

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 יְדִירוֹתָהּ מִנֶּפֶת צוּף וְכָל־טָעָם:



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




תִּיק יִהְיוּ נָא רַחֲמֶיךָ וְחוּסָה נָא עַל בֶּן אֶהוּבָה:
 כִּי זֶה כְּמָה נִכְסֵי נִכְסֵי לְרִאוֹת בְּתַפְאֶרֶת עֲזָה:
 אֵלֶּה חֲמֻדָּה לְבִי חוּסָה 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 haraḥaman 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:
בְּרַכּוֹנִי 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: ← | בְּאוֹ נִשְׁתַּחֲוֶה וְנִכְרַעַה |

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:
נִרְאָה הוּא עַל־כָּל־אֱלֹהִים:
וַיהוָה שְׁמַיִם עָשָׂה:
עַז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
הָבוּ לַיהוָה כְּבוֹד וָעֹז:
שָׂאוּ מִנְחָה וּבָאוּ לְחִצְרוֹתָיו:
חִילוֹ מִפְּנֵי כָל־הָאָרֶץ:
אֲרִיתְכוֹן תַּבַּל בְּלִיתְמוּט

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
יִדִּין עַמִּים בְּמִישָׁרִים: ←

Shiru ladonay shir hadash, shiru ladonay kol ha'aretz.
Shiru ladonay barehu shemo baseru miyom leiyom yeshu'ato.
Saperu vagoyim kevodo, behol 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 minhah uvo'u lehatzrotav.
Hishtahavu ladonay behadrat kodesh, hilu mipanav kol ha'aretz.
Imru vagoyim adonay malah, 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.

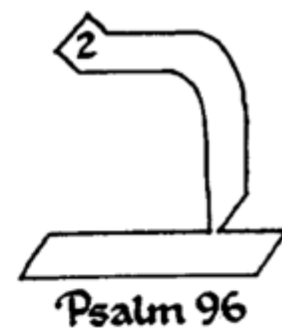
Give praise to THE MAGNIFICENT, families of nations,
Honor and power devote to THE GREAT ONE.

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. ←



| | |
|---------------------------------|-----------------------------------------|
| יְרַעַם הַיָּם וּמְלֵאוֹ: | יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ |
| אֲז יִרְנְנוּ כָּל-עֵצֵי-יָעָר: | יַעֲלוּ שָׂדֵי וְכָל-אֲשֵׁרֵיבוֹ |
| כִּי בָּא לְשַׁפֵּט הָאָרֶץ | לְפָנֵי יְהוָה כִּי בָּא * |
| וְעַמִּים בְּאֵמוּנָתוֹ: | יִשְׁפֹּט-תֵּבֵל בְּצֶדֶק |

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:
רְאֵתָהּ וּתְחַל הָאָרֶץ:
מִלְפָּנֵי אֲדוֹן כָּל־הָאָרֶץ:
וְרָאוּ כָּל־הָעַמִּים כְּבוֹדוֹ:
הַמֵּתְהַלְלִים בְּאֱלִילִים

וּתְגַלְגֵּנָה בְּנוֹת יְהוּדָה

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ
עֲנֹן וְעֲרַפֵּל סְבִיבָיו
אֵשׁ לְפָנָיו תִּלְךָ
הָאֵירוּ בְרָקָיו תִּבֵּל
הָרִים כִּדְוֹנָג נִמְסוּ מִלְפָּנֵי יְהוָה
הִגִּירוּ הַשָּׁמַיִם צְדָקוֹ
יִבְשׁוּ כָּל־עֵבְרֵי פְסָל
הַשֵּׁתִחוּ וְלוֹ כָּל־אֱלֹהִים:

שָׁמְעָה וּתְשַׂמַּח צִיּוֹן
לְמַעַן מִשְׁפָּטֶיהָ 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

וְלִישְׂרָיִלָב שְׂמֻחָה:
וְהוֹדוּ לְזֵכֶר קְדָשׁוֹ:

כִּי-אַתָּה יְהוָה עֲלִיוֹן
מְאֹד נִעְלִית
אֱהָבִי יְהוָה שְׁנָאוּ רָע
מִיַּד רְשָׁעִים יִצְיָלִם:

* אֹר וְרָע לְצַדִּיק
שְׂמֻחוֹ צְדִיקִים 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.

