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## Kiddush

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*Baruch ata, Adonai Eloheinu, melech ha-olam, borei p'ri hagafen.*

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

*Baruch ata Adonai, Eloheinu melech ha-olam, asher kidshanu b'mitzvotav v'ratza vanu, v'shabbat kodsho b'hava uv'ratzon hinchilanu, zikaron l'ma-asei v'reishiyt. Ki hu yom t'chila l'mikra-ei kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mi-kol [im kol] ha-amim, v'shabbat kodshecha b'hava uv'ratzon hinchaltanu. Baruch ata Adonai, m'kadeish ha-Shabbat.*

Blessed are You, Eternal our God, Source of the universe, who teaches us ways of holiness, and delights in us. In Your love and favor You have made Your holy Sabbath our heritage, as a reminder of the work of creation. It is first among our sacred days, and a remembrance of the Exodus from Egypt. O God, You have chosen us and set us apart from (with) all the peoples, and in love and favor have given us the Sabbath day as a sacred inheritance. Blessed is the Eternal, who sanctifies the Shabbat.

## קדוש של יום טוב

ברוך אתה יי אלהינו מלך העולם  
בורא פרי הנפך.

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו מכל  
[עם כל] עם ורוממנו מכל [עם כל] לשון וקדשנו  
במצותיו. ותתן לנו יי אלהינו באהבה (שבתות  
למנוחה ו) מועדים לשמחה חגים וזמנים לששון  
את יום (השבת הזה ואת יום)

חג המצות הזה זמן חרותנו  
חג השבועות הזה זמן מתן תורתנו  
חג הסוכות הזה זמן שמחתנו  
השמיני חג העצרת הזה זמן שמחתנו

(באהבה) מקרא קדש זכר ליציאת מצרים. כי בנו  
בחרת ואותנו קדשת מכל [עם כל] העמים. (ושבת)  
ומועדי קדשך (באהבה ובכבוד) בשמחה ובששון  
הנחלתנו. ברוך אתה יי מקדש (השבת ו) ישראל  
והזמנים.

## Festival Kiddush

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

*Baruch ata Adonai Eloheinu melech ha-olam asher bachar  
banu mi-kol [im kol] am v'rom'manu mi-kol [im kol] la-shon  
v'kid-shanu b'mitzvotav. Va-titen lanu Adonai eloheinu b'ahava  
(shabbatot lim'nucha u) mo-adim l'simcha, chagim uzmanim  
l'sason et yom (ha-shabbat hazeh v'et yom)*

*chag ha-matzot ha-zeh, z'man cheiru-teinu,  
chag ha-shavuot ha-zeh, z'man matan tora-teinu,  
chag ha-sukkot ha-zeh, z'man simcha-teinu,  
ha shemini chag ha-atzeret ha-zeh, z'man simcha-teinu,*

*(b'ahava) mikra kodesh, zecheh liy-tzi-at mitzrayim. Ki vanu  
vacharta v'otanu kidashta mi-kol [im kol] ha-amim, (v'shabbat)  
umo-adei kodsh'cha (b'ahava u'v'ratzon) b'simcha uv'sason  
hinchaltanu. Baruch ata Adonai, m'kadeish (ha-shabbat v') yisrael  
v'ha-z'manim.*

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

Blessed are You, Eternal our God, Source of the universe, who  
has chosen and distinguished us from among all others by  
adding holiness to our lives with Your Mitzvot. Lovingly, You  
have given us the (Shabbat for rest and) festivals for joy and  
holidays for happiness, among them this (Shabbat and this)  
day of

Pesach, the festival of our liberation,  
Shavuot, the festival of Your giving us the Torah,  
Sukkot, the festival of our joy,  
Sh'mini Atzeret and Simchat Torah, the festival of our joy,

a day of sacred assembly recalling the Exodus from Egypt.  
Thus You have chosen us, endowing us with holiness from  
among [with all] peoples, by granting us (the Shabbat and)  
Your hallowed festivals lovingly and gladly in happiness and  
joy. Blessed are You, Eternal who hallows (the Shabbat and) the  
people Israel and the festivals.

## קדוש של יום טוב – מוצאי שבת

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש  
לחול בין אור לחשך בין ישראל לעמים  
בין יום השביעי לששת ימי המעשה בין קדשת שבת  
לקדשת יום טוב הבדלת ואת יום השביעי מששת ימי  
המעשה קדשת הבדלת וקדשת את עמך ישראל  
בקדשתך.

ברוך אתה יי המבדיל בין קדש לקדש.

On the first day of the festival:

ברוך אתה יי אלהינו מלך העולם  
שהחיינו וקיימנו והגיענו לזמן הזה.



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## Saturday Night – Festival Kiddush

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### On Saturday night add:

Blessed are You, Eternal our God, Source of the universe, Creator of the lights of the fire.

Blessed are You, Eternal our God, Source of the universe, who separates the sacred from the ordinary, light from darkness, Israel from other peoples, the seventh day of rest from the six days of labor. You have made a distinction between the sanctity of Shabbat and the sanctity of festivals, and you have hallowed the Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

Blessed are You, Eternal our God, Source of the universe, who separates the sacred (of Shabbat) from the sacred (of the festival.)

### On the first day of the festival:

*Baruch Atah Adonai, Eloheinu melech ha-olam she-he-cheyanu, v'kiymanu v'higyanu laz'man hazeh.*

Blessed are You, Eternal our God, Source of the universe, who has kept us alive, sustained us, and enabled us to reach this moment.

## שלום עליכם

שלום עליכם מלאכי השרת מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

בואכם לשלום מלאכי השלום מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

ברכוני לשלום מלאכי השלום מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

צאתכם לשלום מלאכי השלום מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

#### ON ANGELS AND MESSENGERS

(In Hebrew they are the same word.)  
Each lifetime is the pieces of a  
jigsaw puzzle.  
For some there are more pieces.  
For others the puzzle is more  
difficult to assemble.

Some seem to be born with a  
nearly completed puzzle.  
And so it goes.  
Souls going this way and that  
trying to assemble the myriad  
parts.

But know this. No one has within  
themselves  
all the pieces to their puzzle.  
Like before the days when they  
used to seal  
jigsaw puzzles in cellophane.  
Insuring that  
all the pieces were there.

Everyone carries with them at  
least one and probably  
many pieces to someone else's  
puzzle.  
Sometimes they know it.  
Sometimes they don't.

And when you present your piece  
which is worthless to you,  
to another, whether you know it  
or not,  
whether they know it or not,  
you are a messenger from the  
most High.

Rabbi Lawrence Kushner  
*Honey From The Rock*

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## Shalom Aleichem

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*Shalom aleichem malachei hashareit, malachei elyon.  
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

*Bo-achem l'shalom, malachei hashalom, malachei elyon.  
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

*Bar'chuni l'shalom, malachei hashalom, malachei elyon.  
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

*Tzeit'chem l'shalom malachei hashalom, malachei elyon.  
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

Peace be to you, O ministering angels, messengers of the Most  
High, the Holy One of Blessing.

Enter in peace, O ministering angels, messengers of the Most  
High, the Holy One of Blessing.

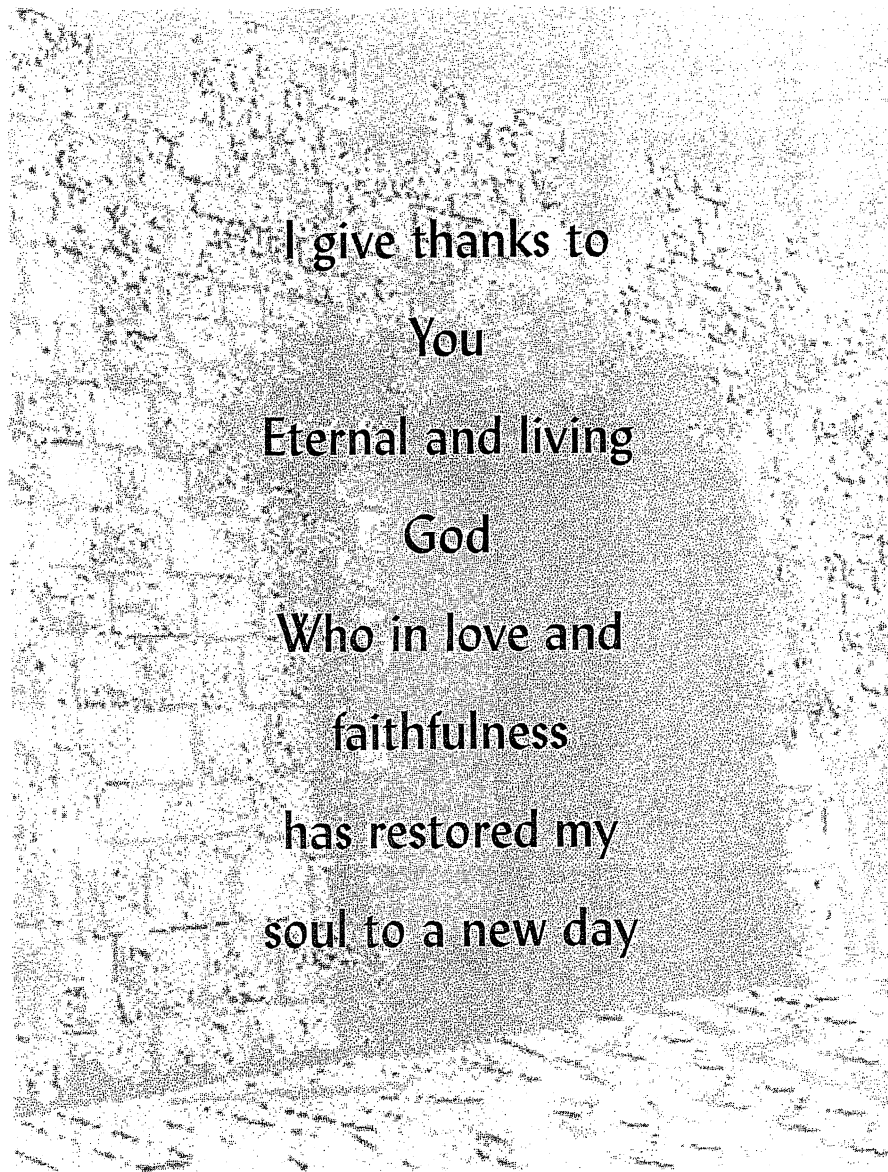
Bless us with peace, O ministering angels, messengers of the  
Most High, the Holy One of Blessing.

Depart in peace, O ministering angels, messengers of the Most  
High, the Holy One of Blessing.





## The Shabbat Morning Service



I give thanks to  
You  
Eternal and living  
God  
Who in love and  
faithfulness  
has restored my  
soul to a new day

*Modeh / Modah ani l'fanecha,*

*Melech chai v'kayam,*

*she-hechezarta bi nishmati b'chemla*

*raba emunatecha.*

מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ

מֶלֶךְ חַי וְקַיִם

שֶׁהִחְזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה

רַבָּה אֱמוּנָתֶךָ.

בְּרָכִי נַפְשִׁי אֶת־יְהוָה  
יְהוָה אֱלֹהֵי נְדָלָת מֶאֱדָר!  
הוֹד וְהָדָר לְבִשְׁתִּי:  
עֲטָה אֹר כְּשִׁלְמָה  
נוֹטָה שָׁמַיִם כִּירִיעָה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

... The tzitzit are the epitome of the democratic thrust within Judaism, which equalizes not by leveling but by elevating. All of Israel is enjoined to become a nation of priests. In antiquity, the tzitzit (and the hem) were the insignia of authority, high breeding, and nobility. By adding the violet woolen cord to the tzitzit, the Torah qualified nobility with priesthood: Israel is not to rule man but to serve God. Furthermore, tzitzit are not restricted to Israel's leaders, be they kings, rabbis, or scholars. It is the uniform of all Israel.

It was Aimé Pallière, a French Catholic preparing for the priesthood, who sensed the true significance of the tzitzit when he chanced to enter the synagogue on Yom Kippur. He describes his experience in these words:

"That which revealed itself to me at that moment was not at all the Jewish religion. It was the Jewish people. The spectacle of that large number of men assembled, their shoulders covered by the tallit ... At first on seeing the prayer-shawls uniformly worn by all the participants in the service, I felt that in a way they were all officiating ... In fact, in the synagogue service all Jews are equal, all are priests, all may participate in the holy functions, even officiate in the name of the entire community, when they have the required training ... The tallit would have given me the understanding of that peculiarity of Judaism which would have escaped me, had my attention not been captured from the first by this spectacle so new to me, of a multitude of men in white shawls at prayer. It is thus that rites and symbols often constitute a more expressive language than the best of discourses."

adapted from Rabbi Jacob Milgrom  
*JPS Torah Commentary: Numbers*

Weave for us a garment of  
brightness;  
May the warp be the white light of  
morning,  
May the weft be the red light of  
evening.  
May the fringes be the falling rain,  
May the border be the standing  
rainbow.  
Thus weave for us a garment of  
brightness,  
That we may walk fittingly where  
birds sing,  
That we may walk fittingly where  
grass is green.

*Tewa Native Americans*



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

adapted from Rabbi Abraham  
Joshua Heschel  
*Man's Quest for God*

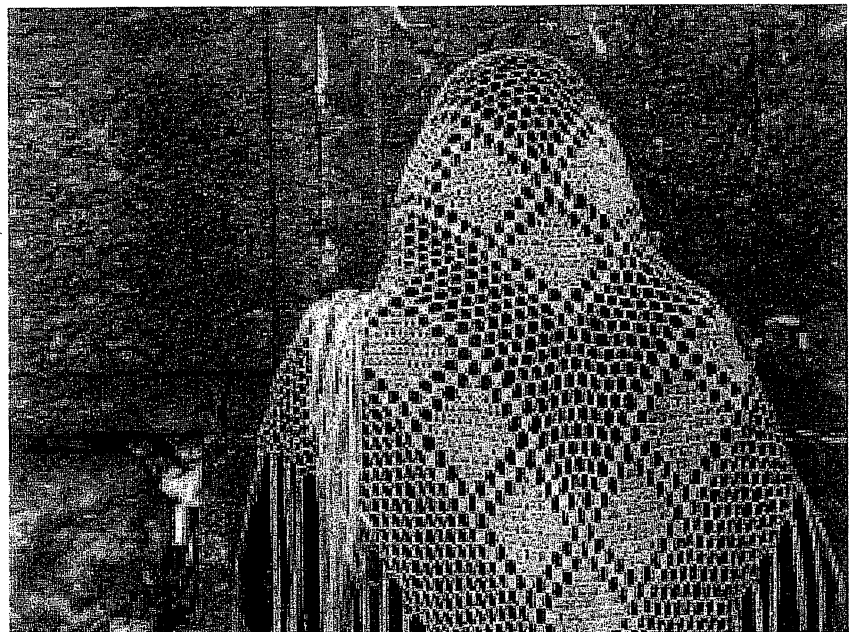


Another historical fact revealed by  
early rabbinic sources is that tzitzit  
were worn by women . . .  
af ha-nashim be-mashma, that is,  
women are required to wear tzitzit.  
(Sifre Numbers 115, B. Talmud  
Menachot 43a).

Rabbi Jacob Milgrom  
*JPS Torah Commentary: Numbers*

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

*Psalm 104:1-2*



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

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

*Talmud Menachot 43a*



מה טבו אהליך יעקב משכנתיך ישראל.

ואני ברב חסדיך אבוא ביתך  
אשתחנה אל היכל קדשך ביראתך.

י אהבתי מעון ביתך ומקום משכן כבודך.  
ואני אשתחנה ואכרעה אברכה לפני יי עשי.

ואני תפילתי לך יי עת רצון  
אלהים ברב חסדיך ענני באמת ישעך.

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

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

*Numbers 23:9*

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



Whoever put on a tallit when he was young will never forget: taking it out of the soft velvet bag, opening the folded shawl, spreading it out, kissing the length of the neck band (embroidered or trimmed in gold). Then swinging it in a great swoop overhead like a sky, a wedding canopy, a parachute. And then winding it around his head as in hide-and-seek, wrapping his whole body in it, close and slow, snuggling into it like the cocoon of a butterfly, then opening would-be wings to fly. And why is the tallit striped and not checkered black-and-white like a chessboard? Because squares are finite and hopeless. Stripes come from infinity and to infinity they go like airport runways where angels land and take off. Whoever has put on a tallit will never forget. When he comes out of a swimming pool or the sea, he wraps himself in a large towel, spreads it out again over his head, and again snuggles into it close and slow, still shivering a little, and he laughs and blesses.

Yehuda Amichai

*Ma tovu, ohalecha Ya-akov  
mishk'notecha Yisrael*

*Va'ani b'rov chasd'cha, avo veitecha  
Eshtachaveh el heichal kodshicha  
b'yiratecha*

*Adonai ahavti m'lon beitecha  
Um'kom mishkan k'vodecha  
Va'ani eshtachaveh v'echra-a  
Evracha lifnei Adonai osi*

*Va'ani t'filati l'cha Adonai eit  
ratzon  
Elohim b'rov chasdecha,  
aneini be'emet yishecha.*



For the past eighty years I have started each day in the same manner. It is not a mechanical routine but something essential to my daily life. I go to the piano, and I play two preludes and fugues of Bach. I cannot think of doing otherwise. It is a sort of benediction on the house. But that is not its only meaning for me. It is a rediscovery of the world of which I have the joy of being a part. It fills me with awareness of the wonder of life, with a feeling of the incredible marvel of being a human being. The music is never the same for me, never. Each day it is something new, fantastic and unbelievable.

