Entrances to Holiness are Everywhere
Dear Friends:

Welcome to Congregation Beth Shalom, and to this siddur/prayer book which offers many opportunities to enhance the meaning of worship. We believe that prayer and prayer language matters. Words matter. Substance matters. Tradition matters. A diversity of interpretation matters. G-d language matters.

This siddur provides inclusive G-d language and an expansive offering of prayer interpretations along with supplemental readings. Since we love hearing your voices join ours in chanting prayers and singing songs, we welcome the presentation of transliteration alongside the Hebrew prayers. It is our hope that the satisfaction of participating in the ‘davening’ will spark your desire to study the Hebrew language so that soon you will read and comprehend the actual Hebrew. Regardless of where any of us stand on our ladder of spiritual growth, sacred moments are born each time we gather together in G-d's name, and each time we encounter ourselves through timeless prayer.

When we first introduced this siddur to Congregation Beth Shalom in 2004, people would ask at every service, ‘May I please borrow this siddur?’ While it is a siddur specifically for Shabbat Morning, it is truly a treasured resource for Jewish spiritual inspiration for everyday of the week. In speaking with Rabbi Shira Milgrom, the Rabbi of Temple Kol Ami in White Plains, New York, in whose congregation this siddur was created, we learned that just about every member of the congregation had purchased one of these siddurim for home use. We encourage you to purchase one through our gift shop and bring these sparks of holiness into your house.

Ultimately, prayer is a conversation between us and G-d. We are so very blessed that you are here, reading these words and taking the time to journey into the place of your soul.

With blessings,
Rabbis Nancy and David Wechsler-Azen
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning Blessings</td>
<td>ברוך השם</td>
</tr>
<tr>
<td>Reader’s Kaddish</td>
<td>העיניים</td>
</tr>
<tr>
<td>Barchu: Call To Worship</td>
<td>ע榄</td>
</tr>
<tr>
<td>The Sh’mā</td>
<td>שמיע</td>
</tr>
<tr>
<td>The Tefillah / Amidah</td>
<td>תפילה / עמידה</td>
</tr>
<tr>
<td>Kedushah</td>
<td>קדושה</td>
</tr>
<tr>
<td>Torah Service</td>
<td>סדר קריאת התורה</td>
</tr>
<tr>
<td>For Healing</td>
<td>מי שברך</td>
</tr>
<tr>
<td>Reading Of The Haftarah</td>
<td>הפטרה</td>
</tr>
<tr>
<td>Aleinu</td>
<td>עליון</td>
</tr>
<tr>
<td>Meditations Before The Kaddish</td>
<td>כוונות</td>
</tr>
<tr>
<td>Mourner’s Kaddish</td>
<td>קדיש יתום</td>
</tr>
<tr>
<td>Concluding Songs</td>
<td>שירים</td>
</tr>
<tr>
<td>Kiddush</td>
<td>קורש</td>
</tr>
<tr>
<td>For The New Month</td>
<td>ראש חדש</td>
</tr>
<tr>
<td>Hallel</td>
<td>חללי</td>
</tr>
<tr>
<td>Yom Ha-Atzmaut</td>
<td>יומ העצמאות</td>
</tr>
<tr>
<td>The Life Cycle: A Sacred Journey</td>
<td>מחזור על חיות</td>
</tr>
<tr>
<td>Authors and Sources</td>
<td>מחברים וממקורים</td>
</tr>
</tbody>
</table>
As your eyes look upon the pages of this book, let your soul look beyond it. For in this book are entrances. Let your soul enter the words and the prayers. Let your heart hear the melodies. Take the time to consider the insights and the art. Read the words, then close your eyes for a moment. The words will speak to your soul, and like an echo, you will hear them again. This book

— *Entrances to Holiness are Everywhere* —

is not to be just opened. It is to be entered.

Edward Stotsky
Start small.
Bless one moment for what it brings you.
Say one ancient prayer, link yourself with continuity and eternity.
Fill one silence with your end of the conversation.
No one can do this for you; it belongs to you.

High Holiday Message
Jewish Theological Seminary
adapted from Rabbi Jacob Milgrom
JPS Tanakh Commentary: Numbers

The Jews are the epitome of the democratic thrust within Judaism, which equates not only by elevating all of Israel is enjoined to become a nation of priests. In antiquity, the (and the) high breeding and nobility. By adding the Torah's quality reliability with priesthood, Israel is not to rule man, but to serve God. Furthermore, priests are not restricted to Israel's leaders, but they kings, rabbis, or scholars. It is the uniform of all Israel.

It was Ami Pallière, a French Catholic preparing for the priesthood, who seized the true significance of the priestly service: one that revealed itself to me at that moment was not at all the Jewish religion. It was the Jewish people. The spectacle of the large number of men assembled, their shoulders covered by the tallit... At first on seeing the prayer-sheets...
FOR THOSE WHO WEAR THE TALLIT

Praise the Eternal, O my soul!
O Eternal my God, You are very great!
Arrayed in glory and majesty,
You wrap Yourself in light as with a garment,
You stretch out the heavens like a curtain.

Psalm 104:1-2

How good it is to wrap oneself in prayer, spinning a deep softness of gratitude to God around all thoughts, enveloping oneself in the silken veil of song!

adapted from Rabbi Abraham Joshua Heschel
Man’s Quest for God

Another historical fact revealed by early rabbinic sources is that tsitsit were worn by women... of ha-nashim be-mashma, that is, women are required to wear tsitsit. (Sifre Numbers 115, B. Talmud Menachot 43a).

Rabbi Jacob Milgrom
JPS Torah Commentary: Numbers

Baruch ata Adonai, eloheinu melech ha-olam, asher kidshanu b’mitzvotav v’tzivanu, l’hit-atef batzitzit.

Blessed are You, Eternal our God, Source of the universe, who teaches us ways of holiness, and calls us to wrap ourselves in the fringed tallit.

Talmud Menachot 43a
The book of Numbers records the story of Balaam’s attempted curse of the Israelites. The words which he intended as a curse emerged as words of blessing, among them the opening words of this prayer.
Earlier in his series of curses turned blessings, Balaam said:

There is a people that dwells apart, not considered among the nations.

Numbers 23:9

This truth about the people of Israel seems to contain both blessing and curse.

Ma tovu, ohalecha Ya-akov, mish k’notecha Yisrael!

Va-ani b’rov chas-d’cha avo veitecha
Eshchachaveh el hei-kal kod-sh’cha b’yiratecha.

Adonai, ahavi ti m’oni beitecha u-m’kom mishkan k’vodecha.
Va-ani eschachaveh v’ech-ra-a ev-r’cha lif’nei Adonai osi.

Va-ani t’filati l’cha Adonai et ratzon
Elohim, b’rov chas-decha, a-nei-ni b’emet yish-echa.

Modeh Ani

Modeh/Modah ani lifanecha
Melech chai vikayam
Shehechazarta bi nishmati bechemla, bechemla
Rabba emunatecha

I give thanks to You, O God, Eternal and living ruler, who in mercy has returned my soul to me. Great is your faithfulness.
FOR THE BLESSING OF WORSHIP

Ma tovu, ohalecha Ya-akov, mish k’notecha Yisrael.

How lovely are your tents, O Jacob, your dwelling-places, O Israel! Numbers 24:5

In Your abundant loving kindness, O God, let me enter Your house, to worship in Your holy temple, filled with awe for You.

I love Your house, the place where Your glory dwells. So I bow and bend the knee in worship, I seek blessing in Your presence, God my Maker.

To You, God, I give my prayer. May this be a time of joy and favor. In Your great love, O God, answer me with Your saving truth.

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.

Amen.

Rabbi Sidney Greenberg
Likrat Shabbat
The Baal Shem Tov said: The first time an event occurs in nature it is called a miracle; later it comes to seem natural and is taken for granted. Let your worship and your service be your miracle each day. Only such worship, performed from the heart with the enthusiasm of fresh wonder, is acceptable.

Hasidic, 18th Century
in *Gates Of Repentance*

---

Basically, the holy in the world is nothing other than what is open to transcendence, as the profane is nothing other than what at first is closed off from it, and hallowing is the event of opening out.

Martin Buber
*Hasidism and Modern Man*
FOR HEALTH

Baruch ata adonai, eloheinu melech ha-olam, asher yatzar et ha-
adam b’chochma, u’v’ara vo n’kavim n’kavim, chalulim chalulim.
Galui v’yadua lifrei chisei ch’vodecha, she-im yipateyach echad
meihem, o yisatem echad meihem, iy efshar l’hitkayem v’la-amod

Blessed are You, Eternal our God, Source of the universe, who has
made our bodies with wisdom, combining veins, arteries, and
vital organs into a finely balanced network. Wondrous Fashioner
and Sustainer of life, Source of our health and our strength, we
give You thanks and praise.

Talmud Berachot 60b

FOR TORAH

Baruch ata adonai, eloheinu melech ha-olam, asher kidshanu
b’mitzvotav v’tzivanu, la-asok b’divrei torah.

Blessed are You, Eternal our God, Source of the universe, who
teaches us ways of holiness, and calls us to engage in the study of
Torah.

Eternal our God, make the words of Your Torah sweet to us, and
to the House of Israel, Your people, that we and our children may
be lovers of Your name and students of Your Torah.

Blessed is the Eternal, who teaches Torah to Your people Israel.

Talmud Berachot 11b
A legend: When God decided to create human beings, the angels were jealous, for angels had not been created in the Divine Image. The angels plotted to hide the Divine Image from human beings. One suggested burying it in the depths of the sea; another in the crag of a jagged mountain peak. But the most clever of the angels suggested, “No. Let us hide the Divine Image within each person. It’s the last place they’ll ever look.”

---

Judaism teaches that God gives each person a *neshamah tehorah*, 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 he chooses to live.

Rabbi Harvey J. Fields
*Bechol Levavcha*

This prayer was composed by the rabbis of the Talmud nearly 2,000 years ago. Its original version can be found in *Berachot* 60b.
Within the congregational setting, we are reminded of our basic responsibilities to the community. Built into our prayer service is this daily character self-assessment. We measure ourselves against the standard of our tradition.

In his book, All I Really Need to Know I Learned In Kindergarten, Robert Fulghum presents these “not so complicated” things which helped him know “what’s necessary to live a meaningful life”:

Share everything
Play fair
Don’t hit people
Put things back where you found them
Clean up your own mess
Don’t take things that aren’t yours
Say you’re sorry when you hurt somebody
Wash your hands before you eat
Flush
Warm cookies and cold milk are good for you
Live a balanced life — learn some and think some and draw and paint and sing and dance and play and work every day some
Take a nap every afternoon
When you go out into the world, watch out for traffic, hold hands, and stick together
Be aware of wonder
LOOK.

Eilu d’varim she-ein lahem shi’ur, she-adam ocheil peiroteihem ba-olam hazeh v’hakeren kayemet lo la-olam haba, v’eilu hein:

Kibud av va-eim,
Ugmilut chasadim,
V’hashkamot beit hamidrash shacharit v’arvit,
V’hachnasat orchim,
Uvikur cholim,
V’hachnasat kalah,
Ulrayat hameit,
V’yin t’filah,
V’hava-at shalom bein adam lachaveiro;
V’talmud torah k’neged kulam.

These are the obligations without measure, whose reward, too, is without measure:

To honor father and mother;
to perform acts of love and kindness;
to attend the house of study daily;
to welcome the stranger;
to visit the sick;
to rejoice with bride and groom;
to console the bereaved;
to pray with sincerity;
to make peace when there is strife.

And the study of Torah is equal to them all, because it leads to them all.

Talmud Shabbat 127a

FOR THE SOUL

‘Elohai n’shama shenatata bi t’hora hi! Ata b’rata, ata y’tzarta, ata n’fachta bi, v’ata m’shamra b’kibbi.

My God, the soul that You have given me is a pure one! You have created and formed it, breathed it into me, and within me You sustain it. Some day this soul will become part of You. So long as I have breath, therefore, I will give thanks to You, O Eternal my God and God of all ages, Source of all creation, Creator of every human spirit.

Blessed is the Eternal, in whose hands are the souls of all the living and the spirits of all flesh.

Talmud Berachot 60b
Many of the prayers in the prayer book begin or end with the Hebrew words *Baruch ata Adonai*. Some historians of Jewish prayer believe that this formula of the *bracha* was developed by the Men of the Great Assembly during the time of Ezra and Nehemiah [5th Century BCE]. The *bracha* formula, however, may be much older than that.

The Bible reports that when King David prayed before the Israelites he used the words, *Baruch ata Adonai, “Praised be You.”* *(I Chronicles 29:10)* It could be, then, that this form of the blessing is one of the oldest Jewish formulas of prayer.

**Three Kinds of Brachot**

According to Moses Maimonides (1135-1204), there are three kinds of *brachot*:

1. **First**, there are blessings for the pleasure we derive from tastes, sounds, fragrances, and extraordinary sights.  
2. **Second**, there are the blessings recited at the time of doing *mitzvot* which are commanded by the Torah or tradition. This kind of *bracha* includes the words, “who has made us holy with *Mitzvot* and commanded us...”  
3. **Finally**, there are the blessings recited at personal or private occasions. These may be at times of joy, such as when Agnon received the Nobel Prize. And they may also be said at a moment of sadness, as an expression of affirmation of life and love of God.

adapted from Rabbi Harvey J. Fields *Bechol Levavecha* ☮ ✥

The word *bracha*, blessing, comes from the word *berekh*, bending the knee, the movement of expressing gratitude and wonder for the gifts of life.
Judaism is a theology of the common deed... dealing not so much with the training for the exceptional, as with the management of the trivial. The predominant feature in the Jewish pattern of life is unassuming, inconspicuous piety rather than extravagance, mortification, asceticism. Thus, the purpose seems to be to ennoble the common, to endow worldly things with hieratic beauty; to attune the comparative to the absolute, to associate the detail with the whole, to adapt our own being with its plurality, conflicts and contradictions, to the all-transcending unity, to the holy.

Rabbi Abraham Joshua Heschel
*Man is Not Alone*

♦ ♦

Thus said God the Eternal,
Who created the heavens and
stretched them out,
Who spread out the earth and what
it brings forth,
Who gave breath to the people
upon it
And life to those who walk thereon:
I, the Eternal, in My grace, have
summoned you,
And I have grasped you by the
hand.
I created you, and appointed you
A covenant people, a light of
nations
Opening eyes deprived of light,
Rescuing prisoners from captivity,
From the dungeon those who sit in
darkness.

Isaiah 42:5-7

♦ ♦

The rabbinic tradition [*Talmud Menachot* 43a] advises us to recite 100 blessings a day. Would that we had one hundred reasons each day to stop and express our wonder and gratitude.

---

**FOR DAILY MIRACLES**

*Baruch ata Adonai, Eloheinu melech ha-olam:*
asher natan lasechviv v'yiyn l'havchiyn bein yom u'vein laila.
she-asani b'tzalmo.
she-asani Yisrael.
she-asani ben/bat choriyn.
pokei-ach ivrim.
malbiysh arumim.
matir asurim.
zoekif k'fufim.
hameichiyn mitzadei gaver.
ozeir Yisrael bigyura.
oter Yisrael b'tifara.
hanotein laya-eif ko-ach.
hama-avir sheina mei-einai utnuma mei-afapai.

Blessed are You, Eternal our God, Source of the universe:
who has implanted mind and instinct within every living
being.
who has made me in Your image.
who has made me a Jew.
who has made me to be free.
who opens the eyes of the blind.
who provides clothes for the naked.
who brings freedom to the captive.
whose power lifts up the fallen.
who makes firm each person’s steps.
who girds our people Israel with strength.
who crowns Israel with glory.
who gives strength to the weary.
who removes sleep from the eyes, slumber from the eyelids.

*Talmud Berachot* 60b

5B
When I doubt Your existence or make a god of my desires, let me find You again.

Blessed are You, Eternal our God, Source of the universe, who has not made me a stranger to You.

When I am frightened to choose or stand alone, strengthen my will to be free.

Blessed are You, Eternal our God, Source of the universe, who has made me to be free.

When I despise myself or the world, let me find Your image within me again.

Blessed are You, Eternal our God, Source of the universe, who has made me in Your image.

When I blame others for the darkness within me, give me the courage to face the truth.

Blessed are You, Eternal our God, Source of the universe, who opens the eyes of the blind.

When I recognize my own insignificance, cover me with Your strength.

Blessed are You, Eternal our God, Source of the universe, who clothes those who are naked.

When I am caught by old guilt or destructive habits, release me from the prison of my past.

Blessed are You, Eternal our God, Source of the universe, who frees those who are bound.
ALTERNATIVE BLESSINGS

When the things I possess weigh me down, teach me how to give.

Blessed are You, Eternal our God, Source of the universe, who lifts up those bent low.

When I am jealous, envious or greedy, help me accept what I have.

Blessed are You, Eternal our God, Source of the universe, who provides for my every need.

When I am tempted to cheat, help me to be honest with myself and others.

Blessed are You, Eternal our God, Source of the universe, who strengthens each person’s steps.

When I am confused about being a Jew, show me the meaning of my life.

Blessed are You, Eternal our God, Source of the universe, who crowns Israel with glory.

When failure or frustration makes me bitter, give me the strength to overcome it.

Blessed are You, Eternal our God, Source of the universe, who gives strength to the weary.

When I am bewildered by delusions and fooled by my own desires, open my eyes to Your teaching.

Blessed are You, Eternal our God, Source of the universe, who takes away sleep from my eyes and slumber from my eyelids.

adapted from Reform Service of Great Britain
Forms Of Prayer

Dr. Jo Milgrom
O fill our minds with knowledge and our hearts with wisdom; 
Praised be the Mind that unifies all creation.

Remind us of the best that is in us; 
Praised be the Will that gives us power to choose our way.

Help us to feel the anguish of the afflicted and oppressed; 
Praised be the Heart that inspires in us a vision of justice and love.

Make us bring knowledge and skill to help the infirm; 
Praised be the Power that brings healing to the sick.

Teach us to stand in awe before the mystery of being. 
Praised be the One who is present in the miracle of prayer.

Rabbi Chaim Stern
Gates Of Prayer

◆ ◆ ◆

IF YOU LOOK AT THE STARS

Praise Me, says God, and I will know that you love me. 
Curse Me, says God, and I will know that you love me. 
Praise Me or curse Me. 
And I will know that you love Me.

Sing out My graces, says God. 
Raise your fist against Me and revile, says God, 
Sing out graces or revile, 
Revilling is also a kind of praise, says God.

But if you sit fenced off in your apathy, says God, 
If you sit entrenched in, "I don't give a hang," says God, 
If you look at the stars and yawn, 
If you see suffering and don't cry out, 
If you don't praise and you don't revile, 
Then I created you in vain, says God.

Aaron Zeitlin
in Siddur Hadash
originally in New Prayers for the High Holidays

Boring people are easily bored. 
There is nothing within that allows them to see, hear, taste, touch, smell the world with wonder. They are bereft of their senses. Things are all the same. Day follows day, monotonously, unrelieved by passion, wonder, awe, amusement. There are no surprises — not even the planned surprise parties.

...Those, so readily bored, may find some light by turning within. Why am I bored? What fears block my engagement with the world? What anxieties dull my sensibilities?

To find the world interesting lies at the heart of Judaism.... To be a Jew of faith is to be anything but bored. To be a Jew is not to yawn away one's life, but to stand slack-jawed in amazement at the world of possibilities, and to rise with excitement toward its realization.

Rabbi Harold Schulweis
High Holiday Message
Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray.

Praise to You, O Eternal, for all the colors in the rainbow, for eyes that are made for seeing, and for beauty that “is its own excuse for being.”

Let us imagine a world without sound, a world where deathly silence covers the earth like a shroud.

Praise to You, O Eternal, for words that speak to our minds, for songs that lift our spirits, and for all those souls who know how to listen.

Let us imagine a world without order, where no one can predict the length of the day or the flow of the tide. Imagine a universe where planets leave their orbits and soar like meteors through the heavens and where the law of gravity is repealed at random.

Praise to You, O Eternal, for the marvelous order of nature, from stars in the sky to particles in the atom.

Let us imagine a world without love, a world in which the human spirit incapable of caring is locked in the prison of the self.

Praise to You, O Eternal, for the capacity to feel happiness in another’s happiness and pain in another’s pain.

As the universe whispers of a oneness behind all that is, so the love in the heart of man calls on people everywhere to unite in pursuit of those ideals that make men human. As we sing of One God, we rejoice in the wonder of the universe and we pray for that day when all mankind will be one.

adapted from Rabbi Henry Cohen in Likrat Shabbat
This prayer appears in the siddur of Amram Gaon, a leader of 9th century CE Babylonian Jewry.

In most creation epics, the gods create the world out of matter, from pre-existing bodies, literally from blood and guts. Unique among the epics, our story begins with God who creates the world by fiat, by the Divine word. Ever since, for Jews, it is the word which carries profound weight; for with the words we say we can create and destroy; we can bring worlds into being or we can destroy them.

One who uses words maliciously kills three people: the one who speaks, the one who listens, and the one about whom one speaks.

_Talmud Arachin_ 15b

Death and life are in the power of the tongue (Proverbs 18:21). A person’s tongue is more powerful than the sword. A sword can only kill someone who is nearby; a tongue can cause the death of someone who is far away.

_Talmud Arachin_ 15b
There is a legend that tells us that the first Torah which the Holy One showed Moses, our teacher, was written in black fire on white fire (Tanhum Bereshiyt, 1). And that in each letter and each line and each crownlet of each letter are entrances to worlds of awareness.

There is not a word or even so much as a letter of what the Holy One has given that does not contain precious mysteries (Zohar III, 174b).

And that furthermore and at the same time there is a whole other Torah written in white letters in what we sometimes think are the spaces between the black letters (Gershom Scholem).

Rabbi Lawrence Kushner
Honey From The Rock

*Blessed is the One who spoke, and the world came to be. Blessed is the Source of creation.*

*Blessed is the One whose word is deed, whose thought is fact. *

*Blessed is the One whose compassion covers the earth and all its creatures. *

*Blessed is the living and Eternal God, Source of the universe, divine Source of deliverance and help. *

With songs of praise we extol You and proclaim Your sovereignty, our God and Ruler, for You are the Source of life in the universe.

*Blessed is the Eternal, to whom our praise is due."
Out of the Land of Heaven

Out of the land of heaven
Down comes the warm Sabbath sun
Into the spice-box of earth
The Queen will make every Jew her love.
And chanting the rabbi’s prayer,
But not so sweet.
And who waits for him
On a throne at the end of the street
But the Sabbath Queen.
Down go his hands
Into the spice-box of earth.
And there he finds the fragrant sun
For a wedding ring,
And draws her wedding finger through.
Now back down the street they go,
Dancing higher than the silver flags.
His pupils somewhere have found wives too,
And all are chanting the rabbi’s song
And leaping high in the perfumed air.