זרוע / 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.

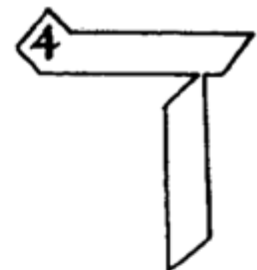
Powerfully, you have ascended
over all the image-gods.

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:
 וַיְרֹעַ 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)

יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:
וְרָם הוּא עַל־כַּל־הָעַמִּים:
קָדוֹשׁ הוּא:
אַתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל
אַתָּה עֹשֵׂת:
וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו

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

וְהִשְׁתַּחֲוּוּ לְהַר קָדְשׁוֹ

יְהוָה מֶלֶךְ יִרְגֹזוּ עַמִּים
יְהוָה בְּצִיּוֹן גְּדוֹל
יֹדוּ שִׁמְךָ גְּדוֹל וְנוֹרָא
וְעַז מְלֹךְ מִשְׁפָּט אֱהַב
מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב
רוּמְמוֹ יְהוָה אֱלֹהֵינוּ
קָדוֹשׁ הוּא:

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

* רוּמְמוֹ 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
 הָבּוּ לַיהוָה כְּבוֹד וְעֹז:
 הַשְׁתַּחֲוּוּ לַיהוָה בְּהַרְרַת־קֹדֶשׁ:
 אֱלֹהֵי־כְבוֹד הַרְעִים
 קוֹל יְהוָה עַל־הַמַּיִם
 יְהוָה עַל־מַיִם רַבִּים:
 קוֹל יְהוָה בְּכַתֵּחַ
 קוֹל יְהוָה שֹׁבֵר אֲרָזִים
 וַיִּרְקִדֵם כְּמוֹ־עֵגֶל
 קוֹל יְהוָה בְּהַרְרָה:
 וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:
 לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּדֵרֵאִמִּים: ←

Mizmor ledavid.

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

Havu ladanay kevod shemo, hishtaḥavu 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,

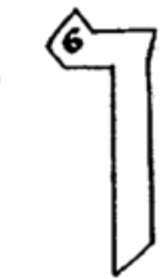
yes, voice of THE REVEALED ONE in full strength,
voice of THE TRUTHFUL in full beauty,

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. ↪



Psalm 29

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 יְחַלֵּל אַיָּלוֹת
וּבְהִיכָלוֹ כָּלוּ אִמֵּר כְּבוֹד:

וַיָּשָׁב יְהוָה מֶלֶךְ לְעוֹלָם:
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

יְהוָה לְמַבּוּל יָשָׁב
* יְהוָה עַז לְעַמּוֹ יִתֵּן

Kol adonay ḥotzev lahavot esh.

Kol adonay yaḥil midbar, yaḥil adonay midbar kadesh.

Kol adonay yeḥolel ayalot, vayeḥesof ye'arot.

Uvheyḥalo kulo omer kavod.

Adonay lamabul yashav, vayeshhev adonay meleḥ le'olam.

Adonay oz le'amo yiten, adonay yevareḥ 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

הַשְּׁמִיעָנוּ אֵל הַמִּיחָד

יְהוָה 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 הַהֶפְכָה
רַב לָךְ שָׁבַת בְּעֵמֶק הַבְּכָא
וְהוּא יַחְמַל עָלֶיךָ חֲמֵלָה:

לכה דודי ...

הַתְּנַעֲרִי מֵעָפָר קוֹמִי
לְבָשִׁי בְּגָדֵי תִפְאָרְתְּךָ עָמִי
עַל־יַד בֶּן יִשָּׁי 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.

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 יְדֶיהָ אֲרַנֶּן:
 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,

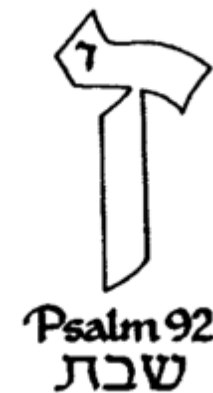
for you, ALMIGHTY ONE, elate me with your deeds, I'll sing about the actions of your hands.

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.



