

כל הנשמה

Kol Haneshamah

שבת וחגים

Shabbat Veḥagim

THIRD EDITION

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PAGE 1

The candles are now lit. After candlelighting, the following blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu lehadlik ner shel shabbat.

Many contemporary Jews are reciting *beraḥot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתְּ יְיָ	Blessed are you Yah
	Nevareḥ et	נְבָרֵךְ אֶת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ru'ah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

The candles are now lit. After candlelighting, the following blessing is recited:

Blessed are you, SOURCE OF LIGHT, our God, sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the Shabbat light.

* *

Blessed is the match that's consumed in kindling a flame.
Blessed is the flame that burns in the secret depths of the heart.

Hannah Szenes (translator unknown)

* *

Almighty God,
Grant me and all my loved ones
A chance truly to rest on this Shabbat.
May the light of the candles drive out from among us
The spirit of anger, the spirit of harm.
Send your blessings to my children,
That they may walk in the ways of your Torah, your light.

Shas Tkhines (translator unknown)

YEDID NEFESH / SOUL BELOVED

*Transliteration can be found on page 9.
This translation can be sung to the same melody as the Hebrew.*

You who love my soul,
Sweet source of tenderness
Take my inner nature
And shape it to your will.
Like a darting deer
I will flee to you.
Before your glorious presence
Humbly do I bow.
Let your sweet love
Delight me with its thrill.
Because no other dainty
Will my hunger still. ַ

דִּיד נֶפֶשׁ אָב הֶרְחַמְנוּ מְשׁוֹף עֲבָדָה אֶל רְצוֹנָה:
 יְרוּץ עֲבָדָה כְּמוֹ אֵיל יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָה:
 תִּעְרַב לוֹ יְדִירוֹתֶיהָ מִנֶּפֶת צוּף וְכֹל־טָעָם:



דוּר נָאָה זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבֶּתָה:
 אָנָּה אֵל נָא רַפָּא נָא לָהּ בְּהִרְאוֹת לָהּ נְעֵם זִיוָהּ:
 אִז תִּתְחַזֵּק וְתִתְרַפָּא וְהִיתָה לָהּ שְׂמֵחַת עוֹלָם:



תִּיק יִהְיוּ נָא רַחֲמֶיךָ וְחֹסֶה נָא עַל בֶּן אֶהוּבָה:
 כִּי זֶה כְּמָה נִכְסֵי נִכְסֵי לְרִאוֹת בְּתַפְאֶרֶת עֲזָה:
 אֵלֶּה חֲמֻדָּה לְבֵי חֹסֶה נָא וְאֵל תִּתְעַלֵּם:



גְּלֶה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת־סִכַּת שְׁלוֹמָה:
 תֵּאִיר אֶרֶץ מְכַבֹּדָה נִגְלֶה וְנִשְׂמַחָה בָּךְ:
 מִהֵרָ אֶהוּב כִּי בָּא מוֹעֵד וְחַנּוּנוֹ כִּימֵי עוֹלָם:



How splendid is your light
 Which worlds do reflect!
 My soul is worn from craving
 For your love's delight.
 Please, good God, do heal her
 And show to her your face,
 So my soul can see you
 And bathe in your grace.
 There she will find strength
 And healing in this sight.
 Her joy will be complete then,
 Eternal her delight.

What pity stirs in you
 Since days of old, my God!
 Be kind to me your own child
 Begotten by your love.
 For long and longing hours
 I yearned for your embrace,

COMMENTARY. *Yedid Nefesh* was written by Rabbi Eleazar Azikri of Safed. A love song of the soul to God, it achieved great popularity in Sephardic communities, where it was included in the daily prayerbook. Hasidic custom adopted it for use as an introduction to Shabbat. The poet speaks to God in most intimate terms as lover and parent, but also as shining light of the universe. The longing for God is fulfilled for "the time has come" as God spreads over the world the great *sukkat shalom*, canopy of peace, which is Shabbat.

The traditional Hebrew text of *Yedid Nefesh* presented here differs in several places from Azikri's original. Most notably, this version substitutes in the second verse "Eternal her delight" for "She shall be your handmaiden forever." Here tradition seems to have improved on the author's work!
 A.G.

Yedid nefesh av harahaman meshoḥ avdeḥa el retzoneḥa
Yarutz avdeḥa kemo ayal yishtaḥaveh el mul hadareḥa.
Te'erav lo yediduteḥa minofet tzuf veḥol ta'am.

Hadur na'eh ziv ha'olam nafshi ḥolat ahavateḥa.
Ana el na refa na lah beharot lah no'am ziveḥa.
Az titḥazek vetitrapey vehayetah lah simḥat olam.

Vatik yehemu na raḥameḥa veḥusah na al ben ahuveḥa.
Ki zeh ḥamah niḥsof niḥsafti lirot betiferet uzeḥa.
Eleh ḥamdah libi ḥusah na ve'al titalam.

Higaley na ufros ḥavivi alay et sukkat shelomeḥa.
Ta'ir erez mikevodeḥa nagilah venismehah baḥ.
Maher ahuv ki va mo'ed veḥonenu kimey olam.

אל נא רפא נא לה. A quotation from Moses's prayer to heal Miriam, "God, please heal her" (Numbers 12:13). God is sought as the source of spiritual healing—soul healing. In union with the divine we find release from the pain of the futile cycle of searching and disappointment. Shabbat is our refuge of acceptance, our shelter from cravings and strivings. S.P.W.

DERASH. Our yearning for salvation is the human form of the will to live, which is cosmic and characteristic of all living beings. In our case the will to live is the will to abundant and harmonious living...Human nature is part of the larger world of nature, and our salvation can only be conceived as a manifestation of a divine power both within and beyond us.

M.M.K. (ADAPTED)

אלי מחמד לבי / eleh ḥamdah libi is a corruption of the original אלי מחמד לבי / eli maḥmad libi. My God, my heart's beloved. The popular version, while grammatically difficult, offers a clear sense of surrender, a central motif of religious love poetry. All I want, O my God, is to be near you and to feel your presence. These are the *only* things my heart desires.

A.G.

To see my light in your light
Basking in your grace.
My heart's desire is
To harmonize with yours
Do not conceal your pity
Hide not that light of yours.

Help, my lover, spread
Your canopy of peace,
Enfold all human beings.
Give all pain surcease.
Your presence on this earth plane
Do make known to us
And we shall respond then
With song and with dance.
Rush, my love, be quick,
The time for love has come,
Let your gentle favor
Grace us as of old.

Eleazar Azikri (translated by Zalman Schachter-Shalomi)

COMMENTARY. The first letter of each verse spells out יהוה, the four-letter name of God. That name subsumes and unites all the descriptions which Jewish tradition has evolved in its quest for the divine. Jews may once have commonly pronounced יהוה, but they have avoided doing so since at least the third century B.C.E. The traditional vocalization "Yahweh" can be understood as, "He causes to exist," or just, "He is!" It also resembles God's enigmatic words to Moses at the burning bush: "Ehyeh Asher Ehyeh—I Am Who I am" (Exodus 3:14). Thus יהוה hints at the absurdity of assigning a name to an ineffable divinity. M.P.

שַׁבַּת הַמַּלְכָּה

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה.
בָּאוּ וְנִצַּא לְקִרְאֵת שַׁבַּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוֹשָׁה הַבְּרוּכָה.
וְעִמָּהּ מַלְאָכִים צָבָא שְׁלוֹם וּמְנוּחָה.
בָּאִי בָּאִי הַמַּלְכָּה בָּאִי בָּאִי הַכֶּלֶה.
שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשְּׁלוֹם.

Haḥamah merosh ha'ilanot nistalekah.
Bo'u venetzey likrat shabbat hamalkah.
Hiney hi yoredet hakedoshah haberuḥah,
Ve'imah malaḥim tzeva shalom umnuḥah.
Bo'i bo'i hamalkah, bo'i bo'i hakalah.
Shalom aleyhem malaḥey hashalom.

SHABBAT HAMALKAH / THE SHABBAT QUEEN

This translation can be sung to the same melody as the Hebrew.

The sun on the treetops no longer is seen;
Come, gather to welcome the Sabbath, our queen!

Behold her descending, the holy, the blessed,
And with her the angels, of peace and of rest.

Draw near, O queen, and here abide;
Draw near, draw near, O Sabbath bride.

Peace be unto you, O angels of peace.

Hayim Naḥman Bialik (adapted from a translation by A. Irma Cohen)

NOTE. *Shabbat Hamalkah* is the work of Hayim Naḥman Bialik, the great poet of the Hebrew national revival. His poem, like *Yedid Nefesh*, was not originally written for the synagogue, but it has achieved great popularity as a song of welcome to Shabbat. A.G.

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מְלַאכֵי הַשָּׁרֵת מְלַאכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:
בוֹאֲכֶם לְשָׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:
בְּרַכּוֹנֵי לְשָׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:
צֵאתְכֶם לְשָׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

Shalom aleyhem malahey hasharet malahey elyon
mimeleh malhey hamalahim hakadosh baruḥ hu.

Bo'ahem leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruḥ hu.

Barehuni leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruḥ hu.

Tzethem leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruḥ hu.

SHALOM ALEYHEM

This translation can be sung to the same melody as the Hebrew.

Welcome among us, messengers of shalom,
angels of the Highest One,
from deep within us, Majesty of majesties,
the blessed Holy One.

Come, then, in shalom,
blessing us with shalom,
leaving us with holy shalom,
from deep within us, Majesty of majesties,
the blessed Holy one.

translated by Burt Jacobson

Angels are another name for feelings.
When we love and act with kindness
we create angels of love and kindness;
when we hate and act with violence
we create angels of hatred and violence.
It is our job to fill our world with angels of love:
messengers of kindness
that link people together as one family.

R.M.S.

COMMENTARY. *Shalom Aleyhem* is the best-known and most beloved of all the Sabbath hymns. Its simple words are a greeting to the angels of peace who come to dwell with us on Shabbat. The Hebrew word *malah* actually means "messenger" and is used in the Bible for both heavenly and earthly emissaries. All of us on Shabbat can become *malahey shalom* or messengers of peace to one another as we share our inner quiet and joy in this day. We sing this welcome to introduce the Shabbat meal, a time of festive rejoicing in the fullness of rest and in our sharing with one another. A.G.

דודי לי

דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.
מי זאת עולה מן המדבר מי זאת עולה מקטרת מור ולבונה:	Mi zot olah min hamidbar mi zot olah mekuteret mor ulvonah.
דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.
לבבתיני אחותי פלה לבבתיני פלה:	Libavtini ahoti kalah libavtini kalah.
דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.
עורי צפון ובואי תימן	Uri tzafon uvo'i teyman.
דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.

DODI LI

My love is mine, and I am his,
who browses in the lotus patch.

Who is this coming up out of the wilderness
perfumed with myrrh and frankincense?

You have enlivened me, my sister-bride.

Awake, north wind,
yes, come, south wind!

A group of verses (2:16, 3:6, 4:9, 4:16) from *Shir Hashirim*

DERASH. One may read the Song of Songs as a poem reconciling disparate, often polarized aspects of each human soul. Shelomo and Shulamit (whose names mean peace and wholeness) are symbols of unification. We must not hide from light our darkest, most passionate, most aroused and sensual parts. Male and female, maiden and royalty, palace and field, blossom and fruit, animals, birds and plants all draw into harmony on this day of inclusive, overflowing love and self-acceptance. S.P.W.

On Hol Hamo'ed it is customary to begin on page 49.
On Festivals, turn to Kabbalat Hag, page 533.

TEHILIM

נְרִיעָה לְצוּר יִשְׁעֵנוּ:	לְכוּ נִרְנְנָה לַיהוָה
בְּזִמְרוֹת נְרִיעַ לּוֹ:	נִקְדְּמָה פָנָיו בְּתוֹדָה
וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:	כִּי אֵל גָּדוֹל יְהוָה
וְתוֹעֲפוֹת הָרִים לּוֹ:	אֲשֶׁר בִּידוֹ מְחַקְרֵי־אָרֶץ
וַיִּבְשֹׁת יָדָיו יִצְרוּ:	אֲשֶׁר־לּוֹ הַיָּם וְהוּא עֲשָׂהוּ
נִבְרָכָה לְפָנֵי־יְהוָה עֲשֵׂנוּ: ←	כִּי אֵל גָּדוֹל יְהוָה

Leḥu neranenah ladonay nari'ah letzur yishenu.
Nekademah fanav betodah bizmirot nari'ah lo.
Ki el gadol adonay umeleḥ gadol al kol elohim.
Asher beyado meḥkerey aretz veto'afot harim lo.

COMMENTARY. It may be the concluding line of Psalm 95 that caused this entire group of psalms to be included in *Kabbalat Shabbat*. The psalmist speaks of the forty years in the wilderness, saying that the generation who came out of Egypt were not able "to enter God's place of rest," the Holy Land promised at the end of Israel's wanderings. But here in *Kabbalat Shabbat* "rest" has taken on a new meaning; it is in *time* rather than in *place* that rest is to be found. Shabbat has herself become a Holy Land, a time of rest in which we are called upon to cease our wandering. A.G.

On Hol Hamo'ed it is customary to begin on page 48.
On Festivals, turn to Kabbalat Hag, page 532.

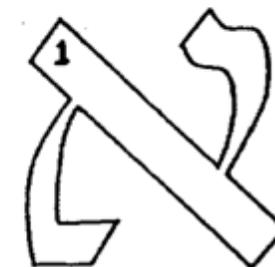
PSALMS

Come, sing in ecstasy to THE ETERNAL ONE
ring out a fanfare to our rock of rescue!

Hurry forth in thanks before the Presence,
shouting in song to God.

For THE CREATOR is a generous divinity,
a sovereign greater than all image-gods,
in whose hand the planetary depths reside,
the greatest heights, there in God's palm,
to whom belongs the sea, as it was made,
the dry land, shaped by divine hand.

Come worship, bend the knee,
let's bow to THE EMINENCE who made us all. ↪



Psalm 95

COMMENTARY. The five psalms of *Kabbalat Shabbat*, Psalms 95-99, are a literary unit within the Book of Psalms. Their spirit of joy and exultation calls on the worshipper to rejoice in the presence of God that fills the world. Nature itself joins in the symphony of praise as heaven and earth, field and forest, sea and rivers all seem to clap hands and enter the song and dance of joy. The coming of Shabbat fills us with a new vision, one that sees earth as freshly created and brimming with divine radiance. This vision is a universal one. It invites all nations to join in our celebration of divine presence. A.G.

וְאֵנָּחְנוּ עִם מְרֻעֵיתוֹ וְצֹאן יָדוֹ

כִּי הוּא אֱלֹהֵינוּ
הַיּוֹם אִם־בְּקִלּוֹ תִשְׁמָעוּ:

כִּיּוֹם מָסָה בְּמֵדְבָר:
בְּחָנוּנֵי גַם־רָאוּ פְעָלֵי:
וְאָמַר עִם תַּעֲי לִבָּב הֵם

אֶל־תִּקְשׁוּ לִבְבְּכֶם כְּמֵרִיבָה
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
* אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר
וְהֵם לֹא־יָדְעוּ דְרָכַי:

אִם־יִבְאוּן אֶל־מְנוּחָתִי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי

DERASH. The ancients deemed obedience to God's will to be a prime virtue. Abraham had it; Adam lacked it. In our own day this virtue must mean the power to conform to the basic law of life. Obedience to that law brings salvation; defiance of it leads to disaster. M.M.K. (ADAPTED)

This is our God,
and we, nurtured by God, a flock under God's care

—today:
if to the Voice
you'll listen—:

“Harden not your heart as it was done at Meribah,
as on a day of trial in the wilderness,

there your predecessors tested me,
they put to trial my patience, but they saw my power.

For forty years I argued with that generation,
till finally I said: ‘They are a people with a wandering heart,’

nor did they ever
come to know
my ways.

And as for them, I swore amid my wrath,
that they'll not come into my place of rest.”

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:
בְּשִׂרוֹ מִיּוֹם לַיּוֹם יִשׁוּעָתוֹ:
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
נֹרָא הוּא עַל־כָּל־אֱלֹהִים:
וַיהוָה שְׁמַיִם עָשָׂה:
עַז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
הָבוּ לַיהוָה כְּבוֹד וָעֹז:
שָׂאוּ מִנְחָה וּבָאוּ לְחִצְרוֹתָיו:
חִילוֹ מִפְּנֵי כָל־הָאָרֶץ:
אֲפִיתְכוֹן תָּבֵל בַּל־תִּמּוֹט

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים
הוֹדִיָּהוּר לְפָנָיו
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ
אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ
יִדִין עַמִּים בְּמִישָׁרִים: ←

Shiru ladonay shir ḥadash, shiru ladonay kol ha'aretz.
Shiru ladonay bareḥu shemo baseru miyom leiyom yeshu'ato.
Saperu vagoyim kevodo, beḥol ha'amim nifle'otav.
Ki gadol adonay umhulal me'od, no-ra hu al kol elohim.
Ki kol elohey ha'amim elilim, vadonay shamayim asah.
Hod vehadar lefanov, oz vetiferet bemikdasho.
Havu ladonay mishpehot amim, havu ladonay kavod va'oz.
Havu ladonay kevod shemo, se'u minḥah uvo'u leḥatzrotav.
Hishtahavu ladonay behadrat kodesh, hilu mipanav kol ha'aretz.
Imru vagoyim adonay malaḥ, af tikon tevel bal timot.
Yadin amim bemeysarim. ←

תכון תבל / the world is founded. There is cosmic order.

L.W.K.

Sing out to THE REDEEMER a new song!
Sing to THE ETERNAL all the earth!

Sing to THE SUBLIME ONE—bless God's name,
Bring news, day after day, of divine help.

Tell it among the nations, tell the glory,
among all the peoples, tell of miracles.

Yes, THE RADIANCE is great, subject of praise indeed,
the source of awe, above all image-gods!

For all the nation-gods are idols,
but THE LIVING ONE has made the heavens.

Grandeur and splendor belong to God,
Strength and beauty in the Holy Place.

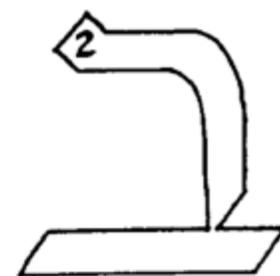
Give praise to THE MAGNIFICENT, families of nations,
Honor and power devote to THE GREAT ONE.

Pay homage to MAJESTY for the glory of the name.
bear offering, approach the Courtyards,

bow down to THE INCOMPARABLE with holy adornment,
tremble in God's presence, all the earth,

Declare among the nations that THE ETERNAL reigns:
the world is founded, none can topple it;

the peoples
shall be judged
unerringly. ←



Psalm 96

יְרַעַם הַיָּם וּמְלֵאוֹ:	יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
אֲז יִרְנְנוּ כָּל־עֲצֵי־יָעָר:	יַעֲלוּ שָׂדֵי וְכָל־אֲשֵׁרֵיבוֹ
כִּי בָּא לְשַׁפֵּט הָאָרֶץ	לְפָנָי יְהוָה כִּי בָּא * יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק
וְעַמִּים בְּאֱמוּנָתוֹ:	

Yismehū hashamayim vetagel ha'aretz yiram hayam umlo'o.
 Ya'aloz saday vehol asher bo, az yeranenu kol atzey ya'ar.
 Lifney adonay ki va, ki va lishpot ha'aretz.
 Yishpot tevel betzedek, ve'amim be'emunato.

באמונתו / *be'emunato*: faithfully; אמונה / *emunah* means trust, constancy, or rightness. בצדק במישרים, באמונתו, form a triplet stressing the justice and fairness of יהוה.

L.W.K.

Let the skies rejoice, the earth have glee.
 Ocean resound, in all your fullness!

Let the fields rejoice, and all belonging there.
 And then, all forest trees exclaim ecstatically,

before THE ONE who comes,
 who comes to rule the earth,

to rule over the settled world,
 over the peoples, faithfully.

DERASH. This psalm makes no explicit reference to Israel, Jews, or Judaism. All nations, all forces are controlled by God.

The psalmist shouts: יהוה is great—every day, always, everywhere, to everybody; come, join me in praising! The writer knows of the greatness of God from experience, not reason. The presence of God reaches beyond one person, beyond a nation, beyond human beings!

This great God makes demands on us; we are accountable for our actions. God judges; we must act justly.

L.W.K.

KAVANAH. To affirm the sovereignty of God means to acknowledge a higher law and authority than one's own arbitrary will.

M.M.K.

יִשְׁמְחוּ אַיִם רַבִּים:
 צְדָק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ:
 וּתְלֵהט סְבִיב צְרִיו:
 רָאתָה וּתְחַל הָאָרֶץ:
 מִלְּפָנַי אֲדוֹן כָּל־הָאָרֶץ:
 וּרְאוּ כָל־הָעַמִּים כְּבוֹדוֹ:
 הַמֵּתְהַלְלִים בְּאֱלִילִים

וּתְגַלְגֵּנָה בְּנוֹת יְהוּדָה

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ
 עֵנָן וְעֶרְפֶּל סְבִיבָיו
 אֵשׁ לְפָנָיו תִּלְךָ
 הָאֵירוֹ בְּרָקָיו תִּבֵּל
 הָרִים כִּדְוֹנָג נִמְסוּ מִלְּפָנָי יְהוָה
 הַגִּירוֹ הַשָּׁמַיִם צְדָקוֹ
 יִבְשׁוּ כָל־עֵבְרֵי פֶסֶל
 הַשִּׁתְחַוּוּ־לוֹ כָּל־אֱלֹהִים:

שִׁמְעָה וּתְשַׂמַּח צִיּוֹן
 לְמַעַן מִשְׁפֹּטֶיהָ יְהוָה: ←

KAVANAH. The belief in the sovereignty of God should keep in our minds the prophetic teaching that God should be obeyed rather than worshipped, that obedience to God's laws is the highest form of worship. It is an error to believe that the main function of the spiritual is to afford us an escape from the turmoil and the temptations of life—a sort of ivory tower of detachment. The truth of the sovereignty of God should remind us that our task is to turn temptations into a means of serving God.

M.M.K. (ADAPTED)

בנות יהודה / Judea's daughters, the women of Judah. The place rejoices, then the people join in. Some say that "daughters" includes the place itself.

L.W.K.

THE UNCREATED reigns! O world, rejoice!
Be happy, dwellers of all continents!

Clouds and thick darkness surround God,
justice and judgment bear up the Throne,

a fire goes before it,
flames surround its back,

its lightning flashes light the world,
the earth beholds and trembles,

mountains melt like wax before THE ONE
before the First of all the earth,

whose justice all the skies declare,
whose glory all the nations see.

Let all who worship images be shamed,
all those who boast amid their idols,

let all gods
submit
to God.

Zion has heard, and has rejoiced,
the women of Judah sound their joy,

because of justice,
yours
YAH. ↪



עַל-כָּל-הָאָרֶץ
עַל-כָּל-אֱלֹהִים:
שֹׁמֵר נַפְשׁוֹת חַסִּידָיו

וְלִישְׂרָיִי לֵב שְׂמֵחָה:
וְהוֹדוּ לְזֵכֶר קְדָשׁוֹ:

כִּי-אַתָּה יְהוָה עֲלִיוֹן
מְאֹד נִעְלִית
אֱהָבִי יְהוָה שָׁנְאוּ רָע
מִיַּד רָשָׁעִים יִצְיָלִם:

* אֹר זָרַע לְצַדִּיק
שְׂמֵחוּ צַדִּיקִים בְּיְהוָה

Or zaru'a latzadik, ulyishrey lev simḥah.
Simḥu tzadikim badonay vehodu lezeḥer kodsho.

... אוהבי / you who love. ... The lover of God naturally fights evil. Ethics and spirituality are closely linked.

שמר נפשות / God protects. Those who fight injustice are often in need of protection.

זרע / seeded. Light is like seeds because it needs to be nourished and tended. It demands patience. Another reading is זרחה / zaru'ah, a brilliant, dazzling light (The Me'iri).

לישרי לב / right-hearted, steadfast of heart—those with focused minds.

L.W.K.

For you are THE RADIANCE
above all earth.

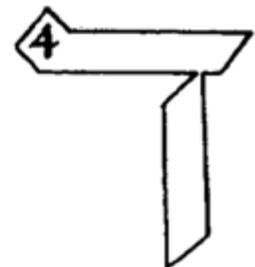
Powerfully, you have ascended
over all the image-gods.

And you who love THE GREAT ONE hate the bad,
so that the Guardian of loving souls

might save them
from the power
of the wicked.

Lightbeams are seeded for the righteous,
Happiness for those steadfast of heart,

Rejoice, O righteous ones in THE UNNAMEABLE
be thankful for its sacred Trace!



Psalm 98

A psalm: Sing out to THE TRUTHFUL a new song,
 to One who has wrought wonders in the world,
 whose right hand was of aid,
 as was the holy, saving arm,
 who made the divine might renowned,
 revealed God's justice to the eyes of many nations,
 and who made remembered divine love and faithfulness
 to the community of Israel.

To the farthest reaches of the earth, they saw
 our God's salvation!

Trumpet out in joy THE AWESOME ONE's praise,
 burst forth and sing, and play your music,
 music for THE OMNIPRESENT on a violin,
 on strings, with voice and melody,
 with hornplaying and shofar blasts,
 trumpet your praise before the sovereign to THE ONE WHO IS

Let the sea be in a tumult,
 and the settled world, and its inhabitants.

And let the rivers clap their hands
 together, and the mountains sing in joy,
 to THE ONE who comes to rule the earth,
 to rule the settled world with justice,
 and all peoples with unerring deeds!

מזמור

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
 הוֹשִׁיעָה-לוֹ יְמִינוּ
 הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
 זָכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ
 רָאוּ כָּל-אַפְסֵי-אָרֶץ
 הָרִיעוּ לַיהוָה כָּל-הָאָרֶץ
 זָמְרוּ לַיהוָה בְּכִנּוֹר
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
 יִרְעַם הַיָּם וּמְלֹא
 נְהָרוֹת יִמְחֲאוּ-כָף
 *לְפָנֵי יְהוָה כִּי בָא לְשַׁפֵּט הָאָרֶץ
 וְעַמִּים בְּמִישָׁרִים:

כִּי-נִפְלְאוֹת עָשָׂה:
 וַיִּרְוַע קִדְשׁוֹ:
 לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:
 לְבַיִת יִשְׂרָאֵל
 אֵת יְשׁוּעָת אֱלֹהֵינוּ:
 פָּצְחוּ וּרְנְנוּ וּזְמְרוּ:
 בְּכִנּוֹר וְקוֹל זְמָרָה:
 הָרִיעוּ לְפָנֵי הַמֶּלֶךְ יְהוָה:
 תִּבֵּל וַיִּשְׁבִּי בָהּ:
 יַחַד הָרִים יִרְנְנוּ:
 יִשְׁפֹּט תִּבֵּל בְּצֶדֶק

זכר / *zahar*: has been loving; literally, remembers his love. The verb is related to זכר, potent; it implies acting on the memory. L.W.K.

