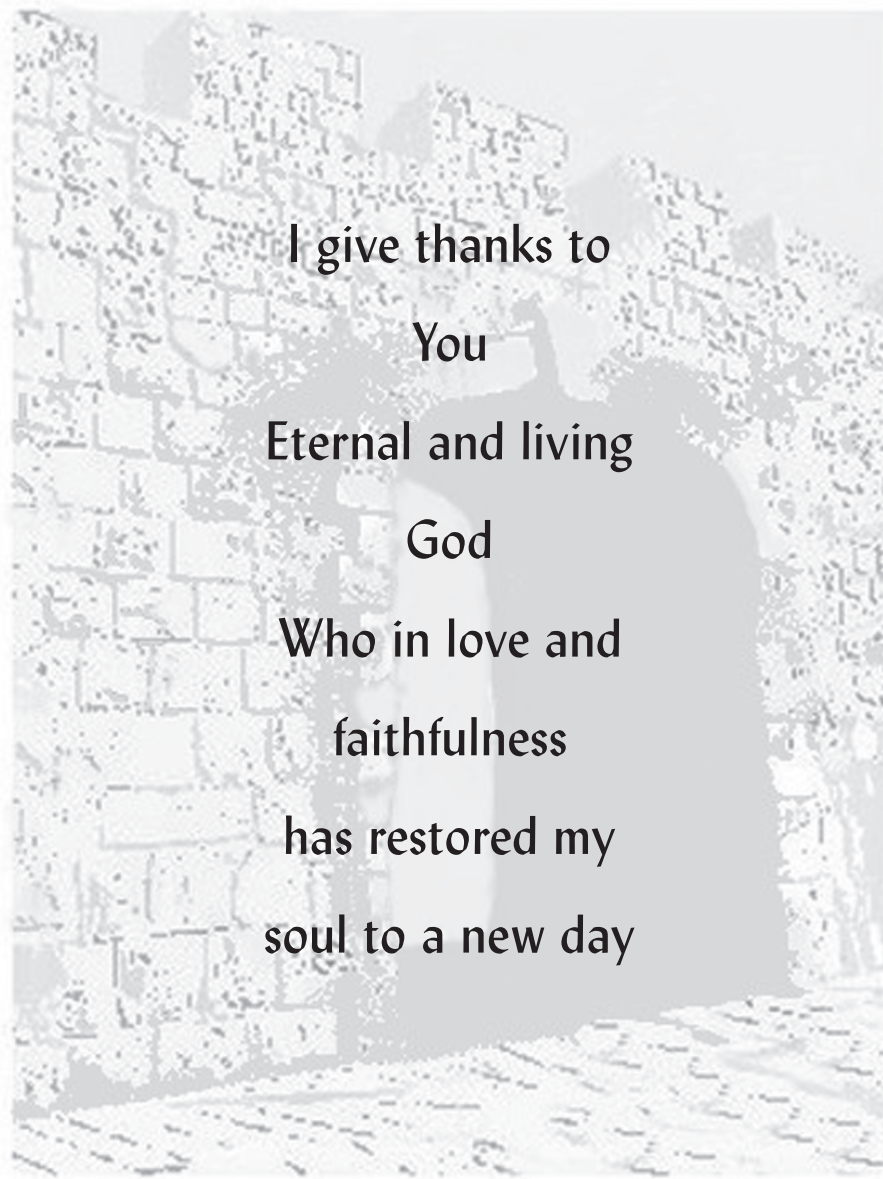






The Shabbat Morning Service

Gratitude – Upon Awakening



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

שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה

רַבָּה אֱמוּנָתְךָ.

בְּרָכִי נַפְשִׁי אֶת־יְהוָה
יְהוָה אֱלֹהֵי נִדְלָתָּ מְאֹד!
הוֹד וְהָדָר לְבִשְׁתָּ:
עֹטָה 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

For Putting on the Tallit

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

Psalms 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 משכנתו ישראל.

ואני ברב חסדי אבוא ביתך
אשתחיה אל היכל קדשך ביראתך.

וי אהבתי מעון ביתך ומקום משכן כבודך.
ואני אשתחיה ואכרעה אברכה לפני יי עשי.

ואני תפילתי לך יי עת רצון
אלהים ברב חסדי עניי 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'on beitecha
Um'kom mishkan k'vodecha
Va'ani eshtachaveh v'echra-a
Evricha 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

For the Blessing of Worship

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 faithfulness.



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
בְּחֶכְמָה וּבְרָא בּוֹ נִקְבִּים וְנִקְבִּים חֲלוּלִים חֲלוּלִים גְּלוּי
וַיִּדְוֶה לִפְנֵי כִסֵּא כְבוֹדָךְ שָׁאם יִפְתַּח אַחֵר מֵהֶם אוֹ יִסְתֵּם
אַחֵר מֵהֶם אֵי אֲפֹשֶׁר לְהִתְקַיֵּם וְלַעֲמֹד לִפְנֶיךָ:
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
וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה:

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



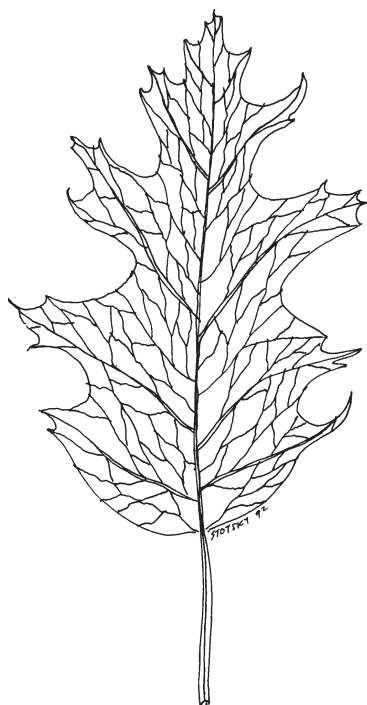
וְהַעֲרַבְנָא יי אלהינו את דברי תורתך בפנינו ובפי עמך
בֵּית יִשְׂרָאֵל וְנִהְיָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמְּךָ בֵּית
יִשְׂרָאֵל כִּלְנֵנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ: בְּרוּךְ
אתה יי המלמד תורה לעמו ישראל:

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

For Health

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 umafla 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

For Torah

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

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

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

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

Talmud Berachot 11b

מצות

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

ואלו הן:

כבוד אב ואם

ונמילות חסדים

והשקמת בית המדרש שחרית וערבית

והכנסת אורחים

ובקור חולים

והכנסת כלה

ולוית 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 נפתחתה בי ואתה משמרת בקרבי ואתה
עתיד לטלה ממני ולהחזירה בי לעתיד לבוא. כל זמן
שהנשמה בקרבי מודה אני לפניך יי אלהי ואלהי
אבותי ואמותי רבון כל המעשים אדון 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*.

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 פגופים:

ברוך אתה יי אלהינו מלך העולם המכין מצעדי גבר:

ברוך אתה יי אלהינו מלך העולם אוזר ישראל בגבורה:

ברוך אתה יי אלהינו מלך העולם עושר 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.

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

Rabbi Abraham Joshua Heschel
Man is Not Alone



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

Isaiah 42:5-7



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

For Daily Miracles

Baruch ata Adonai, Eloheinu melech ha-olam:

asher natan 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

Alternative Blessings

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 *zurrisenheit* 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

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 וַהֲיָה הָעוֹלָם בְּרוּךְ הוּא

בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית בְּרוּךְ אוֹמֵר וְעֹשֶׂה

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם בְּרוּךְ מְרַחֵם עַל הָאָרֶץ

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח

בְּרוּךְ בּוֹרֵא וּמַצִּיל בְּרוּךְ שָׁמוּ.

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-arets.

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.

מזמיר שיר ליום השבת

מזמור שיר ליום השבת:
טוב להדות לַיְי וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמּוּנָתְךָ בַּלַּיְלוֹת:
עָלַי עֲשׂוּר וְעָלַי נָכַל עָלַי הַגִּיוֹן בְּכִנּוּר:

כִּי שָׁמַחְתָּנִי יְיָ בַּפִּעֲלֶיךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרָגֵן:
מִה נִגְדְּלוּ מַעֲשֶׂיךָ יְיָ. מָאֵד עָמְקוּ מַחְשַׁבְתֶּיךָ:

אִישׁ בֶּעֶר לֹא יָדַע וְכִסִּיל לֹא יָבִין אֶת זֹאת:
בַּפֶּרֶחַ רְשָׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל פֶּעַלִי אֲנִי
לְהַשְׁמָדָם עָדִי עַד:
וְאַתָּה מְרוֹם לְעֵלָם יְיָ:
כִּי הִנֵּה אֵיבֶיךָ יְיָ כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ.
יִתְפָּרְדּוּ כָּל פֶּעַלִי אֲנִי:
וְתָרַם כְּרֹאִים קִרְנִי בְּלִתִּי בְּשֶׁמֶן רֵעֵן:
וְתַבֵּט עֵינִי בְּשׁוֹרֵי בָקָמִים עָלַי מְרַעִים
תִּשְׁמַעְנָה אָזְנִי:

צִדִּיק פִּתְמָר וּפֶרֶחַ כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה:
שְׁתוּלִים בְּבֵית יְיָ בְּחִצְרוֹת אֶל־הֵינֹו יִפְרִיחוּ:
עוֹד יִגְוִבוֹן בְּשִׁיבָה 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
M'od 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, k'rez bal'vanon yisgeh,
Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafriychu.*

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

Psalms 92

הללויה!

הללו-אל בקדשו

הללוהו ברקיע עזו:

הללוהו בגבורתיו

הללוהו כרב גדלו:

הללוהו בתקע שופר

הללוהו בגבול וכבוד:

הללוהו בתפ ומחול

הללוהו במנים וענב:

הללוהו בצלצלי שמע

הללוהו בצלצלי תרועה:

כל הנשמה תהלל יה.

הללויה:

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

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל
בָּשָׂר תִּפָּאֵר וּתְרוּמָם זְכָרְךָ מְלַכְנוּ תָּמִיד מִן הָעוֹלָם
וְעַד הָעוֹלָם אֲתָה אֵל. וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיחַ וּמַרְחֵם בְּכָל עֵת צָרָה
וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָה:

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.



אֵלֹהֵינוּ מִלֵּא שִׁירָה כִּים
וּלְשׁוֹנֵנוּ רָנָה כְּהִמּוֹן גְּלִי
וּשְׁפֹתֵינוּ שָׁבַח כְּמִרְחֵבֵי רִקִּיעַ
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרֹחַ
וְיָדֵינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם
אֵין אֲנַחְנוּ מְסַפִּיקִים
לְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים
וְרַבִּי רַבְּבוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׂית
עִם אֲבוֹתֵינוּ וְעַמָּנוּ.

“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

עַל כֵּן אֲבָרִים שֶׁפִּלְגָּת בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחָת בְּאַפֵּנוּ
וְלִשׁוֹן אֲשֶׁר שְׁמָת בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
וַיִּפָּאֲרוּ אֶת שְׁמֶךָ מְלַכְנוּ כִּי כָּל פֶּה לָךְ יוֹדֶה וְכָל
לִשׁוֹן לָךְ תִּשָּׁבַע וְכָל לֵבָבוֹת יִירְאוּךָ וְכָל קֶרֶב
וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ.

כְּדָבָר שֶׁכָּתוּב כָּל עֲצָמוֹתַי תִּאֲמַרְנָה: יי מִי כָמוֹךָ.
כְּאֲמֹר לְדוֹד בְּרַכִּי נַפְשִׁי אֶת יי וְכָל קֶרֶבִי אֶת
שֵׁם קִדְשׁוֹ:

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.

שוכן עד מרום וקדוש שמו: וכתוב רננו צדיקים
בני לישרים נאנה תהלה.

בפי ישרים תתהלל.
ובדברי צדיקים תתברך.
ובלשון חסידים תתרום.
ובקרוב קדושים תתקדש:

ובמקלות רבבות עמד בית ישראל ברנה ותפאר שמך
מלכנו בכל דור ודור שכן חובת כל תיזורים לפניך יי
אלהינו ואלהי אבותינו ואמותינו להודות להלל לשבח
לפאר לרומם להגדיר לברך לעלה ולקלס על כל דברי
שירות ותשבחות דוד בן ישי עבדך משיחך:

ישתבח שמך לעד מלכנו האל המלך הגדול והקדוש
בשמים ובארץ. כי לך נאנה יי אלהינו ואלהי אבותינו:
שיר ושבחה הלל וזמרה עז וממשלה נצח גדלה וגבורה
תהלה ותפארת קדשה ומלכות. ברכות והודאות מעתה
ועד עולם. ברוך אתה יי אל מלך גדול בתשבחות אל
ההודאות אדון הנפלאות הבוחר בשרי זמרה מלך אל
חי העולמים.

*Shochein ad marom v'kadosh sh'mo. V'chatuv ranenu tzadikim
b'Adonai, layisharim nava tehila. B'fi y'sharim titthalal, 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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרֻעֻתָּהּ
וְיִמְלִיךְ מַלְכוּתָּהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֵמַן קָרִיב. וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא
לְעֵלְא* מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵינָן בְּעֶלְמָא וְאִמְרוּ אָמֵן:

*שבת שובה

וְלְעֵלְא

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'imeru: 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

יי

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

Barchu: Call to Worship

Barechu et Adonai ham’vorach!

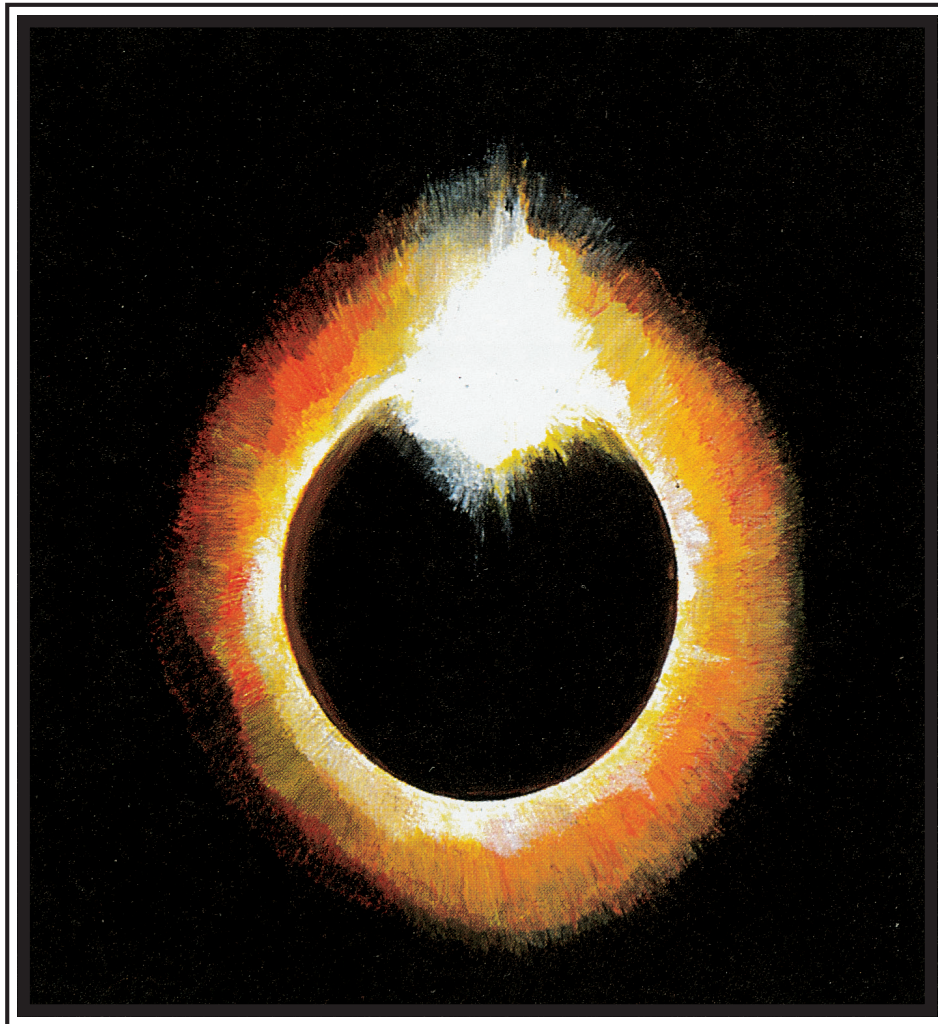
Baruch Adonai ham’vorach l’olam va-ed!