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

בְּלִתֵּי בְשָׁמוֹן רֵעָנוּ:
בְּקָמִים עָלַי מְרַעִים

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

בְּפִרְחֵי רִשְׁעִים כְּמוֹ־עֵשֶׂב
לְהִשְׁמָדָם עֲדֵי־עַד:
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 וְיִמְלִיךָ
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

לְעֵלְא (לְעֵלְא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרוּן 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 אַהַבְתָּ: תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ: עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶּיךָ
וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעַד כִּי הֵם חַיֵּינוּ וְאַרְךָ
יָמֵינוּ וּבָהֶם נִהְגָּה 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 ידך 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.

טטפת בין 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 לְפָנַי מֹשֶׁה זֶה אֵלֵי עָנּוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמָּנוּ: בְּרוּךְ אַתָּה

יְהוָה גְּאֹל יִשְׂרָאֵל:

Mi ḥamoḥah ba'elim adonay.

Mi kamoḥah nedar bakodesh

nora tehilot osey feleh.

Malḥuteḥa ra'u vaneḥa 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 ḥazak

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

הַשְׂכִּיבֵנוּ

Transliteration and commentary follow on pages 82-83.

הַשְׂכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ: וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן
שִׁמְךָ: וּבְצֵל כְּנָפֶיךָ תִּסְתֵּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה כִּי אֵל
מֶלֶךְ חַנוּן וְרַחוּם אַתָּה: וְשָׁמֵר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם: וּפָרֵשׁ 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 אֹתָהּ הִיא לְעוֹלָם כִּי-שִׁשַּׁת
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.

ויברר... 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 הוּא אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 אֱלֹהֵי שָׂרָה אֱלֹהֵי אַבְרָהָם
 אֱלֹהֵי יִצְחָק אֱלֹהֵי רֵבֶקָה
 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 וּמֵבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

(זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן 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. ↪

עזרת שרה / 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 *גאווה*, 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 *עוזר*, 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 אֲדֹנָי 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 לְיִשְׁנֵי עָפָר: מִי כָמוֹךָ
בְּעַל גְבוּרוֹת וּמִי דוֹמָה לָךְ מְלֶכֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּיחַ 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 סֵלָה: בְּרוּךְ
אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ:

← *(On Shabbat Shuvah conclude: הַמְלֶכֶךְ 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 קְדָשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ
 וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקְדָשְׁתוּ מִכָּל הַזְּמַנִּים וְכֵן כָּתוּב בְּתוֹרָתְךָ:
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: 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 בְּמִנוּחֵתָנוּ: קְדֻשָּׁנוּ
 בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבְעָנֵנוּ 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

עֲבוּדָה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמָּךְ יִשְׂרָאֵל וְלֵהֲב תְּפִלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן וְתִהְיֶי לְרָצוֹן תָּמִיד עֲבוּדַת 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 וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ
וְזִכְרוֹן יְמוֹת הַמְּשִׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה וְזִכְרוֹן כָּל עַמָּךְ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוֹבָה לְחַן וְלִחֻס וְלִרְחֻמִים לְחַיִּים
וְלְשָׁלוֹם בְּיוֹם

| | |
|-----------------|---------------|
| On Rosh Hodesh: | ראש החדש הזה |
| On Pesah: | חג המצות הזה |
| ← On Sukkot: | חג הסוכות הזה |

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 צִדְקָה / 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
אֵלֶיךָ עֵינֵינוּ כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה:)

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

הַוְדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכְל־עַת עָרַב וְבָקֵר וְצַהֲרָיִם: הַטוֹב 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 הַנְּחֻמּוֹת
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 מִסְרַת
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעַטִּים וְרַשָּׁעִים 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 וּלְהַלְלֵל
לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבַּרְךָ וַיִּתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

(On Shabbat Shuvah add: בְּרִיתְךָ:)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת הָאֵל יְשׁוּעָתֵנוּ
וְעִזְרָתֵנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה 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 עִמָּךְ תְּשִׁים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל־יֹשְׁבֵי
תֵּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה גְזָכָר 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 שְׂאֲסוּר מִרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִיו לְרְצוֹן אִמְרֵי פִי
וְהִגִּיזוּן לְבִי לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֶל
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)

יהיו... וגואלי / 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
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נָטַע 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 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה
שֶׁלֹּא שָׁם חִלְקָנוּ כָּהֵם 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.

וּאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינַת
עֵזוֹ בְּגִבְהֵי מְרוֹמַיִם: הוּא אֱלֹהֵינוּ אֵין עוֹד: אִמֵּת מְלַכְנוּ אָפֶס זוּלָתוֹ
כִּפְתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וַהֲשַׁבַּתְּ 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
שְׁדֵי: וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ: לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי 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 לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

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

לְעֵלְא (לְעֵלְא) מִן כּוֹל בִּרְחָתָא וְשִׁירְתָּא (On Shabbat Shuvah add: לְעֵלְא) מִן כּוֹל בְּרַכָּתָא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרֵן 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 |
| אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא: | לְעֵת נַעֲשֶׂה בַחֲפָצוֹ כָּל |
| לְבַדּוֹ יִמְלֹךְ נוֹרָא: | וְאַחֲרַי כְּכֹלֹת הַכֹּל |
| וְהוּא יִהְיֶה בְּתַפְאָרָה: | וְהוּא הָיָה וְהוּא הוּוֹה |
| לְהַמְשִׁיל לוֹ לְהַחֲבִירָה: | וְהוּא אֶחָד וְאֵין שֵׁנִי |
| וְלוֹ הָעוֹז וְהַמְשָׁרָה: | בְּלִי רֵאשִׁית בְּלִי תְכֵלִית |
| 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 veḥeftzo 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 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.

סְבָרֵי חֵבְרֵי:

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 teḥilah lemikra'ey kodesh
zeḥer litzi'at mitzrayim.

Ki eleynu karata ve'otanu kidashta la'avodateḥa
veshabbat kodsheḥa 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 בְּחֵרָתָ / *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'avodateḥa* / 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.

בְּרִחֹת הַשַּׁחַר

מַה טֹבֵי אֹהֶלְיָךְ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: וְאֲנִי בְּרַב חַסְדֶּךָ אָבֹא
 בֵּיתְךָ אֲשַׁתְּחוּהָ אֵל הַיְכָל קִדְשֶׁךָ בִּירְאָתְךָ: יְהוָה אֲהַבְתִּי מֵעוֹן בֵּיתְךָ
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַע אֶבְרָכָה לִפְנֵי יְהוָה
 עֲשֵׂי וְאֲנִי תַפְלְתִי לָךְ יְהוָה עַת רְצוֹן אֱלֹהִים בְּרַב חַסְדֶּךָ עֲנֵנִי בְּאֵמֶת
 יִשְׁעֶךָ:

Mah tovu ohaleḥa ya'akov mishkenoteḥa yisra'el. Va'ani berov
 hasdeḥa avo veyteḥa eshtaḥaveh el heyḥal kodsheḥa beyirateḥa.
 Adonay ahavti me'on beyteḥa umkom mishkan kevodeḥa. Va'ani
 eshtaḥaveh ve'eḥra'ah evreḥah lifney adonay osi va'ani tefilati
 leḥa adonay et ratzon elohim berov ḥasdeḥa aneni be'emet
 yisheḥa.

KAVANAH. It is only a true and close community that develops associations, traditions and memories that go to make up its soul. To mingle one's personality with that soul becomes a natural longing. In such a community one experiences that mystic divine grace which, like radiant sunshine, illumines our lives when joyous and, like balm, heals them when wounded or stricken. Then all questions about saying this or that become trivial, for the real purpose is attained in having each one feel with the Psalmist: "One thing I ask of God that will I seek after, that I may dwell in the house of God all the days of my life, to behold the graciousness of God."

M.M.K. (ADAPTED)

וְאֲנִי תַפְלְתִי / as for me, my prayer is for you. The Hebrew text has often been creatively misread to mean "I am my prayer." All I have to offer in prayer is myself. We begin our prayers with a feeling of humility, knowing that the vaunted words we are about to speak are no greater than the person who speaks them. Most of the prayers in our liturgy are phrased in the first person plural, in which *we* as a community stand before the Divine presence. But here they are introduced in the halting and somewhat unsure voice of the individual, expressing some of that inadequacy that each of us feels as we enter the place and hour of prayer. A.G.