DERASH. One of the fundamental implications of the sovereignty of God is that religion must be socialized. It must be translated into terms of social righteousness and not stop at the inward peace and serenity of the individual. M.M.K. (ADAPTED)

יֵשֶׁב כְּרוּבִים תְּנוּט הָאָרֶץ:
וְרָם הוּא עַל־כַּל־הָעַמִּים:
קְדוֹשׁ הוּא:
אַתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל
אַתָּה עֹשֶׂיתָ:
וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו

וּשְׂמוֹאֵל בְּקִרְאֵי שָׁמוֹ
וְהוּא יַעֲנֵם:
שָׁמְרוּ עֲדוֹתָיו וְחַק נְתַן־לָמוֹ:
אֵל נִשְׂא הָיִיתָ לָּהֶם

וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁ

יְהוָה מֶלֶךְ יִרְגֹזוּ עַמִּים
יְהוָה בְּצִיּוֹן גְּדוֹל
יִדְרוּ שָׂמָּה גְּדוֹל וְנוֹרָא
וְעַז מֶלֶךְ מִשָּׁפֵט אֲהַב
מִשָּׁפֵט וּצְדָקָה בְּיַעֲקֹב
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
קְדוֹשׁ הוּא:

מִשָּׁה וְאַהֲרֹן בְּכֹהֲנָיו
קִרְאִים אֶל־יְהוָה
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם
יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם
וְנִקַּם עַל־עֲלִילוֹתָם:

* רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
בְּיִקְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

הַדָּם רַגְלָיו / footstool—the Ark, which contained the tablets of the covenant (the Ten Commandments). In the ancient Near East, international contracts were kept under the ruler's throne.

בְּעַמּוּד עָנָן / pillar of mist, cloud or smoke, perhaps of incense. A symbol for the mystery of how the human and divine speak to each other.

אֵל נִשְׂא / forgiving God (from נִשְׂא, to carry), “who puts up with.” Even Moses, Miriam, and Samuel made mistakes and needed forgiveness.

L.W.K.

THE ONE OF SINAI reigns, as nations seethe,
and sits between the cherubim, the earth is teetering.

THE ONE WHO DWELLS IN ZION is magnificent,
high above all peoples;

let them thank your name, so great and awesome,
holy it is!

With royal strength, but loving justice,
you have established equitable deeds.

Justice and righteousness on Jacob's behalf
have you performed.

Exalt THE ONE WHO SEES our God,
bow down before God's footstool,

God is holy!

Moses and Aaron are among God's priests,
and Samuel among the ones who call God's name,

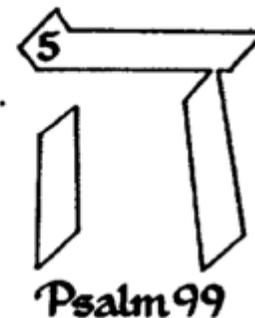
Calling to THE RIGHTEOUS ONE
who will respond to them.

In a cloud pillar, God speaks to them,
they keep God's precepts and God gives them rulings.

GREAT ONE you have answered them,
you were a forgiving God for them,
after you exacted penalty for things they did.

Exalt the name of THE INEFFABLE ONE,
bow down before the sacred divine mount,

yes, holy is THE AWESOME ONE, our God!



מִזְמוֹר לְדָוִד
 הָבֹה לַיהוָה כְּבוֹד וְעֹז:
 הַשְׁתַּחֲוֶה לַיהוָה בְּהַרְרַת־קֹדֶשׁ:
 אֱלֹהֵי־כְבוֹד הַרְעִים
 קוֹל יְהוָה עַל־הַמַּיִם
 יְהוָה עַל־מַיִם רַבִּים:
 קוֹל יְהוָה בְּכַתֵּחַ
 קוֹל יְהוָה שֹׁבֵר אַרְזִים
 וַיִּרְקִדֵם כְּמוֹ־עֵגֶל
 קוֹל יְהוָה בְּהַרְרַת־קֹדֶשׁ:
 וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:
 לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּדֵרֵאִמִּים: ←

Mizmor ledavid.

Havu ladanay beney elim, havu ladanay kavod va'oz.

Havu ladanay kevod shemo, hishtahavu ladanay behadrat
kodesh.

Kol adonay al hamayim, el hakavod hirim.

Adonay al mayim rabim.

Kol adonay bako'ah, kol adonay behadar.

Kol adonay shover arazim, vayshaber adonay et arzey halevanon.

Vayarkidem kemo egel, levanon vesiryon kemo ven
re'emim. ↪

A psalm of David: Give to THE ONE WHO IS, you so-called gods,
give to THE INDIVISIBLE glory and strength!

Give to THE UNSEEN ONE the glory of the divine Name,
worship THE ANCIENT OF DAYS with holy ornament.

The voice of THE UNENDING on the waters,
God in full Glory thundering,

THE ONE WHO CALLS over many waters,

yes, voice of THE REVEALED ONE in full strength,
voice of THE TRUTHFUL in full beauty,

voice of ETERNAL LAW breaking the cedars,

THE ALL-KNOWING smashing cedar forests on Mt. Lebanon,

making them skip about like calves,

yes, Lebanon and Sirion, like offspring of the wild ox. ↪



COMMENTARY. Psalm 29, one of the most ancient in the Book of Psalms, celebrates the presence of God in the midst of a great thunderstorm. The word *kol*, which appears seven times in the psalm, here translated “voice,” can also mean “thunderclap.” The psalmist concludes with mention of a great quiet that follows the storm, recalling the mythic quiet that followed God’s triumph over the forces of chaos in Creation. The placing of the psalm here reminds us that our weekly struggle in the world of achievement and bustle is now at an end. We have repeated the struggles of creation and now we too are called upon to achieve that great inner quiet which is the secret of true rest. A.G.

NOTE. In this psalm the divine name, יהוה, appears eighteen times. The translator has rendered thirteen of these to recall thirteen divine attributes, and the remaining five to echo the themes of the Five Books of Moses. J.R.

קול יהוה חֲצַב לְהַבּוֹת אֵשׁ:

יְחִיל יְהוָה מִדְּבַר קֹדֶשׁ:

וַיַּחֲשֹׁף יַעֲרוֹת

קול יהוה יְחִיל מִדְּבַר

קול יהוה יְחֹלֵל אַיָּלוֹת

וַבְּהִיכָלוֹ כָּלוּ אִמֵּר כְּבוֹד:

וַיָּשָׁב יְהוָה מֶלֶךְ לְעוֹלָם:

יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

יְהוָה לְמַבּוּל יָשָׁב

* יְהוָה עַז לְעַמּוֹ יִתֵּן

Kol adonay hotzev lahavot esh.

Kol adonay yahil midbar, yahil adonay midbar kadesh.

Kol adonay yeholel ayalot, vayehesof ye'arot.

Uvheyhalo kulo omer kavod.

Adonay lamabul yashav, vayeshhev adonay meleh le'olam.

Adonay oz le'amo yiten, adonay yevareh et amo vashalom.

The voice of THE JUST ONE hewing flames of fire,
the voice of THE ANOINTER making the desert writhe,
of ENERGY giving birth pangs to the wastelands of Kadesh.
the voice of THE MIGHTY ONE convulsing all the deer,
stripping the forests,
while amid God's palace all declare: "The Glory!"

THE REDEEMER prevailing at the Sea,
THE PRESENCE presiding for the cosmos,

THE WANDERER imparting strength to Israel,
GIVER OF WORDS blessing the people in their peace.

NOTE. The psalm acknowledges the four directions, with Jerusalem as the peaceful center.

מים / waters. Like many storms in Israel, this one starts in the west, over the Mediterranean Sea.

אֲרוֹמִים / cedars, a symbol of something solid and lasting. The storm breaks in the high north, towards Lebanon.

שִׁרְיוֹן / Sirion—Mt. Hermon, towering on Israel's northern border. Even these mountains quake!

מִדְּבַר / desert—the Jordan Valley and the Judean Desert, as the storm moves south-east.

מִדְּבַר קֹדֶשׁ / wilds of Kadesh south of Jerusalem.

L.W.K.

לְכֵה דוּדִי

לְכֵה דוּדִי לְקִרְאֵת כַּלָּה פְּנֵי שַׁבַּת נְקַבְּלָהּ:

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד

הַשְּׂמִיעָנוּ אֵל הַמִּיחָד

יְהוּה אֶחָד וְשִׁמוֹ אֶחָד

לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָהּ: לְכֵה דוּדִי . . . ←

Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezaḥor bedibur eḥad

Hishmi'anu el hamyuḥad

Adonay eḥad ushmo eḥad

Leshem ultiferet velit-hilah

Leḥah dodi. . . ↪

NOTE. Biblical references include Isaiah 52:2, 51:17, 60:1; Judges 5:12; Isaiah 60:1, 54:4; Psalm 42:12; Isaiah 14:32, Jeremiah 30:18, 16; Isaiah 49:19, 62:5, 54:3, and 25:9.

NOTE. The first stanza of *Leḥah Dodi* attempts to reconcile two versions (in the Ten Commandments) of the mitzvah to observe Shabbat. The integrity of both “remember the Sabbath day” (Exodus 20:8) and “keep the Sabbath day” (Deuteronomy 5:12) is maintained when the song proclaims that God—in whom all things unite—uttered both simultaneously (Babylonian Talmud, Shevuot 20b). S.S.

LEḤAH DODI / O, COME, MY FRIEND

This translation can be sung to the same melody as the Hebrew.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

“Keep” and “Remember” in a sole command
the solitary God did us command
“I AM!” is one, the Name is one,
in name, in splendor, and in praise.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside. ↪

COMMENTARY. Six psalms, one for each weekday, open the traditional *Kabbalat Shabbat* service. The seventh element, the Shabbat psalm, is introduced by the song *Leḥah Dodi*, “Come, My Friend.” As Shabbat eve drew near, the Safed Kabbalists used to walk into the fields at the edge of their mountain village in order to greet the day of rest. There they could survey the beauty of creation apparent in the panorama spread before them: mountain, valley, forest, sky, and sea. Through the preceding psalms they gave voice to their praise of creation, and they honored Shabbat with specially composed hymns sung as they escorted Shabbat to their homes.

Leḥah Dodi—a hymn to honor and escort Shabbat—was composed by Shelomo Halevi Alkabetz, a member of the Safed Kabbalists. The initial letters of the poem's first eight stanzas spell out his name: שלמה הלוי. The opening refrain and closing verse of the poem reflect the customs of R. Ḥanina and R. Yanay. Their images of Shabbat as queen and bride combine to link the formal and intimate aspects of Shabbat, the source of all blessing and ultimate intention of creation.

The hymn draws heavily upon prophecies of Israel's redemption and renewal in the messianic era—likened, in Jewish tradition, to a Shabbat without end. Shabbat stands in relation to the week as the messianic era stands in relation to the flow of world time. It is at once a celebration of the world's beginning and a foretaste of the world to come, a reservoir of past and future held in a single moment. S.S.

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֵאשׁ מִקְדָּם נְסוּכָה

לכה דודי ... סוף מעשה במחשבה תחלה:

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה
קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה
רַב לָךְ שָׁבַת בְּעֵמֶק הַבְּכָא
וְהוּא יַחְמַל עָלֶיךָ חֲמֵלָה:

לכה דודי ...

הַתְנַעֲרִי מֵעָפָר קוֹמִי
לְבָשִׁי בְּגָדֵי תִפְאָרְתְּךָ עָמִי
עַל־יַד בֶּן יִשְׂי בֵּית הַלְחָמִי
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:

לכה דודי ... ←

Likrat shabbat lehu venelḥah
Ki hi mekor haberahah
Merosh mikedem nesuhah
Sof ma'aseh bemaḥashavah tehilah.

Leḥah dodi. . .

Mikdash meleḥ ir meluḥah
Kumi tze'i mitoh hahafeḥa
Rav laḥ shevet be'emek habaḥa
Vehu yaḥamol alayih ḥemlah.

Leḥah dodi. . .

Hitna'ari me'afar kumi
Livshi bigdey tifarteḥ ami
Al yad ben yishay beyt halaḥmi
Korvah el nafshi ge'alah.

Leḥah dodi. . . ↪

Toward the Sabbath, come, make haste,
for she has every blessing's taste,
ordained at first, and long ago,
the last thing made, the first in mind.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

O, Sovereign's abode, O, holy, regal town,
rise up, emerge, where once cast down,
enough of sitting in the vale of tears,
God pities you, yes you God spares,

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside.

Be stirred, rise up, throw off the dust,
my people, don your clothes of eminence,
by hand of Bethle'mite Jesse's child,
draw near my soul, redeem it, too.

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside. ↪

KAVANAH. The lovesong of *Kabbalat Shabbat* continues from *Yedid Nefesh*, Beloved of My Soul, to the Song of Songs, My Beloved is Mine, to *Leḥah Dodi*, Come My Beloved. Stripped away of the work, worry and stress of the week, all that remains is love—love in myriad verbal garments, in myriad melodies. Our pause on the seventh day allows us to fill our beings with love, ever flowing forth from creation. S.P.W.

יָמִין וּשְׂמֹאל תִּפְרָצִי
וְאֵת יְהוָה תִּעְרִיצִי
עַל יַד אִישׁ בֶּן פְּרָצִי
וְנִשְׁמָחָה וְנִגְיָלָה:

לכה דודי . . .

We rise and face the entrance to welcome the Shabbat bride.

בֹּאֵי בְּשָׁלוֹם עֲטֹרַת בְּעָלָה
גַּם בְּשִׁמְחָה וּבְצִהָלָה
תּוֹךְ אֱמוּנֵי עַם סִגְלָה
בֹּאֵי כָלָה בֹּאֵי כָלָה:

לכה דודי . . .

Yamin usmol tifrotzi
Ve'et adonay ta'aritz
Al yad ish ben partzi
Venismehah venagilah.

Lehah dodi. . .

Bo'i veshalom ateret balah
Gam besimhah uvtzoholah
Toh emuney am segulah
Bo'i halah bo'i halah.

Lehah dodi. . .

DERASH. There is a Yiddish saying: שטייט דער אָרעמאן ביי "בואי בשלום" שטייט דער אָרעמאן אָן / Bay "bo'i veshalom" shteyt der oreman oybn on. "During Shabbos prayers, when the entire congregation turns its back to the altar, the pauper standing at the back is suddenly in front." When the entire congregation turns to the back, inviting the Shabbos queen to come in peace, it is the poor, the shy, and the stranger in the back rows who are given the honor of welcoming her first. She comes in peace only where Jews act responsibly toward those who receive this honor. E.M.

To right and left you shall burst forth,
revering God, to south and north,
by hand of one from Peretz's line,
we shall rejoice and find delight.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

We rise and face the entrance to welcome the Shabbat bride.

O, come in peace, O divine crown,
with joy, rejoicing, and with mirth,
amid the faithful, loved by God,
come in, O bride, come in, O bride!

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

בואי בשלום / *Bo'i veshalom*, the last verse of *Lehah Dodi*, should be recited outdoors. Where this is not possible, a turn toward the doorway is traditional. At *Bo'i halah* (Come in, O bride), we receive into ourselves the *neshamah yeterah*, an extra measure of soul, that is not present to us during the week. This extra Shabbat soul may be viewed as the greater sensitivity allowed us by the restful and unpressured pace of Shabbat. Indeed, that extra soul may be inside us all the time, and *Lehah Dodi* may be seen as a love song that coaxes our most sensitive self to come out of hiding, in the assurance that on Shabbat it will not be harmed or threatened. A.G.

מְזֹמֵר שִׁיר לְיוֹם הַשַּׁבָּת:
 טוֹב לְהוֹדוֹת לַיהוָה
 לְהַגִּיד בַּבֹּקֶר חַסְדֶּהָ
 עַל־עֲשׂוֹר וְעַל־נֶכֶל
 כִּי שִׁמְחַתָּנִי יְהוָה בְּפַעֲלָהּ
 מִהֶגְדְּלוֹ מַעֲשֵׂיהָ יְהוָה
 אִישׁ־בָּעַר לֹא יָדַע
 וְלִזְמֹר לְשִׁמְהָ עֲלִיּוֹן:
 וְאֲמוֹנָתָהּ בְּלֵילוֹת:
 עַל־יְהִיּוֹן בְּכִנּוֹר:
 בְּמַעֲשֵׂי יְדֵיהָ אֲרַנֶּנּוּ:
 מְאֹד עָמְקוּ מַחְשַׁבֹתֶיהָ:
 וְכִסִּיל לֹא־יָבִין אֶת־זֹאת: ←

Mizmor shir leyom hashabbat.
 Tov lehodot ladonay ulzamer leshimeha elyon.
 Lehagid baboker hasdeha ve'emunateha baleylot.
 Aley asor va'aley navel aley higayon behinor.

*Midrash is a genre of interpretative commentary that derives its name from the root מִדְּרַשׁ: to search out. The activity of expounding midrash is one of elucidation through creative expansion of words, verses, or whole stories that are ambiguous in the biblical text. These provide fertile ground for imaginative explanation. Midrashic literature dates back to the period of the early Amoraic rabbis, ca. 400 C.E., and is still being created today.

M.P.

A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL to sing out to your name supreme,

to tell about your kindness in the morning, and your faithfulness at night,

on ten-stringed lyre and on flute, with melodies conceived on harp,

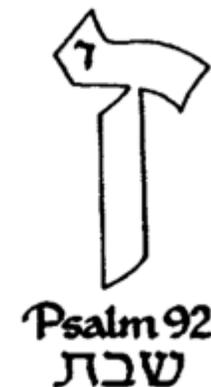
for you, ALMIGHTY ONE, elate me with your deeds, I'll sing about the actions of your hands.

How great your deeds have been, SUPERNAL ONE. your thoughts exceedingly profound.

Of this the foolish person cannot know, of this the shallow cannot understand. ↪

NOTE. Psalms 92 and 93 continue the motifs of wholeness, joy, and rest in Shabbat. Psalm 92 has been associated with Shabbat since biblical times. According to the midrash,* Shabbat itself stood up and recited this psalm at Creation, thus exulting in the role given it as the day of inner joy for all of God's creatures.

A.G.



וַיִּצְיָצוּ כָּל־פְּעָלֵי אֲוֹן
וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:
כִּי־הִנֵּה אֵיבֹיךָ יֹאבְרוּ:

בְּלִתֵּי בְשָׁמֹן רֵעָנָו:
בְּקָמִים עָלַי מְרַעִים

כְּאֲרוֹז בְּלִבְנוֹן יִשְׁגֶּה:
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
דְּשָׁנִים וְרֵעָנִים יִהְיוּ:
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

בְּפִרְחֵי רִשְׁעִים כְּמוֹ־עֵשֶׂב
לְהִשָּׁמְדָם עַד־יָעַד:
כִּי הִנֵּה אֵיבֹיךָ יְהוָה
יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֲוֹן:

וְתָרַם כְּרָאִים קֶרְנֵי
וְתִבַּט עֵינֵי בְּשׁוּרֵי
תִשְׁמַעְנָה אָזְנֵי:

* צַדִּיק כְּתָמָר יִפְרַח
שְׁתוּלִים בְּבַיִת יְהוָה
עוֹד יִנוּכּוֹן בְּשִׁיבָה
לְהַגִּיד כִּי־יֵשֶׁר יְהוָה

Tzadik katamar yifrah, ke'erez balvanon yisgeh.
Shetulim beveyt adonay, behatzrot eloheynu yafrihu.
Od yenuvun beseyvah, deshenim vera'ananim yihyu.
Lehagid ki yashar adonay, tzuri velo avlatah bo.

For though the wicked multiply like weeds,
and evildoers sprout up all around,

it is for their destruction for all time,
but you, MAJESTIC ONE, are lifted high eternally,

behold your enemies, RESPLENDENT ONE,
behold, your enemies are lost,

all evildoers shall be scattered.

You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.

My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;

my ears shall hear of their demise.

The righteous flourish like the palm trees,
like cedars of Lebanon they grow,

implanted in the house of THE ALL-KNOWING ONE
amid the courtyards of our God they bear fruit.

In their old age, they'll put forth seed,
fleshy and fresh they'll ever be,

to tell the uprightness of THE ONE ALONE,
my Rock, in whom no fault resides.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

לְעֵלָּא (לְעֵלָּא *On Shabbat Shuvah add:* מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרוּ בְּעֵלְמָא וְאִמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela (*On Shabbat Shuvah add:* le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

ḤATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add:* by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

מַעֲרִיב

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bareḥu et adonay hamvorah.

Baruḥ adonay hamvorah le'olam va'ed.

KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God.

M.M.K.

COMMENTARY. *Ma'ariv* is the heart of the Friday evening service. As on weekdays, it contains several parts: the Shema and its blessings, the *Amidah* (silent prayer), and the *Aleynu*. On Shabbat there are several additions: *Veshameru* (Exodus 31:16-17), a brief reprise of the *Amidah*, and *Kiddush*.

D.A.T.

MA'ARIV

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow.

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever

KAVANAH. Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid broodings. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death—all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves.

M.M.K. (ADAPTED)

INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.

We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.

We are counseled by voices that guide us
even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us
even in the midst of a fall.

We are urged on by eyes that meet us
even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counseled . . .

ours are the arms, the fingers, the voices;

ours are the hands, the eyes, the smiles;

We are loved by an unending love.

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (adapted)

INTERPRETIVE VERSION: ASHER BIDVARO

Praised are you, God, ruler of the universe, who has ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of the night. The subdued light of the moon and stars, the darkness and the stillness about us invite rest and repose. Trustfully we yield to the quiet of sleep, for we know that, while we are unaware of what goes on within and around us, our powers of body and mind are renewed. Therefore, at this evening hour, we seek composure of spirit. We give thanks for the day and its tasks and for the night and its rest. Praised are you, God, who brings on the evening.

1945 Reconstructionist Prayer Book (adapted)

אַהַבַּת עוֹלָם

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ: תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ: עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶּיךָ
וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאַרְךָ
יָמֵינוּ וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה: וְאַהַבְתָּ לָא תִסּוּר מִמָּנוּ לְעוֹלָמִים:
בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisra'el ameha ahavta.

Torah umitzvot hukim umishpatim otanu limadeta.

Al ken adonay eloheynu beshohvenu uvkumenu nasi'ah
behukeha

venismaḥ bedivrey torateha uvmitzvoteha le'olam va'ed

ki hem hayeynu ve'oreḥ yameynu

uvahem nehgeh yomam valaylah.

Ve'ahavateha lo tasur mimenu le'olamim.

Baruḥ atah adonay ohev amo yisra'el.

ואהבתך לא תסור. Our text follows the Sephardic version, in the declarative model (“Your love will never depart from us.”) rather than the imperative (“Never remove your love from us!”). Divine love is unconditional. It is available to every one of us when we fashion our lives into channels to receive and share it. The Jewish people together experiences that eternal love as reflected in our love for the study of Torah—a wisdom lovingly received, shared, and passed on enriched by each generation. A.G.

עמו ישראל / your people Israel. This prayer delights in God’s love for the Jewish people. To say that this people is beloved of God, however, is not to assert that we are the only beloved of God. When we are fully aware of the divine love, we also recognize that infinite love can equally embrace all peoples of the world in their uniqueness. D.A.T.

AHAVAT OLAM / GOD’S LOVE IN TORAH

For additional readings see pages 740-753, 775-778.

TRADITIONAL VERSION

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah’s words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. Your love will never depart from us as long as worlds endure. Blessed are you, BELOVED ONE, who loves your people Israel.

KAVANAH. The שמע / Shema is wrapped in אהבה / ahavah / love. The blessing preceding the Shema concludes, “who loves your people Israel.” This prayer begins “ואהבת / ve’ahavta, And you must love יהוה!” First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.

DERASH. The term Sheḥinah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheḥinah cries out. The Sheḥinah thus moves from Israel to all humanity. M.M.K. (ADAPTED)

שמע ישראל יהוה אלהינו יהוה אחד

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך:
והיו הדברים האלה אשר אנכי מצוה היום על לבבך:
ושננתם לבניך ודברת בם בשבתך וביתך בדרך
ובשכבך ובקומך: וקשרתם לאות על ירך והיו לטטפת בין
עיניך: וכתבתם על מזוזות ביתך ובשעריך:

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvhol nafsheha uvhol me'odeha.

Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al
levaveha.

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvlechteha vadereh uvshoheba
uvkumeha.

Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

לבבך / levaveha / your heart. The לב / lev / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double ב of לבב teaches that a love of God must contain all dualities (e.g., the good and bad in you). L.W.K.

עיניך. Totafot might have been pendants or forehead markings. The Torah text sees totafot as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot. D.A.T.

SHEMA

Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↩

שמע... ובשעריך / Listen... gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We "receive upon ourselves the yoke of the sovereignty of Heaven." To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

ואהבת את יהוה. Love יהוה your God. Abbaye said, "Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? 'Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!' Thus, the Torah says, 'You are my servant Israel; I will be glorified by you'" (Isaiah 49:3).

TALMUD YOMA 86A

מִי־כִמְכָה בְּאֵלִים יְהוָה מִי כִמְכָה נֶאֱדָר בְּקִרְשׁ

נֹרָא תְהִלַּת עֲשֵׂה פֶלְא:

מִלְכוּתָהּ רָאוּ בְנֵיהָ בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה זֶה אֵלֵי עָנּוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יִצְחָק וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ: בְּרוּךְ אַתָּה

יְהוָה גְּאֹל יִשְׂרָאֵל:

Mi hamohah ba'elim adonay.

Mi kamohah nedar bakodesh

nora tehilot osey feleh.

Malhuteha ra'u vaneha boke'a yam lifney mosheh.

Zeh eli anu ve'ameru.

Adonay yimloḥ le'olam va'ed.

Vene'emar ki fadah adonay et ya'akov ugalo miyad hazak

mimenu.

Baruḥ atah adonay ga'al yisra'el.

COMMENTARY. This siddur reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Naḥshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Naḥshon, rather than the magic of Moses's wand, that caused the sea to split.

A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.

Moses, Miriam, and all the Israelites broke out in song, abundant in their joy, and, all as one, they said:

"Who among the mighty can compare to you, WISE ONE?

Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!"

Your children saw you in your majesty,
splitting the sea in front of Moses.

"This is my God!" they cried, and said:

"THE HOLY ONE will reign forever!"

And it was said:

"Yes, THE REDEEMING ONE has rescued Jacob,
saved him

from a power
stronger than his own!"

Blessed are you, THE GUARDIAN, Israel's redeeming power!

When our ancestors
beheld these truths
they proclaimed:
Among all the gods
we can name,
who can compare to the
One Beyond Naming?
Among all the quantities
we can label, number,
mark and measure,
which compares to the
Mystery
at the Heart of Reality?

