

# שַׁחֲרִית לַשַּׁבָּת וּלְיוֹם טוֹב

## Morning Service for *Shabbat* and Festivals

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁחֲזַרְתָּ בִּי נִשְׁמָתִי  
בְּחֶמְלָה רַבָּה אֲמוּנָתְךָ.

I am grateful to You, living, enduring Sovereign,  
for restoring my soul to me in compassion. You  
are faithful beyond measure.



מה טובו אהליך יעקב, משכנותיך ישראל.  
ואני ברב חסדך אבוא ביתך,  
אשתחווה אל היכל קדשך ביראתך.

How beautiful are your tents,  
O people of Jacob,  
And your dwelling places,  
O Israelites!

*Ma tovu ohaleha Ya'akov, mishkenoteha Yisrael.  
Va'ani b'rov hasdeha, avo veiteha,  
eshtahaveh el heihal kod'sheha b'yirateha.*

Through Your loving-kindness, I enter Your house to pray.  
Here in this special place, I will bow before You.  
Accept my prayers, *Elohim*, and answer me with mercy.  
Teach me Your ways of truth.

How many times can you find/count the words "I," "me" or "my" in the *Mah Tov* prayer? Why do you think this prayer is in the singular?

It is easy for us to take our synagogues for granted, since religious freedom is part of our country's law and tradition. Yet there were times when we were forbidden to pray together as Jews. Do you know of any such times? How is your synagogue important to you, to your family and to your community?



## TZITZIT

I will wrap myself in a *tallit* with *tzitzit* (fringes) to fulfill the *mitzvah* written in the Torah: "They shall put fringes on the corners of their garments in every generation" (*Numbers* 15:38)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצִית.

Praised are You, *Adonai*, Ruler of the Universe, Who has made us holy by Your *mitzvot* and commands us to wrap ourselves in *tzitzit*.

מִה טֹבֹה אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.  
וְאֲנִי בָּרֵב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,  
אֲשֶׁתַּחֲוֶה אֶל הַיִּכָּל קִדְּשְׁךָ בִּירְאָתְךָ.  
יְיָ אֶהְבֵּתִי מְעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.  
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֲבָרְכָה לְפָנַי יְיָ עֹשֵׂי.  
וְאֲנִי, תְּפִלָּתִי לָךְ יְיָ, עֵת רְצוֹן,  
אֱלֹהִים בָּרֵב חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

How lovely are your sanctuaries, people of Jacob, your prayer houses, descendants of Israel.

Your great love inspires me to enter Your house,  
to worship in Your holy sanctuary, filled with awe for You.

I love Your house, the place of Your glory.

Before my Maker will I bow in worship, bending the knee.

I pray that this be an acceptable time for my prayer.

O God, Your love is great; answer me with Your true deliverance.

## THE DAY

Adonai," six-

partners with  
are captives,  
who are not

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t listed in a  
om.



## The House That Expanded

A farmer, his wife, and their seven children all lived together in their small, crowded hut. "What shall we do?" cried the exasperated wife. "There's hardly room to breathe!" "Let's ask the rabbi's advice," suggested the farmer.

To their surprise, the rabbi told them to bring their three chickens into the hut. The chickens' squawking was unbearable, as was their flying about bumping into everyone.

"Rabbi, the situation is worse! Now what should we do?" asked the farmer.

"Bring your two goats into the hut," he replied.

The two goats ate the tablecloth and the pile of laundry waiting to be washed. "Good heavens, Rabbi," cried the wife, "the situation is even worse! Now what should we do?" "You must bring Batya the cow into your hut."

Now the parents and children could not even all squeeze into their own home. When Batya kicked over the baby's cradle, they all had had enough.

"Rabbi, Rabbi, what should we do now? Could anything be worse?" The rabbi told them, "Remove the chickens, goats and cow and your problem will be solved." They did; it was!

### Commentary:

It is tempting to be envious of what others have. We sometimes wish we had a bigger house, faster bike, newer sneakers, or a better baseball glove. It takes a lot of will power to put aside our jealousies. We can help ourselves do this by counting the many blessings that we do have.



## ON SAYING BLESSINGS AT THE BEGINNING OF THE DAY

In *Birhot Hashahar*, we repeat the words, "*Baruh atah Adonai*," sixteen times! Why not just say it once at the beginning?

When we say a blessing, we are reminded that we are partners with God. If we say, for example, that God frees those who are captives, then we must be inspired to help free those in our world who are not free.

Rabbi Levi Isaac of Berdichev taught, "Whenever a person lifts his/her hands to do a deed, that person should consider the hands as messengers of God."

## Challenge yourself:

Try to say 100 *brahot* in one day! You can find *brahot* listed in a complete prayerbook such as *Siddur Sim Shalom*.

## ברכות השחר

ברוך אתה יי אלהינו מלך העולם, אשר נתן לשכוי בינה  
להבחין בין יום ובין לילה:

ברוך אתה יי אלהינו מלך העולם, שעשני בצלמו:

ברוך אתה יי אלהינו מלך העולם, שעשני בן-בת[חורין]:

ברוך אתה יי אלהינו מלך העולם, שעשני ישראל:

ברוך אתה יי אלהינו מלך העולם, פוקח עורים:

ברוך אתה יי אלהינו מלך העולם, מלביש ערמים:

ברוך אתה יי אלהינו מלך העולם, מתיר אסורים:

ברוך אתה יי אלהינו מלך העולם, זוקף כפופים:

ברוך אתה יי אלהינו מלך העולם, רוקע הארץ על המים:

ברוך אתה יי אלהינו מלך העולם, שעשה לי כל-צרכי:

ברוך אתה יי אלהינו מלך העולם, המכין מצעדי-גבר:

ברוך אתה יי אלהינו מלך העולם, אוזר ישראל בגבורה:

ברוך אתה יי אלהינו מלך העולם, עוטר ישראל בתפארה:

ברוך אתה יי אלהינו מלך העולם, הנותן ליעף כח:

ברוך אתה יי אלהינו מלך העולם, המעביר שנה מעיני

ותנומה מעפעפי:

As we bless the Source of life, so we are blessed.  
And the blessing gives us strength and makes our vision clear.  
And the blessing gives us peace, and the courage to dare.



Thank You, *Adonai* our God, Source of blessing, for letting me see a new day.

Thank You, *Adonai* our God, Source of blessing, for forming me in Your image.

Thank You, *Adonai* our God, Source of blessing, for granting me freedom.

Thank You, *Adonai* our God, Source of blessing, for making me a Jewish person.

Thank You, *Adonai* our God, Source of blessing, for opening our eyes to all that is around us.

Thank You, *Adonai* our God, Source of blessing, for giving clothes to protect us.

Thank You, *Adonai* our God, Source of blessing, for releasing the oppressed.

Thank You, *Adonai* our God, Source of blessing, for strengthening those who are tired or afraid.

Thank You, *Adonai* our God, Source of blessing, for creating heaven and earth.

Thank You, *Adonai* our God, Source of blessing, for providing me with all my needs.

Thank You, *Adonai* our God, Source of blessing, for offering guidance and hope.

Thank You, *Adonai* our God, Source of blessing, for giving us courage.

Thank You, *Adonai* our God, Source of blessing, for crowning us with glory.

Thank You, *Adonai* our God, Source of blessing, for restoring our energy.

Thank You, *Adonai* our God, Source of blessing, for removing sleep from my eyes and slumber from my eyelids.



בָּרוּךְ שֹׁמֵר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא,  
 בָּרוּךְ עֹשֶׂה בְּרָאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,  
 בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,  
 בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו,  
 בָּרוּךְ חַי לְעַד וְקַיִם לְנֶצַח,  
 בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ.  
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב הָרַחֲמָן.  
 הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמַפְאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו.  
 בָּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהַלֵּל בַּתְּשַׁבְּחוֹת.

Blessed is the One Who spoke and the world was created.  
 Blessed is the One Who cares for the earth and all its creatures.  
 Blessed is the One Who keeps promises.  
 Blessed is the One Who judges and rewards.  
 Blessed is the One Who lives forever.  
 Blessed is Your holy name.