BIRHOT HASHAḤAR / MORNING BLESSINGS

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

How lovely are your tents, O Ya'akov,
 how fine your encampments, Yisraell!

And as for me, drawn by your love,
 I come into your house.

I lay me down in a humble surrender,
 before your holy shrine in awe.

GREAT ONE, how I love your house's site,
 adore your Glory's dwelling place.

And as for me, I fall in prayer,
 my body I bend down,

I greet, I bless, I bend the knee,
 before THE ONE who fashions me.

And as for me, my prayer is for you, GENTLE ONE,
 may it be for you a time of desire,

O God, in the abundance of your love,
 respond to me in truth with your help.

NOTE. The *Mah Tov* prayer is composed entirely of biblical verses: Numbers 24:5; Psalms 5:8, 95:6 [adapted] and 69:14.

COMMENTARY. *Mah Tov* begins with a historical progression—the tents of our earliest ancestors, then the sanctuary of the years of wandering in the wilderness, then the Temple in Jerusalem. Each of these is linked to the synagogue, for it too is "your house." And I, the contemporary soul, seeking the right moment to encounter the divine there, am thus not alone. I am a link in the chain of tradition bearing the truth of your salvation. 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.

בְּרַכִּי נַפְשִׁי אֶת יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהִדָּר לְבִשְׁתָּ: עֲטָה
 אֹר כִּשְׁלֵמָה נוֹטָה שָׁמַיִם כִּירִיעָה:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

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

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 | 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 |
| | ruaḥ 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: ←

Baruh atah adonay eloheynu hey 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, *hey 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 *hey 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 מְצַדֵּי גִבּוֹר:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
שֶׁעָשָׂה לִי 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.

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא:
אֶתָּה בְּרֵאתָהּ, אֶתָּה יִצְרַתָּהּ אֶתָּה נִפְחַתָּהּ בִּי וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי
וְאֶתָּה עֲתִיד לְטַלְּהָ מִמֶּנִּי לְחַיֵּי עוֹלָם: ←

Elohay neshamah shenatata bi tehorah hi.

עולם / restoring [the soul] to everlasting life. The traditional Hebrew text says, “and restore it to me in the future to come.” The text in our siddur, rather than stressing the traditional notion of individual afterlife, or of personal resurrection in the messianic End of Days, reverses the emphasis: the soul, having sojourned in the physical life, is restored to the everlasting stream of life—to the continuum of being that is the sum-total of all transitory lives, when viewed from the perspective of eternity. J.R.

GUIDED MEDITATION. In the Hebrew of אֱלֹהֵי נִשְׁמָה / My God, the soul, many of the words end with the sound “ah,” spelled “הָ.” When this prayer is chanted slowly, you breathe these words. Thus this prayer suggests an opportunity, through breathing, to explore the connection between *neshamah* as breath and as soul:

Sit comfortably with your eyes closed, feet uncrossed, and hands loosely on your lap. Take a series of slow, relaxed breaths. Don't try to control them. Just let them come and go freely. Focus your concentration on your breath. Let the thoughts you have flow through you. Don't try to control them. Each time you end a thought, return your focus to your breath. Do this for several minutes. As you follow your breath, reflect on the divine energy it contains.

L.W.K./D.B.

My God, the soul you gave to me is pure. You have created it, you shaped it, and you breathed it into me, and you preserve it deep inside of me. And someday you will take it from me, restoring it to everlasting life. ↵

COMMENTARY. The word *neshamah*, which means both “breath” and “soul,” provides a linguistic connection between the blessings for body and soul. The blessing for the soul uses the vocabulary of the Creation story, especially Genesis 2:6, which describes how God created the human form and then animated it with the breath of life. Hence, the language of celebrating each awakening carries an echo of the primal joining of human form to life force. Every awakening is nothing less than a rehearsal of the mystery of creation.

The traditional version of the blessing for the soul acknowledges the daily renewal of life as a recollection of creation and also as a foretaste of resurrection. The current version concludes instead by acknowledging God as the power that renews life each day. S.S.

DERASH. This short and beautiful prayer starts each day and offers comfort in times of stress. Self-esteem is a precious gift. Even though we may lose it in the tragedies of the present, it will be restored to us in our future. God, the healer, returns our souls to us. E.M.

