of history,
 we still believe what we were taught
 before ever we stood at Sinai:
 that wherever we are, 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.



Long ago, the Jewish people were slaves in Egypt.
 You sent Moses to help our ancestors,
 so they could go free to worship You.
 They sang a song to thank You:
מִי כַמּוֹכָה בְּאֵלִים יְהוָה
Mi chamocha ba-eilim, Adonai?
 Who is like You, God of the universe?
 Still today there are people who are not free.
 We pray that they will be set free.
 Then all who worship You will sing for joy:

We join in singing
 what the Israelites
 proclaimed after
 they had successfully
 crossed the Sea and
 find in their
 redemption
 the strength to
 seek our own.
 This struggle
 carries us into the
 עמידה *Amidah*,
 a prayer of becoming,
 of transformation,
 of divine-human
 partnership that
 brings grace
 into our lives and
 into our world.



Many congregations
 rise for צור ישראל
Tzur Yisra-eil
 on the word
 “קומה *Kumah*
 (Rise up).”
 Thus we are
 already on our feet
 as we pray that
 God may arise.
 We cannot ask God
 to rise up
 to help Israel
 unless we are willing
 to stand up and
 ourselves
 work for
 redemption.

ADONAI S'FATAI

*Adonai s'fatai tiftach
u-fi yagid t'hilatecha.*

אֲדֹנָי שִׁפְתַי
תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

ADONAI, MY LIPS

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

PSALM 51:17



The myriad of letters in the *Torah* stands for
the myriad of souls in Israel.
If one single letter is left out of the *Torah*,
it becomes unfit for use;
if one soul is left out of the union of Israel,
the Divine Presence will not rest on it.
Like the letters, so the souls must unite and form a union.
But why is it forbidden
for one letter in the *Torah* to touch its neighbor?
Because every soul of Israel must have hours
when it is alone with its Maker.



A rabbi used to let his son wander in the woods, but worried for his safety.
He decided to discuss the matter with his child.
One day he took him aside and said,
“You know, I have noticed that each day you walk into the woods.
I wonder, why do you go there?”
The boy said to his father, “I go there to find God.”
“That is a very good thing,” the father replied gently.
“I am glad you are searching for God.
But, my child, don’t you know that God is the same everywhere?”
“Yes,” the boy answered, “but I’m not.”

Please listen to my call
help me find the words
help me find the strength within
help me shape my mouth, my voice, my heart
so that I can direct my spirit and find You in prayer
in words only my heart can speak
in songs only my soul can sing
lifting my eyes and heart to You.

אֲדֹנָי שְׁפַתִּי תִפְתָּח

Adonai s'fatai tiftach

open my lips, precious God,
so that I can speak with You again.



Pray as if everything depended on God.
Live as if everything depended on you.



Doubting is but the forefront of faith,
a faith in the infinite growth
of an unbounded creation.

A doubting age is one of restlessness
and discontent with what is current;
a doubt is an idea that is still alive.

To doubt that the past has uncovered all things
is to express faith
that many things are still to be uncovered.

To doubt that we have grown
to our full stature and knowledge
is to express faith that we may yet develop
into beings of such power and dignity
that we cannot as yet imagine what shall be.

This section of the service goes by different names. It is called the עמידה *Amidah* (Standing) because we rise in recognition of the centrality of these prayers. Because the Rabbis considered it the focal point of the service, it is called the תפילה *T'filah* (Prayer), as if to say it is THE prayer. It is called the שמונה עשרה *Sb'moneh Esreih* (Eighteen) because the weekday version of this section once contained that many prayers. Whatever we call it, its intent is to enable intimate, profound, public, and personal communication and contact with God.

AVOT V'IMAHOT

Baruch Atah Adonai

Eloheinu veilohei avoteinu v'imoteinu

Elohei Avraham Elohei Yitzchak veilohei Ya-akov

Elohei Sarah Elohei Rivkah

Elohei Racheil veilohei Lei-ah

ha-Eil ha-gadol ha-gibor v'ha-nora Eil elyon

gomeil chasadim tovim v'koneih ha-kol

v'zocheir chasdei avot v'imahot

u-meivi g'ulah li-v'nei v'neihem

l'ma-an sh'mo b'ahavah.

Melech ozeir u-moshi-a u-magein.

Baruch Atah Adonai

magein Avraham u-fokeid Sarah.

אבות ואמהות

ברוך אתה יהוה

אלהינו ואלהי אבותינו ואמותינו

אלהי אברהם אלהי יצחק ואלהי יעקב

אלהי שרה אלהי רבקה

אלהי רחל ואלהי לאה

האל הגדול הגבור והנורא אל עליון

ומל חסדים טובים וקונה הכל

וזוכר חסדי אבות ואמהות

ומביא גאולה לבני בנייהם

למען שמו באהבה.

מלך עוזר ומושיע ומגן.

ברוך אתה יהוה

מגן אברהם ופוקד שרה.

ANCESTORS

Praised are You, *Adonai*,

our God and God of our fathers and our mothers:

God of Abraham, God of Isaac, God of Jacob,

God of Sarah, God of Rebecca, God of Rachel, God of Leah.

Great, mighty, and awesome God, God supreme,

bestowing acts of kindness, Owner of all,

You remember the faithfulness of fathers and mothers,

lovingly bringing redemption to their children's children

for the sake of Your name.

Ruler and Helper, Savior and Shield:

Praised are You, *Adonai*, Abraham's shield and Sarah's trust.

Let us praise *Adonai*,
 Source of knowledge and light,
 from Whom we draw wisdom and insight.
 Let us savor the fullness of each and every day
 and fill our souls with the treasures of *Shabbat*.
 And let us appreciate these distinctions:
 sacred from profane, charity from greed,
 purpose from drift.
 Let us affirm our covenant as God's people.
 Let us honor those who study *Torah*.
 Let us uphold the truth of ongoing revelation.
 Let us celebrate the glory of our tradition
 and draw refreshment from the wellsprings of prayer.
 Let us respect tradition and encourage creative faith.
 And let us dress ourselves in the garments of God—
 compassion for the needy, embrace of the stranger—
 and then spread the canopy of peace over all the world.



God, each of us hears You differently.
 Yet You are the one God for us all.
 Abraham, Isaac, and Jacob:
 Each heard You in a different way.
 To Abraham You gave courage.
 To Isaac You brought comfort.
 Jacob learned that You are everywhere,
 even in places he didn't expect to find You.
 Sarah, Rebekah, Rachel, and Leah:
 Each heard You in a different way.
 To Sarah You brought laughter.
 To Rebekah You gave strength.
 To Rachel You taught kindness.
 And to Leah You brought love.
 May each of us hear You
 in our own special way.
 And may we always feel Your protection.
 We praise You, Eternal God.
 You are the shield of Abraham,
 the help of Sarah—
 the one God of all Jews and all the world.

We begin with three
 blessings of praise:
 for our ancestors
 (אבות ואמהות
Avot v'Imahot),
 God's power
 (גבורות *G'vurot*),
 and God's holiness
 (קדושת השם
K'dushat Ha-Sheim,
 called simply
 קדושה *K'dushah*
 when recited aloud
 in morning and
 afternoon services).
 At the start and end
 of the first blessing,
 it is customary to
 bend the knees at
 “ברוך *Baruch*,”
 bow at
 “אתה *Atah*,” and
 stand straight at
 “יהוה *Adonai*”
 as a sign of humility
 and reverence.



Acknowledging
 our ancestors
 reminds us that
 what we are
 is shaped by
 who they were.
 Just as an acorn
 is shaped by the
 oak that preceded it
 and yet
 gives birth to
 a tree
 uniquely its own,
 so we are shaped by
 our ancestors yet
 give rise to
 a Judaism
 all our own.

G'VUROT

Atah gibor l'olam Adonai

m'chayeih meitim Atah rav l'hoshi-a

WINTER (AFTER SUKKOT TO PESACH):

mashiv ha-ru-ach u-morid ha-gashem

SUMMER (FROM PESACH THROUGH

SUKKOT): *morid ha-tal*

m'chalkeil chayim b'chesed

m'chayeih meitim b'rachamim rabim

someich nof'lim v'rofei cholim u-matir asurim

u-m'kayeim emunato lisheinei afar.

Mi chamocha ba-al g'vurot u-mi domeh lach

Melech meimit u-m'chayeh u-matzmi-ach

y'shu-ah.

V'ne-eman Atah l'hachayot meitim.

Baruch Atah Adonai m'chayeih ha-meitim.

גבורות

אתה גבור לעולם אדוני

מחיה מתים אתה רב להושיע

חורף:

משיב הרוח ומוריד הגשם

קיץ:

מוריד הטל

מכלכל חיים בחסד

מחיה מתים ברחמים רבים

סומך נופלים ורופא חולים ומתיר

אסורים

ומקים אמונתו לישני עפר.

מי כמוד בעל גבורות ומי דומה לך

מלך ממית ומחיה ומצמיח ישועה.

ונאמן אתה להחיות מתים.

ברוך אתה יהוה מחיה המתים.

GOD'S POWER

You are mighty forever, *Adonai*.

You give eternal life to the dead, so great is Your power to save.

WINTER (AFTER SUKKOT TO PESACH): You make the wind blow and the rain fall.

SUMMER (FROM PESACH THROUGH SUKKOT): You make the dew fall.

You sustain the living with lovingkindness;

in Your great mercy, You give eternal life to the dead.

You support the falling and heal the sick;

You release the bound and keep faith with those who sleep in the dust.

Who is like You, Mighty One?

Who resembles You, Ruler Who causes death and gives life and brings forth salvation?

You are faithful in giving eternal life to the dead.

Praised are You, *Adonai*, Who gives eternal life to the dead.

We pray that we might know before Whom we stand:
the Power Whose gift is life,
Who quickens those who have forgotten how to live.

We pray for love to encompass us
for no other reason save that we are human,
for love through which we may all blossom into persons
who have gained power over our own lives.

We pray to stand upright, we fallen;
to be healed, we sufferers;
we pray to break the bonds keeping us from the world of beauty;
we pray for opened eyes,
we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life,
our own powers in touch with the power of the world.

Praised be the God Whose gift is life,
Whose cleansing rains let parched men and women
flower toward the sun.



O God, as we remember all You do, we make this promise:
to be like You. We will raise up those who fall,
heal those who are sick, free those who are in need.
As Your partners, we will support the poor, feed the hungry,
house the homeless, befriend the lonely, and give hope to all people.
We will be faithful Jews.
As You have helped us to live better lives, we shall help others.
We praise You, O God, Who gives meaning to our lives.