Your faithful ones will bless You, *Adonai*, and will sing hymns to Your glory.

Where Heaven and Earth Touch  
So Closely, They Appear to be Kissing

In birth, in love,  
and in death;  
at the horizon (of course),  
in the sun's warming the earth so we may live,  
in the green leaves' edges  
rusting and turning to gold in the Fall,  
in bread and its grains and the rains that raise the seed;  
in the sapphire and ruby, the emerald and the diamond uncut;  
in fingers barely intertwined;  
in the red of blood,  
the yellow-on-black of the pansies,  
the blue of night waters under the rising and the risen moon,  
the flesh of flesh;  
in Torah, in Mitzvahs,  
in candles and forgiveness,  
in your never-ending care.



### Prayer Warm-Up

If you were going to run in a race, you'd first have to do warm-up exercises to get your body ready. It's like that with prayer, too. Reading psalms helps us get in the mood for praying. They help us get ready for the main part of the service.

We can also add our own prayers to help us get ready for the main part of the service. Try creating a prayer-poem by completing one of these sentence stems:

Sing to *Adonai*...

Let all peoples praise *Adonai*...

The earth declares God's glory...

Why is praying with *kavanah* (feeling) easier for someone who prays regularly?

לנ  
מי  
נצ  
סו

awe of God.

keep your  
void evil and

הודו  
הודו  
הודו  
לעשה  
לעשה  
לרקע  
לעשה  
נתן לה  
הודו



A selection from Psalm 34:

לְכוּ בָנִים שְׁמְעוּ לִי, יִרְאֵת יְיָ אֶלְמִדְכֶם.  
 מִי הָאִישׁ הַחֲפִיץ חַיִּים, אֲהֵב יָמִים לִרְאוֹת טוֹב.  
 נִצַּר לְשׁוֹנֶךָ מִרַע וּשְׁפָתֶיךָ מִדְּבַר מִרְמָה.  
 סוּר מִרַע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שָׁלוֹם וְרִדְפֵהוּ.

Come children; listen to me, and I will teach you to be in awe of God.

Who is the person who wants life, who desires good? Keep your tongue from evil, and your lips from speaking falsely. Avoid evil and do good; Seek peace and chase after it.

Selections from Psalm 136:

כִּי לְעוֹלָם חֲסִדּוֹ.	הוֹדוּ לַיְיָ כִּי טוֹב
כִּי לְעוֹלָם חֲסִדּוֹ.	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים
כִּי לְעוֹלָם חֲסִדּוֹ.	הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים
כִּי לְעוֹלָם חֲסִדּוֹ.	לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדּוֹ
כִּי לְעוֹלָם חֲסִדּוֹ.	לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה
כִּי לְעוֹלָם חֲסִדּוֹ.	לְרַקַּע הָאָרֶץ עַל הַמַּיִם
כִּי לְעוֹלָם חֲסִדּוֹ.	לַעֲשֵׂה אוֹרִים גְּדֻלִּים
כִּי לְעוֹלָם חֲסִדּוֹ.	נָתַן לֶחֶם לְכָל-בָּשָׂר
כִּי לְעוֹלָם חֲסִדּוֹ.	הוֹדוּ לַאֲלֵי הַשָּׁמַיִם

## Leader

Give thanks to *Adonai* for God is good.

Give thanks to the Supreme God.

Give thanks to the Ruler of rulers.

Give thanks to the One Who alone  
does wonders.

Give thanks to the One Who spread  
the earth over waters.

Give thanks to the One Who made great lights.

Give thanks to the One who feeds all creatures.

Give thanks to the God of the Universe.

## Congregation

God's love is forever.

*Ki l'olam hasdo.*

*Ki l'olam hasdo.*

*Ki l'olam hasdo.*

*Ki l'olam hasdo.*

*Ki l'olam hasdo.*

*Ki l'olam hasdo.*

*Ki l'olam hasdo.*

A selection from Psalm 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.  
טוֹב לַהֲדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.  
לְהַגִּיד בִּבְקֶרֶת חֶסֶדְךָ, וְאַמּוֹנָתְךָ בְּלִילוֹת.  
עָלִי עֲשׂוֹר וְעָלִי נָבֵל, עָלִי הִגִּיוֹן בְּכִנּוּר.  
כִּי שִׁמְחַתָּנִי יְיָ בִּפְעֻלָּתְךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרֵנִי.  
מִה גָדְלוֹ מַעֲשֵׂיךָ יְיָ, מְאֹד עָמְקוֹ מַחֲשַׁבְתֶּיךָ.  
צַדִּיק כְּתָמָר יִפְרָח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה.  
שְׂתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.  
עוֹד יִנוּבֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.  
לְהַגִּיד כִּי יֵשֶׁר יְיָ, צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

(A Selection)

It is good to give thanks to *Adonai*  
And to sing praises to Your supreme name,

Telling of Your kindness in the morning  
And Your faithfulness each night,

To the music of lyre and lute  
And with melodies on the harp.

You raise me with Your deeds.  
I sing for joy at the work of Your hands.

How incredible are Your acts, *Adonai*!  
How incredible are Your thoughts!

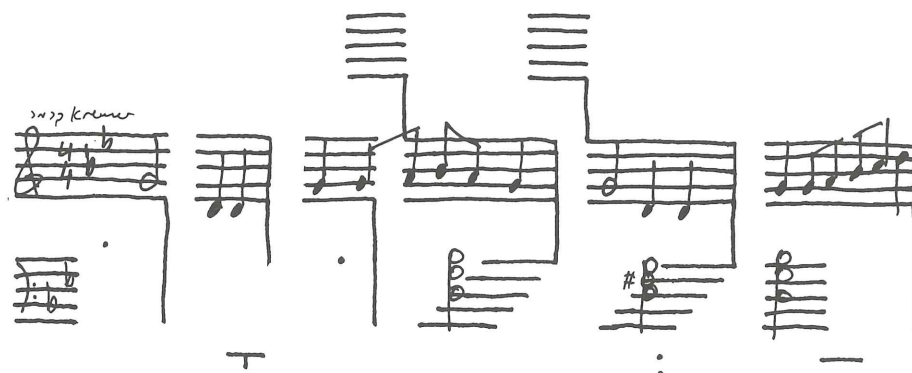
The righteous shall thrive like the palm tree  
And grow mighty like a cedar tree from Lebanon.

Planted in the house of *Adonai*,  
They shall thrive and bear fruit.

Even in old age they shall reproduce  
And be fresh and vigorous.

Ready to tell that *Adonai* is just,  
My Rock, Who is without fault.

*(A Selection)*



הַלְלוּיָהּ. הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ.  
הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ.  
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבֵּל וּכְנֹר.  
הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְב.  
הַלְלוּהוּ בְּצִלְצַל־שָׁמַע, הַלְלוּהוּ בְּצִלְצַל־תְּרוּעָה.  
כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. הַלְלוּיָהּ.  
כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. הַלְלוּיָהּ.

*Halleluyah!*

Praise God in the holy place.

Praise God in the heavens.

Sing praises for mighty acts .

Blast the shofar -

Strum the strings -

Toot the flutes -

Clang the cymbals -

Beat the drums -

Let everything that breathes sing praise.

*Halleluyah!*

*Halleluhu v'tziltz'lei shama, halleluhu b'tziltz'lei t'ruah.*

*Kol han'shamah t'hallel ya, halleluyah.*





## Songs of Praise

When King David went to sleep at night, he would place his golden harp by his bed. At midnight, the breeze from the open window would cause the harp to make lovely sounds. This music would awaken King David and inspire him to write the beautiful psalms for which he would become famous.

One night after he completed a psalm, he was so proud of himself that he went to the open window and shouted boastfully: "O God, is there anyone in the whole wide world who has ever sung Your praises so well? Can any living creature match my psalms?"

Imagine King David's shock when a frog jumped out of the water and croaked, "Stop your bragging. For thousands of years my ancestors have been raising their voices to praise God. And you can hear our song of praise all day and night, if you just listen with your heart." Then the Holy One spoke. "All living things have the power to praise, each in their own way. To me the voices of the poets and the voices of the frogs are equal."