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.

הַלְלוּ יְהוָה הַלְלוּ אֵל בְּקֹדֶשׁ הַלְלוּהוּ בְּרָקִיעַ עֲזוּ:

הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:
הַלְלוּהוּ בְּתֶף וּמְחוֹל הַלְלוּהוּ בְּמִנִּים וְעִגָּב:
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
* כָּל הַנְּשָׁמָה תִּהְיֶה יְהוָה הַלְלוּיָהּ:
כָּל הַנְּשָׁמָה תִּהְיֶה יְהוָה. **הַלְלוּ יְהוָה**

Halleluyah halelu el bekodsho. Haleluhu birki'a uzo.
Haleluhu vigvurotav. Haleluhu kerov gudlo.
Haleluhu beteka shofar.
Haleluhu benevel vehinor.
Haleluhu betof umaḥol.
Haleluhu beminim ve'ugav.
Haleluhu betziltzeley shama.
Haleluhu betziltzeley teru'ah.
Kol haneshamah tehalel yah. Halleluyah.

בָּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן: בָּרוּךְ יְהוָה מִצִּיּוֹן שָׁכֵן יְרוּשָׁלַיִם
הַלְלוּיָהּ: בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ:
* וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֵא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ אָמֵן וְאָמֵן:

and may God's glory fill all the earth. The meaning of the Hebrew phrase is rich in ambiguity. All earth is filled with divine glory, but divine glory itself is filled up with earthliness. It is the reality of this world that fills God's presence, as it is the presence that gives the world its glory. A.G.

Blessed...Amen! (Psalms 89:53, 135:21, 72:18-19).

Hallelu/Yah!

Call out to Yah in Heaven's holy place!
Boom out to Yah across the firmament!
Shout out for Yah, for all God's mighty deeds!
Cry out for Yah, as loud as God is great!
Blast out for Yah with piercing shofar note!
Pluck out for Yah with lute and violin!
Throb out for Yah with drum and writhing dance!
Sing out for Yah with strings and husky flute!
Ring out for Yah with cymbals that resound!
Clang out for Yah with cymbals that rebound!
Let every living thing Yah's praises sing, Hallelu/Yah!
Let every living thing Yah's praises sing, Hallelu/Yah!

Psalms 150

Blessed is THE ONE eternally.
Amen! Amen!
Blessed is THE OMNIPRESENT,
dwelling in Jerusalem, Halleluyah!
Blessed is THE MIGHTY ONE divine,
The God of Israel who alone works wonders,
and blessed is the glorious name forever,
and may God's glory fill the earth.
Amen! Amen!

COMMENTARY. Psalm 150 as it appears in the biblical text does not repeat its concluding line as it does in the liturgy. The repetition here makes this concluding verse parallel to all the preceding ones, allowing it to fit a variety of musical settings. The repetition also emphasizes the psalm's essential message. D.A.T.

חֲזִי קַדִּישׁ

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְא (לְעֵלְא) (On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא 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 אֵת | 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.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ לְפָלֶךְ אֵל חַי וְקַיִם זְמִירוֹת יֹאמְרוּ
וְתִשְׁבְּחוּת יִשְׁמְעוּ כִּי הוּא לְבָדוֹ מְרוֹם וְקָדוֹשׁ פּוֹעֵל גְּבוּרוֹת עוֹשֵׂה
חֲדָשׁוֹת זוֹרֵעַ צְדָקוֹת מְצַמֵּחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת
אֲדוֹן הַנִּפְלְאוֹת הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד מְעֲשֵׂה בְּרֵאשִׁית
כְּאֲמֹר: לְעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסֵדוֹ:
* אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כְּלָנוּ בְּמַהְרָה לְאוּרוֹ: בְּרוּךְ אַתָּה
יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

Or ḥadash al tziyon ta'ir venizkeh ḥulanu bimherah le'oro.
Baruh atah adonay yotzer hame'orot.

לעשה...חסדו / The...everlasting (Psalm 136:7).

To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation's work—as it is said: “The maker of the skies' great lights, whose love is everlasting!”

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light. Blessed are you, ETERNAL ONE, the shaper of the heavens' lights.