Your might, O God, is everlasting;
Help us to use our strength for good and not for evil.
You are the Source of life and blessing;
Help us to choose life for ourselves and our children.
You are the Support of the falling;
Help us to lift up the fallen.
You are the Author of freedom;
Help us to set free the captive.
You are our Hope in death as in life;
Help us to keep faith with those who sleep in the dust.
Your might, O God, is everlasting;
Help us to use our strength for good.

In גבורות *G'vurot*
(God's power), the
greatest description
of divine power is
as מחיה מתים
m'chayeh meitim
(giving life to the
dead). Traditionally,
this expression was
understood literally
to promise a bodily
resurrection at the
end of time.
Many modern Jews,
objecting to this
unprovable belief,
replaced this
expression with
מחיה הכל
m'chayeh ha-kol
(giving life to all).
However, the
former wording
can also be
interpreted more
metaphorically:
loving memories
keep the dead alive
long after their
bodies have ceased
to function;
through the
influence they had
on other people
and communities
while they lived,
the dead endure;
they continue to
"live" through their
descendants;
most Jews believe
the soul is immortal.
These ways of
giving life to the dead
reveal God's
great power no less
than a physical
resurrection would.

K'DUSHAH

*N'kadeish et shimcha ba-olam,
k'sheim sheh-makdishim oto bi-sh'mei marom
ka-katuv al yad n'vi-echa:*

V'kara zeh el zeh v'amar:

*Kadosh kadosh kadosh Adonai tz'va-ot
m'lo chol ha-aretz k'vodo.*

*Adir adireinu Adonai adoneinu
mah adir shimcha b'chol ha-aretz.*

Baruch k'vod Adonai mi-m'komo.

Echad Hu Eloheinu Hu Avinu

Hu Malkeinu Hu moshi-einu

v'Hu yashmi-einu b'rachamav l'einei kol chai:

Ani Adonai Eloheichem.

Yimloch Adonai l'olam

Elohayich Tziyon l'dor va-dor hal'luyah!

L'dor va-dor nagid godlecha

u-l'neitzach n'tzachim k'dushat'cha nakdish.

V'shivchacha Eloheinu

mi-pinu lo yamush l'olam va-ed.

Baruch Atah Adonai ha-Eil ha-kadosh.

קדושה

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם

בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם

בְּכַתוּב עַל יַד נְבִיאֶיךָ:

וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה זְבָאוֹת

מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִנְנוּ

מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ

הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי

אֲנֵי יְהוָה אֱלֹהֵיכֶם.

יְמַלֶּךְ יְהוָה לְעוֹלָם

אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ.

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּךְ

וְלִנְצַח נְצָחִים קְדֻשְׁתְּךָ נִקְדִּישׁ

וְשִׁבַּחְךָ אֱלֹהֵינוּ

מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

HOLINESS

We sanctify Your name in this world,
as they sanctify it in the highest heavens.

As it is written by Your prophet:

“And one called out to the other and proclaimed:

‘Holy, holy, holy is *Adonai Tz’va-ot!*

The fullness of the whole earth is God’s glory.’” ISAIAH 6:3

Majesty, our majestic One; *Adonai*, our Sovereign;

how majestic is Your name in all the earth.

PSALM 8:10

Praised is the glory of *Adonai* from every place. EZEKIEL 3:12

You alone are our God; You are our Source;

You are our Ruler; You are our Savior;

and in Your mercy, in the sight of all that lives, You will let us hear:

“I am *Adonai* your God!” NUMBERS 15:41

Adonai shall reign for ever; your God, O Zion,

from generation to generation. *Hal’luyah!* PSALM 146:10

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.

Praised are You, *Adonai*, the holy God.



There is holiness when we strive to be true to the best we know.

There is holiness when

we are kind to someone who cannot possibly be of service to us.

There is holiness when we promote family harmony.

There is holiness when

we forget what divides us and remember what unites us.

There is holiness when

we are willing to be laughed at for what we believe in.

There is holiness when we love—truly, honestly, unselfishly.

There is holiness when

we remember the lonely and bring cheer into a dark corner.

There is holiness when

we share: our bread, our ideas, our enthusiasms.

There is holiness when

we gather to pray to God Who gave us the power to pray.

Holy, holy, holy is the God of hosts;

All of life can be filled with God’s glory.

During the קדושה *K’dushab* (Holiness), it is traditional to rise to the toes on each of Isaiah’s three recitations of “קדוש *kadosh* (holy),” reaching with our bodies and souls for God’s sanctity. We learn that the first “*kadosh*” refers to God’s holiness in the heavens above, the residence of the divine. The second “*kadosh*” is God’s holiness on earth, the handiwork of divine creativity. And the third “*kadosh*” evokes God’s holiness in time, forever. This then is the meaning of the next phrase in the Isaiah verse, “The fullness of the whole earth is God’s glory.” God’s holiness is heavenly, earthly, and temporal. The Isaiah passage goes on to describe how the prophet saw a שרף *seraph* (a fiery angel) fly with a pair of wings. Thus, through our sacred choreography we “fly” just like the angels.

K'DUSHAT HA-YOM

*Yism'chu v'malchut'cha
shom'rei Shabbat v'kor'ei oneg.
Am m'kad'shei sh'vi-i
kulam yisb'u v'yit-an'gu mi-tuvecha.
V'ha-sh'vi-i ratzita bo v'kidashto.
Chemdat yamim oto karata
zeicher l'ma-aseih v'reishit.*

קְדוּשַׁת הַיּוֹם
יִשְׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.
עַם מְקַדְשֵׁי שְׁבִיעִי
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ.
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדְשָׁתוּ.
חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ
זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

THE HOLINESS OF THE DAY

Those who keep *Shabbat* and call it a delight
shall rejoice in Your sovereignty.
The people who hallow the seventh day
shall all be satisfied and delighted by Your goodness.
You favored the seventh day and hallowed it—
You called it the most cherished of days,
a reminder of the work of creation.

May the sense of God's presence be with us along our way,
helping us to discover
the peace and rest some have lost or never known,
renewing our covenant of peace with all created things.

And may we become more than we have been,
more than we are:
reaching for a perfection beyond our grasp,
growing and learning one day to make this day's peace
a peace for all days,
learning one day
to do justly, and love mercy,
and walk alongside the One Who walks with us.



A great pianist was once asked by an ardent admirer,
“How do you handle the notes as well as you do?”
The artist answered,
“The notes I handle no better than many pianists,
but the pauses between the notes—ah!
That is where the art resides.”
In great living, as in great music, the art may be in the pauses.
Surely one of the enduring contributions
which Judaism made to the art of living was
Shabbat, “the pause between the notes.”
And it is to *Shabbat* that we must look
if we are to restore to our lives
the sense of serenity and sanctity
which *Shabbat* offers in such joyous abundance.



Once *Shabbat* came to God to complain:
“Every day of the week has a partner.
Sunday goes with Monday,
Tuesday goes with Wednesday,
and Thursday goes with Friday.
Only I don't have a partner.”
God replied, “The people of Israel will be your partner.”

Our tradition tells us
that the seventh day
was ordained
as *שבת* *Shabbat* from
the day of creation.
Yet here it is
we who
make the seventh day
“a delight.”
The world has
always been, but
we transform it by
the value
we place on it.



To rest on *Shabbat* is
to step back from
the act of creation
and thereby
to gain perspective
on it.
For one day
we stop building
and polluting,
using and wasting.
This aspect of
Shabbat, which
emphasizes
appreciation for the
beauty of the world
as it is,
should encourage us
to strengthen our
commitment
to preserve
natural resources
all the other days
of the week.

Eloheinu veilohei avoteinu v'imoteinu
r'tzeih vi-m'nuchateinu
kad'sheinu b'mitzvotcha
v'tein chelkeinu b'Toratecha.
Sab'einu mi-tuvecha
v'sam'cheinu bishu-atecha
v'taheir libeinu l'ovd'cha beh-emet
v'hanchileinu Adonai Eloheinu
b'ahavah u-v'ratzon
Shabbat kodshecha
v'yanuchu vah Yisra-eil m'kad'shei sh'mecha
Baruch Atah Adonai
m'kadeish ha-Shabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
רְצֵה בְּמִנוּחֹתֵינוּ
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.
שְׂבַעֵנוּ מִטּוֹבֶךָ
וּשְׂמַחֵנוּ בִישׁוּעָתְךָ
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת
וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשֶׁךָ
וְיַנּוּחֵנוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה
מִקְדֵּשׁ הַשַּׁבָּת.

Our God and God of our fathers and mothers,
be pleased with our rest.
Sanctify us with Your *mitzvot*
and let Your *Torah* be our way of life.
Satisfy us with Your goodness,
and gladden us with Your salvation.
Purify our hearts to serve You in truth.
Adonai, our God, may we inherit,
in love and favor,
Your holy *Shabbat*,
that all Israel, who hallow Your name, may rest on it.
Praised are You, *Adonai*,
Who sanctifies *Shabbat*.

It is not easy to keep *Shabbat*.
The society in which we live does not create it for us;
we have to create it for ourselves.
And that requires remembrance, effort, and discipline.
We are not the first generation of Jews to face that difficulty;
let us not be the first to be defeated by it.



There are days
when we seek things for ourselves
and measure failure by what we do not gain.

On Shabbat
we seek not to acquire but to share.

There are days
when we exploit nature
as if it were a horn of plenty that can never be exhausted.

On Shabbat
we stand in wonder before the mystery of creation.

There are days
when we act
as if we cared nothing for the rights of others.

On Shabbat
we are reminded that justice is our duty
and a better world our goal.

Therefore we welcome *Shabbat*—

Day of rest,
day of wonder,
day of peace.

The apparently simple idea that one day out of seven should be devoted to rest and reflection has always been a radical concept. Its earliest practice challenged the ancient world, where labor was the lot of beasts and slaves, and leisure was the privilege of the rich and powerful. Today, when the hum of the machine never stops, when everyone has too much to do and not enough time in which to finish, *שבת Shabbat* continues to pose fundamental questions about values and the purpose of life.