Having learned his lesson, King David sat down and wrote, "Happy are they that dwell in Your house, they are ever praising You."

## נִשְׁמַת

*Nishmat* is said only on *Shabbat* and *Yom Tov* because they are days when we are not working or busy at school. This gives us the time to think about the prayer's message, that "the breath of all that lives" points to God's greatness.

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל־בָּשָׂר  
תִּפְאֹר וּתְרוֹמִם זְכָרְךָ מִלְּכֵנוּ תָּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם  
אֶתָּה אֵל, וּמִבְלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה  
וּמַצִּיל וּמַפְרִיֵּם וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ  
אֱלֹה אֶתָּה.

The breath of all that lives shall bless Your name, *Adonai*, and shall sing of Your greatness. Since the beginning of time to the end of days, You are our God; we have no other. You help us when we are in trouble and guide us in times of stress. God of all generations, to You alone we give thanks.

אֵלֵינוּ פִּינוּ מָלֵא שִׁירָה כִּיִּם  
וּלְשׁוֹנֵנוּ רִנָּה כְּהֶמּוֹן גִּלְיוֹ  
וּשְׁפָתוֹתֵינוּ שִׁבַּח כְּמֶרְחֵבִי רִקְיעַ  
וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ וּכְיָרֵחַ  
וְיָדֵינוּ פְּרוֹשׁוֹת כְּנֹשְׂרֵי שָׁמַיִם  
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת  
אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וּלְבָרֶךְ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים וְרַבֵּי רַבּוֹת  
פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

Even if our mouths were filled with as much song as the oceans hold water  
And even if our lips could form enough words to fill an endless sky,  
We would still be unable to thank You for all the good  
You have done for our ancestors and for us.  
Stay with us, *Adonai*,  
And we will bless Your Holy name.

On a festival, *Yom Tov*, the leader begins aloud here:

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגָּבוֹר לְנִצָּח  
וְהַנוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

You are God by the strength of Your might. You are God by the glory by which You are known, powerful forever by Your awesome deeds. You, our Ruler, sit within our mind's eye as on a majestic throne on high.

On *Shabbat*, the leader begins here:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.  
וְכָתוּב: רַנְּנוּ צְדִיקִים בְּי'  
לְיִשְׂרָאֵל נְאֻמָּה תְּהִלָּה.  
בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל  
וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרַךְ  
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם  
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

You are honored by the mouth of the upright.  
You are blessed by the words of the righteous.  
You are declared holy by the tongue of the faithful.  
You are praised in the hearts of good and kind people.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ  
מִלְּכֵינוּ בְּכָל־דּוֹר וְדוֹר. שֶׁכֵּן חוֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ יי'  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת לְהִלָּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם  
לְהַדִּיר לְבָרֵךְ לְעֲלָה וּלְקַלֵּס עַל כָּל־דַּבְּרֵי שִׁירֹת וְתִשְׁבָּחוֹת  
דָּוִד בֶּן־יִשִּׁי עַבְדְּךָ מְשִׁיחֶךָ.

In every generation, Your people Israel gathers to sing Your praises, adding songs to those written by King David, Your dedicated servant.



יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלְכְּנוּ, הָאֵל הַמְלִיךְ הַגָּדוֹל וְהַקְדוֹשׁ  
 בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נִאֲה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר  
 וְשִׁבְחָה הֵלֵל וְזִמְרָה, עֹז וּמִמְשָׁלָה, נִצָּח גְּדֻלָּה וְגִבּוּרָה, תְּהִלָּה  
 וְתִפְאָרֶת, קִדְשָׁה וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד  
 עוֹלָם. בָּרוּךְ אַתָּה יְיָ אֵל הַמְלִיךְ הַגָּדוֹל בְּתִשְׁבָּחוֹת, אֵל  
 הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבּוֹחֵר בְּשִׁירֵי וְזִמְרָה, מְלִיךְ אֵל חַי  
 הָעוֹלָמִים.

May You be praised forever with songs that tell of Your strength,  
 glory and holiness. We look to You for blessing as we offer You  
 thanksgiving. Praised are You, *Adonai* our Ruler and Do-er of won-  
 ders, Who delights in our songs.



## THE KADDISH

The *Kaddish* is recited only if there is a *minyan* (ten people).

No one is perfect. If we pray as a group, each person makes up for what the other is lacking. Each takes strength from the others.

Individuals play an important part, but only the community can guarantee the survival of the Jewish people.

Though mourners recite a version of the *Kaddish*, there is no mention of death in this prayer. The *Kaddish* praises God and asks for peace in the world. It enables us, despite our sadness, to continue living in a positive way, carrying the memory of our loved ones in our hearts and minds.

By answering "*amen*" at appropriate times during the *Kaddish*, we show our agreement with the words being said, indicate our participation in the community, and, during the Mourner's *Kaddish*, support those who mourn and affirm their words of prayer.

חֲצִי קָדִישׁ  
HATZI KADDISH

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ 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 וְיִתְהַלָּל שְׁמֵהּ דְּקָדְשָׁא

Congregation and Leader answer:

בְּרִיךְ הוּא.

*Brih hu.*

Leader:

לְעֵלָא [לְעֵלָא מְכַל־] מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא  
וְנִחַמְתָּא דְּאִמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן.

### The Minyan

The *barehu* is our official call to worship. It signals that the "warm-up" section of the service is over. Now the main prayers begin. The *barehu* is also our invitation to community prayer. We can't say it unless we have a *minyan* (ten people). We also can not publicly repeat the *Amidah* or do the Torah reading or recite the *Kaddish* without a *minyan*.

"All words of holiness require an invitation." (*Zohar* 43a, 192.1)

What is the importance of asking people to join together in prayer?

We rise:

Leader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ.

Let us praise.

*Barhu et Adonai ham'vorah.*

Congregation, then leader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praised are You, *Adonai*, the Source of all blessings, forever and ever.

*Baruh Adonai ham'vorah l'olam va'ed.*



We are seated.

# יֹצֵר אֹר וּבֹרֵא חֹשֶׁךְ

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אֹר וּבֹרֵא  
חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבֹרֵא אֶת־הַכֹּל.

Praised are You, *Adonai*, Source of all blessing, Who forms light and darkness, Who makes peace and creates all things.

*Baruh atah Adonai, Eloheinu Meleḥ ha'olam, yotzer or u'vorei ḥosheh, oseh shalom u'vorei et hakol.*

In the prayer, "Yotzer Or," the words "*yotzer* (forms)," "*borei* (creates)," and "*oseh* (makes)" are in the present tense. What does that teach us about creation?

God creates things that can be seen and things that cannot be seen. Can you add to the list below?

Things we can see:

oceans  
trees  
animals

Things we cannot see:

love  
loyalty  
knowledge

How do we know that things we can't see exist?



There is a *midrash* about Adam and Eve's first day on earth. As the sun set, Adam and Eve were terrified of the dark. When the sun began to rise the next morning, their fears went away. They realized that the world had a plan; light would follow the dark.

In ancient times, people believed that one god created day and another god created night. Abraham was the first to teach us that there is one God, Who created the entire universe. Opposites, like light and darkness, are not in conflict, but are in harmony, as part of God's plan.

In the creation story, the first thing God created was light. When we wake up in the morning, the first thing we see is light. Is this a coincidence?

Imagine that you are waking up for the first time. Describe your sense of wonder and amazement.

#### MORNING HAS BROKEN

Morning has broken like the first morning  
Blackbird has spoken like the first bird  
Praise for the singing, praise for the morning  
Praise for the springing fresh from the Word.

Sweet the rain's new fall sunlit from heaven  
Like the first dew fall on the first grass  
Praise for the sweetness of the wet garden  
Sprung in completeness where God's feet pass.

Mine is the sunlight, mine is the morning  
Born of the one light Eden saw play  
Praise with elation, praise every morning  
God's re-creation of the new day.

Adon is sung  
as Creator

On a festival that takes place on a weekday, continue with *hame'ir la'aretz* —  
"In Your mercy, You give light," p. 95.