Praise the Eternal, Source of Blessing!

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

יוצר

ברוך אתה יי אלהינו מלך העולם יוצר אור
ובורא חשך עשה שלום ובורא את הכל:
המאיר לארץ ולדורים עליה ברחמים. ובטובו מחדש
בכל יום תמיד מעשה בראשית:
מה רבו מעשיך יי. כלם בתכונה עשית
מלאה הארץ קנייך:
תתברך יי אלהינו על שבח מעשה ידך
ועל מאורי אור שעשית ופארוך. סלה.
ברוך אתה יי יוצר המאורות.



Creation

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.

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 אלהינו חמלה גדולה וייתה
חמלה עלינו. אבינו מלכנו בעבור אבותינו שפטחו בך
ותלמדו חקי חיים בן תחננו ותלמדנו. אבינו האב הרחמן
המרחם רחם עלינו ותן בלבנו להבין ולהשכיל לשמע
ללמד וללמד לשמר ולעשות ולקיים את כל דברי תלמוד
תורתך באהבה.

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

ברוך אתה יי הבורח 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

Love

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'olam 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 ישראל יהוה אלהינו יהוה אחד

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ 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

The Sh'ma

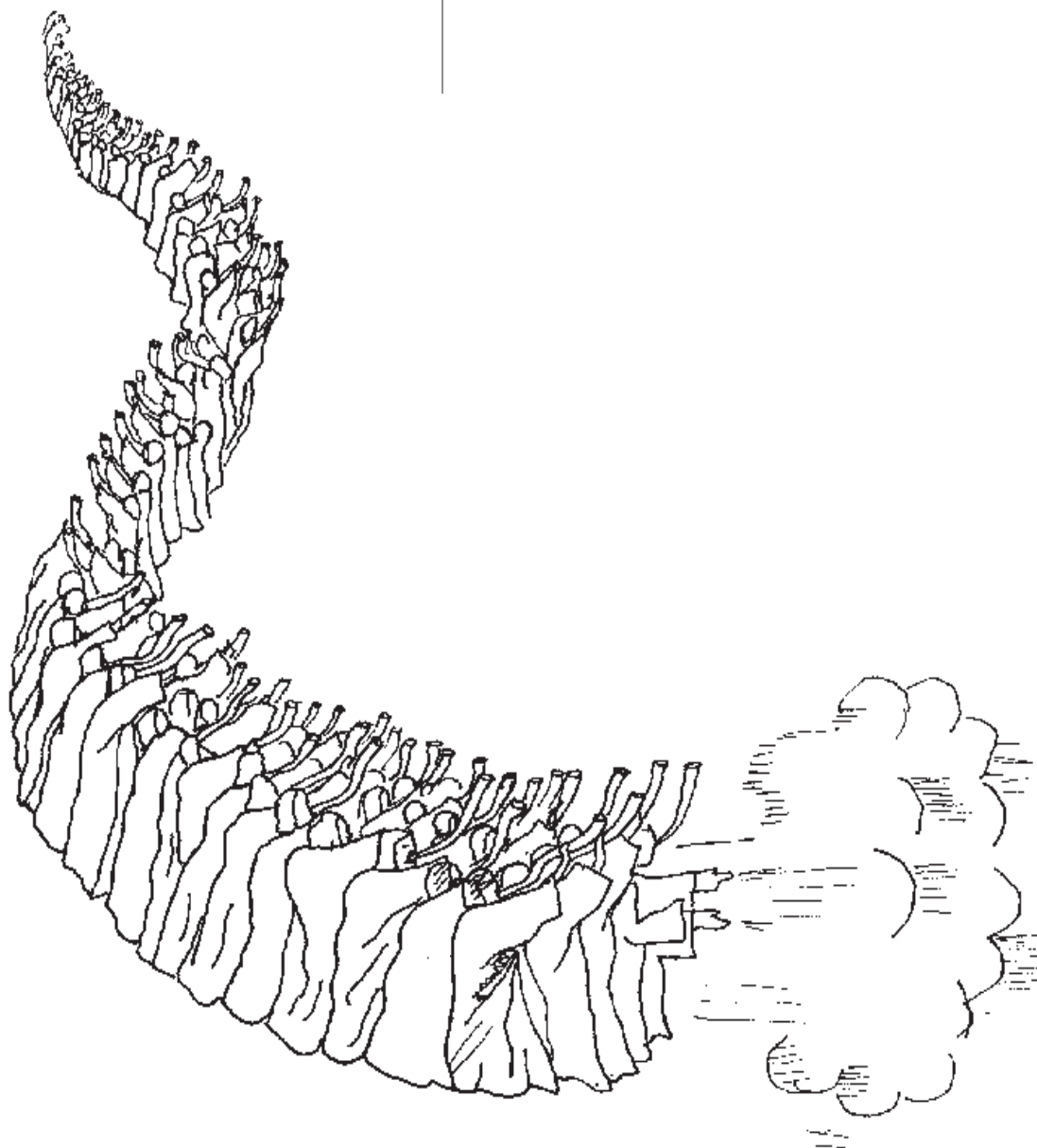
Sh'ma Yisrael: Adonai Eloheinu, Adonai echad!

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

ואהבת את יהוה אלהיך בכל-לִבְּךָ ובכל-נַפְשְׁךָ
ובכל-מַאֲדֶךָ: והיו הדברים האלה אשר אנכי מצוֹךָ
היום על-לִבְּךָ: ושננתם לבְּנֵיךָ ודברתָ בָם בשבתֶךָ
בביתֶךָ ובִלְכֻתֶךָ בְּדֶרֶךְ ובשֹׁכְכֶךָ ובקוֹמֶךָ: וקשרתָם
לְאוֹת על-יָדֶךָ וְהָיוּ לְטֶטֶפֶת בֵּין עֵינֶיךָ: וכתבתָם
על-מְזוֹזוֹת בֵּיתֶךָ ובשַׁעְרֶיךָ:

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדָשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לְהוֹיֹת 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 Yitchak of Berditchev



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'avvcha, uv'chol naf'shecha, uv'chol modecha. V'hayu hadvarim ha-eileh, asher anochi m'tzavecha hayom, al l'avvecha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha uvlecht'cha vadarech, uveschochb'cha uv'kumecha. Ukshartam lot al yadecha, v'hayu l'totafot bein einecha. Uchtavtam al mezuzot beitecha uvisharecha.

Lma-an tizk'ru, va-asitem et kol mitzvotai, viyhitem kedoshim leiloheichem. Ani Adonai Eloheichem, asher hotzeiti etchem me-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

וְהָיָה אִם-שָׁמַע תִּשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה
אֹתְכֶם הַיּוֹם לֵאמֹר לָאֱלֹהִים אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם
בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דִּגְנוֹךְ וְתִירְשֶׁךָ
וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לִבְהֶמְתְּךָ וְאָכְלָתָּ וּשְׂבַעְתָּ:
הַשְׁמֵרְנוּ לָכֶם פֶּן-יִפְתָּה לִבְבְּכֶם וְסִרְתֶּם וּעַבַדְתֶּם
אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה
בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִתְאַדְמָה לֹא
תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דִּבְרֵי אֱלֹהֵי
עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל-יְדְּכֶם וְהָיוּ לְטוֹשֶׁפֶת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם
אֶת-בְּנֵיכֶם לֵדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבִיתְכֶם וּבְלִקְחֶתְכֶם בַּדֶּרֶךְ
וּבְשֹׁכְבְּכֶם וּבִקְוֹמְכֶם: וְכִתְבֶתֶם עַל-מְזוּזוֹת בֵּיתְכֶם
וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאָדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כְּנָפֵי בְגָדֵיהֶם
לְדֶרֶתָם וְנָתַנּוּ עַל-צִיצִית הַכְּנָף פִּתִּיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

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

To See, To Remember, and To Observe!

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

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

Alternative Prayers

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

Alternative Prayers

Listen!

Judaism begins with the commandment:

Hear, O Israel!

But what does it really mean to “hear”?

The person who attends a concert

While thinking of other matters,

Hears — but does not really hear.

The person who walks amid the songs of birds

Thinking only of what will be served for dinner,

Hears — but does not really hear.

The person who listens to the words of a friend,

Or mate, or child,

And does not catch the note of urgency:

“Notice me, help me, care about me,”

Hears — but does not really hear.

The person who stifles the sound of conscience

Saying, “I have done enough already,”

Hears — but does not really hear.

The person who listens to the rabbi’s sermon

And thinks that someone else is being addressed,

Hears — but does not really hear.

The person who listens to the news

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

Hears — but does not really hear.

On this Shabbat, O Eternal,

Strengthen our ability to hear.

May we hear the music of the world,

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

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

And the sound of the breaking heart.

May we hear the words of our friends,

And also their unspoken pleas and dreams.

May we hear within ourselves the yearnings

That are struggling for expression.

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

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

Hear the prayers we offer to You today,

And help us to hear them too.

Rabbi Harold Kushner and Rabbi Jack Riemer

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

גאולה

אַמַּת וַיִּצִיב וַנִּכּוֹן וְקִיָּם וַיֵּשֶׁר וַנֶּאֱמָן וְאַהֲוִיב וְחִבִּיב וְנִחְמָד וְנָעִים
וְנוֹרָא וְאֵדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וְיִפְּהָ הַדְּבָר הַזֶּה עָלֵינוּ
לְעוֹלָם וָעֶד. אַמַּת אֱלֹהֵי עוֹלָם מִלְכָּנוּ צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ.

לְדֹר וָדֹר הוּא קָיָם וְשָׁמוּ קָיָם וְכִסְאוֹ נָכוֹן וּמִלְכוּתוֹ וְאַמוּנָתוֹ
לְעֵד קִיָּמָת. וַדְּבָרָיו חַיִּים וְקִיָּמִים נֶאֱמָנִים וְנִחְמָדִים לְעֵד
וּלְעוֹלָמֵי עוֹלָמִים.

מִמְצָרִים נֶאֱלָתָנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל וְנִתְּנוּ יָדַיִם זְמֵרוֹת
שִׁירוֹת וְתִשְׁבְּחוּת בִּרְכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקָיָם.

רַם וְנִשָּׂא גְדוֹל וְנוֹרָא מְשֻׁפֵּיל גָּאִים וּמִנְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ
בַּעֲת שׁוֹעֵם אֵלָיו.

תְּהַלּוֹת לֵאלֹהֵי עֲלִיּוֹן בָּרוּךְ 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*

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 כְמוֹכָה בְּאֵלֶם יִי.

מִי כְמוֹכָה נֶאֱדָר בְּקֶדֶשׁ.

נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יִי יִמְלֹךְ לְעוֹלָם וָעֶד:

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ

יְהוּדָה וְיִשְׂרָאֵל גְּאֻלָּנוּ יִי צְבָאוֹת שְׁמוֹ קָדוֹשׁ 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 b’ezrat Yisrael, ufdei chinumecha Yehudah
v’Yisrael. Go-aleinu Adonai tzvaot sh’mo, k’dosh Yisrael. Baruch
ata, Adonai, ga-al Yisrael.*

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

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

Exodus 15:11

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

“The Eternal will reign forever and ever!”

Exodus 15:18

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

תפילה / עמידה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

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

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֶה הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת
וְאֲמָנוּת וּמֵבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה*:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְיָ מֶגֶן אֲבֹרָהֶם וְעֶזְרַת שְׂרָה:

*שבת שובה

זְכָרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים
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.

Psalms 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 bahava.**

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 מתנה הכל אתה רב להושיע: *

*בין שמיני עצרת לפסח:
משיב הרוח ומוריד הגשם:

מכלל חיים בחדר מתנה הכל ברחמים רבים
סומך נופלים ורופא חולים ומתיר אסורים
ומקים אמונתו לישני עפר.

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

ונאמן אתה להחיות הכל.
ברוך אתה יי מתנה 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 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.

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 meimit
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

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־יִשִּׁים אוֹתוֹ בְּשִׁמּוֹ
מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ יְיָ אֲדִינֵנוּ מִה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ!

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכֵּנוּ הוּא מוֹשִׁיעֵנוּ
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל-חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם!

יְמַלֵּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר תְּלֻוֶּיָּהּ!

לְדֹר וָדֹר נִגִּיד נִדְלָךְ וּלְנִצַּח נִצָּחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.
*בָּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ.

*שבת שובה

בָּרוּךְ אַתָּה יְיָ הַמְּלִךְ 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

70B

Kedushah

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 בְּשִׁמּוֹ
מְרוֹם כְּכַתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲזַי בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשֻׁמְעִים קוֹל
מִתְנַשְּׂאִים לְעֶמֶת שָׁרָפִים לְעֶמֶתָם בְּרוּךְ יֵאֱמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמָךְ מְלִכְנוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים
אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם
וָעֵד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדָּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ
לְדוֹר וָדוֹר וּלְנִצָּחַת נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתָךְ
כַּדְבָּר הָאֲמוּר בְּשִׁירֵי עֲנָךְ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:

יְמִלֶךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר תִּלְלוּהָ.

לְדוֹר וָדוֹר נִגִּיד גְּדִלְךָ וּלְנִצָּחַת נְצָחִים קְדֻשָּׁתְךָ נִקְדִּישׁ
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֵד כִּי אֵל
מְלִךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. *בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ.

*שבת שובה

בְּרוּךְ אַתָּה יְיָ הַמְלִיךְ הַקְדוֹשׁ.

Kedushah — Shacharit

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’titkadesh b’toch y’rushalayim ircha, l’dor vador ul’neitzach
n’tzachim. V’eineinu tirena malchutecha, kadavar ha-amur b’shirei
uzecha, al y’dei 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 כְּסוּד שִׁית שְׂרָפִי קֹדֶשׁ.
הַמִּקְדָּשִׁים שְׁמֶךָ בְּקֹדֶשׁ כְּפָתוּב עַל יַד נְבִיאָה וְקָרָא
זֶה אֵל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צָבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה
מָקוֹם כְּבוֹדוֹ לְעֲמֻתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲזִן עִם הַמִּיֻּחָדִים שְׁמוֹ
עָרַב וּבִקֵּר בְּכָל יוֹם תְּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

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

יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר תְּלֻוּתָהּ:

לְדוֹר וָדוֹר נִגִּיד נִדְּלָה וּלְנִצָּח נִצָּחִים קִדְּשָׁתָהּ נִקְדִּישׁ
וְשִׁבְחָתָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל
מְלֹךְ גָּדוֹל וְקָדוֹשׁ אֲתָה. *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

Kedushah — Musaf

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'nakdeesh'cha 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 l'einei 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 k'dushatcha
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

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

וְשִׁמְחוּ בְּמַלְכוּתָךְ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג עִם מְקַדְּשֵׁי
שְׁבִיעִי כָּלֵם יִשְׁבְּעוּ וַיִּתְּעַנְּנוּ מִטּוֹבָךְ וּבְשִׁבְעֵי רְצִית בּוֹ
וְקִדְּשׁוּ חֻמְדַּת יָמִים אוֹתוֹ קִרְאָתָּ זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאַלֹּהֵי אֲבוֹתֵינוּ וְאַמּוּתֵינוּ רָצָה בְּמִנְיַחָתָנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבָךְ וְשִׁמְחוּ
בִּישׁוּעָתְךָ וְטַהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת וְהִנָּחֵלְנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרִצּוֹן שַׁבָּת קִדְּשָׁךְ וַיְנַוְּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךָ. בְּרוּךְ אַתָּה יי 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 וחנני; שפוך רוחך עלינו ותחזיקנו
עינינו בשובך לציון ברחמים.
ברוך אתה יי המחזיר שכינתו לציון.