AVODAH

*R'tzeih Adonai Eloheinu b'am'cha Yisra-eil
u-t'filatam b'ahavah t'kabeil
u-t'hi l'ratzon tamid avodat Yisra-eil amecha.
Eil karov l'chol kor'av
p'nei el avadecha v'choneinu.
Sh'foch ruchacha aleinu.
V'techezenah eineinu
b'shuv'cha l'Tziyon b'rachamim.
Baruch Atah Adonai
ha-machazir sh'chinato l'Tziyon.*

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל
וּתְהִי לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קוֹרְאָיו
פְּנֵיהֶם אֶל עַבְדֶּיךָ וְחַנּוּנוֹ.
שְׂפוֹךְ רוּחְךָ עָלֵינוּ.
וּתְחַזְּקֵנָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

WORSHIP

Take pleasure, *Adonai*, our God, in Your people Israel:
receive their prayers with love,
and let their worship always please You.
You are near to all who seek You in truth.
Be gracious to Your servants:
pour out Your spirit on us.
Let our eyes behold
the wonder of Your return to Zion.
Praised are You, *Adonai*,
Whose presence is restored to the land of Zion.

In this moment of silence
a still, small voice speaks in the depths of my spirit.
It speaks to me of all that I must do
to come closer to God and grow in God's likeness.
I must work with untiring faithfulness,
even when no one's eye is upon me.
I must come to the end of each day with a feeling
that I used its gifts wisely and faced its trials courageously.
I must try to judge others less harshly and love them more freely.
I must be loyal to my people and heritage,
seeking greater knowledge of our tradition
and putting its teachings to work in my life.
May I become ever more conscious of my dignity as a child of God,
and may I learn to see the divinity in every person I meet.
Then indeed shall I become closer to God and grow in God's likeness.



We sit in community:
Elbow to elbow, eye to eye.
So close, perhaps, that we brush against each other
as we move in prayer.
Ears filled with the voices of friends, teachers, fellow travelers
Who pray with us from the next seat, from across the room.
We come to silence.
Rhythm of words, shared melody, hushed.
Connected first one to all,
We now let go.

To be alone
with the Holy One.
To speak in mind, and heart, and soul,
but not with lips.

The prayers we weave together cannot replace
that private conversation:
God, our partner, awaits us,
One by one,
A miracle.

Having begun with
blessings of praise,
and then
acknowledging
God's holiness and
the sanctity of the
day, the עמידה
Amidah concludes
with three blessings
of thanks:
for worship
(עבודה *Avodah*),
gratitude
(הודאה *Hoda-ab*), and
peace
(ברכת שלום
Birkat Shalom).

HODA-AH

*Modim anachnu lach, sha-Atah Hu Adonai
Eloheinu veilohei avoteinu v'imotein
l'olam va-ed.*

*Tzur chayeinu magein yish-einu
Atah Hu l'dor va-dor.*

*Nodeh l'cha u-n'sapeir t'hilatecha
al chayeinu ha-m'surim b'yadecha
v'al nishmoteinu ha-p'kudot lach
v'al nisecha sheh-b'chol yom imanu
v'al nifl'otecha v'tovotecha sheh-b'chol eit
erev va-voker v'tzohorayim.*

*Ha-tov ki lo chalu rachamecha
v'ha-m'racheim ki lo tamu chasadecha
mei-olam kivinu lach.*

*V'al kulam yitbarach v'yitromam shimcha
Malkeinu tamid l'olam va-ed
v'chol ha-chayim yoducha selah
vihal'lu et shimcha beh-emet
ha-Eil y'shu-ateinu v'ezrateinu selah.*

*Baruch Atah Adonai
ha-tov shimcha
u-l'cha na-eh l'hodot.*

הודאה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר.

גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיַדְךָ
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ
וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יֵת
עָרֵב וּבָקֵר וְצָהָרִים.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ
יַמְעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ
מִלְּכֵנוּ תָמִיד לְעוֹלָם וָעֶד
וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה
וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת
הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה.

בָּרוּךְ אַתָּה יְהוָה
הַטוֹב שְׁמֶךָ
וְלָךְ נִאֶה לְהוֹדוֹת.

THANKSGIVING

We give thanks that You are *Adonai*
our God and God of our fathers and mothers
forever and ever.

Rock of our life, a shield to us in time of trial,
You are ever there, from age to 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 Your miracles that are with us every day;

ADAPTED FROM PSALM 79:13

and for Your wondrous goodness that is with us at all times,
morning, noon, and night.

You are Goodness: Your mercy never ceases.

You are Compassion: Your lovingkindness never fails. ADAPTED FROM LAMENTATIONS 3:22

For all these things, our Ruler,
let Your name be forever blessed and exalted.

Let everything that lives acknowledge You
and praise Your name in truth,
God of our deliverance and help.

Praised are You, *Adonai*,
Whose name is goodness;
we give You thanks and praise.



Eternal Source of good, we thank You
for the numberless gifts and blessings that fill our days:
for life itself and its endless variety;
for all that sustains body and mind;
for love and friendship;
for the delights of the senses;
and for the excellence of Your *Torah*,
which deepens our life and enriches our days.

Help us, O God, to work for a just and compassionate society,
where all may share Your gifts in the joy of freedom.

For the blessings which You lavish upon us in forest and sea,
in mountain and meadow, in rain and sun,
we thank You.

For the blessings You implant within us,
joy and peace, meditation and laughter,
we are grateful to You.

For the blessings of friendship and love,
of family and community,

For the blessings we ask of You
and those we cannot ask,

For the blessings You bestow upon us openly
and those You give us in secret,

For all these blessings, Ruler of the Universe,
we thank You and are grateful to You.

For the blessings we recognize
and those we fail to recognize,

For the blessings of our tradition
and of our holy days,

For the blessings of return and forgiveness,
of memory, of vision, and of hope,

For all these blessings which surround us on every side—
Dear God, hear our thanks and accept our gratitude.



Let us rejoice in the light of day, in the glory and warmth of the sun,
in the reawakening of life to duty and labor.

We rejoice in the light of day.

In the earth with its hills and valleys, its widespread fields of grain,
its fruit and hidden treasures.

We rejoice in the beauty of the earth.

In the love of fathers and mothers who have nurtured our lives, with whose
blessing we have gone forth to our own work in the world.

We rejoice in the love of parents.

In the children who bless our homes,
whose eager minds and hearts are the promise of tomorrow.

We rejoice in our children.

In friends who share our sorrows and joys,
in the fullness of the abundant life, in the serenity of old age,
and in the peace that comes at last.

We rejoice, and shall rejoice for evermore.

The confidence of
מודים *Modim* lifts the
heart, like a change in
music from minor to
major. This blessing,
the second-to-last of
the עמידה *Amidah*,
is a proud and public
affirmation of faith.
We owe God thanks
for many things
in our lives.

We recognize and
appreciate the daily
miracles in our lives,
which we should
not take for granted,
noticing them only
when we feel their
absence. We are
duty-bound to
recognize the many
gifts we enjoy each
day, even when we
might wish for more.



The insights of
wonder must be
constantly kept alive.
There is no worship,
no music, no love,
if we take for granted
the blessings or
challenges of living.
Since there is a need
for daily wonder,
there is a need for
daily worship. The
sense of the “miracles
that are with us every
day” is the source of
prayer. Perpetual
profound awareness
of wonder is a
primary part of the
Jewish religious
consciousness.

You give meaning to our days, to our struggles and strivings.
In the stillness of the night and in the press of the crowd,
Yours is the voice within that brings joy and peace.

We do not ask for a life of ease, for happiness without alloy.
We ask only to be uncomplaining and unafraid.
In our darkness be our light,
and in our loneliness help us discover
the many souls akin to our own.
Give us strength to face life with courage,
to draw blessing even from its discords and conflicts.
Make us understand that life calls us
not merely to enjoy the richness of the earth,
but to exult in heights gained after the toil of climbing.

Let our darkness be dispelled by Your love,
that we may rise above fear and failure,
our steps sustained by faith.
You give meaning to our days;
You are our support and our trust.

For those who find
petitionary prayer
to a personal God
difficult,
it may be worth citing
the Rabbinic adage,
“In the time to come,
all prayers
(of petition)
will be annulled
(as superfluous),
but the prayer
of gratitude
will not be annulled.”
(Midrash Rabbah,
Leviticus 9:7)
The Rabbis believed
that even in a future
perfect world,
there would still
always be
reason to be
thankful for the
sustained gift
of life.
How much more so
now, in our
unredeemed world,
do these expressions
of human need
remain achingly
relevant.
Much that is heartfelt
can be learned from
the prayers of
our ancestors;
in the end
our needs are
not so different
from theirs.

BIRKAT SHALOM

*Sim shalom tovah u-v'rachah
chein va-chesed v'rachamim
aleinu v'al kol Yisra-eil amecha.
Barcheinu Avinu kulanu k'echad b'or panecha
ki v'or panecha natata lanu Adonai Eloheinu
Torat chayim v'ahavat chesed
u-tzdakah u-v'rachah v'rachamim v'chayim
v'shalom
v'tov b'einecha l'vareich et am'cha Yisra-eil
b'chol eit u-v'chol sha-ah bi-sh'lomecha.
Baruch Atah Adonai
ha-m'vareich et amo Yisra-eil ba-shalom.*

ברכת שלום
שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה
חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ
כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

THE BLESSING OF PEACE

Grant peace, goodness, and blessing,
grace, love, and mercy, to us and to all Your people Israel.
Bless us, our Source, all of us as one, with the light of Your presence,
for by the light of Your presence, *Adonai*, our God,
You give to us *Torah* of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be good in Your eyes to bless Your people Israel
in every season and at all times with peace.
Praised are You, *Adonai*, Who blesses the people Israel with peace.

Grant us peace, Your most precious gift, Eternal Source of peace,
and enable the Children of Israel to be its messenger
unto the peoples of the earth. Bless our country, that it may ever be
a stronghold of peace, and its advocate among the nations.
May contentment reign within its borders, health and happiness within its
homes. Strengthen the bonds of friendship and fellowship
among the inhabitants of all lands. Plant virtue in every soul,
and may the love of Your name hallow every home and every heart.
Praised are You, *Adonai*, Source of peace.



I had a box of colors—
Shining, bright, and bold.
I had a box of colors,
Some warm, some very cold.
I had no red for the blood of wounds.
I had no black for the orphans' grief.
I had no white for dead faces and hands.
I had no yellow for burning sands.
But I had orange for the joy of life,
And I had green for buds and nests.
I had blue for bright, clear skies.
I had pink for dreams and rest.
I sat down
And painted
Peace.



A rabbi was asked by a farmer
when the world would truly know peace.
The rabbi replied, "Follow me."
He then brought the farmer to the side of a brook,
put his hand on the farmer's head, and pressed it into the water
until the farmer came up gasping for breath.
The rabbi then said: "This is your answer. When people want peace,
when they want it as much as you just wanted air,
when they come up gasping for peace,
when they are ready to give up everything in themselves
to have peace, as you have given to have air,
then the world will have peace."