R.M.S.

עלינו ועל כל עמו ישראל ועל ירושלים



Blessed are you, Yah/the Compassionate,
over all your people Israel

הַשְּׂכִיבֵנוּ

Transliteration and commentary follow on pages 82-83.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ: וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן
שִׁמְךָ: וּבְצֵל כְּנָפֶיךָ תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל
מֶלֶךְ חַנוּן וְרַחוּם אַתָּה: וְשָׁמַר צִאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם: וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:

ברוך אתה יהוה הפורש סכת שלום עלינו ועל כל עמו ישראל
ועל ירושלים:

ברוך אתה יהוה הפורש סכת שלום



who spreads your harmonious canopy
and over Jerusalem.

HASHKIVENU / DIVINE HELP

For additional readings see pages 753, 765, 775-778, 801-804. For commentary see pages 82-83.

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all your people Israel and over Jerusalem.



Hashkivenu adonay eloheynu leshalom vecha'amidenu malkenu lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah tovah milefaneha vehoshi'enu lema'an shemeha. Uvtzel kenafeha tastirenu ki el shomrenu umatzilenu atah ki el meleh hanun verahum atah. Ushmor tzeytenu uvo'enu lehayim ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha. Baruh atah adonay hapores sukkat shalom aleynu ve'al kol amo yisra'el ve'al yerushalayim.

KAVANAH. As we enter the dark of evening, we face the unknown. Earlier, in *Asher Bidvaro* (the Creation section immediately following *Barehu*), we affirmed the power that transforms night into day and day into night. Now we call for protection from the shadows that lengthen around us—shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God's wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us. S.P.W.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

H.M.



COMMENTARY. *Hashkivenu* / Help us lie down [in peace]—is the final prescribed part of the Shema. It recalls the Shema by expressing the hope that we will “lie down...in peace” and “rise again...to life.” An extension of *Emet Ve'emunah*, *Hashkivenu* joins the vivid recollection of past redemption to a prayer for present protection and future peace. By calling God “guardian” and “protector” but also “redeemer,” Israel recognizes new dimensions of the power that makes for freedom. The final acknowledgment of God as the one who “spreads the sukkah of peace over us, over Israel, and over Jerusalem” conjures up the now familiar image of Shabbat as a foretaste of that future time when Israel, its people, and its holy city will dwell in peace. The blessing is unique to the evening service. Perhaps responding to the cold, dark uncertainty of night, we invoke God's dwelling of peace. S.S.

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness. M.M.K. (ADAPTED)

NOTE. For our ancestors, the future of Jerusalem was not just about the future of the Jewish people. Jerusalem, in the biblical vision, will become the capital of the whole world. Praying for the peace of Jerusalem is the same as praying for the unity of all humanity and peace throughout the world. D.A.T.

COMMENTARY. The version presented here follows certain Sephardic versions by deleting the series of petitions for protection. Such petition is considered inappropriate on Shabbat, a day of fulfillment and appreciation for the many blessings we have. Shabbat itself is a sukkah of peace. We pray that real and complete peace be the lot of Israel and Jerusalem, so torn by strife in recent memory. Our tradition sees Jerusalem as the center of the world. Creation began there, according to the rabbis. So may the peace that begins there radiate forth and bless all earth's peoples. The peace of Jerusalem, the “heart of the world,” is also the peace of every human heart. A.G.

וְשָׁמְרוּ

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
כְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם כִּי־שִׁשְׁתַּת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנְפֹּשׁ:

Veshameru veney yisra'el et hashabbat
la'asot et hashabbat le dorotam berit olam.
Beyni uveyn beney yisra'el ot hi le'olam.
Ki sheshet yamim asah adonay et hashamayim ve'et ha'aretz
uvayom hashevi'i shavat vayinafash.

(When Shabbat coincides with a festival, add:

וַיְדַבֵּר מֹשֶׁה אֶת־מִעְדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

Vaydaber mosheh et mo'adey adonay el beney yisra'el.)

NOTE. *Veshameru* (Exodus 31:16-17) serves as the introduction to the *Amidah* (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat *berahah* in the silent prayer which follows. S.S.

ויברך... ישראל / Moses... Israel (Leviticus 23:44).

VESHAMERU / OBSERVING SHABBAT

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days THE FASHIONER OF ALL made skies and earth, and on the seventh day God ceased and drew a breath of rest.

(When Shabbat coincides with a festival, add:

Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.)

NOTE. The placement of *Veshameru* after *Hashkivenu* suggests an aspect of the agreement between God and Israel: God guards Israel, and Israel guards Shabbat, which is a reminder and foretaste of peace in our world. S.S.

KAVANAH. The recitations of *Veshameru* preceding the *Amidah* and of *Vayhulu* following it on Friday evening are acts of witnessing. In keeping Shabbat Israel bears testimony to the fact that ours is a created world. For us this means that divinity fills the universe. Our task is to treat all living things with respect, and so enhance the divine light in them. Only by this way of living is the testimony of Shabbat made real. A.G.

עֲמִידָה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְיָ הוֹא אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
 אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
 אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה: ←

COMMENTARY. *Hatefilah* / The Prayer, is the central prayer of the worship service. The language and manner of reciting the *Tefilah* offer insights into the place of the individual in communal prayer. When the *Tefilah* is recited privately, each individual stands (hence the name *Amidah*, “standing”) and addresses God in a sustained conversational way. Calling God “you” indicates intimacy and immediacy. Nevertheless, the individual prays with the communal voice: “We acknowledge you,” “Bless us,” “Grant us peace.” The Mishnah provides the structure within which additional prayers and petitions are placed. Even an individual’s private needs have importance within the communal context.

Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two of the seven *berahot* which comprise the Shabbat *Amidah*. The first *berahah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God’s presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *berahah* acknowledges God as the power that sustains life. The traditional emphasis on God’s ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life. S.S.

AMIDAH

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings see pages 737-738, 740-748, 752-759.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah; ←

COMMENTARY. A. J. Heschel has said, “The term, ‘God of Abraham, Isaac, and Jacob’ is semantically different from a term such as ‘the God of truth, goodness, and beauty.’ Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of ‘the God of Kant, Hegel, and Schelling.’ Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. ‘Abraham is still standing before God’ (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob.” In this same spirit, we are also Sarah and Rebekah, Rachel and Leah. L.W.K.

KAVANAH. The introductory words (Psalm 51:17) of the *Amidah* contain a paradox of divine and human power. Our ability to be whole, upright, free, and fully alive grows as we acknowledge and appreciate an infinitely higher source of power in the universe. This allows us to be receptive. By acknowledging our human vulnerability, we open our hearts to the support, compassion, and faithfulness available around us. S.P.W.

הָאֵל הַגִּדּוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמוֹת וּמִבִּיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

(זְכַרְנוּנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים
(חַיִּים:))

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֹזֶרֶת
שָׂרָה: ←

In each age
we receive and transmit
Torah.
At each moment
we are addressed by the
World.
In each age
we are challenged
by our ancient teaching.
At each moment
we stand face to Face with
Truth.
In each age
we add our wisdom
to that which has gone before.
At each moment
the knowing heart
is filled with wonder.
In each age
the children of Torah
become its builders
and seek to set the world firm
on a foundation of Truth.

R.M.S.

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

On Shabbat Shuvah add:

(Remember us for life,
sovereign who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.)

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah. ↪

עֹזֶרֶת שָׂרָה / *ezrat sarah*, The biblical term *ezer* has two meanings, "rescue" and "be strong." It is commonly translated as "aid" or "help". It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to *גְּאֻלָּה*, majesty. Eve is described as Adam's *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezrat sarah* (help of Sarah) are parallel images of power and protection.

R.S.A.

KAVANAH. God is experienced as עוֹזֵר, helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (ADAPTED)

גְבוּרוֹת 

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי רַב לְהוֹשִׁיעַ:

In summer: מוֹרִיד הַטֶּל:

In winter: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל עָפָר: מִי כָמוֹךָ
בְּעַל גְבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כָמוֹךָ אֵב הַרְחַמִּים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וּנְאֻמָּן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

קְדוּשַׁת הַשֵּׁם 

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה: בְּרוּךְ
אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ:

← *(On Shabbat Shuvah conclude: הַמֶּלֶךְ הַקְדוֹשׁ)*

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

(On Shabbat Shuvah add: Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life.

3. KEDUSHAT HASHEM / NAMING THE HOLY

Holy are you. Your name is holy. And all holy beings hail you each day. Blessed are you, AWESOME ONE, the holy God.

(On Shabbat Shuvah conclude: the holy sovereign.) ←

COMMENTARY. We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of Eretz Yisra'el; summer extends from the first day of Pesah until Shemini Atzeret, and winter until the following Pesah.

A.G.

קְדֻשַׁת הַיּוֹם

אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ
 וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקְדַשְׁתּוֹ מִכָּל הַיָּמִיִּים וְכֵן כָּתוּב בְּתוֹרָתְךָ:
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר
 עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
 מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ: קְדֻשָּׁנוּ
 בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבְעֵנּוּ מִטּוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ
 וְטַהַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאֵמֶת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
 וּבְרַצוֹן שַׁבַּת קְדֻשָּׁה וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שִׁמְךָ: בְּרוּךְ
 אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת: ←

KAVANAH. Through our observance of Shabbat, we shall come to know God as the source of salvation. In that state of being, our powers are harmoniously employed in the achievement of worthwhile aims.

M.M.K. (ADAPTED)

COMMENTARY. One of the most distinguished words in the Bible is the word *kadosh*, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness.

A.J.H.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

You sanctified the seventh day, your signature upon completion of the heavens and the earth. You made it most blessed of all days, declared it holiest of times. Thus is it written in your Torah:

Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation.

Our God, our ancients' God, take pleasure in our rest. Enable us to realize holiness through your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation. Refine our hearts to serve you honestly. Help us to perpetuate, DEAR ONE our God, your holy Shabbat, with love and joy. Let all Israel, and all who treat your name as holy, rest upon this day. Blessed are you, SACRED ONE, source of the holiness of Shabbat. ↪

DERASH. We ask God to remove the impurities that have collected in our minds so that we might be truthful enough to serve God. What are these impurities, these false coverings? They are the myth of isolation, the denial of interrelatedness, the prideful pretense that we are alone and abandoned in the cosmos.

S.P.W.

DERASH. The creation of the world is not completed so long as we have not fulfilled our creative function in it.

M.M.K.

ויכלו / Heaven . . . Creation (Genesis 2:1-3). לעשות

עֲבוֹדָה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וְלֵהֲב תְּפִלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן וְתִהְיֶי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

When Shabbat coincides with a Rosh Hodesh or Festival, add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרֹנָנוּ וּפְקוּדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ
וְזִכְרוֹן יְמוֹת הַמְּשִׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה וְזִכְרוֹן כָּל עַמֶּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וְלִטּוֹבָה לְחַן וְלִחֻס וְלִרְחֻמִּים לְחַיִּים
וְלְשָׁלוֹם בְּיוֹם

On Rosh Hodesh:	רֵאשׁ הַחֹדֶשׁ הַזֶּה
On Pesah:	חַג הַמִּצּוֹת הַזֶּה
← On Sukkot:	חַג הַסֻּכּוֹת הַזֶּה

ולוה תפלתם. The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase *lahav tefilatam*, "the flame of Israel's prayer," recalls that feeling of *hitlahavut*: the "in-burning" flame of passionate devotion. To attain *hitlahavut* in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G./M.P.

5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

(When Shabbat coincides with a Rosh Hodesh or Festival, add: Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being and peace, on this day of

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot. ↪

KAVANAH. Prayer itself is the divinity.

PINHAS OF KORETZ

וְזִכְרוֹן יְמוֹת מְשִׁיחַ צְדִיק / the memory of messianic hopes. We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people's darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of messiah, the vision of a transformed future remains our guide, just as we know that the vision will become reality only if our deeds reflect it.

A.G.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקָדָנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנו בּוֹ
לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֲמֵינוּ עָלֵינוּ וְהוֹשִׁיעֵנו כִּי
אֱלֹהֵי עֵינָינוּ כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינָינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינְתוֹ לְצִיּוֹן:

הַוִּדְאוֹת

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהַלְתָּה עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְשָׁיִךְ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל-עֵת עָרַב וְבָקֵר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ: ←

DERASH. The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the "miracles which are daily with us," the sense of the "continual marvels," is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.

A.J.H.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.)

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you. ↪

KAVANAH. So long as the Jewish people is linked in communion with the eternal, it can look forward to an eternal life for itself. M.M.K. (ADAPTED)

KAVANAH. Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God's protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders.

S.P.W.

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה: בַּיָּמִים מִתְתַּיְהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנָךְ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לָהֶם בְּעַת צָרָתָם רַבַּת אֶת רִיבָם דָּנַת אֶת דִּינָם מִסִּרְתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻטִּים וְרָשָׁעִים בְּיַד צְדִיקִים וְזוּרִים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ: וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָרוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן כָּאוֹ
כְּנִיָּה לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ
נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוֹ לְהוֹדוֹת וּלְהַלְלֵ
לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבַּרְךָ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

(On Shabbat Shuvah add: בְּרִיתְךָ:)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת: ←

(On Hanukah add: For the miracles, for the redemption, for heroic acts, for saving deeds, for consolations, all of which you have enacted for our ancestors at this time of year in days gone by—as in the days of Matthew, son of Yohanan, Hasmonean High Priest, and Matthew's sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known your name that day, and made it holy in your world. And for your people Israel you enacted great deliverance, as in our own time. Afterward, your children came into your Temple's inner room. They cleared your sanctuary, purified your holy place, kindled lights inside your holy courtyards, and established these eight days of Hanukah, for giving thanks and praise to your great name.)

For all these things, may your name be blessed and raised in honor always, sovereign of ours, forever.

(On Shabbat Shuvah add: And write down for a good life all the people of your covenant.)

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ←

בְּרַכַּת הַשְּׁלוֹם



שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָהּ תְּשִׁים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל־יּוֹשְׁבֵי
תֵּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִיָּטָה טוֹבָה גְּזָכָר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:)

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu meleḥ adon leḥol hashalom.
Vetov be'eyneḥa levareḥ et ameha yisra'el
ve'et kol yoshvey tevel
beḥol et uvḥol sha'ah bishlomeḥa.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah
nizaḥer venikatev lefaneḥa
anaḥnu veḥol ameha beyt yisra'el
leḥayim tovim ulshalom.)

Baruḥ atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

(On Shabbat Shuvah add: In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

ואת כל יושבי תבל / and all who dwell on earth. According to the sages, every *Amidah* must conclude with a prayer for peace and an acknowledgement of God as the power that makes for peace. Inclusion of the words "and all who dwell on earth" proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

עושה השלום / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, "who blesses your people Israel with peace." In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

KAVANAH. God is shalom. God's name is shalom, everything is held together by shalom. ZOHAR

My God, you are *salam* peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

אֱלֹהֵי נְצוֹר

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ
וּשְׁפָתַי מִדְּבַר מִרְמָה:

יְהִי רְצוֹן שְׂאֲסוֹר מִרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִיו לְרְצוֹן אִמְרֵי פִי
וְהִגִּיזוּן לְבִי לְפָנֶיךָ
יְהוּה צוּרִי וְגוֹאֲלִי:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

Yihyu leratzon imrey fi
vehegyon libi lefaneha
adonay tzuri vego'ali.
Oseh shalom bimromav
hu ya'aseh shalom
aleynu ve'al kol yisra'el
ve'al kol yoshvey tevel
ve'imru amen.

ELOHAY NETZOR/A CONCLUDING MEDITATION

Dear God, protect my tongue from evil,
and my lips from telling lies.
May I turn away from evil
and do what is good in your sight.
Let me be counted among those who seek peace.
May my words of prayer
and my heart's meditation be seen favorably,
BELOVED ONE, my rock and my redeemer.
May the one who creates harmony above
make peace
for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

COMMENTARY. The Talmud lists examples of twelve personal meditations that could follow the *Amidah*. If this one does not speak to you, compose your own, or stand or sit in silent meditation. L.W.K.

NOTE. Like the opening verse of the *Amidah*, this prayer employs the singular and deals with the power of words. But here the concern is for words between people, not for those directed to God. Some people find it easier to talk to God than to talk to others. L.W.K.

KAVANAH. Sin is the failure to live up to the best that is in us. It means that our souls are not attuned to the divine—that we have betrayed God. M.M.K. (ADAPTED)

יהוה... גואלי / May... redeemer (Psalm 19:15).

Mi Shebeirach by Debbie Friedman

Mi she-bei-rach a-vo-tei-nu
M'kor ha-b'ra-cha l'imo-tei-nu,

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 she-bei-rach i-mo-tei-nu
M'kor ha-b'ra-cha l'a-vo-tei-nu,

Bless those in need of healing
With r'fu-a sh'lei-ma; The renewal of body,
The renewal of spirit; And let us say, Amen

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at "korim." Choose one of the following:

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
שְׁנַתָּנוּ לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

Continue on page 123.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veruah laholehim bah

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם
רֹקַע הָאָרֶץ וְצֹאֲצֵאֶיהָ
נֹתֵן נְשָׁמָה לְעַם עֲלֵיהָ
וְרוּחַ לְהַלְכִים בָּהּ:

Continue on page 123.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדוּלָה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֵא עָשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָרֶמָה
שְׁלֵא שָׁם חִלְקָנוּ כְּהֵם וְגוֹרְלָנוּ כְּכֹל
הַמּוֹנִים:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 126. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804. Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven's heights and spread out its expanse,
who laid the earth's foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about.

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Kline, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

וְאַנְתָּנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוּ בְּשָׁמַיִם מִמַּעַל וּשְׂכֵינָת
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אִמֵּת מְלַכְנוּ אָפֶס זוּלָתוֹ
כִּפְתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל לְבַבְךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruch hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-hinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitahat eyn od.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
“You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God.” ←

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (ADAPTED)

עוֹד ... וַיִּדְעַתְּ / You ... other God (Deuteronomy 4:39).

עַל בֶּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁדְיֵי: וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ: לְהַפְנוֹת אֵלֶיךָ כָּל רֹשְׁעֵי אֶרֶץ:
יִכְרְוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָךְ תִּכְרַע כָּל בָּרָךְ תִּשָׁבַע כָּל־לִשׁוֹן:
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ וַיִּקְבְּלוּ
כָּל־אֶת עַל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבוֹד כְּפִתּוּב בְּתוֹרָתְךָ:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד:

Kakativ betorateha: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (ADAPTED)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (ADAPTED)

ועד... / THE ETERNAL ONE... forever (Exodus 15:18).

אחד... / THE EVERLASTING ONE... one (Zechariah 14:9).

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—

as it is written in your Torah:

“THE ETERNAL ONE will reign now and forever.”

And it is written:

“THE EVERLASTING ONE will reign
as sovereign over all the earth.

On that day shall THE MANY NAMED be one,
God’s name be one!”

KAVANAH. A world of God callers is a world of truth and peace, a world where the lust for power, greed, and envy—the idols of pride—is uprooted from the individual and group psyche. S.P.W.

קדיש יתום

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא

לְעֵלְא (לְעֵלְא) מִן כֹּל בִּרְחָתָא וְשִׁירְתָּא (On Shabbat Shuvah add: לְעֵלְא)
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

During the month of Elul, many congregations sing Ahat Sha'alti, page 832.

KADDISH YATOM

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriḥ hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

During the month of Elul many congregations sing Ahat Sha'alti, page 832.

אֲדוֹן עוֹלָם

בְּטָרֵם כָּל יִצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:	לְעֵת נַעֲשֶׂה בַחֲפָצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרַי כְּכֹלֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הָיָה וְהוּא הוֹוֶה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שֵׁנִי
וְלוֹ הָעוֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית
וְצוּר חֲבֵלִי בְּעַת צָרָה:	וְהוּא אֵלֵי וְחֵי גּוֹאֲלִי
מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוּס לִי
בְּעַת אִישׁוֹן וְאַעֲרִירָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְּוִיָּתִי

Adon olam asher malah, bet^{er}em kol yetzir nivra.
 Le'et na'asah veheftzo kol, azay meleh shemo nikra.
 Ve'aharey kihlot hakol, levado yimloh nora.
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.
 Vehu ehad ve'eyn sheni, lehamshil lo leha**h**birah.
 Beli reshit beli tahtit, velo ha'oz vehamisrah.
 Vehu eli vehay go'ali, vetzur hevli be'et tzarah.
 Vehu nisi umanos li, menat kosi beyom ekra.
 Beyado afkid ruhi, be'et ishan ve'a'irah.
 Ve'im ruhi geviyati, adonay li velo ira.

ADON OLAM / CROWN OF ALL TIME

This translation can be sung to the same melody as the Hebrew.

Crown of all time, the one who reigned
 before all mortal shape was made,
 and when God's will brought forth all things
 then was the name supreme proclaimed.

And after everything is gone,
 yet One alone, awesome, will reign.
 God was, and is, and will remain,
 in splendid balance, over all.

And God is One, no second is,
 none can compare, or share God's place.
 Without beginning, without end,
 God's is all might and royal grace.

This is my God, my help who lives,
 refuge from pain in time of trial,
 my banner, and my place to fly,
 my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul
 each time I sleep, again to wake,
 and with my soul, this body, here.
 YAH'S love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.

סְבָרֵי חֲבֵרֵי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה
כָּנוּ וְשִׁבֵּת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ וְפָרוּן לְמַעֲשֵׂה בְרִאשִׁית:
כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קֹדֶשׁ זָכַר לְיִצְיַאת מִצְרָיִם: כִּי אֱלֵינוּ
קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ לְעִבּוֹדְתֶךָ וְשִׁבֵּת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָתָנוּ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Savrey ḥaveray.

Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

Baruḥ atah adonay eloheynu meleḥ ha'olam
asher kideshanu bemitzvotav veratzah vanu
veshabbat kodsho be'ahavah uvratzon hinḥilanu
zikaron lema'asey vereshit.

Ki hu yom tehilah lemikra'ey kodesh
zeḥer litzi'at mitzrayim.

Ki eleyanu karata ve'otanu kidashta la'avodateha
veshabbat kodsheha be'ahavah uvratzon hinḥaltanu.

Baruḥ atah adonay mekadesh hashabbat.

From the eve of the second day of Pesah through the evening before Shavuot, the counting of the Omer, page 674, is inserted here.

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, sovereign of all worlds, who creates the fruit of the vine.

Blessed are you, THE SOURCE OF LIFE, our God, sovereign of all worlds, who has set us apart with your mitzvot and taken pleasure in us, and the holy Shabbat with love and favor made our possession, a remembrance of the work of Creation. For it is the first of all the holy days proclaimed, a symbol of the Exodus from Egypt. For you have called to us and set us apart to serve you, and given us to keep in love and favor, your holy Shabbat. Blessed are you, THE SOURCE OF WONDER, who sets apart Shabbat.

From the eve of the second day of Pesah through the evening before Shavuot, the counting of the Omer, page 674, is inserted here.

כי / for you have called to us. The traditional Ashkenazi Kiddush refers to the chosenness of the Jewish people here (כִּי בָנוּ בְּחֵרָתָךְ / *ki vanu vaharta* / for you have chosen us). Reconstructionists have traditionally omitted this phrase. The 1945 Reconstructionist prayerbook substituted (כִּי אוֹתָנוּ קָרַבְתָּ לְעִבּוֹדְתֶךָ / *ki otanu keravta la'avodateha* / for you have drawn us near to your service. While the Ashkenazi version was rejected because of the chauvinism and triumphalism it has often sheltered, the 1945 Reconstructionist substitute neither deals with the issue of holiness as voiced in the traditional version (*ki otanu kidashta*), nor lends itself easily to song. The version used here imagines a God who calls all humanity and makes holy those who, like Israel, heed the call and engage in God's service. In this way biblical phrasing, Reconstructionist theology, and the search for holiness are seamlessly joined. D.A.T.

עֲטִיפַת טָלִית

It is customary to wrap oneself in the tallit before reciting the blessing that follows. After the blessing is recited, the tallit is placed across the shoulders. In some congregations the blessing is said in unison.

בְּרַכֵּי נַפְשִׁי אֶת יְהוָה אֱלֹהֵי גְדֻלַּת מַאֲד הוֹד וְהִדָּר לְבִשְׁתָּ: עֲטָה
 אֹר כִּשְׁלֵמָה נוֹטָה שָׁמַיִם כִּי־רִיעָה:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

Baruh atah adonay eloheynu meleḥ ha'olam
 asher kideshanu bemitzvotav
 vetzivanu lehitatef batzitzit.

Many contemporary Jews are reciting *berahot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *berahot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruh atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruhah at yah	בְּרוּכָה אַתָּה יְיָ	Blessed are you Yah
	Nevareḥ et	נְבַרְךָ אֶת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְׁכִּינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ruah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

ATIFAT TALLIT / DONNING THE TALLIT

It is customary to wrap oneself in the tallit before reciting the blessing that follows. After the blessing is recited, the tallit is placed across the shoulders. In some congregations the blessing is said in unison.

Bless, O my soul, THE ONE!
 ABUNDANT ONE, my God, how great you grow!
 In majesty and beauty you are dressed,
 wrapping yourself in light as in a garment,
 stretching out the heavens like a shawl!

(Psalm 104:1-2)

Blessed are You, VEILED ONE, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

COMMENTARY. According to rabbinic tradition, Psalm 104:1-2 describes how God, robed in splendor, wrapped in light, began to create the world. The radiance of God's light-robe (one source says that God donned a white tallit) illumined the world before the creation of sun, moon, and stars. This meditation invites the worshipper to consider the act of donning the tallit to be the first step in the daily renewal of the world. God's wrapping in light becomes Israel's enlightened wrapping at the outset of a new day. It encourages Israel to celebrate world renewing creativity as an unending sign of the divine presence within humankind. S.S.

DERASH. The tallit is a very personal ritual object. Usually I wrap it around myself when joining in a prayer community. For the tallit both creates a private space for me and links me with Jewish tradition. It emphasizes my connection to my people while also offering me spiritual privacy. I am alone and in community at the same time. L.B.

בְּרִחוֹת הַשַּׁחַר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
הַמַּעֲבִיר שָׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפַי: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hama'avir shenah me'eynay utnumah me'afapay

COMMENTARY. The familiar introductory formula for blessings including the phrase *meleḥ ha'olam* / sovereign of the world, was adopted by the rabbis during the talmudic era and universally accepted by later Jews. Substituting another rabbinic phrase, *ḥey ha'olamim* / life of all the worlds, expresses the idea that as Judaism continues to evolve, alternatives to the ancient metaphor of God as divine ruler should emerge. This alternative blessing formulation may be used throughout the siddur by those who prefer it, just as the traditional *meleḥ ha'olam* may be substituted here. A.G.