Pablo Casals  
*Joys and Sorrows*

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## For the Blessing of Worship

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*Ma tovu, ohalecha Ya-akov, mishk'notecha Yisrael.*

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

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

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

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



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

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

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

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

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

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

Rabbi Sidney Greenberg  
*Likrat Shabbat*

## אשר יצר

ברוך אתה יי אלהינו מלך העולם אשר יצר את האדם  
בחכמה וברא בו נקבים ונקבים חלולים חלולים גלוי  
וידוע לפני כסא כבודך שאם יפתח אחד מהם או יסתם  
אחד מהם אי אפשר להתקיים ולעמוד לפניך:  
ברוך אתה יי רופא כל בשר ומפליא לעשות.

To pray is to take notice of the wonder, to regain a sense of the mystery that animates all beings, the divine margin in all attainments. Prayer is our humble answer to the inconceivable surprise of living. It is all we can offer in return for the mystery by which we live . . . How strange we are in the world, and how presumptuous our doings! Only one response can maintain us: gratefulness for witnessing the wonder, for the gift of our unearned right to serve, to adore, and to fulfill. It is gratefulness which makes the soul great.

Rabbi Abraham Joshua Heschel  
*Man's Quest for God*



## לעסוק בדברי תורה

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו  
וצונו לעסוק בדברי תורה:

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

Hasidic, 18th Century  
*Gates of Repentance*



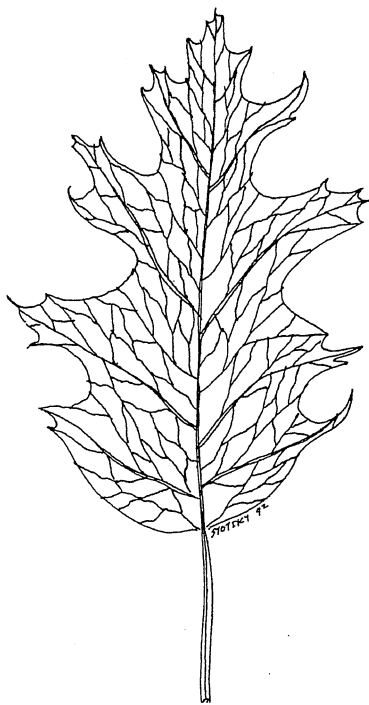
והערב-נא יי אלהינו את-דברי תורתך בפנינו ובפי עמך  
בית ישראל ונהיה אנחנו וצאצאינו וצאצאי עמך בית  
ישראל כלנו יודעי שמך ולומדי תורתך לשמה: ברוך  
אתה יי המלמד תורה לעמו ישראל:

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

adapted from Martin Buber  
*Hasidism and Modern Man*

#### LITERAL TRANSLATION

Blessed are You, Eternal our God, Source of the universe, who with wisdom formed the human body, creating openings and pathways, marvelous in structure, intricate in design. If but one of them, by being blocked or opened, fails to function, it would be impossible to exist. Praised are You, Eternal, healer of all flesh, who sustains our bodies in wondrous ways.



People cannot approach the divine by reaching beyond the human; she and he can approach God through becoming human.

adapted from Martin Buber  
*Hasidism and Modern Man*

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## For Health

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*Baruch ata adonai, eloheinu melech ha-olam, asher yatzar et ha-adam b'chochma, u'vara vo n'kavim n'kavim, chalulim chalulim. Galui v'yadua lifnei chisei ch'vodecha, she-im yipateyach echad meihem, o yisatem echad meihem, iy efshar l'hitkayem v'la-amod l'fanecha. Baruch ata adonai, rofei chol basar umaqli la-asot.*

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

*Talmud Berachot 60b*

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## For Torah

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

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

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

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

*Talmud Berachot 11b*

## מצות

אלו דברים שאין להם שעור: שאדם אוכל  
פרותיהם בעולם הזה והקרן קימת לו לעולם הבא

ואלו הן:

כבוד אב ואם

ונמילות חסדים

והשקמת בית המדרש שחרית וערבית

והכנסת אורחים

ובקור חולים

והכנסת פלה

ולגנות המת

ועיון תפלה

והבאת שלום בין אדם לחברו

ותלמוד תורה כנגד כלם.

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



Judaism teaches that God gives each person a neshamah tehorah, pure soul, at the time of birth. Jews do not believe that human beings are born in sin or evil. The soul of every person can be good or evil depending upon the way he chooses to live.

Rabbi Harvey J. Fields  
*Bechol Levavcha*



## אלהי נשמה

אלהי נשמה שנתת בי טהורה היא. אתה בראתה אתה  
יצרתה אתה נפחתה בי ואתה משמרה בקרבי ואתה  
עתיד לטלה ממני ולהחזירה בי לעתיד לבוא. כל זמן  
שהנשמה בקרבי מודה אני לפניך יי אלהי ואלהי  
אבותי ואמותי רבון כל המעשים ארון כל הנשמות.

ברוך אתה יי אשר בידו נפש כל חי ורוח כל בשר איש.

This prayer was composed by the rabbis of the Talmud nearly 2,000 years ago. Its original version can be found in *Berachot 60b*.

אֱלֹהֵי נְשָׁמָה

אֱלֹהֵי, נְשָׁמָה  
שָׁנַתָּ בִּי, שָׁנַתָּ בִּי  
אֱלֹהֵי, נְשָׁמָה  
שָׁנַתָּ בִּי, שָׁנַתָּ בִּי  
מְהוֹרָה הִיא, מְהוֹרָה הִיא, מְהוֹרָה הִיא.

You created me, You made me, You breathed me into life.  
You created me, You shaped me, You breathed me into life.

אַתָּה בָּרָאתָה, אַתָּה יִצְרָתָה,  
אַתָּה נִפְחָתָה  
נִפְחָתָה בִּי

אֱלֹהֵי, נְשָׁמָה  
שָׁנַתָּ בִּי, שָׁנַתָּ בִּי  
אֱלֹהֵי, נְשָׁמָה  
שָׁנַתָּ בִּי, שָׁנַתָּ בִּי  
מְהוֹרָה הִיא, מְהוֹרָה הִיא, מְהוֹרָה הִיא.

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

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



In speaking of the soul in prayer we say, “Someday this soul will become part of You,” speaking of the return of our souls to God who “breathed” our souls into us. The idea of a soul is one I have wrestled with for some time. Do I have one? Does everyone have one? Did it precede my birth and does it live on afterwards? I found the sentence makes more sense to me if I add the word “again” after “You.” My soul was going back to its source of origin, fusing with its Creator. A comforting idea for me.

Dr. Alan Steinfeld

## For Sacred Obligations

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

*Kibud av va-eim,  
 Ugmilut chasadim,  
 V'hashkamat beit hamidrash shacharit v'arvit,  
 V'hachnasat orchim,  
 Uvikur cholim,  
 V'hachnasat kalah,  
 Ulvayat hameit,  
 V'iyun t'filah,  
 V'hava-at shalom bein adam lachaveiro;  
 V'talmud torah k'neged kulam.*

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

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

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

*Talmud Shabbat 127a*

## For the Soul

⌈ *Elohai n'shama shenatata bi t'hora hi! Ata v'rata, ata y'tzarta, ata n'fachta bi, v'ata m'shamra b'kirbi.*

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

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

*Talmud Berachot 60b*

## נסים בכל יום

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 ישראל:

ברוך אתה יי אלהינו מלך העולם שעשני בן/בת חורין:

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 המכין מצערי 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:

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

The Bible reports that when King David prayed before the Israelites he used the words, *Baruch ata Adonai*, "Praised be You." (I Chronicles 29:10) The *bracha* reaches its full form centuries later with the liturgical genius of the early rabbis.

### THREE KINDS OF BRACHOT

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

First, there are blessings for the pleasure we derive from tastes, sounds, fragrances, and extraordinary sights.

Second, there are the blessings recited at the time of doing Mitzvot which are commanded by the Torah or tradition. This kind of *bracha* includes the words, "who has made us holy with Mitzvot and commanded us . . ."

Finally, there are the blessings recited at personal or private occasions. These may be at times of joy, such as when Agnon received the Nobel Prize. And they may also be said at a moment of sadness, as an expression of affirmation of life and love of God.

adapted from Rabbi Harvey J. Fields  
*Bechol Levavcha*



The word *bracha*, blessing, comes from the word *berech*, bending the knee, the movement of expressing gratitude and wonder for the gifts of life.



## Ethan Ilberg's Prayer

### Things that are important to me:


- Family: My family members are the ones who care for me and my well being the most
- Friends: People I can talk to and they understand me for who I am. People who care about my well being when I am not with my family.
- Hockey: Makes me feel strong and that no one can stop me

### Things that I want to be surrounded with:

- Kindness
- Love
- Protection
- Family
- Friends
- Healthy lifestyle

### Things that I want to 'give back' to my community, family and friends:

- Kindness
- Respect
- Helpful Can do Attitude

 I am so excited to have this moment in my life where in front of friends, family and the temple community that I grew up with where I can express my gratitude for a Jewish start. As I look towards the years to come I know the importance of kindness and love and respect for one another. It brings me comfort that my family and friends along with Judaism and a belief in God nourish me with a feeling of support and protection. I wish that all who are with me today can pledge to live a life of kindness, respect for others and the planet. Together we can be helpful and our positive attitudes can help to change the world for the better.

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

Rabbi Abraham Joshua Heschel  
*Man is Not Alone*



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

*Isaiah 42:5-7*



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

50B

## For Daily Miracles

*Baruch ata Adonai, Eloheinu melech ha-olam:*

*asher natan lasechviy viyna l'havchiyn bein yom uvein laila.*

*she-asani b'tzalmo.*

*she-asani Yisrael.*

*she-asani ben/bat choriyn.*

*pokei-ach ivrim.*

*malbiysh arumim.*

*matir asurim.*

*zokeif k'fufim.*

*hameichiyn mitzadei gaver.*

*ozeir Yisrael bigvura.*

*oteir Yisrael b'tifara.*

*hanotein laya-eif ko-ach.*

*hama-avir sheina mei-einai utnuma mei-afapai.*

Blessed are You, Eternal our God, Source of the universe:

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

*Talmud Berachot 60b*

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## Alternative Blessings

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

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

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

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

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

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

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

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

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

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

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

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

### DOUBT

Cherish your doubts, for doubt is the handmaiden of truth. Doubt is the key to the door of knowledge; it is the servant of discovery. A belief which may not be questioned blinds us to error, for there is incompleteness and imperfection in every belief.

Doubt is the touchstone of truth; it is an acid which eats away the false.

Let none fear for the truth, that doubt may consume it; for doubt is a testing of belief.

For truth, if it be truth, arises from each testing stronger, more secure. Those who would silence doubt are filled with fear; the house of their spirit is built on shifting sands.

But they that fear not doubt, and know its use, are founded on a rock.

They shall walk in the light of growing knowledge; the work of their hands shall endure.

Therefore, let us not fear doubt, but let us rejoice in its help: It is to the wise as a staff to the blind; doubt is the handmaiden of truth.

Robert T. Weston  
*Hymns for the Celebration of Life*  
*Gates of Prayer*

## TURNING

This morning  
the *zurrissenheit* of papers got to me.  
Even my steaming Earl Grey  
with half and half  
on the cool sunny front steps  
gave me no peace  
Until the glint of early sun  
caught the fine disks of a spiderweb  
woven into the fern by the steps.

That soft beast had carefully  
tatted her rows of spit  
to orbit in the micro-corner  
of my front stoop.

Why did we meet davka this  
morning  
she and I  
if not so I could train my head  
on her finely wrought work  
and in so doing  
also see beyond  
that perfect programmed lace,  
the true and certain prayer of her  
soul,  
to the lesser wonder  
the scattered sparks of my own  
impossible freedom.

Jo Milgrom

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## Alternative Blessings

---

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

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

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

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

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

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

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

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

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

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

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

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

adapted from  
*Reform Service of Great Britain*  
*Forms of Prayer*

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

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

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

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

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

Rabbi Chaim Stern  
*Gates of Prayer*



### **If You Look at the Stars**

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

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

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

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

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

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

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

Rabbi Harold Schulweis  
*High Holiday Message*

Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray.

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

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

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

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

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

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

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

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

adapted from  
Rabbi Henry Cohen  
*Likrat Shabbat*

## פסוקי דזמרה

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם בְּרוּךְ הוּא

בְּרוּךְ עֲשֵׂה בְּרֵאשִׁית בְּרוּךְ אוֹמֵר וְעֲשֵׂה

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם בְּרוּךְ מְרַחֵם עַל הָאָרֶץ

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת

בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו

בְּרוּךְ חַי לְעַד וְקַיָּים לְנֶצַח

בְּרוּךְ פּוֹדֶה וּמַצִּיל בְּרוּךְ שְׁמוֹ.

This prayer appears in the siddur of Amram Gaon, a leader of 9th century CE Babylonian Jewry.



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



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

*Talmud Arachin 15b*



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

*Talmud Arachin 15b*

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

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

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

(Gershom Scholem).

Rabbi Lawrence Kushner  
*Honey From The Rock*



Scholars believe that at the dawn of written language in the Ancient Near East, symbols that had been used as pictograms became associated with consonant sounds. The Hebrew letter, פ (p), resembles a mouth opening to the left. Indeed, the addition of vowel markings produces the word for mouth.

And what was the first word uttered by God? The white space inside the פ can be seen to form the letter ב (b), which is the first letter of the first word of the Torah, *Bereshiyt*, which is creation.

learned from the scribe,  
Rabbi Gedaliah Druin,  
of Monsey, NY

## Poems of Praise

*Baruch she-amar v'haya ha-olam, baruch hu.*

*Baruch oseh v'reshiyt, baruch omer v'oseh.*

*Baruch gozer um'kayem, baruch m'rachem al ha-aretz.*

*Baruch m'rachem al ha-briyot.*

*Baruch m'shalem sachar tov liyrei-av.*

*Baruch chai la-ad v'kayam la-netzach.*

*Baruch podeh u-matzil, baruch sh'mo.*

Blessed is the One who spoke, and the world came to be.

Blessed is the Source of creation.

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

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

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

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

Blessed is the Eternal, to whom our praise is due.



## מזמור שיר ליום השבת

מזמור שיר ליום השבת:

טוב להדות לַיְי וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:  
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמּוּנָתְךָ בַּלֵּילוֹת:  
עָלִי עֲשׂוֹר וְעָלִי נָכֹל עָלִי הַגִּיוֹן בְּכִנּוֹר:

כִּי שִׁמְחַתְנִי יְיָ בַּפִּעֲלָךְ בְּמַעֲשֵׂי יְדִיךָ אֲרַנֶּן:  
מִה נִגְדְּלוּ מַעֲשֵׂיךָ יְיָ. מְאֹד עָמְקוּ מַחֲשַׁבְתֶּיךָ:

אִישׁ בְּעַר לֹא יָדַע וּכְסִיל לֹא יָבִין אֵת זֹאת:  
בַּפֶּרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל פֶּעַלִי אֲנִי  
לְהַשְׁמָדָם עָרִי עַד:  
וְאַתָּה מָרוֹם לְעֵלָם יְיָ:  
כִּי הִנֵּה אֵיבֶיךָ יְיָ כִּי הִנֵּה אֵיבֶיךָ יֵאָבְדוּ.  
יִתְפָּרְדּוּ כָּל פֶּעַלִי אֲנִי:  
וְתָרַם כְּרָאִים קַרְנִי בִּלְתִּי בְּשִׁמְךָ רַעֲנֵן:  
וּתְבַט עֵינֵי בְּשׁוּרֵי בִקְמִים עָלִי מֵרַעִים  
תִּשְׁמַעְנָה אָזְנִי:

צַדִּיק כְּתָמָר יִפְרַח כְּאַרְז בְּלִבְנוֹן וְשֹׁנָה:  
שְׁתוּלִים בְּבֵית יְיָ בְּחִצְרוֹת אֱלֹהֵינוּ וּפְרִיחוֹ:  
עוֹד יִנּוּבּוֹן בְּשִׁיכָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:  
לְהַגִּיד כִּי יֵשֶׁר יְיָ צוּרֵי וְלֹא עוֹלָתָה בּוֹ.

#### PAUSE BETWEEN THE NOTES

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

Rabbi Sidney Greenberg  
*Likrat Shabbat*



More than Israel has kept the  
Sabbath, the Sabbath has kept Israel.

Ahad Ha-Am



Shabbat is, quite simply, the dominant holy day in Judaism. Shabbat is celebrated fifty-two times a year, more days than all the other holidays combined. Thus, more than any other day, Shabbat sets the tone, inculcates the values, and teaches the message of Judaism.

Rabbi Irving Greenberg  
*The Jewish Way*

## A Song for the Sabbath Day

*Mizmor shir l'yom ha-Shabbat:*

*Tov l'hodot l'Adonai, ul'zameir l'shimcha, elyon,  
l'hagid baboker chasdecha, ve-emunatcha baleilot,  
alei-asor va-alei-navel, alei higayon b'chinor.*

*Ma gadlu ma-asecha Yah  
Mod amku machsh'votecha*

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

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

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

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

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

*Tzadik katamar yifrach, kerez bal'vanon yisgeh,  
Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafriychu.*

*Od y'nuvun b'seiva, d'sheanim v'ra-ananim yihiyu,  
L'hagid ki yashar Adonai, tsuri v'lo avlata bo.*

*Psalm 92*

הַלְלוּיָהּ!