This blessing evokes
the moment in the
Temple service
at which
the priests recited
their special prayer
for peace
(Numbers 6:22-26).
The first clause
of that prayer
("May יהוה *Adonai*
bless you and
keep you") is held to
refer to the
physical peace which
is secured through
God's protection.
The second clause
("May *Adonai*
shine the divine face
on you and
be gracious to you")
refers to the inward
spiritual peace that
people seek through
turning to God.
The third clause
("May *Adonai* lift up
the divine face to you
and grant you peace")
is the peace which
flows from God to
people when
harmony is achieved.
By recalling these
three facets of peace,
therefore, this last
blessing of the
תפילה T'filab
brings together all
that has been felt in
the service so far, and
prepares us for the
moment when we
will carry these
feelings with us into
the world outside.

ELOHAI N'TZOR

*Elohai n'tzor l'shoni mei-ra
u-s'fatai mi-dabeir mirmah
v'li-m'kal'lai nafshi tidom
v'nafshi ke-afar la-kol tihyeh.
P'tach libi b'Toratecha
u-v'mitzvotcha tirdof nafshi
v'chol ha-chosh'vim alai ra-ah
m'heirah hafeir atzatham v'kalkeil
machashavtam.*

*Aseih l'ma-an sh'mecha
aseih l'ma-an y'minecha
aseih l'ma-an k'dushatecha
aseih l'ma-an Toratecha.*

*L'ma-an yeichal'tzun y'didecha
hoshi-ah y'min'cha va-aneini.*

*Yihyu l'ratzon imrei fi v'hegyon libi l'fanecha
Adonai tzuri v'go-ali.*

*Oseh shalom bi-m'romav Hu ya-aseh shalom
aleinu v'al kol Yisra-eil v'imru: Amein.*

אלוהי נצור
אלהי נצור לשוני מרע
ושפתי מדבר מרמה
ולמקללי נפשי תדום
ונפשי כעפר לכל תהיה.
פתח לבי בתורתך
ובמצותיך תרדוף נפשי
וכל החושבים עלי רעה
מהרה הפך עצתם וקלקל מחשבתם.
עשה למצו שמך
עשה למצו ימינך
עשה למצו קדשך
עשה למצו תורתך.
למצו יחלצו ידיך
הושיעה ימינך ועגני.
יהיו לרצון אמרי פי והגיון לבי לפניך
יהוה צורי וגואלי.
עשה שלום במרומי הוא יעשה שלום
עלינו ועל כל ישראל ואמרו: אמן.

MY GOD, GUARD

My God, guard my tongue from evil and my lips from speaking deceit,

and to those who curse me, may my soul be silent as the dust. ADAPTED FROM PSALM 34:14

Open my heart to Your *Torah*, that my soul may follow Your commandments.

And all who think badly of me, swiftly frustrate their designs, spoil their plans.

Do so for Your own sake. Do so for the sake of Your right hand.

Do so for the sake of Your holiness. Do so for the sake of Your *Torah*,

that Your loved ones be delivered. Save with Your right hand and answer me. PSALM 60:7

May the words of my mouth and the meditations of my heart be acceptable before You,

Adonai, my Rock and my Redeemer.

PSALM 19:15

May the One Who makes peace on high bring peace to us and to all Israel, and say, *Amein*.

Looking inward, I see that all too often I fail to use time and talent
to improve myself and to serve others.
And yet there is in me much goodness,
and a yearning to use my gifts for the well-being of those around me.
This *Shabbat* calls me to renew my vision,
to fulfill the best that is within me.
For this I look to God for help.
Give meaning to my life and substance to my hopes;
help me understand those about me
and fill me with the desire to serve them.
Let me not forget that I depend on others as they depend on me;
quicken my heart and hand to lift them up;
make fruitful my words of prayer,
that they may fulfill themselves in deeds.



I do not pray for riches. But should riches come to me,
I pray for generosity so that I would share with others.
I do not pray for beauty. But should I be fair of face and form,
I pray for modesty lest I flaunt my loveliness.
I do not pray for power. But should it be my lot
to lead and influence others,
I pray for wisdom, lest arrogance take over my nature.
I do not pray for honor. But should honor come to me,
I pray for understanding, lest esteem cause me to forget those
who need a helping hand.
I do not pray for talent. But should I be gifted,
I pray for humility, knowing full well
that all talent comes from You.
I do not pray for trouble. But should trouble come to me,
I pray for courage to begin anew and neither whine nor blame.
I do not pray for sorrow. But when grief enters my life,
I pray for fortitude to bear my trials with patience
and to be a comfort to those around me.
For what then do I pray, O God?
For generosity; for modesty; for wisdom; for understanding;
for humility; for courage; for fortitude.

This prayer is written in the singular, not the plural. Most of our other prayers address God as “אלוהינו” *Eloheinu* (our God),” but this one calls God “אלוהי” *Elobai* (my God).” The Rabbis believed that there should be a balance between the expression of congregational needs and individual needs. So they created a place within the service for personal prayers. At this time, the individual could express whatever might be in his or her own heart.



Most of *אלוהי נצור* *Elobai n'tzor* was composed by Mar bar Ravina, a sage who lived in the fourth century CE. Because of its popularity, it was later chosen to be placed at the end of the *עמידה* *Amidah*. The sentence “May the words of my mouth...,” from Psalm 19, was added later to Mar’s prayer. The words *עושה שלום* *Oseh shalom* (May God Who makes peace...) recall the final prayer of the *Amidah*, the prayer for *שלום* *shalom*.

HOTZA-AT SEIFER TORAH

*Ein kamocha va-elohim Adonai
 v' ein k'ma-asecha
 Malchut'cha malchut kol olamim,
 u-memshalt'cha b'chol dor va-dor.
 Adonai Melech
 Adonai malach
 Adonai yimloch l'olam va-ed.
 Adonai oz l'amo yitein,
 Adonai y'vareich et amo va-shalom.*

*Av ha-rachamim
 heitivah vi-r'tzon'cha et Tziyon,
 tivneh chomot Y'rushalayim.
 Ki v'cha l'vad batachnu
 Melech Eil ram v'nisa Adon olamim.*

הוצאת ספר תורה

אין כְּמוֹךָ בְּאֱלֹהִים יְהוָה
 וְאֵין כְּמַעֲשֵׂיךָ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
 וּמְשַׁלְּתְךָ בְּכָל דּוֹר וָדוֹר.
 יְהוָה מֶלֶךְ
 יְהוָה מַלְאָךְ
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 יְהוָה עֲזֵר לְעַמּוֹ יִתֵּן,
 יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אב הַרְחָמִים

הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן,
 תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.
 כִּי בָךְ לִבֵּד בְּטַחְנוּ
 מִלְּךָ אֵל רָם וְנִשְׂא אָדוֹן עוֹלָמִים.

TAKING OUT THE TORAH SCROLL

There is none like You among the gods, *Adonai*,
 and there is nothing like Your works.
 Your realm embraces all the worlds,
 Your reign encompasses all generations.
Adonai reigns!
Adonai has always reigned!
Adonai shall reign forever and ever!
Adonai will give strength to our people;
Adonai will bless our people with peace.

PSALM 86:8

PSALM 145:13

PSALM 10:16

PSALM 93:1

EXODUS 15:18

PSALM 29:11

Source of mercy,
 do good to Zion, according to Your will,
 rebuilding the walls of Jerusalem.
 For in You alone we place our trust,
 God, Ruler, high and revered, Sovereign of all the worlds.

PSALM 51:20

I am a Jew because
the faith of Israel demands of me no abdication of the mind.
I am a Jew because
the faith of Israel requires of me all the devotion of my heart.
I am a Jew because
in every place where suffering weeps, the Jew weeps.
I am a Jew because
at every time when despair cries out, the Jew hopes.
I am a Jew because
the word of Israel is the oldest and the newest.
I am a Jew because
the promise of Israel is the universal promise.
I am a Jew because
for Israel, the world is not completed; we are completing it.
I am a Jew because
for Israel, humanity is not created; we are creating it.



May my life be one link in a chain of goodness.
As I say the prayers of my ancestors,
Help me to recall their devotion and faithfulness,
Their joy and suffering, which are in every word.
Holiness is their heritage; may I be worthy of it.

May this tradition live in me
And pass from me to generations I shall never know,
Enriched by truths that I have found
And the good deeds I have done.
So may I fulfill my task on earth and receive my blessing.



This is our *Torah*.
Its words are the same ones
that our parents and our grandparents read.
In all times and all places,
its words never change.
May our children and grandchildren,
and their children and grandchildren,
read its words as well.

The reading of the
תורה *Torah* is
for the sake of
the congregation,
which is obeying
the command to
hear the *Torah*.
Before or after
the reading,
a דבר תורה
d'var Torah
(word of *Torah*)
may be presented
to help the
congregation
examine and
understand
some of the issues
raised in the reading.

*Va-y'hi bi-n'so-a ha-aron va-yomer Mosheh:
Kumah Adonai v'yafutzu oy'vecha
v'yanusu m'san-echa mi-panecha.*

*Ki mi-Tziyon teitzei Torah
u-d'var Adonai mirushalayim.
Baruch sheh-natan Torah
l'amo Yisra-eil bi-k'dushato.*

*Havu godel leiloheinu u-t'nu chavod la-Torah.
Sh'ma Yisra-eil, Adonai Eloheinu, Adonai echad.
Echad Eloheinu, gadol Adoneinu, kadosh sh'mo.
Gad'lu la-Adonai iti, u-n'rom'mah sh'mo
yachdav.*

*L'cha Adonai ha-g'dulah v'ha-g'vurah
v'ha-tif-eret v'ha-neitzach v'ha-hod
ki chol ba-shamayim u-va-aretz,
l'cha Adonai ha-mamlachah
v'ha-mitnasei l'chol l'rosh.
Rom'mu Adonai Eloheinu
v'hishtachavu la-hadom raglav kadosh Hu.
Rom'mu Adonai Eloheinu
v'hishtachavu l'har kodsho,
ki kadosh Adonai Eloheinu.*

וַיְהִי בִּבְסֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפְצְלוּ אוֹיְבֶיךָ
וַיִּנָּסוּ מִסַּנְעָה מִפְּנֵיךָ:

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה
וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

הָבּוּ גָדֹל לְאֱלֹהֵינוּ וְתָנוּ כְבוֹד לַתּוֹרָה.
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה
אֶחָד:
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.
גַּדְלוּ לַיהוָה אֶתִּי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ יְהוָה הַמְּמֻלָּכָה
וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדוֹם רַגְלָיו קְדוֹשׁ הוּא.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

When the Ark was carried forward, Moses would say,
“Rise up, *Adonai*; let Your enemies be scattered,
and let those who hate You flee before You.”