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)

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 החודש הזה

חג המצות הזה

חג הסוכות הזה

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

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

Worship

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

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

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

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

On Rosh Chodesh and Chol Hamo-eid

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

Rosh Chodesh
Pesach
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
וְאַמּוֹתֵינוּ לְעוֹלָם וָעֶד צוֹר חַיֵּינוּ מִן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר
וְדוֹר נוֹדָה לְךָ וְנִסְפָּר תִּהְלֶתְךָ. עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ
וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עֶרֶב וּבֹקֶר וְצִהָרִים הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ וְחֶמְדָּתָם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם
קוִינִי 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

ועל כלם

וְעַל כָּלָם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ, תָּמִיד לְעוֹלָם וָעֶד.*
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיִּהְיוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל
יִשְׁוּעָתָנוּ וְעִזָּרְתָנוּ סֶלָה, בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלְךָ
נֶאֱדָה לְהוֹדוֹת.

*שבת שובה

וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ

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

Thanksgiving

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

For all these blessings

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.

חנכה

על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל
המלחמות שעשת לאבותינו בימים ההם בזמן הזה.

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

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

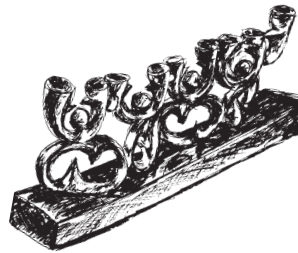
Hanukkah

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

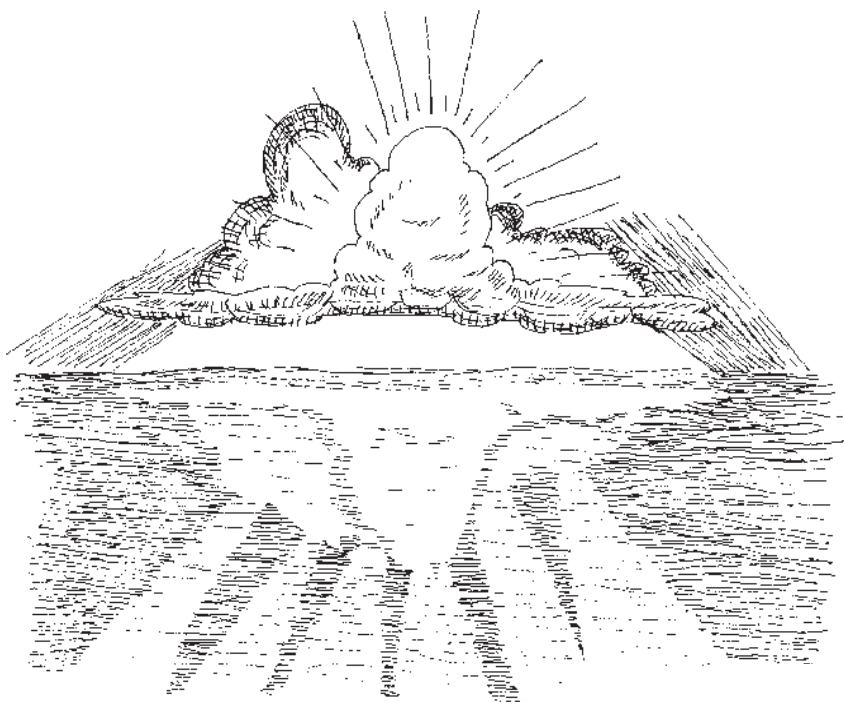
In the days of the Hasmoneans, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from obedience to Your will. But You were at their side in time of trouble. You gave them strength to struggle and to triumph, that they might serve You in freedom.

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



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

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד
בְּאוֹר פְּנִיךָ כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצִדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.*

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*שבת שובה

בְּסֶפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִפְתָּח
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

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

Peace

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



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

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

O bless Your people Israel and all people with enduring peace!
Praised be the Eternal, who blesses Your people Israel with peace.

Talmud Megillah 18a

* ON SHABBAT SHUVA ADD

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

*Sim shalom, tova uvracha, chein 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 b'einecha 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

אַלְהֵי נְצוּר לְשׁוֹנֵי מָרַע. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלִי
נִפְשֵׁי תוֹדִים וְנִפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה. פָּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּדְרֹךְ נִפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן
יְמִינְךָ עֲשֵׂה לִמְעַן קִדְשְׁתֶּךָ. עֲשֵׂה לִמְעַן תוֹרָתְךָ.
לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי.

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



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

Peace

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.*

Yihyu 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.

Psalm 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 פְּמוֹד בְּאַלְהִים יי ואין כְּמַעֲשֵׂיךְ.
מִלְכוּתְךָ מְלָכּוֹת כָּל עֲלָמִים
וּמִמְשַׁלְתְּךָ בְּכָל דָּר וָדָר.

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

יי מֶלֶךְ יי מֶלֶךְ יי יְמִלְךָ לְעֵלָם וָעַד.
יי עֵז לְעַמּוֹ יִתֵּן יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אב הַרְחָמִים הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן
תִּבְנֶנָּה חֻמּוֹת יְרוּשָׁלָּיִם.
כִּי בָךְ לִבִּי בְּטָחָנוּ
מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים.

When a Festival falls on a weekday

יי יי אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאַלְפִים נִשָּׂא עֵז וְפֶשַׁע וְחַטָּאָה, וְנִקָּה:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבָר יי מִירוּשָׁלָּיִם:
בְּרוּךְ שֶׁנֶּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

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

Torah Service

*Ein kamocha va-elohim Adonai, v'ain 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 yiyein, Adonai y'varech et amo va-shalom.*

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

Psalm 29:11

*Av 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 נָדוּל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ.
נִדְּלוּ לַיְי אֶתִי וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.

לֵךְ יְיָ הַנִּדְּלָה וְהַנְּבֹרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ:
לֵךְ יְיָ הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:



Before Reading The Torah Portion

בִּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:
בְּרוּךְ יְיָ הַמְּבָרֵךְ 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 וְחַיֵּי 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.

Psalm 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

מי שברך

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 יברך 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 hagamel 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'Ya-akov.
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.

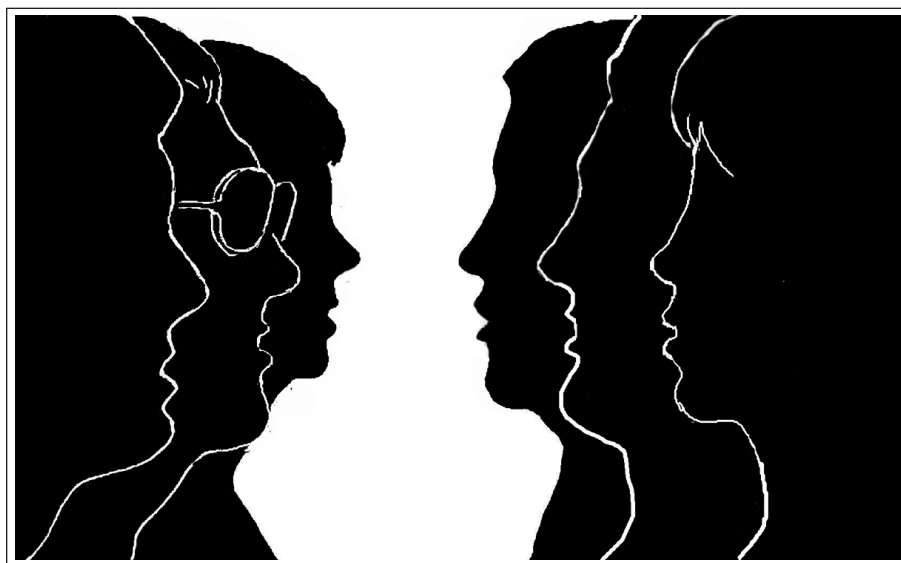
Music by Debbie Friedman
Lyrics by Debbie Friedman and Dvora Setel

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

For Healing

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

אָבינוּ שֶׁבַשָּׁמַיִם צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ בָּרַךְ אֶת-מְדִינַת
יִשְׂרָאֵל רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת
חֶסֶדְךָ וּפָרַשׁ עָלֶיהָ סֶכֶת שְׁלָמְךָ. וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ
לְרֵאשִׁיָּהּ שְׂרָיָהּ וְיוֹעֲצֵיהָ וְתַקְנָם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ.
וַעֲטֹרֶת נִצָּחוֹן תַּעֲטֹרֵם. וְנַתַּת שְׁלוֹם בְּאַרְץ וְשִׂמְחַת
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 va-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

Circles of Connection

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 שמך 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

Reading of the Haftarah

Before Reading the Haftarah

Baruch ata Adonai Eloheinu melech ha-olam, asher bachar binviyim tovim, v'ratza v'divreihem hane-emarim 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 shim'cha 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 אלהינו מלך העולם צור כל העולמים
צדיק בכל הדורות האל הנאמן האומר ועשה המדבר
ומקים שכל דבריו אמת וצדק.

נאמן אתה הוא יי אלהינו ונאמנים דבריו ודבר אחד
מדבריו אחר לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכל דבריו.

רחם על ציון כי היא בית חיינו ולעלובת נפש תושיע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה.

שמחנו יי אלהינו באלהינו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבוא ויגל לבנו על כסאו לא ישוב
זר ולא ינחלו עוד אחרים את כבודו כי בשם קדשך
נשבעת לו שלא יכבה גרו לעולם ועד.
ברוך אתה יי מגן דוד.

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 ותברך שמך בפני כל חי תמיד
לעולם ועד. ברוך אתה יי מקדש השבת.

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

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

Rabbi Abraham Joshua Heschel
The Prophets

After Reading of the Haftarah (Alternative)

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

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנִי יִשְׂרָאֵל עַל פִּי יי

בְּיַד מֹשֶׁה:

יְהִלְלוּ אֶת-שֵׁם יי כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל-
חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ. תְּלִוּיָה.

תּוֹרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ

עֲדוּת יי נֶאֱמָנָה מְחַכֵּמַת פֶּתִי

בְּקוֹדֵי יי יִשְׁרִים מְאִירַת עֵינַיִם

מִצְנֹת יי בְּרָה מְאִירַת עֵינַיִם

יִרְאֵת יי טְהוֹרָה עֹמֶדֶת לְעַד

מִשְׁפָּטֵי יי אֶמֶת צְדָקוֹ יִחָדּוּ.

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

Returning the Torah to the Ark

*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 תּוֹרַתִּי אֶל-תַּעֲזֹבוּ.

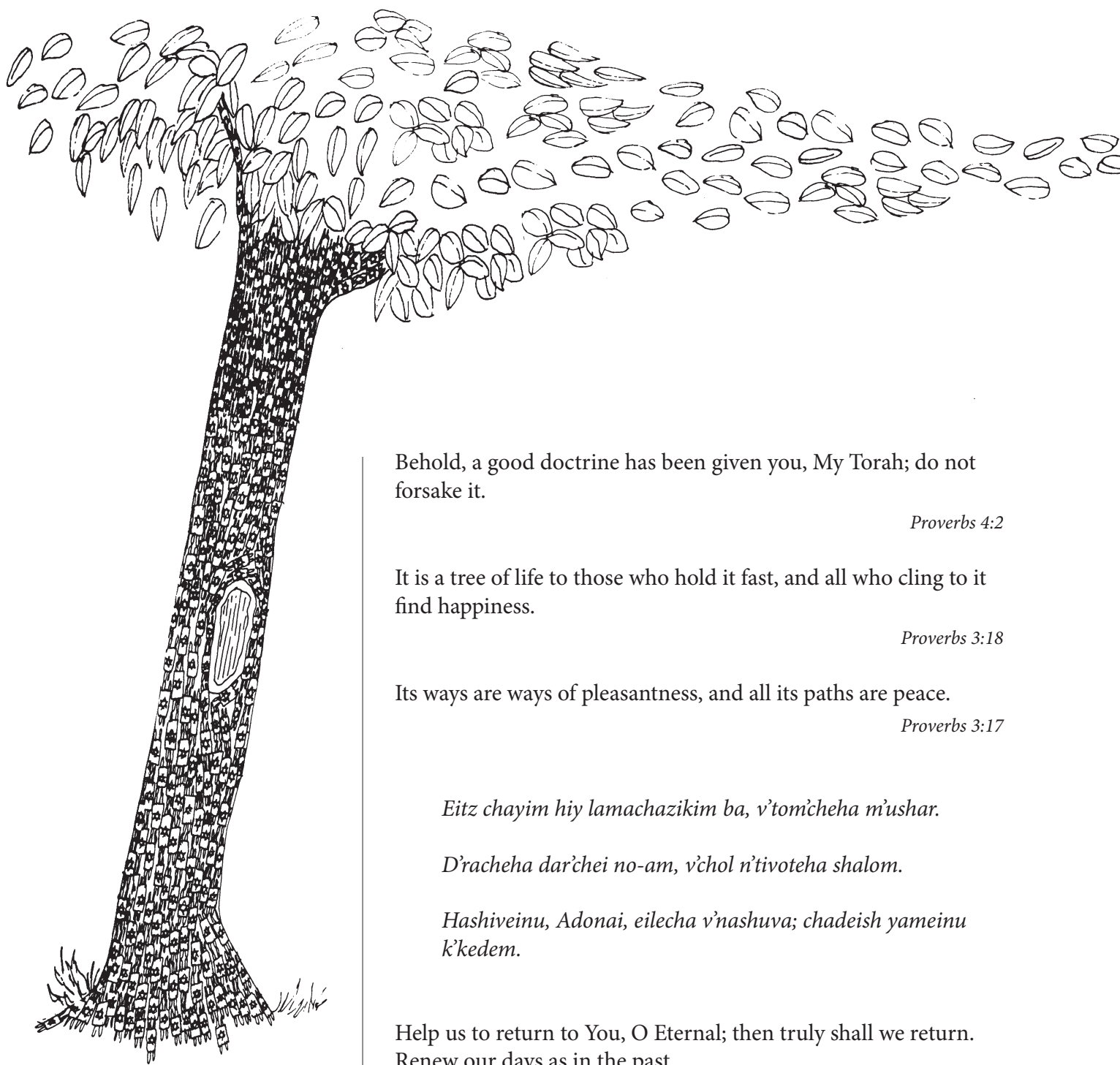
עֵץ-חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתוֹמְכֶיהָ מְאֹשֶׁר:

דְּרָכֶיהָ דְּרָכֵי נֹעֵם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:

הַשִּׁיבָנוּ 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 yameinu k'kedem.

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

Lamentations 5:21

עלינו

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית
שלא עשנו כגווי הארצות ולא שמנו כמשפחות האדמה
שלא שם חלקנו בהם וגדלנו ככל המונם.

ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי
המלכים הקדוש ברוך הוא.