DERASH. The “worlds” to which *ḥey ha'olamim* refers may be the many universes that each of us inhabits, the vast spaces that surround our world, or the infinite depths that fill the human heart. We proclaim that God is the single flow of life that inhabits and unifies them all. A.G.

BIRHOT HASHAḤAR / MORNING BLESSINGS

Blessed are you, AWAKENER, our God, life of all the worlds, who removes sleep from my eyes, and slumber from my eyelids. ↪

COMMENTARY. Various editions of the prayerbook offer different orders of the morning blessings. Here the first blessing is that on awakening. Then comes a blessing on the first sounds of dawn, followed by thanksgiving for the return of waking consciousness (“who establishes the dry land upon the waters”), and then the blessing on opening our eyes and seeing our world, freshly created with the dawn, around us. The cycle is completed with the final blessing “who gives strength to the weary” as we prepare to begin our day. A.G.

COMMENTARY. This sequence of blessings is the central portion of *Birhot Hashaḥar*. It was designed by the talmudic sages to celebrate such acts of awakening as focusing the eyes, sitting up, stretching, standing, etc. The transference of these blessings to the public worship service (ninth century) disengaged the blessing and the particular act of awakening with which it was joined. In their public setting the morning blessings took on a new level of meaning. Removed from the acts of awakening, individual activities became metaphors for godly action. The blessing “who clothes the naked” ceased to be a pointed acknowledgment of personal possessions and personal protection. Instead it became a celebration of God as the power that prompts the care and nurturance of humankind. The blessing “who raises the lowly” ceased to be a blessing over the renewal of physical mobility and became a blessing of the divine presence manifest in actions that raise the bodies and elevate the spirits of those who are low. S.S.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
הַנוֹתֵן לְשִׁכּוּי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hanoten laseḥvi vinah lehavḥin beyn yom uveyn laylah.

Baruḥ atah adonay eloheynu ḥey ha'olamim
roka ha'aretz al hamayim.

שִׁכּוּי / bird of dawn has been variously rendered as “rooster,” “watchman,”
“celestial appearance,” or “meteor.” In an urban setting, the earliest sound
of life we are likely to hear at dawn is the chirping of sparrows. *Seḥvi* is
thus rendered differently from *gever*, rooster, here to capture some of the
ambiguity of the word. J.R.

Blessed are you, THE PROVIDENT, our God, life of all the worlds,
who gives the bird of dawn discernment to tell day from
night.

Blessed are you, THE FASHIONER, our God, life of all the worlds,
who stretches forth the earth upon the waters. ↪

KAVANAH. We give thanks that we are restored whole and healthy to con-
sciousness and to an orderly universe. That is why, in the second blessing,
we give thanks that, when we stepped out of bed our feet encountered not
the watery chaos which preceded creation, but the solid earth which God
spread over the waters. The daily emergence from unconsciousness
reminds us of our fragility as human creatures and our need for support
and care. R.A.

DERASH. For whom do we recite blessings? If God is beyond blessing, then
we must be reciting them for ourselves. Each *beraḥah* urges us to avoid
taking the world for granted. Each contains a vision of the creative or
redemptive power in the world. Jewish tradition teaches that living up to
our heritage as beings created *betzelem elohim*, in the image of God, requires
us to “imitate God.” Thus each *beraḥah* can teach us something about liv-
ing our lives in consonance with the divine. Blessings tell us not so much
about a God “out there somewhere,” they teach us how to make manifest
the godly in ourselves. D.A.T.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים פּוֹקֵחַ עֵוְרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים מְלַבֵּשׁ עֲרֻמִּים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים מְתִיר אֲסוּרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים זוֹקֵף כְּפוּפִים: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim poke'ah ivrim.

Baruḥ atah adonay eloheynu ḥey ha'olamim malbish arumim.

Baruḥ atah adonay eloheynu ḥey ha'olamim matir asurim.

Baruḥ atah adonay eloheynu ḥey ha'olamim zokef kefufim.

Blessed are you, THE LAMP, our God, life of all the worlds, who makes the blind to see.

Blessed are you, THE COMPASSIONATE, our God, life of all the worlds, who clothes the naked.

Blessed are you, REDEEMING ONE, our God, life of all the worlds, who makes the captive free.

Blessed are you, THE HELPING HAND, our God, life of all the worlds, who raises up the humble. ↶

KAVANAH. Those of us who live in plenty are grateful for the clothing on our bodies, the warmth of a garment that shields us from the elements. We pray for a time when this blessing may be spoken by *all* people, a time when *all* humans are “clothed” with warmth and safety, enwrapped in God’s love. L.B.

זוֹקֵף כְּפוּפִים / who raises up the humble: literally makes upright those bent down. The phrase could suggest either those suffering a physical deformity or those humbled by adverse circumstances. J.R.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
הַמְכִּין מִצְעָדֵי גִבּוֹר:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
שֶׁעָשָׂה לִּי כָּל צְרָכָי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hameḥin mitzadey gaver.

Baruḥ atah adonay eloheynu ḥey ha'olamim
she'asah li kol tzorki.

Baruḥ atah adonay eloheynu ḥey ha'olamim
ozer yisra'el bigvurah.

Baruḥ atah adonay eloheynu ḥey ha'olamim
oter yisra'el betifarah.

Blessed are you, THE WAY, our God, life of all the worlds, who makes firm a person's steps.

Blessed are you, THE GENEROUS, our God, life of all the worlds, who acts for all my needs.

Blessed are you, THE MIGHTY ONE, our God, life of all the worlds, who girds Israel with strength.

Blessed are you, THE BEAUTIFUL, our God, life of all the worlds, who crowns Israel with splendor. ↪

DERASH. המכין מצעדי גבר / who makes firm a person's steps. An interpretive translation of Psalm 37:23-24: "When one's steps follow the divine path, they bring delight along the way." The Baal Shem Tov noted in this connection that wherever one goes and whatever one does each day should have a deeper spiritual significance that parallels the mundane reality of everyday existence. In bringing to our lives this deeper significance, we find new delight in the firmness of our steps. L.B.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
שְׁעָשֵׂנִי בְּצַלְמוֹ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
שְׁעָשֵׂנִי בֶן/בַּת חוֹרִין:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
שְׁעָשֵׂנִי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
הַנּוֹתֵן לַיְצֵף כֹּחַ: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
she'asani betzalmo.

Baruḥ atah adonay eloheynu ḥey ha'olamim
she'asani ben/bat ḥorin.

Baruḥ atah adonay eloheynu ḥey ha'olamim
she'asani yisra'el.

Baruḥ atah adonay eloheynu ḥey ha'olamim
hanoten laya'ef ko'ah.

NOTE. "THE IMAGELESS...who made me in your image." This paradoxical rendering enables us to understand that our being made "in the divine image" (Genesis 1:26-27) encompasses other than physical attributes: speech, will, reason, spirituality, kindness, freedom of action, moral sense. J.R.

שְׁעָשֵׂנִי בְּצַלְמוֹ / who made me in your image. When a human being is slain, the very image of God is shattered. We revere human life because it is a spark of the life that animates the universe. Only after we have acquired the principle of reverence for each person is it possible to love each other as we should love, not merely "as thyself" but as a reflection of the divine. "Beloved are human beings," said R. Akiba, "for they were made in the image of God." M.M.K. (ADAPTED)

Blessed are you, THE IMAGELESS, our God, life of all the worlds, who made me in your image.

Blessed are you, THE FREE, our God, life of all the worlds, who made me free.

Blessed are you, THE ANCIENT ONE, our God, life of all the worlds, who made me of the people Israel.

Blessed are you, RENEWING ONE, our God, life of all the worlds, who gives strength to the weary. ←

COMMENTARY. Once we are awake, we return to full consciousness of who we are. In the rigidly stratified society in which these prayers originated, people were less conscious of identity than of status. Thus, the original forms of these prayers expressed the thankfulness of the most privileged members of the community—free Jewish males—that they did not have the less privileged status of women, slaves, or non-Jews.

The blessings we now use affirm that since we embody the divine image, we are all intrinsically valuable. To degrade or enslave others is to deface the image of God. We were created free just as our creator is free. We are capable of choice, of invention and of transformation in our lives and in our world. We also give thanks for our particular identity as Jews. God who creates our common humanity, also cherishes human diversity. Each person is unique and precious. R.A.

פְּסוּקֵי דְזִמְרָה

For an alternative Pesukey Dezimrah, see Perek Shirah, page 705. For additional readings, see pages 739-766.

בְּרוּךְ הוּא:	בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית
בְּרוּךְ הוּא:	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם
← בְּרוּךְ הוּא:	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ

Baruḥ she'amar vehayah ha'olam.
 Baruh oseh vereyshit.
 Baruh omer ve'oseh.
 Baruh gozer umkayem.
 Baruh merahem al ha'aretz.

Baruh hu.
 Baruh shemo.
 Baruh hu.
 Baruh shemo.
 Baruh hu. ↵

Blessed is the one who spoke and the world became.
 Blessed is the one.
 Blessed is the one who in the beginning gave birth.
 Blessed is the one who says and performs.
 Blessed is the one who declares and fulfills.
 Blessed is the one whose womb covers the earth.
 Blessed is the one whose womb protects all creatures.
 Blessed is the one who nourishes those who are in awe of Her.
 Blessed is the one who lives forever, and exists eternally.
 Blessed is the one who redeems and saves.
 Blessed is God's name.

Naomi Janowitz and Margaret Moers Wenig

PESUKEY DEZIMRAH / VERSES OF PRAISE

For an alternative Pesukey Dezimrah, see Perek Shirah, page 704. For additional readings, see pages 739-766.

Blessed is the one who spoke and all things came to be!
 Blessed are you!
 Blessed, who created all in the beginning!
 Blessed is your name!
 Blessed is the one who speaks and acts!
 Blessed are you!
 Blessed, who determines and fulfills!
 Blessed is your name!
 Blessed, who deals kindly with the world!
 Blessed are you! ↵

COMMENTARY. *Baruh She'amar*. Our morning psalm service begins with the words "Blessed is the one who spoke." We begin to pray by proclaiming the divinity and great power of words themselves. The prayerbook conveys our sense of inadequacy of coming before God with human language. How can words ever be adequate vehicles for expressing our most inward thoughts?
 A.G.

COMMENTARY. The God affirmed in the words of *Baruh She'amar* may be understood in either concrete anthropomorphic terms or in a more abstract manner. It is the latter view with which we Reconstructionists are most comfortable. Our God is not a person who promises and fulfills as a human being would. In speaking of a God who fulfills promises, we express our basic trust in life and our affirmation that goodness and godliness have their own reward.
 A.G.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְא (לְעֵלְא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא דְּאֲמִירָן בְּעַלְמָא וְאָמְרוּ: אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma di vera ħirutey veyamliħ malħutey
beħayeyħon uvyomeyħon uvħayey deħol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriħ hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birħata veshirata
tushbeħata veneħemata da'amiran be'alma ve'imru amen.

ḤATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified and held in honor, viewed with awe, embellished and revered; and may the blessed name of holiness be hailed, though it be higher (On Shabbat Shuvah add: by far) than all the blessings, songs, praises, and consolations that we utter in this world, And say: Amen.

COMMENTARY. Holiness is the quality or value that things or persons have when they help people to become fully human. M.M.K. (ADAPTED)

קְרִיאַת שְׁמַע וּבְרָכוֹתֶיהָ

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

בְּרָכוּ אֶת יְהוָה הַמְּבָרָךְ:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bareḥu et adonay hamvorah.
Baruḥ adonay hamvorah le'olam va'ed.

יוֹצֵר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁשׁ עֶשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

Baruḥ atah adonay eloheynu meleḥ ha'olam yotzer or uvorey
ḥosheḥ oseh shalom uvorey et hakol.

On Festivals that fall on weekdays, continue on page 263.

Many contemporary Jews are reciting *beraḥot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתָּה יְיָ	Blessed are you Yah
	Nevareḥ et	נְבָרְךָ אֶת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ruaḥ ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

Bless THE INFINITE, the blessed One!
Blessed is THE INFINITE, the blessed One, now and forever!

YOTZER / GOD IN NATURE

For additional readings see pages 733-739, 754-766, 798-799.

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who fashions light and creates darkness, maker of peace and creator of all.

On Festivals that fall on weekdays, continue on page 262.

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

COMMENTARY. *Bareḥu* calls the congregation together for formal worship. The sections that precede it in the morning service, *Birhot Hashahar* and *Pesukey Dezimrah*, have brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer. The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the *Amidah*. D.A.T.

COMMENTARY. The first major theme following *Bareḥu* is that of Creation. We wonder at the order, the complexity, the vastness of our world. Struck by our own smallness, we are nonetheless also caught up in the grace of having a home amidst the splendor that is nature. Our wonder and our sense of smallness give way to thankfulness for the gift of life in this world. D.A.T.

שמע ישראל יהוה אלהינו יהוה אחד

SHEMA

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ←

שמע ישראל / Listen, Israel. The core of our worship is not a prayer at all, but a cry to our fellow-Jews and fellow-humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Shema, the first “prayer” we learn in childhood, is also the last thing we are to say before we die. The memory of these words on the lips of martyrs deepens our faith as we call them out each day. A.G.

COMMENTARY. From recognition of our place in nature in the first blessing of this part of the service, we shifted to concern with our moral place in the second blessing. As creatures made conscious of our ultimate worth by love, we recite the Shema. We thereby enter into a partnership aimed at transforming the world and ourselves in the light of that vision of ultimate worth. D.A.T.

שמע ישראל יהוה אלהינו יהוה אחד :

ברוך שם כבוד מלכותו לעולם ועד :

ואהבתי את יהוה אלהיך בכל-לִבְּךָ ובכל-נִפְשְׁךָ ובכל-מְאֹדְךָ :
והייו הדברים האלה אשר אנכי מצוֹךָ היום על-לִבְּךָ :
ושננתם לבְּנֵיךָ ודברתם בָּם בשבתך בביתך ובִלְקַחְךָ בְּדֶרֶךְ
ובשֹׁכְבְךָ ובקוּמְךָ : וקשרתם לאות על-יָדְךָ והייו לטֹטְפֹת בֵּין
עֵינֶיךָ : וכתבתם על-מְזוֹזֹת בֵּיתְךָ ובשַׁעְרֶיךָ :

Shema yisra'el adonay eloheynu adonay ehad.
Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha
behol levaveha uvhol nafsheha uvhol me'odeha.
Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al
levaveha,
Veshinantam levaneha vedibarta bam
beshivteha beveyteha uvlechteha vadereh uvshohebeha
uvkumeha.
Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.
Uhtavtam al mezuzot beyteha uvishareha.

GUIDED MEDITATION: Think of someone who loves you. Feel his or her presence. Take a deep breath and open up to the love that is coming to you. Focus on that feeling of love. L.W.K.

ואהבת / And you must love. You shall love your God intellectually, emotionally and with all your deeds. Whatever you love most in these ways is your god. For the Jewish people, the deepest love should be for freedom, justice and peace. M.M.K./M.S.

שמע... ובשעריך / Listen... gates (Deuteronomy 6:4-9).

*תְּהִלֹּת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ מֹשֶׁה, וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
 לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם:
 מִי־כַמְכָּה בְּאֵלִם יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֶדֶשׁ נוֹרָא תְהִלֹּת
 עֲשֵׂה־פֶלְאָ:
 *שִׁירָה חֲדָשָׁה שֶׁבָחוּ גְאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַי הַיָּם:
 יָחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 *צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל: וּפְדָה כְּנַאֲמָךְ יְהוּדָה וַיִּשְׂרָאֵל:
 גְּאֻלָּנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל:

Mosheh umiriam uvney yisra'el leha anu shirah besimḥah rabah
 ve'ameru ḥulam.

Mi ḥamoḥah ba'elim adonay. Mi kamoḥah nedar bakodesh
 nora tehilot osey feleh.

Shirah ḥadashah shibeḥu ge'ulim leshimeḥa al sefat hayam.

Yaḥad kulam hodu vehimliḥu ve'ameru.

Adonay yimloḥ le'olam va'ed.

Tzur yisra'el kumah be'ezrat yisra'el. Ufdey ḥinumeḥa yehudah
 veyisrael. Go'aleynu adonay tzeva'ot shemo kedosh yisra'el.

Baruḥ atah adonay ga'al yisra'el.

*On Shabbat, continue with the Amidah on the next page.
 For the Festival Amidah turn to page 327.*

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Naḥshon ben Aminadav jumped into the water. God said to Moses, who had been praying, "My friend is drowning—and you pray!" "What can I do?" Moses asked. God responded, "Speak to the people of Israel and tell them to go! Raise your staff..." TALMUD SOTAH 37A

DERASH. Most congregations stand at *tzur yisra'el* rather than waiting for the blessing. Thus we are already on our feet when we request that God *קומה* / arise. We cannot ask God to rise up to help Israel unless we have done so ourselves. E.M.

Give praises
 to the highest God! Blessed is God, the one to bless!
 So Moses, Miriam, and the Israelites came forth with
 song to you,

in boundless happiness, and they all cried:

"Who among the mighty can compare
 to you, ETERNAL ONE?

Who can compare to you,
 adorned in holiness,

awesome in praises,
 acting wondrously!"

A new song did the redeemed ones sing out to your name,
 beside the Sea.

Together, all of them gave thanks, declared your sovereignty,
 and said:

"THE HOLY ONE will reign forever!"

Rock of Israel, rise up to the help of Israel,
 redeem, according to your word, Judah and Israel.

Blessed are you, ETERNAL ONE, the champion of Israel.

*On Shabbat, continue with the Amidah on the next page.
 For the Festival Amidah turn to page 326.*

GUIDED MEDITATION. The astounding moment of awe and thanksgiving experienced by the Israelites upon the crossing of the Red Sea has parallels in all of our lives. We have all had difficult crossings, experiences that we struggled through in spite of the pain they caused us. Thus completion afforded us a sublime sense of inner joy and peace. Take a moment to recall one of those times. Allow the feelings of celebration to envelop you. Hold on to those feelings as you recite the *Mi Ḥamoḥah*. D.B.

עֲמִידָה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing, left and right, a reminder of our entry into the divine presence.

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת 

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה: ←

Baruh atah adonay eloheynu veylohey avoteynu ve'imoteynu
 elohey avraham elohey sarah
 elohey yitzhak elohey rivkah
 elohey ya'akov elohey rahel
 veylohey le'ah ↪

KAVANAH. The opening of the *Amidah* calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, other relatives about whom you may have heard stories. What is your connection with them? L.B.

אֲדֹנָי...תְּהִלָּתְךָ / Open...praise (Psalm 51:17).

AMIDAH FOR SHABBAT MORNING

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing, left and right, a reminder of our entry into the divine presence. For additional readings see pages 737-738, 740-748, 752-759.

Open my lips, BELOVED ONE,
 and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham

God of Sarah

God of Isaac

God of Rebekah

God of Jacob

God of Rachel

and God of Leah; ↪

DERASH. Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own. R.M.S.

COMMENTARY. Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two of the seven *berahot* which comprise the Shabbat *Amidah*. The first *berahah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God's presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *berahah* acknowledges God as the power that sustains life. The traditional emphasis on God's ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life. S.S.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמוֹת וּמֵבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

(וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים
חַיִּים:)

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן: בְּרוּךְ אַתָּה יְהוָה מְגִן אֲבְרָהָם וְעִזְרַת
סָרָה: ←

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovim
vekoney hakol vezoher ḥasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

(Zohrenu leḥayim meleḥ ḥafetz baḥayim veḥotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.)

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah. ←

COMMENTARY. This version of the first *beraḥah* in the *Amidah* includes the matriarchs as well as the patriarchs. The phrase “help of Sarah,” *ezrat sarah*, comes from a Hebrew root (עזר) which can mean either “save” or “be strong”. This parallels the meaning of *magen* / shield. The biblical text says that Abraham experienced God as a shield and that Sarah experienced God as a helper. Their experience and the example of their lives can enrich our own. Just as Abraham and Sarah found the strength to face the unknown physical and spiritual dangers of their journey, so we seek to find the courage and inspiration to meet the challenges of our time.

R.S.

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

On Shabbat Shuvah add:

(Remember us for life,
our sovereign, who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.)

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah. ←

mindful of the loyalty of Israel's ancestors. The Hebrew phrase can also be translated, “who remembers the love of parents.” The legacy each generation gives to its children inevitably contains within it pain and hurt, a sense of inadequacy and of task unfulfilled. Some children are hurt when parents are taken from them too early, others by parents who did not know how to show their love. We say that God “remembers the love of parents;” God is the one who sees to it that the love as well is remembered, even when parents are unable to transmit it.

DANIEL KAMESAR

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:

In summer: מוֹרִיד הַטֶּל:

In winter: מְשִׁיב הַרְּוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרָי: מִי כְמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

Atah gibor le'olam adonay rav lehoshi'a.

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umkayem emunato
lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.

On Shabbat Shuvah add:

(מִי כְמוֹךָ אֵב הַרַחֲמִים זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים:)

וּנְאֻמוֹ אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי: ←

(Mi ḥamoḥa av haraḥamim zoher yetzurav leḥayim
beraḥamim.)

Vene'eman atah lehaḥayot kol ḥay. Baruh atah adonay meḥayey
kol ḥay. ←

When chanting aloud in a minyan, continue with the Kedushah, page 303.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

On Shabbat Shuvah add:

(Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE,
who gives and renews life. ←

When chanting aloud in a minyan, continue with the Kedushah, page 302.

The following is chanted when the Amidah is recited aloud.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵי־שָׁיִם אוֹתוֹ בְּשָׁמַי מָרוֹם: כִּכְתוּב
עַל־יַד נְבִיאֶךָ וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ:

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֲמַת
שְׂרָפִים לְעֲמַתָּם בְּרוּךְ יְאֻמְרוּ:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ: ←

Nekadesh et shimeha ba'olam keshem
shemakdishim oto bishmey marom
kakatuv al yad nevi'eha vekara zeh el zeh ve'amar:
Kadosh kadosh kadosh adonay tzeva'ot
melo hol ha'aretz kevodo.
Az bekol ra'ash gadol adir ve hazak
mashmi'im kol mitnasim le'umat
serafim le'umatam baruḥ yomeru:
Baruḥ kevod adonay mimekomo ↪

The following is chanted when the Amidah is recited aloud.

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:
“And each celestial being calls to another, and exclaims
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”

And then, with quaking noises,
so overwhelming in their power,
they raise up their voices,
rise to face the seraphim,
and, facing them, they say:
“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!” ↪

DERASH. Holiness is the manner in which we react to persons, objects,
places and events which we regard as indispensable to human welfare and
self-realization. M.M.K.

וקרא...כבוד / And...glory! (Isaiah 6:3).
ברוך...ממקומו / Blessed...dwell! (Ezekiel 3:12).

מִמְקוֹמָהּ מַלְכֵנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מַחְכִּים אֲנַחְנוּ לָךְ: מִתִּי
 תִּמְלוֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדַּשׁ
 בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה
 מִלְכוּתָךְ כַּדְּבַר הָאִמּוֹר בְּשִׁירֵי עֲוָה:
 יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
 לְדוֹר וָדוֹר נִגִיד גְּדֻלָּתְךָ וּלְנֹצֵחַ נְצָחִים קְדוּשַׁתְךָ נִקְדִּישׁ וְשִׁבְחָךָ
 אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
 בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ: ←

(הַמְּלֹךְ הַקָּדוֹשׁ: *(On Shabbat Shuvah conclude:*

Mimekomeha malkenu tofi'a vetimloḥ aleynu ki mehakim
 anahnu laḥ. Matay timloḥ betziyon bekarov beyameynu le'olam
 va'ed tishkon. Titgadal vetitkadash betoḥ yerushalayim ireḥa
 ledor vador ulnetzah netzahim. Ve'eyneynu tirenah malhuteha
 kadavar ha'amur beshirey uzeḥa:
 Yimloḥ adonay le'olam elohayih tziyon ledor vador
 halleluyah.
 Ledor vador nagid godleha ulnetzah netzahim
 Kedushateha nakdish veshivḥaha eloheynu mipinu lo yamush
 le'olam va'ed ki el meleḥ gadol vekadosh atah.
 Baruh atah adonay ha'el hakadosh.
 (Baruh atah adonay hameleḥ hakadosh.) ←

And from your dwelling-place,
 our sovereign appear,
 and reign among us,
 for we wait for you.
 When will you reign in Zion?
 Soon, and in our lifetime,
 may you come to dwell eternally!
 May your greatness and your holiness be realized
 in Jerusalem, your city,
 from one generation to the next,
 and throughout all eternities.
 And may our eyes behold your realm,
 as has been prophesied in songs about your power:
 “May THE ETERNAL reign forever,
 your God, O Zion, from one generation to the next.
 Halleluyah!”
 From one generation to the next may we declare your greatness,
 and for all eternities may we affirm your holiness,
 And may your praise, our God, never be absent from our
 mouths, now and forever.
 For you are a great and holy God.
 Blessed are you, THE AWESOME ONE, the holy God.
 (*On Shabbat Shuvah conclude: the holy sovereign.*) ←

ימלך...הללויה / May...Halleluyah! (Psalm 146:10).

DERASH. This prayer affirms that God will appear, “from your dwelling-
 place....” Where is God’s place? God is called *Makom*, Place itself. We
 affirm, then, the possibility of God’s emergence from God’s very self.
 Some of the rabbis also understood a spark of the divine to be present in
 everything. To appear “from your dwelling place” thus could also mean
 that we hope to see that which is godly within each thing. Together these
 interpretations suggest that we pray that God emerge out of the divine
 spark in each thing in order to manifest that this world is God’s Place.

S.P.W.

בְּרַכַּת הַשְּׁלוֹם

The following paragraph is said only when the congregation recites aloud together.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת הָאֲמוּרָה
מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹרָה:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

כִּן יְהִי רָצוֹן:

יֵאָר יי פָּנָיו אֵלֶיךָ וְיַחַדְךָ:

כִּן יְהִי רָצוֹן:

יֵשֶׁא יי פָּנָיו אֵלֶיךָ וְיִשֶׁם לְךָ

שְׁלוֹם:

כִּן יְהִי רָצוֹן: ←

Eloheynu veylohey avoteynu ve'imoteynu
barehenu baberahah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:
Yevareheha adonay veyishmereha. Ken yehi ratzon.
Ya'er adonay panav eleha vihuneka. Ken yehi ratzon.
Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon. ↪

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the congregation recites aloud together.

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you
and protect you.

Let it be God's will!

May THE ETERNAL'S face give light
to you, and show you favor.

Let it be God's will!

May THE ETERNAL'S face be lifted
toward you, and bestow upon you
peace.

Let it be God's will! ↪

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliah tzibur* (service leader) recites the blessing, and the congregation responds with "Ken yehi ratzon." In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing. MICHAEL M. COHEN

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered under the sheltering wings of their fathers' tallitot to receive it. He recognized this "as a reconstruction of the ancient priestly ceremony." He modified that custom so that those wearing a tallit share it with their neighbors and all are under the sheltering wings of the Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice. E.M.