NUMBERS 10:35

For from Zion shall go forth *Torah*
and the word of *Adonai* from Jerusalem.
Praised is the One Who gave the *Torah*
to the people Israel in holiness.

ISAIAH 2:3

Ascribe greatness to our God
and give honor to the *Torah*.

DEUTERONOMY 32:3

Hear, Israel: *Adonai* is our God, *Adonai* is One.

DEUTERONOMY 6:4

One is our God; great is our Sovereign; holy is God’s name.

Declare with me the greatness of *Adonai*; together let us exalt God’s name.

PSALM 34:4

To You, *Adonai*, is all greatness and might
and splendor and victory and power,
for everything in the heavens and the earth
is Yours, *Adonai*, as is all sovereignty
and the highest supremacy above all beings.

I CHRONICLES 29:11

Exalt *Adonai* our God
and bow down before God’s footstool. God is holy!

PSALM 99:5

Exalt *Adonai* our God
and bow down before God’s holy mountain
for *Adonai* our God is holy.

PSALM 99:9

It is written in sacred scriptures:

You, God, revealed Yourself on Mount Sinai

To teach Your children *Torah* and *mitzvot*.

You revealed Yourself to Your holy people with thunder and lightning

And appeared to them with the sound of the *shofar*.

Our Sages, of blessed memory, said:

Whatever a faithful student will perceive and transmit,

The *Torah* he will create, the commandments she will teach—

They were all said to Moses at Sinai.

Sinai is ever present—not only a past event.

Wherever people gather to seek God's presence,

To renew the covenant, to discover God's will;

Whenever they listen and hear, receive and transmit—

They stand at Sinai.



When our learning exceeds our deeds

we are like trees whose branches are many

but whose roots are few:

the wind comes and uproots them....

But when our deeds exceed our learning

we are like trees whose branches are few

but whose roots are many,

so that even if all the winds of the world

were to come and blow against them,

they would be unable to move them.

While nothing in the synagogue is holier than the people,

the תורה *Torah* is its holiest ritual object.

When we bring out the *Torah* scroll,

it is time to celebrate.

With great pageantry we recite lines

describing how the ark of the covenant,

with God's

commandments inside,

led the Israelites

through the wilderness

with pillars of fire.

The book of Genesis tells us
that the Tree of Life is in the garden of Eden.
At the end of Chapter 3 of Genesis,
Adam and Eve are forbidden access
to the mysterious Tree of Life,
whose fruit confers immortality.
But over the millenia of Jewish history,
the *Torah* has become our Tree of Life.
As it is passed from one generation to the next,
sustaining our people and preserving our Jewish values,
the *Torah* has become
our instrument of immortality.



Like pure water, *Torah* washes us clean and refreshes us.
Like honey, *Torah* sweetens our lives
and preserves us from the bitterness of hatred.
Like a shield, *Torah* protects us from the violence that surrounds us.
Like a crown, *Torah* imbues us with nobility and honor.
Like a path in the wilderness, *Torah* guides us in time of trouble
and shows us the way to peace.
Our rabbis say:
“Whoever honors the *Torah* will, in turn, be honored by all.”
From generation to generation,
may words of *Torah* forever be on our lips.

As these lines are
sung, the תורה *Torah*
is carried around the
congregation,
beginning on the
right as the carrier
faces the
congregation. Out of
respect for the *Torah*,
during the
הקפה *hakafah*
(processional),
people do not turn
their backs toward
the scroll;
they turn to face it,
following it with their
eyes on its journey.
As the *Torah*
approaches, it is
common for people
to touch it with the
fringes of their
טלית *talit* or with
their prayer book
and then to
kiss the fringes or
prayer book.
Through touching it,
we indicate that we
subscribe to it and
affirm its importance
for our lives, and
through kissing it,
we proclaim that
we see it as
a great gift.
This procession with
the *Torah* thus
dramatically
symbolizes an
important conviction
of Judaism: that the
Torah belongs to the
people as a whole,
not to the religious
elite alone.

B'RACHAH LIFNEI K'RI-AT HA-TORAH

Those called to the *Torah*:

Bar'chu et Adonai ha-m'vorach.

Congregation:

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

Those called to the *Torah*:

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

Baruch Atah Adonai

Eloheinu Melech ha-olam

asher bachar banu mi-kol ha-amim

v'natan lanu et Torato.

Baruch Atah Adonai notein ha-Torah.

ברכה לפני קריאת התורה
העולים:

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ.

הקהל:

בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

העולים:

בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

BLESSING BEFORE THE READING OF THE TORAH

Those called to the *Torah*:

Praise *Adonai*, the One Who is blessed.

Congregation:

Praised be *Adonai*, the One Who is blessed, forever and ever.

Those called to the *Torah*:

Praised be *Adonai*, the One Who is blessed, forever and ever.

Praised are You, *Adonai* our God, Ruler of the universe.

You chose us from all the peoples

and gave us Your *Torah*.

Praised are You, *Adonai*, Giver of the *Torah*.

AT THE CONCLUSION OF A BOOK
OF THE TORAH:

Chazak chazak v'nitchazeik.

Be strong, be strong, and let us strengthen each other.

לסיום ספר מהתורה:

חֲזַק חֲזַק וְנִתְחַזַּק.

Aliyah is ascent.

We ascend to the *Torah*

to acknowledge that we choose
to live under its laws and principles.

We ascend to the *Torah*

to affirm that we are part of a people and a story
that is much greater than ourselves.

We ascend to the *Torah*

to represent those who remain below.

We ascend to the *Torah*

to risk receiving an honor,
to risk being known and seen,
to risk being at Sinai again.

We ascend to the *Torah*

with slow steps or in haste,
with enthusiasm or reluctance,
in awe or in fear,
in hope and in love.



Rabbi Zev Wolf of Zhitomir (in *Or Ha-mei-ir*, vol. 1, 8, col. 1)
notices the change in the opening *Torah* blessing
from the past tense, “and gave,”
to the present tense, “Giver.”

He draws from this an insight into the nature of holy learning.

The *Torah* was given at Mount Sinai.

But in each generation, God also is giving it anew
through the new interpretations of its teachers.

The sages of each era thus draw from the sacred text
newly-appropriate readings for the needs of every age.

In this way, each “new” reading has actually been
secret and latent within the *Torah*
ever since it was first given at Sinai.

The whole
תורה *Torah* service
is full of ceremony.

Those given the
honor of saying
the blessings for
the *Torah* reading
are called forward

to an עלייה *aliyah*
(a “going-up”).

Before saying the
blessings for the
reading, the person
honored with the
aliyah shows

respect for the *Torah*
by touching a prayer
book or the fringes
from a טלית *talit* to
the first words to be
read, and then

kissing the book or
fringes. The *Torah*
scroll is never
touched directly with
the hand as the oils
could smear the ink.

The *Torah* portion
read is consistent the
world over,
connecting the
entire Jewish people
around the globe.

The weekly portion
is often subdivided
into multiple
sections, each one of
which is also called
an *aliyah*.

A special melodic
system is used for
chanting *Torah*.

In addition, there are
entirely different
systems for the
Festivals and for the
High Holy Days.

B'RACHAH ACHAREI K'RI-AT HA-TORAH

*Baruch Atah Adonai Eloheinu Melech ha-olam
asher natan lanu Torat emet
v'chayei olam nata b'tocheinu.
Baruch Atah Adonai notein ha-Torah.*

ברכה אחרי קריאת התורה
ברוך אתה יהוה אלהינו מלך העולם
אשר נתן לנו תורת אמת
וחיי עולם נטע בתוכנו.
ברוך אתה יהוה נותן התורה.

BLESSING AFTER THE READING OF THE TORAH

Praised are You, *Adonai*, our God, Ruler of the universe.
You have given us a *Torah* of truth,
implanting within us eternal life.
Praised are You, *Adonai*, Giver of the *Torah*.

SHEH-HECHEYANU

*Baruch Atah Adonai Eloheinu Melech ha-olam
sheh-hecheyanu v'kiy'manu v'higi-anu la-z'man
ha-zeh.*

שהחינו
ברוך אתה יהוה אלהינו מלך העולם
שהחינו וקימנו והגיענו לזמן הזה.

THE ONE WHO GAVE US LIFE

Praised are You, *Adonai*, our God, Ruler of the universe,
for giving us life, for sustaining us, and for enabling us to reach this season.

BIRKAT HA-GOMEIL

*Baruch Atah Adonai Eloheinu Melech ha-olam
ha-gomeil l'chayavim tovot sheh-g'malani kol
tov.*

Congregation:

*Mi sheh-g'mal'cha kol tov
Hu yigmol'cha kol tov selah.*

ברכת הגומל
ברוך אתה יהוה אלהינו מלך העולם
שהחינו וקימנו והגיענו לזמן הזה.
הגומל לחיבים טובות שגמלני כל טוב.
הקהל:
מי שגמלך כל טוב
הוא יגמלך כל טוב סלה:

BLESSING OF THE ONE WHO BESTOWS GOODNESS

Praised are You, *Adonai*, our God, Ruler of the universe,
Who bestows goodness upon those in need and has bestowed every goodness upon me.

Congregation:

May the One Who has bestowed upon you every goodness,
bestow every goodness upon you forever.

"MAY THE ONE WHO BLESSED" FOR HEALING

Mi sheh-beirach avoteinu, m'kor ha-b'rachah l'imoteinu
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: *Amein.*

Mi sheh-beirach imoteinu, m'kor ha-b'rachah la-avoteinu
Bless those in need of healing with *r'fu-ah sh'leimah*,
the renewal of body, the renewal of spirit,
and let us say: *Amein.*

Mi sheh-beirach avoteinu
Avraham Yitzchak v'Ya-akov
v'imoteinu Sarah Rivkah Racheil v'Lei-ah
Hu y'vareich virapei et ha-cholim.
Ha-Kadosh baruch Hu yimalei rachamim
aleihem
l'hachalimam u-l'rapotam
l'hachazikam ul'hachayotam
v'yishlach lahem m'heirah r'fu-ah sh'leimah
r'fu-at ha-nefesh u-r'fu-at ha-guf
hashta ba-agala u-vi-z'man kariv
v'nomar: Amein.