Who calls him Rabbi?
Cart-horse and dogs call him Rabbi,
And he tells them:
The Queen makes every Jew her lover
And gathering on their green lawns
The people call him Rabbi,
And fill their mouths with good bread
And his happy song.

Leonard Cohen
The Spice-Box of Earth
A SONG FOR THE SABBATH DAY

Mizmor shir l’yom ha-Shabbat;
Tov l’hadot l’Adonai, ul’zameir l’shimcha elyon,
l’hagid baboker chasdecha, ve-emunatecha baleilot,
alei-asor va-alei-navel, alei higayon b’chiror.
Ki samachtani, Adonai, b’fo-alecha, b’ma-asei yadecha arenan
Ma-gadlu ma-asecha, Adonai! M’od am’chu mach’shoo’techa.

It is good to give thanks to the Eternal,
to sing hymns to Your name, O Most High!
To tell of Your love in the morning,
to sing at night of Your faithfulness;
to pluck the strings, to sound the lute,
to make the harp vibrate.

Your deeds, O Eternal, fill me with gladness,
Your work moves me to song.
How great are Your works, O Eternal!
How profound Your design!

The fool will never learn,
the dullard never grasp this:
the wicked may flourish like grass,
all who do evil may blossom,
yet they are doomed to destruction,
while You, O Eternal, are exalted for all time.

See how Your enemies, O Eternal,
see how Your enemies shall perish,
how all who do evil shall be scattered.
You lift up my head in pride,
I am bathed in freshening oil.
I shall see the defeat of my foes,
my ears shall hear of their fall.

The righteous shall flourish like palms,
grow tall like cedars in Lebanon.
Rooted in the house of the Eternal,
they shall be ever fresh and green,
proclaiming that the Eternal is just,
my Rock, in whom there is no wrong.

Psalm

Tsadik katamar yifrach, k’erez bal’vanon yisgeh,
Sh’tulim b’veyt Adonai, b’chatzrot Eloheinu yafriychu.

Od y’nun ‘yn b’seyva, d’esheynim v’ra-ananim yihiyu,
L’hagid ki yasher Adonai, tsuri v’lo avlata bo.
Ashrey

Ashrey yosh-vey vey-teha, od y’ha-l’huha selah.
Ashrey ha-om shah-kahah lo, ashrey ha-am sheh-Adonai Elohay.

Thila l'David.

Aro-minha Elohai ha-melech, va-avarha shimha itolam va-ed.
B’hol yom ovar-heka, va-ahal’la shimha l’olam va-ed.

Gadol Adonai u-m’halal m’od, v’li-g’dulato oyn hey-ker.

Dor l’dor y’shabah ma-aseha, u-g’vuro-teha ya-gidu.

Hadar k’vod ho-deha, v’div-rey nif-l’toteha a-sih.

Ve-ezuz no-ro-teha yo-meyru, u-g’dulat-ha asap-rena.

Zey-her rav tuvha ya-biu, v’tzid-kathav y’ra-reynu.

Hanun v’rabum Adonai, ereh apa-yim u-g’do’d haded.

Tov Adonai la-kol, v’ra-hamav al kol ma-asav.

Yo-duha Adonai kol ma-aseha, va-ha-sideha y’var-huha.

K’vod mal-hutha yo-meyru, u-g’vu-ratha y’da-beyru.

L’hodav li-y’nei ha-adam g’vu-rotav,

u-k’vod hadar mal-huto.

Mal-hutha mal-hut kol olamim, u-mem-mal-l’ha b’hol dor va-dor.

Somey Adonai l’hol ha-nof-lim,

v’zo-keyf l’hol ha-k’fusim.
Eyney hol eyleha y’sa-beyru, v’ata noteyn tahem et oh-lam bito.

Po-tey-ah et ya-deha, u-mas-bia l’hol hai ratzon.

Tzadik Adonai b’hol d’ra-hav,

v’hasid b’hol ma-asav.

Karov Adonai l’hol ko-rav, l’hol asher yik-ra-uhu ve-emet.

R’tzon y’re’ay va-asenh, v’et shav-atam yish-ma v’y’yo-shi-em.

Somey Adonai et kol oha-vav,

v’eyt kol ha-r’sham yash-mid.
Thilat Adonai y’daber pi,
Vi-varey kol basar sheym kod-sho l’olam va-ed.

Va-anah-nu n’va-rey yah, mey-ata v’ad olam. Halleluyah.
Ashrey Translation:

Happy are they who dwell in Your house;
Forever shall they praise You.
Happy is the people so favored;
Happy is the people whose God is the Lord.

A Psalm of David
I will extol You, my God and Ruler,
I will praise You for ever and ever.
Every day will I praise You,
I will glorify You for ever and ever.
Great is the Lord and much acclaimed;
God’s greatness cannot be fathomed.
One generation shall laud Your works to another,
And shall declare Your mighty acts.
On the majestic glory of Your splendor
And on Your wondrous deeds will I meditate.
The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.
Your great goodness shall be made known;
Your righteousness shall be celebrated.
The Lord is gracious and full of compassion,
Exceedingly patient, abounding in love.
The Lord is good to all,
And the Lord’s tender mercies embrace all God’s works.
All Your works shall thank You, O Lord,
And Your faithful ones shall praise You.
They shall declare the glory of Your kingship,
And shall talk of Your might,
To make known to the world Your mighty acts,
And the glorious majesty of Your kingship.
Your leadership is everlasting;
Your dominion endures throughout all generations.
The Lord upholds all who stumble;
And raises up all who are bowed down.
The eyes of all look hopefully to You;
You give them their food when it is due.
You open Your hand,
And satisfy the needs of all the living.
The Lord is beneficent in all God’s ways,
And gracious in all God’s deeds.
The Lord is near to all who call upon God,
To all who call upon God in truth.
God will fulfill the desire of those who revere God;
God will hear their cry and will save them.
The Lord preserves all those who love God,
But all the wicked God will bring low.
My mouth shall speak the praise of the Lord;
Let all beings praise God’s holy name forever.

We will praise the Lord,
At this time and for evermore. Hallelujah.
Levi Kelman was the only Jewish participant in an ecumenical conference in southern France. The conference was held in a monastery, where each morning the monks would walk the cloisters to the slow, melodic tones of this melody. He was so moved by their spirit that he borrowed the melody and substituted the Hebrew for the Latin — Kol Hanishama: Let my whole soul [or: Let every soul] sing out in praise of God.

When he built his pioneering Reform synagogue in Jerusalem, he named it Kol Hanishama.

A Hasidic saying
“One who sings prays twice.”
It is said that Solomon's Temple (the First Temple), which stood in Jerusalem, was among the most splendid buildings of the Ancient Near East. The Levites were the Temple musicians and dancers. Imagine the throngs — hundreds of thousands on the pilgrimage festivals — crowding the stone plazas of the Temple courtyard, awed by the mighty marble pillars, mosaics of Lebanon cedars, ivory and jewels, and enveloped by the extraordinary chorus of cymbals and trumpets, strings and harps.

Halleluyah!
Hallelu el b'kodsho,
Halleluhi birkiya uzo.
Halleluhi bigvurovav,
Halleluhi k'rov gudlo.
Halleluhi b'teika shofar,
Halleluhi b'neivel v'chinor.
Halleluhi b'tof umachol,
Halleluhi b'minim v'ugav.
Halleluhi b'tzil-tzelei shama,
Halleluhi b'tzil-tzelei teru-ah.
Kol hanishama, t'halel ya.
Halleluyah!

Halleluyah!
Praise God in Your sanctuary;
Praise God whose power the heavens proclaim.
Praise God for Your mighty acts;
Praise God for Your surpassing greatness.
Praise God with shofar blast;
Praise God with harp and lute.
Praise God with drum and dance;
Praise God with strings and pipe.
Praise God with cymbals sounding;
Praise God with cymbals resounding.
Let every soul praise God.
Hallelujah!

Psalm 150
The Shabbat morning prayers, following the recitation of Psalms, begin with, *Nishmat kol chai*, the breath of every living thing. In Talmudic literature, *nishmat* is also called, *Birkat ha-shir*, the Blessing of the Song.

This prayer was composed in Maccabean times [2nd century BCE], and was recited as part of the Temple service. The early rabbis also selected it as the concluding prayer of the Passover seder.

"The Eternal God formed humanity from the dust of the earth. God blew into human nostrils the breath of life, and created a living being (Genesis 2:7)." The greatest number of physiologic changes to occur at one time occur when a baby takes its first breath. The fluid-filled lungs turn to air-filled lungs. The circulatory system changes direction. Where once blood was diverted past the lungs and back to the heart, the blood, with the first breath, is forced into the lungs to be recirculated in its oxygenated form. The newborn infant turns from blue to pink in front of our eyes. The first breath is a wonder of independence.

Bonnie Eilen, MD, OB/GYN
To put ourselves in a proper mood for optimistic thought, we need a new evaluation. Take a deep breath, please, and hold tight, for I am taking you on a tour of the universe, on a quick trip to the corners of the world, on an exploration of unusual perspectives — all in the interest of a discussion of the one world of mankind. We shall talk of simple things starting with that deep breath, which you may now distribute into surrounding space.

That breath, which you found so necessary and natural, unites you quietly with the rest of us all over the earth. It was a volume of the moving air of your immediate locality, and most of it has now gone forth to join again the winds of the planet, to join the international stock of terrestrial atmosphere.

A year from now I shall breathe in and out a good many thousands of the nitrogen molecules which a minute ago were in the Deep Breaths of all of you; and wherever you are you, too, will be rebreathing some of the Deep Breath of a minute ago. I shall unknowingly have intimate association with you and, of course, you with me.

Dr. Harlow Shapley, Astronomer


Let every living soul bless Your name, O Eternal our God, and let every human being acclaim Your majesty, forever and ever. Through all eternity You are God; we have no Ruler but You.

Nishmat kol chai t'verseh et shem'cha, Adonai Eloheinu, v'ruach kol beser t'fa-er ut-romeim zich-recha, malkeinu, tamid. Min ha-olam v'ad ha-olam ata Eil; ein lanu melech ella ata.

Were our mouths filled with song
As water fills the sea,
Our tongues joyful with praise as the roar of its waves;

If our lips offered adoration
As boundless as the sky,
And our eyes were as radiant as the sun and the moon;

Were our hands spread in prayer
As wide as eagles' wings,
And our feet swift as the deer;

We would still be unable to thank You enough,
Our God and God of our ancestors,
And to bless Your name sufficiently;
For the smallest fraction of the numberless gifts and for the goodness
You bestowed upon our ancestors and upon us.

Therefore, O God, bones and tongue and heart and mind shall join to praise Your name; every tongue will yet affirm You, and every soul give You allegiance.

As it is written: **All my bones shall say:** "Eternal, who is like You?" Psalm 35:10
And David sang: "Bless the Eternal, O my soul, and let all that is within me bless Your holy name!" Psalm 103:1

You abide forever, the High and Holy One. Therefore let all who are righteous sing God's song; the upright do well to acclaim You.
שאול את, מהו זכרון שמואל. אומרים: זכרון זכרונים
מינו, לבריאת תקווה חכמה.

فقد ידידי חכמה,
憶דה, זיכרון עםך;
יבלוש ביסים חונים;
ובקבר בישים חסדים.

בע에서도롱 ת保守ת שפעה, בית השבטים, ברכה בקר
שאול, מלאכת, בברך וודא, ז programas פייל-庋ים
לפיים, בני אלkins ואוליני-abgorn. להודת להחל
לשמם לפיו אר חכמהriba נבזחי, והשגה על
כל-בריה שירוחו והישבחת דוד ואלי לחי עבד
masıים.

ישמעו שם צד, מלאכת, כל מעלהидеול
משהו ושבים, וחבר, כי כל הנאה בין אוליני
אלהי א والتוכן, שבר ששבת של חמה, ז"ז
משפנתה בין ברשה אוכל נבזחי להשלחת חכמה
ואבלות. בבריאה חודה מתמקח ובר והורא.
והורא, אשר נל, אל מח, פרל פסיפסוה, אלה מחודה, их
ןוה מחנה, משחה מע채, ומכת,villa על חי
השלמות.
Shochein ad marom v'kadosh sh'mo. V'chatuv raninu tzadikim b'adonai, layisharim nava tehila. B'fi yisharim tithalal, uv'divrei tzadikim titbarach, uv'ilshon chasidim titromam, uv'kerev kedoshim titkadash.

The mouths of the upright acclaim You;
the words of the righteous bless You;
the tongues of the faithful exalt You;
the hearts of all who seek holiness sanctify You.

And the assembled throngs of Your people, the house of Israel, in every generation, O Ruler, glorify Your name in song. For it is the duty of all creatures, Eternal our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

O Sovereign God, great and holy Ruler, let Your name be praised forever in heaven and on earth. To You, Eternal our God and God of our ancestors, it is fitting to sing songs of praise, proclaiming Your might and sovereignty. Victory, grandeur, and strength are Yours, glory, holiness, and dominion. To You we always look for our blessings; to You we always offer our gratitude. Blessed is the Eternal, the Sovereign God of wonders who delights in song, the Only One, Eternal Life of the universe.

Baruch ata adonai, el melech gadol batishbachot, el ha-hoda-ot, adon hanifla-ot, ha-bocher b'shirei zimra, melech el chei ha-olamim.
The Various Types of Prayers

Prayer is the bridge between man and God....

Since man turns to God in many moods and designs, prayers are equally numerous and diverse as to temper and purpose. Certain types, however, recur with high frequency, no doubt because they articulate common and elemental emotions.

Of these the most notable are:
— The prayer of contemplation, in which man meditates on God and His will;
— The prayer of adoration, in which the greatness and mystery of God are considered;
— The prayer of thanksgiving, in which, having experienced God's goodness, man puts into words his gratitude and indebtedness;
— The prayer of affirmation, which crystallizes the faith of the believer and his aspirations;
— The prayer of resignation, in which, his own devices and strength exhausted, man cast his burdens on the Lord:
— The prayer of penitence, wherein the guilty conscience confesses its guilt and appeals for purification from it;
— The prayer of protest, the pouring forth of human indignation against the injustices of the world and the voiced demand that they be set right;
— The prayer of quest, in which, lost and confused, man gropes for light and direction, sometimes for the very God to whom he addresses his supplications;
— The prayer of petition, in which the heart's desires are asked for, whether they be things physical or spiritual, whether for self or for others.

Of these major categories of prayer, examples can be found almost anywhere in life and letters but with extraordinary wealth and profusion in Scripture — the Book of Psalms in particular — in rabbinic literature, and especially in the established Jewish prayer books. If the reader, on contemplating this primer, will turn to these source texts, he will find in them fascinating instances of the shapes and powers of this tool of the spirit.

Milton Steinberg

Basic Judaism
History of the Kaddish

Originally the Kaddish had no connection with death. Written in Aramaic, a sister language to Hebrew (except for the last verse in Hebrew — Oseh Shalom...), the Kaddish is a doxology, a prayer of praise to God. In ancient times, as today, it was recited several times during the course of congregational prayers, after the Scripture lesson, and at the conclusion of every study session in the Bet Hamidrash (Academy) and the synagogue. At the end of each discourse, recitation of the Kaddish lifted the spirits of the assembly, raising hopes in the redemption of the world.

In time the Kaddish became associated with the death of a scholar and was recited at the end of the Shiva period (Soferim 19:12). Later, out of concern for the feelings of others, it was recited after the burial of every Jew (Nachmanides, Torat ha-Adam).

adapted from Rabbi Bernard Zlotowitz in Reform Judaism

The Kaddish also functions to separate parts of the service. This Kaddish separates the “warm-up,” preparatory part of the service, from the “core service” which immediately follows. The “core service” opens with the Barchu, the call to worship.

Reader’s Kaddish


Y’hei shmei raba m’vorach l’olam ul’olmei olmaya, yitbarach.


* On Shabbat Shuva Add:

ul’eila

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

Let Your great name be blessed forever and ever.

Let the name of the Holy One, blessed be God, be glorified, exalted and honored, though You are beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.
ברך
את
"המכור
ברך
"המכור
לעולם
אוד
ברך
"המכור
לעולם
אוד
When the Jewish people returned from Babylonian exile [5th century BCE], Ezra and Nehemiah called them to prayer — in the first record of the public reading of the Torah — with these words: "Praise the Eternal, Source of all blessing."
(Nehemiah 9:5)


I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know God's thoughts; the rest are details.

Albert Einstein
in *Einstein: The Life and Times*


God is in the details.

Ludwig Mies van der Rohe


Unless we believe that God renews the whole of creation every day, our prayers grow old and stale. In *Lamentations* 3:23 it is written, "They are new every morning. Great is Your faithfulness." The fact that the world is new to us every morning, that is your great faithfulness.

Hasidic
in *Siddur Hadash*
_periods

Baruch ata Adonai Eloheinu, melech ha-olam,
yotzeir or uvorei choshech, oseh shalom uvorei et-hakol.
Hamei-ir la-aretz v'ladarim aleha b'rachamim,
ue'tuvo m'chadeish
b'chol-yom tamid ma'asei v'reishit.
Ma rabu ma-asecha, Adonai!
Kulam b'chochma asita, mal'au ha'aretz kinyanecha.
Titbarach, Adonai Eloheinu, al-shevach ma-asei yadecha
v'al m'orei or she-asita:
y'fa-arucha. Sela.
Baruch ata Adonai, yotzei ham'orot.
This prayer is taken from the prophet Isaiah, who was responding to a view of the world in which people believed in a force of good and a separate force of evil. Isaiah wrote:

I am the Eternal, and there is none else. I form light and darkness, I make peace and create evil. (45:7)

The early rabbis were uncomfortable with acknowledging that God is the source of evil and changed "who creates evil" to "who creates all."

CREATION

Baruch ata Adonai, eloheinu melech ha-olam, yotser or uvorei choshech, oseh shalom uvorei et-hakol.

Blessed are You, Eternal our God, Source of the universe, who creates light and forms darkness; who makes peace and is the Creator of all.

With compassion You give light to the earth and all who dwell there; with goodness You renew the work of creation continually, day by day.

How manifold are Your works, O Eternal; in wisdom You have made them all; the earth is full of Your creations.

Let all bless You, O Eternal our God, for the excellence of Your handiwork, and for the glowing stars that You have made: let them glorify You forever. Blessed is the Eternal, the Maker of light.

ON SEEING THE SOLAR ECLIPSE OF 1991:

"The universe works," proclaimed Dr. Rosenzweig, a noted physician from Burlingame, California. "There's some satisfaction in that...."

The sky got very dark, the horns of the crescent sun shrank together...as the sun disappeared, and the leading edge of the moon's shadow swept over them at 1,500 miles an hour.... They put away their filters and looked up at a blank circle surrounded by a pure white ring of light, the corona formed by the sun's atmosphere....

Dr. Rosenzweig was having trouble looking through his viewfinder. "I've been crying for four minutes," he said. "I haven't taken any 35mm pictures because I just forgot about it. I'm absolutely awed...." Dr. Rosenzweig stood up and started clapping. "Encore! Encore!" he shouted. And then, upon reflection, "Author! Author!"

EYL ADON

Eyl adon al kol ha-maasim,
barah u-m’vorah b’fi kol n’shamah.
Godlo v’tuvo maley olam,
daat u-t’vonah so-v’vim oto.

Ha-mitga-eh al hayot ha-kodesh,
v’neh-dar b’havod al ha-merkovah.
Z’hu’t u-mi-shor lifney hiso,
hesed v’rahamim lifney h’vodo.

Tovim m’orot sheh-bara Eloheynu,
y’tza-ram b’daat b’vinah u-v’has-keyl.
Ko-ah u-g’vurah natan ba-hem,
l’ih-yot mosh-lim b’kerev tey-veyl.

M’ley-im ziv u-m’fikim na-gah,
na-eh zivam b’hol ha-olam.
S’me-him b’tze-y-tam v’sasim b’vo-am,
osim b’ey-mah r’tzon konam.

P’eyr v’havod not-nim li-sh’mo,
tza-holah v’rinah l’ze-y-her malhuto.
Kara la-shemesh va-yizrah ohr,
r-a-ah v’hit-kin tzurat ha-l’vanah.

Shevah notnim lo kol tz’va marom,
Tiferet u-g’dulah s’rafim
v’ofanim v’ha-yot ha-kodesh.

EYL ADON—A Sabbath Hymn

אלהי אשר על כל חלקיו
ברקם ובברקם כפלי חפלו;
ברקם ובברקם זכרו עבלו,
להחמיר את מביתך אלוהים.

המתנה על חיות שבתוכה
ז novità בברקיע עד לדרשה;
ז novità בברקיע עד לדרשה;
להחמיר את מביתך אלוהים.

泯אנו ועוף עופות עת
לכדו זותר בחלקינו;
泯אנו ועוף עופות עת
לכדו זותר בחלקינו;

קרא אשמו לברקיע אור;
לראת אותו זותר כלבון;
קרא אשמו לברקיע אור;
לראת אותו זותר כלבון;

שהבה נתקוה ולא ידעת קרום
הWRAPPER אשת כל דבריו
 necesita לעותי קהלך

14C
EYL ADON: All creation sings praise

God is Lord of all creation;
Praised is God by every soul.
God's greatness and goodness fill the universe,
Knowledge and wisdom are all around God.

God is exalted over all celestial beings,
Adorned in glory above the heavenly chariot.
Equity and uprightness stand before God's throne;
Love and mercy glorify God's presence.

Good are the luminaries which our God created,
God fashioned them with knowledge, wisdom, and skill.
With energy and power did God endow them,
To have dominion over the world.

Full of splendor, they sparkle with brightness,
Beautiful is their radiance throughout the world.
They rejoice in their rising and exult in their setting,
Reverently fulfilling the will of their Creator.

Glory and honor they render God's name;
In joyous song God's kingdom they acclaim,
God called to the sun and it sent forth light;
Skillfully God fashioned the form of the moon.

The heavenly hosts give God praise,
The celestial beings proclaim God's greatness.
Rabbi Chassina used to say: He whose deeds exceed his wisdom, his wisdom shall endure but he whose wisdom exceeds his deeds, his wisdom will not endure.

Mishna Pirkei Avot 3:12

He who loves brings God and the world together.

Martin Buber
The Way of Response

Existence will remain meaningless for you if you yourself do not penetrate into it with active love and if you do not feel it as yours.

