

TORAH AND THE ARK

Imagine that you own something very precious. You'd want to keep it in a box or container to preserve it. This is how Jews feel about the Torah. That's why we build arks — to keep our Torah scrolls safe. Besides being sturdy, they are often beautifully decorated. Can you describe the ark in your synagogue?

When the ancient Israelites lived in the desert, they were instructed to build a *Mishkan* (Tabernacle). In it they placed the ark and inside the ark were the Ten Commandments. Keeping the *luhot* (two tablets of the law) safe was very important because the Israelites carried the ark with them whenever they traveled.

We are told that as they marched through the desert, the twelve tribes of Israel surrounded the ark. This, too, was a way of protecting the *luhot*. It also gave the Israelites an orderly way to proceed.

The verse "*Kuma Adonai v'yafutzu oyveha v'yanusu m'saneha mipaneha*. Rise up, *Adonai*, let your enemies be scattered and let those who hate You be put to flight" (*Numbers* 10:35) was said by Moses when the ark moved, leading the Israelites. Hearing this gave them courage.

Close your eyes and imagine that you were there when the ark moved forward. How would having the ark guide you on your journey make you feel?

Ein ka'moḥa va'Elohim Adonai

אין כְּמוֹהַ בָּאֱלֹהִים אֲדֹנִי,

v'ein k'ma'aseḥa.

וְאֵין כְּמַעֲשֵׂיהָ.

Malḥut'ha malḥut kol olamim,

מַלְכוּתְךָ מְלָכוּת כָּל־עוֹלָמִים,

umem'shalt'ha b'hol dor va'dor.

וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

Adonai Meleḥ, Adonai malah,

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ,

Adonai yimloḥ l'olam va'ed.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai oz l'amo yiten,

יְיָ עֹז לְעַמּוֹ יִתֵּן,

Adonai y'vareḥ et amo va'shalom.

יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

There is no God like You, *Adonai*, and no deeds like Yours.

Your majesty is everlasting and Your rule continues for all generations.

Adonai rules, *Adonai* ruled. *Adonai* will rule forever and ever.

May You give strength to Your people and bless them with peace.

אב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן, תִּבְנֶה חוֹמוֹת
יְרוּשָׁלַיִם.

כִּי בְּךָ לֵבָד בְּטַחֲנוּ, מֶלֶךְ אֵל רַם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

Source of mercy, favor the people Israel with Your goodness and strengthen Jerusalem, for in You alone do we put our trust.

We rise as the ark is opened:

Vay'hi binso'a ha'aron,

וַיְהִי בִּנְסוֹעַ הָאָרוֹן

vay'yomer Mosheh:

וַיֹּאמֶר מֹשֶׁה:

Kuma Adonai v'yafutzu oyveha,

קוּמָה יְיָ וַיִּפְּצוּ אוֹיְבֶיךָ,

v'yanusu m'saneha mipaneha.

וַיָּנֻסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.

Ki mitziyon tetzei Torah,

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,

u'd'var Adonai mirushalayim.

וְדִבַּר יְיָ מִירוּשָׁלַיִם.

Baruh shenatan Torah l'amo

בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ

Yisrael bik'dushato.

יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

And it happened that when the ark was carried forward, Moses would say, "Rise up, *Adonai*, let Your enemies be scattered and let those who hate You be put to flight." Torah shall come out of Zion and the word of God from Jerusalem. Praised is God who gave the Torah to the people Israel.

We omit on *Shabbat*.

On festivals, the leader recites this three times before the opened ark:

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֶמֶת,
 נֹצֵר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה, וְנִקָּה.
 וְאֲנִי תַפְלִיתִי לְךָ יְיָ עַת רָצוֹן, אֱלֹהִים בְּרַב-חֶסֶדְךָ, עֲנֵנִי
 בְּאַמֶּת יִשְׁעֶךָ.

Adonai, Adonai, merciful and patient God,
 You remember our kind acts for a thousand generations.
 You accept our shortcomings and pardon our sins.

May the words I say today be acceptable to You, *Adonai*.
 Show me kindness and answer the prayers of my heart.

Adonai, Adonai, El rahum v'hanun,
ereh apayim v'rav hesed ve'emet.

Notzer hesed la'alafim,
nosei avon vafesha v'hata'ah v'nakeh.

Va'ani t'filati l'ha Adonai et ratzon.
Elohim b'rov hasdeha aneini be'emet yish'eha.

The Torah is taken and held.
Leader and then congregation say:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Hear O Israel: *Adonai* our God, *Adonai* is One.
Shema Yisrael Adonai Eloheinu Adonai ehad.

Leader and then congregation say:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Our God is One, Great and Holy.
Ehad Eloheinu, gadol Adoneinu, kadosh sh'mo.