On Shabbat we say this:

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ: אֵין קְדוֹשׁ כִּי.  
הַכֹּל יְרוֹמְמוּךָ סֵלָה, יוֹצֵר הַכֹּל, הָאֵל הַפּוֹתֵחַ בְּכָל-יוֹם  
נִלְתוֹת שַׁעֲרֵי מִזְרַח, וּבֹקֵעַ חֲלוֹנֵי רָקִיעַ, מוֹצִיא חֶמֶד  
מִמְקוֹמָהּ וּלְבָנָהּ מִמְכּוֹן שְׁבִתָּהּ, וּמֵאִיר לְעוֹלָם כָּלֹו וּלְיוֹשְׁבָיו  
שֶׁבְרָא בְּמִדַּת רַחֲמִים. הַמֵּאִיר לָאָרֶץ וּלְדָרִים עָלֶיהָ  
בְּרַחֲמִים, וּבִטְוִבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.

All shall thank You. All shall praise You. All shall say, "There is none holy like *Adonai*!" All shall honor You, the Creator of all. Each day, You open the gates of the east, parting the windows of the sky. You usher the sun from its place and the moon from its home, giving light to the whole world and to those created with Your mercy. In Your goodness, You renew the work of creation day by day.

e laud  
awed  
and stars  
om afar,  
u skillfully,  
d beauty.



The *Shabbat* is the weekly celebration of creation. *El Adon* is sung only on *Shabbat*, emphasizing God's power and goodness as Creator of the Universe.

אל אֲדוֹן עַל כָּל-הַמַּעֲשִׂים, בָּרוּךְ וּמְבָרָךְ בְּפִי כָל-נִשְׁמָה.  
גִּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם, יָדַעַת וְתַבִּינָה סוֹבְבִים אוֹתוֹ.  
הַמִּתְנַאֶה עַל חַיּוֹת הַקֹּדֶשׁ, וְנִהְדָּר בְּכַבּוֹד עַל הַמְרַכְּבָה.  
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.  
טוֹבִים מְאֻדּוֹת שֶׁבָּרָא אֱלֹהֵינוּ, יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל.  
כָּח וְגִבּוּרָה נָתַן בָּהֶם, לַחַיּוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל.  
מְלָאִים זֵיו וּמְפִיקִים נִגָּה, נֶאֱדָה זֵיוָם בְּכָל-הָעוֹלָם.  
שְׂמֵחִים בְּצֵאתָם וְשֹׁשֵׁים בְּבוֹאָם, עוֹשִׂים בְּאֵימָה רָצוֹן קוֹנָם.  
פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ, צִהְלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ.  
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.  
שָׁבַח נוֹתְנִים לוֹ כָּל-צֶבֶא מְרוֹם, תִּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים  
וְאוֹפְנִים וְחַיּוֹת הַקֹּדֶשׁ.

### *El Adon — An Interpretation*

God, the Creator of all,  
is praised by every soul.  
God's greatness and essence  
enter the world, as wisdom  
announces the Holy presence.

Your praises we laud  
for we are so awed  
by sun, moon and stars  
that we view from afar,  
created by You skillfully,  
with energy and beauty.

Full of splendor they shine,  
doing what is assigned  
to them by their Maker.  
They rejoice so proud,  
singing praises aloud  
of the Holy One, the Creator.



<div>א</div> <div>אל אדון על כל המעשים</div>				
ו	ה	ד	ג	ב
ו וגהדר בכבוד על המזכבה	ה המתגאה על חיות הקדש	ד דעת ותבונה סובבים אותו	ג גדלו וטובו מלא עולם	ב ברוך ומברך בפי כל נשמה
כ	י	ט	ח	ז
כ פח וגבורה נתן בהם	י יצאם בדעת בבינה ובהשכל	ט טובים מאד שבא אליהו	ח חסד ורחמים לפני גדודו	ז זכות ומישור לפני כסאו
ע	ס	נ	מ	ל
ע עושים באימה רצון קולם	ס סודות אצותם נשנים	נ נאם זיונם בכל העולם	מ מלאים זיו ומפיקים נגה	ל להיות מושלים בקרוב תכל
ש	ר	ק	צ	פ
ש שבח גותנים לו על צבא מרום	ר ראה והתקין צורת הלבנה	ק קרא לשמש ויזרח אור	צ צהלה ורגה לזכר מלכותו	פ פאר וכבוד גותנים לשמו
<div>ת</div> <div>תפארת וגדלה שרפים ואופנים וחיות הקדש</div>				

מקור

*Shabbat* rest is a state of peace between humanity and nature.

On *Shabbat*, we don't catch a butterfly, pick flowers, or pull out a blade of grass. We leave them alone to just enjoy and we thank God for creating them.

*Shabbat* is a time when we can appreciate what we're often too busy to notice during the other days of the week.

On weekdays only we say:

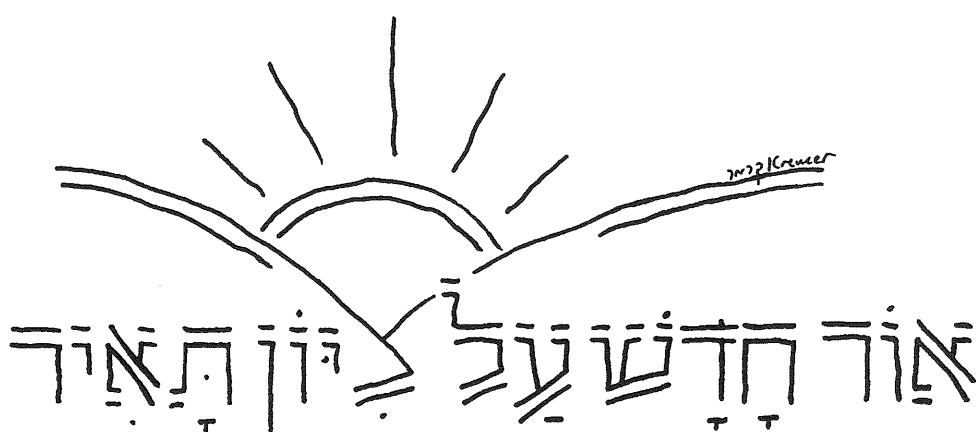
הַמַּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבִטּוֹב מְחִידָשׁ  
בְּכָל-יוֹם תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כָּל־  
בְּחֻמָּה עֲשִׂיתָ, מְלֶאכֶה הָאָרֶץ קִנְיָנֶיךָ. הַמְּלִיךְ הַמְרוֹמֵם לְבָדּוֹ  
מֵאָז, הַמְּשַׁבֵּחַ וְהַמְּפָאָר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם, אֱלֹהֵי עוֹלָם,  
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲוֹנוֹ, צוּר מְשֻׁבָּנוּ, מֶגֶן  
יְשַׁעֲנוּ, מְשַׁבֵּב בְּעַדָּנוּ.

In Your mercy, You give light to the earth and all its inhabitants. In Your goodness, You renew each day the work of creation. You are firm like a rock and protecting like a shield. We have depended on You since the world began and have praised You from the beginning of time. Now, today, view us with kindness.

One of the words associated with *Shabbat* is "*menuḥah*" which means "rest." Most of all, in connection with *Shabbat*, it means to relax and be in harmony with the rest of creation. Some *Shabbat menuḥah* activities, are:

- Find a pleasant route to take a walk.
- Sit in a garden; observe and smell.
- Spend time talking to a close friend.
- Play scrabble with a parent. (Play for fun without keeping score, or keep track of your points by placing a bookmark in a paperback.)
- Look at family albums with a brother or sister.
- Ask a grandparent to tell you stories about when he/she was your age.
- Take a little snooze.

לֵאל בְּרוּךְ, נְעִימוֹת יִתְּנוּ. לַמֶּלֶךְ אֵל חַי וְקַיִם, זְמִירוֹת  
 יֵאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ, כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה  
 חֲדָשׁוֹת, בַּעַל מַלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא  
 רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמַּחְדֵּשׁ בְּטוֹבוֹ  
 בְּכָל-יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, כְּאֲמוֹר: לַעֲשֵׂה אוֹרִים  
 גְּדֹלִים, כִּי לְעוֹלָם חֲסִדּוֹ. אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר, וְנוֹכַח  
 כָּלנוּ מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת.