יברכך...שלום / May...peace. (Numbers 6:24-26).

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמָּךְ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאָחַד בְּאוֹר פְּנֵיךְ: כִּי בְּאוֹר
פְּנֵיךְ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת
כָּל הָעַמִּים בְּרַב עֹז וְשָׁלוֹם:

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם):
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם:

Sim shalom tovah uvrahah ba'olam hen vaḥesed veraḥamim
aleynu ve'al kol yisrael ameḥa. Bareḥenu avinu kulanu ke'eḥad
be'or paneḥa. Ki ve'or paneḥa natata lanu adonay eloheynu torat
ḥayim ve'ahavat ḥesed utzedakah uvrahah veraḥamim veḥayim
veshalom. Vetov be'eyneḥa levareḥ et ameḥa yisra'el ve'et kol
ha'amim berov oz veshalom.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah nizaḥer
venikatev lefaneḥa anaḥnu veḥol ameḥa beyt yisra'el leḥayim
tovim ulshalom.)
Baruḥ atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.

Grant peace, goodness and blessing in the world,
grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light,
WISE ONE, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

(On Shabbat Shuvah add:

In the book of life, blessing, and peace, and proper sustenance,
may we be remembered and inscribed,
we and all your people, the house of Israel,
for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

KAVANAH. Try to imagine a time of true peace and tranquility, and think
about your part in helping this time to come about. What can you do?
What can you commit to? How will you be a peacemaker? L.B.

רְבוּנוֹ שֶׁל עוֹלָם

רְבוּנוֹ שֶׁל עוֹלָם מִלֵּא מְשָׁלוֹת לְבִי לְטוֹבָה וְזַכָּנִי לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבְךָ שָׁלֵם: מִלְּטָנִי מִיָּצָר הָרָע וְתַן חֶלְקִי בְּתוֹרָתְךָ: וְפִינִי עִם כָּל
יִשְׂרָאֵל עִמָּךְ שֶׁתְּשִׁירָה שְׂכִינְתְּךָ עָלֵינוּ וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה
וְבִינָה רוּחַ עֲצָה וְגִבּוֹרָה רוּחַ יָדָעַת וְיִרְאַת יְהוָה:
וְהַבּוֹטָח בִּיהוָה חָסֵד יְסוּכְבָּנוּ.

יְהִיו לְרְצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרֵי וְגוֹאֲלֵי:
עוֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

On Rosh Hodesh and Hol Hamo'ed continue with Hallel, page 357. Otherwise turn to page 381.

שְׂכִינְתְּךָ / *shehinateha* / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (*veshahanti betoham*). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shehina dwells with them. (*Pirkey Avot* 3:3).
J.R.

יְהִיו...גוֹאֲלֵי / May...champion (Psalm 19:15).

RIBONO SHEL OLAM / CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart's petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart's meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

May the one who creates harmony above
make peace for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

On Rosh Hodesh and Hol Hamo'ed continue with Hallel, page 356. Otherwise turn to page 380.

הוצאת ספר תורה

אין כְּמוֹךָ בְּאֱלֹהִים יְהוָה וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתָּהּ בְּכָל דּוֹר וְדוֹר:
יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
יְהוָה עַז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אב הַרְחָמִים הַטִּיבָה בְּרִצּוֹנָהּ אֶת-צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי כִּה לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

Eyn kamoḥa va'elohim adonay ve'eyn kema'aseḥa.
Malḥuteḥa malḥut kol olamim umemshalteḥa beḥol dor vador.
Adonay meleḥ adonay malaḥ adonay yimloḥ le'olam va'ed.
Adonay oz le'amo yiten adonay yevareḥ et amo vashalom.
Av haraḥamim hetivah virtzoneḥa et tziyon tivneh ḥomot
yerushalayim.
Ki veḥa levad bataḥnu meleḥ el ram venisa adon olamim.

אין...ירושלים / There is none...Jerusalem. This section of the service is composed of sections from Psalms 86, 145, 29, and 51.

יהוה מלך...ימלך לעולם ועד / THE ETERNAL ONE reigns...shall reign beyond all time. The assertion of God's sovereignty is a challenge to human beings—it is we who are called upon to crown God. In declaring God's sovereignty, we dedicate the daily deeds of our lives to making the earth a divine realm.

D.E.

תבנה חומות ירושלים / Rebuild the walls of Jerusalem. How different these words must have sounded before there was a sovereign living state of Israel! No longer do we merely dream of a distant rebuilding. The walls are rising before our eyes. Like our ancestors, we must now be concerned with building both the earthly Jerusalem and the heavenly Jerusalem.

D.E.

HOTZA'AT SEFER TORAH / THE TORAH SERVICE

There is none like you among the powerful, ETERNAL ONE,
and there are no deeds like your deeds.

Your realm embraces all the worlds,
your reign encompasses all generations.

THE ETERNAL ONE reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall reign beyond all time.

THE ETERNAL ONE gives strength to our people.

May THE ETERNAL ONE bless our people with enduring peace.

Source of all mercy,

deal kindly and in good will with Zion.

Rebuild the walls of Jerusalem,

For in you alone we place our trust,

God, sovereign, high and revered,

the life of all the worlds.

COMMENTARY. We approach the Torah slowly. First we open the ark so that the Torah is visible. We look at the Torah but refrain from touching. Next, the Torah is removed from the ark and held by the service leader. Later the Torah is carried through the congregation, and everyone can touch the Torah. This demonstrates that the Torah is not the property of those leading the services; the Torah belongs to the Jewish community. Finally, the coverings of the Torah scroll are removed, allowing us a privileged intimacy with the words we hear.

In the words of the Torah we hear our ancestors' experience of the divine. We communicate with generations past and, perhaps on occasion, we hear Torah as the voice of God refracted through human speech. D.E.

The ark is opened.
One of the following can be sung:

(1)

וַיְהִי בְנִסְעֵי הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצְוּ אֱיָבֵיךָ וַיִּנָּסוּ
מִשְׁנֵאָיִךְ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלָיִם:
בְּרוּךְ שָׁנְתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Vayhi binso'a ha'aron vayomer mosheh kumah adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.
Ki mitziyon tetzey torah udvar adonay mirushalayim.
Baruh shenatan torah le'amo yisra'el bikdushato.

(2)

פְּתַחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲבֹא בָם אוֹדֶה יְהוָה:
זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ:

Pithu li sha'aray tzedek avo vam odeh yah.
Zeh hashar ladonay tzadikim yavo'u vo.

וַיְהִי...מִפְּנֵיךְ / And...might! (Numbers 10:35).
כִּי...ירוּשָׁלָיִם / Behold...Jerusalem's heights (Isaiah 2:3).

The ark is opened.
One of the following can be sung:

(1)

And it happened, when the Ark began its journey,
that Moses said: Arise, ASCENDANT ONE,
and may your enemies be scattered,
May the ones who oppose you
Be afraid of your might!
Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.
Blessed is God who has given us Torah,
to Israel, our people, with holy intent.

(2)

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!
This is the gateway to ONE EVERLASTING,
let all who are righteous come in.

The leader takes out the Torah and recites each line, followed by the congregation:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema yisra'el adonay eloheynu adonay ehad.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ (וְנוֹרָא) שְׁמוֹ:

Ehad eloheynu gadol adoneynu kadosh (venora) shemo.

The leader faces the ark, bows and says:

גָּדְלוּ לַיהוָה אֱתֵי וְנִרְמְמָה שְׁמוֹ יְחִידוֹ:

Gadelu ladonay iti unromemah shemo yahdav.

On Sukkot the Hoshanot, page 647, may be recited here.

The leader carries the Torah around the room as the leader and congregation sing:

לָּךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפֹאֶרֶת וְהַנְּצִיחַ וְהַהוֹד כִּי כָל בְּשָׂמַיִם

וּבְאָרֶץ לָּךְ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַרְם רַגְלָיו קְדוֹשׁ הוּא:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Leha adonay hagedulah vehagevurah vevatiferet vevanetzah
vehahod ki hol bashamayim uva'aretz leha adonay hamamlahah
vehamitnasey lehol lerosh.

Romemu adonay eloheynu vehishtahavu lahadom raglav kadosh
hu.

Romemu adonay eloheynu vehishtahavu lehar kodsho ki kadosh
adonay eloheynu.

The leader takes out the Torah and recites each line, followed by the congregation:

Listen, Israel: THE ETERNAL is our God, THE ETERNAL is one!

One is our God, great is our sovereign,
holy (On Shabbat Shuvah add: and awesome) is God's name.

The leader faces the ark, bows and says:

Declare with me the greatness of THE INFINITE,
together let us raise God's name.

On Sukkot the Hoshanot, page 646, may be recited here.

The leader carries the Torah around the room as the leader and congregation sing:

To you, ETERNAL ONE, is all majesty,
and might and splendor, and eternity, and power!
For everything that is, in the heavens and the earth,
is yours, ALMIGHTY ONE, as is all sovereignty,
and highest eminence above all beings.

Exalt THE MIGHTY ONE our God
Bow down before God's footstool
God is holy!

Exalt the name of THE INEFFABLE
Bow down before God's holy mount
For holy is THE AWESOME ONE, our God!

גדלו...יחוד / Declare...name (Psalm 34:4).

לך...לראש / To you...beings (I Chronicles 29:11).

רוֹמְמוֹ...אלהינו / Exalt...our God! (Psalm 99:5 and 9).

להרם רגליו / before God's footstool. According to tradition, in the Jerusalem Temple there were two cherubim whose wings joined to form a seat. In other ancient Near Eastern temples, an idol was seated in such a chair. In Jerusalem, the chair remained empty with the ark below. The ark was seen as God's footstool, and the Temple as God's entry point into the world. We hope our worship brings God into the world. D.E.

בְּרִחוֹת הַתּוֹרָה

Those who receive an aliyah to the Torah say the following blessing:

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:

Barehu et adonay hamvorah.

Congregation:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruh adonay hamvorah le'olam va'ed.

*The response of the congregation is repeated, and the blessing continued as follows
(for alternative versions, see page 397):*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לְעִבּוּדְךָ
וְנָתַתְּ לָנוּ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleh ha'olam asher kervanu
la'avodato venatan lanu et torato.

Baruh atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַתְּ לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleh ha'olam asher natan lanu
torat emet vehayey olam nata betoheynu.

Baruh atah adonay noten hatorah.

COMMENTARY. The blessing over the Torah recalls the *Barehu*, the call to worship, the beginning of the morning service recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel. S.P.W.

BIRHOT HATORAH / TORAH BLESSINGS

Those who receive an aliyah to the Torah say the following blessing:

Bless THE INFINITE, the blessed One!

Congregation:

Blessed is THE INFINITE, the blessed One, now and forever!

The response of the congregation is repeated, and the blessing continued as follows:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

After the section of the Torah is read, the following blessing is recited:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

DERASH. *Aliyah* is ascent.

We ascend to the Torah to acknowledge that we choose to live under its laws and principles.

We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves.

We ascend to the Torah to represent those who remain below.

We ascend to the Torah to risk receiving an honor, to risk being known and seen, to risk being at Sinai again.

We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love. S.P.W.

Traditional

Before the Reading:

① בָּרְכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation responds (you repeat)

② בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Congregant repeats above response, then continues:

③ בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

→ *After the Reading:* ←

④ בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

Before the Reading:

① Bar'khu et Adonai ha-m'vorakh.

→ *Congregation responds:* ← *and you repeat* ←

② Barukh Adonai ha-m'vorakh l'olam va-ed.

Congregant repeats above response, then continues:

③ Barukh atah Adonai, Eloheinu melekh ha-olam,
asher baḥar banu mi-kol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

→ *After the Reading:* ←

④ Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokhenu.
Barukh atah Adonai. noten ha-Torah.

The Torah is lifted, and one of the following is recited:

וְזֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתַמְכִּיָּהּ מֵאֲשֶׁר:

Vezot hatorah etz hayim hi lamahazikim bah vetomheha me'ushar.



וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

Vezot hatorah asher sam mosheh lifney beney yisra'el al pi adonay beyad mosheh.

On days when portions from two Torah scrolls are read, the second reading takes place here. After that, the second scroll is lifted as indicated above.

עַץ...מֵאֲשֶׁר / It...fortunate! (Proverbs 3:18).
וְזֹאת...יִשְׂרָאֵל / This...Israel (Deuteronomy 4:44).
עַל...מֹשֶׁה / by...Moses (Numbers 9:23).

The Torah is lifted, and one of the following is recited:

This is the Torah.
It is a Tree of Life to those who hold fast to it.
Those who uphold it may be counted fortunate!



This is the Torah which Moses placed before the children of Israel,
by the word of THE ALMIGHTY ONE, and by the hand of Moses.

On days when portions from two Torah scrolls are read, the second reading takes place here. After that, the second scroll is lifted as indicated above.

COMMENTARY. The 1945 Reconstructionist Prayerbook puts *Etz hayim hi* / It is a tree of life in place of *asher sam moshe lifney beney yisra'el* / which Moses placed before the children of Israel. Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here. D.A.T.

עֵץ חַיִּים הִיא / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden. D.E.

בְּרִחוֹת הַפְּטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת: בְּרוּךְ אַתָּה יְהוָה הַפּוֹחֵר בַּתּוֹרָה
וּבְמִשָּׁה עֲבָדוֹ וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:

The Haftarah is chanted and then the following blessings are said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק בְּכָל
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׂכָל דְּבָרָיו
אֵמֶת וְצֶדֶק:

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ וְדָבַר אֶחָד מִדְּבָרֶיךָ
אֶחָד לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲמֵךְ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׂמַּח צִיּוֹן בְּבִנְיָהּ: ←

COMMENTARY. Most liturgists agree that the practice of reciting a *Haftarah*, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week's Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the *Haftarah* continued. The *Haftarah* is usually chanted, utilizing a *trop* or cantillation system that has numerous variations. In modern times the bar/bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

BIRHOT HAFTARAH / HAFTARAH BLESSINGS

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

The Haftarah is chanted and then the following blessings are said:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, ETERNAL ONE, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you ETERNAL ONE, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children. ←

וְלַעֲמֵךְ יִשְׂרָאֵל תּוֹשִׁיעַ / be a help to Israel your people. The traditional phrase here, *aluvat nefesh* / cast down soul, reflected the Jewish people's exile from their land. With the establishment of the State of Israel, we are no longer "cast down". This fundamental change in Jewish life is reflected in the revised language here.

D.A.T.

שְׂמַחֲנוּ יְהוָה אֱלֹהֵינוּ בְּאֵלֵינוּ הַנְּבִיא עֵבְדְךָ בְּמַהֲרָה יָבֹא וְיִגַּל לְפָנֵינוּ:
וְהַשִּׁיב לֵב אָבוֹת עַל בְּנִים וְלֵב בְּנִים עַל אָבוֹתָם וּבֵיתְךָ בֵּית תְּפִלָּה
יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מֵבִיא שְׁלוֹם לְעַד:

On Festivals continue on page 413.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתָּה
לָנוּ יְהוָה אֱלֹהֵינוּ לְקִדְשָׁהּ וְלִמְנוּחָהּ לְכַבוֹד וְלִתְפָּאֶרֶת: עַל הַכֹּל
יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעַד: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

שמחינו / Give us joy. The traditional *Haftarah* blessing contains references to the reestablishment of the rule of the Davidic dynasty. This understanding of a messianic reappearance of hereditary kingship has been rejected by Reconstructionist thought on both moral and theological grounds. Nonetheless the messianic hope for a world redeemed remains in our thoughts as the ultimate achievement towards which humanity should strive.

The version of the *Haftarah* blessing included here eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. The vision in Malachi, which is the *Haftarah* for Shabbat Hagadol, sees Elijah coming to herald messianic days, turning the hearts of parents and children toward each other. The task of redemption can be completed when all of us open our hearts to our families, to our communities, and to all the inhabitants of our world. Then our world will truly have become a house of prayer for all peoples, bringing the peace for which we all hope.

D.A.T.

Give us joy ETERNAL ONE, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, ETERNAL ONE, who brings an everlasting peace.

On Festivals continue on page 412.

For the Torah, and for worship, and for the prophets, and for this day of Shabbat, which you have given us, ETERNAL ONE, our God, for holiness and for rest, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you, and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, ETERNAL ONE, source of the holiness of Shabbat.

On Festivals:

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

On Pesah:

חַג הַמִּצּוֹת הַזֶּה

On Shavuot:

חַג הַשְּׂבוּעוֹת הַזֶּה

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה

On Shemini Atzeret:

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה

שָׁנַתְּ לָנוּ יְהוָה אֱלֹהֵינוּ (לְקַרְשָׁהּ וּלְמִנוּחָהּ) לְשִׁשּׁוֹן וּלְשִׁמְחָה
לְכָבוֹד וּלְתַפְאֶרֶת: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה
מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים:

On Festivals:

For the Torah and for worship, and for the prophets (*On Shabbat add:* and for this day of Shabbat), and for this day of

On Pesah: the festival of matzot

On Shavuot: the festival of Shavuot

On Sukkot: the festival of Sukkot

On Shemini Atzeret: the eighth day of festivity

which you have given us, ETERNAL ONE, our God, (*On Shabbat add:* for holiness and for rest), for happiness and joy, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, ETERNAL ONE, source of the holiness

(*On Shabbat add:* of Shabbat,) of the people Israel and their festive times.

The ark is opened and the Torah placed inside.

וּבְנַחָה יֹאמֵר שׁוֹבָה יְהוָה רַבּוֹת אֶלְפֵי יִשְׂרָאֵל:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ:
עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶינָה מֵאֲשֶׁר:
דְּרָכֶיהָ דְרָכֵי־נְעִם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:
הַשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Etz hayim hi lamaḥazikim bah vetomheha me'ushar.
Deraheha darhey no'am vehol netivoteha shalom.
Hashivenu adonay eleyha venashuva hadesh yameynu
kekedem.

The ark is closed.

וּבְנַחָה...יִשְׂרָאֵל / And...Israel (Numbers 10:36).
כִּי...תַעֲזֹבוּ / For...it (Proverbs 4:2).
עֵץ...מֵאֲשֶׁר / It...fortunate (Proverbs 3:18).
דְּרָכֶיהָ...שָׁלוֹם / Its...peace (Proverbs 3:17).
הַשִּׁיבֵנו...כְּקֶדֶם / Return...old (Lamentations 5:21).

עֵץ חַיִּים הִיא / It is a Tree of Life. At the end of the Garden story, Adam and Eve are forbidden access to the mysterious Tree of Life, whose fruit confers immortality. Yet over the generations to follow, humankind itself becomes a Tree of Life. The Torah is handed on from one generation to another, binding the generations in a commonwealth of time and conferring the norms on which the survival of civilization depends. Thus the Torah is compared to the Tree of Life. J.R.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you,
my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

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

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

COMMENTARY. Renew our days as you have done of old.
We may read:
Renew our days as when we were young.
Revive us with the wonder of your world,
with the enthusiasm of our youth.
Help us to recover something of the child within
that knew you in the desert
and trembled at the foot of the mountain.
Grant us, once again, the sacred vision
and the courage of new beginnings.
Do not return us to days past:
Renew our days as when we were young.

S.E.S.

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at korim. Choose one of the following.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

Continue on page 447.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholehim ba.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם
רֹקַע הָאָרֶץ וְצֹאֲצֹאֶיהָ
נֹתֵן נְשָׁמָה לָעָם עֲלֵיהָ
וְרוּחַ לְהַלְכִים בָּהּ:

Continue on page 447.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדוּלָה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֵא עָשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה
שְׁלֵא שָׁם חִלְקָנוּ כְּהֵם וְגוֹרְלָנוּ כְּכָל
הַמּוֹנִים:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 126. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804.

Choose one of the following:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who gave us teachings of truth and planted eternal life within us.



It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who created heaven's heights and spread out its expanse, who laid the earth's foundation and brought forth its offspring, giving life to all its peoples, the breath of life to all who walk about.

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Kline, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples.

D.A.T.

וּאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנַי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשׂוֹכְנֵת
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּכָנוּ אָפֶס זוּלָּתוֹ
כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishta'avim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruh hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-hinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:

“You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God.” ←

DERASH. Every person and people that feel they have something to live
for, and that are bent on living that life in righteousness, are true witnesses
of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so
this small earthly life hides from our gaze the vast radiance and secrets of
which the world is full, and if we can take life from before our eyes,
as one takes away one's hand, we will see the great radiance within the
world. M.B. (ADAPTED)

עוֹד / You...other God (Deuteronomy 4:39).

על כן נקוה לך יהוה אלהינו לראות מהרה בתפארת עזך להעביר
גלולים מן הארץ והאלילים פרות יפרתון לתקן עולם במלכות
שדי: וכל בני בשר יקראו בשמך: להפנות אליה כל רשעי ארץ:
יפירו וידעו כל יושבי תבל כי לך תכרע כל ברה תשבע כל-לשון:
לפניה יהוה אלהינו יכרעו ויפלו ולכבוד שמך יקר יתנו ויקבלו
כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
המלכות שלך היא ולעולמי עד תמלך בכבוד כפיתוב בתורתך:
יהוה ימלך לעולם ועד: ונאמר: והיה יהוה למלך על כל הארץ
ביום ההוא יהיה יהוה אחד ושמו אחד:

Kakativ betorateha: Adonay yimloh le'olam va'ed.
Vene'emar: Vehayah adonay lemeleh al kol ha'aretz.
Bayom hahu yihyeh adonay ehad ushmo ehad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (ADAPTED)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (ADAPTED)

יהוה...ועד / THE ETERNAL ONE...forever (Exodus 15:18).

והיה...אחד / THE EVERLASTING ONE...one (Zechariah 14:9).

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—

as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God's name be one!”

KAVANAH. A world of God callers is a world of truth and peace, a world where lust for power, greed, and envy—the idols of pride—is uprooted from the individual and group psyche. S.P.W.

קִדְּוֵי־שׁ יְתוּם

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלְא (לְעֵלְא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרֵיךְ בְּעֵלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

During the month of Elul, many congregations sing Aḥat Sha'alti, page 832.

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-796.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (On Shabbat Shuvah add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourner's Kaddish. In many congregations a Yahrzeit list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered. D.A.T.

אָדוֹן עוֹלָם

בְּטָרֵם כָּל יַצִּיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:	לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרַי כְּכֹלֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הָיָה וְהוּא הוֹה
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:	וְהוּא אֶחָד וְאֵין שֵׁנִי
וְלוֹ הָעוֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבֵלִי בְּעַת צָרָה:	וְהוּא אֵלֵי וְחֵי גּוֹאֲלִי
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוֹס לִי
בְּעַת אִישׁוֹן וְאַעִירָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְּוִיָּתִי

Adon olam asher malah, beterem kol yetzir nivra.
 Le'et na'asah veheftzo kol, azay meleḥ shemo nikra.
 Ve'aharey kihlot hakol, levado yimloḥ nora.
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.
 Vehu eḥad ve'eyn sheni, lehamshil lo lehaḥbirah.
 Beli reshit beli taḥlit, velo ha'oz vehamisrah.
 Vehu eli veḥay go'ali, vetzur hevli be'et tzarah.
 Vehu nisi umanos li, menat kosi beyom ekra.
 Beyado afkid ruḥi, be'et ishan ve'a'irah.
 Ve'im ruḥi geviyati, adonay li velo ira.

ADON OLAM / CROWN OF ALL TIME

This translation can be sung to the same melody as the Hebrew.

Crown of all time, the one who reigned
 before all mortal shape was made,
 and when God's will brought forth all things
 then was the name supreme proclaimed.

And after everything is gone,
 yet One alone, awesome, will reign.
 God was, and is, and will remain,
 in splendid balance, over all.

And God is One, no second is,
 none can compare, or share God's place.
 Without beginning, without end,
 God's is all might and royal grace.

This is my God, my help who lives,
 refuge from pain in time of trial,
 my banner, and my place to fly,
 my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul
 each time I sleep, again to wake,
 and with my soul, this body, here.
 YAH'S love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.



קדוש רבֵּה לְשַׁבַּת וּלְיוֹם טוֹב

This version of Kiddush is recited between the end of the morning service and the beginning of lunch.

On every Shabbat begin here:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם כִּי־שֵׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנְפֹשׁ:

עַל כֵּן בִּרְדֵי יְהוָה אֵת יוֹם הַשַּׁבָּת וַיִּקְדְּשֶׁהוּ.

Veshameru veney yisra'el et hashabbat
la'asot et hashabbat ledorotam berit olam.
Beyni uveyn beney yisra'el ot hi le'olam.
Ki sheshet yamim asah adonay et hashamayim ve'et ha'aretz
uvayom hashevi'i shavat vayinafash.
Al ken beraḥ adonay et yom hashabbat vaykadeshehu.

On Pesah, Shavuot, and Sukkot say:

וַיְדַבֵּר מֹשֶׁה אֶת־מַעְדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

Vaydaber mosheh et mo'adey adonay el beney yisra'el.

When Shabbat coincides with a festival, recite the sections for both. Morning Kiddush always concludes with the following blessing:

סְבִרֵי חֲבֵרֵי:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

Savrey ḥaveray.
Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.



KIDDUSH RABAH LESHABBAT ULYOM TOV / KIDDUSH FOR SHABBAT AND FESTIVAL MORNINGS

This version of Kiddush is recited between the end of the morning service and the beginning of lunch.

On every Shabbat begin here:

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days THE VOICE made skies and earth, and on the seventh day God ceased and drew a breath of rest. And so THE EMINENCE blessed the day of Shabbat and made it holy.

On Pesah, Shavuot, and Sukkot say:

Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.

When Shabbat coincides with a festival, recite the sections for both. Morning Kiddush always concludes with the following blessing:

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who creates the fruit of the vine.

ושמרו...וינפשו / Let...rest (Exodus 31:16-17).
על כן...ויקדשו / And...holy (Exodus 20:11).
וידבר...ישראל / Moses...Israel (Leviticus 23:44).