הַלְלוּ-אֵל בְּקִדְשׁוֹ

הַלְלוּהוּ בְּרִקְיעַ עִזּוֹ:

הַלְלוּהוּ בְּגִבּוֹרָתוֹ

הַלְלוּהוּ כָּל-בְּרִיָּה:

הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר

הַלְלוּהוּ בְּנִבְלָה וְכִנּוֹר:

הַלְלוּהוּ בְּתֹף וּמַחֲוֹל

הַלְלוּהוּ בְּמִנִּים וְעִנּוּב:

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תִּתְהַלֵּל יְהוָה.

הַלְלוּיָהּ:

#### ON THE MELODY

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

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



A Hasidic saying:  
"One who sings prays twice."

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



Alone,  
I cannot lift my voice in song.  
Then you come near and sing  
with me.  
Our prayers fuse and a new voice  
soars.  
Our bond is beyond voice and  
voice.  
Our bond is one of spirit and  
spirit.

Based on the teachings of  
Rabbi Pinhas of Koretz

*Hallelujah!*

*Hallelu el b'kodsho,*

*Halleluhu birkiya uzo.*

*Halleluhu bigvurotav,*

*Halleluhu k'rov gudlo.*

*Halleluhu b'teika shofar,*

*Halleluhu b'neivel v'chinor.*

*Halleluhu b'tof umachol,*

*Halleluhu b'minim v'ugav.*

*Halleluhu b'tzil-tzelei shama,*

*Halleluhu b'tzil-tzelei teru-ah.*

*Kol hanishama, t'halel ya.*

*Hallelujah!*

*Hallelujah!*

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

*Hallelujah!*

*Psalm 150*

נשמת כל חי תברך את שמך יי אלהינו. ורוח כל  
 בשר תפאר ותרומם וזכרך מלכנו תמיד מן העולם  
 ועד העולם אתה אל. ומבליעדך אין לנו מלך גואל  
 ומושיע פודה ומציל ומפרנס ומרחם בכל עת צרה  
 וצוקה. אין לנו מלך אלא אתה:

אלו פיננו מלא שירה בים  
 ולשוננו רנה כהמון גליו  
 ושפתותינו שבח כמרחבי רקיע  
 ועינינו מאירות כשמש וכירח  
 וידינו פרושות כנשרי שמים  
 אין אנחנו מספיקים  
 לברך את שמך על אחת מאלף אלפי אלפים  
 ורבי רבבות פעמים הטובות שעשית  
 עם אבותינו ועמנו.

על כן אברים שפלטת בנו ורוח ונשמה שנפחת באפנו  
 ולשון אשר שמת בפינו. הן הם יודו ויברכו וישבחו  
 ויפארו את שמך מלכנו כי כל פה לך יודה וכל  
 לשון לך תשבע וכל לבבות ייראוך וכל קרב  
 וכליות יזמרו לשמך.

בדבר שקתוב כל עצמותי תאמרנה: יי מי כמוך.  
 כאמור לדוד ברכי נפשי את יי וכל קרבי את  
 שם קדשו:

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



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

Bonnie Eilen, MD, OB/GYN

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

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

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

Dr. Harlow Shapley, Astronomer



A 16-year-old was found to be the perfect match for a bone marrow transplant for her younger sister, who was fighting leukemia. The morning of the harvesting of the bone marrow, her mother asked the 16-year-old if she was afraid. Without hesitation, the teenager answered, “**ALL MY BONES SHALL SAY . . .**”, my body is ready to participate in God’s work.”

Dr. Deborah Lipstadt, 1992

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

*Ilu finu malei shira kayam*

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

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

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

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

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

As it is written: **ALL MY BONES SHALL SAY:**  
“Eternal, who is like You?”

*Psalms 35:10*

And David sang: “Bless the Eternal, O my soul, and let all that is within me bless Your holy name!”

*Psalms 103:1*

You abide forever, the High and Holy One. Therefore let all who are righteous sing God’s song; the upright do well to acclaim You.

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכָתוּב רַנְנוּ צְדִיקִים  
בְּיַי לַיְשָׁרִים נָאֵה תִהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל.  
וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ.  
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם.  
וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יִתְפָּאֵר שְׁמֶךָ  
מִלִּפְנֵי בָּכָל דּוֹר וְדוֹר שָׁפֵן חֹבֶת כָּל הַיְצוּרִים לִפְנֶיךָ יְיָ  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח  
לִפְאֹר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּס עַל כָּל דְּבָרֵי  
שִׁירוֹת וְתַשְׁבָּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי הָאֵל מֶלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ  
בְּשִׁמְיִם וּבְאַרְצָן. כִּי לָךְ נָאֵה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:  
שִׁיר וְשִׁבְחָה הַלֵּל וְזִמְרָה עֹז וּמְשָׁלָה נִצָּח גְּדֻלָּה וּגְבוּרָה  
תִּהְיֶה וְתִפְאָרֶת קְדוּשָׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה  
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבָּחוֹת אֵל  
הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל  
חַי הַעוֹלָמִים.

*Shochein ad marom v'kadosh sh'mo. V'chatuv ranenu tzadikim  
b'Adonai, layisharim nava tehila. B'fi y'sharim tithalal, uv'divrei  
tzadikim titbarach, uvilshon chasidim titromam, uv'kerev  
kedoshim titkadash.*

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

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

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

*Baruch ata adonai, el melech gadol batishbachot, el ha-hoda-ot, adon  
hanifla-ot, ha-bocher b'shirei zimra, melech el chei ha-olamim.*



## חצי קדיש

יִתְנַדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל. בְּעָנְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה

וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

לְעָלָא\* מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא

דְּאִמְרִין בְּעָלְמָא וְאִמְרוּ אָמֵן:

\*שבת שובה

וְלְעָלָא

## THE VARIOUS TYPES OF PRAYERS

Prayer is the bridge between man and God . . .

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

Of these the most notable are:

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

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

Milton Steinberg  
*Basic Judaism*

## HISTORY OF THE KADDISH

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

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

adapted from Rabbi Bernard  
Zlotowitz in  
*Reform Judaism*



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

## Reader's Kaddish

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

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

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

\*ON SHABBAT SHUVA ADD:  
*ul'eila*

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

Let Your great name be blessed forever and ever.

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

ברכו

את

”

המברך

ברוך יי המברך לעולם ועד

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

We, too, hear voices in the night. A television left on as we drift off to sleep. An answering machine screening a phone call. We wake in the still dark of the early morning to voices on the radio. Today we're not disturbed by voices in the night. God may speak in ways we all know but don't recognize.

God speaks in ways we might feel or hear but choose to otherwise explain. We all have those moments when you feel that connection to something you can't quite understand . . . Stop, take a deep breath, close your eyes and perhaps whisper the Sh'ma, "Hear O Israel the Lord is God the Lord is one." Listen for that whisper. How loud should God's voice be? As loud as a thunderous roar, or as loud as a whisper? If in some wondrous way you hear "Abram, Abram," rise and simply say "Here I am!"

Ed Stotsky  
*Entrances into the Wall*

When the Jewish people returned from Babylonian exile [5th century BCE], Ezra and Nehemiah called them to prayer — in the first record of the public reading of the Torah — with these words: “Praise the Eternal, Source of all blessing.”

*Nehemiah 9:5*



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

Albert Einstein  
*Einstein: The Life and Times*



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

Hasidic  
*Siddur Hadash*

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## Barchu: Call to Worship

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*Barechu et Adonai ham'vorach!*

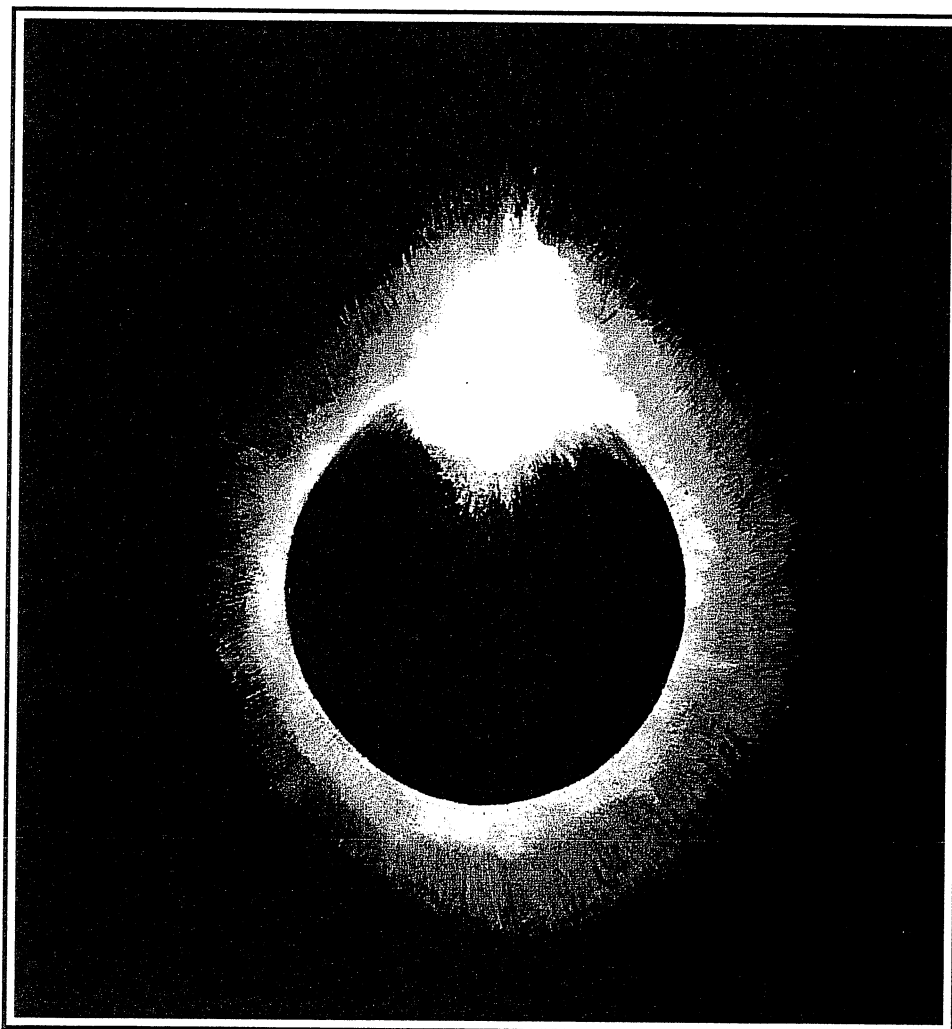
*Baruch Adonai ham'vorach l'olam va-ed!*

Praise the Eternal, Source of Blessing!

Praise the Eternal, Source of Blessing, throughout all time!

## יוצר

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר  
וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:  
הַמְאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים. וּבָטוּבוֹ מְחַדֵּשׁ  
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית:  
מֶה רַבּוֹ מַעֲשֵׂיךָ יי. כָּל־מִן בְּחֻכְמָה עֲשִׂיתָ  
מְלָאכָה הָאָרֶץ קִנְיָנְךָ:  
תַּתְּבָרֵךְ יי אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ  
וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ בְּפִאֲרוֹךְ. סֵלָה.  
בְּרוּךְ אַתָּה יי יוֹצֵר הַמְּאֹרוֹת.



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## Creation

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This prayer is taken from the prophet Isaiah, who was responding to a view of the world in which people believed in a force of good and a separate force of evil. Isaiah wrote:

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

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

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

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

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

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

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

L

### ON SEEING THE SOLAR ECLIPSE OF 1991:

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

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

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

*The New York Times*, July 12, 1991

## אהבה רבה

אהבה רבה אהבתנו יי אל הינו חמלה גדולה ויתרה  
חמלה עלינו. אבינו מלכנו בעבור אבותינו שבטחו בך  
ותלמדם חקי חיים בן תחנונו ותלמדנו. אבינו האב הרחמן  
המרחם רחם עלינו ותן בלבנו להבין ולהשכיל לשמע  
ללמד וללמד לשמר ולעשות ולקיים את כל דברי תלמוד  
תורתך באהבה.

והאר עינינו בתורתך ודבק לבנו במצותיך ויחד לבנו  
לאהבה וליראה את שמך ולא גבוש לעולם ועד: כי בשם  
קדשך הגדול והנורא בטחנו נגילה ונשמחה בישועתך.  
והביאנו לשלום מארבע כנפות הארץ ותולכנו קוממיות  
לארצנו כי אל פועל ישועות אתה ובנו בחרת מכל (עם  
כל) עם ולשון. וקרבתנו לשמך הגדול סלה באמת  
להודות לך וליחידך באהבה.

ברוך אתה יי תבחר בעמו ישראל באהבה.

Existence will remain meaningless for you if you yourself do not penetrate into it with active love and if you do not in this way discover its meaning for yourself. Everything is waiting to be hallowed by you; it is waiting to be disclosed in its meaning and to be realized in it by you. For the sake of this your beginning, God created the world. He has drawn it out of Himself so that you may bring it closer to Him. Meet the world with the fullness of your being and you shall meet Him. That He Himself accepts from your hands what you have to give to the world, is His mercy. If you wish to believe, love!

He who loves brings God and the world together.

Martin Buber  
*The Way of Response*



Rabbi Chanina used to say: He whose deeds exceed his wisdom, his wisdom shall endure; but he whose wisdom exceeds his deeds, his wisdom will not endure.

*Mishna Pirke Avot 3:12*

A CHILDREN'S EXERCISE

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

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

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

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

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

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

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

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

Rabbi Harold Schulweis

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## Love

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

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

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

*V'ha-er eineinu b'toratecha, v'dabek libeinu b'mitzvotcha, v'yached l'vaveinu lahava ul'yira et sh'mecha. V'lo neivosh l'lam va-ed.*

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

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

*Talmud Berachot 11b*



## שמע

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

בְּרוּךְ שֵׁם כְּבוֹד מְלָכִיתוֹ לְעוֹלָם וָעֶד.

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

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

adapted from Rabbi Harvey J. Fields  
*Bechol Levavcha*



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

Benedictus [Baruch] Spinoza

"You are my witnesses . . ."

Isaiah 43:10

Shimon bar Yochai interprets this passage:

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

Pesikta de Rav-Kahana

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## The Sh'ma

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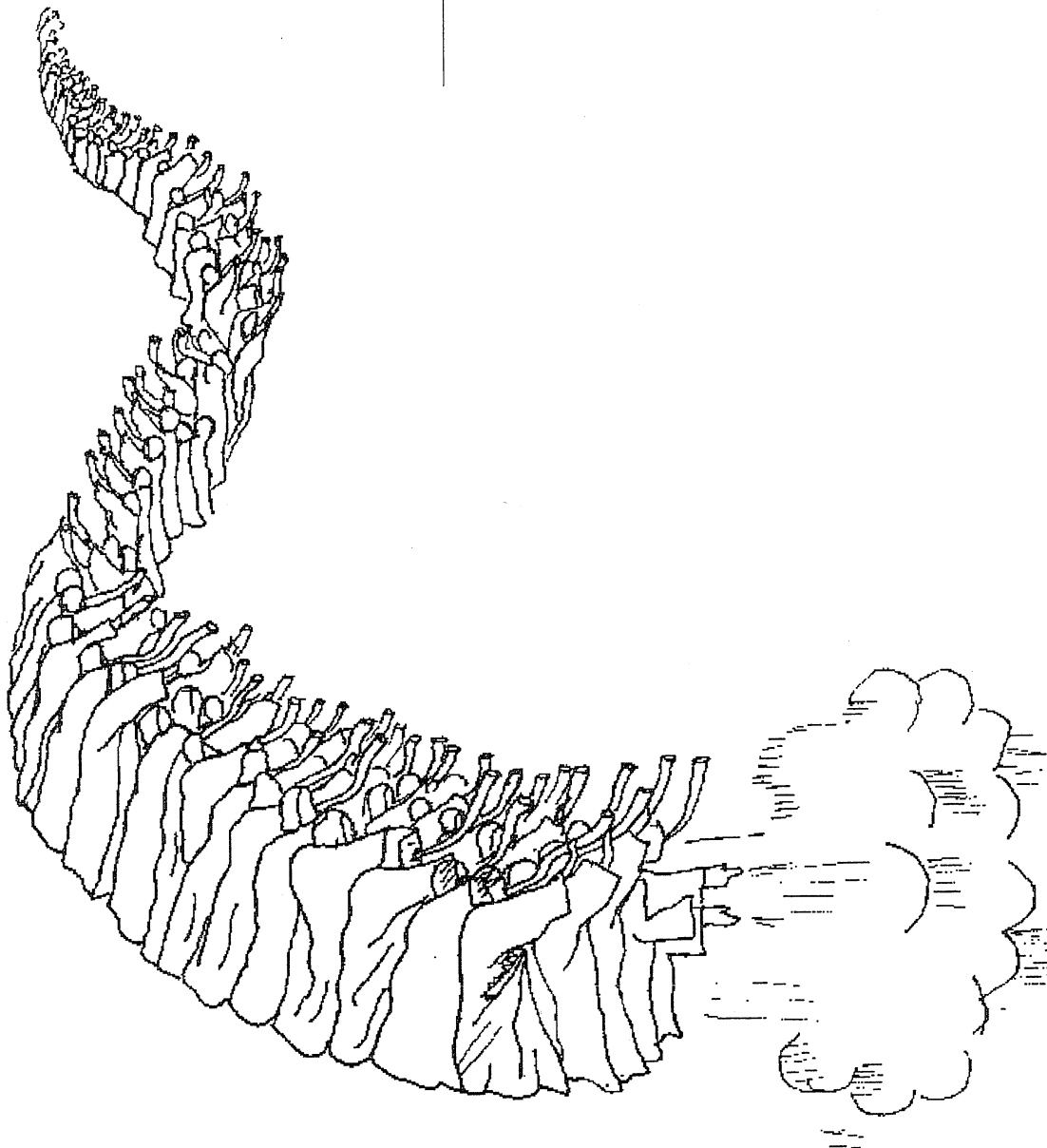
*Sh'ma Yisrael: Adonai Eloheinu, Adonai echad!*

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

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

*Deuteronomy 6:4*

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



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

Dov Baer  
of Mezrich

## ואהבת

וְאַהֲבַתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ  
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם  
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם  
עַל-מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה  
אֱלֹהֵיכֶם:

The essence of Jewish religious thinking does not lie in entertaining a concept of God but in the ability to articulate a memory of moments of illumination by [God's] presence. Israel is not a people of definers but a people of witnesses: "Ye are My witnesses" (Isaiah 43:10). Reminders of what has been disclosed to us are hanging over our souls like stars, remote and of mind-surpassing grandeur. They shine through dark and dangerous ages, and their reflection can be seen in the lives of those who guard the path of conscience and memory in the wilderness of careless living.