Rabbi Soloveitchik  
Mei She'arim 36:14

Meet the world with the fullness of your being and you shall meet Him. That He Himself accepts from your hands what you have to give in the world. It is His mercy. If you wish to believe, love!
A Children's Exercise

Touch my nose, my ears, my eyes with your small hands.
Touch, then, my arms and chest.
Feel their shape how real they are.

Now, touch my love.
No, not my chest or arms — touch my love.
You are puzzled.
How is one to touch love and where is its place.

It's not here or there
But who would deny its reality.

Where does it reside if it cannot be pointed to as with other limbs.

Is it less real, less important than my chin?
Surely, it is sharper, harder, softer, warmer than things more real than floating other worldly ideas.

There are matters not subject to taste or sound or smell or sight or touch.
Elusive to definition but known without doubt.
Known to make us cry and laugh to move us to unimagined heights to courage and self-sacrifice.

Such things like love or God
Cannot be fingered, placed or poked.
And of such things it is wiser to ask not where but when.

Not where is love and where is God.
But when is love and when is God.

Rabbi Harold Schulweis

LOVE

Ahavah rabbah ahav-tanu, Adonai Eloheinu,
Chemla g'dola vi-y'teyra chamalta aleinu.
Avinu Malkeinu, ba-avur avoteinu sheh-bat'chu v'cha,
Vat'lam deym chukei chayim,
Keyn t'chonei-nu ut-lam-deinu.

Avinu ha-av ha-rachaman, ha-m'racheym,
Racheym aleinu v'teyn b'ti-beinu l'havin ul'haskil,
Lish-mo-a, lil-mod u-l'la-meyd, lish-mor v'la-asot
U'il-ka-yeim et kol divrei talmud tora-techa b'ahavah.

V'ha-eir ey-neynu b'tora-techa
V'da-beyk libeynu b'mitz-votecha,
V'ya-cheyd l'va-neynu l'ahavah ul-yirah et sh'mecha,
V'lo ney-vosh l'olam va-ed.
Ki v'sheym kod-sh'ha ha-gadol v'ha-nora batach-nu
Nagila v'nis-m'cha bi-y'shu-atecha.

Baruch ata Adonai, habocheir b'amo Yisra-eil b'ahava.

Deep is Your love for us, O Eternal our God, and great is Your compassion. Our Creator and Teacher, our ancestors trusted in You, and You taught them the laws of life. Be gracious now to us and teach us.

Have compassion upon us, O Source of mercy, and guide us to know and understand, learn and teach, observe and uphold with love all the teachings of Your Torah.

Enlighten us with Your Teaching, help us to hold fast to Your Mitzvot, and unite our hearts to love and revere Your name.

Then shall we never be shamed, for we shall put our trust in You, the great, holy, and awesome One. We shall rejoice and be glad in Your salvation. Gather our people in peace, O Eternal, from the four corners of the earth, and lead us in dignity to our holy land, for You, O God, are the Author of many deliverances. You have called us and drawn us near to You to serve You in faithfulness and to proclaim Your unity.

Blessed is the Eternal, who in love has chosen Your people Israel to serve You.

Talmud Berachot 11b
If God were to speak to you, how loud would God's voice be: a thunderous roar or just a whisper? "Avram, Avram," a voice called as Avram lay sleeping. The whispering voice awoke Avram and he arose and stepped outside his tent. Avram answered simply, "Here I am." He heard the whisper of God's voice and went to seek its source. Avram had an advantage over us: he slept in the quiet solitude of the desert.

We, too, hear voices in the night. A television left on as we drift off to sleep, or an answering machine screening a phone call. We wake in the still dark of the early morning to voices on the radio. Today we're not disturbed by voices in the night.

God may speak in ways we all know but don't recognize. God speaks in ways we might feel or hear but choose to otherwise explain. We all have these moments when we feel that connection to something we can't quite understand. Stop... Take a deep breath. Close your eyes and perhaps whisper the Sh'ma, "Hear O Israel, the Eternal our God, the Eternal is one." Listen for that whisper. How loud should God's voice be: as loud as a thunderous roar, or as loud as a whisper? If in some wondrous way you hear, "Avram, Avram," rise and simply say, "Here I am!"

E. Stotsky

The יִנְאָה (Deuteronomy 6:4) has been called the “watchword” of our faith. It holds the central theme of Judaism — יהוה is the one and only God.

When the יִנְאָה is written in the Torah, the י in the first word, and the יה in the last are enlarged. Together, these letters form the word יִנְאָה (eid) meaning “witness”, a reminder that we are witnesses for God — a reminder of our ethical responsibilities and the sacred task we have to be witnesses of that one and only God.

adapted from Rabbi Harvey J. Fields Bechol Levavecha

The idea of God, from which an infinite number of things follow in infinite ways, can only be one.

Benedictus [Baruch] Spinoza
"You are my witnesses..." *(Isaiah 43:10).*

Shimon bar Yochai interprets this passage:

When you are My witnesses, then I am God. When you are not My witnesses, then I am — as it were — not God.

*Pesikta de Rav-Kahana*

**THE SH’MA**

*Sh’mi Yisrael: Adonai Eloheinu, Adonai echad!*

*Baruch sheim k’vod malchuto l’olam va-ed!*

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

*Deuteronomy 6:4*

Praised be Your name whose glorious Presence is forever and ever.

As the shofar can’t make a sound without the breath, so people can’t pray until the Divine Spirit breathes through them.

Dov Baer of Mezrich
The essence of Jewish religious thinking does not lie in entertaining a concept of God but in the ability to articulate a memory of moments of illumination by [God’s] presence. Israel is not a people of definers but a people of witnesses: “Ye are My witnesses” (Isaiah 43:10).

Reminders of what has been disclosed to us are hanging over our souls like stars, remote and of mind-surpassing grandeur. They shine through dark and dangerous ages, and their reflection can be seen in the lives of those who guard the path of conscience and memory in the wilderness of careless living.

Since those perennial reminders have moved into our minds, wonder has never left us. Heedfully we stare through the telescope of ancient rites lest we lose the perpetual brightness beckoning to our souls. Our mind has not kindled the flame, has not produced these principles. Still our thoughts glow with their light.

Rabbi Abraham Joshua Heschel
*God in Search of Man*
Whether a person really loves God can be determined by the love that person shares with others.

Rabbi Levi Yitchak of Berditchev

\[\text{V'ahavta et Adonai Elohecha, b'chol l'vavcha, uv'chol naf'shecha, uv'chol m'odecha. V'hayu hadvarim ha-eileh, asher anochi m'tzavecha hayom, al l'avcha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha uvlecht'cha vaderech, uveshochb'cha uv'kumecha. Ukshartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uchtavtam al mezuzot beitecha uvisharecha.} \]


The Hebrew word for doorpost is mezuzah. For thousands of years, Jews have posted small boxes, also known as mezuzot, on their doorposts. Inside each box is a small scroll containing the first and second paragraphs of the Sh'ma. When Jews enter their homes, they see the mezuzah, reminding them how one should act at home. Likewise, when Jews leave their houses, the mezuzah reminds them of the high level of behavior they are expected to maintain wherever they go.

adapted from Rabbi Joseph Telushkin

\[\text{Jewish Literacy}\]

You shall love the Eternal, 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. You shall teach them diligently to your children, and shall speak of them when you sit in your home, when you walk by the way, when you lie down, and when you rise up. You shall bind them for a sign upon your hand and they shall be for frontlets between your eyes. You shall write them upon the doorposts of your house and upon your gates.

\[\text{Deuteronomy 6:5-9}\]

That you may remember and do all my commandments and be holy unto your God. I am the Eternal your God, who brought you out of the land of Egypt to be your God. I am the Eternal your God.

\[\text{Numbers 15:40-41}\]
This paragraph (Deuteronomy 11) stresses the theme of retribution, the religious insight that human actions lead to inevitable consequences of good and ill. For us, today, this fundamental teaching still holds — an unjust social order and a morally corrupt people cannot attain to lasting prosperity and well-being. Only personal character and social justice can create enduring human happiness.

These lines are included in this prayer book, however, to reflect both the biblical understanding and the contemporary teaching of the contemporary. The world is not as far apart as we had thought. Human behavior is not as far apart as we had thought. Human behavior is not as far apart as we had thought. Human behavior is not as far apart as we had thought. Human behavior is not as far apart as we had thought. Human behavior is not as far apart as we had thought. Human behavior is not as far apart as we had thought. Human behavior is not as far apart as we had thought.
TO SEE, TO REMEMBER, AND TO OBSERVE!

If you will earnestly heed the mitzvot I give you this day, to love the Eternal your God and to serve God with all your heart and 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 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 the Eternal 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 the Eternal is giving you.

Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land which the Eternal swore to give to your ancestors will endure as the days of the heavens over the earth.

Deuteronomy 11:13-21

The Eternal 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 be reminded of all the mitzvot of the Eternal 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. I am the Eternal your God who brought you out of the land of Egypt to be your God. I, the Eternal, am your God.

Numbers 15:37-41

The blue-violet cord of the fringes served as a reminder of nobility. The blue-violet dye was extracted from the gland of the murex snail. Twelve thousand snails were needed to provide 1.4 grams of pure dye. No wonder that during the reign of Nabonidus, the last king of Babylon [555-539 BCE], purple wool was forty times more expensive than wool dyed with other colors. In 200 BCE, one gram of dye cost $84, or $36,000 per pound.... The Bible apparently assumed that even the poorest Israelite could afford at least four violet threads, one for each tassel.... However, only the very rich could afford large quantities of the dye. Indeed, Roman emperors retained for themselves the exclusive privilege of wearing purple mantles, thus giving rise to the color names still used today, “royal blue” and “royal purple....” The Bible also affirms that violet cloth was worn by nobility (Ezekiel 23:6; Esther 1:6). Thus weaving a violet thread into the tsitsit enhances its symbolism as a mark of nobility. Further, since all Jews are required to wear it, it is a sign that Jews are a people of nobility. Their sovereign, however, is not mortal...but God....

The purpose of the tsitsit is set out to be a series of verbs: “look... recall...observe.” These three verbs effectively summarize and define the pedagogic technique of the ritual system of the Torah: sight (i.e., senses) combined with memory (i.e., the intellect) as translated into action (i.e., good deeds).

adapted from Rabbi Jacob Milgrom
JPS Torah Commentary: Numbers
INTERPRETIVE TRANSLATION OF SHEMA

Israel, hear that God is one.
Blessed is the name of God’s radiant presence forever.

Love God with everything you have: your heart, your soul, your strength. These words which I give you here and now, take them to your heart. Teach them to those who follow you. Speak of them often: at home, at work, and on the road; at the beginning of your day and at its end. Hold them like a sacred chant that whispers inside you, spilling out into song. Feel the words in your fingertips, keep them at the front of your vision to rest in new places; let them soothe and disturb you. Look occasionally, the words will appear everywhere in the place you call your home.

Israel, your covenant with God is made of choices: holiness or profanity, life or its destruction; you can never keep from choosing. If you set yourself to love God with everything you have, to obey God with your entire heart, God’s gifts will be yours: a vital earth, its seas and continents moving slowly in their own way; the rain and sun and snow and clouds forming and changing, each in their own way. If God’s unity is always before you, all these will nourish and delight even longer than your days. The hills, the rain forests, the ice floes and the deserts, the infinity of life that nests and grows here on earth with us — every living thing will bless you, will welcome you as neighbor. What you produce will multiply in goodness, and you will not lack for what you need. But if you forget God and choose instead to fashion gods of your own; if they spring up everywhere for you in your endless thirst for something undiscovered, you may lose everything you have: your family and your sustenance, your reason for being and your place of burial.

This blue-green earth, so beautiful, so solitary, is as fragile as you are and as precious. Beware lest in giving way to excess you risk too much. Remember this and take it to heart. Teach it to those who come after you. Place it in their hands, plant it in their minds. Meditate on these things at home and on the road, awake and asleep, in the beginning and at the end. Try to find them in every place we call our home.

And God said to us: Israel, speak with one another. Take action from My thoughts and give voice to the longings of My heart. Choose ways to fashion My laws and to obey them, and in doing so, let yourselves draw closer to your source. Gather up some things that will remind you of Me, things that speak of the earth and the sky, solid and shimmering, light sand and blue air. Perhaps the reeds moving in the wind, a bird’s feather and a small polished stone, white narcissus with blue hyacinth. Whatever these things may be, agree upon them. Choose them together and be one people. Love Me, observe My commandments and be holy. I am your God; I have brought you out of Egypt again and again. Seek to know Me; I am your God.

Siddur of Havurah of Boston
ALTERNATIVE PRAYERS

LISTEN!

Judaism begins with the commandment:
Hear, O Israel!
But what does it really mean to “hear”?
   The person who attends a concert
   While thinking of other matters,
   Hears — but does not really hear.
The person who walks amid the songs of birds
Thinking only of what will be served for dinner,
Hears — but does not really hear.
   The person who listens to the words of a friend,
   Or mate, or child,
   And does not catch the note of urgency:
   “Notice me, help me, care about me,”
   Hears — but does not really hear.
The person who stifles the sound of conscience
Saying, “I have done enough already,”
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.
The person who listens to the news
And thinks only: “How will it affect me?”
Hears — but does not really hear.
   On this Shabbat, O Eternal,
   Strengthen our ability to hear.
May we hear the music of the world,
And the infant’s cry, and the lover’s sigh.
   May we hear the call for help of the lonely soul,
   And the sound of the 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 today,
   And help us to hear them too.

Rabbi Harold Kushner and Rabbi Jack Riemer
adapted in Siddur Hadash
originally in New Prayers for the High Holidays
The real slavery of Israel in Egypt was that they had learned to endure it. "Sing to the Eternal, for God has triumphed gloriously. Horse and driver God has hurled into the sea."
REDEMPTION

True and enduring, beloved and precious, awesome, good, and beautiful is this eternal teaching.

This truth we hold to be forever certain: the Eternal God is our Ruler. You are the Rock of Israel, our protecting Shield.

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.

Eternal our God, You redeemed us from Egypt;

You set us free from the house of bondage.

For this the people who felt Your love sang songs of praise to You:

The living God, high and exalted, mighty and awesome,

Who humbles the proud and raises the lowly, Who frees the captive and redeems the oppressed.

Who is the Answer to all who cry out to You.

All praise to God Most High, the Source of blessing! Like Moses, Miriam and Israel, we sing to You this song of rejoicing:

Rabbi Ruth Sohn
Poised on the shore of freedom’s sea, Moses, Miriam and the people of Israel behold the destruction of the Egyptians and sing a song. This is one of ten songs, according to the rabbis (Mechilla de Rabbi Ishmael), that mark peak moments of Israel’s millennial landscape. Yet of all the songs which the rabbis enumerated, only the song of victory following the Exodus is relived in the ongoing consciousness of the Jew. The full biblical text is recited each morning and Mi Chamaoha is part of the morning and evening liturgy. The song is one of two instances when the congregation stands for the reading of the Torah (the second being the Ten Commandments). At its recollection at the Passover Seder, ten drops of wine are taken from the cup, a humanizing reminder that as the Egyptians were drowning in the sea, the angels wanted to join the Israelites in the triumphant song, and God rebuked them: “My children are drowning and you want to sing?” (Talmud Megilla 10b). Finally, the song of victory at the sea is heard in its melodic recitation on the seventh day of Passover.

It was this very scene of the triumph over Pharaoh which Jefferson and Franklin proposed for the seal of the USA, circular by the words, “Rebellion to tyrants is obedience to God.” This outburst of song has become the paradigmatic call to liberation from all enslavements until, as the Mechilla teaches, we will sing the tenth and final song, the song of redemption.

Between these moments of song, we need to look for God’s loving and life-affirming presence in the daily, prosaic moments of our lives.

Sacred Days: 5753
Two thousand years ago, the rabbis of the Talmud, having faced the massive destruction of the Jewish people, commented on this verse, “Who is like you among the mighty, O Eternal?” In the school of Rabbi Ishmael it was taught: Read the word cim (mighty) as ilnim (mute) — “who is like you among the mute, O Eternal?” since God sees the suffering of God’s children and remains silent.

_Mechilta_ 42 and _Talmud Gittin_ 56b

When the people of Israel left Egypt, God sought to impress them with a miracle so spectacular that no one who experienced it would ever doubt God’s power or God’s providence again. God caused the waters of the Red Sea to part, letting the Israelites pass through in safety and releasing the waters to drown the Egyptian pursuers. Safely across the sea, the people were suitably impressed and sang God’s praise, pledging their undying loyalty: “The Eternal will be our Ruler forever and ever.” God’s plan worked — for about forty-eight hours. By the third day after the crossing, the people were hot, tired, and thirsty. They complained to Moses about the lack of food and water and wondered why they ever let themselves in for this in the first place. God realized that no matter how impressive a miracle might be, it does not solve the problem of faith for more than a day or two, anymore than the finest meal saves the problem of being hungry for very long.... [A] few small experiences of the meaningfulness of life every day will do more for our souls than a single overwhelming religious experience.

adapted from Rabbi Harold Kushner _When Everything You’ve Ever Wanted Isn’t Enough_

---

_Mi chamocha ba-eilim, Adonai?_  
_Mi kamocha, ne-edar hakodesh,_  
_Nora t’hilot, oseh feleh?_  

_Shira chadasha shibchu geulim l’shimcha al s’fat hayam; yachad kulam hodu v’himlichu v’amru:_  

_“Adonai yimloch l’olam va-ed!”_  

_Tzur Yisrael, kuma b’ezrat Yisrael, ufdei chinumecha Yehudah v’Yisrael. Go-aleinu Adonai tzvaot sh’mo, k’dosh Yisrael._  
_Baruch ata, Adonai, ga-al Yisrael._  

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

_Exodus 15:11_

A new song the redeemed sang to Your name. At the shore of the sea, saved from destruction, they proclaimed Your sovereign power:  

_“The Eternal will reign forever and ever!”_  

_Exodus 15:18_

O Rock of Israel, come to Israel’s help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is the Eternal of Hosts, the Holy One of Israel. Blessed is the Eternal, the Redeemer of Israel.
According to Jewish sources, the Amidah (standing prayer), also called the Tefillah (the prayer), was made an official part of Jewish worship by Rabban Gamliel, head of the Sanhedrin, at the end of the first century CE.

The development of the Tefillah is shrouded in mystery. Its formative period goes back to the days of Persian rule in Palestine, a period lacking in Jewish historic documents. One thing is certain: it was only after the destruction of the Temple [70 CE] that the order of the benedictions and the exact wording of their concluding blessings were established.

Rabbi Abraham Ezra Millgram
Jewish Worship

The Shabbat Tefillah opens and closes with three major blessings of praise. The traditional movement of prayer which accompanies the opening and closing of the Tefillah is a series of steps and bowing, as if one were entering and then leaving the presence of royalty.
Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

Rabbi Morris Adler

THE TEFILLAH / AMIDAH

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

Eternal God, open my lips that my mouth may declare your glory. 

Psalm 51:17


Gomei chassadim tovim, v'konei hakol, v'zocher chasdei avot v'imahot, unevee geula livnei v'neihem, l'ma-an sh'mo b'ahava.*

Melech ozer umoshia umagein. Baruch ata Adonai, magen Avraham v'ezrat Sarah.

* ON SHABBAT SHUVA ADD

Zachreinu l'chayim, melech chafeits bachayim. V'chatveinu b'seifer hachayim, l'ma-ancha elohim chayim.

We praise You, Eternal our God, God of our ancestors, God of Abraham, God of Isaac, God of Jacob; God of Sarah, God of Rebecca, God of Leah and God of Rachel. Great, mighty, and awesome God, God on High.

Source of life, wellspring of lovingkindness, you remember the righteousness of our ancestors. With love You redeem their descendants for the sake of Your name.*

O Ruler and Helper, Savior and Shield, we praise you, our Eternal, Shield of Abraham, Protector of Sarah.

* ON SHABBAT SHUVA ADD

Remember us unto life, for You are the Sovereign who delights in life, and inscribe us in the Book of Life, that Your will may prevail, O God of life.
One of the classic traditions of every Jewish holy day is that it has its own special form of tzedakah (philanthropy/ righteousness). Tzedakah means taking responsibility for life. One shares one’s own possessions in order to take responsibility for the needs of others because life is indivisible. My life cannot be whole while others’ lives are not. Therefore, every happy and holy occasion must be shared with the widow, the orphan, the stranger, the poor.

Rabbi Irving Greenberg
The Jewish Way

...True, we are often too weak to stop injustices; but the least we can do is to protest against them. True, we are too poor to eliminate hunger; but in feeding one child, we protest against hunger. True, we are too timid and powerless to take on all the guards of all the political prisons in the world; but in offering our solidarity to one prisoner we denounce all the tormentors. True, we are powerless against death; but as long as we help one man, one woman, one child live one hour longer in safety and dignity, we affirm man’s right to live.

Elie Wiesel
Sages and Dreamers
A spark of the divine flame glows within us all. We give thanks for the
gift of reason that enables us to
search after knowledge. May our use
of this gift make Your light burn
ever more brilliantly within us.

Blessed is the Eternal Source of
wisdom and knowledge.
May our pride of intellect never be
an idol turning us away from You.
And as we grow in knowledge, may
we remain aware of our own
limitations.

Blessed is the God of
forgiveness and understanding.
May the beauty and mystery of the
world move us to reverence and
humility. O let the tree of
knowledge bear good fruit for us
and our children.

Blessed is our God from whom
all blessings flow.
And let the consciousness of Your
Presence be the glory of our lives,
making joyous our days and years,
and leading us to a clearer
understanding of Your will.

Blessed is our God who
hearkens to prayer.

Ata gibor l’olam, Adonai, m’chayei hakol ata, rav l’oshia.*

* FROM SHEMENI ATZERET UNTIL PESACH ADD

Mashiv haru-ach u’morid hagashem.

M’chakel chayim b’chesed, m’chayei hakol b’rachamim rabim.
Somech noflim, v’rofei cholim, umatir asurim, un’kayem emunato
liyshinei afar.

Mi chamocha, ba-al g’vurot, umi domeh lach, melech meimit
u’mechayeh umatzmiach y’shua? *

* ON SHABBAT SHUVA ADD

Mi chamocha, av harachamim, zocheir y’tsurav l’chayim b’rachamim?
V’ne-eman ata l’hachayot hakol. Baruch ata, Adonai, m’chayei
hakol.

Eternal is Your might, O God; all life is Your gift; great is Your
saving power!* 

* FROM SHEMENI ATZERET UNTIL PESACH ADD

You cause the wind to blow and the rain to fall.