To the Source of blessing, they sweetly sing: to the living and eternal God, they utter hymns and praises; for God is unique doing mighty deeds, creating new life, championing justice, producing triumphs, and giving healing. As the psalmist sings: "Praise the One Who makes great lights for the loving-kindness of God endures forever." Cause a new light to shine on Zion and may we all enjoy its splendor. Praised are You, *Adonai*, Creator of lights.



אֱהָבָה רַבָּה אֶהְבֶּתֶנּוּ, יְיָ אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָּ  
עָלֵינוּ. אֲבִינוּ מִלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ וַתִּלְמַדְם חֻקֵּי  
חַיִּים, כֵּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ. אֲבִינוּ הָאֵב הַרְחֵמֵן, הַמְּרַחֵם, רַחֵם  
עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לִשְׁמָעַ, לִלְמַד וּלְלַמֵּד,  
לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.  
וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחֲד לִבֵּנוּ  
לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ, וְלֹא יִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם  
קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וַתּוֹלִיכֵנוּ קוֹמָמִיּוֹת  
לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה, וּבָנוּ בְּחִרְתָּ מִכָּל־עַם  
וּלְשׁוֹן, וְקִרְבֵּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת, לְהוֹדוֹת לְךָ  
וּלְיַחְדְּךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

You have loved us with a great love and shown us much compassion. Holy parent, Who taught our ancestors life-giving laws, for their sake be gracious to us and teach us, too.

Merciful One, give us the ability to understand so that we may in love study Your Torah, follow its instructions, and pass on its teachings. Open our eyes to Your Torah and attach our hearts to your *mitzvot*. Unite our hearts to love and feel awe for You, so that we may never feel shame or humiliation. We trust in Your awesome holiness knowing that we will sing in joy because of your saving help. Safely gather our people from the four corners of the earth and bring us back to our ancient homeland. Draw us close to You so we can feel united as we proclaim Your oneness. Praised are You, *Adonai*, Who has lovingly chosen a closeness with Your people, Israel.

Since the State of Israel was established in 1948, people from all over the world have returned to our ancient homeland. Do you know from what countries the most recent waves of immigration have come? What encouraged them to make *aliyah*?

Ask your rabbi, principal or teacher about organizations that are helping new immigrants in Israel.

THOUGHTS ON *SHEMA YISRAEL*

**W**hen the time comes to recite *Shema Yisrael*, we don't need a formal gathering. In fact, we are instructed to stop whatever we are doing to say these important words.

**W**ho do you think is saying *Shema Yisrael* and to whom is it being said?

**H**ow is the *Shema* like the Pledge of Allegiance to the flag?

**I**t is customary that when we recite the *Shema*, we say each letter clearly and distinctly.

**A**yin (ע), the last letter of the word *Shema* and *dalet* (ד), the last letter of the word *ehad*, are larger than the other letters in the Torah and form the word *ed* (עד), or witness. Each time we say the *Shema*, we are like witnesses in court, testifying that God is One.

When you say the *Shema*, think of all the Jews who came before you who have proudly said this prayer!

How can you make sure this prayer will be said in the future?



## וְאֶהְיֶה אִם-שָׁמַעַ and וְאֶהְיֶה

The sections of the *Shema* are all from the Torah.

The commands in the "*V'ahavta*" section are addressed to each individual person. The "*V'ahavta*" is the first example of a person or group being commanded to love God. Do you think it is possible to command someone to love? Why do you think the Torah does this?

Imagine that you were given an important message that must be protected and preserved forever. What would you do? See how your answer compares to the "plan" given to the Jewish people in the *V'ahavta* prayer.

"Bind them as a sign upon your arm" is the origin of *tefillin* (small prayer boxes strapped to the forehead and arm during the morning service on weekdays). They contain the *Shema* and *V'ahavta* and the following section together with other selections from the Torah. They are worn to remind us of the teachings of the Torah.

"On the doorposts": this is the origin of the *mezuzah*, a small case, which is attached to the doorpost, with the *Shema*, *V'ahavta* and *V'haya Im Shamo'a* enclosed. It, too, reminds us to love God and follow the commandments.

A *mezuzah* also announces to everyone that this is a Jewish home. A Jewish home is not just a place to keep us warm and fed. It is a holy place where we follow *mitzvot*. It is the place where we enjoy our *Shabbat* meals. It is the place where we light the *Hanukkah menorah*. It is the place for a *seder*. It is a place where each day we can say blessings and prayers.

The second section after the *Shema* encourages us to become partners with God in caring for the earth. Today, people are beginning to realize that if we are not more careful, our planet could be destroyed. There are projects now to clear the air and waters, protect the ozone layer, and see that various animal species do not become extinct. We realize that our natural resources could become scarce. We must recycle products and learn to save energy. What programs in your community help to preserve the environment?

There are national organizations that are concerned with environmental issues. Ask your parents, rabbi, principal or teacher how to get in touch with them.

# שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

Hear O Israel:

*Adonai our God, Adonai is ONE.*

*Shema Yisrael, Adonai Eloheinu, Adonai Ehad*

In a whisper:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

We praise God, Whose glorious presence is with us now and forever.

*Baruh shem k'vod malhuto l'olam va'ed.*

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם  
עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת  
עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

You shall love *Adonai*, your God, with all your heart, with all your soul and with all your might. And these words which I command you today, shall always be in your heart. Teach them to your children. Speak of them when you are at home and when you are away. Repeat them when you lie down at night and when you rise up in the morning. Bind them as a sign upon your arm and place them as a reminder between your eyes. Write them on the doorposts of your houses and on your gates.



וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מֵצִוֶּה אֶתְכֶם  
הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם  
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ  
וְאִסְפֹּת דֶּגְנֶךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ  
וְאָכְלֹת וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם  
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה  
בָּכֶם וְעָצָר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן  
אֶת־יְבוּלָהּ וְאֲבֹדְתֶם מִחֶרֶץ מַעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה  
נָתַן לָכֶם: וְשָׁמַתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם  
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:  
וּלְמִדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבָּתְךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל־מְזוּזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה  
אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לָתֵת לָהֶם כִּיְמֵי הַשָּׁמַיִם  
עַל־הָאָרֶץ:

If you sincerely follow My commandments, then I will favor your land with rain at the proper season. Then you will have a full harvest of grain, wine and oil and there will be grass in the fields for your cattle. You will eat and be satisfied. But if you turn from God's ways, there will be no rain and the earth will not bring forth its produce. In the end, you will even disappear from the good land which *Adonai* has given you. Therefore, place these words of Mine in your heart and in your soul. Bind them as a sign upon your arm and as a reminder between your eyes. Teach them to your children. Speak of them when you are at home and when you are away. Repeat them when you lie down at night and when you rise up in the morning. Write them on the doorposts of your houses and on your gates. They will make your days and the days of your descendants fuller when you live in the land that God promised your ancestors.



## וַיֹּאמֶר

The third section of the *Shema* instructs us to wear *tzitzit* (fringes on our *tallit*) to remind us to do the *mitzvot*, commandments.

Why do we need “reminders” to be good Jews?

Many parents or grandparents present students with a *tallit* on the occasion of their becoming *B'nei* or *B'not Mitzvah*. Why is this most appropriate?

If we just read the teachings of the Torah, this will do little good. It is only when we keep them in our minds and hearts — so they can remind us how we should act that these teachings make a difference.

The Rabbis point out that the Hebrew word *emet* (אֱמֶת) has three letters in it, *Aleph* (א), *Mem* (מ), and *Tav* (ת). These letters are found at the beginning, middle and end of the Hebrew alphabet. This is to teach us that there should be truthfulness at the start, during, and at the end of all we do. What else might this teach us about truth?