Leader bows and says:

גָּדְלוֹ לַיְיָ אֱתִי, וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

Join me in proclaiming God's greatness. Together, let us praise God.

As the Torah is carried around the congregation,
we kiss the Torah and all sing:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבִּירָה וְהַתְפַּאֲרָת וְהַנְצַח וְהַהוֹד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ, לֵךְ יְיָ הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.

רִמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לָהֶם רַגְלֵי, קְדוֹשׁ הוּא.
רִמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לָהֶם קִדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

Yours, *Adonai*, is the greatness, power and splendor.

Yours is the triumph and the majesty.

For all in heaven and on earth is Yours.

You rule over all.

Praise *Adonai*, the Holy One. Worship at God's holy mountain,
for there is none like *Adonai*, our God.

*L'ha Adonai hag'dulah v'hag'vurah v'hatiferet v'hanetzah v'hahod.
 Ki hol bashamayim u'va'aretz,
 l'ha Adonai hamamlaḥa v'hamitnasei l'hol l'rosh.
 Romemu Adonai Eloheinu v'hishtaḥavu lahadom raglav, kadosh hu.
 Romemu Adonai Eloheinu v'hishtaḥavu l'har kod'sho,
 Ki kadosh Adonai Eloheinu.*

Here are some additional songs for everyone to sing:

Yisrael v'orayta v'kudsha

יִשְׂרָאֵל וְאוֹרֵיטָא וְקוּדְשָׁא

briḥ hu ḥad hu

בְּרִיךְ הוּא חֵד הוּא

Torah Orah halleluyah.

תּוֹרָה אוֹרָה הַלְלוּיָהּ.

V'ha'er eineinu b'Torateḥa

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

v'dabek libeinu b'mitzvoteyḥa

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ

v'yaḥed l'vaveinu l'ahavah

וְיַחַד לִבְבֵּנוּ לְאַהֲבָה

u'l'yir'ah et sh'meḥa

וְלִירְאָה אֶת שְׁמֶךָ,

v'lo neivosh l'olam va'ed.

וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.

Ki v'shem kodsh'ha hagadol

כִּי בְּשֵׁם קֹדֶשְׁךָ הַגָּדוֹל

v'hanora bataḥnu

וְהִנּוּרָא בְּטַחָנוּ,

nagilah v'nis'm'ha bishu'ateḥa.

נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעַתְךָ.

Torah tzivah lanu Mosheh

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה

morashah k'hilat Ya'akov.

מִוֶּרְשָׁה קְהִלַּת יַעֲקֹב.

READING THE TORAH

We do not know exactly when Jews began to read the Torah in public as part of the prayer service. The Rabbis of the second century believed that it had begun a long time before. The *Mishnah* and *Talmud* already take for granted that the Torah reading is part of the service. A source after the *Talmud* tells us that Moses introduced the practice of reading the Torah on *Shabbat* and holidays. Ezra the Scribe is credited with having introduced the practice of reading on Mondays, Thursdays, and *Shabbat* afternoons. Telling us that Moses and Ezra introduced the practice is a way of indicating its importance and that it began a long time before.

Scholars believe it is very possible that the prayer service developed around the reading of the Torah and not the other way around. When the Jews were allowed to return from Babylonian Exile, their leader, Ezra the Scribe, gathered them together in the public square of Jerusalem and read and explained the Torah to them.

It, perhaps, became natural for Jews to gather to listen to the reading of the Torah — to listen to what God said to them. It would be natural to also pray to God at such times.

We do know that several hundred years after Ezra's public reading of the Torah, its reading became a regular part of the service. This developed after the destruction of the Temple (70 C.E.).

At first, the leader selected what section of the Torah would be read. Around the second century B.C.E., a rule was established to read consecutive *parshiot* (portions).

In Israel, the reading took three years. In Babylonia, where many Jews remained, the reading took one year and was completed at the end of *Sukkot*. Most congregations follow this custom, though there are many which read a third of the *parashah* each week.

Imagine, wherever you go in the world, the same Torah portion is being read on a particular *Shabbat*!

Every Jew is required to study Torah, no matter how old or young, no matter how rich or poor. Studying Torah gives us a feeling of who we are and how we are connected to the Jewish people and God. It gives us rules and guidelines so that we can lead a good life.

ALİYOT

The Torah is so special that we say a *braḥah* both before and after we read from it.

List the special ways we treat the Torah to show it honor and love.

It is a great honor for a congregant to receive an "*aliyah*" to recite the blessing before and the blessing after the Torah is read. The word *aliyah* means "going up," for we go up to the *bimah* (platform) for this honor.

There are seven *aliyot* on *Shabbat*, plus *Maftir* (an additional *aliyah* for the one chanting the *Haftarah*). The *Maftir* is often a young person celebrating becoming a *Bar* or *Bat Mitzvah*. For each *aliyah* at least three verses should be read.