In love You sustain the living; in Your great mercy, You give life
to us all. You uphold the fallen and heal the sick; You bring
freedom to the captive and keep faith with Your children in death
as in life.

Who is like You, Almighty God? Who is Your equal, Author of
life and death, Source of salvation? * Blessed is the Eternal God,
the Source of life.

* ON SHABBAT SHUVA ADD

Who is like You, Source of mercy, who in compassion sustains the
life of Your children?
קדושה

בְּמַדְּחַת אָתְ-שֶׁמֶךְ, יְשָׁמְךָ עֲפַלְעַל, גֶּפֶן שֶׁמְקִדְתִּישֵׁם אָוֹת

שָׁמְעֵי שֶׁמֶךָ, שֶׁמֶךָ עֲלֵי-דוּ בְּנֵי-יִשְׂרָאֵל: יֵהָרָה זֶה

אֶל-זֶה בְּמֵדֶר.

שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, יִנָּשֶׁר, יִנָּשֶׁר, מִלָּה בְּאַ-נָּאָרָה

בְּמֵדֶר.

אֵשֶׁר אֱ-שִׁיקָנָה, יִנָּשֶׁר, שֶׁמֶךָ-זָרַי, שֶׁמֶךָ-זָרַי

מִלָּה?

בְּמֵדֶר-בְּכָל-מַמְּכוֹמָה.

אַחַד הוּא אֶלְקַנָּה, הוּא אֶלְקַנָּה, הוּא מֶלֶךְ, הוּא מֶלֶךְ, מֶלֶךְ מְלֵא-שָׁמְרָה:

מִלָּה-זֶה שֶׁמֶךָ, שֶׁמֶךָ שֵׁם נָבָריָא בְּכָל-מַמְּכוֹמָה

אֵין בְּ-אֶלֶקַנָּה.

כְּמַלְּה בְּ-עֲלַלְוָה, אֲלִקָּנָה בְּיִתָו, לְדַר זֶרֶד, מְלֵא-שָׁמְרָה

לְדַר-עַדְּרֶד, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ

בְּכָל עָלֹת הַיּוֹם, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ, שֶׁמֶךָ.

בֹּדֶר-כָּל-שֶׁמֶךָ, בֹּדֶר-כָּל-שֶׁמֶךָ.

שַׂעֲרָ שֶׁמֶךָ:

בֹּדֶר-כָּל-שֶׁמֶךָ, בֹּדֶר-כָּל-שֶׁמֶךָ.

24A
The Kedushah originated in Babylonia subsequent to the destruction of the first Temple and forced relocation of the Judean population in 586 BCE. It offers a mystical appreciation of the holiness of God based on the exclamations of angels envisioned by Isaiah (6:3), spirits by Ezekiel (3:12), as well as by the psalmist (146:10). Its inclusion in the service may have been justified by the teaching in Leviticus 22:32, "I will be sanctified in the midst of the people of Israel."

The people of Israel are enjoined in the Torah to become a people of priests and a holy nation (Exodus 19:6). Yet, the holiness of humans ("You shall be holy, for I am holy [Leviticus 19:2]" which is imperfect and based on behavior, can never approach that of God. As explained by Rabbi David Tzvi Hoffman, the word kadosh is spelled ١٩٠٠٠٠ without the vowel letter, ١ (vav), whenever the reference is to human beings. When the reference is to God, the spelling includes the vav, God's holiness being complete.

Adapted from:
Rabbi Hayim H. Donin
To Pray as a Jew
Rabbi Abraham Ezra Milligram
Jewish Worship

KEDUSHAH

N’kadesh et shimcha ba-olam, k’shem shemakdesheim oto bishmei marom, kakatuv alyad n’viyecha; v’kara zeh el zeh v’amar:

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

Kadosh, kadosh, Adonai tz’va-ot m’lo chol ha-aretz k’vodo.

Holy, holy, holy is the Eternal of Hosts; the fullness of the whole earth is God's glory!

Adir adireinu Adonai adoneinu, ma adir shimcha b’chol ha-aretz.

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

Baruch k’vod Adonai, mimkomo.

Blessed is the glory of God in all places.

Echad hu eloheinu hu avinu hu malkeinu hu moshi-einu. V’hu yashmi-einu b’rachamav l’einei kol chai:

You alone are our God and our Creator; You are our Sovereign and our Helper; and in Your mercy You reveal Yourself in the sight of all the living:

Ani Adonai Eloheichem! I AM Adonai YOUR God!

Yimloch Adonai l’olam, elohayich tzion, l’dor vador Halleluyah!

The Eternal shall reign for ever; your God, O Zion, from generation to generation. Halleluyah!

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. * Blessed is the Eternal, the holy God.

* On Shabbat Shiva Conclude

Blessed is the Eternal, the holy Sovereign.
קרוסה—שערית

ב었다 את-שמך עלולך, פשם זמנייהוון אוחז
פשמי סווה, כלתני על-חיי буду: ומא איה
אל-גא אופם.

קרוס, קרוס, קרוס, ינ-אצאה, מלון כל-거나
ופלдо.

אני פסקל ברש פזирライト التركي פשימי рассказыва קהל
مجتمعסי ל羣 פי המים לאפם יערץ יאמר.

שעף מקולה-כנ-מקולה.

מקולה كلمة הפשיטו החולקה גלולה כי חצים
அכי נל: סמיד חלולה פארול. יหมาย מפרק המיל י귤
pond שלוש: חמצז חם בצלת עז בן-גרשמון ערז
זלזר זלי זני ערמה: שいろんな היראניה מקולה
מקבר טאמו הפרסי עזרו עד-ידי דוד משימי עך:

גהלך ינ-גלולך, סלקני צוחק צלי זדו מלקה.

פדור זדוז ציון מקלה, פלקנות מצחים קקשת
מקייה. ושבה בצלין, טップר ויא עימוש עלולך
ינע. כי אלי כלת פזיר (קדוש אפתה. *פדור אפתה
?י, טאמו מקולה.

שעף שבת.

פדור אפתה, ינ-מקלה מקולה.
We adore and sanctify You, O Eternal, 
With the words uttered by the holy Seraphim 
In the mystical vision of Your prophet::
   “Holy, holy, holy is the Eternal of Hosts; 
The whole world is filled with God’s glory.”  
   Isaiah 6:3

Then, their heavenly voices thunder forth 
In a resounding, majestic chorus: 
And, rising toward the angels, they respond in blessing: 
   “Blessed be God’s glory throughout the universe.”
   Ezekiel 3:12

O our Sovereign, reveal Yourself throughout the universe and 
establish Your rule over us, for we await You. When, Eternal God, 
will Your sovereignty be established in Zion? May it be soon, in 
our day, and for all time. May You be magnified and sanctified in 
Jerusalem, your city, for all generations.

May we soon behold the establishment of Your rule, as promised 
in the Psalms of David, Your righteous anointed king: 
   “The Eternal shall reign forever; 
Your God, O Zion, through all generations; Hallelujah!”
   Psalm 146:10

Throughout all generations we will declare Your greatness, and to 
all eternity we will proclaim Your holiness. We will never cease 
praising You, for You are a great and holy God and Sovereign. * 
Blessed is the Eternal, the holy God.

N’kadesh et shimcha ba-olam, k’shem shemakdeesheim oto bishmei marom, 
   k’katuv ul yad n’v’checha, v’kara zeh el zeh v’amair: 
   Kadosh, kadosh, kadosh. Adonai tzva-ot m’lo choil ha-aretz k’vodo. 
Az b’kol ra-ash gadol, adir v’chazak mashmi-im kol, mitnasim l’umat s’rafim, 
   l’umatam baruch yomeyrnu: 
   Baruch k’v’od Adonai, mimkomo. 
Mimkonscha malkeynu tofi-a, v’timloch aleynu ki m’chakim anachnu lach. 
Matai timloch b’tzion, b’karov b’yameynu l’olam va-ed tishkon. Tigtzadal 
   v’titkadosh b’toch y ruchaluyim ircha, l’der vador ul’neytzach n’tzachim. 
V’teyneynu tirona malchutecha, kadavar ha-amur b’shirey uzecha, al’ydey David 
   m’shich tzidkecha.: 
   Yimloch Adonai l’olam, elohayich tzion, l’der vador Halleluyah! 
   L’der vador nagid godlocha, ul’neytzach n’tzachim k’dushatcha nakdish, 
   v’shikhchatza Eloheinu miprnu lo yamush l’olam va-ed, ki eyl melech gadol 
   v’kadosh atah. Baruch ata Adonai ha-el hakadosh.

* ON SHABBAT SHUVA CONCLUDE

Blessed is the Eternal, the holy Sovereign.
This Kedushah is traditionally placed in the Shabbat morning 
musaf (additional) service, replacing 
the Shabbat sacrifice of the same 
name after the destruction of the 
Temple [70 CE].

Once, when Rabbi Yohanan ben 
Zakkai was leaving Jerusalem, Rabbi 
Joshua was walking behind him and 
saw the Temple in ruins. Rabbi 
Joshua said, “Woe is us that this has 
been destroyed, the place where 
atonement was made for the sins of 
Israel.” Rabbi Yohanan replied, 
“No, my son, do you not know that 
we have a means of making 
atonement that is like the Temple? 
And what is it? It is deeds of love, as 
it is said, ‘For I desire kindness and 
not sacrifice.’” (Hosea 6:6)

Avot d’Rabbi Natan 4:21
KEDUSHAH — MUSAF

We adore and sanctify You, O Eternal,
With the words uttered by the holy Seraphim
In the mystical vision of Your prophet:
“Holy, holy, holy is the Eternal of Hosts;
The whole world is filled with God’s glory.”
Isaiah 6:3
God’s glory is everywhere!
When one chorus of ministering angels asks:
“Where is God’s glory?”
Another chorus adoringly responds:
“Blessed be God’s glory throughout the universe.”
Ezekiel 3:12

May God deal compassionately with Your people,
Who speak of Your oneness morning and evening,
Who twice each day lovingly proclaim:
“HEAR, O ISRAEL: THE ETERNAL IS OUR GOD, THE ETERNAL IS ONE.”
Deuteronomy 6:4

You are our God: You are our Parent.
You are our Sovereign: You are our Redeemer.
In Your mercy, and before all the world,
You will again proclaim: “I am the Eternal your God.”
Numbers 15:41

And thus the Psalmist sang:
“The Eternal shall reign forever;
Your God, O Zion, through all generations; Hallelujah!”
Psalm 146:10

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign.
Blessed is the Eternal, the holy God.

Na-ritchcha v’nakdish’cha k’sod si-ach sarfey kodesh, hamakdishim shimcha bakodesh, kakatu’ al yad n’viecha, v’kara zeh el zeh v’amar:
Kadosh, kadosh, kadosh, Adonai tzva-ot m’lo chol ha-aretz k’vodo.
K’vodo maley olam, m’shatav sho-alim zeh lazech, avey m’kom k’vodo,
l’umatam baruch yomeyru:
Baruch k’vod Adonai, mimkomo.
Mimkomo hu yifin b’rachamim, v’yachon am ham’yahehadim sh’mo, erev vavoker b’chol yom tamid, pa-amayim b’ahavah sh’ma on’rim:
Shema Yisrael, Adonai Eloheinu, Adonai Echad.
Hu Eloheinu, hu avinu, hu malkeinu, hu mashiynu, v’hu yashmienu b’rachamav shey- nit l’eyney kol chai, li’-h’yot lachem leylohim, ani Adonai Eloheichem.
Yimloch Adonai l’olam, elohayich tzion, l’ador vador Halleluyah!
L’ador vador nagid godlecha, ul’neytzach n’tzachim k’dushatcha nakdish,
v’shivchacha Eloheinu mipimu lo yamush l’olam va-ed, ki eyl melech gadol v’kadosh ata.
Baruch ata Adonai ha-el hakadosh.

* ON SHABBAT SHUVA CONCLUDE

Blessed is the Eternal, the holy Sovereign.
Rabbi Eliezer said:

If a person prays only according to the exact fixed prayer and adds nothing from one's mind, the prayer is not considered sufficient.

Talmud Berachot 28a

Before these prayers were fixed in this form, worshippers had "paragraph headings" — the subject of each benediction — and would compose their own prayer(s). With dispersion and exile, the rabbis decided to fix the form of the prayer to standardize the text.

No system that engages a variety of human beings can be absolutely perfect. But, Shabbat comes very close to perfection. It is a day of release and of reenergizing; a day of family and of community; of spirit and of physical well-being. It is a day of prayer and of study; of synagogue and of home; a day of rest and self-indulgence; of compassion and of self-esteem. It is ancient, yet contemporary; a day for all seasons. A gift and a responsibility. Without it I could not live.

Blu Greenberg
How to Run a Traditional Jewish Household

All journeys are destinations of which the traveler is unaware.

Martin Buber
THE HOLINESS OF SHABBAT

V'shamru v'nei Yisrael et hashabbat, la-assot et hashabbat l'dorotam b'rit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha-aretz, uwayom hashviyi shavat vayinafash.

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, and on the seventh day God rested from God's labors.

Exodus 31:16-17

Yismechu b'malchutecha sham'rei Shabbat v'kor-ei oneg. Am m'kadshei shevi-i kulam yisb'u v'yitangu mituvecha. V'hashvi-i ratsita bo v'kidashto. Chemdat yamim oto karata, zeicher lema-asei v'reishiyt.

Those who keep Shabbat and call it a delight shall rejoice in Your dominion. All who hallow the seventh day shall be gladdened by Your goodness. This day is Israel's festival of the spirit, sanctified and blessed by You, the most precious of days, a symbol of the joy of creation.

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

Talmud Pesachim 117b

adapted from Rabbi Abraham Joshua Heschel
WILL YOU SAY A PRAYER FOR ME?

I'm not religious. I don't know the prayers.

I'd feel hypocritical. I can't get into ritual.

I'm not sure what I believe, so how can I pray?

Would you say, "Since I'm not Einstein, I won't think," or "Since I'm not Michael Jordan, I won't move?" You are who you are, and whatever prayer may mean to you, it's real and important to you and it's probably the most honest thing you do.

In this rollercoaster life, people pray to connect with what is timeless.

Awash in trivia, people pray to remind themselves that they are part of something important.

We Jews, for example, have a blessing for everything — for sighting a rainbow or the ocean, for our food, for beginnings and endings, even for lightning. Saying the blessings is a reminder:

Wait, look at this. Someone gave us this world. Stop a minute in wonder.

[continues on page 27B]
WORSHIP

Be gracious, O Eternal our God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people in Zion.

Blessed is the Eternal, whose presence gives life to Zion and all Israel.

Mishna Tamid 5:1 and Mishna Rosh Hashana 4:1

ON ROSH CHODESH AND CHOL HAMO-EID

Our God and God of all ages, we recall and invoke the remembrance of our ancestors, the piety of their prayers for the Messiah, the glory of Your holy Jerusalem, and the destiny of Your people Israel. As we seek Your love and mercy, we pray for renewed love and compassion, goodness, life and peace on this day of

Rosh Chodesh

Pesach            Shavuot
Sukkot            Shemini Atzeret

Remember us, O Eternal; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and save us. We look to You with hope, for You are a gracious and merciful God and Sovereign.
םוימם רטגנימ ת"ל, ואשקה תיא ונא רתאינש ראתה,
אתתוגנ לועפלש ר"ע. גור ח"נה, רמא י"ענ. עמקה
אות לודג ירח. גולד ח"ג יבואר חתולק, עלמהינ
המ"סרימ ביבא. ישל-ירשםיזוג הכשידות ת"ל, עלמ
עניש תשבבליס ע"ע, יחל-מוגלאותו החובות ח"ג, לעל
שבבל-ית, ז"רב ייבאר יאבהים. טשוכ: כ"ב לוא
כלה ח"מה, שׁ""ה: כ"ב-לא ח"מה י秉持, מעולמ
ןיקנ ה"ל.

ע"ל פלט ימיכרינBITS;ılırפיים ש"מה, ילוכנ, תפידי לועלים
ל"ע.

לוכל מ"מיס י"זותא ש"לה, ילוכנ את ש"מה, יאמה,
לוכל י"ãnואגנ י"ואמגנ כלת, פרדס אטח, ג"ב, טשוכ
ש"מה לקח גאה לחהות.

שעון ש"קה:

ונתונ בָּהים סָרִים שָׁלְמִים קָלְפֵּנִי בְּרֵיֶךָ.
THANKSGIVING

MIRACLES

We look for miracles in the extraordinary, while too often we remain oblivious to the miracles which abound in the ordinary moments of our lives.

Our lives are drenched in miracles. Miracles are all around us — and within us. We are each walking miracles.

When we are bruised, what miracle heals us? When we sleep, what miracle restores us? When we see beauty, what miracle elevates us? When we hear music, what miracle moves us?

When we see suffering, what miracle saddens us? When we give and receive love, what miracle warms us? When we pray, what miracle renews us?

Every springtime is a miracle; every snowflake is a miracle; every newborn is a miracle. The thoughts we think, the words we utter, the hopes we cherish — each is a miracle.

We live from miracle to miracle. That is why the Modim reminds us: be thankful for God's miracles which are daily with us.

Rabbi Sidney Greenberg
Siddur Hadash

We gratefully acknowledge that You are the Eternal our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hands; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness: Your mercies never end; You are Compassion: Your love will never fail. You have always been our hope.

For all these things, O Sovereign God, let Your name be forever exalted and blessed. *

O God our Redeemer and Helper, let all who live affirm You and praise Your name in truth. Eternal, whose nature is Goodness, we give You thanks and praise.

Mishna Berachot 5:2,3 and Mishna Rosh Hashana 4:5

* ON SHABBAT SHUVA ADD

Let life abundant be the heritage of all Your children.
The historical story of Chanukah is preserved in the Book of Maccabees, an account of the Jewish struggle against Hellenism in the second century BCE. The author of I Maccabees, the royal chronicler of the Hasmonaeans (Maccabean) family, describes how the powerful lure of Hellenistic culture drew a significant portion of Israel's leadership and its population. This group was willing to abandon all covenantal ties to Judaism — even circumcision — in exchange for full participation in Greek life. One small group of Jews, led by Mattathias the Priest and his sons, knew that, while Jews needn't isolate themselves from the larger culture as the sectarian Jews had done, neither could participation in the larger culture be at the price of losing one's self. The Maccabees led a revolt — essentially a civil war, a war of Jew against Jew — for the right to be different, to be one's self, to be Jewish. (However, today, in an age where violence of Jew against Jew has led to the assassination of Israel's Prime Minister, we must find different ways to teach each other the essential message of the Jewish mission.)

Not long after the Maccabean struggle, the Jewish community of Alexandria (itself a Hellenized city) — a Jewish population of over one million — disappeared from Jewish consciousness. Like much of the Ancient Near East, the Jews became Greeks. They effectively disappeared from history.

The Book of Maccabees never mentions the story of the oil which burned for eight days; it is not part of the historical story of Chanukah. As beautiful as this legend is, it pales in comparison to Chanukah's real miracle: A group of Jews who knew, in spite of the majority voice of assimilation, that what Jews have to give to the world is unique and irreplaceable.
CHANUKAH

Some historians of religion have taught that Chanukah is another ancient celebration of the winter solstice. However, the winter solstice can also co-occur with the full moon (yielding a bright, moonlit night). Chanukah is different. Chanukah, too, occurs near the winter solstice (when the nights are longest), but it also begins on the 25th day of the lunar month and ends at the time of the new moon, a sliver of light. With each night of Chanukah, with the waning of the moon, the nights get darker and darker. And as the darkness descends with each progressive night, we light one more candle against the darkness.

Taught by Rabbi Richard Jacobs

* * *

In Turkey there was the custom of weaving the candlewicks from the fibers in which the etrog of Sukkot was wrapped. Following the holiday, the candle remains were formed into another candle which was then used for searching for leaven before Passover. This effects a beautiful continuity to the holidays.

Richard Siegel, et al.
The Jewish Catalog

ON CHANUKAH

We give thanks for the redeeming wonders and the mighty deeds by which, at this season, our people were saved in days of old.

In the days of the Hasmoneans, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from obedience to Your will. But You were at their side in time of trouble. You gave them strength to struggle and to triumph, that they might serve You in freedom.

Through the power of Your spirit the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant. Then Your children returned to Your house, to purify the sanctuary and kindle its lights. And they dedicated these days to give thanks and praise to Your great name.

Soferim 20:8
I had a paint box,
Each color glowing with delight;
I had a paint-box with colors
Warm and cool and bright.
I had no red for wounds and blood,
I had no black for an orphaned child.
I had no white for the face of the dead.
I had no yellow for burning sands.
I had orange for joy and life.
I had green for buds and blooms.
I had blue for clear bright skies.
I had pink for dreams and rest.
I sat down and painted Peace.

Tali Shurak, Age 13
My Shalom My Peace
PEACE

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always 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 among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Blessed is the Eternal God, the Source of peace.

Peace, happiness, and blessing: grace and love and mercy: may these descend on us, on all Israel, and all the world.

Bless us, our Creator, one and all, with the light of Your presence; for by that light, O God, You have revealed to us the law of life: to love kindness and justice and mercy, to seek blessing, life, and peace.

O Bless Your people Israel and all people with enduring peace!

Praised be the Eternal, who blesses Your people Israel with peace.*

*Talmud Megillah 18a

* On Shabbat Shuva Add

May we and all Israel, Your people, be remembered and inscribed in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed is the Eternal, the Source of peace.

Sim shalom, tova uvracha, chein vachinesed v’rachamim, aleinu v’al kaol Yisra-eil amecha.
Bar’cheinu avinu, kulanu k’e’chad, b’or panecha. ki v’or panecha natata lanu, Adonai Eloheinu, Torat chayim v’ahavat chesed, utsdaka uvracha v’rachamim, v’chayim v’shalom.
V’tov b’einecha l’vareich et am’cha Yisrael b’chol eit uvchol sha-ah bishlomecha.*

Baruch atah Adonai, ham’vareich et amo Yisrael hashalom.


With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in: ...to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

Abraham Lincoln
Second Inaugural Address,
March 4, 1865

Making peace is harder than making war.

Adlai Stevenson

And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation; they shall know war no more.

Isaiah 2:4

29B
Rabbi Susya said: “In the world to come, I shall not be asked: ‘Why were you not Moses?’ I shall be asked: ‘Why were you not Susya?’”

Martin Buber
*Hasidism and Modern Man*

Do not imagine that character is determined at birth. We have been given free will. Any person can become as righteous as Moses or as wicked as Jeroboam. We ourselves decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us, no one decides for us, no one drags us along one path or another. We, ourselves, by our own volition, choose our own way!