מִנְחָה

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ אֲשֶׁרִי הָעַם שְׂכָנְךָ לֹ
 עוֹד יִהְלְלוּךָ סֵלָה: אֲשֶׁרִי הָעַם שְׁיִהוּה אֱלֹהֵיו:
 תְּהִלָּה לְדָוִד
 אַרְוַמְמָה אֱלֹהֵי הַמֶּלֶךְ בְּכִלְיוֹם אֲבָרְכֶךָ
 וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעַד: וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעַד:
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד דוֹר לְדוֹר יִשְׁבַח מִמְעֻשֶׁיךָ
 וְלִגְדֻלָּתוֹ אֵין חֶקֶר: וְגִבּוֹרֹתֶיךָ יִגְיֶדוּ:
 הַדָּר כְּבוֹד הַדָּרָה וְדַבְרֵי גִפְלֵאֲתֶיךָ אֲשִׁיחָה:
 וְעִזּוֹנוֹ נִזְרָאוֹתֶיךָ יֵאמְרוּ וְצָדִקְתֶּךָ יִרְנְנוּ:
 וְגִדְלָתְךָ אֲסַפְּרָנָה: וְצָדִקְתֶּךָ יִרְנְנוּ:
 אֶרְךָ אַפְּיִם וּגְדֻלַּת חֶסֶד: אֶרְךָ אַפְּיִם וּגְדֻלַּת חֶסֶד:
 וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו: וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל-מַעֲשֶׂיךָ וְחִסְדֶּיךָ יִבְרַכּוּכָה: ←

Ashrey yoshvey veyteha od yehaleluha selah.
 Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.
 Tehilah ledavid.
 Aromimeha elohay hameleh va'avarehah shimeha le'olam va'ed.
 Behol yom avareheka va'ahalela shimeha le'olam va'ed.
 Gadol adonay umhulal me'od veligdulato eyn heker.
 Dor ledor yeshabah ma'aseha ugvuroteha yagidu.
 Hadar kevod hodeha vedivrey nifle'oteha asihah.
 Ve'ezuz noroteha yomeru ugduloteha asaperenah.
 Zeher rav tuveha yabi'u vetzidkateha yeranenu.
 Hanun verahum adonay ereh apayim ugdol hased.
 Tov adonay lakol verahamav al kol ma'asav.
 Yoduha adonay kol ma'aseha vehasideha yevarehuha. ←

COMMENTARY. Psalm 145 is an alphabetical acrostic. The translation roughly preserves the sound of the Hebrew initials of each line. The line for the letter *nun* is missing from this psalm, for unknown reasons. J.R.

MINḤAH

Happy are they who dwell within your house,
 may they continue to give praise to you.
 Happy is the people for whom life is thus,
 happy is the people with THE EVERLASTING for its God!

A Psalm of David

- א All exaltation do I raise to you, my sovereign God,
 and I give blessing to your name, forever and eternally.
 ב Blessings do I offer you each day,
 I hail your name, forever and eternally.
 ג Great is THE ETERNAL, to be praised emphatically,
 because God's greatness has no measure.
 ד Declaring praises for your deeds one era to the next,
 people describe your mighty acts.
 ה Heaven's glorious splendor is my song,
 words of your miracles I eagerly pour forth.
 ו Wondrous are your powers—people tell of them,
 and your magnificence do I recount.
 ז Signs of your abundant goodness they express,
 and in your justice they rejoice.
 ח How gracious and how merciful is THE ABUNDANT ONE,
 slow to anger, great in love.
 ט To all God's creatures goodness flows,
 on all creation, divine love.
 י Your creatures all give thanks to you,
 your fervent ones bless you emphatically. ←

אֲשֶׁרִי...סלה / Happy...you (Psalm 74:5).
 אֲשֶׁרִי...אלהיו / Happy...God (Psalm 144:15).

וּגְבוּרֹתֶיךָ יִדְבְּרוּ: כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ
 וּכְבוֹד הַדָּר מִלְכוּתוֹ: לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתֶיךָ
 וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וְדוֹר: מִלְכוּתֶךָ מִלְכוּת כָּל־עֲלָמִים
 וְזוֹקֵף לְכָל־הַכְּפוּפִים: סוּמֵךְ יִהְיֶה לְכָל־הַנִּפְלָיִם
 וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ: עֵינַי כָּל־אֵלֶיךָ יִשְׁבְּרוּ
 וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן: פּוֹתֵחַ אֶת־יָדֶיךָ
 וְחֹסֵד בְּכָל־מַעֲשָׂיו: צַדִּיק יִהְיֶה בְּכָל־דַּרְכָּיו
 לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: קְרוֹב יִהְיֶה לְכָל־קֹרְאָיו
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: רִצּוֹן יִרְאוּ יַעֲשֶׂה
 וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד: שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו
 וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ * תְּהִלַּת יְהוָה יְדַבֵּר פִּי
 לְעוֹלָם וָעֶד:
 מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ: וְאַנְחֵנוּ נְבָרֶךְ יָהּ

Kevod malhuteha yomeru ugvuroteha yedaberu.
 Lehodi'a livney ha'adam gevurotav uhvod hadar malhuto.
 Malhuteha malhut kol olamim umemshalteha behol dor vador.
 Someh adonay lehol hanofelim vezokef lehol hakefufim.
 Eyney hol eleha yesaberu
 ve'atah noten lahem et ohlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav vehasid behol ma'asav.
 Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
 Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
 Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
 Tehilat adonay yedaber pi
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anahnu nevareh yah me'atah ve'ad olam halleluyah.

כ Calling out the glory of your sovereignty,
 of your magnificence they speak,
 ל Letting all people know your mighty acts,
 and of your sovereignty's glory and splendor.
 ד May your sovereignty last all eternities,
 your dominion for era after era.
 ס Strong support to all who fall,
 GOD raises up the humble and the lame.
 ע All hopeful gazes turn toward you,
 as you give sustenance in its appointed time.
 פ Providing with your open hand,
 you satisfy desire in all life.
 צ So just is God in every way,
 so loving amid all the divine deeds.
 ק Close by is God to all who call,
 to all who call to God in truth.
 ר Responding to the yearning of all those who fear,
 God hears their cry and comes to rescue them.
 ש Showing care to all who love God, THE ETERNAL
 brings destruction to all evildoers.
 ת The praise of THE ALL-KNOWING does my mouth declare,
 and all flesh give blessing to God's holy name,
 unto eternity.

Psalm 145

And as for us, we bless the name of Yah,
 from now until the end of time. Halleluyah!

וְאַנְחֵנוּ...הַלְלוּיָהּ / And...Halleluyah (Psalm 115:18).

הוצאת ספר תורה

The ark is opened.

וַיְהִי בְנִסְעֵי הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֵיךָ וַיִּנָּסוּ
מִשָּׁנְאֶיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:
כָּרוּךְ שְׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Vayhi binso'a ha'aron vayomer mosheh kuma adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.
Ki mitziyon tetze torah udvar adonay mirushalayim.
Baruch shenatan torah le'amo yisra'el bikdushato.

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלֵמָא בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ יְהֵא רְעוּתָךְ עִם עַמְךָ
יִשְׂרָאֵל לְעֵלְמָא וּפְרָקוֹן יְמִינָךְ אַחֲוֵי לְעַמְךָ בְּבֵית מְקֻדָּשְׁךָ וְלֹאֲמַטוּיָא
לְנָא מְטוּב נְהוּרָךְ וְלִקְבֵּל צְלוֹתְנָא בְּרַחֲמִין:
לָא עַל אָנָּשׁ רְחִיצְנָא וְלָא עַל בַּר אֱלֹהִין סְמִיכְנָא אֱלֹא בְּאַלְהָא
דְּשָׁמְיָא דְּהוּא אֱלֹהָא קְשׁוּט וְאוּרִיתָה קְשׁוּט וּנְבִיאֹוּהִי קְשׁוּט וּמְסֻגָּא
לְמַעַבְד טְבוּן וְקְשׁוּט:
בְּה אָנָּא רְחִץ וְלִשְׁמָה קְדִישָׁא יְקִירָא אָנָּא אָמַר תְּשַׁבְּחוּן: יְהֵא רְעוּתָא
קְדָמָךְ דְּתַפְתַּח לְבִי בְּאוּרִיתָא וְתִשְׁלִים מְשָׁאֲלִין דְּלְבִי וְלְבָא
דְּכָל־עַמְךָ יִשְׂרָאֵל לְטָב וְלְחַיִּין וְלְשָׁלָם:

Bey ana raḥetz velishmey kadisha
yakira ana amar tushbehan.
Yehey ra'ava kodamaḥ detiftaḥ libi be'orayta
vetashlim mishalin delibi veliba dehol amah yisra'el
letav ulḥayin velishlam.

HOTZA'AT SEFER TORAH / THE TORAH SERVICE

The ark is opened.

And it happened, when the Ark began its journey,
that Moses said: Arise, ASCENDANT ONE,
and may your enemies be scattered,
May the ones who oppose you
Be afraid of your might!
Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.
Blessed is God who has given us Torah,
to Israel, our people, with holy intent.

Blessed is the name of the ruler of the universe! Blessed is your crown and glory! May your desire be toward your people Israel always. And may you show your right hand's help to them amid the house where your holiness is found. And may you bring to us some of the goodness of your light, and receive our prayer with kindness. In no human benefactor do I place my trust, and on no lesser power do I rely—only on the God of all the heavens, who is the one true God, whose Torah is truth, and whose prophets alone are true, who is abundant in deeds of goodness and truth.

In you alone I place my trust, and to your holy, precious name I call out praises. May it be your will that you open my heart through your Torah. May you fulfill the yearnings of my heart, and the hearts of all your people Israel, for goodness, for life, and for enduring peace.

וַיְהִי...מִפְּנֵיךָ / And...might (Numbers 10:35).
כִּי...ירוּשָׁלַיִם / Behold...heights (Isaiah 2:3).

The leader takes out the Torah, and facing the ark, bows and says:

גְּדִלוֹ לַיהוָה אֲתִי וְנִרְמַמָּה שְׁמוֹ יַחְדָּו:

Gadelu ladonay iti unromemah shemo yahdav.

The leader carries the Torah around the room as the leader and congregation sing:

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַיְהוּד כִּי כָל בְּשָׂמַיִם
וּבְאָרֶץ לָךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהָרִם רַגְלָיו קְרוֹשׁ הוּא:
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהָרִם קַדְשׁוֹ כִּי קְרוֹשׁ יְהוָה אֱלֹהֵינוּ:

Leha adonay hagedulah vehagevurah vevatiferet vevanetzah
vehahod. Ki hol bashamayim uva'ar'etz leha adonay
hamamlaḥah vehamitnasey lehol lerosh.

Romemu adonay eloheynu vehishtaḥavu lahadom raglav kadosh
hu.

Romemu adonay eloheynu vehishtaḥavu lehar kodsho ki kadosh
adonay eloheynu.

The Torah is placed on the reading table and opened. The gabay says:

וַיַּעֲזֹר וַיִּגַּן וַיִּשְׁיַע לְכָל הַחוֹסִים בּוֹ וְנֹאמַר אָמֵן: הַכֹּל הָבֹו גְדֹל
לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לְתוֹרָה: [יַעֲמֹד, תַעֲמֹד, יַעֲמֹד] _____
_____ בֶּן/בַּת _____ לְעַלְיָה וְהִרְאִשׁוּנָה, הַשְּׁנִיית, הַשְּׁלִישִׁית] _____
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ

Congregation and gabay continue:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

Ve'atem hadevekim badonay eloheyhem hayim kulehem hayom.

The leader takes out the Torah, and facing the ark, bows and says:

Declare with me the greatness of THE INFINITE,
together let us raise God's name.

The leader carries the Torah around the room as the leader and congregation sing:

To you, ETERNAL ONE, is all majesty,
and might, and splendor, and eternity, and power!
For everything that is, in the heavens and the earth,
is yours, ALMIGHTY ONE, as is all sovereignty,
and highest eminence above all beings.
Exalt THE MIGHTY ONE, our God.
Bow down before God's footstool.

God is holy!

Exalt the name of THE INEFFABLE
Bow down before God's holy mount
For holy is THE AWESOME ONE, our God!

The Torah is placed on the reading table and opened. The gabay says:

May God help, protect, and save
all who seek refuge in God's shelter,
and let us say: Amen.

Let everyone declare the greatness of our God,
let all give honor to the Torah.

May _____ arise,

as first (second, third) one called up to the Torah.

Blessed is the one who has given Torah to the people of Israel!

Congregation and gabay continue:

And you who cling to THE ETERNAL ONE, your God,
are all alive today!

גְּדִלוֹ...יַחְדָּו / Declare...name (Psalm 34:4).

לָךְ...לְרֹאשׁ / To you...beings (I Chronicles 29:1).

רוֹמְמוֹ...אֱלֹהֵינוּ / Exalt...our God (Psalm 99:5, 9).

וְאַתֶּם...הַיּוֹם / And you...today (Deuteronomy 4:4).

עמידה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רָחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי לֵאָה: ←

Baruḥ atah adonay eloheynu veylohey
avoteynu ve'imoteynu
elohey avraham elohey sarah
elohey yitzhak elohey rivkah
elohey ya'akov elohey rahel
veylohey le'ah. ←

אֲדַנִּי...תְּהִלָּתְךָ / Open...praise (Psalm 51:17).

COMMENTARY. A. J. Heschel has said, "The term, 'God of Abraham, Isaac, and Jacob' is semantically different from a term such as 'the God of truth, goodness, and beauty.' Abraham, Isaac, and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of 'the God of Kant, Hegel, and Schelling.' Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham, for the present is not apart from the past. 'Abraham is still standing before God' (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob." In this same spirit, we are also Sarah and Rebekah, Rachel and Leah. L.W.K.

AMIDAH FOR SHABBAT AFTERNOON

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings see pages 737-738, 747-748, 755-759.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah; ←

COMMENTARY. *Hatefilah*, "The Prayer," is the central prayer of the worship service. The language and manner of reciting the *Tefilah* offer insights into the place of the individual in communal prayer. When the *Tefilah* is recited privately, each individual stands (hence the name *Amidah*, "standing") and addresses God in a sustained conversational way. Calling God "you" indicates intimacy and immediacy. Nevertheless, the individual prays with the communal voice: "We acknowledge you," "Bless us," "Grant us peace." The Mishnah provides the structure within which additional prayers and petitions are placed. Even an individual's private needs have importance within the communal context.

Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two of the seven *beraḥot* which comprise the Shabbat *Amidah*. The first *beraḥah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God's presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *beraḥah* acknowledges God as the power that sustains life. The traditional emphasis on God's ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life. S.S.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֵמוֹת וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

(וְזָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
(חַיִּים:))
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מַגֵּן אֲבֹרָהּם וְעוֹזֵר
שָׂרָה: ←

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovim
vekoney hakol vezoher ḥasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

(zoḥrenu leḥayim meleḥ ḥafetz baḥayim veḥotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.)

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah. ↪

Many contemporary Jews are reciting *beraḥot* / blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruh atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruhah at yah	בְּרוּכָה אַתָּה יְיָ	Blessed are you Yah
	Nevareḥ et	נְבָרְךָ אֵת	Let us bless
II	elohey ^{nu}	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁחִינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ru'ah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

(On Shabbat Shuvah, add:

Remember us for life,
our sovereign, who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.)

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and the help of Sarah. ↪

ezrat sarah. The biblical term *ezer* has two meanings, "rescue" and "be strong." It is commonly translated as "aid" or "help." It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to *gaoḥ*, majesty. Eve is described as Adam's *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezrat sarah* (help of Sarah) are parallel images of power and protection. R.S.A.

KAVANAH. God is experienced as עוֹזֵר, helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (ADAPTED)

גְּבוּרוֹת 

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:

In summer מוֹרִיד הַטֶּל:

In winter מְשִׁיב הַרְיָח וּמוֹרִיד הַגָּשָׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל עֲפָר: מִי כְמוֹךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי: ←

Atah gibor le'olam adonay rav lehoshi'a.

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umkayem emunato
lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.

(Mi ḥamoḥa av haraḥamim zoḥer yetzurav leḥayim
beraḥamim.)

Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey
kol ḥay. ↵

*When a minyan is present and the Amidah is chanted aloud, continue with the Kedushah,
page 497.*

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

(On Shabbat Shuvah add:

Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE,
who gives and renews life. ↵

*When a minyan is present and the Amidah is chanted aloud, continue with the Kedushah,
page 496.*

The following is chanted when the Amidah is recited aloud.

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שֶׁמִּקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם כְּפָתוּב
עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ:
לְעֲמַתֶּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ: וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:
יְמִלֶּךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֹצֵחַ נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ וְשִׁבְחָה
אֱלֹהֵינוּ מִפְּיֵנו לֹא יִמוּשׁ לְעוֹלָם וָעַד כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

On Shabbat Shuvah conclude:

(בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ): ←

Nekadesh et shimeha ba'olam keshem shemakdishim oto
bishmey marom kakatuv al yad nevi'eha: vekara zeh el zeh
ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz
kevodo. Le'umatam baruḥ yomeru:

Baruḥ kevod adonay mimekomo. Uvdivrey kodsheha katuv
leymor: Yimloḥ adonay le'olam elohayih tziyon ledor vador
halleluyah.

Ledor vador nagid godleha ulnetzah netzahim
kedushateha nakdish veshivhaḥa eloheynu mipinu lo yamush
le'olam va'ed ki el meleḥ gadol vekadosh atah.

Baruḥ atah adonay ha'el hakadosh.
(Baruḥ atah adonay hameleḥ hakadosh.)

The following is chanted when the Amidah is recited aloud.

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:
“And each celestial being calls to another, and declares:
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”
And they are answered with a blessing:
“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!”
And as is written in your sacred words of psalm:
“May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next.
Halleluluyah!”
From one generation to the next may we declare your greatness,
and for all eternities may we affirm your holiness,
and may your praise, our God, never be absent from our mouths,
now and forever.
For you are a great and holy God.
Blessed are you, THE AWESOME ONE, the holy God.
(On Shabbat Shuvah, conclude: the holy sovereign.) ↪

וּקְרָא...כְבוֹדוֹ / And...glory (Isaiah: 6:3).

בְּרוּךְ...מִמְקוֹמוֹ / Blessed...dwell (Ezekiel 3:12).

יְמִלֶּךָ...הַלְלוּיָהּ / May...Halleluyah (Psalm 146:10).

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness.

M.M.K.

קְדוּשַׁת הַיּוֹם 4

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד וּמִי כְעִמָּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ: תִּפְאָרְתָּ
 גְּדֻלָּה וְעֶטְרָת יְשׁוּעָה יוֹם מְנוּחָה וְקְדוּשָׁה לְעִמָּךָ נִתְּתָ: מְנוּחַת אֱהָבָה
 וּגְדֻבָּה מְנוּחַת אֱמֶת וְאַמוּנָה מְנוּחַת שְׁלוֹם וְשִׁלוּהָ וְהַשְׁקֵט וּבְטַח
 מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוּצָה בָּהּ: יִפְרִי כְּנִיָּה וְיִדְעוּ כִּי מֵאֵתָךְ הִיא
 מְנוּחָתָם וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת־שִׁמְךָ: ←

COMMENTARY. One of the most distinguished words in the Bible is the word *kadosh*, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness. A.J.H.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

You are one. Your name is one.
 And who is like your people Israel,
 a unique people on the earth?

Splendor of magnificence,
 the crown of divine help,
 a day of rest and holiness
 you gave to us, your people.

A restfulness of love and giving,
 a restfulness of truth and faith,
 a restfulness of peace and health,
 a restfulness of calm and trust,

a perfect rest, one you take pleasure in—
 so may your children recognize and know:
 their rest has come from you,
 and for their rest they sanctify your name. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ קְדֹשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שִׁבְעֵנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ וְטַהַר לְבָנוּ
לְעֲבֹדֶךָ בְּאַמֶּת: וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֹשְׁךָ:
וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמָךְ: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ
הַשַּׁבָּת: ←

Eloheynu veylohey avoteynu ve'imoteynu
retzey vimnuhatenu.
Kadeshenu bemitzvoteka
veten helkenu betorateka.
Sabe'enu mituveka
vesamehenu bishu'ateka
vetaher libenu le'ovdeka be'emet.
Vehanhilenu adonay eloheynu
be'ahavah uvratzon shabbat kodsheka
veyanuhu vah kol yisra'el mekadeshey shemecha.
Baruh atah adonay mekadesh hashabbat.

Our God, our ancients' God,
take pleasure in our rest.
Enable us to realize holiness through your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of the world,
and gladden us with your salvation.
Refine our hearts to serve you honestly.
DEAR ONE, our God, help us to perpetuate
your holy Shabbat with love and joy.
Let all Israel,
and all who treat your name as holy,
rest upon this day.
Blessed are you, SACRED ONE,
source of the holiness of Shabbat. ↪

עֲבוּדָה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וְלֵהֲב תְּפִלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

When Shabbat coincides with Rosh Hodesh or a Festival, add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקְדוּנָנוּ וְיִזְכְּרוּ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְיִזְכְּרוּ יְמֹת הַמְּשִׁיחַ וְיִזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְיִזְכְּרוּ כָּל עַמֶּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוּבָה לְחַן וְלִחֶסֶד וְלִרְחֻמִּים לְחַיִּים
וְלְשָׁלוֹם בְּיוֹם

On Rosh Hodesh: רֵאשׁ הַחֹדֶשׁ הַזֶּה

On Pesah: חַג הַמִּצּוֹת הַזֶּה

← *On Sukkot:* חַג הַסֻּכּוֹת הַזֶּה

וְלֵהֲב תְּפִלָּתָם: The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase *lahav tefilatam*, “the flame of Israel’s prayer,” recalls that feeling of *hitlahavut*: the “in-burning” flame of passionate devotion. To attain *hitlahavut* in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G./M.P.

5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God,
in Israel, your people;
lovingly accept their fervent prayer.
May Israel’s worship always be acceptable to you.

(When Shabbat coincides with Rosh Hodesh or a Festival, add:

Our God, our ancients’ God,
may our prayer arise and come to you,
and be beheld, and be acceptable.
Let it be heard, acted upon, remembered
—the memory of us and all our needs,
the memory of our ancestors,
the memory of messianic hopes,
the memory of Jerusalem your holy city,
and the memory of all your kin, the house of Israel,
all surviving in your presence.
Act for goodness and grace, for love and care,
for life, well-being, and peace, on this day of

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot. ↪

וְיִזְכְּרוּ יְמֹת הַמְּשִׁיחַ / the memory of messianic hopes. We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people’s darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of messiah, the vision of a transformed future remains our guide, just as we know that this vision will become reality only if our deeds reflect it.

A.G.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ לְבָרָכָה וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים:
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו כִּי אֵלֶיךָ
עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינְתוֹ לְצִיּוֹן:

הוֹדָאָה

מוֹדִים אַנְחֵנו לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכְל־עַת לָרַב וְבָקָר וְצַהֲרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קְרִינֵנו לָךְ: ←

DERASH. The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the "miracles which are daily with us," the sense of the "continual marvels," is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living...The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew. A.J.H.

KAVANAH. So long as the Jewish people is linked in communion with the eternal, it can look forward to an eternal life for itself. M.M.K. (ADAPTED)

KAVANAH. Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God's protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders. S.P.W.

Remember us this day,
ALL-KNOWING ONE, our God, for goodness.
Favor us this day with blessing.
Preserve us this day for life.
With your redeeming, nurturing word,
be kind and generous. Act tenderly on our behalf,
and grant us victory over all our trials.
Truly, our eyes are turned toward you,
for you are a providing God,
gracious and merciful are you.)

And may our eyes behold your homecoming,
with merciful intent, to Zion.
Blessed are you, THE FAITHFUL ONE,
who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you,
that you are THE ALL-MERCIFUL, our God,
God of our ancestors, today and always.
A firm, enduring source of life,
a shield to us in time of trial,
you are ever there, from age to age.
We acknowledge you, declare your praise,
and thank you for our lives
entrusted to your hand,
our souls placed in your care,
for your miracles that greet us every day,
and for your wonders and the good things
that are with us every hour,
morning, noon, and night.
Good One, whose kindness never stops,
Kind One, whose loving acts have never failed
—always have we placed our hope in you. ←

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזַמְנוֹ הַזֶּה: בַּיָּמִי מִתְתַּלְּהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשֵׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ
יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבַּת אֶת רִיבָם דָּגַתְתָּ אֶת דֵּינָם מִסֵּרְתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻטִּים וְרַשָּׁעִים בְּיַד צַדִּיקִים וְזוֹרִים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ: וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמֶּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ
בָנֶיךָ לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ
נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל:)

וְעַל כָּלֵם יִתְפָּרֵךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

(*On Shabbat Shuvah add:* וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמַת הָאֵל יִשְׁוּעָתָנוּ
וְעִזְרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְיָ הוֹי הַטוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת: ←

(*On Hanukah add:* For the miracles, for the redemption,
for heroic acts, for saving deeds, for consolations,
all of which you have enacted for our ancestors
at this time of year in days gone by
—as in the days of Matthew, son of Yoḥanan,
Hasmonean High Priest, and Matthew's sons:
a wicked Hellenistic government arose
against your people Israel, forcing them to shun your Torah
and to leave off from the laws your will ordained.
And you, in your abundant mercy,
stood up for Israel in their hour of distress.
You pressed their claim, exacted justice for them.
You delivered armed might to the weak,
the many to the power of the few,
the wicked to the power of the just,
the vicious to the power of those occupied with Torah.
You made known your name that day,
and made it holy in your world.

And for your people Israel, you enacted great deliverance,
as in our own time. Afterward,
your children came into your Temple's inner room.
They cleared your sanctuary, purified your holy place,
kindled lights inside your holy courtyards,
and established these eight days of Hanukah,
for giving thanks and praise to your great name.)

For these things, your name be blessed,
and raised in honor always, sovereign of ours, forever.

(*On Shabbat Shuvah add:*

And write down for a good life all the people of your covenant.)

Let all of life acknowledge you! May all beings
praise your name in truth, O God, our rescue and our aid.
Blessed are you, THE GRACIOUS ONE,
whose name is good, and to whom all thanks are due. ←

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָהּ תְּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲרוֹן
לְכֹל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל-יוֹשְׁבֵי
תֵּבֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמָהּ:

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה גִזְכֹּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:)

בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu meleḥ adon leḥol hashalom.
Vetov be'eyneḥa levareḥ et ameha yisra'el
ve'et kol yoshvey tevel
beḥol et uvḥol sha'ah bishlomeḥa.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah
nizaḥer venikatev lefaneḥa
anahnu veḥol ameha beyt yisra'el
leḥayim tovim ulshalom.)

Baruḥ atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

(*On Shabbat Shuvah add:* In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

תָּבֵל / all who dwell on earth. According to the sages, every Amidah must conclude with a prayer for peace and an acknowledgement of God as the power that makes for peace. Inclusion of the words “and all who dwell on earth” proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. s.s.

עוֹשֵׂה הַשְּׁלוֹם / maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, “who blesses your people Israel with peace.” In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

KAVANAH. God is shalom, God's name is shalom, everything is held together by shalom. ZOHAR

My God, you are *salam* peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

אֱלֹהֵי נֹצֵר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם
וּנְפֹשֵׁי כַּעֲפָר לְכָל תְּהִיָּה: פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֶּף נַפְשִׁי
וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקָלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה
לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יְמִינְךָ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ עֲשֵׂה לְמַעַן
תּוֹרָתְךָ: לְמַעַן יִחְלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִיו לְרִצּוֹן
אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרֵי וּגְאֹלֵי: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ
אָמֵן.