Torah Blessings

The one(s) being honored say(s):

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ.

Praise *Adonai*, Source of all blessing.

Barḥu et Adonai hamvorah

The congregation answers:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praise *Adonai*, Source of all blessing, forever and ever.

Baruh Adonai hamvorah l'olam va'ed.

The one(s) being honored repeats the above line and continue(s):

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

Praised are You, *Adonai*, Ruler of the universe, Who has chosen us with the gift of the Torah. Praised are You, *Adonai*, Giver of the Torah.

Baruh atah Adonai Eloheinu Meleh ha'olam asher bahar banu mikol ha'amim v'natan lanu et Torato. Baruh atah Adonai, noten haTorah.

After the Torah is read, the one(s) being honored say(s):

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נָשַׁע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Praised are You, *Adonai*, Ruler of the universe, Who has given us a Torah of truth, a guide forever. Praised are You, *Adonai*, Giver of the Torah.
Baruh atah Adonai Eloheinu Meleḥ ha'olam asher natan lanu Torat emet, v'hayay olam nata b'toḥeinu. Baruh atah Adonai, noten haTorah.

"...Although we have but one God, God has more than one nation."
What do you think this means?

From Emet Ve-Emunah, The Principles of Conservative Judaism.

This blessing is said, usually after an *aliyah*, by anyone who has recovered from a serious illness, returned safely from a long trip, or escaped danger of any kind.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּים טוֹבוֹת,
שְׂגַמְלֵנִי כָּל-טוֹב.

Praised are You, *Adonai* our God, Ruler of the Universe, Who has graciously favored me.

The congregation answers:

מִי שְׂגַמְלֶךָ (שְׂגַמְלֶךָ) כָּל-טוֹב הוּא יְגַמְלֶךָ (יְגַמְלֶךָ) כָּל-טוֹב סֵלָה.

May the One Who has been gracious to you continue to favor you with all that is good.

Prayer for Someone Who is Ill:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה
 רָחֵל וְלֵאָה, הוּא יְבָרֵךְ וַיְרַפֵּא אֶת־הַחוּלָה _____ בֶּן
 _____ . הַקְדּוֹשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלָיו,
 לְהַחְזִיקוֹ וּלְרַפְּאוֹתוֹ, וַיִּשְׁלַח לוֹ מִהֲרָה רְפוּאָה שְׁלָמָה
 לְכָל־אַבְרָיו וְגִידָיו בְּתוֹךְ שָׁאֵר חוּלֵי יִשְׂרָאֵל, הַשְׁתָּא
 בְּעֶגְלָה וּבְזֶמֶן קָרִיב, וְנֹאמַר אָמֵן.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה
 רָחֵל וְלֵאָה, הוּא יְבָרֵךְ וַיְרַפֵּא אֶת־הַחוּלָה _____ בֶּת
 _____ . הַקְדּוֹשׁ בָּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֶיהָ,
 לְהַחְזִיקָהּ וּלְרַפְּאוֹתָהּ, וַיִּשְׁלַח לָהּ מִהֲרָה רְפוּאָה שְׁלָמָה
 לְכָל־אַבְרֶיהָ וְגִידֶיהָ בְּתוֹךְ שָׁאֵר חוּלֵי יִשְׂרָאֵל, הַשְׁתָּא
 בְּעֶגְלָה וּבְזֶמֶן קָרִיב, וְנֹאמַר אָמֵן.

May the One Who blessed our ancestors, Abraham, Isaac and Jacob,
 Sarah, Rebecca, Rachel and Leah, bless _____
 son/daughter of _____ and _____
 name of mother name of father
 who is sick.
 May the Holy One quickly restore him/her to good health, together
 with others who are ill.

Prayer for those who had *aliyot*:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה
 רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת־כָּל־הַקְּרוֹאִים אֲשֶׁר עָלוּ הַיּוֹם
 לְכָבוֹד הַמָּקוֹם, לְכָבוֹד הַתּוֹרָה וְלְכָבוֹד הַשַּׁבָּת וְלְכָבוֹד
 הַהֶגְלָל. הַקְדוֹשׁ בָּרוּךְ הוּא יְבָרֵךְ אוֹתָם וְאֶת־מִשְׁפְּחוֹתָם
 וַיִּשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל
 אַחֲיהֶם, וְנֹאמַר אָמֵן.

May the One who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless all who have come forward to honor God, the Torah and the Sabbath (and this festival). May the Holy One, the Source of Blessing, bless them and their families. May the Holy One send blessing and success on all they do (and grant them the privilege of going up to Jerusalem for the festivals) together with all Israel with whom they are united. And let us say, "Amen."