Moses Maimonides
*Mishna Torah: Hilchat Teshuvah*
This is the only prayer of the central liturgy which is written in the singular. The core of the liturgy concludes with a private moment — a circle small enough for me and the Eternal, my God.

A Single Person Was Created

Only a single person was created in the beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed, and if anyone saves even a single person, Scripture considers it as though a whole world had been saved.

Again, just a single person was created, for the sake of peace — so that no one could say to another: “My father was greater than yours.”

Moreover, only a single person was created, in order to emphasize the greatness of God. For, whenever a mortal stamps many coins using one die, all the coins are alike; but when God stamps all human beings with the die of the first person created, each one of them is, nevertheless, unique. Therefore, every individual must say, “For my sake was the world created.”

Mishna Sanhedrin 4:5

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?

Rabbi Hillel
Mishna Pirke Avot 1:14

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and I will hasten to do Your Mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice.

Rabbi Mar bar Rabina
Talmud Berachot 17a

Yih’yu l’ratson imrei-fi v’hegyon libi l’fanecha, Adonai, tsuri v’go-ali.

May the words of my mouth, and the meditations of my heart, be acceptable to You, O Eternal, my Rock and my Redeemer.

Psalm 19:15

Oseh shalom bimromav, hu ya-aseh shalom aleinu v’al kól Yisrael, v’imru: amen.

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

Job 25:2
The wilderness is not just a desert through which we wandered for forty years. It is a way of being. A place that demands being open to the flow of life around you. A place that demands being honest with yourself without regard to the cost in personal anxiety. A place that demands being present with all of yourself.

In the wilderness your possessions cannot surround you. Your preconceptions cannot protect you. Your logic cannot promise you the future. Your guilt can no longer place you safely in the past. You are left alone each day with an immediacy that astonishes, chastens, and exults. You see the world as if for the first time.

Now you might say that the promise of such spirited awareness could only keep one with the greatest determination in the wilderness but for a moment or so. That such a way of being would be like breathing pure oxygen. We would live our lives in but a few hours and die of old age. It is better for us to serve the Egyptians than to die in the wilderness (Exodus 14:12). And indeed, that is your choice.

Rabbi Lawrence Kushner
Honey From The Rock
PRAYER ALONE IS NOT ENOUGH

We cannot only pray to You, O God, to end war;
For we know that You have made the world in such a way
That we must find the path to peace
Within ourselves and with our neighbors.

We cannot only pray to You, O God,
To end starvation;
For You have already given us the resources
With which to feed the entire world,
If we would only use them wisely.

We cannot only pray to You, O God,
To root out prejudice;
For You have already given us eyes
With which to see the good in all people,
If we would only use them rightly.

We cannot only pray to You, O God,
To end despair;
For You have already given us the power
To clear away slums and to give hope.
If we would only use power justly.

We cannot only pray to You, O God, to end disease;
For You have already given us great minds
With which to search out cures and healings,
If we would only use them constructively.

Therefore, we pray to You instead, O God,
For strength, determination, and will power,
To do instead of only to pray,
To become instead of merely to wish,

For Your sake and for ours, speedily and soon,
That our land and world may be safe,
And that our lives may be blessed.

May the words that we pray, and the deeds that we do
Be acceptable before You, O Eternal,
Our Rock and our Redeemer.

Rabbi Jack Riemer
in Siddur Hadash
When two people sit and words of Torah pass between them, the Divine Presence rests between them.

Rabbi Chananya ben Teradion
Mishna Pirke Avot 3:3

**ON READING TORAH**

Somewhere out of time
In the mystery of time
Somewhere between memory and forgetfulness,
Dimly though
I remember how once I stood
At Your mountain trembling
Amid the fire and the thunder.
How I stood there, out of bondage
In a strange land and afraid.
And You loved me and You fed me
And I feasted on Your words.
And, yes, I can remember
How the thunder was my heart
And the fire was my soul.
O God, I do remember.
The fire burns in me anew.
And here I am, once more
A witness to that timeless moment.
Present now in the light of Your Torah
I am reborn.

Temple Beth El,
Sudbury, Massachusetts
V'taer Libeynu
Our God and God of our fathers,
God of Abraham, Isaac, and Jacob,
Amos, Isaiah, and Micah, a heritage
has come down to us along all the
painful paths our people has
traveled.
Our God and God of our
mothers, God of Sarah,
Rebekah, Leah, and Rachel,
Deborah, Hannah, and Ruth, a
heritage has come down to us.

When others worshipped gods
indifferent to goodness, our
mothers and fathers found the One
whose law unites all people in
justice and love.
A heritage of faith has come
down to us out of the life of our
people.

When knowledge was the secret lore
of princes and priests, our sages
opened their doors to all who
sought understanding.
A heritage of learning has come
down to us out of the life of our
people.

In a world where the weak were
tormented by oppressors, our Torah
taught us to love the poor and the
stranger.
A heritage of justice has come
down to us.

Where the sword was sovereign, we
were commanded to seek peace and
pursue it.
A heritage of peace has come
down to us.

All this now is ours. Ours the
teaching, ours the task, to make the
heritage live.
For it is our life, and the length
of our days!

Rabbi Chaim Stern and
Rabbi Henry Cohen
Gates Of Prayer

TORAH SERVICE

Eyn kamocha va-elopehim Adonai, v’ein k’ma-asecha. Mal-chut’cha
malchut kol olamim, umem-shalt’sha b’chol dor va-dor.

There is none like You, O Eternal, among the gods that are
worshipped, and there are no deeds like Yours. Psalm 86:8
Your dominion is an everlasting dominion, and it endures
through all generations. Psalm 145:13

Adonai melech, Adonai malach, Adonai yimloch l’olam va-ed.
Adonai oz l’amo yiyein, Adonai y’varech et amo va-shalom.

The Eternal rules; the Eternal has ruled; the Eternal will reign
forever and ever. May the Eternal give strength to Your people;
may the Eternal bless Your people with peace. Psalm 29:11

Av harachameem, heiteevah vir’tzoncha et-tziyon; tivneh chomot
y’rushalayim. Ki v’cha l’vad batachrnu, melech el ram v’nishah, adon
olameem.

Source of mercy, let Your goodness be a blessing to Zion; let
Jerusalem be rebuilt. Psalm 5:20
In You alone do we trust, O Sovereign God, high and exalted,
Eternal of all the worlds.

Ki mitziyon teitzei torah, u’dvar Adonai miyrushalayim.
Baruch shenatan torah l’amo Yisrael bik’dushato.

For out of Zion shall go forth Torah, and the word of the Eternal
from Jerusalem. Isaiah 2:3

Praised be the One who in Your holiness has given the Torah to
Your people Israel.
The great stories did not happen to the masters of old. They happen to us. You and I. This moment. A tale unfolds.

It is only that we have lost the narrative element of our existence. How could our life possibly be a spiritual tale if we didn’t have the introduction, the conflict, the trials? We are on a journey to a promised land. And the stories are the journey, the way to get there. The story is our way to get to where we need to be."
Sh'ma Yisrael Adonai Eloheinu, Adonai ehad.
Echod eloheinu gadol Adoneinu kadosh sh'mo.
Gadlu l'Adonai iti, un'romima sh'mo yachdav.

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

*Deuteronomy 6:4*

Our God is One; our Eternal is great; holy is Your name. Join with me in magnifying the Eternal, and together let us exalt Your name.

*Psalm 34:4*

L'cha Adonai hag'dula v'ha-gvura v'hatiferet v'ha-neitzach v'ha-hod, kee chol bashamayim uva-aretz, l'cha Adonai hamam-lacha, v'hamitnasei l'chol l'rash.

Yours, Eternal, are the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and earth is Yours. Yours is the dominion, O Eternal; You are supreme over all.

*I Chronicles 29:11*

**Before Reading The Torah Portion**

Barechu et Adonai hamevorach!
Baruch Adonai hamevorach l'olam va-ed!

Baruch ata, Adonai Eloheinu, melech ha-olam, asher bacak banu mikol ha-anim, v'natan lanu et Torato. Baruch ata, Adonai, notein hatorah.

Praise the Eternal, to whom our praise is due!
Praised be the Eternal, to whom our praise is due, now and forever!
Blessed is the Eternal our God, Ruler of the universe, Who has chosen us from all peoples by giving us Your Torah. Blessed is the Eternal, Giver of the Torah.

*Talmud Berachot 11b, 49b*

**After Reading The Torah Portion**

Baruch ata, Adonai Eloheinu, melech ha-olam, asher natan lanu Torat emet, vechayei olam nata betocheinu. Baruch ata, Adonai, notein hatorah.

Blessed is the Eternal our God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed is the Eternal, Giver of the Torah.

*Soferim 13:8*
Rabbi Hiyya fell ill. Rabbi Yohanan went to visit him. Rabbi Yohanan wisely asked, "Do you want to be sick? Is your suffering important to you?" When Rabbi Hiyya answered, "No," Rabbi Yohanan placed his hands on him and healed him.

Then this same Rabbi Yohanan fell ill. Rabbi Hanina went to visit him and asked, "Is your suffering important to you?" Rabbi Yohanan said, "No," and Rabbi Hanina placed his hands on him and healed him.

If Rabbi Yohanan could heal Rabbi Hiyya, why then, when he got sick, could he not heal himself?

A prisoner cannot release himself from confinement.

_Talmud Berachot 5b_

**Eil Na R'fa Na Lah**

Eil na r'fa na lah. אֵל נַא רֶפֶא נַא לְחַ.
Eil na r'fa na lah.

And Moses cried, ‘Heal Miriam!, Heal Miriam, this I pray.’

_Music by Debbie Friedman_
adapted from Numbers 12
FOR HEALING — A CONGREGATIONAL PRAYER

Mi shebeirach avoteinu v'imoteinu, avraham v'sarah, yitzchak
v'rivka, ya-akov racheil v'lei-ah, hu y'vareich et hacholim ha-eileh
v'yavi aleihem r'fu-at hanevesh ur'r'fu-at haguf yachad im kol cholei
amo Yisrael.

Baruch ata Adonai, rofei hacholim.

May the One who was a Source of blessing for our ancestors bring
the blessings of healing upon those whose names we have
mentioned and those named in our hearts — a healing of spirit
and a healing of body. May those in whose care they are entrusted
be gifted with wisdom and skill in their care. May family and
friends who surround them be gifted with love and openness,
strength and trust in their care.

Blessed are You, the Source of healing.

---

WHAT IT MEANS TO BE A CONGREGATION

What does it mean to be a
congregation?
It means to care about each other.
Pray?
We can also pray at home.
We come together as a congregation
in order to share in our life as Jews,
to be part of the Community of
Israel — past, present and future.

Once the Gerer Rebbe decided
to question one of his disciples:
"How is Moshe Yaakov doing?"
The disciple didn't know.
"What!" shouted the Rebbe,
"You don't know! You pray
under the same roof, you study
the same texts, you serve the
same God, you sing the same
songs — and yet you dare tell
me that you don't know
whether Moshe Yaakov is in
good health, whether he needs
help, advice or comforting?"

Here lies the very essence of our way
of life: every person must share in
every other person's life, one must
not be left alone either in times of
sorrow or joy.

Source Unknown

Miracles

The world is full of wonders
and miracles, but man takes his
little hand and covers his eyes and
sees nothing.

Israel Baal Shem Tov
in Likrat Shabbat

34B
Mi Shebeirach

Mi shebeirach avoteinu
M'kor habracha 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, Amen.

Mi shebeirach imoteinu
M'kor habracha l'avoteinu
Bless those in need of healing
With r'fu-a sh'leima
The renewal of body
The renewal of spirit
And let us say, Amen.

Music by Debbie Friedman
Lyrics by Debbie Friedman and Drorah Setel

A person reaches in three directions:
inward, to oneself
up, to God
out, to others.

The miracle of life is that
in truly reaching
in any one direction,
one embraces all three.

Rabbi Nahman of Bratislav

For you O Eternal, are seen face to face.

Numbers 14:14
PSALM 30 ON HEALING

I will extol You, O Eternal, for You have lifted me up, and not let my enemies rejoice over me.
O Eternal, my God, I cried out to You, and You healed me.
O Eternal, You brought up my soul from the nether-world;
You kept me alive, that I should not go down to the pit.

Sing praise to the Eternal, O you faithful ones, and give thanks to God’s holy name.
For Your anger is but for a moment; Your favor is for a lifetime.
Weeping may endure the night, but joy comes in the morning.

When I was untroubled, I thought, “I shall never be shaken,”
For You, O Eternal, when you were pleased, made me firm as a mighty mountain.
When You hid your face, I was frightened. To You, O Eternal, I called.
And to You, Eternal, I appealed, “What profit is there in my death when I go down to the pit?
Shall the dust praise You? Can it declare your faithfulness?
Hear, O Eternal, and be gracious unto me; O Eternal, be my helper.”

You turned my mourning into dancing; You loosened my sackcloth and girded me with gladness;
That my glory may sing praise to You and not be silent;
O Eternal my God, I will give thanks to You for ever.

PHYSICIANS PRAYER

Exalted God, before beginning my sacred task to bring healing to Your mortal creatures, I beg You grant me the courage and strength faithfully to execute my duties.
Guard me both from the blindness of avarice and the thirst for glory and honor. Endow me with the strength equally to serve the rich and the poor, the good and the wicked, friend and enemy — to simply see in each, a fellow human being in pain. Inspire me with the desire to learn from more learned physicians, for the art of medicine, to which I have dedicated myself, is infinite. Protect me, however, from the scorn and ridicule of those who are older or more respected. Let the truth alone guide me, for any professional compromise can bring only illness and tragedy to Your mortal creatures. O most compassionate and merciful God, strengthen me both in body and soul and implant within me a spirit of wholeness.

Moses Maimonides
The origins of the reading of the Haftarah (literally, “conclusion” or “dismissal”) are obscure. Some speculate that either under Greek rule (Maccabean times) or under Roman oppression [1st century, CE], Jews were forbidden to read the Torah. At first they ignored the orders and continued the Torah reading. The punishments were so severe and 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 Shabbat that reminded them in some way of the Torah portion which would have been read that Shabbat.

When the oppressors finally lifted the ban on reading the Torah, our people had become so accustomed to reading from the Prophets that the prophetic reading remained part of the Shabbat service.

Today, the person who reads or chants the prophetic portion is also the person who receives the last aliya to the Torah (where several people are called up to the Torah). The last aliya is called the maftir (finishing) aliya; consequently, the prophetic portion that s/he reads is called the haftarah (the finishing portion).
READING OF THE HAFTARAH

BEFORE READING THE HAFTARAH

Baruch ata, Adonai Eloheinu, melech ha-olam, asher bachar
binevi-yim tovim, veratsa v’divreihem hane-emarim be-emet.
Baruch ata, Adonai, habocheir batorah uvemosheh avdo,
uve’Yisrael amo, uvinevi-ei ha-emet vatsedek.

Blessed is the Eternal our God, Sovereign of the universe, who has
chosen faithful prophets to speak words of truth. Blessed is the
Eternal, for the revelation of Torah, for Moses Your servant and
Israel Your people, and for the prophets of truth and
righteousness.

Soferim 13:9

AFTER READING THE HAFTARAH

Baruch ata, Adonai Eloheinu, melech ha-olam, tsur kol ha-olamim,
tsadik bechol hadoros, ha-eil hane-eman, ha-omeir ve-oseh,
hamedabei umekayeim, shekol devarav emet vatsedek.

Al hatorah, v’al ha-avodah, ve-al hanevi-im, ve-al yom hashabat
hazeh, shenatata lanu, Adonai Eloheinu, likdusha velimenucha,
lechavod uleitifaret, al hakol, Adonai Eloheinu, anachnu modim
lach, umevarechim otach. Yitbarach shimecha befi kol chai tamid

Blessed is the Eternal our God, Sovereign of the universe, Rock of
all creation, Righteous One of all generations, the faithful God
whose word is deed, whose every command is just and true.

Soferim 13:10

For the Torah, for the privilege of worship, for the prophets, and
for this Shabbat that You, O Eternal our God, have given us, for
holiness and rest, for honor and glory, we thank and bless You.
May Your name be blessed forever by every living being. Blessed
is the Eternal, for the Sabbath and its holiness.

Soferim 13:14
The prophet was an individual who said NO to his society, condemning its habits and assumptions, its complacency, waywardness, and syncretism. He was often compelled to proclaim the very opposite of what his heart expected. His fundamental objective was to reconcile man and God. Why do the two need reconciliation? Perhaps it is due to man's false sense of sovereignty, to his abuse of freedom, to his 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.

Rabbi Abraham Joshua Heschel
The Prophets
AFTER READING THE HAFTarah (ALTERNATIVE VERSION)

Blessed is the Eternal our God, Sovereign of the universe, Rock of all creation, Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true.

You are the Faithful One, O Eternal our God, and faithful is Your word. Not one word of Yours goes forth without accomplishing its task, O faithful and compassionate God and Teacher. Blessed is the Eternal, the faithful God.

Show compassion for Zion, our House of Life, and banish all sadness speedily, in our own day. Blessed is the Eternal, who brings joy to Zion’s children.

Eternal our God, bring us the joy of Your universe: let our dream of Elijah and David bear fruit. Speedily let redemption come to gladden our hearts. Let Your solemn promise be fulfilled: David’s light shall not ever be extinguished! Blessed is the Eternal, the Shield of David.

For the Torah, for the privilege of worship, for the prophets, and for this Shabbat that You, O Eternal our God, have given us, for holiness and rest, for honor and glory, we thank and bless You. May Your name be blessed for ever by every living being. Blessed is the Eternal, for the Sabbath and its holiness.

Soferim 13:10-14
Sometimes even religions become ossified. The holy encounters that they carry seem hopelessly encrusted by centuries of mindless repetition. But we must nevertheless never forget that spiritual light cannot be extinguished. Only buried. And that for this reason every spiritual discovery is but a rediscovery.

Rabbi Lawrence Kushner
Honey From The Rock

Since it is impossible for the entire congregation to see the Torah while it is being read, the Torah is not put back without lifting it (hagba-ah) and wrapping it (getila). The Torah scroll must be held high on its two rollers and held open at the section just read (3 columns showing if possible) while the congregation sings. Since the Torah is read from right to left, at the beginning of the year (after Simchat Torah), at the start of Genesis, the heaviest portion is on the left hand. At the end of the year, at the end of Deuteronomy, the weight of the Torah scroll is mostly on the right hand.
RETURNING THE TORAH TO THE ARK

Torah is a closed book until it is read with an open heart.

House of Israel, great and small, open your hearts to the words of Torah.

Torah is demanding, yet sweeter than honey, more precious than gold.

House of Israel, young and old, open yourselves, heart and soul, to its treasures.

Torah sanctifies life; it teaches us how to be human and holy.

House of Israel, near and far, cherish the eternal sign of God’s love.

Torah is given each day; each day we can choose to reject or accept it.

House of Israel, now as at Sinai choose to accept and be blessed by its teachings.

Siddur Sim Shalom

V’zot hatorah asher sam Mosheh lifnei v’nei Yisrael, al pi Adonai beyad Mosheh.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

*Numbers 9:23 and Deuteronomy 4:44*

Y’hallelu et shem Adonai, ki nis-gav sh’mo l’vado. Hodo al eretz v’shamayim, v’yarem keren l’amo, t’hilla l’chol chasi-dav, liv’nei Yisrael am k’rovo. Halleluyah!

Let us praise the name of the Eternal, for Your name is exalted.

God’s splendor covers heaven and earth; You are the strength of Your people, making glorious Your faithful ones, Israel, a people close to You. Halleluyah!

The Torah of the Eternal is perfect, reviving the soul;

The teaching of the Eternal is sure, making wise the simple;

The precepts of the Eternal are right, delighting the mind;

The Mitzvah of the Eternal is clear, giving light to the eyes;

The word of the Eternal is pure, enduring forever;

The judgments of the Eternal are true, and altogether just.
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.

Rabbi Elazar ben Azarya
Mishna Pirke Avot 3:22
Behold, a good doctrine has been given you, 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

Ki l'kach tov na-latí la-chem, Torati al ta'a-vo-vu.

Eitz chayím hiy lamachazikím ba, v'tom'cheha m'ushar.

D'racheha dar'chei no-am, v'chol n'tivoteha shalom.

Hashiveinu, Adonai, eilecha v'nashuva; chadeish yameinu k'kedem.

Help us to return to You, O Eternal; then truly shall we return. Renew our days as in the past.

Lamentations 5:21
עלינו

עלה נצח כבודך גשם, שעון חכמים, אל השקית פורה, עוף ותכלת

המבוקות הפגנה, שעון חכמה פהד, עץCHASEים. שעון עליון שבוי, שעון חכמה פחד, עץCHASEים.

ואכן פירנינו משלים ומעשיהם חומרים למכה מלך

מלך מלכינו, ח듭ות ברך הוה.

שועט גולה שמים עלון العليا, מבושב יכרו פשעינו

מכשף, ישבינה את reforms, של אחינו

אנה עדה, עמת מעמה, אשר שלום, מחכים יחככים:التוכחת

הברכה שמחה ושבירת אל-לבנים, מי כה שלחינו

uplichim ממחליע על-כאתר, מחתת, יא עדה.
About Jews

If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world’s list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptians, the Babylonians, and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and the Romans followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?...

Mark Twain
in Harper’s, September 1897

Aleinu

Aleinu l’shabei-ach la-adon hakol, lateit g’duah l’yotzeir b’reishit,
shelo asanu k’goyei ha-aratsot, v’lo samanu k’mishp’chot ha-
adama; shelo sam chelkeinu kahem, v’goraleinu k’chol hamonam.

We must praise the Eternal of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

Va-anachnu kor’im, umishtachavim, umodim. Lifnei melech malchei hamlachim, hakadosh baruch hu.

We therefore bend the knee and bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, blessed be God.

Shehu noteh shamayim v’yoseid arets, umoshav y’karo bashamayim mima-al, uschinat uzo b’gavhei m’romim. Hu Eloheinu, ein od, emet malkeinu, eset zulato, Kakatuv b’torato: v’yada’ta hayom, vahasheivota el l’avecha, Ki Adonai hu ha-elohim, bashamayim mima-al, v’al ha-arets mitachat, ein od.