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

Rabbi Abraham Joshua Heschel  
*God in Search of Man*

Whether a person really loves God can be determined by the love that person shares with others.

Rabbi Levi Yitzhak of Berdichev



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

adapted from Rabbi Joseph Telushkin  
*Jewish Literacy*

## V'ahavta

*V'ahavta et Adonai Elohecha, b'chol l'vavcha, uv'chol naf'shecha, uv'chol modecha. V'hayu hadvarim ha-eileh, asher anochi m'tzavecha hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha uvlecht'cha vadarech, uveschochb'cha uv'kumecha. Ukshartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uchtavtam al mezuzot beitecha uvisharecha.*

*L'ma-an tizk'ru, va-asitem et kol mitzvotai, viyhitem kedoshim leiloheichem. Ani Adonai Eloheichem, asher hotzeiti etchem mei-eretz Mitzrayim, lihiyot lachem leilohim. Ani Adonai Eloheichem.*

You shall love the Eternal, your God, with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart. You shall teach them diligently to your children, and shall speak of them when you sit in your home, when you walk by the way, when you lie down, and when you rise up. You shall bind them for a sign upon your hand and they shall be for symbols between your eyes. You shall write them upon the doorposts of your house and upon your gates.

*Deuteronomy 6:5-9*

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

*Numbers 15:40-41*

## וראיתם וזכרתם ועשיתם

והנה אם-שמע תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה את-יהוה אלהיכם ולעבדו בכל-לבבכם ובכל-נפשכם: ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרך: ונתתי עשב בשדה לבהמתך ואכלת ושבעת: השמרו לכם פן-יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחוויתם להם: וחרה אף-יהוה בכם ועצר את-השמים ולא-יהיה מטר ותאדמה לא תתן את-יבולך ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ושמעתם את-דברי אלה על-לבבכם ועל-נפשכם וקשרתם אתם לאות על-ידיכם והיו לטוטפת בין עיניכם: ולמדתם את-בניכם לדבר בם בשבתך בביתך ובלקחתך בדרכך ובשכבך ובקומך: וכתבתם על-מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם כימי השמים על-הארץ:

ויאמר יהוה אל-משה לאמר: דבר אל-בני ישראל ואמרת אליהם ועשו להם ציצת על-כנפי בגדיהם לזריתם ונתנו על-ציצת הכנף פתיל תכלת: והיה לכם לציצת וראיתם אתו וזכרתם את-כל-מצות יהוה ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם: למען תזכרו ועשיתם את-כל-מצותי והייתם קדשים לאלהיכם: אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים אני יהוה אלהיכם:

Seeing alerts the memory and memory leads to action.

*Talmud Menachot 43b*



These lines from *Deuteronomy* were removed from the Reform liturgy as they seem to speak to a God who directly rewards and punishes human behavior through natural systems. We, who have seen countless innocent people suffer because of natural disasters, find this hard to understand.

These lines are included in this prayer book, however, to reflect both the biblical understanding, and ironically, the contemporary teaching of ecology, that the worlds of human behavior and natural systems are not as far apart as we had thought. Human behavior impacts — for good and for bad — upon the natural environment.



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

Rabbinical Assembly of America  
*Sabbath and Festival Prayerbook*

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

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

adapted from  
Rabbi Jacob Milgrom  
*JPS Torah Commentary: Numbers*

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## To See, To Remember, and To Observe!

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

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

*Deuteronomy 11:13-21*

The Eternal said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments, and bind a thread of blue to the fringe of each corner. **Looking** upon it you will be reminded of all the mitzvot of the Eternal and fulfill them and not be seduced by your heart or led astray by your eyes. Then you will **remember** and **observe** all My mitzvot and be holy before your God. I am the Eternal your God who brought you out of the land of Egypt to be your God. I, the Eternal, am your God.

*Numbers 15:37-41*

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## Alternative Prayers

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### Interpretative Translation of Shema

Israel, hear that God is one.

Blessed is the name of God's radiant presence forever.

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

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

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

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

*Siddur of Havurah of Boston*

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## Alternative Prayers

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### Listen!

#### Judaism begins with the commandment:

Hear, O Israel!

But what does it really mean to “hear”?

The person who attends a concert

While thinking of other matters,

Hears — but does not really hear.

The person who walks amid the songs of birds

Thinking only of what will be served for dinner,

Hears — but does not really hear.

The person who listens to the words of a friend,

Or mate, or child,

And does not catch the note of urgency:

“Notice me, help me, care about me,”

Hears — but does not really hear.

The person who stifles the sound of conscience

Saying, “I have done enough already,”

Hears — but does not really hear.

The person who listens to the rabbi’s sermon

And thinks that someone else is being addressed,

Hears — but does not really hear.

The person who listens to the news

And thinks only: “How will it affect me?”

Hears — but does not really hear.

On this Shabbat, O Eternal,

Strengthen our ability to hear.

May we hear the music of the world,

And the infant’s cry, and the lover’s sigh.

May we hear the call for help of the lonely soul,

And the sound of the breaking heart.

May we hear the words of our friends,

And also their unspoken pleas and dreams.

May we hear within ourselves the yearnings

That are struggling for expression.

May we hear You, O God. For only if we hear You

Do we have the right to hope that You will hear us.

Hear the prayers we offer to You today,

And help us to hear them too.

Rabbi Harold Kushner and Rabbi Jack Riemer

adapted in *Siddur Hadash*, edited by Rabbi Sydney Greenberg and Jonathan Levine



## גאולה

אַמֶּת וְנִצִּיב וְנִכּוֹן וְקִיָּם וְיֵשֶׁר וְנֶאֱמָן וְאַהֲבָה וְחֶבֶד וְנִחְמָד וְנִעִים  
וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וְיִפְּהָ תִּדְבֵּר הִזָּה עָלֵינוּ  
לְעוֹלָם וָעֶד. אַמֶּת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.

לְדֹר וָדֹר הוּא קִיָּם וְשִׁמּוֹ קִיָּם וְכֶסֶף נִכּוֹן וּמִלְכוּתוֹ וְאַמוּנָתוֹ  
לְעֵד קִיָּמָה. וְדִבְרֵי חַיִּים וְקִיָּמִים נֶאֱמָנִים וְנִחְמָדִים לְעֵד  
וּלְעוֹלָמֵי עוֹלָמִים.

מִמִּצְרַיִם נֶאֱלָתָנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל וְנִתְּנוּ יָדִידִים וְזִמְרוֹת  
שִׁירוֹת וְתִשְׁבָּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיָּם.

כִּם וְנִשְׂא גְדוֹל וְנוֹרָא מְשִׁפִּיל גָּאִים וּמִגְבִּיהַ שְׂפָלִים  
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ  
בְּעֵת שׁוֹעֵם אֵלָיו.

תְּהִלּוֹת לֵאלֹהֵי עֲלִיוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ  
עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם

Then Miriam the prophetess,  
Aaron's sister, took a timbrel in her  
hand, and all the women went out  
after her in dance with timbrels.  
And Miriam chanted for them:  
"Sing to the Eternal, for God has  
triumphed gloriously; Horse and  
driver God has hurled into the sea."

Exodus 15:20-21



The real slavery of Israel in Egypt  
was that they had learned to  
endure it.

Rabbi Simcha Bunam



... Jewish history unfolds in the  
present. Refuting mythology, it  
affects our life and our role in  
society ...

What is a Jew? Sum, synthesis,  
vessel. Someone who feels every  
blow that ever struck his ancestors.  
He is crushed by their mourning  
and buoyed by their triumphs. For  
they were living men and women,  
not symbols. The most pure, the  
most just among them knew ups  
and downs, moments of ecstasy  
and confusion; we know, for they  
are described to us. Their holiness  
was defined within human  
terms of reference. Thus the Jew  
remembers them and sees them  
as they were at the crossroads of  
their own lives: troubled, exalted,  
marked. They are human beings:  
people, not gods. Their quest  
rejoins his own and weighs on his  
decisions ...

All the legends, all the stories  
retold by the Bible and commented  
on by the Midrash — ... used in  
the larger sense: interpretation,  
illustration, creative imagination  
— involve us ...

In Jewish history, all events are  
linked.

Elie Wiesel  
*Messengers of God: Biblical  
Portraits & Legends*

## MI CHAMOCHA/TAKING RISKS

I, Miriam, stand at the sea  
and turn  
to face the desert  
stretching endless and still.  
My eyes are dazzled  
The sky brilliant blue  
Sunburnt sands unyielding white.  
My hands turn to dove wings.  
My arms reach  
for the sky  
and I want to sing  
the song rising inside me.

My mouth open  
I stop.  
Where are the words?  
Where the melody?

In a moment of panic  
My eyes go blind.  
Can I take a step  
Without knowing a  
Destination?  
Will I falter  
Will I fall  
Will the ground sink away from  
under me?

The song still unformed —  
How can I sing?

To take the first step —

To sing a new song —  
Is to close one's eyes  
and dive  
into unknown waters.  
For a moment knowing nothing  
risking all —  
But then to discover

The waters are friendly  
The ground is firm.  
And the song —  
the song rises again.  
Out of my mouth  
come words lifting the wind.  
And I hear  
for the first  
the song  
that has been in my heart  
silent  
unknown  
even to me.

Rabbi Ruth H. Sohn

## Redemption

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

The Eternal God, Sovereign of all worlds, is our faithful Ruler:  
• You are our protecting Shield.

You abide through all generations; Your name is Eternal.  
Your throne stands firm; Your sovereignty and faithfulness are  
everlasting.

• Your words live and endure, faithful and precious to all eternity.

Eternal our God, You redeemed us from Egypt;

• You set us free from the house of bondage.

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

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

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

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

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

## גאולה

מִי כַמְכָה בְּאֵלֶם יִי.

מִי כַמְכָה נֶאֱדָר בְּקֶדֶשׁ.

נִזְרָא תְהִלַּת עֲשֵׂה פֶלֶא.

שִׁירָה תְּדַשֶּׁה שְׂבָחוֹ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יִי יִמְלֶךְ לְעוֹלָם וָעֶד:

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ

יְהוּדָה וַיִּשְׂרָאֵל גְּאֻלָּנוּ יִי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל

בְּרוּךְ אַתָּה יִי גֹאֵל יִשְׂרָאֵל:

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

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

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

*Sacred Days: 5753*

Two thousand years ago, the rabbis of the Talmud, having faced the massive destruction of the Jewish people, comment on this verse, "Who is like you among the mighty, O Eternal?" In the school of Rabbi Ishmael it was taught: Read the word *elim* (mighty) as *ilmim* (mute) — "Who is like you among the mute, O Eternal?" since God sees the suffering of God's children and remains silent.

*Mechilta 42 and Talmud Gittin 56b*



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

adapted from Rabbi Harold Kushner  
*When Everything You've Ever  
Wanted Isn't Enough*

67B

## Redemption

*Mi chamocha ba-eilim, Adonai?  
Mi kamocha, ne-edar bakodesh,  
Nora t'hilot, oseh feleh?*

*Shira chadasha shibchu geulim l'shimcha al s'fat hayam; yachad  
kulam hodu v'himlichu v'amru:*

*"Adonai yimloch l'olam va-ed!"*

*Tzur Yisrael, kuma bezrat Yisrael, ufdei chinumecha Yehudah  
v'Yisrael. Go-aleinu Adonai tzvaot sh'mo, k'dosh Yisrael. Baruch  
ata, Adonai, ga-al Yisrael.*

Who is like You, Eternal One, among the gods that are worshipped?

Who is like You, majestic in holiness,  
Awesome in splendor, doing wonders?

*Exodus 15:11*

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

*"The Eternal will reign forever and ever!"*

*Exodus 15:18*

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is the Eternal of Hosts, the Holy One of Israel. Blessed is the Eternal, the Redeemer of Israel.

## תפילה / עמידה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֱלֹהֵי  
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי שְׂרָה אֱלֹהֵי  
רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא אֵל עֶלְיוֹן.

גּוֹמֵל חֲסָדִים שׁוֹבִים וְקוֹנֶה כָּל וְזוֹכֵר חֲסָדֵי אָבוֹת  
וְאֲמָהוֹת וּמַבְיָא גְּאֻלָּה לִּבְנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: \*  
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.

בְּרוּךְ אַתָּה יְיָ מִגֹּן אֲבֹרָהֶם וְעִזְרַת שְׂרָה:

\*שבת שובה

זָכְרֵנוּ לְחַיִּים מִלֶּךְ חַפֵּץ בְּחַיִּים וְכֹתֵבנוּ בְּסֵפֶר חַיִּים  
לְמַעַן אֱלֹהִים חַיִּים.

According to Jewish sources, the Amidah (standing prayer), also called the *Tefillah* (the prayer), was made an official part of Jewish worship by Rabban Gamliel, head of the Sanhedrin, at the end of the first century CE.

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

Rabbi Abraham Ezra Millgram  
*Jewish Worship*

The Shabbat *Tefillah* opens and closes with three major blessings of praise. The traditional movement of prayer which accompanies the opening and closing of the Tefillah is a series of steps and bowing, as if one were entering and then leaving the presence of royalty.

Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

Rabbi Morris Adler  
*Likrat Shabbat*

However small our achievements may be in comparison with those of our forefathers, they have their real value in that we bring them about in our own efforts . . .

"As our ancestors each found new ways of service according to their characters, . . . so each of us in our own way shall devise something new in the light of teaching and of service, and do what has not yet been done."

adapted from Martin Buber,  
quoting the maggid of Zlotchov  
*Hasidism and Modern Man*

#### WHAT PRAYER CAN DO

Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water to parched fields.

Prayer can mend a broken heart, lift up a discouraged soul, and strengthen a weakened will.

Ferdinand M. Isserman  
*Likrat Shabbat*

## The Tefillah / Amidah

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

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

*Psalm 51:17*

*Baruch ata Adonai, Eloheinu veilohei avoteinu v'imoteinu. Elohei Avraham, elohei Yitzchak, veilohei Ya-akov. Elohei Sarah, elohei Rivka, elohei Racheil veilohei Lei-ah. Ha-el hagadol, hagibor v'ha-nora, el elyon.*

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

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

\* ON SHABBAT SHUVA ADD

*\*Zochreinu l'chayim, melech chafeitz bachayim. V'chotveinu b'seifer hachayim, l'ma-ancha elohim chayim.*

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

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

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

\* ON SHABBAT SHUVA ADD

\*Remember us unto life, for You are the Sovereign who delights in life, and inscribe us in the Book of Life, that Your will may prevail, O God of life.

## התפילה / עמידה

אתה גבור לעולם אדני מתיה הכל אתה רב להושיע: \*

\*בין שמיני עצרת לפסח:  
משיב הרוח ומוריד הגשם:

מכלכל חיים בחדר מתיה הכל ברחמים רבים  
סומך נופלים ורופא חולים ומתיר אסורים  
ומקים אמונתו לישיני עפר.

מי כמוך בעל גבורות ומי דומה לך  
מלך ממית ומחיה ומצמיח ישועה: \*

ונאמן אתה להחיות הכל.  
ברוך אתה יי מתיה הכל:

\*שבת שובה  
מי כמוך אב הרחמים  
זוכר יצוריו לחיים ברחמים:

One of the classic traditions of every Jewish holy day is that it has its own special form of *tzedakah* (philanthropy/righteousness). *Tzedakah* means taking responsibility for life. One shares one's own possessions in order to take responsibility for the needs of others because life is indivisible. My life cannot be whole while others' lives are not. Therefore, every happy and holy occasion must be shared with the widow, the orphan, the stranger, the poor.