חֲצִי קָדִישׁ

Hatzı Kaddish

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמָּן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader answer:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Y'hei shmei rabba m'vorah l'olam u'l'olmei almay'ya.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקָדְשָׁא,

Congregation and Leader answer:

בְּרִיךְ הוּא.

Brih hu.

Leader:

לְעָלָא (לְעָלָא מְכָל) מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן.

We stand as the Torah is raised and we say:

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

This is the Torah of God, given through Moses who presented it to
the people of Israel.

*V'zot haTorah asher sam Mosheh lifnei b'nei Yisrael al pi Adonai b'yad
Mosheh.*

The word "*Haftarah*" means conclusion or dismissal. It may have been that in ancient times the worship service ended with a reading from the Prophets and then the congregation was dismissed.

Each letter in the Hebrew word **TaNaKH** stands for a section of the Bible. The **Tav** ת stands for **Torah** תורה, the **Nun** נ stands for **Nevi'im** נביאים (Prophets), and the **Kaf** כ stands for **Ketuvim** כתובים (Scrolls).

The *Haftarot* are taken from the second section of the Bible — *Nevi'im* (Prophets).

Blessings before the *Haftarah*:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה יי
הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי
הָאַמֶּת וְצֶדֶק.

Blessings after the *Haftarah*:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל־הָעוֹלָמִים,
צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הַאֲמִיר וְעוֹשֶׂה הַמִּדְבָּר
וּמְקִיָּם, שְׁכַל־דִּבְרֵיו אֱמֶת וְצֶדֶק. נְאֻמָּן אַתָּה הוּא יי
אֱלֹהֵינוּ וְנֹאמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזֹר לֹא
יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה
יי הָאֵל הַנְּאֻמָּן בְּכָל־דִּבְרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ. וְלַעֲלֹבֶת נַפְשׁ תוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׁמַחְנוּ יי אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדֶיךָ וּבְמַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ. בְּמַהֲרָה יָבוֹא וַיְגַל לִבְנוֹ, עַל כְּסֹאוֹ לֹא יֵשֵׁב זָר וְלֹא
יִנָּחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לּוֹ
שֶׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי מְגַן דָּוִד.

On Shabbat, including the Shabbat of *Hol haMo'ed Pesah* we conclude saying:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה
שָׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁהּ וּלְמַנוּחָהּ לְכָבוֹד וּלְתַפְאֲרָתָהּ.
עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ.
יְתַבָּרֵךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת.

On Festivals, *Yom Tov*, including the Shabbat of *Hol haMo'ed Sukkot* we say:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת
הַזֶּה) וְעַל יוֹם

On Sukkot:

On Shavuot:

On Pesah:

חַג הַמִּצּוֹת הַזֶּה חַג הַשְּׁבוּעוֹת הַזֶּה חַג הַסֻּכּוֹת הַזֶּה

On *Sh'mini Atzeret* and on *Simhat Torah*:

הַשְּׁמִינִי, חַג הָעֲצֵרֶת הַזֶּה

שָׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ (לְקַדְּשָׁהּ וּלְמַנוּחָהּ) לְשִׁשּׁוֹן וּלְשִׁמְחָה,
לְכָבוֹד וּלְתַפְאֲרָתָהּ. עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתָךְ. יְתַבָּרֵךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְמָנִים.

A PRAYER FOR ISRAEL

For over two thousand years, our people dreamed a dream. It was our deepest hope to be a free nation in our own land. That dream has now been fulfilled.

We pray to God, the Rock of Ages and the Source of courage and strength, that the State of Israel may be safe and secure, ever seeking and finding peace. May Israel's leaders make wise decisions for the welfare of all her inhabitants.

May Israel continue to be a refuge for those in need. May she welcome with open arms all who return and help them rebuild their lives.

May our ties to Israel be strong, giving us inspiration and determination. May we find ways to help sustain the State of Israel and may the holy land be filled with justice and peace.

A PRAYER FOR OUR COUNTRY

"Proclaim liberty throughout the land (*Leviticus* 25:10)." May our country continue to be based on this biblical verse. May equal rights be granted to all and may each citizen assume the responsibility of preserving our democracy.

May our nation be free of hunger, poverty and prejudice. May all its people always be full of goodness, graciousness, respect and reverence, recognizing that each is created in the image of God. May we live healthy and prosperous lives, growing individually while contributing to the common good.

May the Creator teach us to live in harmony with our land and may the Author of peace teach us to live peacefully with each other and other nations. And let us say, "Amen."