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

Deuteronomy 4:39

Talmud Bava Kamma 93a

40B
On That Day

Judaism was the first religion to teach the idea that there is one God over all nations and human beings. And it was the first faith to put forward the hope that all human beings would, one day, be united. The prophet Malachi put this teaching of Judaism into the form of a question. He asked: "Have we not all one Source? Has not one God created all of us? Why, then, do we deal treacherously every man against his neighbor?" (Malachi 2:10)

The hope that some day all human beings would live together in peace was also expressed by the prophet Zechariah. He said:

And it shall come to pass in that day, that living waters shall go out from Jerusalem: Half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; on that day the Lord will be one and His name will be one. (Zechariah 14:8-9)

...[To the authors of Aleinu]
Zechariah's words represented the highest hope for humanity.

Rabbi Harvey J. Fields
Bechol Levavcha
Hope

Hope is an orientation of the spirit, an orientation of the heart. It is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out.

Vaclav Havel

We therefore hope, O Eternal our God, soon to behold the glory of Your might. Then will false gods vanish from our hearts, and the world will be perfected under Your unchallenged rule. And then will all acclaim You as their God, and, forsaking evil, turn to You alone.

Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. Before You, O Eternal our God, let them humble themselves. To Your glorious name let them give honor. Let all accept the yoke of Your dominion, that You may rule over them soon and for ever.

For the dominion is Yours, and to all eternity You will reign in glory, as it is written:

"The Eternal will reign for ever and ever."  

Exodus 15:18

V'ne-emar: "Yhaya Adonai l'melech al kol ha-aretz; bayom hahu yihiyeh Adonai echad u'shemo echad."

And the Eternal shall reign over all the earth; in that day there shall be one God with one name.

Zechariah 14:9

40D
MEDITATIONS BEFORE THE KADDISH

PRAYING THE SUNSET PRAYER

I'll let you in on a secret
about how one should pray the sunset prayer.
It's a juicy bit of praying,
like strolling on grass,
obody's chasing you, nobody hurries you.
You walk toward your Creator
with gifts in pure, empty hands.
The words are golden,
their meaning is transparent,
it's as though you're saying them
for the first time.

If you don't catch on
that you should feel a little elevated,
you're not praying the sunset prayer.
The tune is sheer simplicity,
you're just lending a helping hand
to the sinking day.
It's a heavy responsibility.
You take a created day
and you slip it
into the archive of life,
where all our lived-out days are lying together.

The day is departing with a quiet kiss.
It lies open at your feet
while you stand saying the blessings.
You can't create anything yourself, but you
can lead the day to its end and see
clearly the smile of its going down.
See how whole it all is,
not diminished for a second,
how you age with the days
that keep dawning,
how you bring your lived-out day
as a gift to eternity.

Jacob Glatstein
(translated from the Yiddish by Ruth Whitman)

I believe in the sun even when it is not shining.
I believe in love even when not feeling it.
I believe in God even when God is silent.

Inscription found on the wall of a cellar in Cologne, where Jews hid from the Nazis,
in Likrat Shabbat

...the growing good of the world is partly dependent upon unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.

George Eliot
Middlemarch

It is because things happen but once
that the individual partakes in eternity.

Martin Buber
Hasidism and Modern Man

Days are scrolls; write on them what you want to be remembered.

Bachya ibn Pakuda
in Gates Of Prayer for Weekdays and at a House of Mourning
MEDITATIONS BEFORE THE KADDISH

THESE ARE MY PRAYERS

This is my prayer to You, my God:
Let not my spirit wither and shrivel
in its thirst for You
and lose the dew
with which You sprinkled it
when I was young....

And when my time comes —
let me slip into the night
demanding nothing, God, of man,
or of You.

Hillel Bavli
(translated by Rabbi Norman Tarnor)

FOOTPRINTS

One night a man had a dream. He dreamed he was walking along the beach with God. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand: one belonged to him and the other to God.

When the last scene passed before him, he looked back at the footprints in the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times of his life.

This really bothered the man and he questioned God about it. “God, you said that once I decided to follow You, You’d walk with me all the way. But I have noticed that during the most troublesome times of my life, there is only one set of footprints. I don’t understand why, when I needed You most, You would leave me.”

God replied, “My precious, precious child, I love you and would never leave you. During your times of trial and suffering, when you saw only one set of footprints, it was then that I carried you.”

adapted from Margaret Fishback Powers
PSALM 23

Eternal One, You are my shepherd,
I shall not want.
You make me lie down in green pastures,
You lead me beside still waters;
You restore my soul.
You guide me in paths of righteousness for Your Name’s sake.

Even when I walk through the valley of the shadow of death,
I shall fear no evil, for You are with me;
Your rod and Your staff — they comfort me.
You prepare a table before me in the presence of my enemies;
You have anointed my head with oil:
My cup overflows.

Surely goodness and mercy shall follow me all the days of my life,
And I shall dwell in the house of the Eternal forever.

When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.

Jacob Philip Rudin
in Gates Of Prayer for Weekdays and at a House of Mourning
MOURNER'S KADDISH

Yitgadal v'yitkadash sh'mei raba. B'alma divra chirutei, v'yamlich malchutei b'chayeichon uyomeichon uvchayei d'chol beit Yisrael, ba-agala uvizman kariv, v'imru: amen.

Y'hei shmei raba m'vorach l'olam ul'olmei olmaya.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal, shmei d'kud'sha, b'rich hu. L'eila min kol birchata v'shirata, tushb'chata v'nechemata, da-amiran b'alma, v'imru: amen.

Yehei shelama raba min shemaya vechayim aleinu v'al kol Yisrael, v'imru: amen.

Oseh shalom bimeromav, hu ya-aseh shalom aleinu v'al kol Yisrael, v'imru: amen.

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

Let Your great name be blessed for ever and ever.

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

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

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

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.
שִׁירים

אָדֹם עָלֵם אָדָר וְאֵלֹה
מִשְׁמֹרְשׁוֹ לְמִשְׁמַרְוָה
לְעֹד בְּגֶשֶׁח בְּכֶסֶךְ כָּל
אָדֹם הָלַךְ שֹׁמֵאְבָּא

לְהַרָּגִיד מַכְלֹזָה הָאֵל,
לְבַזֵּי מַכְזָזָה נַכוֹא,
וּהָאָדֹם הָאָדֶּם הָרוֹא,
וּהָאָדֹם הָנֵיה בְּמַכְלָזָה.

וּהָאָדֹם אָכֵד אֲזֵי שָׁנָה,
לַקְמַשְׁתוֹלָה הָאֲכָלָאָה,
בְּלֵי עַרְשָׁיָה בְּלֵי מַכְלָזָה,
לֹּא קוֹאָתָו בֶּמַכְלָזָה.

וּהָאָדֹם אָכֵד יֵמֵי גַּלְגַּלָּה,
לָצַּר כֵּלָל בָּשָׁק יֵדֵבָה,
וּהָאָדֹם נְשָׁרָה גַּלָּגָל,
מָגַת מַכְזָזָה בְּיָדָאָהָה.

בְּכֶדֶז מַכְזָזָה רְוָהוֵי,
בְּכֶדֶז אַרְשָׁי בעַלְבָּאָה,
עָבֶרָוָהֵי בַּקּוּזָה,
ינָלַוֲאָה אֵלָאָאָה.
CONCLUDING SONGS

Adon olam, asher malach
beterem kol yetsir nivra,
le-eit na-asa vechefso kol,
azai melech shemo nikra.

Ve-acharei kichelot hakol,
levado yimloch norah,
vehu haya, vehu hoveh,
vehu yiheyeh betifara.

Vehu echad, ve-ein sheini
laham shil lo, lehachbira,
beli reishiyyt, beli tach lit,
velo ha-oz, vehamisra.

Vehu Eili, vechai go-ali,
vetsur chevli be-eit tsara,
vehu nisi umanos li,
menat kosi beyom ekra.

Beyado afkid ruchi
be-eit ishan ve-a-ira,
ve-im ruchi geviyati:
Adonai li, velo ira.

You are the Eternal, who reigned before any being had yet been created; when all was done according to Your will, already then Your name was Supreme.

And after all has ceased to be, still will You reign in solitary majesty; You were, You are, and You shall be in glory.

And You are One; none other can compare to You, or consort with You; You are without beginning, without end; to You belong power and dominion.

And You are my God, my living Redeemer, my Rock in time of trouble and distress; You are my banner and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: the Eternal is with me, I will not fear.

The Adon Olam (Master of Eternity) is recited by some Jews every morning, and at the conclusion of the Sabbath service on Saturday mornings. It is a psalm of praise to God “who ruled before everything,” and who will exist after the world has ceased. There are hundreds of different melodies for the prayer, which partly accounts for the Adon Olam’s long-lasting popularity. In Jewish terms, it is a relatively new prayer, having been composed during the Middle Ages, and incorporated into the liturgy about the fifteenth century.

Rabbi Joseph Telushkin
Jewish Literacy

Adon Olam was composed by Solomon Ibn Gabirol, the Spanish-Jewish poet and philosopher of the eleventh century, at the height of the Golden Age of Jewish life in Muslim Spain.
In no other act does man experience so often the disparity between the desire for expression and the means of expression as in prayer. The inadequacy of the means at our disposal appears so tangible, so tragic, that one feels it a grace to be able to give oneself up to music, to a tone, to a song, to a chant. The wave of a song carries the soul to heights which utterable meanings can never reach. Such abandonment is no escape nor an act of being unfaithful to the mind. For the world of unutterable meanings is the nursery of the soul, the cradle of all our ideas. It is not an escape but a return to one’s origins.

Rabbi Abraham Joshua Heschel
Man’s Quest for God
Ein Keiloheinu

Ein keiloheinu, ein kadoneinu,
ein kenalkeinu, ein kemoshieinu.

Mi keiloheinu? Mi kadoneinu?
Mi kenalkeinu? kemoshieinu?

Nodeh leiloheinu, nodeh ladoneinu,
nodeh lemalkeinu, nodeh lemoshieinu.

Baruch Eloheinu, baruch Adoneinu,
baruch Malkeinu, baruch Moshieinu.

Ata hu Eloheinu, ata hu Adoneinu,
ata hu Malkeinu, ata hu Moshieinu.

There is none like our God; there is none like our Eternal; there is none like our Ruler; there is none like our Savior.

Who is like our God? Who is like our Eternal? Who is like our Ruler? Who is like our Savior?

We will give thanks to our God; we will give thanks to our Eternal; we will give thanks to our Ruler; we will give thanks to our Savior.

Blessed is our God; blessed is our Eternal; blessed is our Ruler; blessed is our Savior.

You are our God; You are our Eternal; You are our Ruler; You are our Savior.
Ma-Oz Tzur

Ma-oz tzur yeshu-at,
lecha na-eh leshabei-ah;
tikon beit tefilati,
v'sham toda nezabei-ach.
Le-eit tachin matbei-ach,
mitzar hamenabei-ach,
az egmor, beshir mizmor,
chanukat hamizbei-ach.

Rock of ages, let our song
Praise Your saving power;
You, amid the raging foes,
Were our sheltering tower.
Furious, they assailed us,
But Your arm availed us,
And Your word broke their sword,
When our own strength failed us.

Children of the Maccabees,
Whether free or fettered,
Hear the echoes of the songs,
Where you may be scattered.
Yours the message cheering,
That the time is nearing.
Which will see all people free,
Tyrants disappearing.

Mordechai; a poet, circa 13th Century
AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain!
America! America!
God, shed Your grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern impassion'd stress,
A thorough-fare for freedom beat,
Across the wilderness.
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self control,
Thy liberty in law.

O beautiful for heroes prov'd,
In liberating strife,
Who more than self their country lov'd,
And mercy more than life.
America! America!
May God thy gold refine,
Till all success be nobleness,
And ev'ry gain divine.

O beautiful for patriot dream,
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God, shed Your grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

adapted from Katherine Lee Bates
When the Temple in Jerusalem was destroyed in 70 CE, the early rabbinic sages moved to locate the sanctity of the Temple not in other temples, but in the home, renaming it Mikdash M'at, a sanctuary in miniature. They created a series of symbols and rituals to remind us of the potential holiness of the home. What was once the Temple became the home; the altar — the table.

Whereas only priests officiated at the Temple, today all adults who sit around the table are officiants. While two sacrifices were once offered on Shabbat, now two loaves of challah are placed on the Shabbat table. As these sacrifices of old were once salted, so too the challah is sprinkled with salt. Finally, the altars of the Temple had to be built of unshewn stones, that is, no tool which could also double as a tool of warfare could be used in building the altar, a symbol of peace. As such, many families today do not use a knife to cut challah; they tear it with their hands instead. Others keep the knife under the challah cloth until ready for use.

The sages taught that where three adults gather around the table without meaningful conversation, their meal is like an offering to dead idols. Our homes need to be places of peace and of learning.
KIDDUSH

V'shamru v'nei Yisrael et hashabbat, la-asot et hashabbat l'dorotam b'rit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha-aretz, uvayom hashviyi shavat vayinafash.

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, and on the seventh day You rested from Your labors.

Exodus 31:16-17

Al kein beirach Adonai et yom hashabbat vayikad'sheihu.

Therefore the Eternal blessed the seventh day and called it holy.

Exodus 20:11

savri: L'Chaim

Baruch ata, Adonai Eloheinu, melech ha-olam, borei pri hagafen.

Blessed are You, Eternal our God, Source of the universe, Creator of the fruit of the vine.

Mishna Berachot 6:1

HAMOTZI

Baruch ata, Adonai Eloheinu, melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are You, Eternal our God, Source of the universe, who causes bread to come forth from the earth.

Mishna Berachot 6:1
May the time not be distant, Holy One of blessing, when families and nations shall no longer struggle over birthrights, when women shall be granted power without deception, and men shall be free to be gentle, when our only wrestling shall be with ourselves, no longer blinded by obsession with failure or with self-worship. May we live to see the dawning of a new light, a new creation.

To the moon You say, renew yourself; to us You are a crown of glory, sustaining us from our birthing day. Like the moon, may we be renewed in the time to come, to honor You, our Creator, and Your glorious dominion.

HUC-Cincinnati Student Service, April, 1992
Engendering the Rabbinate

The prayer for the new month is based on a private prayer written by Rav, the founder of the Babylonian Academy of Sura [3rd Century CE], cited in the Talmud Berachot 16b.
FOR THE NEW MONTH

Our God and God of our fathers and mothers, renew this month unto us for goodness and blessing.

May it bring us joy and gladness, deliverance and comfort, support and sustenance, life and peace, a life exalted by love of Your Torah and devotion to Your service, a life in which our hearts’ desires are fulfilled for good.

O wondrous God, who in ancient days led our people from bondage to freedom, redeem us now out of our exile from one another, making all Israel one united people.

The month of . . . begins on . . .

<table>
<thead>
<tr>
<th>Month</th>
<th>Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tishrei</td>
<td>Yom Rishon (Sunday)</td>
</tr>
<tr>
<td>Cheshvan</td>
<td>Yom Sheini (Monday)</td>
</tr>
<tr>
<td>Kislev</td>
<td>Yom Sh’lishi (Tuesday)</td>
</tr>
<tr>
<td>Tevet</td>
<td>Yom R’vi-i (Wednesday)</td>
</tr>
<tr>
<td>Shevat</td>
<td>Yom Chamishi (Thursday)</td>
</tr>
<tr>
<td>Adar</td>
<td>Yom Shishi (Friday)</td>
</tr>
<tr>
<td>Nisan</td>
<td>HaShabbat</td>
</tr>
<tr>
<td>Iyar</td>
<td></td>
</tr>
<tr>
<td>Sivan</td>
<td></td>
</tr>
<tr>
<td>Tammuz</td>
<td></td>
</tr>
<tr>
<td>Av</td>
<td></td>
</tr>
<tr>
<td>Elul</td>
<td></td>
</tr>
</tbody>
</table>

May it be a month of goodness for us and for all Israel.

God of holiness, let the new month bring for us, and for the whole House of Israel, life and peace, joy and happiness, deliverance and comfort, and let us say: Amen.

Hillel Zeitlin

47B
הַלּוּלָּה

וְרַחֲמֵי יַהֲנֵנִי מַלְאָךְ שָׁם מִשְׁפַּט שָׁם מִשְׁפַּט

יֶדֶר מֶנְחָה נַעַר מַעַל מַעַל

כִּסְלִים סָלָכָה סָלָכָה סָלָכָה

קַדְרֵי פַּרְדֵּס פַּרְדֵּס פַּרְדֵּס

מְכֶרֶת הַגָּוֶה הַגָּוֶה הַגָּוֶה

טֹבְרֵי בְּנַר בְּנַר בְּנַר

אַרְגֵּבֵי בִּירֵי בִּירֵי בִּירֵי

מֶלֶחָא מְזַעַל מְזַעַל

יַעֲזֹל יַעֲזֹל יַעֲזֹל

לִי רוֹׁעָה לִי רוֹׁעָה לִי רוֹׁעָה

נֶזֶר נֶזֶר נֶזֶר

נֵכֲרָה נֵכֲרָה נֵכֲרָה

נְתוֹנָה נְתוֹנָה נְתוֹנָה

בְּגֻלָּת בְּגֻלָּת בְּגֻלָּת

מַלְאָךְ שָׁם מַלְאָךְ שָׁם מַלְאָךְ שָׁם

וְיְמִן הַיּוֹם הַיּוֹם הַיּוֹם

48A
The Hallel prayer is a collection of joyous psalms (113-118). On Rosh Chodesh (the beginning of each Jewish month) and during the last six days of Passover, a slightly abbreviated version of the hallel is recited. The full version is recited in the synagogue on the first two days of Passover, on Shavuot, Sukkot, Chanukah, and in the home during the reading of the Hagadah at the Passover Seder.

Rabbi Joseph Telushkin
Jewish Literacy

---

**Hallel**

*Baruch ata Adonai, eloheinu melech ha-olam, asher kidshanu b'mitzvotav v'tzivanu, likro et hahallel.*

Blessed are You, Eternal our God, Source of the universe, who teaches us ways of holiness, and inspires us to sing Hymns of Praise.

1. Hallelujah.
   O servants of the Eternal, give praise;
   praise the name of the Eternal.

2. Let the name of the Eternal be blessed
   now and forever.

3. From east to west the name of the Eternal is praised.

4. The Eternal is exalted above all nations;
   God’s glory is above the heavens.

5. Who is like the Eternal our God,
   who, enthroned on high,
   sees what is below,
   in heaven and on earth?

6. God raises the poor from the dust,
   lifts up the needy from the refuse heap
   to set them with the great of God’s people.

7. God sets the childless woman among her household
   as a happy mother of children.
   Hallelujah.

Psalm 113

---

1. When Israel went forth from Egypt,
   the house of Jacob from a people of strange speech,
   Judah became Your holy one, Israel, Your dominion.

2. The sea saw them and fled,
   Jordan ran backward,
   mountains skipped like rams, hills like sheep.

3. What alarmed you, O sea, that you fled,
   Jordan, that you ran backward,
   mountains, that you skipped like rams,
   hills, like sheep?

4. Tremble, O earth, at the presence of the Eternal,
   at the presence of the God of Jacob,
   who turned the rock into a pool of water,
   the flinty rock into a fountain.

Psalm 114
לא יאני ויהיה לא יאני
עלי חכאה עלי אמאנה:
למחזק ישופר נגן
והלך על ימינו וכיוון.
כד לא יאני ויהיה לא יאני
כל אשר הוא עשה
וכל כל כוונת חדותה.
שweeted שלה זוג טורב
 responseType: image

Y'vareich et-beit Yisrael, y'vareich et-beit Aharon.
Y'vareich yir'ei Adonai, haktanim im-hagdolim.
Yoseif Adonai aleichem, aleichem v'al-b'neichem.
B'ruchim atem l'Adonai, oseh shamayim va-aretz.
Hashamayim shamayim l'Adonai, v'ha-aretz natan livnei-adam.
Lo-hameitim y'hal'lu-yah, v'lo kol-yordei dama.
Va-anachnu n'vareich yah, mei-atah v'ad-olam hallelu-yah.
Sing unto God, O Eternal, not to us
but to Your name bring glory
for the sake of Your love and Your faithfulness.

2 Let the nations not say, "Where, now, is their God?"
3 when our God is in heaven
and all that You will You accomplish.

4 Their idols are silver and gold, the work of hands.
5 They have mouths, but cannot speak, eyes, but cannot see;
6 they have ears, but cannot hear, noses, but cannot smell;
7 they have hands, but cannot touch, feet, but cannot walk;
they can make no sound in their throats.

8 Those who fashion them,
all who trust in them, shall become like them.

9 O Israel, trust in the Eternal!
God is their help and shield.

10 O house of Aaron, trust in the Eternal!
God is their help and shield.

11 O you who fear the Eternal, trust in the Eternal!
God is their help and shield.

12 The Eternal is mindful of us.
God will bless us; God will bless the house of Israel;
God will bless the house of Aaron;
13 God will bless those who fear the Eternal,
small and great alike.

14 May the Eternal increase your numbers,
yours and your children's also.

15 May you be blessed by the Eternal,
Maker of heaven and earth.

16 The heavens belong to the Eternal,
but the earth You gave over to people.

17 The dead cannot praise the Eternal,
nor any who go down into silence.

18 But we will bless the Eternal
now and forever. Hallelujah.

Psalm 115
אָמַר חַנָּן מַאָמָר עַזָּה
כִּרְאוֹתִּיהָ שָׁוָה לַיִּהְדָּה
אָסְפַּוָה תְּבַלָּמה
עַל הָנָבֵל אֲמָשָׁה.

נִבְשַׁם רַחֲמָה אֲבָנָה
מַגָּה בַּזָּדָה
שֶׁפֶר פָּתָיאָת הַיָּה
cיַחְזַה בֵּזָלֲכָה.
וַאֲרַנְגֵרֵי מְדֻמָּה
אַהֲרֵנֵל מְדוּרָה.
כֶּרֶסֶת לְפִיָּה
אָמָסָה וְכִי אָשָּׂר
אָנָי אֵאָאָרָה בַּדָּר
cיַחְזַה בֵּזָלֲכָה.

נִבְשַׁם מְבָנָיהָ עִלָּה
כֹּסֶג שֶׁרוֹשָׁה יְאָשָׁא
נְגִידוֹ לַזָּדוֹת אֹבָלָם
בְּשֶׁפֶר לְזָדוֹת הַיָּה
cיַחְזַה בֵּזָלֲכָה.
אָנָי זָדוֹת כִּרְאוֹת עַבָּדוּ
שְׁפֵּטָה לְמֵדָרָה.

לֵהוּ שְׁפֵּטָה וְגֵדַח טָהֵר
נְגִידוֹ לַזָּדוֹת אֹבָלָם
בְּשֶׁפֶר וּרְשַׁלָם שְׁפֵּטָה לְמֵדָרָה.
I love the Eternal  
for You hear my voice, my pleas;  
for You turn Your ear to me whenever I call.