When we recite the *Va'yomer* section, it is customary to kiss the *tzitzit* (fringes) each time we mention them.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי בְגָדֵיהֶם  
לְדֶרֶתָם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם  
לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם  
אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֹתָם  
זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי  
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהוֹיֹת לָכֶם לֵאלֹהִים  
אֲנִי יְהוָה אֱלֹהֵיכֶם:

And *Adonai* spoke to Moses: Speak to the Israelites and tell them to put fringes on the corners of their garments and bind a thread of blue in the fringe of each corner. When you look at these fringes you will be reminded of all the commandments of God and you will do them and not be tempted to go in other directions. Then you will be dedicated and do all my *mitzvot* and you will be holy to your God. I am *Adonai*, your God, who brought you out of *Mitzrayim* to be your God. I, *Adonai*, am your God.

Leader:

יְהוָה אֱלֹהֵיכֶם אֱמֶת.

*Adonai*, your God, is truth.



The *Mi hamoḥah* is from the Song of Moses (*Exodus* 15:1-15:18) sung after the crossing of the Re(e)d Sea. It reminds us of both God's uniqueness and rule in the world. It praises God for helping us become a free people. Why do you think our prayers include events that happened a long time ago?

The "*Mi hamoḥah*" prayer was first said at a time when the Israelites felt very close to God. Think of a time when you felt especially close to God.

When the Israelites approached the Re(e)d Sea, they were too terrified to enter into the water. There is a *midrash* that finally, Naḥshon Ben Aminadav, from the tribe of Judah took that first step. That's when the waters parted and the Israelites were able to cross. This teaches that we are partners with God in making our prayers come true and in achieving our goals. This often requires courage and trust.

Imagine how difficult it was for the Israelites to cross the Re(e)d Sea. Imagine how much courage it took and how thankful they were to have crossed over safely. Recite the *Mi hamoḥah* as if you yourself were there and experienced this great moment.

The initials of the verse, "*Mi hamoḥah ba'elim Adonai*" (מכבי) form the word "Maccabee." It is thought that Judah, the hero of the *Hanukkah* story, used this verse to rally the people to battle the Syrian Greek tyrants. How does this verse fit the *Hanukkah* story?

Did someone ever inspire you to do something difficult or courageous?

Did you ever do a brave act that helped you or others succeed?

Are there people now that you wish were free? Say your own prayer on their behalf. Also, think about any way you and others in the community can help them.



מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלֶם:

מִי־כִמְכָּה בָּאֵלִים יְיָ,

מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ,

נִרְאָה תְהִלָּתְךָ, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם. יַחַד

כָּלֶם הִודוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

צֹוֵר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל וּפִדָּה כְּנַאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ גְּאֹל יִשְׂרָאֵל.

At the shores of the Re(e)d Sea, Moses and all the people of Israel burst into joyous song and all said as one:

"Who is like You, *Adonai*,  
among the mighty?  
Who is like You, *Adonai*,  
glorious in holiness,  
awesome in splendor,  
the Maker of miracles?"

The Israelites saw Your majesty when You split the waters and they crossed in safety. Then, led by Moses and Miriam, they sang a new song of rejoicing.

Together they shouted: "ADONAI, YOU WILL RULE FOREVER."

Rock of Israel, arise to help Your people.

Blessed are You, *Adonai*, Who helped the people Israel.



### **Reuven and Shimon**

The Rabbis tell a story about two Israelites, *Reuven* and *Shimon*, who were there and crossed through the Re(e)d Sea.

It seems that the bottom of the Re(e)d Sea, though possible to walk on, was not completely dry. It was muddy, like a beach at low tide. *Reuven* stepped into it, looked down and said, "What is this mud?"

*Shimon*, his buddy, took a step and scowled, "Ech! There's mud all over the place."

And so it went, with each couple of steps they took.

"This is just like the slime pits of Egypt!" said *Reuven*. "When we were making bricks, we had mud up to our knees."

"What difference does it make?" complained *Shimon*. "Mud here, mud there back in Egypt; its all the same."

And so they went, the two of them, *Reuven* and *Shimon*, across the bottom of the Sea, grumbling the entire way. They never once looked up and they never understood why, when they got to the other shore, everyone else was singing songs of praise.

They were there, but for *Reuven* and *Shimon*, the miracle never happened.

*Reuven* and *Shimon* did not see the miracle.



## DIRECTIONS FOR THE AMIDAH

The *Amidah* means the "standing prayer" and we do, in fact, stand for the *Amidah*. As a sign of respect, we recite the *Amidah* with our feet together and at attention. It is also customary to bow when we say the opening blessing formula of the first blessing (*Baruh atah Adonai*) and its closing blessing (*Baruh atah*) formula. We bow again when we say "*Modim anahnu lah*" and its closing blessing formula.

The *Amidah* for *Shabbat* with the version of the first blessing which speaks of our forefathers is found on p.110. The version which includes both the forefathers and mothers is found on p.113.

The *Amidah* for festivals with the version of the first blessing which speaks of our forefathers begins on p.129. The version which includes both the forefathers and mothers is found on p.131.

The book of *Samuel* includes the story of *Hannah*, a childless woman, who desperately wanted to become pregnant. At the shrine at *Shilo*, she wept and silently prayed to God: "Now *Hannah* spoke her heart, only her lips moved but her voice was not heard." God was moved by *Hannah's* prayer and answered it. Soon after, she and her husband *Elkanah* returned home, *Hannah* became pregnant and nine months later, a son was born. He was *Samuel*, a great prophet and leader in Israel. (*I Samuel* 1:13)

In most adult congregations, some of the *Amidah* is recited in a whisper like *Hannah's* prayer. Speaking quietly can encourage us to speak from our hearts.



## THOUGHTS ON THE AMIDAH

**W**e approach God not as individuals but as part of a community that started long ago with the forefathers and foremothers.

**E**ach person has different preferences and ideas. The *Avot* prayer does not just say, "God of our ancestors," but lists them separately. The prayer points out to us that each human being experiences and understands God in his or her own way.

**T**he *Amidah* gives us the opportunity to have private time with God. As we recite the blessings, we can think about their meaning. The words may be the same but each of us says them with our own special thoughts and feelings.

**I**s God the only one to whom we speak in the *Avot* prayer? How is the *Avot* prayer a reminder to us?

**T**he word *Baruh* begins the *Amidah* and occurs in it many times. Complete these sentence stems:

When I say the word *Baruh*, I think about...

When I say the word *Baruh*, I feel....

**S**ome people believe that we have God's power within us. When we pray, we reach for the part of us that is God-like and we remember to do our best in the world.

**H**ow can praising God for being mighty or great, help us use our own inner strength to do a difficult task or something especially worthwhile?

## AMIDAH FOR SHABBAT MORNING

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי  
אֲבוֹת וּמָבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat before Yom Kippur we say:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיֶה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret to Pesah we say:

מָשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ  
לִישְׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ  
מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat before Yom Kippur we say:

מִי כָמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחְיֶה הַמֵּתִים.

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

Blessed are You, *Adonai*, our God and God of our ancestors,  
God of Abraham, God of Isaac and God of Jacob.  
Supreme God Who responds with kindness,  
You remember the good deeds of our ancestors and  
lovingly bring help to us.

On the *Shabbat* before *Yom Kippur* add:

Remember us for life, Ruler, Who desires life, and write us in Your  
book of life, for Your sake, ever-living God.

Ruler, Supporter, Helper and Shield, praised are You, *Adonai*,  
Who protects Abraham.

You are powerful, Almighty One.  
You renew life with Your saving acts.

From *Sh'mini Atzeret* to *Pesah* we say:

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

You sustain the living with loving-kindness and with mercy, renew life.  
You support the falling, heal the sick, free the captives and remem-  
ber those who have passed on. Who can compare to You, Almighty  
God? Who resembles You, the Source of life and death, the Source  
of blossoming hope?

On the *Shabbat* before *Yom Kippur* add:

Who is like You, merciful Parent?  
You remember with mercy all creatures for life.

You are faithful in giving life to all. Praised are You, Who renews life.



## THE GEVUROT PRAYER - GOD'S POWER

When we acknowledge God's power to heal and save lives, we recognize that we can be partners with God to help ourselves and others. We can exercise and eat nutritious meals. We can contribute to the charities that bring food to the poor or infirm. We can study and become doctors or dentists as well as medical researchers, or donate money to establish hospitals and clinics.