BIRKAT HAḤODESH

We recite this on the Shabbat before Rosh Ḥodesh.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עָלֵינוּ
אֶת-הַחֹדֶשׁ הַבָּא לְטוֹבָה וְלִבְרָכָה. וְתִתֵּן לָנוּ חַיִּים אַרְכִּים,
חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה, חַיִּים
שֶׁל פְּרִנָּסָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאֵת
שָׁמַיִם וְיִרְאֵת חֹטָא, חַיִּים שֶׁתִּהְיֶה לָּנוּ אֶהְבֵּת תּוֹרָה וְיִרְאֵת
שָׁמַיִם, חַיִּים שֶׁיִּמְלְאוּ מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סְלָה.

The leader holds the *Sefer Torah* and continues:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְגָאֵל אוֹתָם מֵעֲבָדוֹת לְחֵירוֹת,
הוּא יְגָאֵל אוֹתָנוּ בְּקֶרֶב וּבְקִרְבָּן נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת
הָאָרֶץ, חֲבֵרִים כָּל-יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.
רֹאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____ הַבָּא עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats the above two lines and then continues below.

It is repeated by the leader:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל-עַמּוֹ בֵּית יִשְׂרָאֵל
לְחַיִּים וּלְשְׁלוֹם, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לִישׁוּעָה וּלְנִחְמָה, וְנֹאמֵר אָמֵן.

ANNOUNCING THE NEW MONTH

This blessing is said on the *Shabbat* before *Rosh Hodesh*:

May it be Your will, *Adonai*, our God and God of our ancestors to renew our lives in the coming month for every blessing. Grant us a long and peaceful life, a life with a healthy body and mind, a life free from shame and disgrace, a life of abundance and honor, a life filled with love of Torah and awe of God, and a life in which the wishes of our hearts will be fulfilled.

The leader holds the *Sefer Torah* and continues:

May the One Who did miracles for our ancestors, bringing them from slavery to freedom, save us soon and gather those spread out to the ends of the earth. May all Jews know the closeness and friendship of other Jews, and let us say, "Amen."

The new month _____ will begin on _____ .
May it bring with it goodness for us and all the people Israel.

The congregation repeats the above two lines and continues below. It is repeated by the leader:

May the Holy One bless the new month for us and all the people Israel, with life and peace, joy and gladness, help and comfort. And let us say, "Amen."

אֲשֶׁר יוֹשְׁבֵי בֵיתָךְ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁר הָעָם שָׁכְכָה לוֹ, אֲשֶׁר הָעָם שָׁי אֱלֹהֵיו.

תְּהִלָּה לְדוֹד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֵל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבוּרְתֶּיךָ יִגְדֹּדוּ.
הֵדָר כְּבוֹד הַדּוֹר, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נִזְרָאֲתֶיךָ יֹאמְרוּ, וְגִדּוּלְתֶךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדִּיקְתֶּךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרֶךְ אַפִּים וְגִדְל־חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל-מַעֲשָׂיו.
יִזְדוֹק יְיָ כָּל-מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבוּרְתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבוּרְתּוֹ, וְכְבוֹד הֵדָר מַלְכוּתּוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל-עוֹלָמִים, וּמִמְשִׁלְתֶךָ בְּכָל-דּוֹר וָדָר.
סוֹמֵךְ יְיָ לְכָל-הַנִּפְלִים, וְזוֹקֵף לְכָל-הַכַּפּוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת-יָדְךָ, וּמַשְׁבִּיעַ לְכָל-חַי רְצוֹן.
צַדִּיק יְיָ בְּכָל-דֶּרֶךְ, וְחֹסֵד בְּכָל-מַעֲשָׂיו.
קָרוֹב יְיָ לְכָל-קָרְאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם.
שׁוֹמֵר יְיָ אֶת-כָּל-אֲהָבָיו, וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.
תְּהִלָּתְךָ יְיָ יִדְבַּר-פִּי, וּיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעֶד.
וְאֶנְחֲנוּ נִבְרָךְ יְיָ, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ.

Portions

Happy are they
for whom Life is divine.

Happy are they
whose home is God.

Happy are they
whose portion is this:
the everyday wonders
of a divine
and

simple world.

Happy are the people who dwell in Your house. They will always
praise You.

Happy are the people who are so favored and know You are God.

Psalm 84:5; 144:15

I will praise You my God, my Guide, and bless You every day.

Each generation will praise Your deeds, telling of Your wondrous
powers.

They speak of Your goodness and rejoice in Your justice for You are
gracious and merciful, slow to anger and full of love.

You support those who fall and lift up those who are low.

We speak to You with hope, for Your hand satisfies our every need.

You are near to all who call, to all who call You sincerely.

May my lips declare God's praise and all bless God's name forever.

Selections from Psalm 145

And as for us, we will praise God, from now until the end of time,
Halleluyah.

Psalm 115:18

Everyone stands as the Torah is lifted up, carried through the congregation and then returned to the Ark. As the Torah is carried around the congregation, the leader sings:

יְהַלְלוּ אֶת־שֵׁם יי כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Let them praise *Adonai* Whose name alone is exalted.