צְדִקְתְּךָ צָדֵק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת וְצְדִקְתְּךָ אֱלֹהִים עַד מְרוֹם אֲשֶׁר
עָשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי כְמוֹהָ צְדִקְתְּךָ כְּהַרְרֵי אֵל מִשְׁפָּטֶיךָ תְּהוֹם
רַבָּה אָדָם וּבְהִמָּה תוֹשִׁיעַ יְהוָה:

Kaddish Titkabal can be found on page 625.

יְהוָה...גואלי / Dear...champion. This meditation is based upon one of the
early prayers recorded in Talmud Berahot 17a.

So...me appears twice in the Bible, in Psalm 60:7
and Psalm 108:7. R.S.

יהוה...גואלי / May...champion (Psalm 19:15).

COMMENTARY. Act for the sake of your name... your deeds... your holi-
ness... your Torah. These beseechings trace, in effect, the entire course of
Israel's early history: at first, the ancestors of Israel knew only of God's
name and the divine promises of land and posterity; then, in the Exodus
from Egypt, Israel learned of God's deeds (literally, "right hand"), by
which the people were redeemed from slavery; later, in the days of the
desert Tabernacle, they learned of God's holiness and the demands placed
upon a holy people; finally, at the edge of the Promised Land, a new gene-
ration was exhorted by Moses to hand on Torah from one generation to
another as a perpetual inheritance. J.R.

NOTE: The Tzidkateha / Your righteousness prayer is composed entirely
of verses from Psalms: Psalm 119:142; Psalm 71:19; Psalm 36:7.

Dear God, protect my tongue from evil,
and my lips from telling lies.
And toward my adversaries may my spirit remain tranquil,
may I always remain ready for the needs of others.
Open my heart toward your Torah,
let my spirit seek to do all that you ask of me.
Let all who bear me animosity
be brought to reconsider their ill-will.
Act for the sake of your name.
Act for the sake of your deeds.
Act for the sake of your holiness.
Act for the sake of your Torah.
So that all those dear to you may find release,
let your right hand bring deliverance, and answer me.
May my words of prayer
and my heart's meditation be seen favorably,
PRECIOUS ONE, my rock, my champion.
May the one who creates harmony above
make peace for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

Your righteousness endures, forever just,
your Torah, true eternally.
Your justice reaches to the highest heavens,
which you, through your great deeds, have made.
Who is like you, God?
Your justness like the mighty mountain crests,
your judgments like the greatest ocean depths.
To human being and beast alike
THE FOUNT OF LIFE sends help.

Kaddish Titkabal can be found on page 624.

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at "korim." Choose one of the following:

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer vereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

Continue on page 515.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eyha
noten neshamah la'am aleyha
veru'ah laholehim bah.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיָהֶם
רֹקַע הָאָרֶץ וְצֹאֲצָאֶיהָ
נֹתֵן נְשָׁמָה לְעַם עֲלֵיהָ
וְרוּחַ לְהַלְכִים בָּהּ:

Continue on page 515.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדוּלָה
לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׁם חִלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל
הַמּוֹנִים:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 126. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804. Choose one of the following:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who gave to us teachings of truth and planted eternal life within us.



It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who created heaven's heights and spread out its expanse, who laid the earth's foundation and brought forth its offspring, giving life to all its peoples, the breath of life to all who walk about.

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Kline, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples.

D.A.T.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכֵינַת
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אֱמֶת מִלְכָּנוּ אָפֶס זוּלָּתוֹ
בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל לְבָבְךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahvim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:

“You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God.” ↪

DERASH. Every person and people that feel they have something to live
for, and that are bent on living that life in righteousness, are true witnesses
of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so
this small earthly life hides from our gaze the vast radiance and secrets
of which the world is full, and if we can take life from before our eyes,
as one takes away one's hand, we will see the great radiance within the
world. M.B. (ADAPTED)

עוֹד / וידעת... / You...other God (Deuteronomy 4:39).

על כן נקווה לך יהוה אלהינו לראות מהרה בתפארת צוה להעביר
גלולים מן הארץ והאלילים פרות יכרתון לתקן עולם במלכות
שדי: וכל בני בשר יקראו בשמחה להפנות אליה כל רשעי ארץ:
יכירו וידעו כל יושבי תבל כי לך תכרע כל ברך תשבע כל לשון:
לפניה יהוה אלהינו יכרעו ויפלו ולכבוד שמה יקר יתנו ויקבלו
כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
המלכות שלך היא ולעולמי עד תמלך בכבוד כפתוב בתורתך:
יהוה ימלך לעולם ועד: ונאמר: והיה יהוה למלך על כל הארץ
ביום ההוא יהיה יהוה אחד ושמו אחד:

Kakatuv betorateha: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

יהוה...ועד / THE ETERNAL ONE...forever (Exodus 15:18).
והיה...אחד / THE EVERLASTING ONE...one (Zechariah 14:9).

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—

as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God's name be one!”

קְדִישׁ יְתוּם

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיף
מְלִכּוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

לְעָלְמָא (לְעָלְמָא: *On Shabbat Shuvah add:*) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירוֹן בְּעַלְמָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela (*On Shabbat Shuvah add:* le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-796.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add:* by far) than all the blessings, songs, praises and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered. D.A.T.

סְבָרֵי חֲבָרִי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

Savrey ḥaveray.

Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final berachah / blessing.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיַּי בְּשָׂמִים:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey miney vesamin.

After the blessing is said, the leader smells the spices and passes them on.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey me'orey ha'esh.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל בֵּין
אוֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשָׂה: בְּרוּךְ אַתָּה יְהוָה
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל:

Baruḥ atah adonay eloheynu meleḥ ha'olam hamavdil beyn
kodesh leḥol beyn or leḥosheḥ beyn yom hashevi'i lesheshet
yemey hama'aseh. Baruḥ atah adonay hamavdil beyn kodesh
leḥol.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

COMMENTARY. Just as we greet Shabbat with blessing, we usher it out with blessing. Candlelight and wine mark these borders. Thus we attempt to bring the flavor and insight of Shabbat into the everyday. At *Havdalah* there is the addition of spices, as if to revive our spirits flagging at the loss of Shabbat and to bear the sweet savor of Shabbat into the week. D.A.T.

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who created the fruit of the vine.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final berachah / blessing.

Blessed are you, REVIVER our God, the sovereign of all worlds, who creates various spices.

After the blessing is said, the leader smells the spices and passes them on.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INVISIBLE who separates the holy from the ordinary.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

COMMENTARY. While lighting candles marks both the beginning and the end of Shabbat, the *Havdalah* candle has a meaning different from that of the *Erev Shabbat* candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor. Every *berachah* / blessing must correlate to an event or action so that it is not in vain. We “use” the candlelight here to cast a shadow on our palms by lifting our curled fingers toward the light.

A time of transitions, *Havdalah* lends itself to comment about life cycle transitions as well. It is a wonderful place to insert parents' hopes for a bar / bat mitzvah at the transition from childhood to adolescence. *Brit* ceremonies for new-born girls can easily be created around *Havdalah*. Weddings, new jobs, beginning of school and graduation are some of the occasions when people might want to add personal words to *Havdalah*.

D.A.T.

הַבְּדֵלָה

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשִׁבִי אֱלֹהֵינוּ הַגְּלֵעֲדֵי:
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד:

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi.
Bimherah veyameynu yavo eleynu, im mashi'ah ben David.

מִרְיָם הַנְּבִיאָה עוֹ וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקֹד אֲתָנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקֹד אֲתָנוּ לְתַקֵּן אֶת־הָעוֹלָם:
בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מִי הַיְּשׁוּעָה:

Leila Gal Berner

Miriam hanevi'ah oz vezimrah beyadah.
Miriam tirkod itanu lehagdil zimrat olam.
Miriam tirkod itanu letaken et ha'olam.
Bimherah veyameynu hi tevi'enu
el mey hayeshu'a.

HAVDALAH

At the end of Shabbat, a Havdalah candle is lit. A full cup of wine and spices are near at hand, and the lights are dimmed.

At the end of a festival, and at the start of Hol Hamo'ed, the candle and spices are omitted if it is not Saturday night. On a Saturday night when Sunday is a holiday, Havdalah becomes a section of the Festival Kiddush, page 626.

Elijah the prophet, come speedily to us hailing messianic days.
Miriam the prophet, will dance with us at the waters of redemption.

NOTE. Traditionally *Havdalah* is said after three stars appear in the sky on Saturday evening, making Shabbat about twenty-five hours long. In families that observe this tradition, younger children relish the task of finding stars.

Some sing "Eliyahu Hanavi" at the beginning of *Havdalah*, and some at the end. We have put it before *Havdalah* to set a mood of contemplation. This order builds toward the mood of jubilation expressed in "Hamavdil."

Havdalah is recited not only on Shabbat but also at the conclusion of Festivals. When Festivals end at times other than Saturday nights, *Havdalah* includes only two blessings—the one over wine and *hamavdil*. D.A.T.

COMMENTARY. As Shabbat fades, our people's centuries-old yearning for redemption is voiced through song. When we sing the traditional "Eliyahu Hanavi," we recall the saving message and leadership of Elijah the Prophet, harbinger of the messianic age. The contemporary lyrics of "Miriam Hanevi'ah" parallel the traditional, offering an inspiring leadership model. Midrash tells us that Miriam helped to bolster the Israelite women's courage in taking the risk of fleeing Egypt toward freedom. A prophet in her own right, Miriam led our people in a celebration and dance after we "took the plunge" to freedom at the Reed Sea (Exodus 15:20-21). As we strive for תִּיקוֹן עוֹלָם (repair of the world) and as we pray for the coming of the messianic age, both Elijah and Miriam are inspiring prophetic figures who model leadership traits that may help to strengthen us on our journey toward redemption. L.B.

מְזֹמֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר: בְּנֵאוֹת דְּשָׂא יִרְבִּיצָנִי
 עַל־מֵי מִנְחוֹת יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבֵב
 יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
 גַּם כִּי־אֵלֶךְ בְּגִיא צְלָמֹת לֹא־אִירָא רָע
 כִּי־אֲתָה עִמָּדִי שְׁבֻטָּה וּמִשְׁעֲנֵתָה הֵמָּה יִנְחַמְנִי:
 תַּעְרֹף לְפָנַי שְׁלֶחַן נֶגֶד צָרְרִי
 דִּשְׁנָתָ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:
 אֵף טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
 וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

Mizmor ledavid adonay ro'i lo ehsar. Binot deshe yarbitzeni
 al mey menuhot yena^haleni. Nafshi yeshovev
 yan^heni vemageley tzedek le^ma'an shemo.
 Gam ki eleh begey tzalmavet lo ira ra
 ki atah imadi shivteha umishanteha hemah
 yena^hamuni.
 Ta'aroh lefanay shulhan neged tzoreray
 dishanta vashemen roshi kosi revayah.
 Ah tov va^hesed yirdefuni kol yemey hayay
 veshavti beveyt adonay le'oreh yamim.

A psalm of David.

THE ETERNAL is my shepherd; I shall never be in need.
 Amid the choicest grasses does God set me down.
 God leads me by the calmest waters,
 and restores my soul.
 God takes me along paths of righteousness,
 in keeping with the honor of God's name.
 Even should I wander in a valley of the darkest shadows,
 I will fear no evil.
 You are with me, God. Your power and support
 are there to comfort me.
 You set in front of me a table
 in the presence of my enemies.
 You anoint my head with oil; my cup is overflowing.
 Surely, good and loving-kindness will pursue me
 all the days of my life,
 and I shall come to dwell inside the house
 of THE ETERNAL for a length of days.

Psalms 23

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה תחת כנפי השכינה במעלות קדושים וטהורים כזהר הרקיע מזהירים לנשמות יקירינו וקדושינו שהלכו לעולמם: אָנָּא בְּעַל הַרְחָמִים הַסְתִּירם בְּצֵל כְּנָפֶיךָ לְעוֹלָמִים וְצָרָר בְּצָרוֹר־הַחַיִּים אֶת נַשְׁמָתָם: יהוה הוא נחלתם וינחו בשלום על משכבם ונאמר אמן:

God filled with mercy,
dwelling in the heavens' heights,
bring proper rest
beneath the wings of your Sheḥinah,
amid the ranks of the holy and the pure,
illuminating like the brilliance of the skies
the souls of our beloved and our blameless
who went to their eternal place of rest.
May you who are the source of mercy
shelter them beneath your wings eternally,
and bind their souls among the living,
that they may rest in peace.
And let us say: Amen.

It is customary to rise for Yizkor prayers, El Maley Raḥamim, and Kaddish.

Prayer in remembrance of a male:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת _____

שְׁהֵלְךָ לְעוֹלָמוֹ: אָנָּא תְּהִי נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתְהִי מְנוּחָתוֹ כְּבוֹד: שְׁבַע שְׂמֵחוֹת אֶת־פְּנֶיךָ נְעִימוֹת בְּיַמִּינְךָ נְצַח. אָמֵן:

Let God remember the soul of _____

who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

Prayer in remembrance of a female:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת _____

שְׁהֵלְכָה לְעוֹלָמָה: אָנָּא תְּהִי נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתְהִי מְנוּחָתָהּ כְּבוֹד: שְׁבַע שְׂמֵחוֹת אֶת־פְּנֶיךָ נְעִימוֹת בְּיַמִּינְךָ נְצַח. אָמֵן:

Let God remember the soul of _____

who went to her place of eternal rest. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

קְדִישׁ יְתוֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְנָן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא וְנַחֲמָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

KADDISH YATOM / THE MOURNERS' KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

Love is not changed by Death,
And nothing is lost and all in the end is harvest.

Edith Sitwell

תְּפִילַת מִי שֶׁבֵרַח לְחֹלִים

PRAYER FOR THE RECOVERY OF THOSE
SUFFERING FROM ILLNESS

Male

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ וְיִרְפָּא אֶת הַחֹלֶה בְּן _____ וְ _____ :
יְהוּה יִסְעָדֵנוּ וְיַחְזְקֵנוּ בְּאֲרֻךְ יָמֵינוּ וְאִמְצֵ לָב: יִתֵּן יְהוּה חֲכָמָה וְתוֹשִׁיָּה
בְּלֵב הָרוֹפֵא לְגִהוֹת מְכָאוֹב וְיִשְׁלַח לְחֹלֶה בְּקִרְוֹב רְפוּאָה שְׁלֵמָה
רְפוּאָת הַנְּפֶשׁ וְרְפוּאָת הַגּוּף: יוֹסִיף יְהוּה לּוֹ שָׁנוֹת חַיִּים וְשְׁלוֹם
לְהוֹדוֹת וּלְהַלֵּל לְרוֹפֵא הַנְּאֻמָּן וְהַרְחֵמֵן לְאָרְךָ יָמִים וְנֹאמֵר אָמֵן:

Female

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ וְיִרְפָּא אֶת הַחֹלֶה בַּת _____ וְ _____ :
יְהוּה יִסְעָדֵנָה וְיַחְזְקֶהּ בְּאֲרֻךְ יָמֶיהָ וְאִמְצֵ לָב: יִתֵּן יְהוּה חֲכָמָה וְתוֹשִׁיָּה
בְּלֵב הָרוֹפֵא לְגִהוֹת מְכָאוֹב וְיִשְׁלַח לְחֹלֶה בְּקִרְוֹב רְפוּאָה שְׁלֵמָה
רְפוּאָת הַנְּפֶשׁ וְרְפוּאָת הַגּוּף: יוֹסִיף יְהוּה לָּהּ שָׁנוֹת חַיִּים וְשְׁלוֹם
לְהוֹדוֹת וּלְהַלֵּל לְרוֹפֵא הַנְּאֻמָּן וְהַרְחֵמֵן לְאָרְךָ יָמִים וְנֹאמֵר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless and heal the ailing _____. May THE HEALER give him / her support and strength, patience of spirit and courage. May the physician have wisdom and sound judgment for alleviating pain and suffering, and may the sufferer be thoroughly healed, in spirit and in body. May he / she have many more years of life and health, for giving thanks and praise to the all-merciful and faithful Healer, for a length of days, and let us say: Amen.

NOTE. In some congregations a single *mi sheberah* is offered on behalf of all those who are ill. In larger congregations a list of Hebrew names is read. In more informal settings the leader invites those present to speak the names of those who need healing. D.A.T.

INDIVIDUAL MI SHEBERAH

מִי שֶׁבֵרַח

Male

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן _____ וְ _____ שְׁעָלָה לְכָבוֹד
הַמָּקוֹם לְכָבוֹד הַתּוֹרָה וְלְכָבוֹד הַשַּׁבָּת* (On Festivals say: וְלְכָבוֹד הַרְגָּל
הַקָּדוֹשׁ בְּרוּךְ הוּא יַחְיֶיהוּ וְיִשְׁמְרֵהוּ מִכָּל-צָרָה וְצוּקָה וּמִכָּל-נִגְעַע
וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יָדָיו וְיִבְרַכְהוּ
עַם-כָּל-יִשְׂרָאֵל אַחֵיו וְאֶחְיוֹתָיו וְנֹאמֵר אָמֵן:

Female

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אֲבָרְהֵם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה
רָחֵל וְלֵאָה הוּא יְבָרַךְ אֶת _____ בַּת _____ וְ _____ שְׁעָלָתָה לְכָבוֹד
הַמָּקוֹם לְכָבוֹד הַתּוֹרָה וְלְכָבוֹד הַשַּׁבָּת* (On Festivals say: וְלְכָבוֹד הַרְגָּל
הַקָּדוֹשׁ בְּרוּךְ הוּא יַחְיֶיהָ וְיִשְׁמְרֶהָ מִכָּל-צָרָה וְצוּקָה וּמִכָּל-נִגְעַע
וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יָדֶיהָ וְיִבְרַכְהָ עַם-כָּל-יִשְׂרָאֵל אַחֵיהָ וְאֶחְיוֹתֶיהָ וְנֹאמֵר
אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ who has risen today in honor of the SOURCE OF ALL and in honor of the Torah and Shabbat* (on a Festival, say: the Festival). May he / she be granted life and kept from every trouble and affliction, and from every harm and sickness. May he / she be granted blessing and success in all his / her labors along with all of Israel, and let us say: Amen.

*At this point in the *mi sheberah*, an additional phrase can easily be added on occasions for which no special *mi sheberah* appears in this book. Graduations, the birth of grandchildren, new jobs and many other milestones are worthy of such public recognition. The *gabay* may choose to chant part or all of the *mi sheberah* in English. When Hebrew alone is used, an English announcement of the occasion is appropriate. D.A.T.

תְּפִילַת מִי שֶׁבֵרַךְ לְיוֹם הַלְדָּת

MI SHEBERAḤ FOR A BIRTHDAY

Male

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן _____ וְ _____ לְרֵגֶל יוֹם
הַלְדָּתוֹ: כְּשֵׁם שֶׁהִנַּחַה אוֹתוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא עַד־הַיּוֹם כֵּן יִשְׁמְרֵהוּ
וְיַחְיֶהוּ וְיִאֲשְׁרֵהוּ וְיוֹסִיף לוֹ שָׁנוֹת חַיִּים וּבִרְכָה וְיִגְּיֵלוּ בּוֹ כָּל־אֲהָבָיו
וְיִמְלְאוּ כָּל־מְשָׁאֲלוֹת־לְבָבוֹ לְטוֹבָה וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בַּת _____ וְ _____ לְרֵגֶל יוֹם
הַלְדָּתָהּ: כְּשֵׁם שֶׁהִנַּחַה אוֹתָהּ הַקְּדוֹשׁ בְּרוּךְ הוּא עַד־הַיּוֹם כֵּן יִשְׁמְרֶהָ
וְיַחְיֶיהָ וְיִאֲשְׁרֶהָ וְיוֹסִיף לָהּ שָׁנוֹת חַיִּים וּבִרְכָה וְיִגְּיֵלוּ בָּהּ כָּל־אֲהָבָיהָ
וְיִמְלְאוּ כָּל־מְשָׁאֲלוֹת־לְבָבָהּ לְטוֹבָה וְנֹאמַר אָמֵן:

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ on the occasion of his / her birthday. As he / she has found nourishment throughout his / her life up to the present time, may he / she continue to be protected and filled with life and happiness, and enjoy many more years of life and blessing. May all of his / her loved ones rejoice in him / her, and all his / her wishes be fulfilled for good, and let us say: Amen.

A PRAYER FOR ALL THOSE WHO ARE ILL AND THEIR CARETAKERS

May the One who blesses all Life, bless and heal these people who struggle against illness.

May those afflicted with disease be blessed with faith, courage, loving and caring. May they know much support and sustenance from their friends, their loving companions and their communities.

May they be granted a full and complete healing of body and soul.

May those who seek ways of healing through increased medical knowledge and those who care for the sick daily be blessed with courage, stamina and communal support.

May all, the sick and the well together, be granted courage and hope. And let us say: Amen.

Leila Gal Berner

מי שברך לאופרוף

MI SHEBERAH FOR A COUPLE AT THEIR AUFRUF

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה ורחל ולאה הוא יברך את _____ בן/בת _____ ו _____ ואת _____ בן/בת _____ ו _____ אשר בקרוב יבואו בבִּרְיִת הנשואים:

יתמיד אלהים אהבת כלולותיהם יברכם ויפרם ונחת ירום: ויהי ביתם אשר יבנו בישראל משכן אהבה ואמונה נוה שלום וקדשה (בית אשר בו יגדלו בנים ובנות בבִּרְיִאות וכאשר באהבת תורה ובמעשים טובים) ונאמר אמן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ and _____ who soon will enter a covenant together. May their love be perpetuated, and may they be blessed and made fruitful, and may they find abundant satisfaction. May the household that they shall build within the faith of Israel be a sanctuary of love and faithfulness, an abode of peace and holiness (a house in which their children shall grow in health and happiness, in love of Torah and good deeds), and let us say: Amen.

For an additional reading see page 786.

תפילת מי שברך לבר/בת מצוה

MI SHEBERAH FOR BAR/BAT MITZVAH

Male

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה רחל ולאה הוא יברך את _____ בן _____ ו _____ אשר עלה היום לכבוד המקום ולכבוד התורה והמצוה: יהי אלהים עמו בימים הבאים כאשר היה עמו מיום הולדו ועד הנה: יהי רצון אלהים לגדלהו בבִּרְיִאות הגוף והנפש בתבונה ובענות־חן באהבת הבריות ובאהבת תורה וימצא חן ושכל טוב בעיני אלהים ואדם: יראו הוריו וישמחו וקרוביו יעלו ונאמר אמן:

Female

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה רחל ולאה הוא יברך את _____ בת _____ ו _____ אשר עלתה היום לכבוד המקום ולכבוד התורה והמצוה: יהי אלהים עמה בימים הבאים כאשר היה עמה מיום הולדה ועד הנה: יהי רצון אלהים לגדלה בבִּרְיִאות הגוף והנפש בתבונה ובענות־חן באהבת הבריות ובאהבת תורה ותמצא חן ושכל טוב בעיני אלהים ואדם: יראו הוריה וישמחו וקרוביה יעלו ונאמר אמן:

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ the son / daughter of _____, who has risen today for the honor of the Omnipresent, and for the honor of Torah and of mitzvah. May God's presence fill his / her life in days to come, as God's sustenance has been with him / her since the day of his / her birth. May he / she grow in health of body and of spirit, in wisdom, and in graciousness, humility and love of others, and in love of Torah. May he / she find favor and distinction, in the eyes of God and of his / her fellow human beings, and let us say: Amen.

For additional readings see page 785.

מי שברך להלדת תנוק/תנוקת
MI SHEBERAH FOR NEWBORN CHILDREN
AND THEIR PARENTS

Male

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה רחל
ולאה הוא יברך את _____ בן/בת _____ ו _____ ואת
_____ בן/בת _____ ו _____ ובנם הנולד להם למזל טוב:
יתן לו הקדוש ברוך הוא חיים ובריאות ברכה ושלוש: יזכו הוריו
לגדלו ולחנכו לתורה לחופה ולמעשים טובים ונאמר אמן:

Female

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה רחל
ולאה הוא יברך את _____ בן/בת _____ ו _____ ואת
_____ בן/בת _____ ו _____ ובתם הנולדה להם למזל טוב:
יתן לה הקדוש ברוך הוא חיים ובריאות ברכה ושלוש: (ויקרא
שמה בישראל _____ בת _____ ו _____): יזכו הוריה
לגדלה ולחנכה לתורה לחופה ולמעשים טובים ונאמר אמן:

May the one who blessed our ancestors, Abraham, Isaac, and
Jacob, Sarah, Rebekah, Rachel and Leah, bless _____ and
_____ and their child _____, born to them with
mazel tov! May he / she be blessed with life, health, goodness,
and peace. (May her name be called _____.) May his / her
parents be worthy of raising him / her, and educating him / her
for Torah, for family life, and for good deeds. And let us say:
Amen.

For an additional reading see page 785.

מי שברך ליום השנה לברית אהבה

MI SHEBERAH FOR THOSE CELEBRATING
AN ANNIVERSARY

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה רחל
ולאה הוא יברך את _____ בן/בת _____ ו _____ ואת
_____ בן/בת _____ ו _____ שפאו היום לבית קדשך
להורות ולהלל על כל החסד אשר עשית עמם מעודם מיום
שמחת לבם עד היום הזה יום מלאת _____ שנה מעת פאו
בברית אהבה וכשם שזכו לשמחה ביום הזה כן יזכו לאריכות ימים
ולשיבה טובה וישלח ברכה והצלחה בכל מעשה ידיהם עם כל
ישראל אחיהם ואחיותיהם ונאמר אמן.

May the one who blessed our ancestors, Abraham, Isaac, and
Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ and
_____ who have come today into your holy house to offer
thanks for all the kindness you have done for them throughout
their lives, from the day they celebrated the union of their hearts
up to the present day, _____ years since they entered into
a covenant of love. And as they have merited to celebrate today,
so may they enjoy a length of days, unto a ripe and full old age.
May they enjoy blessing and success in all they undertake
together with all Israel, and let us say: Amen.

For additional reading see page 786.