What do you think...

1. Can someone refuse medicine and also pray for healing?
2. Are life-support machines healing?
3. Has a mother on drugs, who gives birth to an addicted baby, committed a crime?
4. What rights do smokers and non-smokers have?
5. Who in our society is entitled to medical care?



## AMIDAH FOR SHABBAT MORNING

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

אֲדֹנָי, שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי  
יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְּקָה אֱלֹהֵי רָחֵל  
וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל  
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat before Yom Kippur we say:

זְכַרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

מִלֶּךְ עוֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ מֶגֶן אֲבֹרָהֶם  
וּפֹקֵד שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret to Pesah we say:

מְשִׁיב הָרִיחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ  
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ, מִלֶּךְ  
מַמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat before Yom Kippur we say:

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וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים.

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

Blessed are You, *Adonai*, our God and God of our ancestors,  
God of Abraham, God of Isaac and God of Jacob,  
God of Sarah, God of Rebecca, God of Leah and God of Rachel.  
Supreme God Who responds with kindness,  
You remember the good deeds of our ancestors and  
lovingly bring help to us.

On the *Shabbat* before *Yom Kippur* add:

Remember us for life, Ruler, Who desires life, and write us in Your  
book of life, for Your sake, ever-living God.

Ruler, Supporter, Helper and Shield, praised are You, *Adonai*,  
Who protects Abraham and remembers Sarah.

You are powerful, Almighty One.  
You renew life with Your saving acts.

From *Sh'mini Atzeret* to *Pesah* we say:

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

You sustain the living with loving-kindness, and with mercy, renew  
life. You support the falling, heal the sick, free the captives and  
remember those who have passed on. Who can compare to You,  
Almighty God? Who resembles You, the Source of life and death, the  
Source of blossoming hope?

On the *Shabbat* before *Yom Kippur* add:

Who is like You, merciful Parent?  
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3. Has a mother on drugs, who gives birth to an addicted baby, committed a crime?
4. What rights do smokers and non-smokers have?
5. Who in our society is entitled to medical care?



THOUGHTS ON THE *KEDUSHAH*

We say the *Kedushah* only when there is a *minyan*. It is as members of the Jewish community, and not just as individuals, that we must sanctify God. We must act with fairness and kindness to others to sanctify God's name. When Jews act in a good way, it makes a statement not only about ourselves but our religion as well. It says that our God is a God of justice and compassion and that this is the behavior God requests of all believers.

We sanctify God with words but, even more, by what we do.

**Rabbi Simon And The Pearl**

To make a living, Rabbi Simon was a peddler who walked from town to town with a pack of linen on his back. His students, who wanted to ease his burden, bought a donkey for him from a non-Jew. After the purchase, they happened to find a valuable pearl hidden in the lining of the saddle.

Excited about their discovery, the students rushed to tell Rabbi Simon. He immediately asked them if the owner knew about the pearl when he sold them the donkey. "No," they answered gleefully, "he has no knowledge of this."

"You bought the donkey, not the pearl. You must return the pearl at once."

When the students explained their mission to the former owner of the donkey, he said to them, "Praised be the God of Rabbi Simon. Praised be the God of the Jews."

**H**ow did what Rabbi Simon had his students do reflect on him? on the Jewish religion? on God?

## קְדוּשָׁה

## ON KEDUSHAH – BEING HOLY

There is a story in the Torah about how Abraham made God's name holy in the world: Abraham and his allies once had to defend themselves against five powerful kings who had captured Abraham's nephew, Lot. Abraham was victorious and was able to free his nephew. Although according to custom, Abraham could have taken all of their captured wealth, he refused to do this. One king was so impressed with Abraham's kindness that he not only blessed Abraham, but his God as well. (*Genesis 14:20*)

"If you make yourselves holy, it is as though you make Me holy and if you do not make yourselves holy, you do not make Me holy."

If God is holy and we are created in God's image, then we are holy! But to remain holy we have to work at it.

If each person, including those different from us, is holy in God's eyes, how should each be treated?

**Mitzvot** are the Jewish way of sanctifying God in the world. One set of *mitzvot* is doing good deeds. In doing good deeds, we show that we and others are sacred for we are created in God's image. Such deeds can bring us closer to God and other humans.

Another set of *mitzvot* are ways we relate to God, such as prayer. These, too, can bring us closer to God.

Brainstorm a list of *mitzvot* you can do in the coming week.



We recite the *Kedushah* which proclaims God's holiness.  
(The Congregation chants the indented lines aloud.)

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,  
כִּכְתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמֵּיעִים קוֹל, מִתְנַשְּׂאִים  
לַעֲמֹת שָׁרָפִים, לַעֲמֹתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ וְתַמְלִךְ עָלֵינוּ כִּי מַחֲכִים אֲנַחְנוּ לָךְ.  
מִתִּי תַמְלִךְ בְּצִיּוֹן, בְּקֶרֶב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכֵּן. תִּתְגַּדֵּל  
וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח וְנֶצַחִים.  
וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶךָ, כַּדָּבָר הָאָמֹר בְּשִׁירֵי עֲזָרָה, עַל יַד  
דָּוִד מְשִׁיחַ צִדְקֶךָ:

יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּהָ.

Leader:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח וְנֶצַחִים קִדְּשָׁתְךָ נִקְדִּישׁ. וְשִׁבַּחְךָ  
אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

Each congregant while or after leader says above:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל־יוֹם יִהְלֹךְ סֵלָה.

On *Shabbat* before *Yom Kippur* we say the words below and  
not the line which follows:

בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְדוֹשׁ.

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ.

We will declare God's holiness here on earth as we imagine heavenly angels do above:

Holy, holy, holy — the whole world is filled with God's glory.

The angels, in a thundering chorus, lift up their majestic voices and answer:

Praised is the glory of *Adonai* throughout the Universe.

Our Ruler, reveal Yourself to us, for we wait for You. When will You rule in Zion? Soon, please, soon, establish Yourself in Zion forever. May You be praised within Your city, Jerusalem, for generation after generation, now and always. May we see Your rule with our own eyes.

May You rule throughout time, *Halleluyah!*

Leader:

From generation to generation, we will tell of Your greatness and we will declare Your holiness forever. Your praise will never leave our mouths, for You are our Holy One.

Each congregant:

You are holy and Your name is holy and those who strive to be holy  
praise you each day,

On *Shabbat* before *Yom Kippur* we say the words below and  
not the line which follows:

Praised are You, holy Ruler.

Praised are You, holy God.

### REACHING OUT

Reb Nahman taught that we reach out in three directions — up to God, out to other people and into our own hearts. The secret is that all three directions are truly the same. When I reach out to another person, I find myself and God. When I find God, I find others and the true me. When I find myself, I reach God and other people.

Why is the *Kedushah* a "reaching out" prayer?

יְשַׁמַּח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ, כִּי עֶבֶד נְאֻמָּן קָרְאֶתָּ לּוֹ. כָּלִיל  
תַּפְאֲרֶת בְּרָאשׁוֹ נָתַתָּ, בְּעֲמֻדוֹ לְפָנֶיךָ עַל הַר סִינִי. וְשָׁנִי  
לְיוֹחוֹת אֲבוֹנִים הוֹרִיד בִּידוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן  
כָּתוּב בְּתוֹרָתְךָ:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם.

בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם,  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ: קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן  
חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ  
לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁךְ,  
וַיְגַדְּלוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב אֶת־הָעֲבוּדָה  
לְדַבֵּיר בִּיתְךָ, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

Our God and God of our ancestors, be pleased with our rest. Let  
Your *mitzvot* lead us to holy deeds and the study of Torah. Let us  
find happiness in Your blessings and joy in Your supporting power.  
Let our hearts be pure to serve You with sincerity. With Your gra-  
cious love, let us continue our holy tradition of keeping the *Shabbat*.  
Let the people Israel rest on *Shabbat* and honor Your name. We  
praise You *Adonai*, Who makes *Shabbat* holy.