Rabbi Irving Greenberg  
*The Jewish Way*



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

Elie Wiesel  
*Sages and Dreamers*

A spark of the divine flame glows within us all. We give thanks for the gift of reason that enables us to search after knowledge. May our use of this gift make Your light burn ever more brightly within us. Blessed is the Eternal Source of wisdom and knowledge. May our pride of intellect never be an idol turning us away from You. And as we grow in knowledge, may we remain aware of our own limitations. Blessed is the God of forgiveness and understanding. May the beauty and mystery of the world move us to reverence and humility. O let the tree of knowledge bear good fruit for us and our children. Blessed is our God from whom all blessings flow. And let the consciousness of Your Presence be the glory of our lives, making joyous our days and years, and leading us to a clearer understanding of Your will. Blessed is our God who hearkens to prayer.



O fill our minds with knowledge and our hearts with wisdom; Praised be the Mind that unifies all creation. Remind us of the best that is in us; Praised be the Will that gives us power to chose our way. Help us to feel the anguish of the afflicted and oppressed; Praised be the Heart that inspires in us a vision of justice and love. Make us bring knowledge and skill to help the infirm; Praised be the Power that brings healing to the sick. Teach us to stand in awe before the mystery of being; Praised be the One who is present in the miracle of prayer.

both by  
Rabbi Chaim Stern  
*Gates of Prayer*

## The Tefilah / Amidah

*Ata gibor l'olam, Adonai, m'chayei hakol ata, rav l'hoshia.\**

\*FROM SHEMINI ATZERET UNTIL PESACH ADD

Mashiv haru-ach u'morid hagashem.

*M'chalkel chayim b'chesed, m'chayei hakol b'rachamim rabim.  
Somech noflim, v'rofei cholim, umatir asurim, um'kayeim emunato  
liysheinei afar.*

*Mi chamocha, ba-al g'vurot, umi domeh lach, melech meirmit  
u'mechayeh umatzmiach y'shua?\**

\*ON SHABBAT SHUVA ADD

*Mi chamocha, av harachamim, zocher y'tzurav l'chayim  
b'rachamim?*

*V'ne-eman ata l'hachayot hakol. Baruch ata Adonai, m'chayei  
hakol.*

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

\*FROM SHEMINI ATZERET UNTIL PESACH ADD

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

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

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

\*ON SHABBAT SHUVA ADD

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



## קדושה

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי  
מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ יְיָ אֲדִינֵנוּ מִהָאֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ!

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלֻכְנוּ הוּא מוֹשִׁיעֵנו  
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל-חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם!

יְמִלֶךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר תִּלְלוּנָהּ!

לְדֹר וָדֹר נִגִּיד נִדְּלָךְ וּלְגִצַּח נִצָּחִים קִדְּשָׁתְךָ נִקְדִּישׁ.  
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.  
\*בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ.

\*שבת שובה

בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְדוֹשׁ.

The *Kedushah* is comprised of three biblical verses, Isaiah 6:3, Ezekiel 3:12, and Psalm 146:10, which are recited by the congregation, prompted by the service leader. The first two verses derive from Isaiah's and Ezekiel's visions of God seated upon the divine throne, surrounded by angelic hosts intoning the praise of God: *Kadosh! Kadosh Kadosh!* The last verse, from Psalms, proclaims the eternity of God's sovereignty.

During the late Second Commonwealth period, the Isaiah verse in particular became the focus for a kind of piety that sought to emulate on earth, and to participate in, the angelic praise of God in the heavens.

The echo—or continuation—of this piety is found in the rabbinic *Kedushah*. In the Land of Israel, the *Kedushah* was only recited on Shabbat and became, during the Byzantine period [Christianized Roman empire, from the mid-fourth century CE], the locus for many liturgical hymns [piyyutim] that climaxed in its recitation. The Babylonian custom was to recite the *Kedushah* every day in the morning and afternoon services (the source of our present custom). The *Kedushah* verses also became the focus for an early form of rabbinic mysticism, *Ma'aseh Merkavah* ("The Work of the [Divine] Chariot/Throne") which used the Isaiah verse in the setting of ecstatic hymns designed to evoke a vision of God on the celestial throne, surrounded by the angels.

The custom of rising on one's toes at each recitation of *Kadosh!* signifies the worshipper's intent to physically associate himself/herself with the angelic praise.

The use of Isaiah 6:3 in the Christian eucharistic liturgy and mass (Trisagion ["thrice holy"], Sanctus) reflects the early Jewish liturgical use (possibly pre-rabbinic).

Richard S. Sarason

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## Kedushah

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*N'kadesh et shimcha ba-olam, k'shem shemakdeeshim oto bishmei marom, kakatuv al yad n'viyecha; v'kara zeh el zeh v'amar:*

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

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

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

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

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

*Baruch k'vod Adonai mimkomo.*

Blessed is the glory of God in all places.

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

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

*Ani Adonai Eloheichem! I am Adonai your God!*

*Yimloch Adonai l'olam, elohayich tzion, l'dor vador Hallelujah!*

The Eternal shall reign forever; your God, O Zion, from generation to generation. Hallelujah!

*L'dor vador nagid godlecha, ul'neitzach n'tzachim k'dushatcha nakdeesh, v'shivchacha Eloheinu mipinu lo yamush l'olam va-ed. Baruch ata Adonai ha-el hakadosh.*

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.\* Blessed is the Eternal, the holy God.

\* ON SHABBAT SHUVA CONCLUDE

\*Blessed is the Eternal, the holy Sovereign.

## קדושה – שחרית

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמִי  
מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשֻׁמְעִים קוֹל  
מִתְנַשָּׂאִים לְעֶמֶת שָׁרָפִים לְעֶמֶתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלִכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים  
אֲנַחְנוּ לָךְ. מְתִי תִמְלֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם  
וְעַד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדָּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ  
לְדוֹר וָדוֹר וּלְנִצָּחַת נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶיךָ  
בְּדָבָר הָאֲמוּר בְּשִׁירֵי עֲזָרָה עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

יְמִלֶךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדָר וָדָר תִּלְלוּנָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּה וּלְנִצָּחַת נְצָחִים קְדָשְׁתְּךָ נִקְדִּישׁ  
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וְעַד כִּי אֵל  
מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ.

\*שבת שובה

בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְדוֹשׁ.

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## Kedushah — Shacharit

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

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

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

May we soon behold the establishment of Your rule, as promised  
in the Psalm of David, Your righteous anointed king:

“The Eternal shall reign forever;  
Your God, O Zion, through all generations; Hallelujah!”

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

*N’kadesh et shimcha ba-olam, k’shem shemakdeeshim oto bishmei  
marom, kakatuv al yad n’viecha, v’kara zeh el zeh v’amar:*

*Kadosh, kadosh, kadosh, Adonai tzva-ot m’lo chol ha-aretz  
k’vodo.*

*Az b’kol ra-ash gadol, adir v’chazak mashmi-im kol, mitnasim l’umat  
s’rafim, l’umatam baruch yomeiru:*

*Baruch k’vod Adonai mimkomo.*

*Mimkomcha malkeynu tofi-a, v’timloch aleynu ki m’chakim anachnu  
lach. Matai timloch b’tzion, b’karov b’yameinu l’olam va-ed tishkon.  
Titgadal v’titkadash b’toch y’rushalayim ircha, l’dor vador ul’neitzach  
n’tzachim. V’eineinu tirena malchutecha, kadavar ha-amur b’shirei  
uzecha, al y’dai David m’shiach tzidkecha.*

*Yimloch Adonai l’olam, elohayich tzion, l’dor vador Hallelujah!  
L’dor vador nagid godlecha, ul’neitzach n’tzachim kdushatcha  
nakdeesh, v’shivchacha Eloheinu mipinu lo yamush l’olam va-ed, ki el  
melech gadol v’kadosh atah. Baruch ata Adonai ha-el hakadosh.*

\* ON SHABBAT SHUVA CONCLUDE

\*Blessed is the Eternal, the holy Sovereign.

## קדושה – מוסף

נַעֲרִיצָה וְנִקְדִּישָׁה כְּסֹד שִׁית שְׁרָפִי קֹדֶשׁ.  
הַמִּקְדָּשִׁים שְׁמֶךָ בְּקֹדֶשׁ כְּכָתוּב עַל יַד נְבִיאָךְ וְקָרָא  
זֶה אֵל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:  
כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לְזֶה אֵיזָה  
מָקוֹם כְּבוֹדוֹ לַעֲמֹתָם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיֻּחָדִים שְׁמוֹ  
עָרַב וְבָקֵר בְּכָל יוֹם תָּמִיד פְּעֻמִּים בְּאַהֲבָה שְׁמַע  
אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מֶלְכֵנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא  
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי לְהִיּוֹת לָכֶם  
לְאֱלֹהִים.

יְמַלֹּךְ יְיָ לְעוֹלָם אֱלֹהֵיךְ צִיּוֹן לְדוֹר וָדוֹר תִּלְלוּתָהּ:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַחַת נִצָּחִים קִדְּשָׁתְךָ נִקְדִּישׁ  
וְשִׁבְחָתְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל  
מְלֹךְ גְּדוֹל וְקָדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ

\*שבת שובה

בְּרוּךְ אַתָּה יְיָ הַמְּלֹךְ הַקָּדוֹשׁ.

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



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

*Hosea 6:6*

*Avot d'Rabbi Natan 4:21*

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## Kedushah — Musaf

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ON ANGELS AND MESSENGERS  
(In Hebrew they are the same  
word.)

Each lifetime is the pieces of a  
jigsaw puzzle.  
For some there are more pieces,  
For others the puzzle is more  
difficult to assemble.

Some seem to be born with a nearly  
completed puzzle.  
And so it goes.  
Souls going this way and that  
Trying to assemble the myriad  
parts.

But know this. No one has within  
themselves  
All the pieces to their puzzle.  
Like before the days when they  
used to seal  
jigsaw puzzles in cellophane.  
Insuring that  
All the pieces were there.

Everyone carries with them at least  
one and probably  
Many pieces to someone else's  
puzzle.  
Sometimes they know it.  
Sometimes they don't.

And when you present your piece  
Which is worthless to you,  
To another, whether you know it  
or not,  
Whether they know it or not,  
You are a messenger from the Most  
High.

Rabbi Lawrence Kushner  
*Honey From The Rock*

We adore and sanctify You, O Eternal,  
With the words uttered by the holy Seraphim  
In the mystical vision of Your prophet:  
"Holy, holy, holy is the Eternal of Hosts;  
The whole world is filled with God's glory."

God's glory is everywhere!  
When one chorus of ministering angels asks:  
"Where is God's glory?"  
Another chorus adoringly responds:  
"Blessed be God's glory throughout the universe."

May God deal compassionately with Your people,  
Who speak of Your oneness morning and evening,  
Who twice each day lovingly proclaim:  
"Hear, O Israel: The Eternal is our God, the Eternal is One."

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

And thus the Psalmist sang:  
"The Eternal shall reign forever;  
Your God, O Zion, through all generations; Hallelujah!"

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

*Na-aritzcha v'nakdeeshicha k'sod si-ach sarfei kodesh, hamakdeeshim  
shimcha bakodesh, kakatuv al yad n'viecha, v'kara zeh el zeh v'amar:*

*Kadosh, kadosh, kadosh, Adonai tzva-ot m'lo chol ha-aretz  
k'vodo.*

*K'vodo malei olam, m'shartav sho-alim zeh lazeh, ayei m'kom  
k'vodo, l'umatam baruch yomeiru:*

*Baruch k'vod Adonai mimkomo.*

*Mimkomo hu yifen b'rachamim, v'yachon am ham'yachadim sh'mo,  
erev vavoker b'chol yom tamid, pa-amayim bahavah sh'ma om'rim:*

*Shema Yisrael, Adonai Eloheinu, Adonai Echad.*

*Hu Eloheinu, hu avinu, hu malkeinu, hu moshieinu, v'hu  
yashmieinu b'rachamav sheiniyt leinei kol chai, li-h'yot lachem  
leilohim, ani Adonai Elocheichem.*

*Yimloch Adonai l'olam, elohayich tzion, l'dor vador Hallelujah!  
L'dor vador nagid godlecha, ul'neitzach n'tzachim kdushatcha  
nakdeesh, v'shivchacha Eloheinu mipinu lo yamush l'olam va-ed, ki  
el melech gadol v'kadosh atah. Baruch ata Adonai ha-el hakadosh.*

\* ON SHABBAT SHUVA CONCLUDE

\*Blessed is the Eternal, the holy Sovereign.

## קדושת היום

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדִרְתָּם  
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעוֹלָם  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

יִשְׁמְחוּ בְּמַלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג עִם מְקַדְשֵׁי  
שְׁבִיעִי כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מְטוֹבָךְ וּבְשִׁבְעֵי רְצִיתָ בּוֹ  
וְקִדְשָׁתוֹ חֲמִדַּת יָמִים אוֹתוֹ קִרְאתָ זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחָתֵנוּ. קִדְשָׁנוּ  
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מְטוֹבָךְ וְשִׁמְחָנוּ  
בִּישׁוּעָתְךָ וְטַהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת וְהִנַּחֲלֵנוּ יְיָ אֱלֹהֵינוּ  
בְּאַהֲבָה וּבְרִצּוֹן שַׁבָּת קִדְשְׁךָ וַיְנַיְחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי  
שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Rabbi Eliezer said:

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

*Talmud Berachot 2a*



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



No system that engages a variety of human beings can be absolutely perfect. But, Shabbat comes very close to perfection. It is a day of release and of reenergizing; a day of family and of community; of spirit and of physical well-being. It is a day of prayer and of study; of synagogue and of home; a day of rest and self-indulgence; of compassion and of self-esteem. It is ancient, yet contemporary; a day for all seasons. A gift and a responsibility.

Without it I could not live.

Blu Greenberg

*How to Run a Traditional Jewish Household*



All journeys are destinations of which the traveler is unaware.

Martin Buber

#### ETERNITY UTTERS A DAY

A thought has blown the market place away; there is a song in the wind and joy in the trees.

The Sabbath arrives in the world, scattering a song in the silence of the night: eternity utters a day.

Where are the words that could compete with such might?

Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to the holiness in time.

Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul.

The world has our hands, but the soul belongs to Someone Else.

Six days a week we seek to dominate the world; on the seventh day we try to dominate the self.

To set apart a day a week, a day on which we would not use the instruments so easily turned into weapons of destruction, a day for being with ourselves, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with others and with the forces of nature — is there any institution that holds out a greater hope for human progress than the Sabbath?

adapted from  
Rabbi Abraham Joshua Heschel

## The Holiness of Shabbat

*V'shamru v'nei Yisrael et hashabbat, la-asot et hashabbat l'dorotam b'rit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha-arets, u-vayom hashvi-i shavat vayinafash.*

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

*Exodus 31:16-17*

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

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

*Eloheinu veilohei avoteinu v'imoteinu, r'tzei vimnuchateinu. Kadsheinu b'mitzvatecha, v'tein chelkeinu b'toratecha. Sabeinu mituvecha, v'samcheinu bishu-atecha. V'taheir libeinu l'ovdecha be'emet. V'hanchileinu Adonai Eloheinu, b'hava uv'ratzon Shabbat kodshecha. V'yanuchu va yisrael, m'kadeshei sh'mecha.*

*Baruch ata adonai m'kadesh ha-shabbat.*

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

*Talmud Pesachim 117b*



## עבודה

רצה יי אלהינו בעמך ישראל ובתפלתם באהבה תקבל  
ותהי לרצון תמיד עבודת ישראל עמך. אל קרוב לכל  
קראיו פנה אל עבדיך וחננו: שפוך ריחך עלינו ותחזיקה  
עינינו בשוכך לציון ברחמים.  
ברוך אתה יי הממחיר שכינתו לציון.

## ראש חדש וחול המועד

אלהינו ואלהי אבותינו ואמותינו יעלה ויבא ויגיע ויראה  
וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון  
אבותינו וזכרון משיח בן דוד עבדך וזכרון ירושלים עיר  
קדשך וזכרון כל עמך בית ישראל לפניך לפליטה  
לטובה לחן ולחסד ולרחמים לחיים ולשלום ביום

ראש החדש הזה

חג המצות הזה

חג הסוכות הזה

זכרנו יי אלהינו בו לטובה  
ופקדנו בו לברכה והושיענו בו לחיים ובכר ישועה  
ורחמים חוס וחננו ורחם עלינו והושיענו כי אליך עינינו  
כי אל מלך חנון ורחום אתה.

WILL YOU SAY A PRAYER FOR ME?

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

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

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

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

In this roller coaster life, people pray to connect with what is timeless. Awash in trivia, people pray to remind themselves that they are part of something important.

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

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

(continues on page 74B)

Those blessings were written by people who did stop in wonder. And if you look for it, you may find that there is a voice for you among them. You may also find that somewhere in the prayer book are your fears and your dreams — and a way to express them.

Yes, there are risks in prayer. You can feel foolish, or hypocritical, or — worse — empty. This is a conversation in which there is no certainty of response.

But at the very least you put yourself in touch with who you are and what you could be. You are asking the oldest, best questions in the world:

Are You there? Do You care about me? What do You expect of me?

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

*High Holiday Message*  
*Jewish Theological Seminary*

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## Worship

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

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

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

*Mishna Talmud 5:1 and Mishna Rosh Hashana 4:1*

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## On Rosh Chodesh and Chol Hamo-eid

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

*Rosh Chodesh*  
*Pesach*  
*Sukkot*

Remember us, O Eternal; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and save us. We look to You with hope, for You are a gracious and merciful God and Sovereign.