The congregation sings:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהַלֶּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ.

God's majesty is above heaven and earth. God raises the honor of the people, the glory of the faithful ones.

*Hodo al eretz v'shamayim. Va'yarem keren l'amo,
t'hilah l'hol hasidav, livnei Yisrael am k'rovo, halleluyah.*

We sing this on *Shabbat*:

מִזְמוֹר לְדָוִד. הָבּוּ לַיי, בְּנֵי אֱלֹהִים, הָבּוּ לַיי כְּבוֹד וְעֹז.
הָבּוּ לַיי כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיי בְּהִדְרַת קֹדֶשׁ.
קוֹל יי עַל הַמָּיִם, אֵל הַכְּבוֹד הָרָעִים, יי עַל מַיִם רַבִּים.
קוֹל יי בַּכֶּתֶם, קוֹל יי בְּהִדְרָה.
קוֹל יי שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יי אֶת־אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקִידֵם כָּמוֹ עֵגֹל, לְבָנוֹן וּשְׁרִיזֹן כָּמוֹ בְּנֵי־אֲמִים.
קוֹל יי חֹצֵב לְהַבּוֹת אֵשׁ, קוֹל יי יַחִיל מִדְּבָר, יַחִיל יי
מִדְּבַר קֹדֶשׁ. קוֹל יי יַחֲלִיל אֵילֹת וַיַּחֲשֹׁף יַעֲרֹת,
וַיְהִיכָלוּ כָּלוֹ אֲמֹר כְּבוֹד. יי לַמַּבּוּל יֵשֶׁב, וַיֵּשֶׁב יי מֶלֶךְ
לְעוֹלָם. יי עֹז לְעַמּוֹ יִתֵּן, יי יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

Mizmor L'David
A Psalm of David

Give to *Adonai*, you mighty ones, give to *Adonai*, glory and strength.
Honor God's name, bowing before the holy presence.

The voice of *Adonai* is above the waters, thundering across the
oceans with strength and majesty.

The voice of *Adonai* shatters the cedars of Lebanon, making the hills
skip like rams and mountains leap like lambs.

The voice of *Adonai* creates fiery lightening. It stirs the desert sands
and makes the wilderness of Kadesh tremble.

The voice of *Adonai* whirls the oaks and strips the forests bare; while
in God's sanctuary, all chant: "Glory."

At the great Flood, *Adonai* ruled. *Adonai* will remain our ruler forever,
giving strength to our people and blessing us with peace.

Psalm 29

We sing this on Festivals occurring on weekdays:

לְדוֹד מְזִמּוֹר. לִי הָאָרֶץ וּמְלוֹאָהּ, תִּבְלֵ וַיֵּשְׁבִי בָהּ. כִּי
הוּא עַל יָמִים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בְּהַר
יְי, וּמִי יִקְוֶה בַּמָּקוֹם קֹדֶשׁוֹ. נָקִי כַפָּיִם וּבֵר לִבִּי,
אֲשֶׁר לֹא נִשְׂא לַשָּׂוֵא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָהּ.

The earth is *Adonai's* and all that it contains: The land and all who dwell in it.

For God founded it upon the seas and set it firm upon the flood waters.

Who may go up to *Adonai's* mountain? Who may stand in God's holy space?

The one with clean hands and a pure heart, who does not swear falsely nor tells lies to deceive others.

This person shall receive a blessing from *Adonai* and justice from the helping God.

Such are those who seek the presence of the God of Jacob.

Lift the gates high and open the doors wide, for the Sovereign of glory to enter.

Who is this sovereign ruler?

Adonai, strong and mighty; *Adonai*, the triumphant one, is our ruler!

Psalm 24

The Torah is placed in the ark:

וּבִנְחָה יֹאמֶר: שׁוּבָה יְיָ, רַבְבוֹת אֵלַי יִשְׂרָאֵל. קוּמָה יְיָ
לְמַנְחָתְךָ, אֶתָּה וְאַרְוֵן עֵינֶךָ. כַּהֲנִיךָ יִלְבָּשׁוּ-צִדִּיק, וְחֹסִידֶיךָ
יִרְנְנוּ. בְּעֶבֶר דָּוִד עֲבָדְךָ, אֵל תָּשֵׁב פָּנֵי מְשִׁיחֶךָ. כִּי לִקְחָ
טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דְּרָכֵי-נֹעַם, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקֵדֶם.

The Torah is a tree of life to those who live by its teachings.
Its ways are ways of pleasantness and its paths are paths of peace.
Guide us back to You, *Adonai*.
Renew our glory as in days of old.