מִי שֶׁבֵרַח לְעֲלִיָּה לְאֶרֶץ יִשְׂרָאֵל

MI SHEBERAH FOR ONE TRAVELING
TO ISRAEL

Male

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן _____ וְהַעֲוֹלָה (עִם
מְשַׁפְּחָתוֹ) לְאֶרֶץ יִשְׂרָאֵל לְרֵצוֹן שְׂמֵחָה בְּשָׁלוֹם
וְיִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְיִמְצָא בְרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂי יָדָיו:
מִי בָכֶם מְכַל עֲמוֹ יְהִי אֱלֹהֵיו עִמּוֹ וְיַעַל וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֵּת _____ וְהַעֲוֹלָה (עִם
מְשַׁפְּחָתָהּ) לְאֶרֶץ יִשְׂרָאֵל לְרֵצוֹן שְׂמֵחָה בְּשָׁלוֹם
וְיִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְיִמְצָא בְרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂי יָדָיהָ:
מִי בָכֶם מְכַל עֲמוֹ יְהִי אֱלֹהֵיו עִמּוֹ וְיַעַל וְנֹאמַר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ who is going up to the land of Israel (together with his / her family). May he / she journey there in peace and reach his / her destination in the Land of Zion safely. And may he / she return safely to us. May he / she find blessing and success in all he / she undertakes, together with all Israel, his / her people. May he / she find inspiration and renewal in our people and our land, and let us say: Amen.

מִי שֶׁבֵרַח לְעֲלִיָּה לְאֶרֶץ יִשְׂרָאֵל

MI SHEBERAH FOR ONE MAKING ALIYAH

Male

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן _____ וְהַעֲוֹלָה (עִם
מְשַׁפְּחָתוֹ) לְאֶרֶץ יִשְׂרָאֵל לְרֵצוֹן שְׂמֵחָה בְּשָׁלוֹם
וְיִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְיִמְצָא בְרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂי יָדָיו:
מִי בָכֶם מְכַל עֲמוֹ יְהִי אֱלֹהֵיו עִמּוֹ וְיַעַל וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֵרַח אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֵּת _____ וְהַעֲוֹלָה (עִם
מְשַׁפְּחָתָהּ) לְאֶרֶץ יִשְׂרָאֵל לְרֵצוֹן שְׂמֵחָה בְּשָׁלוֹם
וְיִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְיִמְצָא בְרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂי יָדָיהָ:
מִי בָכֶם מְכַל עֲמוֹ יְהִי אֱלֹהֵיו עִמּוֹ וְיַעַל וְנֹאמַר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ who is making aliyah to Eretz Yisrael, (together with his / her family) in order to establish a home there. May he / she journey there in peace and settle safely in the Land of Zion. May he / she find blessing and success in all he / she undertakes there. "Whoever among you, (wishes to settle there), may the God of Israel be with that person—let him / her go up to the Land!" And let us say: Amen.

Whoever...Land (Ezra 1:3).

Bashana Haba-ah

music: Nurit Hirsh

lyrics: Ehud Manor

Ba-sha-na ha-ba-a né-shév al ha-mir-pe-set	בְּשָׁנָה הַבָּאָה נִשְׁבַּע עַל הַמְרִפָּסֶת
V'-nis-por tsi-po-rim no-d'-dot	וְנִסְפָּר צְפָרִים נוֹדְדוֹת
Y'-la-dim ba-chuf-sha y'-sa-cha-ku to-fe-set	יְלָדִים בְּחֻפְשָׁה יִשְׁחָקוּ תּוֹפְסֶת
Bén ha-ba-yit l'-vén ha-sa-dot	בֵּין הַבַּיִת לְבֵין הַשְּׂדוֹת
Refrain	פְּזוֹן
Od tir-e, od tir-e	עוֹד תִּרְאֶה עוֹד תִּרְאֶה
Ka-ma tov yi-ye	כְּמָה טוֹב יִהְיֶה
Ba-sha-na ha-ba-a	בְּשָׁנָה הַבָּאָה

Soon the day will arrive when all will be together
and no longer will we live in fear.
And the children will smile without wond'ring whether
on that day dark new clouds will appear.

100 Blessings Words by Bella Bogart

Music by Jan Stolow, Bella Bogart and Debbie Hafetz

Bless the morning when you awake
And your eyes they open wide
Bless the promise of each new dawn
In the comfort of the night

For the earth and for the waters
So certain in their path
For the miracle of visions
Of our future and our past

I give thanks I learned to pray
A hundred blessings every day
I would choose no other way
A hundred blessings every day

Bless the shelter that holds us safe
And our minds that wander free
Bless our courage and hope and strength
God's image breathes in me

For belonging to people
Whose legacy is told
For in each day's recreation
A healing of the soul

I give thanks I learned to pray
A hundred blessings every day
I would choose no other way
A hundred blessings every day
I will dream and feel and say
A hundred blessings every day
I receive and give away
A hundred blessings every day

Baruch ata elohenu, she'asani b'chachmah
B'rucha hashechinah, she'astani b'tzalamah

(Instrumental and then repeat 2nd chorus)

Eili Eili

By David Zahavi and Chanah Senesh

Eili, Eili, Sh'lo yigameir l'olam
Ha'chol v'hayam, rish-rush shel ha-mayim,
B'rak ha-shamayim, t'filat ha-adam.

O God, 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 (of
man)

Candle Blessing by Price/Hafetz

Bright are the candles' light
The sun gives her way to night
Sweet is the wine we blessed
We breathe in Shabbos rest
We think of those we love
And of those who've gone away
Our hurts, our hopes and dreams, And so we pray

Pain has been ours to share
A bitter burden to bear
Yet we can feel You near
Our faith will soothe our fear
As we stare into these flames
Their glow and warmth abound
That wholeness, health and love and peace be found

Baruch atah adonai eloheinu melech ha-olam asher
kid'shanu b'mitzvotav
Vitzivanu l'hadlik ner shel Shabbat (3x)

This is our prayer, this is our promise, Shabbat
Shalom, Shabbat Shalom (repeat several times)
Shel Shabbat Shalom

Hashkiveinu by Dan Nichols

(Chorus)

Hashkiveinu Adonai
Eloheinu l'shalom
V'hamideinu, Malkeinu
L'chayim...

Spread the shelter of Your peace over us
Guide us in wisdom, compassion and trust

(Chorus)

Save us—for the sake of Your name
Shield us from hatred, sorrow, and pain

(Chorus)

O Guide My Steps
By Debbie Winston

O Guide my steps
And help me find my way
I need your shelter now
Rock me in your arms and guide my steps
And help me make this day
A song of praise to you
Rock me in your arms and guide my steps
Ufros Aleinu Sukkat Sh'lomecha (2x)

I Believe in America Music by Harold Price, Lyrics by
Debbie Hafetz and Harold Price

I believe in America. We are proud to call her our
home. From the sandy shores, to the mountains high
We are freedom. We are spirit. I believe in America
right now. We hold these truths to be self-evident.
That all are created equally. We're endowed by our
Creator with certain unalienable rights.

That among these are life, liberty, and the pursuit of
happiness.

I believe in America. She stands for all that's right. I
believe in miracles, for her ideals we'll always fight.

I believe in justice. I believe in light. I believe in
freedom. May it shine forever bright.

I believe in America.....

I believe in New York City and the Statue of Liberty. Ellis
Island is the gateway to all that we can be.

Where all nations come together to fight their common
foe. In the war of good and evil,

We reap that which we sow. I believe in America right
now.

I believe in the power, and that goodness will prevail.

In spite of what we face, our resolve will never fail.

I believe in America. She stands for all that's right. I
believe in miracles, for her ideals we'll always fight.

I believe in America right now.

Hashkiveinu Music and English lyrics by Harold Price &
Debbie Hafetz

Hashkiveinu, Adonai Eloheinu l'shalom (2x)

Adonai Eloheinu l'shalom, v'hamideinu malkeinu
l'chayim

Baruch Atah Adonai haporeis sukkat shalom aleinu
Haporeis sukkat shalom aleinu

Goodnight, sleep tight. Goodnight, sweetheart

God loves you in every single way

And God will be there til the end

When you feel lonely very late at night

You'll always have a friend

So just close your eyes, and go to sleep, the rest will
wait til the morn

And when you awake to a brand new day, the sun will
shine in your eyes

You will feel your spirit rise

Hashkiveinu, Adonai Eloheinu l'shalom (2x)

Adonai Eloheinu, Adonai Eloheinu, Adonai Eloheinu
L'shalom

L'CHI LACH

Music by Savina Teubal & Debbie Friedman

Text based on Genesis 12:1-3

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 a place that I will show you.
L'simchat chayim, (3X) l'chi lach.
And you shall be a blessing (3X) l'chi lach.

In This House by Beth Schafer

Chorus

**In this house, in this house
It all comes together in this house
In this house, in this house
It all comes together in this house of God**

In this house beats the heart of a family
In this house is the center of community
We study and we pray, find meaning in each day
In this house, in this house, in this house
In this house is a spark of God's creation
In this house there is joy and celebration
By song or by word, your prayers will be heard
In this house, in this house, in this house

Chorus

In this house we can shelter, we can clothe and feed
In this house there is always help for those in need
A stranger makes a friend, becomes inspired again
In this house, in this house, in this house

Chorus

A house of study (in this house), a house of prayer (in this house)
A house of gathering (in this house), from everywhere (in this house)

How lovely is your dwelling place, O Jacob
Blessing upon blessing fills these walls

Chorus

Light These Lights by Debbie Friedman

Oh hear my prayer I sing to You
Be gracious to the ones I love
And bless them with goodness and mercy and peace
Oh hear my prayer to You

Let us light these lights, and see the way to You
And let us say: Amen
Let us light these lights, and see the way to You
And let us say: Amen

L'dor Vador by Josh Nelson

We are gifts and we are blessings, we are history in song
We are hope and we are healing, we are learning to be
strong

We are words and we are stories, we are pictures of the
past

We are carriers of wisdom, not the first and not the last

CHORUS:

L'dor vador nagid godlecha

L'dor vador... we protect this chain

From generation to generation

L'dor vador, these lips will praise Your name

Looking back on the journey that we carry in our heart

From the shadow of the mountain to the waters that
would part

We are blessed and we are holy, we are children of Your
way

And the words that bring us meaning, we will have the
strength to say (chorus)

Miriam's Song by Deborah Lynn Friedman

*And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced the whole
night long.*

And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our
history.
With every thread and every strand she crafted her
delight.
A woman touched with spirit, she dances toward the
light. (*chorus*)
As Miriam stood upon the shores and gazed across the
sea,
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an
outstretched hand,
And we would pass to freedom, and march to the
promised land. (*chorus*)
And Miriam the Prophet took her timbrel in her hand,
And all the women followed her just as she had
planned.
And Miriam raised her voice with song, she sang with
praise and might,
We've just lived through a miracle, we're going to
dance tonight. (*chorus*)

LISTEN *English Lyrics by Doug Cotler*

**If you're lost, you feel afraid
And you don't know what to say
Then listen, listen to our God.
Is there a question on your mind?
Is the answer hard to find?
Then listen, listen to our God.**

**Listen with all your heart and soul
And with all of your might.
Write them and learn them
And teach them well.
Every morning and night.
Close your eyes and listen.**

**Quiet yourself – there's nothing to say
Stop all the chatter that gets in the way
And listen, listen to our God.
When the wind and the thunder finally disappear
There's still a voice that you can hear
If you listen, listen to our God.**

**You can hear it from the top of the highest hill
Or from the valley below.
It can come from the edge of the universe.
It can come from within your soul.
Close your eyes and listen.**

***Shema Yisrael Adonai Eloheinu, Adonai Echad
Baruch Shem K'vod,
Shem k'vod mal'chuto l'olam vaed.***

**Listen, listen to our God.
Listen, listen to our God.**

Shiru L'Adonai

Hebrew Text: Psalm 96

English text and music: Julie Silver

Shiru l'Adonai kol ha'aretz

Shiru l'Adonai shir chadash

Sing unto God all the earth a new song

I will sing unto God a new song

Sing unto God and we'll all sing along

All the earth a new song unto God

Open Up Our Eyes by Cantor Jeff Klepper

Open up our eyes, teach us how to live.

Fill our hearts with joy, and all the love You have to give.

Gather us in peace as You lead us to Your name,

And we will know that You are one...

Standing on the Shoulders

Cotler, Cotler, & Cotler

In the garden there's a tree
Planted by someone
Who imagined me
What love, what vision
I marvel at the gift
No fruit could be sweeter than this

I'm standing on the shoulders
Of the ones who came before me

As my people went from land to land
Something passed from hand to hand
And it isn't just the words and stories
Of the ancient laws
And golden glories
It's the way we study
The Book we study
It's the way we study the way

I'm standing on the shoulders
Of the ones who came before me

Today my life is full of choice
Because a young man raised his voice
Because a young girl took a chance
I am freedom's inheritance
Year's ago they crossed the sea
And made a life that's come to me

I'm standing on the shoulders
Of the ones who came before me

So in the garden I'll plant a seed
A tree of life for you to read
The fruit will ripen in the sun
The words will sound
When I am gone
These are the things I pass along
The fruit, the Book, and the song

I'm standing on the shoulders
Of the ones who came before me

Sow in Tears, Reap in Joy by Debbie Friedman

Those who sow, who sow in tears
Will reap in joy, will reap in joy

It's the song of the dreamer
From a dark place it grows
Like a flower in the desert
The oasis of our souls

Come back, come back where we belong
You who hear our longing cries.
Our mouths, our lips are filled with song
You can see our tear filled eyes...

T'filat Ha-Derech

By Debbie Friedman

Based on the Liturgy

May we be blessed as you go on our way

May we be guided in peace

May we be blessed with health and joy

May this be our blessing, Amen

Amen, Amen, may this be our blessing, Amen (2X)

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

Amen, amen, may this be our blessing, Amen (2X)

SWEET AS HONEY (La'asok B'divrei Torah) by Dan Nichols

Sweet as honey, sweet as honey, sweet as honey on our tongue

Sweet as honey, sweet as honey, sweet as honey on our tongue

Ba-ruch A-tah A-do-nai

Blessed are You God

E-lo-hei-nu Me-lech ha-o-lam

Our God, Ruler of the universe

A-sher k'-di-sha-nu b'-mitz-vo-tav v'-tzi-va-nu

La-a-sok b'-div-rei To-rah

La-a-sok b'-div-rei To-rah

Sweet as honey, sweet as honey, sweet as honey on our tongue

Sweet as honey, sweet as honey, sweet as honey on our tongue

The Last Butterfly

Music: Lisa Glatzer Shenson

Text: Pavel Friedmann, Terezin, 1942

The last, the very last, so richly, brightly, dazzling
yellow
Perhaps if the sun tears could sing against a white
stone

Such, such a yellow is carried lightly way up high
It went away I'm sure because it wished to kiss the
world good-bye

The last, the very last.....

For seven weeks I've lived in here penned up inside
this ghetto
But I have found my people here
The dandelions call to me and the white chestnut
branches in the court
Only I never saw another butterfly

That butterfly was the last one, butterflies don't live
in here

The Hope Words and Music by Rick Recht

This is the hope, the hope is still real
A Jewish home, in Yisrael

This is the time we stand as one
If not now when
We must be strong
Our hearts turn to the east

This is the hope that holds us together
Hatikvah, the hope that will last forever
This is the hope that holds us together
Hatikvah, the hope is still real

This is the hope for 2000 years
We pray for freedom through pain and tears

This is our faith, This is our voice
This is our promise, This is our choice
Our hearts turn to the east

Lihiyot am chofshee b'artzenu
B'eret zion v'rushalayim

When Evening Comes / Maariv Aravim

by Mark Malachi

By your gentle grace and unceasing love
You allow Your peace to come
And You show your face in the stars above
Shining light on everyone

(Chorus)

When evening comes the earth stands still
And the stillness calms our soul
When evening comes we embrace Your will
Your peace our only goal (2x)

Baruch ata adonai eloheinu melech ha-olam
Asher bidvaro ma-ariv aravim, ma-ariv aravim

(Repeat Chorus)

V'ahavtem by Cantor Bella Bogart-Gelven

Who you become tomorrow is being born today
As each blessing joy and sorrow transformed you
yesterday
May every road you journey, each struggle of your soul
Fan the flame within you and help to make you whole

And you shall love with all you have

With all your breath, with all your heart
And you shall find love in all you see
In all you do, in all you are, in all life's parts

In both giving and receiving you have each been
blessed
Through Torah and T'filah seen glimpses of your best
As you share these blessings, May peace and truth be
yours
For in each sacred heartbeat, our legacy endures

V'ahavtem b'chol l'vavchem

V'shinantem mi-dor l'dor

B'chol Nafsh'chem, b'chol m'odchem

L'yishrai lev yazn-ah or

For you have loved with all you have,
With all your breath, with all your heart
And you shall have found love in all you see,
In all you do, in all you are, in all life's parts.

Choose from among the following songs:

אֶשָׂא עֵינַי אֶל־הַהָרִים Esa cynay el heharim
מֵאֵין יָבֹוא עֲזָרִי: me'ayin yavo ezri.
עֲזָרִי מֵעַם יְהוָה ezri me'im adonay
עוֹשֶׂה שָׁמַיִם וָאָרֶץ: oseh shamayim va'aretz.



פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק Pithu li sha'arey tzedek
אֲבֹא בָם אוֹדֶה יְהוָה: avo vam odeh yah.
זֶה הַשַּׁעַר לַיהוָה Zeh hashar ladonay
צְדִיקִים יָבֹאוּ בוֹ: tzadikim yavo'u vo.



הִנֵּה מִה־טוֹב וּמִה־נִּצְעִים Hiney mah tov umah na'im
שָׁבֶת אַחִים גַּם יַחַד: shevet aḥim gam yaḥad.
הִנֵּה מִה־טוֹב וּמִה־נִּצְעִים Hiney mah tov umah na'im
שָׁבֶת אַחֲיוֹת גַּם יַחַד: shevet aḥayot gam yaḥad.

Choose from among the following songs:

I lift my eyes up to the hills:
from where does my help come?
My help is from THE UNSEEN ONE,
the maker of the heavens and the earth.



Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!
This is the gateway to ONE EVERLASTING,
let all who are righteous come in.



Behold, how fine and how pleasant
when families dwell together!

אֶשָׂא...וָאָרֶץ / I...earth (Psalm 121:1-2).
פִּתְחוּ...בוֹ / Open...here (Psalm 18:19-20).
הִנֵּה...יַחַד / Behold...together (Psalm 133:1-2).

בַּשָּׁנָה הַבָּאָה נִפְרוֹס כַּפּוֹת	Bashanah haba'ah nifros kapot
יָדַיִם	yadayim
מִוֶּלְהָאֹר הַנִּגָּר הַלָּבֵן	mul ha'or hanigar halavan
אֲנַפָּה לְבָנָה תִּפְרוֹס בְּאוֹר	anafah levanah tifros ba'or
כְּנָפַיִם	kenafayim
וְהִשְׁמֵשׁ תִּזְרַח בְּתוֹכוֹן.	vehashemesh tizrah betoḥan.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה	Od tireh od tireh
כַּמָּה טוֹב יִהְיֶה	kamah tov yihyeh
בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה.	bashanah bashanah haba'ah.

This translation can be sung to the same melody as the Hebrew.

Soon the day will arrive when all will be together
and no longer will we live in fear.
And the children will smile without them wond'ring whether
on that day dark new clouds will appear.
Wait and see, wait and see, what a world there will be,
If we share, if we care, you and me.
Wait and see, wait and see, what a world there will be,
If we share, if we care, you and me.

Ehud Manor



אֵלֶּה חֲמֵדָה לְבִי חוֹסֶה נָא וְאֵל נָא תִתְעַלֶּם:

Eleh ḥamedah libi ḥusah na ve'al na titallem.

Only this does my heart desire—
concern yourself with me and make manifest your presence.
Eleazar Azikri

בַּשָּׁנָה הַבָּאָה / BASHANAH HABA'AH

בַּשָּׁנָה הַבָּאָה נִשֵּׁב עַל	Bashanah haba'ah neshev al
הַמְרִפֶּסֶת	hamirpeset
וְנִסְפוּ צִפּוֹרִים נוֹדְדוֹת.	venispor tziporim nodedot.
יְלָדִים בְּחִפְשָׁה יִשְׁחָקוּ	Yeladim beḥufshah yesaḥaku
תּוֹפֶסֶת	tofeset
בֵּין הַבַּיִת לְבֵין הַשְּׂדוֹת.	beyn habayit leveyn hasadot.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה	Od tireh od tireh
כַּמָּה טוֹב יִהְיֶה	kamah tov yihyeh
בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה.	bashanah bashanah haba'ah.
עֲנָבִים אֲדָמִים יִבְשִׁילוּ עַד	Anavim adumim yavshilu ad
הָעֶרֶב	ha'erev
וַיִּגְשׁוּ צוֹנָנִים לְשִׁלְחָן	veyugshu tzonenim lashulḥan
וְרוּחוֹת רְדוּמִים יִשְׂאוּ אֶל אֵם	veruḥot redumim yisu el em
הַדֶּרֶךְ	hadereḥ
עֲתוּנִים יִשָּׁנִים וְעָנוּ.	itonim yeshanim ve'anan.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה	Od tireh od tireh
כַּמָּה טוֹב יִהְיֶה	kamah tov yihyeh
בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה. ←	bashanah bashanah haba'ah. →

אָויר הָרִים צָלוּל כַּיֵּין וְרֵיחַ אֹרָנִים
נִשָּׂא בְרוּחַ הָעֲרֵבִים עִם קוֹל פְּעֻמוֹנִים.
וּבַתְּרַדְמַת אֵילָן וְאָבֵן שְׂבוּיָהּ בַּחֲלוּמָהּ
הָעִיר אֲשֶׁר בְּדַד יוֹשֶׁבֶת וּבִלְבָבָהּ חוּמָהּ.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר
הֲלֹא לְכֹל שִׁירְיָהּ אֲנִי כְּנוֹר.

חֲזָרְנוּ אֶל בּוֹרוֹת הַמַּיִם לְשׂוֹק וּלְכַכַּר
שׁוֹפָר קוֹרָא בְּהַר הַבַּיִת בְּעִיר הָעֵתִיקָה
וּבַמְּעָרוֹת אֲשֶׁר בְּסֶלַע אֶלְפֵי שְׂמֻשׁוֹת זוֹרְחוֹת
וְשׁוֹב נִרְדַּ אֶל יַם הַמֶּלַח בְּדַרְדָּרָה יְרִיחוֹ.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר
הֲלֹא לְכֹל שִׁירְיָהּ אֲנִי כְּנוֹר.

אֶךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ וְלָךְ לְקִשׁוֹר כְּתָרִים
קִטְנָנְתִּי מִצָּעִיר בְּנִיךָ וּמֵאַחֲרוֹן הַמְּשׁוֹרְרִים
כִּי שָׁמַךְ צוֹרֵב אֶת הַשְּׁפָתַיִם בְּנִשְׁיֶקֶת שָׂרָף
אִם אֲשַׁכְּחֶךָ יְרוּשָׁלַיִם אֲשֶׁר כָּלָה זָהָב.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר
הֲלֹא לְכֹל שִׁירְיָהּ אֲנִי כְּנוֹר.

יְרוּשָׁלַיִם שֶׁל זָהָב / YERUSHALAYIM SHEL ZAHAV /
JERUSALEM OF GOLD

Avir harim tzalul kayayin verey'ah oranim
nisa beru'ah ha'arbayim im kol pa'amonim.
Uvtardemat ilan va'even shevuyah baḥalomah
ha'ir asher badad yoshevet uvlibah ḥomah.

Yerushalayim shel zahav veshel neḥoshet veshel or
halo leḥol shirayih ani kinor.

Ḥazarnu el borot hamayim lashuk velakikar
shofar korey behar habayit ba'ir ha'atikah
uvame'arot asher basela alfey shemashot zorḥot
veshuv nered el yam hamelaḥ bedereḥ yeriḥo.

Yerushalayim shel zahav veshel neḥoshet veshel or
halo leḥol shirayih ani kinor.

Aḥ bevo'i hayom lashir laḥ velaḥ likshor ketarim
katonti mitze'ir banayih ume'aharon hameshorerim
ki shemeḥ tzorev et hasefatayim kinshikat saraf
im eshkaḥeḥ yerushalayim asher kulah zahav.

Yerushalayim shel zahav veshel neḥoshet veshel or
halo leḥol shirayih ani kinor.

כָּל הָעוֹלָם כֵּל / KOL HA'OLAM KULO

כָּל הָעוֹלָם כֵּל Kol ha'olam kulo
גֶּשֶׁר צָר מְאֹד gesher tzar me'od
וְהֵעָקַר לֹא לְפַחַד כָּלֵל: vaha'ikar lo lefahed kelal.

The entire world is a very narrow bridge.
The essential thing is to have no fear at all.

Attributed to Nahman of Bratzlav

וְאָנוּ מִצָּאֲנוּ / VE'ANU MATZANU

וְאָנוּ מִצָּאֲנוּ מִנוּחָה Ve'anu matzanu menuḥah
מִתַּחַת כַּנְּפֵי הַשְּׁחִינָה mitaḥat kanfey hasheḥinah.

We found rest
beneath the wings of the Sheḥinah.

Jerusalem, Jerusalem (Jerusalem of Gold)

This translation can be sung to the same melody as the Hebrew.

The olive trees that stand in silence
Upon the hills of time,
To hear the voices of the city
As bells of evening chime.

The Shofar sounding from the Temple
To call the world to prayer,
The shepherd pauses in the valley
And peace is everywhere.

The water well for those who thirsted,
The ancient market square,
Your golden sun that lights the future
For people everywhere.

How many songs,
How many stories,
The stony hills recall.
Around her heart my city carries
A lonely ancient wall.

And far away beyond the desert
A thousand suns will glow.
We shall be going to the Jordan,
By way of Jericho.

My simple voice cannot acclaim thee,
Too weak the words I choose,
Jerusalem, if I forget thee,
May my right hand its cunning lose.

Jerusalem, Jerusalem,
Forever young, yet forever old,
My heart will sing your songs of glory, Jerusalem.
Jerusalem, Jerusalem,
Oh, city with a heart of gold,
My heart will sing your songs of glory, Jerusalem.

Naomi Shemer (translated by Norman Newell)

הַתְּקוּוָה / HATIKVAH

כָּל עוֹד בְּלִבְּב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמְיָה
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵינַי לְצִיּוֹן צוֹפִיָה
עוֹד לֹא אֲבָדָה תְּקוּוֹתֵנוּ
הַתְּקוּוָה מִשְׁנוֹת אֲלֵפִים
לְהִיּוֹת עִם חֶפְשֵׁי בְּאֶרְצֵנוּ
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Kol od balevav penimah
Nefesh yehudi homiyah
Ulfa'atey mizrah kadimah
Ayin letziyon tzofiyah
Od lo avedah tikvatenu
Hatikvah mishenot alpayim
Lihyot am hofshi be'artzenu
Be'ereztz ziyon virushalayim.

So long as a Jewish soul still lives within a heart,
And so long as an eye gazes longingly to Zion in the far
reaches of the East,
Then the hope is not lost,
The hope of two thousand years,
That we may be a free people in our land,
Land of Zion and Jerusalem.

Naftali Herz Imber (translated by Judith Kaplan Eisenstein)

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 His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Katherine Lee Bates