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

... 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

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'chat 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 bgavhei 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

על בן נקנה לך יי אלהינו לראות מהרה בתפארת עזך
להעביר גלולים מן הארץ והאלילים 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 בך 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:
כפתוב בתורתך יי מלך לעולם ועד:

ונאמר והיה יי למלך על כל הארץ ביום תהוא 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

Aleinu

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 yihyeh 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

Meditations Before the Kaddish

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

Meditations Before the Kaddish

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

יְתַנְּדֵל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא. בְּעֶלְמָא דִּי בָרָא כְרַעוּתָהּ
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֶנְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקָדְשָׁא בְרִיךְ הוּא לְעָלָא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא
וְאִמְרוּ אָמֵן:

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

עוֹשֶׂה שְׁלֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹם 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

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
בְּטָרֶם כָּל יִצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלֹךְ נִוְרָא.
וְהוּא הָיָה וְהוּא הֵנָּה
וְהוּא יִהְיֶה בְּתַפְאֲרָה.

וְהוּא אַחַד וְאֵין שְׁנֵי
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית
וְלוֹ הָעֵז וְהַמְשָׁרָה.

וְהוּא אֵלִי וְחִי גֵאֲלִי
וְצוּר חֲבֵלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי
מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישָׁן וְאַעִּירָה.
וְעַם רוּחִי גְּוִיָּתִי
יִי לִי וְלֹא אֵירָא.

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 yihiyeh 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 ruchi
be-eit ishan ve-a-ira,
ve-im ruchi 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 פאלײַניו אין כאדוײַניו
אין כּמלכנו אין כּמושיענו.

מי כּאלײַניו מי כאדוײַניו
מי כּמלכנו מי כּמושיענו.

נוֹדָה לַאלֹהֵינוּ נוֹדָה לַאֲדוֹנֵינוּ
נוֹדָה לַמֶּלֶכְנוּ נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ בְּרוּךְ אֲדוֹנֵינוּ
בְּרוּךְ מֶלֶכְנוּ בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵינוּ
אַתָּה הוּא מֶלֶכְנוּ אַתָּה 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

Concluding Songs

*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.*

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

מַעֲזֵז צוּר יֵשׁוּעָתִי
לְךָ נֶאֱחָה לְשִׁבְחֶךָ
תִּכּוֹן בֵּית תְּפִלָּתִי
וְשָׁם תּוֹדָה נִזְבֶּיֶיךָ.
לְעֵת תִּכְיִן מַטְבֵּיֶךָ
מִצּוֹר הַמֵּנַבֵּיֶיךָ
אֲז אֶגְמֹר בְּשִׁיר מִזְמוֹר
חֲנֻכַּת הַמִּזְבֵּיֶיךָ.

Concluding Songs

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

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשָּׁבָת לַעֲשׂוֹת אֶת הַשָּׁבָת
לְדַרְתָּם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֹלָם כִּי שִׁשֶּׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ.

שבת

עַל כֵּן בֵּרַךְ יי אֶת יוֹם הַשָּׁבָת וַיְקַדְּשֶׁהוּ.

יום טוב

אֵלֶּה מוֹעֲדֵי יי מִקְרָאֵי קֹדֶשׁ
אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.
וַיַּדְבֵּר מֹשֶׁה אֶת-מוֹעֲדֵי יי אֶל-בְּנֵי יִשְׂרָאֵל.

סברי: לחיים

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי הַנֶּפֶן.

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

Kiddush

V'shamru v'nei Yisrael et hashabbat, la-asot et hashabbat l'dorotam brit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha-arets, 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

Hamotzi

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

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 ארוכים 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... יתה 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. יחדשהו תקדוש
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

97B

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

Lulav and Etrog

Lulav and Etrog

On Sukkot, holding the lulav and the etrog

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לִילָב.

*Baruch ata Adonai Eloheinu melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu al n'tilat lulav.*

Blessed are you, Eternal Source of all, who teaches us ways of holiness and calls us to the waving of the lulav.

On the first day of Festivals:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִנֵּי עָנוּ לְזִמַּן הַזֶּה.

*Baruch ata Adonai, Eloheinu melech ha-olam shehecheyanu,
v'kiyimanu v'higiyanu laz'man hazeh.*

Blessed are you, Eternal God, Source of all, Who has kept us alive, sustained us, and enabled us to reach this moment.

On Purim

Before Reading the Scroll of Esther

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה.

*Baruch ata Adonai, Eloheinu melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu al mikra m'gilah.*

Blessed are You, Eternal our God, Source of all, who teaches us
ways of holiness and calls us to read the *Megillah*.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נִסִּים לְדוֹרוֹתֵינוּ בַּיָּמִים הָהֵם (ו) בְּזֶמֶן הַזֶּה.

*Baruch ata Adonai, Eloheinu melech ha-olam, she-asa nisim
l'doroteinu bayamin, haheim (u-) baz'man hazeh.*

Blessed are You, Eternal our God, Source of all, who performed
wondrous deeds for our ancestors in days of old (and) at this
season.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיָּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch ata Adonai, Eloheinu melech ha-olam, shehecheyanu
v'kiyimanu, v'higiyanu lazman hazeh.*

Blessed are You, Eternal God, Source of all, for giving us life, for
sustaining us, and for enabling us to reach this season.

Sefirat Ha'Omer – Counting the Omer

Sefirat Ha'Omer – Counting the Omer

Teach us to number our days, that we may get us a heart of wisdom.

Psalm 90:12

הִנְנִי מוֹכֵן וּמְזֻמָּן לְקַיֵּם מִצְוַת עֲשֵׂה.

Hineni muchan u'mezuman l'kayem mitzvah asei.

I am ready to be counted and to fulfill this mitzvah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סִפְרַת הָעֹמֶר.

*Baruch ata Adonai, Eloheinu melech ha'olam, asher kidshanu
b'mitzvotav v'tzivanu al sfirat ha-omer.*

Blessed are You, Eternal God, Source of all, whose mitzvot teach us holiness, and who instructs us to count the Omer.

Today is the _____ day, which is _____ weeks and _____ days
of the Omer.

תפילה / עמידה של יום טוב

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

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

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת
וְאֲמָחוֹת וּמֵבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה יְיָ מֶלֶךְ אֲבֹרָהֶם וְעֵזְרָת שָׂרָה:

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

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.

התפילה / עמידה של יום טוב

אתה גבור לעולם אדני מחיה הכל אתה רב להושיע: *

*בין שמיני עצרת לפסח:
משיב הרוח ומוריד הגשם:

מכלל חיים בחדר מחיה הכל ברחמים רבים
סומך נופלים ורופא חולים ומתיר אסורים
ומקים אמונתו לישני עפר.

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

ונאמן אתה לתחיות הכל.
ברוך אתה יי מחיה הכל:

Festival Tefillah / 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 meimit
u'mechayeh umatzmiach y'shua?*

*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.

קדושה

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

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ יְיָ אֲדִינֵנוּ מִתְּ-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ!

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכֵּנוּ הוּא מוֹשִׁיעֵנוּ
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל-חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם!

יְמִלֶּךָ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר תְּלַלֶּיהָ!

לְדוֹר וָדוֹר נִגִּיד נִדְלָךְ וּלְנִצַּח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְדוֹשׁ.

Festival Kedushah

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

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

Kadosh, kadosh, 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!¹

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 leinei 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, ldor vador Hallelujah!

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

Ldor 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.

התפילה / עמידה של יום טוב

אתה בחרתנו מִכָּל [עַם כָּל] הָעַמִּים אֲהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ
וְרוֹמַמְתָּנוּ מִכָּל [עַם כָּל] הַלְּשׁוֹנוֹת וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבְּתָנוּ
מִלִּבְנוֹ לַעֲבוֹדְתְּךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שָׁבָתוֹת לְמִנוּחָה ו)
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן
אֶת יוֹם (הַשָּׁבָת הַזֶּה וְאֶת יוֹם)

חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ
חַג הַשְּׁבָעוֹת הַזֶּה. זְמַן מִתֵּן תּוֹרָתָנוּ
חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ
הַשְּׁמִינִי חַג הָעֲצֻרֹת הַזֶּה. זְמַן שִׂמְחָתָנוּ

מִקְרָא קָדֵשׁ. זְכָר לִיציאת מצרים.



וְהַשִּׂיאָנוּ יי אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים
וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׁוֹן, כְּאֲשֶׁר רָצִיתָ. וְאַמְרָתָ
לְבָרְכֵנוּ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוּתֵינוּ (רָצָה
בְּמִנוּחָתָנוּ) קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ.
שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילָנוּ יי אֱלֹהֵינוּ (בְּאַהֲבָה
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן (שָׁבָת ו) מוֹעֲדֵי קִדְשְׁךָ
וּשְׂמִיחוֹ בְּךָ יִשְׂרָאֵל מִקְדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשָּׁבָת ו) יִשְׂרָאֵל וְהַזִּמְנִים:

Festival Tefillah / Amidah

In love and favor, O God, You have chosen us from all the peoples, exalting us by hallowing us with Your mitzvot. Our Sovereign, You have summoned us to Your service, that through us Your great and holy name may become known in all the earth.

In Your love, Eternal our God, You have given us (Sabbaths of rest), feasts of gladness and seasons of joy: this (Sabbath day and this) festival of:

Pesach, season of our freedom,
Shavuot, season of revelation,
Sukkot, season of thanksgiving,
Atzeret-Simchat Torah, season of our gladness,

to unite in worship and recall the Exodus from Egypt.



Bestow upon us the blessing of Your holy Festivals, and may we so celebrate them as to be worthy of Your favor. Our God and God of ages past, sanctify us with Your mitzvot, and let Your Torah be our way of life. (May our rest on this day be pleasing in Your sight). Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. (In Your gracious love let Your holy Sabbath remain our heritage). Let us celebrate Your holy festivals with joy and gladness, that all Israel, hallowing Your name, may have cause to rejoice. Blessed are You, Eternal, Who hallows (the Sabbath,) the House of Israel and the festivals.

Baruch ata Adonai, m'kadeish (ha'Shabbat v') Yisrael v'hazmanim.

עבודה

רצה יי אלהינו בעמך ישראל ובתפלתם באהבה תקבל
ותהי לרצון תמיד עבודת ישראל עמך. אל קרוב לכל
קראיו פנה אל עבדיך וחסננו; שפוך רוחך עלינו ותחזיקנו
עינינו בשוכך לציון ברחמים.
ברוך אתה יי המחזיר שכינתו לציון.

הודאה

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
ואמותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור
ודור נודה לך ונספר תהלתך. על חיינו המסורים בך
ועל נשמותינו הפקודות לך ועל נסיון שבכל יום עמנו ועל
נפלאותיך וטובותיך שבכל עת ערב ובקר וצהרים הטוב
כי לא כלו רחמיך והמרחם כי לא תמו חסדיך מעולם
קוינו לך.

ועל כלם יתברך ויתרומם שמך מלפני תמיד לעולם ועד.

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

Worship

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

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

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

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

Thanksgiving

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

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

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

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

ברכת שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּה
הַמְשִׁלֶּשֶׁת הַכְּתוּבָה בַּתּוֹרָה:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.
כֵּן יְהִי רָצוֹן.

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
כֵּן יְהִי רָצוֹן.

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.
כֵּן יְהִי רָצוֹן

For Morning Service

שִׁים שָׁלוֹם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד
בְּאוֹר פָּנֶיךָ כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים
וְשָׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרְכֶךָ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

בָּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.



For Evening Service

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְכֶךָ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

בָּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Peace

Our God and God of all ages, bless us with the threefold benediction of the Torah:

May God bless you and watch over you.
Be this God's will!

May God's grace shine upon you.
Be this God's will!

May God's presence be near to you and bless you with peace.
Be this God's will!



For Morning Service

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

Bar'cheinu avinu, kulanu kechad, 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 be'inecha l'vareich et am'cha Yisrael b'chol eit uv'chol sha-ah bishlomecha.

Baruch ata Adonai, ham'vareich et amo Yisrael bashalom.

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.



For Evening Service

Shalom rav al Yisrael amcha tasim l'olam, ki atah hu melech adon l'chol hashalom. V'tov be'inecha l'vareich et am'cha Yisrael b'chol eit uv'chol sha-ah bishlomecha.

Baruch ata Adonai ham'vareich et amo Yisrael bashalom.

אֱלֹהֵי נְצוּר לְשׁוּנֵי מָרָע. וּשְׁפָתַי מִדְּבַר מֶרְמָה: וְלִמְקַלְלִי
נַפְשֵׁי תוֹדִים וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל חַחוּשֵׁי עָלֵי רַעַה מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן
יְמִינְךָ עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תוֹרָתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ נַעֲנֵנִי.

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְנוֹאֲלִי.

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



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

Peace

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.*

Yihyu 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

מִזְמוֹר לְדָוִד
 יְהוָה רָעִי לֹא אֶחָסֵר:
 בְּנֹחוֹת דָּשָׂא יִרְבִּיצֵנִי
 עַל־מִי מְנַחוֹת יִנְהַלְנִי:
 נַפְשִׁי יִשׁוּבֵב
 יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
 נֵם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת
 לֹא־אֵירָא רָע כִּי־אַתָּה עֲמָדִי
 שְׁבִטָּךְ וּמִשְׁעֲנֶתְךָ הֵמָּה יִנְחֵמֵנִי:
 תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי
 וְשִׁנְתָּ בִשְׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה:
 אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
 וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

♦ ♦

יְיָ מָה־אָדָם וַתַּדְעֵהוּ
 בֶּן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ
 אָדָם לַהֲבֵל דָּמָה יָמָיו כְּצֵל עוֹבֵר.
 בִּבְקָר יִצִּיץ וְחִלָּף
 לְעֶרֶב יִמּוּלֵל וַיִּבֶשׁ.
 תֵּשֵׁב אָנוּשׁ עַד־דָּכָה
 וַתֹּאמֶר: שׁוּבוּ בְנֵי־אָדָם!
 לוֹ חֲכָמוֹ יִשְׁכְּלוּ זֹאת
 יִבְיֵנוּ לְאַחֲרֵיתָם!
 כִּי לֹא בְּמוֹתוֹ יִקַּח הַכּוֹל
 לֹא־יִרְדַּ אֶתְרֵיו כְּבוֹדוֹ.
 שָׁמֶר־תָּם וְרָאָה יֵשָׁר
 כִּי אַחֲרִית לְאִישׁ שְׁלוֹם
 פָּדָה יְיָ נַפְשׁ עֲבָדָיו
 וְלֹא יִאֲשָׁמוּ כָּל־הַחוֹסִים בּוֹ.

Mizmor l'david
 Adonai ro'i lo echsar
 Binot desheh yarbitzeini
 Al mei menuchot y'nahaleini
 Nafshi y'shoveiv
 Yancheini v'maaglei tzedek
 l'man-an sh'mo.

Gam ki eileich b'gei tzalmavet
 Lo ira ra, ki ata imadi
 Shivt'cha u'mish-antecha
 heima y'nachamuni
 Ta-aroch l'fanai shulchan
 neged tzorirai
 Dishanta va-shemen roshi,
 kosi r'vaya
 Ach tov vacheses yird'funi
 kol y'mei chaya
 V'shavti b'veit Adonai
 l'orech yamim.

Eternal, what are we, that You have regard for us?

What are we, that You are mindful of us? We are like a breath; our days are as a passing shadow; we come and go like grass which in the morning shoots up, renewed, and in the evening fades and withers. You cause us to revert to dust, saying, "Return O mortal creatures!" Would that we were wise, that we understood where we are going! For when we die we carry nothing away; our glory does not accompany us. Mark the whole-hearted and behold the upright; they shall have peace. Eternal One, You redeem the souls of Your servants, and none who trust in You shall be desolate.

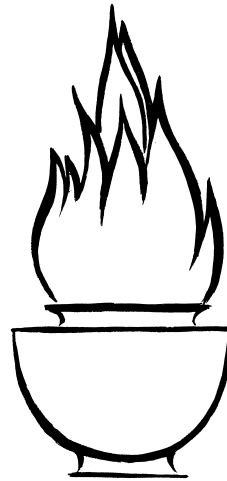
Yizkor – Memorial Service

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.