The bonds of death encompassed me;  
the torments of Sheol overtook me.

I came upon trouble and sorrow  
and I invoked the name of the Eternal,  
"O Eternal, save my life!"

The Eternal is gracious and beneficent;  
our God is compassionate.

The Eternal protects the simple;  
I was brought low and You saved me.

Be at rest, once again, O my soul,  
for the Eternal has been good to you.

You have delivered me from death,  
my eyes from tears, my feet from stumbling.

I shall walk before the Eternal  
in the lands of the living.

I trust [in the Eternal];  
out of great suffering I spoke  
and said rashly,  
"All men are false."

How can I repay the Eternal  
for all Your bounties to me?

I raise the cup of deliverance  
and invoke the name of the Eternal.

I will pay my vows to the Eternal  
in the presence of all Your people.

The death of Your faithful ones  
is grievous in the Eternal’s sight.

O Eternal, I am Your servant,  
Your servant, the child of Your maidservant;  
You have undone the cords that bound me.

I will sacrifice a thank offering to You  
and invoke the name of the Eternal.

I will pay my vows to the Eternal  
in the presence of all Your people,  
in the courts of the house of the Eternal,  
in the midst of Jerusalem. Hallelujah.

O Lord, my God,  
I pray that these things never end:  
The sand and the sea,  
The rush of the waters,  
The crash of the heavens,  
The prayer of the heart.

The sand and the sea,  
The rush of the waters,  
The crash of the heavens,  
The prayer of the heart.

Hannah Senesh

Praise the Eternal, all you nations; extol God, all you peoples,  
for great is God’s steadfast love toward us;  
the faithfulness of the Eternal endures forever. Hallelujah.
Hodu l'Adonai ki-tov, ki l'olam chasdo.
Yomar-na Yisrael, ki l'olam chasdo.
Yomi ru na veit-Aharon, ki l'olam chasdo.
Yomi ru na yirei Adonai, ki l'olam chasdo.

כָּל יְרוּשָׁלִים כְּרַכָּו
כָּל יְרוּשָׁלִים חֹדֶשׁ
כָּל יְרוּשָׁלִים חֹדֶשׁ
כָּל יְרוּשָׁלִים חֹדֶשׁ

מְרֶמֶשֶׁר עֹצָה יָה
מְרֶמֶשֶׁר יָה
מְרֶמֶשֶׁר יָה
מְרֶמֶשֶׁר יָה

יוֹדָה ל' אָנָה
יוֹדָה ל' בְּעָלֵיה
יוֹדָה ל' בְּעָלֵיה
יוֹדָה ל' בְּעָלֵיה

טָבַל לַחֲמֹת הַרְחָה
tabal laḥamoth harah
tabal laḥamoth harah
tabal laḥamoth harah

cֶלְגָּזִים כֶּבֶרֶנִים
celagizim keberenim
celagizim keberenim
celagizim keberenim

סְפֻנִּים בְּסֶפֶכֶתָם
s芬in be-Sepketam
סְפֻנִּים בְּסֶפֶכֶתָם
s芬in be-Sepketam

בֶּשָּׁם יָהָה בְּאוֹמֶלֶם
בֶּשָּׁם יָהָה בְּאוֹמֶלֶם
בֶּשָּׁם יָהָה בְּאוֹמֶלֶם
בֶּשָּׁם יָהָה בְּאוֹמֶלֶם

יִשָּׁר יָהָה לְפֶלֶל
yishar yah levell
יִשָּׁר יָהָה לְפֶלֶל
yishar yah levell
יִשָּׁר יָהָה לְפֶלֶל
yishar yah levell
יִשָּׁר יָהָה לְפֶלֶל
yishar yah levell

כִּי יִשָּׁר יָהָה לְפֶלֶל
ki yishar yah levell
כִּי יִשָּׁר יָהָה לְפֶלֶל
ki yishar yah levell
כִּי יִשָּׁר יָהָה לְפֶלֶל
ki yishar yah levell
כִּי יִשָּׁר יָהָה לְפֶלֶל
ki yishar yah levell

עַזְּ לָנוּ הַיָּה
aZ leno yah
עַזְּ לָנוּ הַיָּה
aZ leno yah
עַזְּ לָנוּ הַיָּה
aZ leno yah
עַזְּ לָנוּ הַיָּה
aZ leno yah

כָּל הָהָה יִרְשֵׁיָה כָּלַל אָדָקִים
kol hahah yereshiyah kalal adakim
kol hahah yereshiyah kalal adakim
kol hahah yereshiyah kalal adakim
kol hahah yereshiyah kalal adakim

יִשָּׁר יָהָה לְפֶלֶל
yishar yah levell
yishar yah levell
yishar yah levell
yishar yah levell

51A
1Praise the Eternal, for God is good,
   God’s steadfast love is eternal.
2Let Israel declare,
   “God’s steadfast love is eternal.”
3Let the house of Aaron declare,
   “God’s steadfast love is eternal.”
4Let those who fear the Eternal declare,
   “God’s steadfast love is eternal.”
5In distress I called on the Eternal;
   the Eternal answered me and brought me relief.
6The Eternal is on my side,
   I have no fear; what can people do to me?
7With the Eternal on my side as my helper,
   I will see the downfall of my foes.
8It is better to take refuge in the Eternal
   than to trust in mortals;
9it is better to take refuge in the Eternal
   than to trust in the great.
10All nations have beset me;
    by the name of the Eternal
    I will surely cut them down.
11They beset me, they surround me;
    by the name of the Eternal
    I will surely cut them down.
12They have beset me like bees;
    they shall be extinguished like burning thorns;
    by the name of the Eternal
    I will surely cut them down.
13You pressed me hard,
    I nearly fell;
    but the Eternal helped me.
14The Eternal is my strength and might;
    You have become my deliverance.
15The tents of the victorious resound with joyous shouts of deliverance,
    “The right hand of the Eternal is triumphant!
16The right hand of the Eternal is exalted!
    The right hand of the Eternal is triumphant!”
לא אמתה כ-אלהיה
יוש פנינה יי
spathil שתר-בית
ו-持续推进 ליהוה
ארך כי עזיבות
הנה לארשת פניה
ושאר ביביא בכרניה
ברית ישמיה ש

אאצ יי הודיה השירת
אאצ יי הודיה צחיה
AppBar המסייעת מובט ייו
אל הודיה נאות לה
עד-קרעת המובט

אלים אמרים
כי-ליאלה חוה
והוד ליהוה כ-יוסף

Odecha ki anitani, vat'hi-li lishu-ah.
Even ma-asu habonim, haytah l'rosh pinah.
Mei-ef Adonai haytah zot, hi niflat b'eineinu.
Zeh-hayom asah Adonai, nagila v'nismechah vo.

Anah Adonai hoshi-ah na,
anah Adonai hoshi-ah na.
Anah Adonai hatz'lichah na,
anah Adonai hatz'lichah na.

Eli atah v'odeka, Elohay arommeka.
Hodu l'Adonai ki-tov, ki y'olam chasdo.
17 I shall not die but live and proclaim the works of the Eternal.
18 The Eternal punished me severely,
     but did not hand me over to death.
19 Open the gates of victory for me
     that I may enter them and praise the Eternal.
20 This is the gateway to the Eternal—
     the victorious shall enter through it.
21 I praise You, for You have answered me,
     and have become my deliverance.
22 The stone that the builders rejected
     has become the chief cornerstone.
23 This is the Eternal’s doing;
     it is marvelous in our sight.
24 This is the day that the Eternal has made—
     let us exult and rejoice on it.
25 O Eternal, deliver us!
     O Eternal, let us prosper!
26 May those who enter be blessed in the name of the Eternal;
     we bless you from the House of the Eternal.
27 The Eternal is God; You have given us light;
     bind the festal offering to the horns of the altar with cords.
28 You are my God and I will praise You;
     You are my God and I will extol You.
29 Praise the Eternal for God is good,
     God’s steadfast love is eternal.

Psalm 118
In our lifetime, great events have occurred. The recreation of the State of Israel, coming on the heels of the Holocaust, the creation of the State of Israel, and the renewal of the State of Israel, are all expressions of Jewish history, and the rest of the world is still reeling from the effects.

The age of miracles did not end in biblical times. Today, humans are full partners in divine miracles; political, military, economic, and social action are all expressions of the Jewish covenantal mission.

On the twenty-fifth anniversary of the declaration of independence of Israel (May 15, 1967), Ivey celebraties David Yitzhak (Israel) (May 15, 1967). The twenty-four hours before are set aside for Yom Haatzmaut (Hatwism).
HOPE: OUR JEWISH OBLIGATION

Previous generations of Reform Jews had unbounded confidence in humanity's potential for good. We have lived through terrible tragedy and been compelled to reappropriate our tradition's realism about the human capacity for evil. Yet our people has always refused to despair. The survivors of the Holocaust, on being granted life, seized it, nurtured it, and, rising above catastrophe, showed humankind that the human spirit is indomitable. The State of Israel, established and maintained by the Jewish will to live, demonstrates what a united people can accomplish in history. The existence of the Jew is an argument against despair; Jewish survival is warrant for human hope.

Centenary Perspective
CCAR Yearbook, vol. LXXXVI, 1976

The world resounds with outcries against the Jews, and these outcries have awakened the slumbering ideas [for the re-establishment of the Jewish State].

Theodor Herzl
The Jewish State

YOM HA-ATZMAUT

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns in the heart's secret places.
Blessed is the heart with strength to stop its beating for honor's sake.
Blessed is the match consumed in kindling flame.

Hannah Senesh

The hand of the Eternal was upon me, and God set me down in the midst of a valley. It was full of bones, and they were very dry. God said to me, "O Mortal, can these bones live?" I answered, "O Eternal God, You alone know." Then God said to me, "Prophecy to these bones, and say to them, 'O dry bones, hear the word of the Eternal.'

"Behold, I will cause breath to enter you, that you may live. I will lay sinews upon you, and cause flesh to come upon you, and cover you with skin, and put breath in you, that you may live. Then you shall know that I am the Eternal."

So I prophesied as God commanded me. Suddenly, there was a sound of rattling, and the bones came together, bone to matching bone. I looked, and there were sinews on them, and flesh had grown, and skin had formed over them; but there was no breath in them.

God said to me, "Prophecy to the breath, prophesy, O mortal! Say to the breath, 'Thus said the Eternal God: Come, O breath, from the four winds, and breathe into these slain, that they may live again.'" I prophesied as God had commanded. The breath entered them. They came to life, and they stood on their feet, a vast multitude.

Then God said to me, "These bones are the whole House of Israel. They say, 'Our bones are dried up, our hope is lost, and we are doomed.'

"Therefore prophesy and say to them, 'Thus says the Eternal God. Behold, I will open your graves, O My people; and I will bring you home to the land of Israel. My people shall know that I am the Eternal, when I have opened your graves and lifted you out. I will put My spirit within you, and you shall live. I will place you in your land; then you shall know that I, the Eternal, have spoken and acted.'"

Ezekiel 37:1-14
In the vision of the dry bones, Ezekiel describes the despair of the exiled Jewish people [Ezekiel 37]:

Our bones are dried up, avda tikvateinu, our hope is lost and we are cut off.

To this, the national anthem of Israel, Hatikva (The Hope) responds:

Lo avda tikvateinu, our hope is not lost.

Hatikvah

Kol od baleivav penima,
nefesh Yehudi homiya.
Ulefa-atei mizrach kadima,
ayin letsiyon tsofi-ya.

Od lo avda tikvateinu,
hatikva shenot alpayim,
lihe-yot am chofshi b’artseinu
be-erets tsiyon yirushalayim.

So long as still within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion

Our hope is not lost — that hope of two millenia, to be a free people in our land, the land of Zion and Jerusalem.

Naftali Herz Imber
THE LIFE CYCLE

A Sacred Journey:

Prayers, Readings, and Songs
Baruch atta Adonai, Eloheynu melech ha-olam, she-he-che-yanu, v'kiy'manu, v'higi-anu laz'man hazeh.

Praised are You, Lord our God, Ruler of the universe, who has blessed us with life, sustained us and enabled us to reach this day.

Siman Tov
Siman Tov u-mazel tov
mazel tov v'siman tov,
(repeat 3 times)
Y'hey lanu
Y'hey lanu, y'hey lanu, u-l'chol yisrael.  (repeat 2 times)

May there be good times, for us and for all Israel!

Parent of the Bar/Bat Mitzvah pronounces the following blessing:

Baruch shep-torani meh-an-sho shel zeh.
Blessed be God who has relieved me from the responsiblity of this child.

Adapted from Putting God on the Guest List by Jeffry Salkin:

I lift my voice in gratitude that the Torah has come into the world.
I lift my voice in gratitude for the ideals it teaches: justice, compassion, devotion; the partnership of mind, heart, and deed.
I lift my voice in gratitude that our son/daughter today takes his/her place among the people of Israel. I pray that he/she will do so with pride and joy.
L'CHI LACH

L'chi lach, to a land that I will show you
Lech l'cha, to a place you do not know
L'chi lach, on your journey I will bless you
And you shall be a blessing
You shall be a blessing
You shall be a blessing

L'chi lach

L'chi lach, and I shall make your name great
Lech l'cha, and all shall praise your name
L'chi lach, to the place that I will show you
L'simchat chayim
L'simchat chayim
L'simchat chayim

L'chi lach

L'chi lach, to a land that I will show you
Lech l'cha, to a place you do not know
L'chi lach, on your journey I will bless you
And you shall be a blessing
You shall be a blessing
You shall be a blessing

L'chi lach

Music by Debbie Friedman
Lyrics by Debbie Friedman and Savina Teubal
(based on Genesis 12:1-2)
As we wrap you in this tallit, so may your life be wrapped in justice and righteousness. As we embrace you today, so may you embrace your tradition and your people.

As your eyes are filled with wonder when you gaze at the world, so too may you be filled with wonder at the everyday miracles of life.

As you startle to the world around you, so may you remain ever open both to the happiness and to the pain of those you encounter in the world.

As you cry for food and comfort now, so may you one day cry out to correct the injustices of the world, to help clothe the naked and feed the hungry.

As your hand tightly grasps your mother’s finger, so may you grasp hold of learning and grow in knowledge and in wisdom.

Anita Diamant (taken from “Covenant of Witnessing for Sarah Beth”)
The Jewish Baby Book

Every person born into the world represents someone new, someone who never existed before, someone original and unique. “It is the duty of every person of Israel to know and consider that he or she is unique in the world in his or her particular character and that there has never been anyone like him or her before, for if there had been..., there would have been no need for him or her to be in the world. Every single person is a new thing in the world, and is called upon to fulfill his or her particularity in the world....”

adapted from Martin Buber, quoting the maggid of Zlotchov
Hasidism and Modern Man
When the people Israel stood to receive the Torah, the Holy One, blessed be God, said to them:

I am giving you My Torah. Bring me good guarantors that you will guard it, and I shall give it to you.

They said: Our patriarchs and our matriarchs are our guarantors.

The Holy One, blessed be God, said: Your patriarchs and your matriarchs are unacceptable to Me. Yet bring me good guarantors and I shall give it to you.

They said: God of the Universe, our prophets are our guarantors.

God said to them: The prophets are unacceptable to Me. Yet bring me good guarantors and I shall give it to you.

They said: Behold, our children are our guarantors.

The Holy One, blessed be God, said: They are certainly good guarantors. For their sake I give the Torah to you.

_Song of Songs Rabbah 1:4_
May you live to see your world fulfilled,

And may your destiny be for worlds still to come.

May you trust in generations past and yet to be,

And may your heart be filled with intuition; your words with insight.

May songs of praise ever be on your tongue,

And your vision be on a straight path before you.

May your eyes shine with the light of holy words,

And your face reflect the brightness of the heavens.

May your lips ever speak wisdom; your fulfillment in righteousness,

Even as you yearn to hear the words of the Holy Ancient One of Old.

*Talmud Berachot* 17a

★ ★

God of the generations, God of new beginnings, this is Your promise of tomorrow,
Your image, a reflection of Your divine love. Teach us to be mother and father,
worthy of this sacred trust of new life. Sustain us and our daughter/son in health and
in love. We are thankful for the beauty of our lives together, which in a tender and
powerful love has brought a new life into the world.

כְּתַרְתָּא אָמֵת יִנֶּ הָאָלָהוּ מַלְאַךְּ הָעַלְוָה יָהְחַנְנָא יִקְיֵי יָנוּוּ וַּהָגִי יָנוּ לְמִי מַלְעָה

*Baruch ata Adonai, eloheinu melech ha-olam, shehecheyanu vekiyemanu vehigi-yanu lazman hazeh.*

Blessed are You, Eternal our God, Source of the universe, who has given us life,
sustained us, and enabled us to reach this sacred moment.
FOREVER YOUNG

May God bless and keep you always.
May your wishes all come true.
May you always do for others
And let others do for you.
May you build a ladder to the stars
And climb on every rung.
May you stay forever young.

Forever young. Forever young.
May you stay forever young.

May you grow up to be righteous
May you grow up to be true.
May you always know the truth
And see the light surrounding you.
May you always be courageous
Stand upright and be strong
And may you stay forever young.

Forever young. Forever young.
May you stay forever young.

May your hands always be busy.
May your feet always be swift.
May you have a strong foundation
When the winds are changing shifts.
May your heart always be joyful,
May your song always be sung.
And may you stay forever young.

Forever young. Forever young.
May you stay forever young.

Bob Dylan
DAY IS DONE

Tell me why you're crying, my son
I know you're frightened like everyone
Is it the thunder in the distance you fear
Will it help if I stay very near?
I am here

And if you take my hand my son
All will be well when the day is done
And if you take my hand my son
All will be well when the day is done
Day is done, day is done,
Day is done, day is done

Do you ask why I'm crying my son?
You shall inherit what mankind has done.
In a world filled with sorrow and woe,
If you ask me why this is so...
I really don't know.

And if you take my hand my son
All will be well when the day is done
And if you take my hand my son
All will be well when the day is done
Day is done, day is done,
Day is done, day is done

Tell me why you're smiling my son
Is there a secret you can tell everyone?
Do you know more than men that are wise?
Can you see what we all must disguise
Through your loving eyes?

And if you take my hand my son
All will be well when the day is done
And if you take my hand my son
All will be well when the day is done
Day is done, day is done,
Day is done, day is done

Peter Yarrow
PRAYER FOR THE PARENT OF A BAR/BAT MITZVAH

On this Shabbat when our child becomes [Bar / Bat] Mitzvah, we have come with [him / her] and our loved ones to join in worship and to offer our prayer of thanksgiving.

We are grateful for the privilege of passing along the gift of life which You gave us, thus sharing with You the miracle of creation. We are grateful for the years of nurturing this life, for the unnumbered joys and challenges which these years have brought us. Praise to You, Eternal One, for keeping us alive, for sustaining us, and for enabling us to reach this day.

Bless [him / her], O God; watch over, protect, and guide [him / her]. Help [him / her] continue to grow in body and mind, in soul and character. Keep [him / her] loyal to our people and to the teachings of our Torah. May [his / her] life be rich and rewarding. May all [his / her] deeds bring pride and honor to the House of Israel. Amen.

♦ ♦

As we wrap you in this tallit, so may your life be wrapped in justice and righteousness. As we embrace you today, so may you embrace your tradition and your people.

As your eyes are filled with wonder when you gaze at the world, so too may you be filled with wonder at the everyday miracles of life.

As you are becoming more aware of the world around you, so may you remain ever open both to the happiness and to the pain of those you encounter in the world.

As you are learning to speak up for yourself, so may you one day speak out to correct the injustices of the world, to help clothe the naked and feed the hungry.

As you grab hold of the Torah, so may you grasp hold of learning and grow in knowledge and in wisdom.

adapted for B'naï Mitzvah from Anita Diamant,
*The Jewish Baby Book*
CIRCLE GAME

Yesterday a child came out to wonder,
Caught a dragon fly inside a jar.
Fearful, when the sky was full of thunder,
And tearful at the falling of a star.
   And the seasons they go 'round and 'round
   And the painted ponies go up and down.
   We're captive on a carousel of time.
We can't return, we can only look behind from where we came
   And go 'round and 'round and 'round in the circle game.
Then the child moved ten times 'round the seasons,
Skated over ten clear frozen streams.
Words like, "when you're older," must appease him,
And promises of someday make his dreams.
   And the seasons they go 'round and 'round
   And the painted ponies go up and down.
   We're captive on a carousel of time.
We can't return, we can only look behind from where we came
   And go 'round and 'round and 'round in the circle game.
Sixteen springs and sixteen summers gone now,
Cartwheels turn to car wheels thru the town.
And they tell him, take your time it won't be long now,
Till you drag your feet to slow the circles down.
   And the seasons they go 'round and 'round
   And the painted ponies go up and down.
   We're captive on a carousel of time.
We can't return, we can only look behind from where we came
   And go 'round and 'round and 'round in the circle game.
So the years spin by 'and now the boy is twenty,
Though his dreams have lost some grandeur coming true,
There'll be new dreams, maybe better dreams, and plenty
Before the last revolving year is through.
   And the seasons they go 'round and 'round
   And the painted ponies go up and down.
   We're captive on a carousel of time.
We can't return we can only look behind from where we came
   And go 'round and 'round and 'round in the circle game.

Joni Mitchell
ANNIE'S SONG

You fill up my senses
Like a night in a forest,
Like the mountains in springtime,
Like a walk in the rain,
Like a storm in the desert,
Like a sleepy blue ocean,
You fill up my senses,
Come fill me again.

Come let me love you,
Let me give my life to you,
Let me drown in your laughter,
Let me die in your arms.
Let me lay down beside you,
Let me always be with you,
Come let me love you,
Come love me again.

You fill up my senses
Like a night in a forest,
Like the mountains in springtime,
Like a walk in the rain,
Like a storm in the desert,
Like a sleepy blue ocean,
You fill up my senses,
Come fill me again.

John Denver
May God who blessed the men and women of Israel in every generation, bless this bride and groom. Guide them on life’s journey; may their marriage be a joy and a good example to all who know them. May they fashion a Jewish home worthy of praise, a secure refuge, where they find tranquility during all their days together. May the love of this couple inspire and bless their family, their friends, and the community of Israel. And let us all say, Amen.

Mekor haChayim, Source of all life: We ask Your blessing for this bride and groom. We pray that the sacred commitments of their wedding day will sustain them all the days of their lives. May the love that binds them be strong and lasting, and their hearts be filled with patience and understanding for one another. May their home be a Mikdash Me-at, a sanctuary built on devotion to God, Torah, and Israel.