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ
אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב
וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה
הוּא יְבָרֵךְ וְיִרְפֵּא אֶת הַחֹלִים.
הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם
לְהַחֲלִימָם וְלִרְפֹאֲתָם
לְהַחֲזִיקָם וְלְהַחַיֹּתָם
וְיִשְׁלַח לָהֶם מְהֵרָה רְפוּאָה שְׁלֵמָה
רְפוּאָת הַנַּפֶּשׁ וְרְפוּאָת הַגּוּף
הַשְּׂתָא בְּעֵגְלָא וּבְזִמַּן קָרִיב
וְנֹאמֵר: אָמֵן.

May the One Who blessed our fathers and our mothers,
Abraham, Isaac, and Jacob,
Sarah, Rebecca, Rachel, and Leah,
bless and heal all those who are ill.
May the Holy One of Blessing be full of compassion for them,
to restore their health and to heal them,
to strengthen them and to help them live,
and send them quickly a complete healing,
healing of the soul and healing of the body,
speedily and soon,
and let us say: *Amein.*

Healing is not about cure. It is about soothing the heart and soul. Most of us will suffer sharp physical and emotional pain at some point in our lives. Feelings of sadness, anger, frustration over events we cannot control may tear at our hearts. We may feel wounded or hurt and unable to imagine those feelings ever leaving us. As we take our first tentative steps toward survival the healing begins. This healing is the body and mind's repair process. On the other side of healing we emerge with newly-found strength, perhaps uniquely different from the person who began the journey.

Each of us confronts our ordeal as the individuals we are and with the tools we have brought with us. Yet, to truly close our wounds, we often need the help of others. During the dark moments, we can reach out to our family and friends for the loving touch and understanding that will re-energize us in our struggle. At these times, we learn that the smallest gestures can have the most profound meaning. The gentlest touch can have the strongest effect. Our strength can multiply when we are able to draw on the strength of those around us and God above us. We are truly strongest when we not only reach within, but also reach outward to our community, and upward to seek spiritual meaning and peace.



May the One Who blesses all life, bless and heal those who struggle against illness. May their pain be eased; may they be strengthened with faith, love, and caring. May they know sustenance from their friends and families. May those who seek ways of healing through medical knowledge and those who care for the sick be blessed with courage, stamina, and communal support. And let us say: *Amein*.



We don't need to beg or bribe God to give us strength or hope or patience. We need only turn to the One, admit that we can't do this on our own, and understand that bravely bearing up under long-term illness is one of the most human, and the most godly, things we can do. One of the things that constantly reassures me that God is real, and not just an idea that religious leaders made up, is the fact that people who pray for strength, hope, and courage so often find the resources of strength, hope, and courage that they did not have before they prayed.

During the תורה *Torah* service, it is customary to pray for the sick by saying a מי שברך *Mi sheb-beirach*, a prayer asking God to bless those who are ill physically or spiritually. *Mi sheb-beirach* is not a magical incantation. Traditionally, it obligates the person asking for blessing to give צדקה *tz'dakah* and to pray personally on behalf of the person for whom the prayer is given. It summons us all to recognize our own utter powerlessness in the face of illness.



Mi sheb-beirach prayers announce individual times of need to the whole community. This process can build community as news is communicated and support mobilized. It counteracts the devastating possibility of isolation in times of vulnerability. The practice gives voice to gratitude and anxiety, enabling it to be shared and transformed into connectedness and faith.

MI SHEH-BEIRACH LA-OLIM

*Mi sheh-beirach avoteinu
Avraham Yitzchak v'Ya-akov
v'imoteinu Sarah Rivkah Racheil v'Lei-ah
Hu y'vareich et kol eileh
sheh-alu li-ch'vod ha-Makom
li-ch'vod ha-Torah
(V'LI-CH'VOD HA-SHABBAT)
Ha-Kadosh Baruch Hu y'vareich otam
v'et mishp'chotam
v'yishlach b'rachah v'hatzlachah
b'chol ma-aseih y'deihem
im kol Yisra-eil acheihem v'achyoteihem
v'nomar: Amein.*

מי שברך לעולים
מי שברך אבותינו
אברהם יצחק ויעקב
ואמותינו שרה רבקה רחל וליאה
הוא יברך את כל אלה
שעלו לכבוד המקום
לכבוד התורה
(ולכבוד השבת)
הקדוש ברוך הוא יברך אותם
ואת משפחותם
וישלח ברכה והצלחה
בכל מעשה ידיהם
עם כל ישראל אחיהם ואחיותיהם
ונאמר: אמן.

"MAY THE ONE WHO BLESSED" FOR THOSE WHO COME UP

May the One Who blessed our ancestors,
Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,
bless all those who came up in honor of God,
in honor of the *Torah* (AND IN HONOR OF *SHABBAT*).
May the Holy One bless them and their families,
and send them blessing and success in all their labors,
along with all of Israel, their brothers and sisters, and let us say: *Amein*.

HAGBAHAT HA-TORAH

*V'zot ha-Torah asher sam Mosheh
lifnei b'nei Yisra-eil
al pi Adonai b'yad Mosheh.*

הגבת התורה
וזאת התורה אשר שם משה
לפני בני ישראל
על פי יהוה ביד משה:

RAISING OF THE TORAH

This is the *Torah* which Moses placed
before the children of Israel,
by the word of *Adonai*, by the hand of Moses.

DEUTERONOMY 4:44

NUMBERS 9:23

B'RACHAH LIFNEI K'RI-AT HA-HAFTARAH

*Baruch Atah Adonai Eloheinu Melech ha-olam
asher bachar bi-n'vi-im tovim
v'ratzah v'divreihem ha-ne-emarim beh-emet.
Baruch Atah Adonai
ha-bocheir ba-Torah u-v'Mosheh avdo
u-v'Yisra-eil amo u-vi-n'vi-ei ha-emet va-tzedek.*

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

B'RACHAH ACHAREI K'RI-AT HA-HAFTARAH

*Baruch Atah Adonai Eloheinu Melech ha-olam
Tzur kol ha-olamim tzadik b'chol ha-dorot
ha-Eil ha-ne-eman ha-omeir v'oseh
ha-m'dabeir u-m'kayeim
sheh-kol d'varav emet va-tzedek.
Al ha-Torah v'al ha-avodah
v'al ha-n'vi-im v'al yom ha-Shabbat ha-zeh
sheh-natata lanu Adonai Eloheinu
li-k'dushah v'li-m'nuchah,
l'chavod u-l'tif-aret.
Al ha-kol Adonai Eloheinu
anachnu modim lach
u-m'var'chim otach.
Yitbarach shimcha b'fi kol chai
tamid l'olam va-ed.
Baruch Atah Adonai m'kadeish ha-Shabbat.*

ברכה אחרי קריאת ההפטרה
ברוך אתה יהוה אלהינו מלך העולם
צור כל העולמים צדיק בכל הדורות
האל הנאמן האומר ועשה
המדבר ומקיים
שכל דבריו אמת וצדק.
על התורה ועל העבודה
ועל הנביאים ועל יום השבת הזה
שנתת לנו יהוה אלהינו
לקדשה ולמנוחה
לכבוד ולתפארת.
על הכל יהוה אלהינו
אנחנו מודים לך
ומברכים אותך.
יתברך שמך בפני כל חי
תמיד לעולם ועד.
ברוך אתה יהוה מקדש השבת.

BLESSING BEFORE READING OF *HAFTARAH*

Praised are You, *Adonai*, our God, Ruler of the universe,
Who has chosen good prophets,
finding favor in their words, which were spoken in truth.
Praised are You, *Adonai*, Who has chosen the *Torah*,
Moses Your servant, Israel Your people,
and prophets of truth and righteousness.

BLESSING AFTER READING OF *HAFTARAH*

Praised are You, *Adonai*, our God, Ruler of the universe,
Rock of all creation, righteous in all generations,
the faithful God Who says and does, Who speaks and fulfills,
Whose every word is truth and righteousness.

For the *Torah*, for worship, for the prophets,
and for this *Shabbat* that You gave us, *Adonai*, our God,
for holiness and rest, for honor and for glory—
for everything, *Adonai*, our God, we thank and praise You.
May Your name be praised forever and ever by every living being.
Praised are You, *Adonai*, Who sanctifies *Shabbat*.



The prophet was an individual who said NO to society,
condemning its habits and assumptions,
its complacency, waywardness, and syncretism.
The prophets were often compelled to proclaim
the very opposite of what their hearts expected.
Their fundamental objective was to reconcile humanity and God.
Why do the two need reconciliation?
Perhaps it is due to humanity's false sense of sovereignty,
to our abuse of freedom,
to our aggressive, sprawling pride,
resenting God's involvement in history.

Prophecy ceased;
the prophets endure
and can only be ignored
at the risk of our own despair.

The origins of the reading of the *הפטרה Haftarah* (conclusion) are obscure. Some say that under either Greek rule (Maccabean times) or Roman oppression (first century CE), Jews were forbidden to read the *תורה Torah*. At first they ignored the orders, but the punishments were so unbearably cruel that they finally did cease reading the *Torah*. The Jews reasoned, however, that though they were forbidden to read from the *Torah*, they were not forbidden to read from the Prophets. They then chose a prophetic reading for each *שבת Shabbat* and Festival that either reminded them of the *Torah* portion which would have been read that day or marked where they were in the Jewish calendar. When the ban on reading the *Torah* was finally lifted, our people had become so accustomed to the prophetic reading that it remained part of the *Torah* service as the *Haftarah*.

HACHNASAT HA-TORAH

*Y'hal'lu et sheim Adonai ki nisgav sh'mo l'vado,
hodo al eretz v'shamayim.*

*Va-yarem keren l'amo
t'hilah l'chol chasidav*

li-v'nei Yisra-eil am k'rovo hal'luyah.

*Torat Adonai t'mimah m'shivat nafesh,
eidut Adonai ne-emanah machkimat peti.*

*Pikudei Adonai y'sharim m'sam'chei leiv,
mitzvat Adonai barah m'irat einayim.*

*Yir-at Adonai t'horah omedet la-ad,
mishp'tei Adonai emet tzadku yachdav.*

*Ki lekach tov natati lachem,
Torati al ta-azovu.*

*Eitz chayim hi la-machazikim bah,
v'tom'cheha m'ushar.*

*D'racheha darchei no-am,
v'chol n'tivoteha shalom.*

*Hashiveinu Adonai eilecha v'nashuvah
chadeish yameinu k'kedem.*

הכנסת התורה

יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגַב שְׁמוֹ לְבָדּוֹ,
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.

וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל חַסִּידָיו
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ הַלְלוּיָהּ.