Yeah, though 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.

Psalm 23



I have set the Eternal always
before me; God is at my
side, I shall not be moved.
Therefore does my heart
exult and my soul rejoice.
my being is secure. For You
will not abandon me to death
nor let Your faithful ones
see destruction. You show
me the path of life; Your
presence brings fullness of
joy; enduring happiness is
Your gift.

שׁוֹיֵתִי יְיָ לְנִגְדֵי תָמִיד
כִּי מִיְמִינִי בֵּל-אֲמוּט.
לָכֵן שִׂמַּח לִבִּי וַיִּגַּל כְּבוֹדִי
אֶף-בְּשָׂרִי יִשְׁכַּן לִבְטַח.
כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל
לֹא-תִתֵּן חֲסִידְךָ לְרָאוֹת שְׁחָת.
תוֹדִיעֵנִי אֶרֶח חַיִּים
שָׁבַע שְׂמֵחוֹת אֶת-פְּנֶיךָ
נְעֻמוֹת בְּיַמִּינְךָ נָצַח.



I lift up my eyes to the
mountains:
From where will my help come?
My help will come from God,
Maker of heaven and earth.
God will not allow your foot to
slip,
Your Guardian will not slumber.
Behold, the Guardian of Israel
neither slumbers nor sleeps.
God is your Guardian, the
Shade for your right hand.
By day the sun shall not smite
you, nor the moon at night.
The Eternal will protect you
from all evil,
God will stand watch over your
life.
The Eternal will watch over you,
going and coming,
From this time forth, and
forever.

Psalm 121

אֶשָּׂא עֵינַי אֶל-הַהָרִים
מֵאֵן יָבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ
עֹשֶׂה שָׁמַיִם וָאָרֶץ.
אֵל-יִתֵּן לְמוֹט רַגְלְךָ
אֵל-יִנּוּם שְׁמֶרְךָ.
הִנֵּה לֹא-יִנּוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל.
יְיָ שְׁמֶרְךָ
יְיָ צִלְּךָ עַל-יַד יְמִינְךָ.
יוֹמָם הַשֶּׁמֶשׁ לֹא-יִכָּפֶה
וַיָּרֶח בַּלַּיְלָה.
יְיָ יִשְׁמְרְךָ מִכָּל-רָע
יִשְׁמֹר אֶת-נַפְשְׁךָ.
יְיָ יִשְׁמֹר-צִאתְךָ וּבואְךָ
מִנְעָתָה וְעַד-עוֹלָם.

Esah Einai al he-harim
Mei'ayin yavo ezri?
Ezri mei-im Adonai,
Oseh shamayim va'aretz.
Al-yitein lamot raglecha,
Al-yanum shomrecha.
Hinei lo-yanum v'lo yishan
Shomer Yisrael.
Adonai shomrecha,
Adonai tzil'cha al-yad y'minecha.
Yomam hashemesh lo-yakeka,
V'yarei'ach ba'laila.
Adonai yishmarcha mikol ra
Yishmor et-nafshecha.
Adonai yishmor-tzeiticha uvo'echa,
Mei'atah v'ad-olam.

Yizkor

O God, this hour revives in us memories of loved ones who are no more. What happiness we shared when they walked among us! What joy, when, loving and loved, we lived our lives together!
Their memory is a blessing forever.

Months or years may have passed, yet we feel near to them. Our hearts yearn for them. Though the bitter grief has softened, a duller pain abides, for the place where they once stood is empty now forever. The links of life are broken. But the links of love and longing cannot break.
Their souls are bound up in ours forever.

We see them now with the eye of memory, their faults forgiven, their virtues grown larger. So does goodness live, and weakness fade from sight. We remember them with gratitude and bless their names.
Their memory is a blessing forever.

And we remember as well the men and women who but yesterday were part of our congregation and community. To all who cared for us and labored for the well-being of our people and of humanity, we pay tribute. May we prove worthy of carrying on the tradition of our people and our faith, for now the task is ours.
Their souls are bound up in ours forever.

We think, too, of the whole household of Israel and its martyrs. The tragedy of our own age is still a fresh wound within us. And we recall how often in ages past our people walked through the flames of the furnace. Merciful God, let the memory never fade of the faithful and upright of our people who have given their lives to hallow Your name. Even in death they continue to speak to us of faith and courage. They rest in nameless graves, but their deeds endure, and their sacrifices will not be forgotten. Their souls are bound up in the bond of eternal life. No evil shall touch them: they are at peace.
We will remember, and never forget them.

In gratitude for all the blessings our loved ones, friends, teachers, and the martyrs of our people have brought to us, to our people, and to humanity, we dedicate ourselves anew to the sacred faith for which they lived and died, and to the tasks they have bequeathed to us. Let them be remembered for blessing, O God, together with the righteous of all peoples, and let us say: Amen.

In memory of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד שְׁבַע
שְׁמָחוֹת אֶת-פְּגִידָה נְעִימוֹת בִּימִינָךְ נָצַח. אָמֵן.

In memory of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּה
תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתָה כְּבוֹד
שְׁבַע שְׁמָחוֹת אֶת-פְּגִידָה נְעִימוֹת בִּימִינָךְ נָצַח. אָמֵן.

In memory of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִישִׁי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי נִפְשׁוֹ
צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד שְׁבַע
שְׁמָחוֹת אֶת-פְּגִידָה נְעִימוֹת בִּימִינָךְ נָצַח. אָמֵן.

In memory of a wife:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּה תְּהִי
נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתָה כְּבוֹד שְׁבַע
שְׁמָחוֹת אֶת-פְּגִידָה נְעִימוֹת בִּימִינָךְ נָצַח. אָמֵן.

In memory of a son:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּנִי הָאֲהוּב שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד שְׁבַע
שְׁמָחוֹת אֶת-פְּגִידָה נְעִימוֹת בִּימִינָךְ נָצַח. אָמֵן.

In memory of a daughter:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּתִי הָאֲהוּבָה שְׁהֶלְכָה לְעוֹלָמָהּ. אָנָּה
תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתָה כְּבוֹד
שְׁבַע שְׁמָחוֹת אֶת-פְּגִידָה נְעִימוֹת בִּימִינָךְ נָצַח. אָמֵן.

A YIZKOR MEDITATION IN
MEMORY OF A PARENT WHO WAS
HURTFUL

Dear God,
You know my heart.
Indeed,
You know me better than I know
myself,
So I turn to You before I rise for
Kaddish.

My emotions swirl as I say this
prayer.
The parent I remember was not
kind to me.
His/Her death left me with a legacy
of unhealed wounds, of anger and
of dismay
that a parent could hurt a child
as I was hurt.

Help me, O God,
To subdue my bitter emotions
that do me no good,
and to find that place in myself
where happier memories may lie
hidden,
and where grief for all that could
have been,
all that should have been,
may be calmed by forgiveness,
or at least be soothed
by the passage of time.

I pray that You,
who raises up slaves to freedom,
will liberate me from the
oppression of my hurt and anger,
and that You will lead me from this
desert to Your holy place,
Amen.

Composed by Rabbi Bob Saks

Silent Yizkor

In memory of a father:

May God remember forever the soul of my father
who has gone to his eternal rest.
May he be at one with the One who is life eternal.
May the beauty of his life shine forevermore,
and may my life always bring honor to his memory.

In memory of a mother:

May God remember forever the soul of my mother
who has gone to her eternal rest.
May she be at one with the One who is life eternal.
May the beauty of her life shine forevermore,
and may my life always bring honor to her memory.

In memory of a husband:

May God remember forever the soul of my husband
who has gone to his eternal rest.
May he be at one with the One who is life eternal.
May the beauty of his life shine forevermore,
and may my life always bring honor to his memory.

In memory of a wife:

May God remember forever the soul of my wife
who has gone to her eternal rest.
May she be at one with the One who is life eternal.
May the beauty of her life shine forevermore,
and may my life always bring honor to her memory.

In memory of a son:

May God remember forever the soul of my son
who has gone to his eternal rest.
May he be at one with the One who is life eternal.
May the beauty of his life shine forevermore,
and may my life always bring honor to his memory.

In memory of a daughter:

May God remember forever the soul of my daughter
who has gone to her eternal rest.
May she be at one with the One who is life eternal.
May the beauty of her life shine forevermore,
and may my life always bring honor to her memory.

In memory of other relatives and loved ones:

יזכור אלהים נשמות יקירי . . .
שהלכו לעולמם.
אנא תהינה נפשותיהם
צדורות בצרור החיים
ותהי מנוחתם כבוד.
שבע שמחות את-פניך
נעימות בימינך נצח. אמן

In memory of martyrs:

יזכור אלהים
נשמות כל-אחינו ואחיותנו
בני ישראל
שמסרו את-נפשותיהם
על קדוש השם.
אנא תהינה נפשותיהם
צדורות בצרור החיים
ותהי מנוחתם כבוד
שבע שמחות את-פניך
נעימות בימינך נצח. אמן.

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

Silent Yizkor

In memory of other relatives and loved ones:

*Yizkor Elohim nishmot yakirai . . .
she'halchu l'olamam.*

*Ana tih'yeh'nah nafshoteihem
tz'rurot bitzror hachayim
u't'hi m'nuchatam kavod.
S'va s'machot et panecha,
n'imot bimincha netzach. Amen*

May God remember forever my dear ones . . .
who have gone to their eternal rest.
May they be at one with the One who is life eternal.
May the beauty of their lives shine forevermore,
and may my life always bring honor to their memory.



In memory of martyrs:

*Yizkor Elohim
nishmot kol acheinu v'achyoteinu
b'nei Yisrael
she'masru et-nafshoteihem
al kidush ha'Shem.
Ana tih'yenah nafshoteihem
tz'rurot bitzror ha'chayim
u't'hi m'nuchatam kavod.
S'va s'machot et-panecha,
n'imot bi'mincha netzach. Amen*

May God remember forever our brothers and sisters of the
House of Israel who gave their lives for the sanctification of
the Divine Name. May they be at one with the One who is life
eternal. May the beauty of their lives shine forevermore, and may
my life always bring honor to their memory.

יזכור

אֵל מְלֵא רַחֲמִים
שׁוֹכֵן בְּמִרוֹמִים
הַמָּצֵא מְנוּחָה נְכוּנָה
תַּחַת כְּנָפֵי הַשְּׁכִינָה
עִם קְדוּשִׁים וְטַהוֹרִים
בְּזֹהַר הַרְקִיעַ
מְזַהֲרִים
לְנַשְׁמוֹת יִקְרִינוּ
שֶׁהֲלָכוּ לְעוֹלָמָם.
בַּעַל הַרְחָמִים
יִסְתִּירֵם בְּסֶתֶר כְּנָפָיו לְעוֹלָמִים
וַיַּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת-נַשְׁמָתָם.
יְיָ הוּא נִחֲלָתָם.
וַיִּנָּחוּ בְּשָׁלוֹם עַל מִשְׁכָּבָם.
וְנֹאמַר: אָמֵן.

I, MAY I REST IN PEACE

I, may I rest in peace-I, who am
still living say,
May I have peace in the rest of my
life.
I want peace right now while
I'm still alive.

I don't want to wait like that pious
man who wished for one leg
of the golden chair of Paradise.
I want a four-legged chair
right here, a plain wooden chair.
I want the rest of my peace now.

I have lived out my life in wars of
every kind: battles without
and within, close combat, face-to-
face, the faces always
my own, my lover-face,
my enemy-face.

Wars with the old weapons-sticks
and stones, blunt axe, words,
dull ripping knife, love and hate,
and wars with newfangled weapons
– machine gun, missile,
words, land mines exploding,
love and hate.

I don't want to fulfill my parents'
prophecy that life is war.
I want peace with all my body
and all my soul.
Rest me in peace.

Yehuda Amichai

Translated from the Hebrew by
Chana Bloch and Chana Kronfeld

Yizkor

*El Malei Rachamim
Shochein bamromim
hamtzei menucha n'chona
tachat kanfei ha'shechina
im k'doshim u't'horim
k'zohar harakiya maz'hirim
l'nishmot yakireinu
she'halchu l'olamam.
Ba'al harachamim
yastirem b'seter k'nafav l'olamim
V'yitzror bitzror ha'chayim et-nishmatam.
Adonai hu nachalatam.
V'yanuchu b'shalom al mishkavam.
V'nomar: Amen.*

O God, full of compassion, Eternal spirit of the universe, grant
perfect rest under the wings of Your presence, to our loved ones
who have entered eternity. Source of compassion, help them find
refuge forever in the shadow of Your wings, and let their souls
be bound up in the bond of eternal life. The Eternal One is their
inheritance. May they rest in peace, and let us say: Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרֹא אֶת-הַהֲלֵל.

הַלְלוּיָהּ

הַלְלוּ אֶת-שֵׁם יְהוָה:	הַלְלוּ עֲבָדֵי יְהוָה
מֵעַתָּה וְעַד-עוֹלָם:	יְהִי שֵׁם יְהוָה מְבָרָךְ
מִהֲלֵל שֵׁם יְהוָה:	מִמְזִרְח־שָׁמֶשׁ עַד-מְבוֹאוֹ
עַל הַשָּׁמַיִם כְּבוֹדוֹ:	רָם עַל-כָּל-גּוֹיִם יְהוָה
הַמְּגַבִּיהִי לְשָׁבֶת:	מִי כִּיהְנָה אֱלֹהֵינוּ
בְּשָׁמַיִם וּבָאָרֶץ:	הַמְּשַׁפִּילִי לְרֹאוֹת
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:	מְקִימִי מַעְפָּר דָּל
עִם נְדִיבֵי עַמּוֹ:	לְהוֹשִׁיבִי עִם-נְדִיבִים
אִם-הַבָּנִים שִׁמְחָה	מוֹשִׁיבִי עֶקְרֶת הַבַּיִת

הַלְלוּיָהּ:

בֵּית יַעֲקֹב מֵעַם לֵעִז:	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:	הִיִּתָּה יְהוּדָה לְקֹדְשׁוֹ
הַיִּרְדֵּן יֹסֵב לְאַחֹר:	הַיָּם רָאָה וַיִּנָּס
נִבְעוֹת כְּבִי-צֹאן:	הַהָרִים רָקְדוּ כְּאֵילִים
הַיִּרְדֵּן תִּסָּב לְאַחֹר:	מִה-לָּךְ הַיָּם כִּי תָנוּס
נִבְעוֹת כְּבִי-צֹאן:	הַהָרִים תִּרְקְדוּ כְּאֵילִים
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:	מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ
חִלְמִישׁ לְמַעֲיָנוּ-מָיִם:	הַהֶפְכִי הַצּוֹר אָנֹם-מָיִם

*B'tzeit Yisrael mimitzrayim, beit
Ya-akov mei-am lo-eiz.
Haitah Yehuda l'kodsho, Yisrael
mamshelotav.
Hayam ra-ah vayanos, hayardein
yisov l'achor.
Heharim rakdu ch'elim, g'va-ot
kivnei-tzon.*

*Ma-l'cha hayam kitanus, hayardein
tisov l'achor.
Heharim tirkedu ch'elim, g'va-ot
kivnei-tzon.
Milifnei adon chuli aretz, milifnei
Eloha Ya-akov.
Hahofchiy hatzur agam-mayim,
chalamish l'mayno-mayim.*

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

Rabbi Joseph Telushkin
Jewish Literacy

Hallel

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

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

Hallelujah.

O servants of the ETERNAL, give praise;
praise the name of the ETERNAL.
Let the name of the ETERNAL be blessed
now and forever.

From east to west the name of the ETERNAL is praised.

The ETERNAL is exalted above all nations;

God's glory is above the heavens.

Who is like the ETERNAL our God,

who, enthroned on high,

sees what is below,

in heaven and on earth?