May they be blessed with health, courage, and good fortune, their love and friendship deepening through the years. We pray that they will find shalom together. Amen.

CCAR Rabbinic Manual
Birth is a beginning
And death a destination
But life is a journey.
A going — a growing,
   From stage to stage.
From childhood to maturity
And youth to age.
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
   And then perhaps, to wisdom.
From weakness to strength
Or strength to weakness — and, often back again.
From health to sickness
   And back we pray, to health again.
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding —
   From fear to faith.
From defeat to defeat to defeat —
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
   A sacred pilgrimage.
Birth is a beginning
And death a destination
But life is a journey,
   A sacred pilgrimage — Made stage by stage —
To life everlasting.

adapted from Alvin I. Fine
All these speeches we are making reminded me of a picture I have from many years ago, when we were still in Russia. My brother had been gone already two years in America. I can see my mother like it is before me, engraved in my head. A small house she goes out of, in wintertime, going every morning in the snow to the post office, wrapped up in a shawl. Every morning there was nothing. Finally, she found a letter. In that letter was written, “Mamaleh, I didn’t write to you before because I didn’t have nothing to write about.” “So,” she says, “why didn’t you write and tell me?”

You know this group of ours reminds me of that letter. When I first heard about this group, I thought to myself, “What can I learn? What can I hear that I don’t know, about life in the Old Country, of the struggles, the life in the poor towns, in the bigger towns, of the rich people and the poor people? What is there to learn, I’m eighty-eight, that I haven’t seen myself?” Then I think, “What can I give to anybody else? I’m not an educated women. It’s a waste of time.”

That was my impression. But then I came here and heard all those stories. I knew them, but you know it was laid down deep, deep in your mind, with all those troubles mixed. You know it’s there but you don’t think of it, because sometimes you don’t want to live in your past. Who needs all these foolish stories?

But finally, this group brought out such beautiful memories, not always so beautiful, but still, all the pictures came up. It touched the layers of the kind that it was on those dead people already. It was laying on them like layers, separate layers of earth, and all of a sudden in this class I feel it coming up like lava. It just melted away the earth from all those people. It melted away, and they became alive. And then to me it looked like they were never dead.

Then I felt like the time my mother got that letter. “Why don’t you come and tell me?” “Well, I have nothing to say,” I think. But I start to say it and I find something. The memories come up in me like lava. So I felt I enriched myself. And I am hoping maybe I enriched somebody else. All this, it’s not only for us. It’s for the generations.

From a “Living History” class of Senior Citizens, Venice Beach, California in Barbara Meyerhoff
Number Our Days
The Holy One appears when one thing ends and another thing begins. A baby is born. A child becomes an adult. An old person dies. One enters a room. One leaves a room. One sets out on a journey. *Blessed may you be in your coming and blessed may you be in your going out* (*Deuteronomy 28:6*).

God is there. In the spaces in between. Reminding us that we have all along been destined to live forever. Ascending through ever higher spirals of awareness and chambers of light. Allowing us to remember what has gone before. Now we are able to hang onto the thread that binds one life awareness to the next. Returning finally and again beings of pure light.

Rabbi Lawrence Kushner
*Honey From The Rock*
May we be blessed as we go on our way,
    May we be guided in peace
May we be blessed with health and joy,
    May this be our blessing, Amen.

May we be sheltered by the wings of peace,
    May we be kept in safety and in love
May grace and compassion find their way to every soul,
    May this be our blessing, Amen.

Debbie Friedman, with lyrics based on traditional text
Hiney Ma Tov

Hiney ma tov uma na-im,
shevet achim gam yachad.

How good and pleasant it is to dwell in harmony.

Yedid Nefesh

Yedid nefesh, av harachaman,
me-shoch av-decha el r’ztoncha.
Yarutz av’decha k’mo ei-yal,
yyish-tav-chaveh eil mul hadarecha.

Heart’s delight. Source of mercy, draw Your servant into Your arms:
I leap like a deer to stand in awe before You.

Eila Cham-da Libi

Eila chamda libi
chusa nah ve-al nah tit-aleim.

This is my heart’s desire: have pity, do not hide Yourself!

Ki Eshmera Shabbat

Ki eshmara Shabbat
eil Yish-mereini.
Ot hi le-o-lemei ad
beino uveini.

If I keep Shabbat, God keeps me. It is a sign forever between God and me.
Lo Yisa Goy

Lo yisa goy el goy cherev,
lo yil-m'du ohd mil-chamah.

Nation shall not lift up sword to nation.
Neither shall they study war any more.

D’ror Yikra

D’ror yikra levein im bat,
vei-in-tzor-chem k’mo va-vat.
N’im shim-chem v’lo yush-bat,
shevu v’nu-chu b’yom Shabbat.

D’rosh navi v’ulami
v’ot yesha asei imi.
Netah sorek b’toch car-mi,
she-ei shavat b’nei a-mi.

Elohim tein bamidbar har,
hadas, shita, b’rosh, tid-har.
V’lamaz-hir v’laniz-har
shelo-mim tein k’mei nahar.

May God proclaim freedom for God’s sons and daughters, and keep you as the apple of God’s eye. Pleasant is your name; it will not be destroyed. Repose, relax on Shabbat. Revisit my holy temple. Give me a sign of deliverance. Plant a vine in my vineyard. Look to my people, hear their laments. Place, O God, in the mountain waste, fir and acacia, myrtle and elm. Give those who teach, and those who obey, abundant peace, like the flow of a stream.
Tov L'hodot

Tov, tov, tov l'hodot,
Tov l'hodot l'adonai

Uleza-meir l'shimcha, Elyon,
L'shimcha, Elyon.

Tov, tov, tov...

L'hagid baboker chas-decha
ve-emuna-techa ba-lei-lot.

Tov, tov, tov...

It is good to give thanks to the Lord, to sing praises to Your name, O Most High!

Esa Einai

Esa ei-nai el hei-harim
mei-a-yin ya-vo ezri.
Ezri mei-im Adonai,
oseh shamayim va'aretz.

I lift up my eyes, unto the mountains,
From whence does my help come?
My help will come from the Lord,
Maker of heaven and earth.

Mi Ha-ish

Mi ha-ish hecha-feitz chayim,
oheyv yamim, lirot tov?
Ne-tsof lesho-necha mei-ra,
use-fatecha midabeir mir-ma;
sur mei-ra va'a-sey tov,
bakeish shalom verod hey-hu.

Behold, I am sending to you Elijah the prophet, before the coming of the day of the Lord: and he will cause the hearts of the parents to turn to the children, and the hearts of the children to turn to the parents.
Iv’du

Iv’du et Hashem b’simcha
bo-u le-fanav birenana.

Serve the Lord with gladness! Come into His presence with singing!

Amar Rabbi Akiva

Amar Rabbi Akiva (3)
ve-a-havta lerei-acha kamocha:
zeh kelal gadol ba-torah.

Said Rabbi Akiva: “You shall love your neighbor as yourself” —
this is the great principal of the Torah.

Im Ein Ani

Im ein ani li mi li?
uc-she-ani li-atz-mi
mah ani?
V’im lo ach-shav ei-ma-tai,
ei-ma-tai?

B’chol dor v’dor chayav adam
lir-ot et atz-mo
k’ilu hu, yatzah mi-Mitza-yim

If I am not for myself, who will be for me?
If I am only for myself, what am I?
If not now, when?

In every generation, one must look upon himself
as if he had personally come out of Egypt.

Al Sh’lo-sha D’va-rim

Al Sh’lo-sha d’va-rim ha-o-lam o-meid:
Al ha-Torah, v’al ha-a-vo-cla,
v’al g’mi-lut cha-sa-dim.

The world depends on three things:
On Torah, worship and loving deeds.
And the Youth Shall See Visions

Childhood was for fantasies, for nursery rhymes and toys,  
The world was much too busy to understand small girls and boys.  
As I grew up I came to learn that life was not a game,  
That heroes were just people that we called another name.

    And the old shall dream dreams,  
    and the youth shall see visions,  
    and our hopes shall rise up to the sky.  
    We must live for today,  
    we must build for tomorrow.  
    Give us time, give us strength, give us life.

Now I’m grown, the years have passed. I’ve come to understand.  
There are choices to me made and my life’s at my command.  
I cannot have a future until I embrace my past.  
I promise to pursue the challenge, time is going fast.

    And the old shall dream dreams . . .

Today’s the day I take my stand, the future’s mine to hold.  
commitments that I make today are dreams from days of old.  
I have to make the way, for generations come and go.  
I’ll have to teach them what I’ve learned so they will come to know,  

    that the old shall dream dreams . . .

Debbie Friedman; music and text  
Based on Joel 3:1

T’filat Ha-Derech

May we be blessed as we on our way,  
May we be guided in peace,  
May we blessed with health and joy,  
May this be our blessing, Amen.

    Amen, Amen. May this be our blessing, Amen.

May we be sheltered by wings of peace,  
May we be kept in safety and in love,  
May grace and compassion find their way to every soul,  
May this be our blessing, Amen.

    Amen, Amen. May this be our blessing, Amen.

Debbie Friedman; adapted from liturgy
The World of Your Dreams

May your eyes shine with the light of Torah
May your face be radiant as the brightness of the sky
May your lips speak words of wisdom
May the world you live in be the world of your dreams.

May you be blessed with understanding,
with compassion and forgiveness in your heart.
May your hopes touch every generation to come
These are the prayers we have for you.

Miriam’s Song

And the women dancing with their timbrels followed Miriam as she sang her song.
Sing a song to the One whom we’ve exalted.
Miriam and the women danced and danced the whole night long.

Miriam was a weaver of unique variety,
the tapestry she wove was one which sang our history.
With ev’ry strand and ev’ry thread she crafted her delight,
a woman touched with spirit, she dances toward the light.

And the women . . .

Miriam stood upon the shores and gazed across the sea,
the wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand
and we would pass to freedom and march to the promised land?

And the women . . .

Miriam the prophet took her timbrel in her hand
and all the women followed her, just as she had planned.
And Miriam raised her voice in song and sang with praise and might:
We’ve just lived through a miracle; we’re going to dance tonight.

And the women . . .

Debbie Friedman; music and text
Based on Talmud & Brachot 17A

Debbie Friedman; music and text
Based on Exodus 15
Pitchu Li

Pi-t'chu li sh-a-rei tze-dek a-vo vam odeh Yah.

Open the gates of justice
Open the gates for me
Open the gates of righteousness
Pitchu li.

Open the gates of freedom
(Tell me) what are we waiting for?
Pitchu li sh-a-rei tze-dek a-vo vam odeh Yah.

Lock up the gates of hatred
Throw away the key
Open the gates of justice
Pitchu li.

Open the gates of tomorrow
Yes, we’ve traveled oh so far
Pitchu li sh-a-rei tze-dek a-vo vam odeh Yah.

Even ma-asu habonim haytah l’rosh pinah
Even ma-asu habonim haytah l’rosh pinah
We’re all in this together, oh we’ve got to keep on going
‘til the stone that the builders rejected, becomes the chief cornerstone.
‘til the stone that the builders rejected, becomes the chief cornerstone.

Pitchu li sh-a-rei tze-dek a-vo vam odeh Yah.

Music and Words by Rabbi Joe Black, adapted from Psalm 118:19-22
Rabbi Morris Adler ........................................... 22B
Israel Baal Shem Tov ........................................... 34B
Dov Baer of Mezrich ........................................... 16B
Katherine Lee Bates ........................................... 45B
Hillel Bavl .................................................. 41B
Rabbi Elazar ben Azarya ....................................... 39A
Rabbi Chana ben Taredon ...................................... 32A
Rabbi Simcha Bunam .......................................... 20A, 29B
Pablo Casals ................................................ 2B
Rabbi Henry Cohen .......................................... 7B, 32B
Leonard Cohen ............................................... 9A
John Denver ................................................ 65
Anita Diamant ............................................... 57, 62
Rabbi Hayim H. Donin ........................................ 24B
Rabbi Gedaliah Druin ......................................... 8B
Bob Dylan ................................................ 60
Bonnie Eilen, MD ........................................... 11A
Albert Einstein .............................................. 13B
George Eliot ............................................... 41A
Merle Feld ................................................. 33B
Rabbi Harvey J. Fields ... 4A, 5A, 16A, 40C
Alvin I. Fine ............................................... 67
Debbie Friedman ........................................... 35A, 49B, 56, 70
Robert Fulghum ........................................... 4B
Solomon Ibn Gabirol ......................................... 43B
Bachya ibn Pakuda ........................................... 41A
Rabbi Roland B. Gittelsohn .................................. 41B
Jacob Glattstein ........................................... 41A
Blu Greenberg ............................................. 26A
Rabbi Irving Greenberg ... 9B, 23A, 52A
Rabbi Sidney Greenberg .................................... 2B, 9B, 27D
Stephen Grelet ............................................ 41B
Ahad Ha-Am ............................................... 9B
Vaclav Havel ............................................. 40D
Theodor Herzl ............................................ 52B
Rabbi Abraham Joshua Heschel ... 1B, 2B, 5B, 17B, 26B, 36B, 37A, 44A
Rabbi Hillel ............................................... 30B
Naftali Herz Imber ......................................... 53B
HUC-Cincinnati Student Service, April, 1992 ........... 47A
Ferdinand M. Isserman ...................................... 22B
Rabbi Richard Jacobs ....................................... 28B
Reverend Martin Luther King ................................ 29B
Rabbi Harold Kushner ...................................... 19B, 21B
Rabbi Lawrence Kushner ... 8B, 25B, 31A, 33A, 38A, 69
Abraham Lincoln .......................................... 29B
Dr. Deborah Lipstadt ....................................... 11B
Moses Maimonides ........................................ 30A, 35B
Merrit Malloy ............................................. 42B
Rabbi Mar bar Rabina ....................................... 30B
Menschen Mendel of Kotsk ................................ 29B
Barbara Meyerhoff ......................................... 68
Ludwig Mies van der Rohe ................................ 13B
Rabbi Jacob Milgrom ...................................... 1A, 1B, 18B
Dr. Jo Milgrom ............................................ 6B
Rabbi Shira Milgrom ....................................... iii-iv
Rabbi Abraham Ezra Millgram ................................ 22A, 24B
Joni Mitchell .............................................. 63
Mordechai, a poet ........................................ 49A
Rabbi Nahman of Bratislav ................................ 35A
Rabbi Pinhas of Koretz ..................................... 10B
Drorah Setel .............................................. 35A
Rabbinical Assembly of America ......................... 18A
Rabbi Jack Riemer ......................................... 19B, 31B
Franz Rosenzweig ......................................... 33A
Seymour Rossel ........................................... 40A
Jacob Philip Rudin ......................................... 42A
Rabbi Harold Schulweis ..................................... 7A, 15B
Hannah Senesh ............................................ 50B, 52B
Margaret Fishback Powers ................................ 41B
Dr. Harlow Shapley ....................................... 11B
Tali Shurak ............................................... 29A
Richard Siegel, et al ....................................... 28B
Rabbi Ruth Sohn ......................................... 20B
Benedictus (Baruch) Spinoza ................................ 16A
Milton Steinberg .......................................... 12A
Rabbi Chaim Stern ......................................... 7A, 23B, 32B
Adlai Stevenson .......................................... 29B
Edward Stotsky ........................................... vi
Rabbi Joseph Telushkin .................................... 17B, 43B, 46B, 48B
Temple Beth El, Sudbury, Massachusetts .................. 32A
Savina Teubal ............................................. 56
Tewa Native American ................................... 1B
Mark Twain ............................................... 40B
Rabbi Tom Weiner ......................................... 54B
Robert T. Weston ......................................... 6A
Elie Wiesel ............................................... 20A, 25A
Peter Yarrow ............................................. 61
Rabbi Levi Yitchak of Berditchev ........................... 17B
Aaron Zeitlin ............................................. 7A
Hillel Zeitlin ............................................. 47B
Rabbi Bernard Zlotowitz ................................... 12B
<table>
<thead>
<tr>
<th>SOURCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>All I Really Need to Know I Learned In Kindergarten</td>
</tr>
<tr>
<td>Avot d'Rabbi Natan 4:21</td>
</tr>
<tr>
<td>Basic Judaism</td>
</tr>
<tr>
<td>Bechol Levacha</td>
</tr>
<tr>
<td>CCAR Rabbinic Manual</td>
</tr>
<tr>
<td>CCAR Yearbook, vol. LXXXVI, 1976</td>
</tr>
<tr>
<td>I Chronicles 29:11</td>
</tr>
<tr>
<td>Deuteronomy 4:39</td>
</tr>
<tr>
<td>Deuteronomy 4:44</td>
</tr>
<tr>
<td>Deuteronomy 6:5-9</td>
</tr>
<tr>
<td>Deuteronomy 11:13-21</td>
</tr>
<tr>
<td>Deuteronomy 28:6</td>
</tr>
<tr>
<td>Einstein: The Life and Times</td>
</tr>
<tr>
<td>Engendering the Rabbinate</td>
</tr>
<tr>
<td>Exodus 14:12</td>
</tr>
<tr>
<td>Exodus 15:11</td>
</tr>
<tr>
<td>Exodus 15:18</td>
</tr>
<tr>
<td>Exodus 15:20-21</td>
</tr>
<tr>
<td>Exodus 19:16</td>
</tr>
<tr>
<td>Exodus 20:11</td>
</tr>
<tr>
<td>Exodus 31:16-17</td>
</tr>
<tr>
<td>Ezekiel 37:1-14</td>
</tr>
<tr>
<td>Forms Of Prayer</td>
</tr>
<tr>
<td>Gates Of Prayer</td>
</tr>
<tr>
<td>Gates Of Prayer for Weekdays and at a House of Mourning</td>
</tr>
<tr>
<td>Gates Of Repentance</td>
</tr>
<tr>
<td>God in Search of Man</td>
</tr>
<tr>
<td>Genesis 3:12-1</td>
</tr>
<tr>
<td>Harper's, September 1897</td>
</tr>
<tr>
<td>Hasidism and Modern Man</td>
</tr>
<tr>
<td>Honey from the Rock</td>
</tr>
<tr>
<td>How to Run a Traditional Jewish Household</td>
</tr>
<tr>
<td>Hymns for the Celebration of Life</td>
</tr>
<tr>
<td>Isaiah 2:3</td>
</tr>
<tr>
<td>Isaiah 2:4</td>
</tr>
<tr>
<td>Isaiah 6:3</td>
</tr>
<tr>
<td>Isaiah 42:5-7</td>
</tr>
<tr>
<td>Isaiah 43:10</td>
</tr>
<tr>
<td>Isaiah 45:7</td>
</tr>
<tr>
<td>Jewish Baby Book, The</td>
</tr>
<tr>
<td>Jewish Catalog, The</td>
</tr>
<tr>
<td>Jewish Literacy</td>
</tr>
<tr>
<td>Jewish State, The</td>
</tr>
<tr>
<td>Jewish Theological Seminary</td>
</tr>
<tr>
<td>Jewish Way, The</td>
</tr>
<tr>
<td>Jewish Worship</td>
</tr>
<tr>
<td>Job 25:2</td>
</tr>
<tr>
<td>Joys and Sorrows</td>
</tr>
<tr>
<td>JPS Torah Commentary: Numbers</td>
</tr>
<tr>
<td>Lamentations 5:21</td>
</tr>
<tr>
<td>Leviticus 19:2</td>
</tr>
<tr>
<td>Leviticus 22:32</td>
</tr>
<tr>
<td>Likrat Shabbat</td>
</tr>
<tr>
<td>Malachi 2:10</td>
</tr>
<tr>
<td>Man is Not Alone</td>
</tr>
<tr>
<td>Man's Quest for God</td>
</tr>
<tr>
<td>Me'Chitah</td>
</tr>
<tr>
<td>Messengers of God: Biblical Portraits &amp; Legends</td>
</tr>
<tr>
<td>Middlemarch</td>
</tr>
<tr>
<td>Mishnah Berachoth 5:2,3</td>
</tr>
<tr>
<td>Mishnah Berachoth 6:1</td>
</tr>
<tr>
<td>Mishnah Berachoth 8:5</td>
</tr>
<tr>
<td>Mishnah Pirke Avot 1:14</td>
</tr>
<tr>
<td>Mishnah Pirke Avot 3:3</td>
</tr>
<tr>
<td>Mishnah Pirke Avot 3:12</td>
</tr>
<tr>
<td>Mishnah Pirke Avot 3:22</td>
</tr>
<tr>
<td>Mishnah Rosh Hashanah 4:1</td>
</tr>
<tr>
<td>Mishnah Rosh Hashanah 4:5</td>
</tr>
<tr>
<td>Mishnah Sanhedrin 4:5</td>
</tr>
<tr>
<td>Mishnah Tamid 5:1</td>
</tr>
<tr>
<td>Mishnah Tora: Hilchot Teshuvah</td>
</tr>
<tr>
<td>My Shalom My Peace</td>
</tr>
<tr>
<td>Nehemiah 9:5</td>
</tr>
<tr>
<td>New Prayers for the High Holidays</td>
</tr>
<tr>
<td>New York Times, July 12, 1991</td>
</tr>
<tr>
<td>Number Our Days</td>
</tr>
<tr>
<td>Numbers 9:23</td>
</tr>
<tr>
<td>Numbers 14:14</td>
</tr>
<tr>
<td>Numbers 15:47-51</td>
</tr>
<tr>
<td>Numbers 15:40-41</td>
</tr>
<tr>
<td>Numbers 15:41</td>
</tr>
<tr>
<td>Numbers 23:9</td>
</tr>
<tr>
<td>Numbers 24:5</td>
</tr>
<tr>
<td>Pesikta de-Rav-Kahana</td>
</tr>
<tr>
<td>Prophets, The</td>
</tr>
<tr>
<td>Proverbs 3:17</td>
</tr>
<tr>
<td>Proverbs 3:18</td>
</tr>
<tr>
<td>Proverbs 4:2</td>
</tr>
<tr>
<td>Psalm 5:20</td>
</tr>
<tr>
<td>Psalm 19:15</td>
</tr>
<tr>
<td>Psalm 23</td>
</tr>
<tr>
<td>Psalm 29:11</td>
</tr>
<tr>
<td>Psalm 30</td>
</tr>
<tr>
<td>Psalm 34:4</td>
</tr>
<tr>
<td>Psalm 35:10</td>
</tr>
<tr>
<td>Psalm 51:17</td>
</tr>
<tr>
<td>Psalm 86:8</td>
</tr>
</tbody>
</table>