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נְפֶשׁ,
עֵדוּת יְהוָה נְאֻמָּנָה מְחַכֶּמֶת פֶּתִי.
פְּקוּדֵי יְהוָה יְשָׁרִים מְשֻׁמְחֵי-לֵב,
מִצְוֹת יְהוָה בְּרָה מְאִירַת עֵינָיִם.
יִרְאַת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד,
מְשֻׁפְּטֵי יְהוָה אֱמֶת צְדָקוֹ יַחְדָּו.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִּי אֵל תַּעֲזוּבוּ.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וּתְמַכֶּיָּה מְאֹשֶׁר.
דַּרְכֶּיָּה דַרְכֵי נְעִים,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנו יְהוָה אֵלֶיךָ וְנָשׁוּבָה
תְּחַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

RETURNING THE *TORAH* TO THE ARK

Let us praise *Adonai*, Whose name alone is exalted.
Your splendor covers heaven and earth;
You are the strength of Your people,
making glorious Your faithful ones,
Israel, a people close to You. *Hal'luyah!*

PSALM 148:13-14

The *Torah* of *Adonai* is perfect, restoring the soul;
The teaching of *Adonai* is sure, making wise the simple.
The precepts of *Adonai* are right, rejoicing the heart;
The *mitzvah* of *Adonai* is clear, giving light to the eyes.
The reverence of *Adonai* is pure, enduring for ever;
The judgments of *Adonai* are true, and righteous altogether.

PSALM 19:8-10

Behold, I have given you a good doctrine:
My *Torah*—do not forsake it.

PROVERBS 4:2

It is a tree of life to those who hold it fast,
and all who cling to it find happiness.

PROVERBS 3:18

Its ways are ways of pleasantness,
and all its paths are peace.

PROVERBS 3:17

Help us to return to You, *Adonai*, and we shall return.
Renew our days as in the past.

LAMENTATIONS 5:21



Renew our days as when we were young.
Revive us with the wonder of Your world,
with the enthusiasm of our youth.
Help us to recover something of the child within
that knew You in the desert
and trembled at the foot of the mountain.
Grant us, once again, the sacred vision
and the courage of new beginnings.
Renew our days as when we were young.

The prayers selected for returning the תורה *Torah* to the ark act as bookends to the prayers that we uttered when we removed the *Torah* from the ark to read it. Both then and now, the themes are the sovereignty of God and the blessing that God's *Torah* constitutes for us.



The three verses quoted here from Proverbs are cited in reverse sequence from their original context. In their new order, the verses build from divine prescription to messianic promise: Do not forsake my *Torah*, declares God, for it is good; it will make you happy; it will bring you peace. The cumulative effect is redemptive for both God and the Jewish People. We both yearn for this ultimate שלום *shalom*. We both pledge, as we return the *Torah* to its resting-place, that we will return to its life-giving ways as of old.

ALEINU

*Aleinu l'shabei-ach la-Adon ha-kol
 lateit g'dulah l'yotzeir b'reishit
 sheh-lo asanu k'goyei ha-aratzot
 v'lo samanu k'mishp'chot ha-adamah
 sheh-lo sam chelkeinu kahem
 v'goraleinu k'chol hamonam.
 Va-anachnu kor'im u-mishtachavi u-morid
 lifnei Melech malchei ha-m'lachim
 ha-Kadosh baruch Hu.
 Sheh-Hu noteh shamayim v'yoseid aretz
 u-moshav y'karo ba-shamayim mi-ma-al
 u-sh'chinat uzo b'govhei m'romim
 Hu Eloheinu ein od.
 Emet Malkeinu efes zulato,
 V'yadata ha-yom va-hasheivota el l'vavecha
 ki Adonai Hu ha-elohim
 ba-shamayim mi-ma-al v'al ha-aretz mi-tachat,
 ein od.*

עלינו
 עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל
 לִתְת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה
 שְׁלֹא שָׁם חִלְקֵנוּ כִּפְהֵם
 וְגָרְלָנוּ כְּכֹל הַמוֹנָם.
 וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹרִידִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בְּרוּךְ הוּא.
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ
 וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וְשׁוֹכֵנֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אֱמֶת מַלְכָּנוּ אִפְסֵי זוּלָּתוֹ כְּפִתוּב בְּתוֹרָתוֹ:
 וַיִּדְעֶתָ הַיּוֹם וְהִשְׁבַּחְתָּ אֶל לְבָבְךָ
 כִּי יְהוָה הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת,
 אֵין עוֹד:

IT IS UP TO US

It is up to us to praise the Sovereign of all, to recognize the greatness of God, our Creator, Who has not made us like the other nations of the earth, but gave us a sense of destiny and an inheritance all our own. Therefore, we bend our knees and bow and give thanks before the Ruler Who reigns over rulers, the Holy One of Blessing.

You stretch out the heavens and establish the earth.

ISAIAH 51:13

Your splendor dwells in the skies above, Your powerful presence in the highest heavens. You are our God; there is no other.

Our Ruler is truth; there is nothing else. As it is written in Your *Torah*:

“May you know this day and may you fix it to your heart that *Adonai* is God in the heavens above and on the earth below. There is no other.”

DEUTERONOMY 4:39

That's the difficulty in these times:
ideals, dreams, and cherished hopes rise within us,
only to meet the horrible truth and be shattered.
It's really a wonder that I haven't dropped all my ideals,
because in spite of everything I still believe
that people are really good at heart.
I simply can't build up my hopes
on a foundation consisting of confusion, misery, and death.
I see the world gradually being turned into a wilderness.
I hear the ever-approaching thunder, which will destroy us too.
I can feel the sufferings of millions,
and yet, if I look up into the heavens,
I think that it will all come right, that this cruelty too will end,
and that peace and tranquillity will return again.
In the meantime, I must uphold my ideals,
for perhaps the time will come
when I shall be able to carry them out.



Eternal God, we face the morrow with hope made stronger
by the vision of Your kingdom, a world where poverty and war
are banished, where injustice and hate are gone.
Teach us more and more to share the pain of others,
to heed Your call for justice, to pursue the blessing of peace.
Help us, O God, to gain victory over evil,
to bring nearer the day when all the world shall be one.



Some day, every person will hear God's words
and do what God commands.
We pray with all our hearts:
let there be no more fighting and violence and war.
Let the time come soon
when people will be kind to each other,
when no one will be hungry or homeless,
when everyone will be free.
Let us begin.
May our love and care bring nearer the time
when all people will be one peaceful human family.
On that day, all people will say:
Adonai is the one and only God of the whole world.

The second part of
עלינו *Aleinu* begins
with the phrase על כן
al kein (therefore).
We have affirmed
God's sovereignty;
we have bowed
before God's role as
shaper of Jewish
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After the first part
of *Aleinu* says God
is the creator of the
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social action, here
we pray that God,
not we, will perfect
the world, by
getting all nations to
recognize God's
sovereignty.

Al kein n'kaveh l'cha Adonai Eloheinu,
lir-ot m'heirah b'tif-eret uzecha,
l'ha-avir gilulim min ha-aretz
v'ha-elilim karot yikareitun
l'takein olam b'malchut shadai
v'chol b'nei vasar yikr'u vi-sh'mecha,
l'hafnot eilecha kol rish-ei aretz
Yakiru v'yei d'u kol yosh'vei teiveil
ki l'cha tichra kol berech, tishava kol lashon.
L'fanecha Adonai Eloheinu, yichr'u v'yipolu,
v'li-ch'vod sh imcha y'kar yiteinu,
vikab'lu chulam et ol malchutecha,
v'timloch aleihem m'heirah l'olam va-ed.
Ki ha-malchut shel'cha hi,
u-l'ol'mei ad timloch b'chavod,
ka-katuv b'Toratecha: Adonai yimloch l'olam va-ed.
V'ne-emar: V'hayah Adonai l'Melech al kol
ha-aretz.
Ba-yom ha-hu yihyeh Adonai echad u-sh'mo echad.

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתִפְאֶרֶת עֲזָךְ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ.
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.
יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל,
כִּי לְךָ תִכְרַע כָּל בְּרִךְ, תִּשָּׁבַע כָּל לָשׁוֹן:
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנּוּ.
וַיִּקְבְּלוּ כָּלֶם אֶת עוֹל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֶךָ הִיא,
וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכָבוֹד:
כַּכְּתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
וַיִּנְאֶמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד:

We therefore hope in You, *Adonai* our God, that we may soon behold the glory
of Your might, removing all false gods from the earth so that all idolatry will be abolished.
To perfect the world under the rule of the Almighty, all humanity will call upon Your name, turning
to You all the wicked of the earth. May all the inhabitants of the world perceive
and know that to You every knee must bend, every tongue vow loyalty. ISAIAH 45:23
Before You, *Adonai* our God, may they bow down and prostrate themselves,
giving honor unto Your glorious name. May they all accept the yoke of Your rule,
and may You rule over them soon and for all time.
For sovereignty is Yours and to all eternity You will reign in glory.
As it is written in Your *Torah*: “*Adonai* shall reign for ever and ever.” EXODUS 15:18
And it is said: “*Adonai* shall rule over all the earth;
on that day *Adonai* shall be One and God’s name One.” ZECHARIAH 14:9

That's the difficulty in these times:
ideals, dreams, and cherished hopes rise within us,
only to meet the horrible truth and be shattered.
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because in spite of everything I still believe
that people are really good at heart.
I simply can't build up my hopes
on a foundation consisting of confusion, misery, and death.
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The ancient words
I don't understand them.
They are in a language
I do not know.
Why are they so familiar?
There is a rhythm to them
a beat a pulse I understand.
From somewhere very deep inside me
My heart, my soul
I am connected to a past I never lived
and
to a future I shall not know.
A member of the human race
Running through my time.
And still, connected to many lives which came before me
so many cultures, faces
tears and joys.
A Jew, connected
To the past, to a future.
Hoping always
That peace and love will finally come to all the world
That we may really live with no barriers
And each of us, in the comfort and beauty of our varied traditions.
Long before I understood what it meant to be Jewish
I knew that I was part of something
larger than myself
beyond my comprehension.
The *Kaddish* reminds me every week
of my family, and my friends
my people, and all the people of the world
the living, and those who live on in our hearts and minds
of the earth, and all its creatures
of God's universe
And it is a reminder of my responsibility
to fulfill the promise of peace
while I am on earth
Shalom.

Our tradition tells us that the bereaved should recite the Mourner's קדיש *Kaddish*. Traditionally, the only people to say the Mourner's *Kaddish* were the official mourners: the child, sibling, spouse, and parent of the deceased. The rest of the congregation listened and affirmed the mourner's statement by saying "אמן *Amein*" at the appropriate times, and by joining in to recite "יהא שמחה" רבה מברך לעולם ולעלמי עלמיה *Y'hei shmei raba m'varach l'alam u-l'almei almaya* (May God's great name be praised for ever and ever)" and "ברוך הוא" *b'rich Hu* (May God be praised)."