God raises the poor from the dust,

lifts up the needy from the refuse heap

to set them with the great of God's people.

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

Hallelujah.

Psalm 113

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

The sea saw them and fled,

Jordan ran backward,

mountains skipped like rams, hills like sheep.

What alarmed you, O sea, that you fled,

Jordan, that you ran backward,

mountains, that you skipped like rams,

hills, like sheep?

Tremble, O earth, at the presence of the Eternal,

at the presence of the God of Jacob,

who turned the rock into a pool of water,

the flinty rock into a fountain.

Psalm 114

לֹא לָנוּ יִהְיֶה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד
עַל-חֲסִידֶיךָ עַל-אַמְתֶּךָ:

לָמָּה יֹאמְרוּ תַּגּוּנִים אֵי-הָ נָא אֱלֹהֵיהֶם:
וְאֵלֵהֵינוּ בְּשָׁמַיִם כָּל אֲשֶׁר-חָפֵץ עָשָׂה:
עַצְבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם:
פֶּה-לָהֶם וְלֹא יִדְבְּרוּ עֵינֵי־לָהֶם וְלֹא יֵרְאוּ:
אָזְנֵי־לָהֶם וְלֹא יִשְׁמְעוּ אֵף לָהֶם וְלֹא יִרְיחוּן:
יְדֵיהֶם וְלֹא יִמְיִשּׁוּן רַגְלֵיהֶם וְלֹא יִהְלְכוּ
לֹא-יִתְּנוּ בְּגִדֵּיהֶם:

כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר-בִּטַּח בָּהֶם:
יִשְׂרָאֵל בִּטַּח בִּיהֲנֶה עֲזָרָם וּמִגֹּנָם הוּא:
בֵּית אֶהְרֹן בִּטְחוּ בִיהֲנֶה עֲזָרָם וּמִגֹּנָם הוּא:
יִרְאִי יִהְיֶה בִטְחוּ בִיהֲנֶה עֲזָרָם וּמִגֹּנָם הוּא:

יִהְיֶה זִכְרֵנוּ יְבָרֶךְ

יְבָרֶךְ אֶת-בֵּית יִשְׂרָאֵל יְבָרֶךְ אֶת-בֵּית אֶהְרֹן:
יְבָרֶךְ יִרְאִי יִהְיֶה הַקְטָנִים עִם-הַגְּדֹלִים:
יִסַּף יִהְיֶה עֲלֵיכֶם עֲלֵיכֶם וְעַל-בְּנֵיכֶם:
בְּרוּכִים אַתֶּם לִיהֲנֶה עֲשֵׂה שָׁמַיִם וָאָרֶץ:
הַשָּׁמַיִם שָׁמַיִם לִיהֲנֶה וְהָאָרֶץ נָתַן לִבְנֵי-אָדָם:
לֹא-הִמְתִּים יִתְּלֻ-יָהּ וְלֹא כָל-יִרְדֵּי
דוֹמָה: וְאַנְחֵנוּ נִבְרָךְ יָהּ מִעַתָּה
וְעַד-עוֹלָם

תְּלִלְיָהּ:

Y'vareich et-beit Yisrael, y'vareich et-beit Aharon.

Y'vareich yir'ei Adonai, haktanim im-hagdolim.

Yoseif Adonai aleichem, aleichem v'al-b'neichem.

B'ruchim atem l'Adonai, oseh shamayim va-aretz.

Hashamayim shamayim l'Adonai, v'ha-aretz natan livnei-adam.

Lo-hameitim y'hal'lu-yah, v'lo kol-yordei duma.

Va-anachnu n'vareich yah, mei-atah v'ad-olam hallelujah.

SING UNTO GOD

Sing unto God, sing a new song,
O sing praises to God
Give thanks to God with a song
O sing praises unto the Lord thy
God.

Rejoice in the Lord, all ye righteous,
And cry out to the Lord with joy,
sing out from your hearts
O sing praises to God.
Bless God's name,
O sing unto the Lord a song of
prayer
Sing praises to the Lord
Sing unto God.

Sing a new song, sing a new song
unto God.

Debbie Friedman

Hallel

Not to us, O ETERNAL, not to us
but to Your name bring glory
for the sake of Your love and Your faithfulness.
Let the nations not say, "Where, now, is their God?"
when our God is in heaven
and all that You will You accomplish.
Their idols are silver and gold, the work of hands.
They have mouths, but cannot speak, eyes, but cannot see;
they have ears, but cannot hear, noses, but cannot smell;
they have hands, but cannot touch, feet, but cannot walk;
they can make no sound in their throats.
Those who fashion them,
all who trust in them, shall become like them.
O Israel, trust in the ETERNAL!
God is their help and shield.
O house of Aaron, trust in the ETERNAL!
God is their help and shield.
O you who fear the ETERNAL, trust in the ETERNAL!
God is their help and shield.
The ETERNAL is mindful of us.
God will bless us; God will bless the house of Israel;
God will bless the house of Aaron;
God will bless those who fear the ETERNAL,
small and great alike.
May the ETERNAL increase your numbers,
yours and your children's also.
May you be blessed by the ETERNAL,
Maker of heaven and earth.
The heavens belong to the ETERNAL,
but the earth You gave over to people.
The dead cannot praise the ETERNAL,
nor any who go down into silence.
But we will bless the ETERNAL
now and forever.
Hallelujah.

Psalms 115

אֶהְבֵּתִי כִּי-יִשְׁמַע יְהוָה אֶת-קוֹלִי תַחֲנוּנֵי
 כִּי-הִטָּה אָזְנוֹ לִי וּבְיָמֵי אֶקְרָא:
 אֶפְפוּנֵי חֶבְלֵי-מָוֶת וּמִצָּרֵי שְׂאוּל מִצְאוּנִי
 צָרָה וַיְגֹן אֶמְצָא:
 וּבִשְׁם-יְהוָה אֶקְרָא אֲנִה יְהוָה מִלְטָה נַפְשִׁי:
 חֲנוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מֵרַחֵם:
 שֹׁמֵר פִּתְאֹמִים יְהוָה דְּלוֹתֵי וְלִי יְהוֹשִׁיעַ:
 שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי כִּי יְהוָה גָּמַל עָלַיִכִּי:
 כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת-עֵינֵי מִן-דִּמְעָה
 אֶת-רַגְלֵי מִדָּחִי:
 אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת חַיִּים:
 הָאֲמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד:
 אֲנִי אֲמַרְתִּי בַחֲפְזִי כָּל-הָאָדָם כֹּזֵב:
 מָה-אֲשִׁיב לַיהוָה כָּל-תַּנְמוּלוֹתַי עָלַי:
 כּוֹס-יִשׁוּעוֹת אֲשָׂא וּבִשְׁם יְהוָה אֶקְרָא:
 נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה-נָּא לְכָל-עַמּוֹ:
 יָקָר בְּעֵינֵי יְהוָה הַמְּוֹתָה לַחֲסִידָיו:
 אֲנִה יְהוָה כִּי-אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בֶּן-אֲמָתְךָ
 פִּתְחָתָה לְמוֹסְרִי:
 לָךְ-אֶזְבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא:
 נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה-נָּא לְכָל-עַמּוֹ:
 בַּחֲצֹרוֹת בֵּית יְהוָה בְּתוֹכִי יְרוּשָׁלַיִם
 תִּלְלוּהָ:

הִלְלוּ אֶת-יְהוָה כָּל-גּוֹיִם שִׁבְחוּהוּ כָּל-הָאֲמִים:
 כִּי גָבַר עָלֵינוּ חֲסִדּוֹ וְאַמֶּת-יְהוָה לְעוֹלָם הִלְלוּהָ:

אֱלֹהֵי אֱלֹהֵי
 שְׁלֹא יִנָּמַר לְעוֹלָם:
 תַּחֲוֹל וְהָיָם.
 רִשְׁרוּשׁ שֶׁל הַמָּוִם.
 בָּרַק הַשָּׁמַיִם.
 תַּפְלַת הָאָדָם.
 תַּחֲוֹל וְהָיָם.
 רִשְׁרוּשׁ שֶׁל הַמָּוִם.
 בָּרַק הַשָּׁמַיִם.
 תַּפְלַת הָאָדָם.

Hal'lu et-Adonai kol-goyim
 shabchuhu kol-ha-umim.
 Ki gavar aleinu chasdo ve-emet
 Adonai l'olam hal'luyah.

EILI, EILI

*Eili, Eili,
shelo yigameir l'olam:
hachol v'hayam,
rishrush shel hamayim,
b'rak hashamayim,
t'filat ha-adam.
Hachol v'hayam,
rishrush shel hamayim,
b'rak hashamayim,
t'filat ha-adam.*

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

Hannah Senesh

Hallel

I love the ETERNAL
for You hear my voice, my pleas;
for You turn Your ear to me whenever I call.
The bonds of death encompassed me;
the torments of Sheol overtook me.
I came upon trouble and sorrow
and I invoked the name of the Eternal,
“O ETERNAL, save my life!”
The ETERNAL is gracious and beneficent;
our God is compassionate.
The ETERNAL protects the simple;
I was brought low and You saved me.
Be at rest, once again, O my soul,
for the ETERNAL has been good to you.
You have delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before the ETERNAL
in the lands of the living.
I trust [in the ETERNAL];
out of great suffering I spoke
and said rashly, “All men are false.”
How can I repay the ETERNAL
for all Your bounties to me?
I raise the cup of deliverance
and invoke the name of the ETERNAL.
I will pay my vows to the ETERNAL
in the presence of all Your people.
The death of Your faithful ones
is grievous in the ETERNAL’s sight.
O ETERNAL, I am Your servant,
Your servant, the child of Your maidservant;
You have undone the cords that bound me.
I will sacrifice a thanksgiving offering to You
and invoke the name of the ETERNAL.
I will pay my vows to the ETERNAL
in the presence of all Your people,
in the courts of the house of the Eternal,
in the midst of Jerusalem. *Hallelujah.*

Psalms 116

Praise the ETERNAL, all you nations; extol God, all you peoples,
for great is God’s steadfast love toward us;
the faithfulness of the ETERNAL endures forever.
Hallelujah.

Psalms 117

הודו לַיהוָה כִּי-טוֹב
יֹאמַר-נָא יִשְׂרָאֵל
יֹאמְרוּ נָא בֵּית-אַהֲרֹן
יֹאמְרוּ נָא יִרְאֵי יְהוָה
כִּי לְעוֹלָם חֲסִדוֹ:
כִּי לְעוֹלָם חֲסִדוֹ:
כִּי לְעוֹלָם חֲסִדוֹ:
כִּי לְעוֹלָם חֲסִדוֹ:

Hodu l'Adonai ki-tov
ki l'olam chasdo.
Yomar-na Yisrael,
ki l'olam chasdo.
Yom'ru na veit-Aharon
ki l'olam chasdo.
Yom'ru na yirei Adonai
ki l'olam chasdo.

מִן-הַמִּצֵּר קָרָאתִי יְהוָה
יְהוָה לִי לֹא אֵירָא
יְהוָה לִי בַעֲזָרִי
טוֹב לַחֲסוֹת בַּיהוָה
טוֹב לַחֲסוֹת בַּיהוָה
כָּל-גּוֹיִם סָבְבוּנִי
סְבּוּנִי גַם-סָבְבוּנִי
סְבּוּנִי כְּדַבּוּרִים
עָנְנִי בַמֶּרְחֵב יְהוָה:
מִה-יַּעֲשֶׂה לִּי אָדָם:
וְאֲנִי אֶרְאֶה בְּשֹׁנְאִי:
מִבְּטַח בָּאָדָם:
מִבְּטַח בַּגִּדִּיבִים:
בְּשֵׁם יְהוָה כִּי אֲמִילֵם:
בְּשֵׁם יְהוָה כִּי אֲמִילֵם:
דַּעֲכוּ כָאֵשׁ קוֹצִים

בְּשֵׁם יְהוָה כִּי אֲמִילֵם:
דָּחָה דְּחִיתָנִי לַגִּפֹּל
עָזִי וְזִמְרַת יְהוָה
קוֹל רִנָּה וַיִּשׁוּעָה בְּאַתָּלִי צַדִּיקִים יָמִין יְהוָה עֲשֶׂה תִּיל:
יָמִין יְהוָה רֹמְמָה
וַיְהִי-לִי לִישׁוּעָה:
יָמִין יְהוָה עֲשֶׂה תִּיל:

Ozi v'zimrat ya
Vayehi li lishu-a

Hallel

Praise the ETERNAL, for God is good,
God's steadfast love is eternal.
Let Israel declare,
"God's steadfast love is eternal."
Let the house of Aaron declare,
"God's steadfast love is eternal."
Let those who fear the ETERNAL declare,
"God's steadfast love is eternal."
In distress I called on the ETERNAL;
the ETERNAL answered me and brought me relief.
The ETERNAL is on my side,
I have no fear; what can people do to me?
With the ETERNAL on my side as my helper,
I will see the downfall of my foes.
It is better to take refuge in the ETERNAL
than to trust in mortals;
it is better to take refuge in the ETERNAL
than to trust in the great.
All nations have beset me;
by the name of the ETERNAL
I will surely cut them down.
They beset me, they surround me;
by the name of the ETERNAL
I will surely cut them down.
They have beset me like bees;
they shall be extinguished like burning thorns;
by the name of the ETERNAL
I will surely cut them down.
You pressed me hard,
I nearly fell;
but the ETERNAL helped me.
The ETERNAL is my strength and might;
You have become my deliverance.
The tents of the victorious resound with joyous shouts of
deliverance,
"The right hand of the ETERNAL is triumphant!
The right hand of the ETERNAL is exalted!
The right hand of the ETERNAL is triumphant!"

Psalm 118

(continued on page 116B)

לֹא אָמוֹת כִּי-אֶחָיָה	וְאֶסְפֹּר מַעֲשֵׂי יְהוָה:
יִסֹּר יִסְרֹנֵי יְהוָה	וְלִמּוֹת לֹא נִתְּנֵנִי:
פִּתְחוּ-לִי שַׁעֲרֵי-צַדִּיק	אָבֹא-בָם אוֹדָה יְהוָה:
זֶה-הַשַּׁעַר לַיהוָה	צַדִּיקִים יָבֹאוּ בּוֹ:
אוֹדֶה כִּי עָנִיתָנִי	נִתְּהִי-לִי לִישׁוּעָה:
אָכֵן מֵאֲסוּ הַבּוֹנִים	הִיְתָה לְרֹאשׁ פָּנָה:
מֵאֵת יְהוָה הִיְתָה זֹאת	הִיא נִפְלְאָת בְּעֵינֵינוּ:
זֶה-הַיּוֹם עָשָׂה יְהוָה	נִגִּילָה וְנִשְׁמְחָה בּוֹ:
אַנָּה יְהוָה הוֹשִׁיעָה נָא	
אַנָּה יְהוָה הַצְלִיחָה נָא:	
בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה	בִּרְכָנוּכֶם מִבֵּית יְהוָה:
אֵל יְהוָה נִיָּאֵר לָנוּ	אֶסְרוּ-חַג בַּעֲבָתִים
עַד קִרְנוֹת הַמִּזְבֵּחַ:	
אֱלֹהֵי אֲתָה וְאוֹדֶךָ	אֱלֹהֵי אֲרוֹמְמֶךָ:
הוֹדוּ לַיהוָה כִּי-טוֹב	כִּי לְעוֹלָם חֲסִדּוֹ:

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

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

Eili atah v'odeka, Elohai arom'meka.
 Hodu l'Adonai ki-tov
 ki l'olam chasdo.

Hallel

I shall not die but live and proclaim the works of the Eternal.
The ETERNAL punished me severely,
but did not hand me over to death.