*Eitz hayim hi lamaḥazikim bah,
v'tomḥeha m'ushar.
D'raḥeha darḥei no'am v'hol n'tivoteha shalom.
Hashiveinu Adonai eleḥa v'nashuvah,
ḥadesh yameinu k'kedem.*

The Torah is like a tree because...

Can you think of other comparisons?

The name for a Torah handle in Hebrew is *eitz ḥaim*, a tree of life. Why is this a perfect name?

Musaf is found on p.184.

KADDISH SHALEM

קדיש שלם

Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻלְמָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader answer:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Y'hei shmei rabba m'vorah l'olam u'l'olmei almay'ya.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא,

Congregation and Leader answer:

ברוך הוא.

Brih hu.

Leader:

לְעָלָא [לְעָלָא מְכַלֵּ] מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא
וְנִחְמַתָּא דְאִמְרִין בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי
בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

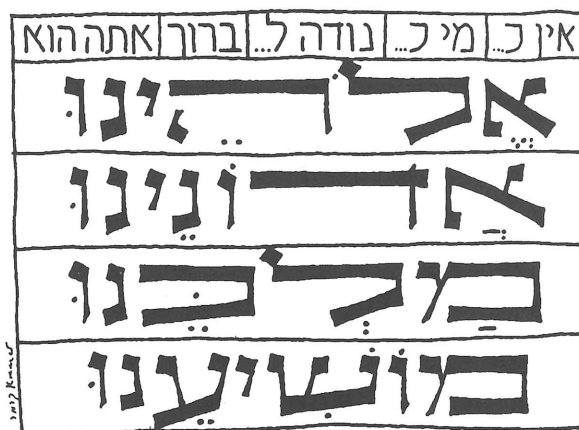
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

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

אין כּאלהינו, אין כּאדונינו, אין כּמלכנו, אין כּמושיענו.
 מי כּאלהינו, מי כּאדונינו, מי כּמלכנו, מי כּמושיענו.
 נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.
 ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.
 אתה הוא אלהינו, אתה הוא אדונינו, אתה הוא מלכנו, אתה
 הוא מושיענו.

None compares to You
 Our God
 Our Lord
 Ruler
 and Deliverer.

Let us praise You for You are
 Our God
 Our Lord
 Ruler
 and Deliverer.



Ein k'Eloheinu, Ein k'Adoneinu, Ein k'Malkeinu, Ein k'Moshi'einu.

Mi h'Eloheinu, Mi h'Adoneinu, Mi h'Malkeinu, Mi h'Moshi'einu.

Nodeh l'Eloheinu, Nodeh l'Adoneinu, Nodeh l'Malkeinu, Nodeh l'Moshi'einu.

Baruch Eloheinu, Baruch Adoneinu, Baruch Malkeinu, Baruch Moshi'einu.

Atah hu Eloheinu, Atah hu Adoneinu, Atah hu Malkeinu, Atah hu Moshi'einu.

Atah hu she'hiktiru lavoteinu lifaneha et k'toret hasamim.

In the *Aleinu* prayer, we acknowledge that God is the Source of creation as well as order and unity in the world.

We rise.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם וְגוֹרְלָנוּ כְּכָל־הַמוֹנָם. וְאַנְחֵנוּ
כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב
יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׂכִינָת עֶזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא
אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מִלְּכֵנוּ אָפֶס זִוְלָתוֹ, כִּכְתוּב
בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ כִּי יְיָ הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְנֶה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מִהֲרָה בְּתַפִּלָּתְךָ עֲזֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרֶתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ. יִכִּירוּ וַיֵּדְעוּ כָּל־יוֹשְׁבֵי
תֵּבֵל כִּי לָךְ תִּכְרַע כָּל־בָּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן. לִפְנֶיךָ יְיָ
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ, וַיִּקְבְּלוּ
כָּל־אֶת־עַל מַלְכוּתְךָ וְתִמְלִיךָ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
כִּכְתוּב בְּתוֹרָתֶיךָ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ
אֶחָד וּשְׁמוֹ אֶחָד.

It is for us to praise the Ruler of all and to glorify the Creator of the world for giving us a special heritage and a unique destiny.

Before our supreme Ruler we bend the knee and bow in devotion.

As it is written in the Torah, "Accept this day with both mind and heart. Know that God's presence fills creation."

Because we believe in You, we hope for the day when Your majesty will triumph and all will work to mend the world and live according to Your ways. For it is written in the Torah, "Adonai shall rule for ever and ever."