## הודאה

מוֹדִים אֲנִי לְךָ שְׁאַתָּה הוּא יי אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר  
וָדוֹר נוֹרָה לְךָ וְנִסְפָּר תַּחֲלָתֶךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ  
וְעַל נְשָׁמוֹתֵינוּ הַמְּקוּדוֹת לְךָ וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עֲרַב וּבֹקֶר וְצִהָרִים הַטּוֹב  
כִּי לֹא כָלוּ לְחַמֶּיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם  
קִוִּינוּ לְךָ.

And this is his one sorrow, that his giving is limited by the one who takes . . . "And so it is with each thing. As when one pours out of a large vessel into a goblet: the vessel pours out of its fullness, but the goblet limits the gift."

Martin Buber  
*Hasidism and Modern Man*

וְעַל כָּלֵם יִתְפָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְכָּנוּ תָּמִיד לְעוֹלָם וָעֶד.\*

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּתְּלֵנוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל  
יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלְךָ נֶאֱדָה  
לְהוֹדוֹת.

\*שבת שובה

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

## MIRACLES

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

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

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

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

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

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

Rabbi Sidney Greenberg  
*Siddur Hadash*

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## Thanksgiving

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

\* ON SHABBAT SHUVA ADD

Let life abundant be the heritage of all Your children.

## חנוכה

על הנסים ועל הפרקן ועל הנבירות ועל התשועות ועל  
המלחמות שעשית לאבותינו בימים ההם בזמן הזה.

בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו כשעמדה  
מלכות יון הרשעה על עמך ישראל להשפיתם תורתך  
ולהעבירם מחקי רצונך ואתה ברחמיך הרבים עמדת  
להם בעת צרתם רבת את ריבם דנת את דינם נקמת את  
נקמתם מסרת גבורים ביד חלשים ורבים ביד מעטים  
וטמאים ביד טהורים ורשעים ביד צדיקים וזרים ביד  
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך  
ולעמך ישראל עשית תשועה גדולה ופרקן בהיום הזה.  
ואחר כך באו בניך לדביר ביתך ופנו את היכלך וטהרו  
את מקדשך והדליקו נרות בתצרות קדשך וקבעו שמונת  
ימי חנכה אלו להודות ולהלל לשמך הגדול.

## ועל כלם

ועל כלם יתברך ויתרומם שמך מלכנו. תמיד לעולם ועד.\*  
וכל חיים יודוך סלה. ויהללו את שמך באמת. האל  
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך  
נאה להודות.

\*שבת שובה

ובתוב לחיים טובים כל בני ברייתך

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

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

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

## HANUKKAH

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

Taught by Rabbi Richard Jacobs



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

Richard Siegel, et al.  
*The Jewish Catalog*

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## Hanukkah

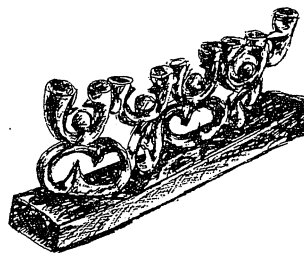
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We give thanks for the redeeming wonders and the mighty deeds by which, at this season, our people were saved in days of old.

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

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

*Soferim 20:8*



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## For all these blessings

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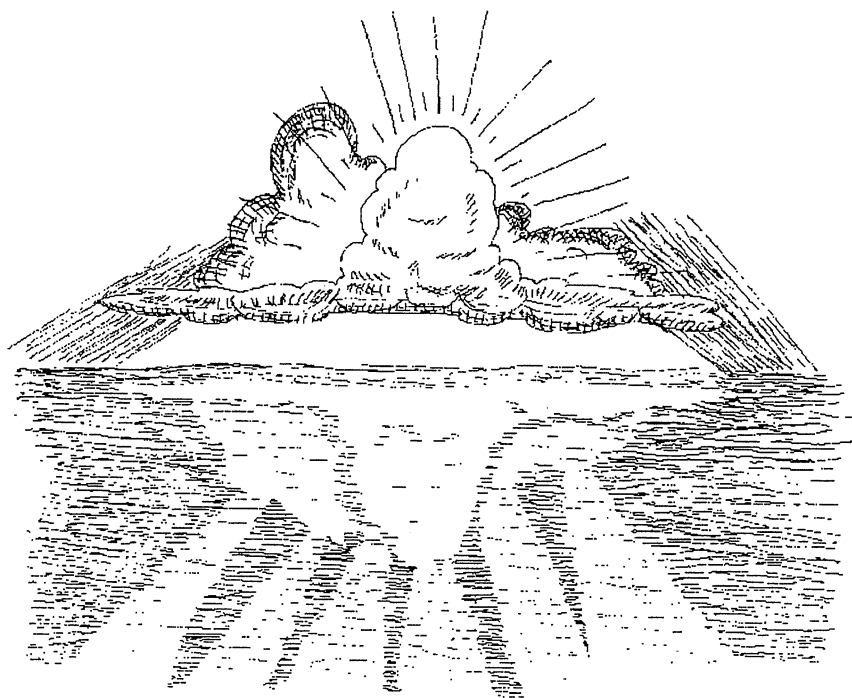
For all these things, O Sovereign God, let Your name be forever exalted and blessed. \*

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

\* ON SHABBAT SHUVA ADD

Inscribe all the people of Your covenant for a life of goodness.

## ברכת שלום



### THE PAINT BOX

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

Tali Shurak, Age 13  
*My Shalom My Peace*

שים שלום טובה וברכה חן וחסד ורחמים עלינו  
ועל כל ישראל עמך. ברכנו אבינו כלנו כאחד  
באור פניך כי באור פניך נתת לנו יי אלהינו תורת  
חיים ואהבת חסד וצדקה וברכה ורחמים וחיים  
ושלום וטוב בעיניך לברך את עמך ישראל בכל עת  
ובכל שעה בשלומך.\*

ברוך אתה יי המברך את עמו ישראל בשלום.

\*שבת שובה

בספר חיים ברכה ושלום ופרנסה טובה נזכר ונכתב  
לפניך אנחנו וכל עמך בית ישראל לחיים טובים  
ולשלום.

You cannot find peace anywhere,  
save in yourself.

Rabbi Simcha Bunam



Peace without truth is a false peace.

Menachem Mendel of Kotsk



I have a dream that one day this  
nation will rise up, live out the true  
meaning of its creed: we hold these  
truths to be self-evident, that all  
men are created equal.

Reverend Martin Luther King  
*Speech in Washington, DC,*  
*August 27, 1963*



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

Abraham Lincoln  
*Second Inaugural Address,*  
*March 4, 1865*



Making peace is harder than  
making war.

Adlai Stevenson



And they shall beat their swords  
into plowshares and their spears  
into pruning hooks.

Nation shall not lift up sword  
against nation; they shall know war  
no more.

*Isaiah 2:4*

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## Peace

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Grant us peace, Your most precious gift, O Eternal Source of peace,  
and give us the will to proclaim its message to all the peoples of  
the earth. Bless our country, that it may always be a stronghold  
of peace, and its advocate among the nations. May contentment  
reign within its borders, health and happiness within its homes.  
Strengthen the bonds of friendship among the inhabitants of all  
lands, and may the love of Your name hallow every home and  
every heart. Blessed is the Eternal God, the Source of peace.



Peace, happiness, and blessing; grace and love and mercy: may  
these descend on us, on all Israel, and all the world.  
Bless us, our Creator, one and all, with the light of Your presence;  
for by that light, O God, You have revealed to us the law of life:  
to love kindness and justice and mercy, to seek blessing, life, and  
peace.\*  
O bless Your people Israel and all people with enduring peace!  
Praised be the Eternal, who blesses Your people Israel with peace.

*Talmud Megillah 18a*

\* ON SHABBAT SHUVA ADD

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

*Sim shalom, tova uvracha, chein vachesed v'rachamim, aleinu v'al  
kol Yisrael amecha.*

*Bar'cheinu avinu, kulanu k'echad, b'or panecha. Ki v'or panecha  
natata lanu, Adonai Eloheinu, torat chayim v'ahavat chesed,  
utzdaka uvracha v'rachamim, v'chayim v'shalom.*

*V'tov beinecha l'vareich et am'cha Yisrael b'chol eit uv'chol sha-ah  
bishlomecha.\**

*Baruch atah Adonai, ham'vareich et amo Yisraeil bashalom.*

\* ON SHABBAT SHUVA ADD

*B'seifer cha-yim, b'racha v'shalom ufarnasah tovah, nizacheir  
v'nicateiv l'fanecha, anachnu v'chol amcha beit Yisraeil, l'cha-yim  
tovim ul'shalom. Baruch atah Adonai, oseh hashalom.*



## שלום

אַל־הִי נִצּוּר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלִי  
נִפְשֵׁי תֹדִים וְנִפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן  
יִמְנָךְ עֲשֵׂה לִמְעַן קִדְשֶׁךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ.  
לִמְעַן יִחַלְצוּן יִדְיֶיךָ הַיְשִׁיעָה יִמְנָךְ וְעַנְיִי.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְנוֹאֲלִי.

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם וְאִמְרוּ: אָמֵן.

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּלָם.  
סֵאלָאם עָלֵינוּ וְעַל כָּל הָעוֹלָם  
סֵאלָאם שְׁלוֹם.

Rabbi Susya said: "In the world to come, I shall not be asked: 'Why were you not Moses?' I shall be asked: 'Why were you not Susya?'"

Martin Buber  
*Hasidism and Modern Man*



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

Moses Maimonides  
*Mishna Torah: Hilchot Teshuvah*



This is the only prayer of the central liturgy which is written in the singular. The core of the liturgy concludes with a private moment — a circle small enough for me and the Eternal, my God.



#### A SINGLE PERSON WAS CREATED

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

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

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

*Mishna Sanhedrin 4:5*



If I am not for myself, who will be for me?

But if I am only for myself, what am I?

And if not now, when?

Rabbi Hillel

*Mishna Pirke Avot 1:14*

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## Peace

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

Rabbi Mar bar Rabina  
*Talmud Berachot 17a*

*Elohai n'tzor l'shoni meira, u-s'fatai midaber mirma.  
V'limkalelai nafshi tidom v'nafshi ke-afar lakol t'hiyeh.*

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

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

*Psalms 19:15*

*Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisrael,  
v'al kol ha-olam, v'imru: amen.*

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

*Job 25:2*



*Od yavo shalom aleinu v'al kulam.*

*Salaam aleinu v'al kol ha'olam.  
Salaam Shalom*

Peace will yet come to us and for everyone.  
For us and for the whole world.  
*Salaam Shalom*

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

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

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

Rabbi Lawrence Kushner  
*Honey From The Rock*

## **Prayer alone is not enough**

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

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

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

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

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

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

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

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

Rabbi Jack Riemer  
*Siddur Hadash*

## סדר קריאת התורה

אין כּמוֹךְ בְּאַלְהִים יי ואין כּמַעֲשֵׂיךְ.  
מְלָכוּתְךָ מְלָכוּת כָּל עֲלָמִים  
וּמִמְשַׁלְתְּךָ בְּכָל דֶּר וָדֶר.

יי מֶלֶךְ יי מֶלֶךְ יי יִמְלֹךְ לְעֹלָם וָעֶד.  
יי עוֹ לְעַמּוֹ יִתֵּן יי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אב הַרְחָמִים הִיטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן  
תִּבְנֶה חֲנוּמֹת יְרוּשָׁלַיִם.  
כִּי בָךְ לִבִּי בִטְחָנִי  
מֶלֶךְ אֵל רַם וְנֹשֵׂא אֲדוֹן עוֹלָמִים.

When a Festival falls on a weekday

יי אֵל רַחוּם וְחַנּוּן אַרְךָ אַפִּים וְרַב חֶסֶד וְאַמֶּת:  
נִצֵּר חֶסֶד לְאַלְפִים נִשָּׂא עוֹן וּפֹשַׁע וְחַטָּאת, וְנִקָּה:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבָר יי מִירוּשָׁלַיִם:  
בְּרוּךְ שֶׁנִּתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

When two people sit and words  
of Torah pass between them, the  
Divine Presence rests between  
them.

Rabbi Chananya ben Teradion  
*Mishna Pirke Avot 3:3*



### ON READING TORAH

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

Temple Beth El,  
Sudbury, Massachusetts  
*V'taher Libeynu*



The real voyage of discovery  
consists not in seeking new  
landscapes but in having new  
eyes.

Marcel Proust

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## Torah Service

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Our God and God of our fathers,  
God of Abraham, Isaac, and  
Jacob, Amos, Isaiah, and Micah,  
a heritage has come down to us  
along all the painful paths our  
people has traveled.

Our God and God of our  
mothers, God of Sarah,  
Rebekah, Leah, and Rachel,  
Deborah, Hannah, and Ruth, a  
heritage has come down to us.

When others worshipped gods  
indifferent to goodness, our  
mothers and fathers found the  
One whose law unites all people  
in justice and love.

A heritage of faith has come  
down to us out of the life of our  
people.

When knowledge was the secret  
lore of princes and priests, our  
sages opened their doors to all  
who sought understanding.

A heritage of learning has  
come down to us out of the life  
of our people.

In a world where the weak were  
tormented by oppressors, our  
Torah taught us to love the poor  
and the stranger.

A heritage of justice has come  
down to us.

Where the sword was sovereign,  
we were commanded to seek  
peace and pursue it.

A heritage of peace has come  
down to us.

All this now is ours. Ours the  
teaching, ours the task, to make  
the heritage live.

For it is our life, and the length  
of our days!

Rabbi Chaim Stern and  
Rabbi Henry Cohen

*Ein kamocha va-elohim Adonai, v'ein k'ma-asecha. Mal-chut'cha  
malchut kol olamim, umemshalt'cha b'chol dor va-dor.*

There is none like You, O Eternal, among the gods that are  
worshipped, and there are no deeds like Yours.

*Psalm 86:8*

Your dominion is an everlasting dominion, and it endures  
through all generations.

*Psalm 145:13*

*Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed.  
Adonai oz l'amo yiytein, Adonai y'varech et amo va-shalom.*

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

*Psalm 29:11*

*Av harachamim, heiteevah vir'tzoncha et-tziyon; tivneh chomot  
y'rushalayim.*

*Ki v'cha l'vad batachnu, melech el ram v'nisah, adon olamim.*

Father, womb of compassion, let Your goodness be a blessing to  
Zion; let Jerusalem be rebuilt.

In You alone do we trust, O Sovereign God, high and exalted,  
Eternal of all the worlds.

### When a festival falls on a weekday

*Adonai Adonai El rachum v'chanun. Erech apayim v'rav chesed  
ve-emet. Notzeir chesed la-alafim. Nosei avon vafesha v-chata-a  
v'nakei.*

The Lord is ever-present, all-merciful, gracious,  
compassionate, patient, abounding in kindness and  
faithfulness, treasuring up love for a thousand generations,  
forgiving iniquity, transgression, and sin, and pardoning the  
penitent.

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

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

*Isaiah 2:3*

## סדר קריאת התורה

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.  
אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ.  
גָּדְלוֹ לֵנוּ אֵתִי וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

לֵךְ יְיָ הַגְדֵּלְתָּ וְהַגְבִּיחְתָּ וְהַתְפַּאֲרַת וְהַנְצַח וְהַחַד  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ:  
לֵךְ יְיָ הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:



### Before Reading The Torah Portion

בְּרַכּוּ אֵת יְיָ הַמְבָרֵךְ.  
בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ  
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:  
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

### After Reading The Torah Portion

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ  
תּוֹרַת אֱמֶת וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ:  
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

The stories tell you from where you have come. Your father was this and not that. And in doing so they foretell your destiny.

The great stories did not happen to the masters of old alone. They happen to us. You and I. This moment. A tale unfolds.

It is only that we have lost the narrative element of our existence. How could my life possibly be a spiritual tale? I must surely be a secular drone. But even that confession is the nucleus of a religious tale! If Moses, our teacher, had your definition of spiritual he would have remained an Egyptian too. Never entered the wilderness. For you see, we are the stories.

And for this reason there can be no honest telling about holy encounters without sharing them in their context. All true theology must finally be personal. God meets one of us. And we in turn are compelled to tell a story from which no objective theological truth can be distilled. For this reason authentic God-talk must always begin with the introduction *ma'aseh sh'hayah*, "It once happened . . ."

Rabbi Lawrence Kushner  
*Honey From The Rock*



### THE LIVING BOOK

It is to a book, The Book, that we owe our survival — that Book which we use, not by accident, in the very form in which it has existed for millennia: it is the only book of antiquity that is still in living use as a scroll.

Franz Rosenzweig  
*Siddur Hadash*

## WE ALL STOOD TOGETHER

My brother and I were at Sinai  
He kept a journal  
of what he saw  
of what he heard  
of what it all meant to him

I wish I had such a record  
of what happened to me there

It seems like every time I want to  
write  
I can't  
I'm always holding a baby  
one of my own  
or one of a friend  
always holding a baby  
so my hands are never free  
to write things down

And then  
as time passes  
the particulars  
the hard data  
the who what when where why  
slip away from me  
and all I'm left with is  
the feeling

But feelings are just sounds  
the vowel barking of a mute

My brother is so sure of what he  
heard  
after all he's got a record of it  
consonant after consonant after  
consonant

If we remembered it together  
we could recreate holy time  
sparks flying

Merle Feld

## Torah Service

*Sh'ma Yisrael Adonai Eloheinu, Adonai echad.  
Echad eloheinu gadol Adoneinu kadosh sh'mo.  
Gadlu l'Adonai iti, un'romima sh'mo yachdav.*

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

*Deuteronomy 6:4*

Our God is One; our Eternal is great; holy is Your name.