Open the gates of victory for me
that I may enter them and praise the ETERNAL.
This is the gateway to the ETERNAL—
the victorious shall enter through it.
I praise You, for You have answered me,
and have become my deliverance.
The stone that the builders rejected
has become the chief cornerstone.
This is the ETERNAL's doing;
it is marvelous in our sight.
This is the day that the ETERNAL has made—
let us exult and rejoice on it.
O ETERNAL, deliver us!
O ETERNAL, let us prosper!

May those who enter be blessed in the name of the ETERNAL;
we bless you from the House of the ETERNAL.
The ETERNAL is God; You have given us light;
bind the festal offering to the horns of the altar with cords.
You are my God and I will praise You;
You are my God and I will extol You.
Praise the ETERNAL for God is good,
God's steadfast love is eternal.

Psalm 118 (continued)

שמחת תורה

כַּתְּנִידָה וְלִבְשׁוֹ צִדְקַת וְחִסְדֵּיךָ יְרַנְּנוּ וְאָמַר בַּיּוֹם הַהוּא:
הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וַיּוֹשִׁיעֵנוּ זֶה יְיָ קִוִּינוּ לוֹ: נְגִילָה
וְנִשְׁמָחָה בִּישׁוּעָתוֹ.

אִתָּה הָרָאָתָה לְדַעַת, כִּי יְיָ הוּא הָאֱלֹהִים, אֵין עוֹד מִלְּבָדּוֹ.
לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדּוֹ, כִּי לְעוֹלָם חֲסִדּוֹ.

אֵין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנֵי, וְאֵין כְּמַעֲשֶׂיךָ. יְהִי כְבוֹד יְיָ
לְעוֹלָם וְשִׁמְחָה יְיָ בְּמַעֲשָׂיו. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה
וְעַד עוֹלָם.

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ אֵל יַעֲזָבֵנוּ
וְאֵל יִטְשֵׁנוּ. וְאָמְרוּ: הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ
מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ לְהִשְׁתַּבַּח בְּתֵהֱלָתְךָ.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, לְעוֹלָם וָעֶד.
יְיָ עֲזֵר לְעַמּוֹ יִתָּן, יְיָ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

הָבּוּ גְדֹל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבָר יְיָ מִירוּשָׁלַיִם:

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ:

שָׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ גְדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ.

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ:

לֵךְ יְיָ הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

Simchat Torah

For the Reading of Torah on Simchat Torah

Those who serve You shall be adorned in justice, and Your faithful ones will sing for joy. And it shall be said on that day: “Behold our God! We have kept faith, the Eternal will help us. This is the Eternal! We have kept faith; let us rejoice and be glad in God’s deliverance.”

You have been shown, that You may know, that the Eternal alone is our God; there is no one else doing great wonders, for God’s love is everlasting.

There is none like You, O Eternal One, among the gods that are worshipped, and there are no deeds like Yours. Let the Eternal be honored forever, and God will rejoice in the creation. Let the name of the Eternal be blessed, now and forever.

The Eternal God be with us, as with our ancestors; may God not leave us or forsake us. Say now: “Deliver us, O God our Help, that we may give thanks to Your holy name, and triumph in Your praise.”

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.

Let us declare the greatness of our God and give honor to the Torah.

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

Praised be the One who in Your holiness has given the Torah to Your people Israel.

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

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

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.

שמחת תורה

אָנא ייִ הוֹשִׁיעָה נָא
אָנא ייִ הַצְלִיחָה נָא
אָנא ייִ עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

אֱלֹהֵי הָרוּחוֹת הוֹשִׁיעָה נָא
בוֹחֵן לְכָבוֹת הַצְלִיחָה נָא
גּוֹאֵל חֶזֶק עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

הוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָא
הַדּוֹר בְּלִבוֹשׁ הַצְלִיחָה נָא
וְתִיק וְחָסִיד עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

נָךְ וַיִּשָּׁר הוֹשִׁיעָה נָא
חוֹמֵל דָּלִים הַצְלִיחָה נָא
טוֹב וּמַטִּיב עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

יֹדֵעַ מַחְשְׁבוֹת הוֹשִׁיעָה נָא
כַּבִּיר וְנָאוֹר הַצְלִיחָה נָא
לוֹכֵשׁ צְדָקוֹת עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

מְלִךְ עוֹלָמִים הוֹשִׁיעָה נָא
נָאוֹר וְאֲדִיר הַצְלִיחָה נָא
סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

עוֹזֵר דָּלִים הוֹשִׁיעָה נָא
פוֹדֶה וּמַצִּיל הַצְלִיחָה נָא
צוֹר עוֹלָמִים עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

קָדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָא
רַחוּם וְחַנוּן הַצְלִיחָה נָא
שׁוֹמֵר הַבְּרִית, עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

תּוֹמֵךְ תְּמִימִים הוֹשִׁיעָה נָא
תִּקְיָה לְעַד הַצְלִיחָה נָא
תְּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְּיוֹם קָרְאָנוּ.

Simchat Torah – Hakafot

*Ana Adonai hoshia-na
Ana Adonai hatzlicha-na
Ana Adonai aneinu b'yom koreinu*

Eternal God, be our Help;
Eternal God, sustain us;
Eternal God, be our Answer
When we call upon You.

God of all being, be our Help;
Search our hearts, sustain us;
Mighty Redeemer, be our Answer
When we call upon You.

Proclaimer of justice, be our Help;
God surrounded by glory, sustain us;
Steadfast and loving One, be our
Answer when we call upon You.

Pure and upright One, be our Help;
Friend of the poor, sustain us;
Inspiration to goodness, be our
Answer when we call upon You.

Mind of the universe, be our Help;
God of power and splendor, sustain us;
Eternal arrayed in justice, be our
Answer when we call upon You.

Eternal ruler, be our Help;
Radiant and glorious God, sustain us;
Upholder of the falling, be our
Answer when we call upon You.

Helper of the weak, be our Help;
Redeemer and Deliverer, sustain us;
Eternal Rock, be our
Answer when we call upon You.

Holy and awesome one, be our Help;
Merciful and gracious God, sustain us;
Keeper of the Covenant, be our
Answer when we call upon You.

Supporter of the innocent, be our Help;
Mighty forever, sustain us;
Pure in Your ways, be our
Answer when we call upon You.

יום העצמאות

אֲשֶׁרִי הַנִּפְרֹד שְׁנִשְׁרָף וְהִצִּית לְהַבּוֹת.
אֲשֶׁרִי הַלְּהָבָה שֶׁבְּעֶרְה בְּסִתְרִי לְקַבּוֹת.
אֲשֶׁרִי הַלְּקַבּוֹת שֶׁיָּדְעוּ לְחַדּוֹל בְּכָבוֹד.
אֲשֶׁרִי הַנִּפְרֹד שְׁנִשְׁרָף וְהִצִּית לְהַבּוֹת.

הִיָּתָה עָלַי יַד־יְהוָה וַיּוֹצִיאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ
הַבִּקְעָה וְהָיָה מְלָאָה עֲצָמוֹת: וְהַעֲבִירֵנִי עֲלֵיהֶם סָבִיב סָבִיב
וְהִנֵּה רַבּוֹת מְאֹד עַל־פְּנֵי הַבִּקְעָה וְהִנֵּה יְבִשּׁוֹת מְאֹד: וַיֹּאמֶר
אֵלַי בֶּן־אָדָם הִתְחַנֵּנָה הָעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדֹנָי יְהוָה
אֵתָּה יָדַעְתָּ: וַיֹּאמֶר אֵלַי הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ
אֲלֵיהֶם הָעֲצָמוֹת הַיְבִשּׁוֹת שִׁמְעוּ דְּבַר־יְהוָה: כֹּה אָמַר אֲדֹנָי
יְהוָה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם:
וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהַעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם
עוֹר וְנָתַתִּי בָכֶם רוּחַ וְחַיִּיתֶם וַיִּדְעֻתָם כִּי־אֲנִי יְהוָה: וַנִּבְּאֵתִי
כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כְּהִנָּבְאִי וְהִנֵּה־רֹעַשׁ וַתִּקְרְבוּ עֲצָמוֹת
עֶצֶם אֶל־עֶצְמוֹ: וַרְאִיתִי וְהִנֵּה־עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה
וַיִּקְרְבוּ עֲלֵיהֶם עוֹר מְלֻמָּעָה וְרוּחַ אֵין בָּהֶם: וַיֹּאמֶר אֵלַי
הִנָּבֵא אֶל־הָרוּחַ הִנָּבֵא בֶן־אָדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר
אֲדֹנָי יְהוָה מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ וּפְתִי בְּהַרוּגִים הָאֵלֶּה
וַיַּחְיוּ: וְהִנִּבְּאֵתִי כַּאֲשֶׁר צִוִּיתִי וַתָּבוֹא בָהֶם הָרוּחַ וַיַּחְיוּ
וַיַּעֲמֵדוּ עַל־רַגְלֵיהֶם חֵיל גָּדוֹל מְאֹד־מְאֹד: וַיֹּאמֶר אֵלַי
בֶּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הֵמָּה הִנֵּה
אֹמְרִים יָבִישׁוּ עֲצָמוֹתֵינוּ וְאִבְדָּה תִּקְוַתָּנוּ נִגְזַרְנוּ לָנוּ: לָכֵן
הִנָּבֵא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יְהוָה הִנֵּה אֲנִי פֹתַח
אֶת־קְבֻרוֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי וְהִבְאֵתִי
אֶתְכֶם אֶל־אֲדֹמַת יִשְׂרָאֵל: וַיִּדְעֻתָם כִּי־אֲנִי יְהוָה בִּפְתֹּחַתִּי
אֶת־קְבֻרוֹתֵיכֶם וּבְהַעֲלוֹתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי: וְנָתַתִּי
רוּחִי בָכֶם וְחַיִּיתֶם וְהִנָּחֵתִי אֶתְכֶם עַל־אֲדֹמַתְכֶם וַיִּדְעֻתָם
כִּי־אֲנִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי נֹאם־יְהוָה:

In our lifetime, a great event has occurred; the recreation of the State of Israel. Coming on the heels of the Holocaust, the creation of the State constitutes the Jewish people's affirmation that we still believe in God and the infinite value of life. Our will to pursue the perfection of the world is unbroken.

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

On the yearly anniversary of the declaration of independence of Israel (May 15, 1948/5 Iyar 5708), Jewry celebrates Yom Ha'Atzmaut (Israel Independence Day). The twenty-four hours before are set aside for Yom HaZikaron (Memorial Day) for the thousands of dead (and tens of thousands of wounded) who made the supreme sacrifice so that Jewish life could be restored to full dignity and Israel could come into being.

Those able to do so should go to Israel to join the feast — as was customary in the biblical Exodus holiday. In the Diaspora, one should gather with the community for prayer . . . The day should include song and dance, feasting, . . . Israeli fairs and Israeli films. Above all, tell and retell the heroism of the War for Independence, the diplomatic effort to win U.N. recognition, the in-gathering of the exiles from D.P. camps and surviving European communities, from Arab lands, from Russia, from Ethiopia.

At home, a contemporary seder shared with the family, lighting candles, eating Israeli food . . . , accounts of personal experiences, study of the history of the emergence of Israel are all appropriate rituals of the day. There is no prescribed Haggadah (retelling) text for Yom Ha'Atzmaut yet. Every person who creates a home seder walks in the footsteps of Moses and the talmudic rabbis in creating a narrative of God's mighty acts in history to guide us as we mend the world.

Rabbi Irving Greenberg
Sacred Days: 5753

Yom Ha-Atzmaut

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

Hannah Senesh

HOPE: OUR JEWISH OBLIGATION

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

Centenary Perspective
CCAR Yearbook, vol. LXXXVI,
1976



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

Theodor Herzl
The Jewish State

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

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

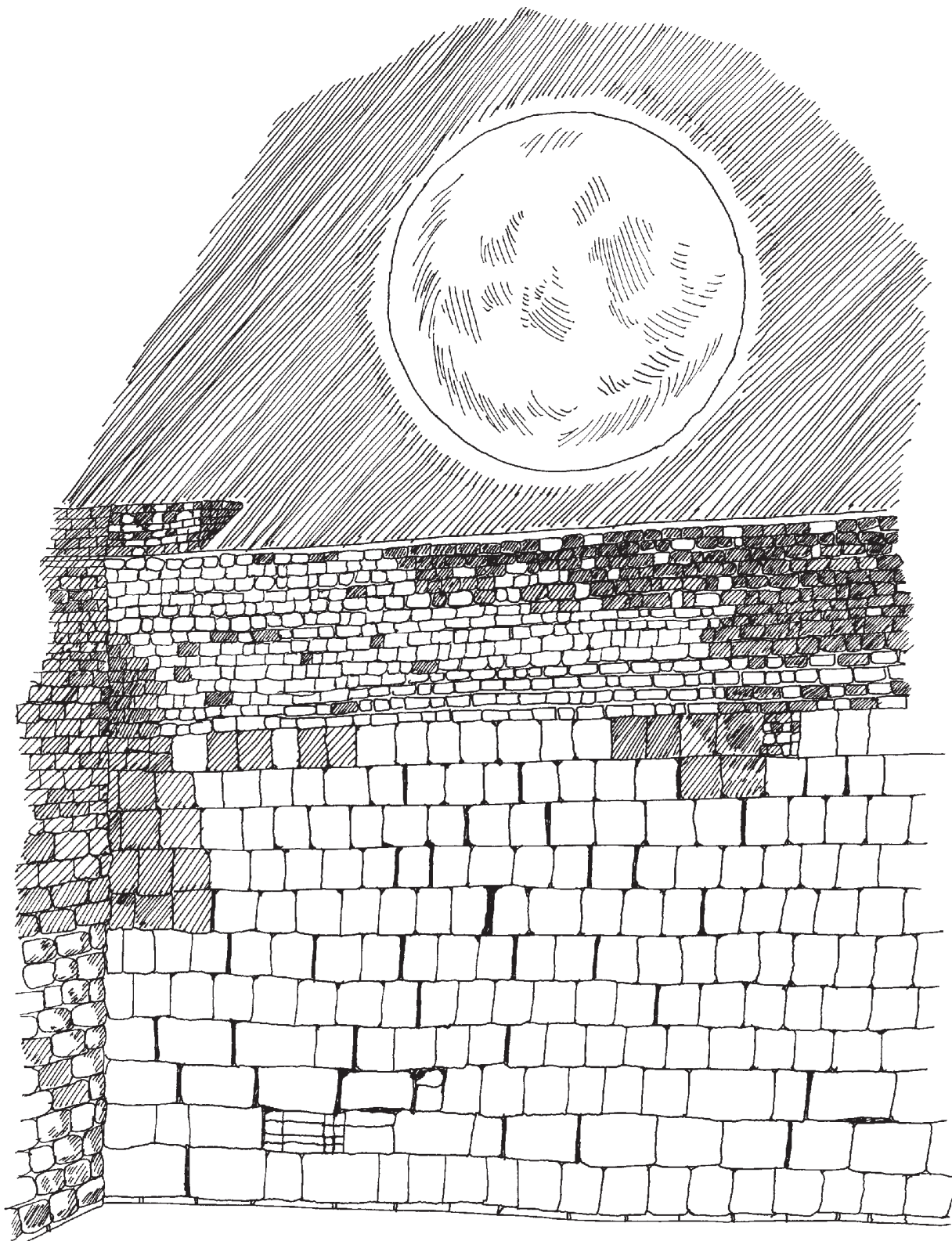
So I prophesied as God commanded me. Suddenly, there was a sound of rattling, and the bones came together, bone to matching bone. I looked, and there were sinews on them, and flesh had grown, and skin had formed over them; but there was no breath in them.

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

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

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

Ezekiel 37:1-14



Hatikvah

Kol od baleivav penima,

nefesh yehudi homiya.