*Aleinu l'shabei'ah la'adon hakol,
latet g'dulah l'yotzer b'reshit.
Shelo asanu k'goyei ha'aratzot,
v'lo samanu k'mishp'hot ha'adamah.
Shelo sam helkeinu kahem,
v'goraleinu k'hol hamonam.*

*Va'anahnu korim umishta'avim umodim,
lifnei Meleḥ malḥei ham'laḥim,
hakadosh baruḥ hu.*

*V'ne'emar, v'hayah Adonai l'Meleḥ al kol ha'aretz.
Bayom hahu yih'yeh Adonai eḥad ush'mo eḥad.*

We Rise to Praise and Weave the Dream
Merger Poem

And then all that has divided us will merge.
 And then compassion will be wedded to power.
 And then softness will come to a world that is harsh and unkind.
 And then both men and women will be gentle.
 And then both men and women will be strong.
 And then no person will be subject to another's will.
 And then all will be rich and free and varied.
 And then all will share equally in the earth's abundance.
 And then all will care for the sick and the weak and the old.
 And then all will nourish life's creatures.
 And then all will live in harmony with each-other and the earth.
 And then everywhere will be called Eden once again.

MOURNER'S KADDISH

Mourners and those observing a memorial day rise and say:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

The congregation says together with the mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Y'hei shmei rabba m'vorah l'olam u'l'olmei almay'ya.

Mourners continue:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא,

Congregation together with the mourners:

בְּרִיךְ הוּא.

Brih hu.

לְעָלָא (לְעָלָא מְכָל) מִן כָּל-בִּרְכָתָא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
וְנִחַמְתָּא דְאִמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.

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

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

שִׁיר הַכְבוֹד

The Ark is opened:

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג, כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג.
נַפְשִׁי חֲמֻדָּה בְּצֶל יָדְךָ, לְדַעַת כָּל־רֹז סוּדְךָ.

מִדִּי דַבָּרִי בְּכַבּוֹדְךָ הוֹמָה לְבִי אֶל הוֹדֶיךָ.
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת.
אֶסְפָּרָה כְבוֹדְךָ וְלֹא רֵאִיתִיךָ, אֲדַמְּךָ אֶכְנֹךָ וְלֹא יִדְעֲתִיךָ.
בִּיד נְבִיאֶיךָ בְּסוּד עַבְדֶּיךָ דַּמִּיתָ הַדָּר כְּבוֹד הוֹדְךָ.

גִּדְלָתְךָ וּגְבוּרָתְךָ, כִּנּוּ לְחֻקְךָ פַּעֲלָתְךָ.
דַּמּוּ אוֹתְךָ וְלֹא כָפִי יֵשֶׁךְ, וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ.

הַמְשִׁילוֹךְ בְּרוֹב חַזְיוֹנוֹת, הִנֵּךְ אֶחָד בְּכָל־דְּמִיוֹנוֹת.
וַיַּחֲזֵוּ בְּךָ זִקְנָה וּבַחֲרוּת, וְשַׁעַר רֵאשִׁיךָ בְּשִׁיבָה וְשַׁחֲרוּת.
זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב, כָּאִישׁ מִלְחָמוֹת יָדְיוֹ לֹא רָב.
חָבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֵאשׁוֹ, הוֹשִׁיעָה לֹא יִמִּינוּ וְזִרְוֹעַ קִדְשׁוֹ.

טָלְלִי אוֹרוֹת רֵאשׁוֹ נִמְלָא, קִנְצוֹתָיו רְסִיסֵי לֵילָה.
יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי, וְהוּא יִהְיֶה לִי לַעֲטָרַת צָבִי.

כְּתָם טָהוֹר פָּז דְּמוֹת רֵאשׁוֹ, וַחֲקַעַל מִצַּח כְּבוֹד שֵׁם קִדְשׁוֹ.
לְחֵן וּלְכְבוֹד צָבִי תִּפְאָרָה, אֲמַתּוֹ לֹא עֲטָרָה עֲטָרָה.

I offer sweet hymns and chants for my soul longs for You.
To be in the shadow of Your hand and to understand You, too.
You are unseen, yet praised for You fulfill my needs.
I will meditate all my days on the power of Your deeds.

The letters for the Hebrew words for “was,” “is” and “will be” — *Hayah, hoveh, yih'yeh* — make up God's name; so God is the One Who was, is and will always remain.

בְּטָרֶם כָּל־יָצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בַחֲפָצּוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נֹרָא.	וְאַחֲרֵי כָכָלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹנֶה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֹז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצִוֵּר חֲבֵלֵי בַעֲת צָרָה.	וְהוּא אֱלֹהֵי וְחֵי גּוֹאֲלֵי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נֶסִי וּמְנוֹס לִי
בַּעֲת אִישָׁן וְאַעֲרָה.	בְּיָדוֹ אֶפְקִיד רוּחֵי
יְיָ לִי וְלֹא אֵירָא.	וְעַם רוּחֵי גּוֹיָתִי

God ruled before the world came to be
and will rule at the end of time.
Our days and nights are in God's care.
Because we trust in God, we have no fear.