Join with me in magnifying the Eternal, and together let us exalt  
Your name.

*Psalms 34:4*

*L'cha Adonai hag'dula v'hag'vura v'hatiferet v'haneitzach v'ha-  
hod, ki chol bashamayim uva-aretz, l'cha Adonai hamamlacha,  
v'hamitnasei l'chol l'rosh.*

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

*I Chronicles 29:11*



### Before Reading The Torah Portion

*Barechu et Adonai ham'vorach!*

*Baruch Adonai ham'vorach l'olam va-ed!*

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

Praise the Eternal, to whom our praise is due!

Praised be the Eternal, to whom our praise is due, now and forever!

Blessed is the Eternal our God, Source of the universe, Who has  
chosen us from all peoples by giving us Your Torah.

Blessed is the Eternal, Giver of the Torah.

### After Reading The Torah Portion

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

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

*Soferim 13:8*



For those who have come through danger:

ברוך אתה יי אלהינו מלך העולם הגומל  
לחיים טובות שגמלני כל טוב.

מי שברך אבותינו ואמותינו אברהם ושרה יצחק ורבקה  
יעקב רחל ולאה הוא וברך את החולים האלה  
ויביא עליהם רפואת הנפש ורפואת הגוף  
יחד עם כל חולי עמו ישראל.

ברוך אתה יי רופא החולים.

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

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

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

A prisoner cannot release himself from confinement.

*Talmud Berachot 5b*



Cancer transforms. Obviously, it has a physical impact. Its effect on the soul is no less profound. No one remains the same – not the patient, caregivers, family, friends, or coworkers. I went home after that last treatment knowing that connection can occur in the most unexpected places and in the most unexpected way. Everyone's efforts are needed for true healing to occur.

Rosanne Kalick

#### WHAT IT MEANS TO BE A CONGREGATION

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

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

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

Source Unknown



#### MIRACLES

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

Israel Baal Shem Tov  
in *Likrat Shabbat*

## For Healing — A Congregational Prayer

**For those who have come through danger:**

*Baruch ata adonai eloheinu melech ha'olam hagomel lachayavim  
tovot she-g'malani kol tov.*

Blessed are You, Source of the Universe, through whose goodness and grace I live.

**Congregation responds:**

*Amen.* May God continue to bless you with gratitude for life.



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

Blessed are You, the Source of healing.



*Mi shebeirach avoteinu Avraham, Yitzchak v'Yaakov.  
Mi shebeirach imoteinu, Sarah, Rivka, Leah v'Rachel.*

May the One who blessed our mothers,  
May the One who blessed our fathers,  
Hear our prayer,  
Hear our prayer, and bless us as well.  
Bless us with the power of Your healing.  
Bless us with the power of Your hope.  
May our hearts be filled with understanding  
and strengthened by the power of Your love.

Lisa Levine

**Mi Shebeirach**

*Mi shebeirach avoteinu*

*M'kor habracha l'imoteinu*

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

*Mi shebeirach imoteinu*

*M'kor habracha l'avoteinu*

Bless those in need of healing  
With *r'fu-a sh'leima*  
The renewal of body  
The renewal of spirit  
And let us say, Amen.

Music by Debbie Friedman

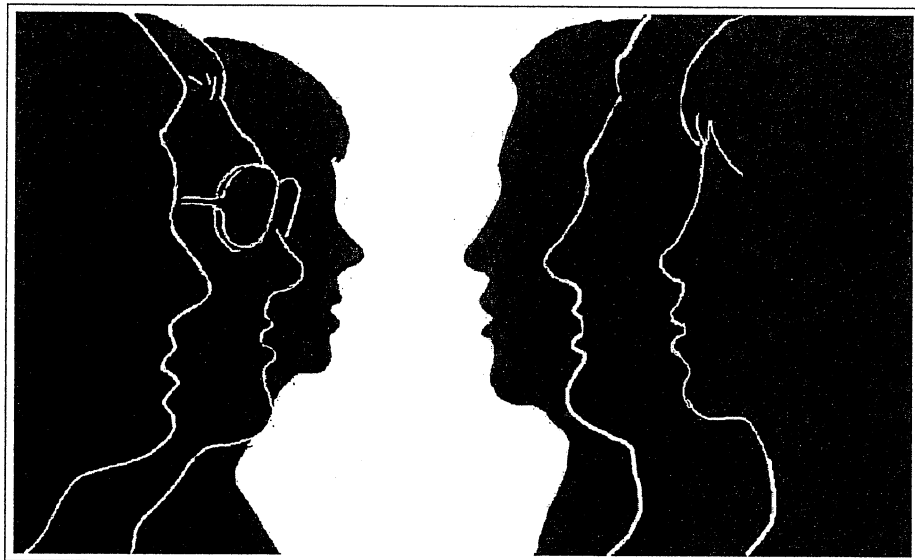
Lyrics by Debbie Friedman and Dvora Setel

A person reaches in three  
directions:

inward, to oneself  
up, to God  
out, to others.

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

Rabbi Nachman of Bratislav



For you O Eternal, are seen face to face.

*Numbers 14:14*

#### PHYSICIAN'S PRAYER

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

Moses Maimonides

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## For Healing

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### Heal Us Now

*R'fa-einu Adonai v'neirafei hoshieinu v'nivasheiah el karov l'chol korav ach karov lirei-av yisho.*

We pray for healing of the body. We pray for healing of the soul. For strength of flesh and mind and spirit. We pray to once again be whole.

#### CHORUS:

*Eil na r'fa na.*

Oh, please heal us now.

*R'fuat hanefesh ur'fuat haguf r'fuah sh'leima.*

Heal us now.

*Hoshia et amecha u'vareich et nachalatecha ureim v'na-seim ad ha-olam. Mi shebeirach avoteinu, mi shebeirach imoteinu. Ana Adonai hoshi-ah na.*

We pray for healing of our people. We pray for healing of the land. And peace for every race and nation. Every child, every woman, every man.

#### CHORUS

Leon Sher

## Circles of Connection

### A Prayer for the State of Israel

אָבִינוּ שֶׁבַשְׁמַיִם צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ בָּרַךְ אֶת-מְדִינַת  
יִשְׂרָאֵל רֹאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת  
חֲסִדֶּךָ וּפְרֹשׁ עָלֶיהָ סִכַּת שְׁלָמֶךָ. וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ  
לְרֹאשֵׁיהָ שָׂרֶיהָ וְיוֹעֲצֵיהָ וְתַקְנָם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.  
וְעֲטֹרַת נִצָּחוֹן תַּעֲטֹרֵם. וְנַתַּת שְׁלוֹם בְּאֶרֶץ וְשִׁמְחַת  
עוֹלָם לְיוֹשְׁבֶיהָ וְנֹאמַר אָמֵן.

*Avinu shebashamayim tzur Yisrael v'go-alo barech et-m'dinat  
Yisrael reisheet tz'michat g'ulateinu. Hagein aleha be'vrat  
chasdecha u-fros aleha sukat shlomecha. Ushlach orcha va-  
amitcha l'rasheha sareha v'yo-a-tzeha v'takneim bei-tza tovah  
milfanecha v'a-teret nitzachon t'at-reim. V'natata shalom ba-  
aretz v'simchat olam l'yoshveha v'no-mar. Amen.*

Our God in Heaven, Rock and Redeemer of the people Israel:  
Bless the State of Israel, with its promise of redemption. Shield  
it with Your love; spread over it the shelter of Your peace.  
Guide its leaders and advisors with Your light and Your truth.  
Help them with Your good counsel. Strengthen the hands  
of those who defend our Holy Land. Deliver them; crown  
their efforts with triumph. Bless the land with peace, and its  
inhabitants with lasting joy. And let us say: Amen

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## Circles of Connection

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### **A Prayer for Our Country**

Our God and God of our ancestors: We ask Your blessings for our country, for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Inspire them with justice and compassion, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Deepen our love for our country and our desire to serve it.  
Strengthen our power of self-sacrifice for our nation's welfare.  
Teach us to uphold its good name by our own right conduct.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom and helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more."

### **For the State of Israel**

We pray for the land of Israel and its people. May its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world. And let us say: Amen.

### **For our Defenders**

May the One who blessed our ancestors, Joshua, David and Judah, Deborah, Yael and Judith, bless the children of our congregation and all our congregations and communities who have been called to active service. May they be guided and protected. May their going out and their coming in be for life and for peace, now and forever. And let us say: Amen.

## הפטרה

### Before Reading the Haftarah

ברוך אתה יי אלהינו מלך העולם אשר בחר בנביאים  
טובים ורצה בדבריהם הנאמרים באמת. ברוך אתה יי  
הבוחר בתורה ובמשה עבדו וב ישראל עמו  
ובנביאי האמת וצדק.

### After Reading the Haftarah

ברוך אתה יי אלהינו מלך העולם צור כל העולמים  
צדיק בכל הדורות האל הנאמן האומר ועשה המדבר  
ומקים שכל דבריו אמת וצדק.

על התורה ועל העבודה ועל הנביאים ועל יום השבת  
הזה שנתת לנו יי אלהינו לקדשה ולמנוחה לכבוד  
ולתפארת על הכל יי אלהינו אנחנו מודים לך ומברכים  
אותך. יתברך שמוך בפי כל חי תמיד לעולם ועד.

ברוך אתה יי מקדש השבת.

The origins of the reading of the *Haftarah* (literally, "conclusion" or "dismissal") are obscure. Some speculate that either under Greek rule (Maccabean times) or under Roman oppression [1st century, CE], Jews were forbidden to read the Torah. At first they ignored the orders and continued the Torah reading. The punishments were so severe and so unbearably cruel that they finally did cease reading the Torah. The Jews reasoned, however, that though they were forbidden to read from the Torah, they were not forbidden to read from the Prophets. They then chose a prophetic reading for each Shabbat that reminded them in some way of the Torah portion which would have been read that Shabbat.

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

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

There are no proofs for the existence of the God of Abraham. There are only witnesses. The greatness of the prophet lies not only in the ideas he expressed, but also in the moments he experienced. The prophet is a witness, and his words a testimony.

Rabbi Abraham Joshua Heschel  
*The Prophets*

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## Reading of the Haftarah

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### Before Reading the Haftarah

*Baruch ata Adonai Eloheinu melech ha-olam, asher bachar binviyim tovim, v'ratza v'divreihem hane-amarim be-emet.*

*Baruch ata Adonai, habocheir batorah uv'mosheh avdo, uv'Yisrael amo, uvinvi-ei ha-emet vatzedek.*

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

*Soferim 13:9*

### After Reading the Haftarah

*Baruch ata Adonai Eloheinu melech ha-olam, tzur kol ha-olamim, tzadik bechol hadorot, ha-el hane-eman, ha-omeir ve-oseh, hamedabeir umekayeim, shekol devarav emet vatzedek.*

*Al hatorah, v'al ha-avodah, ve'al han'viyim, v'al yom ha-shabbat hazeh, shenatata lanu, Adonai Eloheinu, likdusha v'limnucha, l'chavod ul'tifaret. Al hakol, Adonai Eloheinu, anachnu modim lach, umevarechim otach. Yitbarach shimcha befi kol chai tamid l'olam va-ed. Baruch ata Adonai, mekadeish ha-shabbat.*

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

*Soferim 13:10*

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

*Soferim 13:14*



## הפטרה

ברוך אתה יי אל־הינו מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים  
צָדִיק בְּכָל הַדּוֹרוֹת הָאֵל הַנָּאֵמָן הָאוֹמֵר וְעָשָׂה הַמְדַבֵּר  
וּמְקִיָּם שְׁפָל דְּבָרָיו אֶמֶת וְצֶדֶק.

נֶאֱמָן אֶתָּה הוּא יי אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבָר אֶחָד  
מִדְּבָרֶיךָ אַחֲזֹר לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן  
אֶתָּה. בָּרוּךְ אַתָּה יי הָאֵל הַנָּאֵמָן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית תַּיִינוּ וְלַעֲלֹבֶת נַפֶּשׁ תּוֹשִׁיעַ  
בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יי מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׁמַחְנוּ יי אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ וּבְמַלְכוּת בֵּית  
דָּוִד מְשִׁיחֲךָ בְּמַהֲרָה יָבוֹא וַיְגַל לִבָּנוּ עַל כְּסֹאוֹ לֹא יֵשֵׁב  
זָר וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ כִּי בָשָׂם קֶדֶשְׁךָ  
נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכְבֶּה גֵרוֹ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה יי מֶגֶן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת  
הַזֶּה שְׁנַתָּ לָנוּ יי אֱלֹהֵינוּ לְקַדְּשָׁה וְלִמְנוּחָה לְכָבוֹד  
וְלִתְפָּאֶרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ  
וּמְבָרְכִים אוֹתְךָ וְתִפְרֹךְ שְׁמֲךָ בְּפִי כָּל חַי תָּמִיד  
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת.

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

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

Rabbi Abraham Joshua Heschel  
*The Prophets*

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## After Reading of the Haftarah (Alternative)

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

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

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

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

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

*Soferim 13:10-14*

## עץ חיים

וזאת התורה אשר שם משה לפני בני ישראל על פי יי

ביר משה:

יהללו את-שם יי כי נשגב שמו לברו.

הודו על ארץ ושמים ויגם קרן לעמו תהלה לכל-

חסידיו לבני ישראל עם קרובו. תללויה.

תורת יי תמימה משיבת נפש

עדות יי נאמנה מחכימת פתי

פקודי יי ישרים מאירת עינים

מצנת יי ברה מאירת עינים

יראת יי טהורה עמדת לעד

משפטי יי אמת צדקו יחדו.

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

Rabbi Lawrence Kushner  
*Honey From The Rock*

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

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

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

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

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

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

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

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

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

*Siddur Sim Shalom*

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## Returning the Torah to the Ark

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*V'zot hatorah asher sam Moshe lifnei b'nei Yisrael, al pi Adonai  
b'yad Moshe.*

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

*Numbers 9:23 and Deuteronomy 4:44*

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

*Y'halelu et sheim Adonai, ki nishgav sh'mo l'vado.*

*Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'chol  
hasidav, liv'nei yisrael am kerovo. Hallelujah!*

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

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

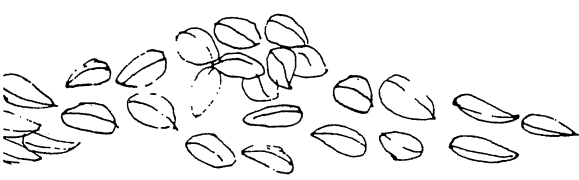
The teaching of the Eternal is faithful, making wise the simple;

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

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

The word of the Eternal is pure, enduring forever;

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



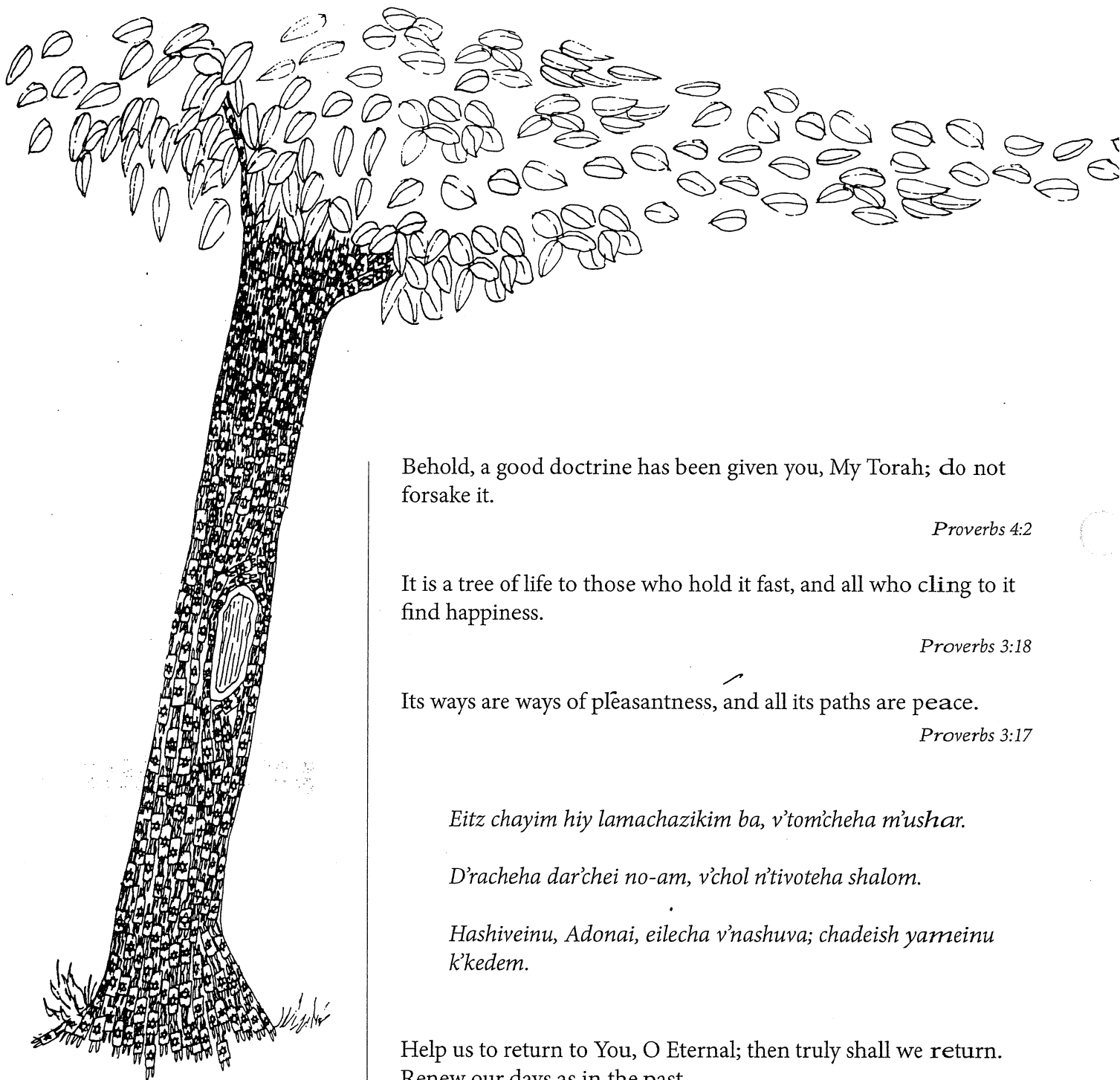
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל-תַּעֲזֹבוּ.