(continued)

The light of life is a finite flame.
Like *Shabbat* candles, life is kindled,
it burns, it glows, it is radiant with warmth and beauty.
But soon it fades; its substance is consumed, and it is no more.

In light we see; in light we are seen. The flames dance and our lives are full.
But as night follows day, the candle of our life burns down and gutters.
There is an end to the flames. We see no more and are no more seen.
Yet we do not despair, for we are more than a memory slowly fading into the darkness.
With our lives we give life. Something of us can never die:
we move in the eternal cycle of darkness and death, of light and life.



Eternal God, the generations come and go before You. Brief is their time.
Passing, they leave many of their tasks unfinished, their plans unfulfilled,
their dreams unrealized. It would be more than we could bear,
but for the faith that our little day finds its permanence in Your eternity,
and our work its completion in the unfolding of Your purpose for humanity.

At this sacred moment we turn our thoughts to those we love who have gone from life.
We recall the joy of their companionship. We feel a pang, the echo of that intenser grief when first
their death lay before our stricken eyes.
Now we know that they will never vanish,
so long as heart and thought remain within us.
By love are they remembered, and in memory they live.

O God, grant that their memory may bring strength and blessing.
May the nobility in their lives and the high ideals they cherished
endure in our thoughts and live on in our deeds.
May we, carrying on their work, help to redeem Your promise that life shall prevail.



As our service ends, we think about people whose lives have ended.
Some of them we knew, and they were very special to us;
we loved them, and we miss them very much.
Others we did not know, but we honor them as well.

With our *Kaddish*, we thank You, God, for life and love.
We remember wonderful people and we thank You for their lives.
We too shall try to live as You want us to live.

Downstairs in the living room
there's a *yahrzeit* candle burning
in my chest an ache, a sadness
which has weighted me down all day.
I don't want to remember
a year of mourning
of being dead myself
that was enough.
To whose advantage
this yearly pilgrimage
back to my kingdom of darkness.
Don't I do her honor enough
to remember day by day
and speak of her
when I'm sitting in my house
and walking on my way?
Have I forgotten
the embrace of the womb?
the way the light
fell on her hair
when she sat reading?
her insatiable attentiveness
to all of my life's minutiae?
Who does it serve
that I light that candle
and rekindle such depths of pain?
All last night
all today and
now tonight again
I have made myself busy
visiting friends
running errands
cleaning the stove
falling asleep early in my bed.
By tomorrow morning
the light in the living room
will have burnt itself out
and I can go back in there
to put on a record
or at least not lower
my eyes as I scurry past
on the way to the kitchen.

In many modern
synagogues,
however, the entire
congregation says
Kaddish together.
Some people feel
that asking only the
mourners to say
Kaddish might
make them
uncomfortable by
isolating and
identifying them;
some people
believe, since so
many people were
killed
in the שואה *Sho-ah*
with no one left to
say *Kaddish* for
them, that surviving
Jews must take on
that obligation;
some people say
Kaddish for their
friends or other
non-relatives
whom they are
remembering.

(continued)

As we recall precious lives no longer here, Judaism bids we reflect not upon what we have lost but upon what we have gained. For we are the beneficiaries of lives which have beautified our days, of heart-lifting comfort which has eased our pain, of sacrificial devotion which has enriched our being, and of unfailing guidance which has directed our steps. At this fleeting moment of remembrance, it behooves us to think well of this unforgettable inheritance. At this solemn moment of reciting the ancient *Kaddish*, we are inspired by our faith to express full gratitude to God for what we were uniquely privileged to receive. May we always prove worthy of the love we remember. May the memory of departed ones inspire us to hand down a measure of their love to those who look now to us for guidance. May everything that was kind, decent, noble, good, and strengthening in the lives of dear ones no longer here serve to be the ultimate source of consolation and purpose in our lives. Inspire our hearts to reach out to hearts all around us at this hour who also share poignantly in this tender communion of remembrance. May we strengthen each other through our common loss and our uncommon challenge.



O God, as we recall the loss of those so loved, be with us;
help us to remember that all things change—
the earth and stars, time and seasons,
and we who must to dust return.

You alone are everlasting, our eternal Rock,
Whose presence redeems us from death and despair.
God of comfort, shield us with Your love and kindness.
Help us to know that time does heal and grief will yield its final grip.
May the memory of those we loved and lost
strengthen our lives and guide us always in the ways of goodness.
God of compassion, be with us now and grant us peace.



It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our lives have gone, and naught but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of life, in Whose unity no one is alone and every life finds purpose.

New beginnings bring to mind
old and recent endings.
I owe much to the past
and to those who embodied it.
Parents and grandparents,
children and siblings,
teachers and shapers, friends and loved ones—
all these, living and dead,
add their touch to the person I have become.
To the living, I turn in gratitude and love,
extending my arms in friendship,
offering them renewed love.
To the dead, I turn in memory,
affirming their lives with the fullness of my own.
In the midst of doubt and hope,
at once alone and in community,
I seek the courage to bear
the fearsome burden of the Unknown
with dignity and grace.
In honor of those who went before me,
I rise to affirm the eternal cycle of
birth and death with this *Kaddish*.

Each of these
impulses is
honorable and
valuable.
But asking everyone
to recite *Kaddish*
in unison risks
robbing *Kaddish*
of its power
when it is needed.
If saying *Kaddish*
becomes the
rote closing
to the service,
then the mourners
who need
to say *Kaddish*—
need it
not just because
Judaism says
they should say it,
but because
it is helpful for the
grieving process—
may only
experience it
as the usual
ending reading.

(continued)

Judaism teaches us to understand death as a part of the divine pattern of the universe.
Mortality is the price we must pay for the privileges of love and wisdom.
It is because we are human that we are prisoners of a span of years;
our creative time on earth is limited.
There is a proper time for our infancy, childhood, and our adult lives.
The cycle of life continues to the time when goodbyes must be said
as those we love forge the expanse that links our world with God's eternity.
Death cannot be an end; it is only another step in the life cycle.
We live on in immortality on earth in the eyes of
our children, our children's children, and all those whose worlds we touched.
For the gift of this immortality, we join together in praise of the Source of all life.



What can we know of death, we who can not understand life?
We study the seed and the cell, but the power deep within them will always elude us.
Though we cannot understand, we accept life as the gift of God.
Yet death, life's twin, we face with fear.
But why be afraid? Death is a haven to the weary, a relief for the sorely afflicted.
We are safe in death as in life.
There is no pain in death. There is only the pain of the living as they recall shared loves, and as they
themselves fear to die.
Calm us, O God, when we cry out in our fear and our grief.
Turn us anew toward life and the world.
Awaken us to the warmth of human love that speaks to us of You.
We shall fear no evil as we affirm Your kingdom of life.



When cherished ties are broken, and the chain of love is shattered,
only trust and the strength of faith can lighten the heaviness of the heart.
At times, the pain of separation seems more than we can bear,
but if we dwell too long on our loss
we embitter our hearts and harm ourselves and those about us.
The Psalmist said that in his affliction he learned the law of God.
And in truth, grief is a great teacher, when it sends us back to serve and bless the living.
We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow.
We learn when to keep silence in their presence,
and when a word will assure them of our love and concern.
Thus, even when they are gone, the departed are with us,
moving us to live as, in their higher moments, they themselves wished to live.
We remember them now; they live in our hearts; they are an abiding blessing.

KADDISH YATOM

*Yitgadal v'yitkadash sh'meih raba,
b'al'ma di v'ra chir'uteih
v'yamlich malchuteih
b'chayeichon u-v'yomeichon
u-v'chayei d'chol beit Yisra-eil,
ba-agala u-vi-z'man kariv
v'imru: **Amein.***

*Y'hei sh'meih raba m'varach
l'alam u-l'al'mei al'maya.*

*Yitbarach v'yishtabach
v'yitpa-ar v'yitromam v'yitnasei
v'yithadar v'yit-aleh v'yithalal
sh'meih d'Kudshah **b'rich Hu,**
l'eilah min kol
birchata v'shirata,
tushb'chata v'nechemata da-amiran b'al'ma
v'imru: **Amein.***

*Y'hei sh'lama raba min sh'maya v'chayim
aleinu v'al kol Yisra-eil,
v'imru: **Amein.***

*Oseh shalom bi-m'romav, Hu ya-aseh shalom
aleinu v'al kol Yisra-eil,
v'imru: **Amein.***

קדיש יתום
יתגדל ויתקדש שמה רבא.
בעלמא די ברא כרעותה,
וימליך מלכותה
בחיכון וביומיכון
ובחיי דכל בית ישראל
בעגלא ובזמן קריב
ואמרו **אמן:**

**יהא שמה רבא מברך
לעלם ולעלמי עלמא:**

תברך וישתבח,
ויתפאר ויתרום ויתנשא
ויתהדר ויתעלה ויתהלל
שמה דקדשא בריך הוא
לעלא מן כל
ברכתא ושירתא,
ואמרו **אמן:**
יהא שלמא רבא מן שמא וחיים
עלינו ועל כל ישראל,
ואמרו **אמן:**
עשה שלום במרומו הוא יעשה שלום
עלינו ועל כל ישראל,
ואמרו **אמן:**

MOURNER'S *KADDISH*

Exalted and hallowed be God's great name

In this world which You created according to Your will.

May Your sovereignty be revealed

In the days of our lifetime

And the life of the whole House of Israel,

Speedily and soon,

And say: *Amein*.

May Your great name be

Blessed forever,

Even to all eternity.

Blessed and adored, glorified and acclaimed,

Lauded and honored, extolled and praised

Be the name of the Most Holy One

Beyond all blessings and hymns,

Praises and consolations,

That may be uttered in this world,

And say: *Amein*.

May peace abundant descend from heaven

With life for us and for all Israel,

And say: *Amein*.

May the One Who makes peace on high

Bring peace to us and to all Israel,

And say: *Amein*.

Therefore,
we ask people
to make a choice
for themselves
whether or not
they wish
to say *Kaddish*.
When it is time
for *Kaddish*,
we will all stand
in support
of the mourners.
The service leader
will invite anyone
who is in mourning
or remembering
someone
to say *Kaddish*.
If you feel yourself
to be in mourning
for someone,
whether or not
they are actually
related to you,
then feel free to join
in reciting *Kaddish*.
And if not,
then please join
in the supportive
responses of the
congregation,
marked in Hebrew
by a different font
and boldface,
and in
transliteration by
boldface.