Ulefa-atei mizrach kadima,

ayin letziyon tzofi-ya.

כָּל עוֹד בְּלֵבב פְּנִימָה

נֶפֶשׁ יְהוּדִי הוֹמִיָּה

וּלְפָאֵתִי מִזְרַח קְדִימָה

עֵין לְצִיּוֹן צוֹפִיָּה.

Od lo avda tikvateinu,

hatikva shenot alpayim,

lihiyot am chofshi b'artzeinu

be-eretz tziyon virushalayim.

עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ

הַתִּקְוָה שְׁנוֹת אֲלָפִים

לְהִיּוֹת עַם חָפְשִׁי בְּאַרְצֵנוּ

בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם

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

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

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

Lo avda tikvateinu, our hope is
not lost.

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

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

Naftali Herz Imber

הבדלה

ברוך אתה יי אלהינו מלך העולם בורא פרי הנפך.

ברוך אתה יי אלהינו מלך העולם בורא מיני בשמים:

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש

לחל בין אור לחשך בין ישראל לעמים בין יום

השביעי לששת ימי המעשה: ברוך אתה יי המבדיל

בין קדש לחל:

אלהינו הנביא אליהו התשבי

אלהינו הגלעדי.

במהרה בימינו יבוא אלינו

עם משיח בן דוד.

שבוע טוב.

HAVDALAH AT GIBRALTAR

Veering right sharply,
each boat, in turn, flew toward
shore.

Rescued that Saturday evening
from the roiling waters
by paddles flung furious
and by the curve and relenting
power of the river

As if in the eye of a storm,
Gibraltar Rock loomed peacefully
but majestically overhead.
A sheer wall of stone,
carved over eons by
light years of surging tides,
by seasons and by glances.

Later, in the quiet of the evening,
as the sun fell over the gorge,
one heard the river and
the wind playing that endless tune.
Their duet for the ages.

Above it, a still voice could be
heard
or at least sensed.
In the fading glow of the sunset
and the first star rising over the
horizon.
Can you not hear me now,
it whispered.
And if not now, when?

Michael Zweig

Throughout the warm and clear summer, camping with a group of 32 in the plains of South Dakota, a beautiful moment occurred each week. As the end of Shabbat approached we gathered in our circle, sitting in silence under the vast skies, a front row seat to God's bringing on the evening. All eyes gazing upward searching for the sign that Shabbat has truly ended, the first three stars. When the third star appears Havdalah can begin. Havdalah — the "separation" of the holiness of Shabbat from the ordinary of the weekday.

Quietly a young woman spies the first star and with a wordless gesture points upward and draws everyone's gaze. Within minutes a boy finds the second. Anticipation builds. Finally the third star emerges, the group silently notes the heavenly cue and the melody begins, both sad for relinquishing Shabbat, yet beautiful as it helps us hold on to the last moments of its sweet visit. Havdalah eases the sadness, gives us a last moment of rest and sensual ritual. Singing begins, the braided candle is lit, the kiddush cup filled, and the spice box is passed.

Shabbat began with candles, kiddush wine, and earth's bounty in the form of challah; so it ends with kiddush wine, earth's bounty in the form of fragrant spices, and the lights of the braided candle. The final blessing makes clear the separation . . . of the commonplace from the holy, light from darkness, the seventh day of rest from the six days of work.

It is dark now, the sky fully illuminated, all eyes on the candle's bright flame. We sing of Elijah the Prophet, saddened that he did not bring the messiah this Shabbat. Yet hopeful that maybe, just maybe, next Shabbat the dream will be fulfilled. As the final words are sung, the candle is slowly dipped, extinguished in the wine. A silent moment. Then the new week begins.

Shavuah Tov, a Good Week!

Rabbi Tom Weiner

121B

Havdalah

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

Mishna Berachot 6:1

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

Baruch ata Adonai Eloheinu melech ha-olam, borei minei v'samim.

Talmud Berachot 43A

Blessed are You, Eternal our God, Source of the universe, Creator of all manner of spices.

Baruch ata Adonai Eloheinu melech ha-olam, borei m'orei ha-eish.

Mishna Berachot 8:5

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

Baruch ata Adonai Eloheinu melech ha-olam, hamavdil bein kodesh l'chol, bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Baruch ata Adonai hamavdil bein kodesh l'chol.

Talmud Pesachim 103b

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. Blessed are You, Eternal our God, Source of the universe, who separates the sacred from the ordinary.

Eliyahu hanavi, Eliyahu hatishbi;

Eliyahu, hagiladi.

Bimheira v'yameinu, yavo eileinu;


Im mashiach ben David.

Elijah the prophet, Elijah the Tishbite,
Elijah the Gileadite.

May it come to pass in our own day
that he will come to us
with the Messiah, the son of David.

Shavu-a tov

A good week. A week of peace. May gladness reign and joy increase.

A decorative archway with a dark blue background. At the top center is a golden menorah. On either side of the menorah are two golden lions. The arch is adorned with green leaves and red flowers. At the ends of the arch are two potted plants with green leaves, red flowers, and a small bird perched on a branch.

ברוך אתה

Blessed may you be

בבאך

in your coming in, and


וברוך אתה

blessed may you be

בצאתך

in your going out.

Deuteronomy 28:6

A decorative base with a dark blue background. In the center is a tree with green leaves and red flowers. Two golden deer are standing on either side of the tree. At the ends of the base are two potted plants with green leaves, red flowers, and a small bird perched on a branch.

L'chi Lach

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

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

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

Music by Debbie Friedman
Lyrics by Debbie Friedman and Savina Teubal
(based on Genesis 12:1-2)

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

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

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

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

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

Prayer is from *The New Jewish Baby Book 2nd Edition: Names, Ceremonies, Customs: A Guide for Today's Families* © 2005 by Anita Diamant. (Woodstock, VT: Jewish Lights Publishing). Permission granted by Jewish Lights Publishing, P.O. Box 237, Woodstock, VT 05091, www.jewishlights.com.



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

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

When the people Israel stood to receive the Torah, the Holy One, blessed be God, said to them:

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

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

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

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

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

They said: Behold, our children are our guarantors.

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

Song of Songs Rabbah 1:4

May you live to see your world fulfilled,

And may your destiny be for worlds still to come.

May you trust in generations past and yet to be,

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

May songs of praise ever be on your tongue,

And your vision be on a straight path before you.

May your eyes shine with the light of holy words,

And your face reflect the brightness of the heavens.

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

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

Talmud Berachot 17a



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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּי וְקִיָּמָנוּ וְהַנִּיעָנוּ לְזִמְנָהּ.

Baruch ata Adonai, Eloheinu melech ha-olam shehecheyanu, v'kiyimanu v'higiyanu 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.

Forever Young

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

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

May your hands always be busy,
May your feet always be swift,
May you have a strong foundation
When the winds of changes shift.
May your heart always be joyful,
May your song always be sung,
And may you stay forever young.
Forever young, forever young,
May you stay forever young.”

Bob Dylan

Written by Bob Dylan

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Day Is Done

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

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

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

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

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

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

Peter Yarrow

Prayer For The Parent of a Bar/Bat Mitzvah

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

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

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



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

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

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

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

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

Prayer is from *The New Jewish Baby Book 2nd Edition: Names, Ceremonies, Customs: A Guide for Today's Families* © 2005 by Anita Diamant. (Woodstock, VT: Jewish Lights Publishing). Permission granted by Jewish Lights Publishing, P.O. Box 237, Woodstock, VT 05091, www.jewishlights.com.

Circle Game

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

Joni Mitchell

THE CIRCLE GAME
Words and Music by JONI MITCHELL
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Wedding Song (There is Love)

He is now to be among you at the calling of your hearts,
Rest assured this troubadour is acting on His part.
The union of your spirits here has caused Him to remain,
For whenever two or more of you are gathered in His name
There is love, there is love.

Well, a man shall leave his mother and a woman leave her home,
They shall travel on to where the two shall be as one.
As it was in the beginning, is now, and 'til the end,
Woman draws her life from man and gives it back again
And there is love, there is love.

Well, then what's to be the reason for becoming man and wife?
Is it love that brings you here, or love that brings you life?
For if loving is the answer, then who's the giving for?
Do you believe in something that you've never seen before?
Oh, there's love, oh, there's love.

Oh, the marriage of your spirits here has caused Him to remain,
For whenever two or more of you are gathered in His name
There is love, oh there's love.

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Annie's Song

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

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

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

John Denver

ANNIE'S SONG

Words and Music by JOHN DENVER

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

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

CCAR Rabbinic Manual

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

adapted from Alvin I. Fine

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

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

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

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

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

From a "Living History" class of Senior Citizens, Venice Beach, California
Barbara Meyerhoff
Number Our Days

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

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

Rabbi Lawrence Kushner
Honey From The Rock

T'filat Haderech

May we be blessed as we go on our way,

May we be guided in peace

May we be blessed with health and joy,

May this be our blessing, Amen.

May we be sheltered by the wings of peace,

May we be kept in safety and in love

May grace and compassion find their way to every soul,

May this be our blessing, Amen.

Debbie Friedman, with lyrics based on traditional text

It's all a question of how you choose to see the world. There's very little that's objective out there. When the sun sets on Friday evening, it doesn't look any different than if it were Tuesday or Wednesday, but as Jews we assert that it is different. It's all a question of how we choose to see the world.

The prayerbook is a Jewish lens through which we view the world. It is not a random group of prayers; it is ordered and purposeful. The Hebrew word for order is *seder*; the Hebrew word for prayerbook is *siddur*. Imagine that you are standing billions of miles from the earth, holding an extraordinary telescope in your hands. You turn the lens to its widest possible opening, and through the telescope you can see all of creation — the entire universe and its relationship to God. You narrow the lens to its next circumference, and now you see a circle which includes God and the Jewish people (remember, this is a Jewish lens). Turning the telescope one more turn narrows the lens again, and we see God and the particular community gathered together to pray. And finally, we narrow the telescope to the smallest possible circle, large enough for you, with God.

The *siddur* is organized, as it were, like these concentric circles. The service officially begins with the *barchu*, the call to worship. (Everything before the *barchu* is warm-up, preparation for prayer.) The first prayer immediately following the *barchu* is about the world of creation. In the evening service, this prayer talks about cycles of day and night, light and darkness and of God who brings on the evening. In the morning service, this prayer also speaks about the creation of light and dark, while focusing on the God who creates light.

The next circle includes God and the Jewish people. This relationship is framed by love. The first Hebrew words which open this section of the service are *ahavat olam* (eternal love) in the evening service, and *ahava raba* (a great love) in the morning service. In the same way that parents love their children before the children are able to return that love, so too, is God's love for the people of Israel expressed first in this relationship. The expression of this love is followed by *Sh'ma Yisrael!* — Listen, Israel — be aware, God loves you. An awareness of love awakens love in response, and the liturgy continues with *v'ahavta*: "And you shall love the Eternal your God with all your heart."

The next circle is large enough to include the specific community gathered to pray. This section includes the *Amidah* (also called the *Tefillah*). The weekday version of this prayer includes the petitions and hopes of the community. The Shabbat *Amidah* is limited to the praise of God and the gift of the Shabbat; its sole petition is for peace.

The *Amidah* concludes with the only prayer of the *siddur* which is written in the singular. This brings us to the last circle, the one just large enough for one person and God. It is the prayer which opens with the words: "My God, keep my tongue from evil and my lips from speaking deceit" — and ends with the words: "May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer."

The call to worship and these four concentric circles form the heart of every service, be it evening or morning, Shabbat, holiday or weekday. This core is augmented by additional prayers for specific services and celebrations. On Shabbat morning, it is followed by the Torah Service, the *Aleinu*, *Kaddish* and concluding songs. We imagine that it is the hope of our tradition that the conscious use of the *siddur* will awaken our awe of the world of which we are a part and remind us of the gift of life.

The structure of this particular siddur reflects our understanding of the characteristics which define Jewish life at this time in the unfolding of Jewish history. The first is that Jewish life is democratic; we are guided by the knowledge and expertise of our lay leadership no less than that of the professional leadership. As such, this siddur is a product of the work, research and insight of many members of our community.

Second, our spiritual life is fed from many spiritual streams. We view our Jewishness as a way to be more aware of the spiritual flow within all of life. The body of this prayerbook is the text which we have inherited and which we treasure from our tradition. The margins of each page contain the thoughts, poems or explanations of others; some of these are from classical Jewish sources, others from contemporary Jewish sources, others still from sources not Jewish.

Last, this particular prayerbook is an evolving work of love. This too, was a conscious choice. Jewish life after the Holocaust and the re-birth of the State of Israel challenges the fundamental assumptions of Jewish life in the modern world — that intelligent, cultured society will inevitably bring greater goodness, that human beings are essentially rational, that our most fundamental needs will be satisfied by becoming fully part of the secular society in which we live, and whose values we share. We live in an age both of increasing uncertainty and even greater potential. The evolving forms of this prayerbook reflect our realization that we cannot create the definitive text for our time and that it (and we) must remain open to the growing needs of our community and to the needs of each worshipper. We hope that this siddur will encourage your continued growth as well as renew your connection to the texts of our people.

Jewish tradition has taught that the ideal setting for prayer is within a community (a minyan is the traditional prayer quorum of ten Jews). A few years ago, it was within such a community setting that I remember one of my most religious experiences. We were gathered in the Chapel in the Woods for Shabbat morning services, standing around the Torah as is our custom, when someone read a letter announcing an anonymous contribution to Operation Exodus in honor of this Shabbat congregation. I was very sure then (as I still am) that the giver must have been present among us. I was also filled with the sense that the gift was in some way because of us and in some way benefitted us. And at that moment I was struck by the thought: if only I could live my life with that awareness, with the awareness that my life is a gift and that I stand in the presence of the Unnamed Giver.

Though the prayerbook is our tool for such awareness, it is the community which is the medium. This Shabbat morning community is blessed with diversity and richness. As we study, each contributes from the depth of his and her experience. We are physicians, electricians, social workers and psychiatrists, bus drivers and teachers, scientists, librarians, lawyers and accountants. We are new to Jewish life; we have been forever steeped in Jewish life. It is through this particular community that we have learned to trust our questions, to recognize our yearning, to celebrate our joys and triumphs and to sustain each other in our grief; we are learning that all of life is infused with the breath of the Divine Presence and that any moment or any person can be access to the Divine —

that entrances to holiness are everywhere.

Rabbi Shira Milgrom
June, 1993
Tammuz, 5753
White Plains, New York

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Transliteration

א	(silent)	װ	ei	as in “weigh”
ב	B	ײַ	e / eh	as in “get”
בּ	V	־	a / ah	as in “papa”
ג	G	ט	a / ah	as in “papa”
ד	D	׃	,	(silent)
ה	H	ײַ	iy / ee	as in “sheep”
ו	V	ײַ	ai	as in “eye”
ז	Z	ײַ	u / oo	as in “pull” or “pool”
ח	CH	ײַ	o / oh	as in “old”
ט	T			
י	Y			
כ	K			
כּ	CH			
ך	CH (final)			
ל	L			
מ	M			
מּ	M (final)			
נ	N			
נּ	N (final)			
ס	S			
ע	(silent)			
פ	P			
פּ	F			
ף	F (final)			
צ	TZ			
ץ	TZ (final)			
ק	K			
ר	R			
ש	SH			
שׁ	S			
ת	T			
תּ	T			

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A Siddur for Shabbat and Holidays

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The publication of this expanded siddur has been generously underwritten by Lisa Borowitz in gratitude for four years as president of this Congregation, for the gifts of giving and receiving, for Jewish learning, and for the joy of prayer.



SHABBAT MORNING PRAYER BOOK PREPARATION (1ST & 2ND EDITIONS)

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PRINTING ~ George Lusk (Westmail Press)

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