עֵץ-חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֹד:  
דְּרָכֶיהָ דְּרָכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה. חֲדָשׁ יָמֵינוּ בְּקָדֶם.

When our learning exceeds our deeds we are like trees whose branches are many but whose roots are few: the wind comes and uproots them . . . But when our deeds exceed our learning we are like trees whose branches are few but whose roots are many, so that even if all the winds of the world were to come and blow against them, they would be unable to move them.

Rabbi Elazar ben Azarya  
*Mishna Pirke Avot 3:22*



Behold, a good doctrine has been given you, My Torah; do not forsake it.

*Proverbs 4:2*

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

*Proverbs 3:18*

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

*Proverbs 3:17*

*Eitz chayim hiy lamachazikim ba, v'tom'cheha m'ushar.*

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

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

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

*Lamentations 5:21*

## עלינו

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית  
שלא עשנו כגויי הארצות ולא שמנו כמשפחות האדמה  
שלא שם חלקנו בהם וגרלנו בכל המונם.

. . . Now many Jews bend their  
knees at the word *kor'im* and bow  
a little at the word *umishtachavim*  
and then stand upright again  
when we come to the line which  
begins *lifenei*.

Seymour Rossel  
*When a Jew Prays*

ואנחנו כורעים ומשתחוים ומודים לפני מלך  
המלכים הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ ומושב יקרו בשמים ממעל  
ושכינת עזו בגבהי מרומים הוא אלהינו אין עוד. אמת  
מלכנו אפס זולתו ככתוב בתורתו: וידעת היום והשבת  
אל לבבך כי יי הוא האלהים בשמים ממעל ועל הארץ  
מתחת אין עוד:

## ABOUT JEWS

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

Mark Twain  
*Harper's, September 1897*



Be among the persecuted, not  
among the persecutors.

*Talmud Bava Kamma 93a*

## Aleinu

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

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

*Va-anachnu kor'im, umishtachavim, umodim lifnei melech malchei  
hamlachim, hakadosh baruch hu.*

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

*Shehu noteh shamayim v'yoseid aretz, umoshav y'karo bashamayim  
mima-al, ushchinat uzo b'gavhei m'romim. Hu Eloheinu, ein od,  
emet malkeinu, efes zulato, kakatuv b'torato: v'yada'ta hayom,  
vahasheivota el l'vavecha, ki Adonai hu ha-elohim, bashamayim  
mima-al, v'al ha-aretz mitachat, ein od.*

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

*Deuteronomy 4:39*



## עלינו

על כן נקנה לך יי אלהינו לראות מהרה בתפארת עונך  
להעביר גלילים מן הארץ והאילים פרות ופרתון.  
לתקן עולם במלכות שדי וכל בני בשר יקראו בשמך.  
להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי  
תבל כי לך תכרע כל בךך תשבע כל לשון: לפניך יי  
אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו  
כלם את עול מלכותך. ותמלך עליהם מהרה לעולם  
ועד. כי המלכות שלך היא ולעולמי עד תמלוך בכבוד:  
ככתוב בתורתך יי ימלך לעולם ועד:

ונאמר והיה יי למלך על כל הארץ ביום ההוא יהיה יי  
אחד ושמו אחד:

### ON THAT DAY

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

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

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

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

Rabbi Harvey J. Fields  
*Bechol Levavcha*

## HOPE

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

Vaclav Havel

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## Aleinu

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

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

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

“The Eternal will reign forever and ever.”

*Exodus 15:18*

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

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

*Zechariah 14:9*

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## Meditations Before the Kaddish

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At the rising of the sun and at its going down  
    We remember them.  
At the blowing of the wind and in the chill of winter  
    We remember them.  
At the opening of the buds and in the rebirth of spring  
    We remember them.  
At the blueness of the skies and in the warmth of summer  
    We remember them.  
At the rustling of the leaves and in the beauty of autumn  
    We remember them.  
At the beginning of the year and when it ends  
    We remember them.  
When we are weary and in need of strength  
    We remember them.  
When we are lost and sick at heart  
    We remember them.  
When we have joy we crave to share  
    We remember them.  
When we have decisions that are difficult to make  
    We remember them.  
When we have achievements that are based on theirs  
    We remember them.  
As long as we live, they too will live  
For they are now a part of us  
As we remember them.

adapted from  
Rabbi Roland B. Gittelsohn

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

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

*Likrat Shabbat*



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

George Eliot  
*Middlemarch*

I expect to pass through this world but once; any good thing therefore that I can do, or any kindness that I can show to any fellow-creature, let me do it now; let me not defer or neglect it, for I shall not pass this way again.

attributed to Stephen Grellet



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

Martin Buber  
*Hasidism and Modern Man*



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

Bachya ibn Pakuda  
*Gates of Prayer for Weekdays and at a House of Mourning*

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## Meditations Before the Kaddish

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### This Is My Prayer

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

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

Hillel Bavli  
(translated by Rabbi Norman Tarnor)



The Holy One appears when one thing ends and another thing begins. A baby is born. A child becomes an adult. An old person dies. One enters a room. One leaves a room. One sets out on a journey. Blessed may you be in your coming and blessed may you be in your going out (Deuteronomy 28:6).

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

Rabbi Lawrence Kushner  
*Honey From The Rock*

## קדיש יתום

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְּרֻעוּתָהּ  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל. בְּעֻלְא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקָדְשָׁא בְּרִיךְ הוּא לְעָלְא מִן כָּל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵין בְּעֻלְמָא  
וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאִמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

### PSALM 23

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

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

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



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

Jacob Philip Rudin  
*Gates of Prayer for Weekdays and  
at a House of Mourning*

#### EPITAPH

When I die  
Give what's left of me away  
To children  
And old men that wait to die.  
And if you need to cry,  
Cry for your brother  
Walking the street beside you.  
And when you need me,  
Put your arms  
Around anyone  
And give them  
What you need to give to me.

I want to leave you something,  
Something better  
Than words  
Or sounds.

Look for me  
In the people I've known  
Or loved,  
And if you cannot give me away,  
At least let me live on your eyes  
And not on your mind.

You can love me most  
By letting  
Hands touch hands,  
By letting  
Bodies touch bodies,  
And by letting go  
Of children  
That need to be free.

Love doesn't die,  
People do.  
So, when all that's left of me  
Is love,  
Give me away.

Merrit Malloy

## Mourner's Kaddish

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

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

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

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

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

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

Let Your great name be blessed forever and ever.

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

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

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



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

## שירים

אֶרֶוֹן עוֹלָם אֲשֶׁר מֶלֶךְ  
בְּטָרֶם כָּל יַצִּיר נִבְרָא.  
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל  
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כְּבָלוֹת הַכָּל  
לְבָדּוֹ יִמְלֹךְ נִוְרָא.  
וְהוּא הָיָה וְהוּא הֵנָּה  
וְהוּא יִהְיֶה בְּתַפְאֲרָה.

וְהוּא אֶחָד וְאֵין שְׁנֵי  
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.  
בְּלִי רֵאשִׁית בְּלִי תְּכָלִית  
וְלוֹ הָעֵז וְהַמְשָׁרָה.

וְהוּא אֵלִי וְחֵי גֵּאֲלִי  
וְצוּר חֲבָלִי בְּעַת צָרָה.  
וְהוּא גִּסִּי וּמְנוּס לִי  
מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא.

בְּיָדּוֹ אֶפְקִיד רוּחִי  
בְּעַת אִישָׁן וְאַעִּירָה.  
וְעַם רוּחִי גִּוְיָתִי  
יְיָ לִי וְלֹא אִירָא.

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

Rabbi Joseph Telushkin  
*Jewish Literacy*



*Adon Olam* was composed by Solomon Ibn Gabirol, the Spanish-Jewish poet and philosopher of the eleventh century, at the height of the Golden Age of Jewish life in Muslim Spain.

## Concluding Songs

*Adon olam, asher malach  
beterem kol yetzir nivra,  
le-eit na-asa vecheftzo kol,  
azai melech shemo nikra.*

*Ve-acharei kichelot hakol,  
levado yimloch nora,  
vehu haya, vehu hoveh,  
vehu yihyeh b'tifara.*

*Vehu echad, ve-ein sheini  
lahamshilo lehachbira,  
beli reishiyt, beli tachlit,  
velo ha-oz v'hamisra.*

*Vehu Eili, vechai go-ali,  
vetzur chevli be-eit tzara,  
vehu nisi umanos li,  
menat kosi beyom ekra.*

*Beyado afkid ruch  
be-eit ishan ve-a-ira,  
ve-im ruch geviyati  
Adonai li, v'lo ira.*

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

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

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

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

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



## שירים

אין כּאלֵהינוּ אין כּאדוֹנֵינוּ  
אין כּמִלְכֵנוּ אין כּמוֹשִׁיעֵנוּ.

מי כּאלֵהינוּ מי כּאדוֹנֵינוּ  
מי כּמִלְכֵנוּ מי כּמוֹשִׁיעֵנוּ.

נוֹדָה לֵאלֹהֵינוּ נוֹדָה לַאֲדוֹנֵינוּ  
נוֹדָה לַמֶּלֶךְנוּ נוֹדָה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֲדוֹנֵינוּ  
בָּרוּךְ מֶלֶכֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ.

אֶתָּה הוּא אֱלֹהֵינוּ אֶתָּה הוּא אֲדוֹנֵינוּ  
אֶתָּה הוּא מֶלֶכֵנוּ אֶתָּה הוּא מוֹשִׁיעֵנוּ.

In no other act does man experience so often the disparity between the desire for expression and the means of expression as in prayer. The inadequacy of the means at our disposal appears so tangible, so tragic, that one feels it a grace to be able to give oneself up to music, to a tone, to a song, to a chant. The wave of a song carries the soul to heights which utterable meanings can never reach. Such abandonment is no escape nor an act of being unfaithful to the mind. For the world of inutterable meanings is the nursery of the soul, the cradle of all our ideas. It is not an escape but a return to one's origins.

Rabbi Abraham Joshua Heschel  
*Man's Quest for God*

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## Concluding Songs

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*Ein keiloheinu, ein kadoneinu,  
ein kemalkeinu, ein kemoshieinu.*

*Mi keiloheinu? Mi kadoneinu?  
Mi kemalkeinu? kemoshieinu?*

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

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

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

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

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

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

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

You are our God; You are our Eternal; You are our Ruler; You are  
our Savior.

Ma-Oz Tzur

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

מַעוֹז צוּר יִשׁוּעָתִי  
לְךָ נֶאֱחָה לְשִׁבְחֵךְ  
תִּכּוֹן בֵּית תְּפִלָּתִי  
וְשָׁם תּוֹדָה נִזְבַּח.  
לֵעִת תַּכִּין מַטְבֵּיךְ  
מִצּוֹר הַמִּנְבֵּיךְ  
אֲז אֶגְמֹר בְּשִׁיר מִזְמוֹר  
חֲנֻכַּת הַמִּזְבֵּיךְ.

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

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

Mordechai, a poet, circa 13th Century

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## Concluding Songs

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### America the Beautiful

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

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

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

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

adapted from Katherine Lee Bates

## קדוש

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדַרְתָּם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעָלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ.

שבת

עַל כֵּן בִּרְדָּךְ יי אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

יום טוב

אֵלֶּה מוֹעֲדֵי יי מִקְרָאֵי קֹדֶשׁ  
אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.  
וַיְדַבֵּר מֹשֶׁה אֶת-מוֹעֲדֵי יי אֶל-בְּנֵי יִשְׂרָאֵל.

## סברי: לחיים

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי הַגֶּפֶן.

## המוציא

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

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

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

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

A large number of Jewish blessings revolve around food; indeed, the rabbis believed that eating food without first blessing God was a form of stealing, since the blessing is the only "payment" God demands for the food God provides people. The most well-known of the blessings over food is the Ha-Motzi.

Rabbi Joseph Telushkin  
*Jewish Literacy*



The Jewish way is to provide an action to match our words. Words without actions are empty gestures. We fill our wine glasses to brimming and drink immediately after the Kiddush; we cut and eat the challah immediately after the Motzi.



When God created the world, God made everything a little bit incomplete. Instead of making bread grow out of the earth, God made wheat grow so that humans might bake it into bread. Instead of making the earth of bricks, God made it of clay so that people might bake the clay into bricks. Why? So that humans could become God's partner in the task of completing the work of creation.

*A Modern Midrash*

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## Kiddush

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

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

*Exodus 31:16-17*

## Shabbat

*Al kein beirach Adonai et yom hashabbat vayikad'sheihu.*

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

*Exodus 20:11*

## Yom Tov

*Eile mo'adei Adonai, mikra'ei kodesh, asher tikri-u otam b'mo'adam. Va-y'dabeir Moshe et mo'adei Adonai el b'nei Yisrael.*

These are the appointed seasons of the Eternal, the sacred days that you shall proclaim at their appointed times. And Moses declared the appointed seasons of the Eternal to the people of Israel.

## savri: L'Chaim

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

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

*Mishna Berachot 6:1*

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## Hamotzi

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

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

*Mishna Berachot 6:1*

## ראש חדש

יהי רצון מלפניך יי אלהינו ואלהי אבותינו ואמותינו  
שיתחדש עלינו את החדש הזה לטובה ולברכה.  
ותתן לנו חיים ארכים חיים של-שלום חיים של-טובה  
חיים של-ברכה חיים שתהי בנו אהבת תורה ויראת שמים  
חיים שימלאו משאלות לבנו לטובה.

מי שעשה נסים לאבותינו ואמותינו ונאל אותם מעבודות  
לחרות הוא ינאל אותנו בקרוב חברים כל-ישראל ונאמר:  
אמן.

ראש חדש... יהיה ביום...

תשרי ראשון

חשוון שני

כסלו שלישי

טבת רביעי

שבט חמישי

אדר ששי

ניסן השבת

אייר

סיון

תמוז

אב

אלול

הבא עלינו ועל-כל ישראל לטובה. יחדשנו הקדוש  
ברוך הוא עלינו ועל-כל-עמו בית ישראל לחיים ולשלום  
לששון ולשמחה לישועה ולנחמה ונאמר: אמן

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

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

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



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

## CREATE ME ANEW

God,

O great and holy God of all mankind,  
You create the world, Your child, every  
instant.

If for an instant You withdrew  
The loving gift of Your creation  
— All would be nothingness.

But You shower Your children,  
Your creatures,  
With blessing every moment.

Once again the morning stars appear,  
Singing a song of love to You,  
And once again the sun bursts forth,  
Singing a song of light to You.

Once again angels sing of holiness to  
You,  
Once again souls sing of yearning to  
You  
And once again grass sings of longing  
to You.

Once again birds sing a song of joy to  
You,  
Once again orphaned nestlings sing of  
loneliness to You  
And once again a brook whispers its  
prayer.

Once again the afflicted, faint, pours  
out his complaint to You,  
Once again his soul-prayer splits Your  
heavens, rising to You,  
Once again he trembles in awe of Your  
glory  
And once again he, hopeful, awaits  
You.

One ray of Your light and I am  
immersed in light,  
One word from You and I am reborn,  
One hint of Your eternal Presence and  
I am refreshed with the dew of youth

For You create everything anew.  
God, please, create me, Your child,  
anew.

Breathe into me of Your spirit  
That I may begin a new life.

Hillel Zeitlin

## For the New Month

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

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

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

The month of . . . begins on . . .

<i>Tishrei</i>	<i>Yom Rishon</i> (Sunday)
<i>Cheshvan</i>	<i>Yom Sheini</i> (Monday)
<i>Kislev</i>	<i>Yom Sh'lishi</i> (Tuesday)
<i>Tevet</i>	<i>Yom R'vi-i</i> (Wednesday)
<i>Shevat</i>	<i>Yom Chamishi</i> (Thursday)
<i>Adar</i>	<i>Yom Shishi</i> (Friday)
<i>Nisan</i>	<i>HaShabbat</i>
<i>Iyar</i>	
<i>Sivan</i>	
<i>Tammuz</i>	
<i>Av</i>	
<i>Elul</i>	

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

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



## Celebrating the Festivals