Be pleased, *Adonai*, our God, with Your people Israel and their  
prayers. May our worship always be acceptable to You.



## מְנוּחָה

**On Shabbat**, the middle *braḥah* of the *Amidah* differs from the week-day blessings. On weekdays, there are thirteen middle *braḥot* which request things from God. On *Shabbat*, there is one middle *braḥah* and it does not contain requests. The Rabbis felt that requests were not appropriate on *Shabbat*. *Braḥot* of requests focus on our needs — what we lack — rather than our well-being.

The single middle blessing gives praise and thanks to God for creation and for *menuḥah*, rest, on *Shabbat*.

**By** taking a break from our normal routines, we don't have to worry about whether we are rich or poor; about our grades in school or our standing on the softball team. We can just be ourselves and celebrate who we are.

**We** do not rest on *Shabbat* just so we can do more work during the week. *Menuḥah* itself is good. A day of *menuḥah* means that we can take more time to be with family or friends. *Shabbat* is a wonderful time to share what has happened in the week that has passed or anything that has been on our minds.

**On Shabbat**, we can play a board game or curl up with a good book — preferably one that has not been assigned for homework. Weather permitting, we can take a walk and enjoy nature or play outdoor games.

**How** can *Shabbat* help us to be more in harmony with nature? Picture a beautiful flower growing outside. Our first impulse is to pick it and take it home. However, on *Shabbat*, we may admire its beauty and smell its fragrance but we leave the flower alone. *Shabbat* is a time to enjoy nature, not change it. That's why we don't plant a garden on *Shabbat* or prune our trees. We don't mow our lawns or pick fruit from the trees. It is a time to be at one with nature. It is a time to just be.

**During** the week, we're always rushing. On *Shabbat*, we can notice buds that have blossomed or observe an ant colony. We can listen to the song of a bird or watch a squirrel scurry up a tree. Enjoying nature in a relaxed way, we often begin to feel more in harmony with the world.

**We** try to please God by resting on *Shabbat*. Why does God care about what we do on *Shabbat*?

On Rosh Hodesh and H'ol Hamo'ed we say:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא וַיַּגִּיעַ, וַיֵּרָא וַיִּרְצֶה וַיִּשְׁמַע,  
וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֹנָנוּ וּפְקֻדֹנָנוּ, וַיִּזְכֹּר אֲבוֹתֵינוּ, וַיִּזְכֹּר מְשִׁיחַ  
בֶּן-דָּוִד עֲבִידְךָ, וַיִּזְכֹּר יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, לְחַן וּלְחֶסֶד  
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

ראש החדש :On Rosh Hodesh

חג המצות :On Pesah

חג הסוכות :On Sukkot

הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

Our God and God of our ancestors, may Your remembering us, our  
ancestors, Jerusalem the holy city, and Your promises for our future  
allow You to grant us happiness, peace and life on this day of

Rosh Hodesh:

Pesah:

Sukkot:

New Moon

The Feast  
of Matzah

The Festival  
of Sukkot

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר  
שְׂכִינְתּוֹ לְצִיּוֹן.

May we witness your merciful return to Zion. Praised are You,  
Adonai, Who seeks closeness to us. May we feel Your closeness  
in Zion.

The "Modim" prayer lists four things for which we thank *Adonai*. Can you add to this prayer by listing other reasons to express our thanks?

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם  
וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ  
וְנִסְפֹּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שְׂבָכָל-יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסֶדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

How grateful we are to You, God of our ancestors, the Eternal One. You are the Source of our strength, just as You have been the protecting Shield of each generation.

We thank You for our lives which are in Your hand, and our souls which are in Your care. We thank You for Your miracles which surround us all the time and the wondrous acts of Your kindness that we experience each morning, noon and night.

וְעַל נִסֶּיךָ שְׂבָכָל יוֹם עִמָּנוּ





On Hanukkah:

על הנסים ועל הפרקן, ועל הגבורות, ועל התשועות, ועל  
המלחמות שעשית לאבותינו בימים ההם ובזמן הזה.  
בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, כשעמדה מלכות יון  
הרשעה על עמך ישראל להשכיחם תורתך ולהעבירם מחקי רצונך,  
ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את־ריבם, הנת  
את־דינם, נקמת את־נקמתם, מסרת גבורים ביד חלשים, ורבים ביד  
מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד  
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל  
עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר  
ביתך ופנו את־היכלך, וטהרו את־מקדשך, והדליקו נרות בחצרות  
קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

On Shabbat before Yom Kippur we say:

וכתב לחיים טובים כל־בני בריתך.

וכל החיים יודוך סלה ויהללו את־שמך באמת, האל ישועתנו  
ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך נאה להודות.

On *Hanukkah* we say:

We thank You for the miracles, the triumphs, the heroism, the help  
You gave to our ancestors in days past and in our own time.

In the days of the High Priest, Mattathias, and his sons (known as  
the Maccabees), a cruel government, the Syrian Greeks, rose up  
against Israel, demanding that they abandon the Torah and *mitzvot*.  
You, with great mercy, stood by Your people in their time of trouble.  
You championed their cause, defended their rights and punished  
their enemies. You delivered the strong into the hands of the weak,  
the many into the hands of the few, the corrupt into the hands of  
the pure, the wicked into the hands of the righteous, and the arro-  
gant into the hands of students of Torah. You have made great vic-  
tories for Your people Israel to this day, showing Your glory and holi-  
ness to the world. Then Your children came to Your shrine, cleaned  
Your temple, made Your sanctuary pure and lit candles in Your  
sacred courts. They set aside these eight days to give thanks and  
praise to Your holy name.

For all these blessings, may Your name be praised and exalted forever.

You are the Source of never-ending loving-kindness. You are our  
hope forever.

On *Shabbat Shuvah* before *Yom Kippur*

May we all look forward to a good year of life.

Praised are You, *Adonai*, Who deserves our praise.

The leader adds:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת, בְּתוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו,  
כֹּהֲנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.  
יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.  
יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם.

May *Adonai* bless and protect you.

May *Adonai* shine upon you with graciousness.

May *Adonai* look upon you with favor and grant you peace.

Albert Einstein said, "Peace cannot be kept by force. It can only be achieved by understanding."

Simcha Bunim once said, "You cannot find peace anywhere except in your own heart."

What is your idea about achieving peace? Peace can come when....



שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאַחַד בְּאוֹר  
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים  
וְאַהֲבַת חֶסֶד, וְצִדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשְׁלוֹמְךָ.

On *Shabbat Shuvah* before *Yom Kippur* we say the following lines  
instead of the line below:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִיָּסָה טוֹבָה, נִזְכֵּר וְנוֹכָח לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.  
בְּרוּךְ אַתָּה יְיָ עֹשֶׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Let peace, happiness and love come to the world, to us and to all  
the Jewish people. Bless us all, Holy One, with Your light, for by that  
light You have given the Torah to guide us. May it please You to  
bless the Jewish people in every season and at all times with good-  
ness and peace.

On *Shabbat Shuvah* before *Yom Kippur* we say the following lines  
instead of the line below:

May we and all the Jewish people be remembered and recorded in  
Your book for a good and peaceful life. Praised are You, *Adonai*,  
Source of Peace.

Praised are You, *Adonai*, Who blesses the people Israel with peace.

## שְׁלוֹם בְּעוֹלָם

שְׁ לֹוֹם בְּעוֹלָם

לְ עוֹלָם וָעֶד,

וְ שָׁלֹא יִהְיֶה רַע בְּכָל הַתָּבֵל.

מִי הַמְּבַקֵּשׁ מִשְׁאֵלָה זֹו? אָנִי!

בְּ כָל הָעוֹלָם,

עַם כָּל הָאָרְצוֹת,

וְ לְתַמִּיד, אָנִי רוֹצֶה שְׁלוֹם!

לְ מָה, אַתָּה שׂוֹאֵל?

מִי לְמַחָה לֹא פוֹתֶרֶת כָּלוֹם!

בְּנִימִין יַעֲקֹב רוֹזִינָה

כִּיתָה ו'