Every day, Creation is renewed.
Wake up and see unfolding
In the spreading light of dawn,
The world and all it contains
Coming into being, new, fresh,
Filled with divine goodness
And love.
Every day, Creation is renewed.
Reflected in the great lights
We see a new day,
One precious day,
Eternity.

S.P.W.

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 :

ואהבת את יהוה אלהיך בכל-לִבְּךָ ובכל-נִפְשְׁךָ ובכל-מְאֹדְךָ :
והיו הדברים האלה אשר אנכי מצוֹן היום על-לִבְּךָ :
ושננתם לבְּנֵיךָ ודברתם בָּם בשבתך בביתך ובלכתך בדרך
ובשקבך ובקומך : וקשרתם לאות על-יָדְךָ והיו 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).

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי כְּגִדֵיהֶם לְדֹרֹתָם וּנְתַנּוּ עַל-
צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: *יהוה אלהיכם **אֱמֶת:**

Vayomer adonay el moshe leymor. Daber el beney yisra'el
ve'amarta aleyhem ve'asu lahem tzitzit al kanfey vigdeyhem.
ledorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah
lahem letzitzit uritem oto uzhartem et kol mitzvot adonay
va'asitem otam velo taturu aharey levavehem ve'aharey
eyneyhem asher atem zonim ahareyhem. Lema'an tizkeru
va'asitem et kol mitzvotay vihe-yitem kedoshim leyloheyhem.
Ani adonay eloheyhem asher hotzeyti ethem me'erezt mitzrayim
lihyot lahem leylohim ani adonay eloheyhem. Adonay
eloheyhem emet.

וַיֹּאמֶר יְהוָה... אֱלֹהֵיכֶם / THE BOUNDLESS ONE... God (Numbers 15:37-41)

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

למען תזכרו / so that you remember. The *tzitzit*, like all the forms of religion, are there as reminders for us as we go about our daily lives. All of us have had moments when we most became ourselves, liberated from the bonds holding us back, or when we discovered those great inner truths that lend meaning to our lives. But such moments are forgotten, covered over by the petty angers and frustrations of daily living, by the hard shell we think we need about us to protect our most precious feelings.

Our tradition calls upon us to bring such moments back to mind and make them part of our worship. Our own innermost liberation is our “coming out of Egypt”; our own moment of deepest truth is our “standing before Sinai”. Let us remember these as we look at our *tzitzit*, and join them to the ancient memories of our people. A.G.

DERASH. The four *tzitziyot* represent the four corners of the world. The divine presence spans the entire area from one corner of the world to the other. So too are the inescapable moral obligations which extend throughout our lives no matter where we are. D.A.T.

*תְּהִלֹּת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ מֹשֶׁה, וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
 לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם:
 מִי־כַמְכָּה בְּאֵלִים יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֶדֶשׁ נוֹרָא תְהִלָּת
 עֲשֵׂה־פֶלְא:
 *שִׁירָה חֲדָשָׁה שֶׁבַחוּ גְּאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַי הַיָּם:
 יָחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 *צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל: וּפְדָה כְּנַאֲמָךְ יְהוּדָה וַיִּשְׂרָאֵל:
 גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוָה גְּאֵל יִשְׂרָאֵל:

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

Mi ḥamohah ba'elim adonay. Mi kamohah nedar bakodesh nora tehilot osey feleh.

Shirah ḥadashah shibeḥu ge'ulim leshimeḥa al sefat hayam.

Yahad 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 Hamohah*. 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.

אֲדַנִּי שִׁפְתַי תִּפְתַּח 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.

אֲדַנִּי...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 עֲלִיוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֵמוֹת וּמֵבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

(וְזָכְרָנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:)

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן: בְּרוּךְ אַתָּה יְהוָה מְגִן אֲבֹרָהּם וְעֲזֵרַת
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.

(Zohrenu leḥayim meleḥ ḥafetz baḥayim veḥotvenu besefer
haḥayim lema'aneha 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. ←

אֲבוֹת וְאֵמוֹת / 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 כַמוֹךְ
בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ מֶלֶךְ מַמְיֵת 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 כַמוֹךְ אֵב הַרַחֲמִים זוֹכֵר יְצוּרָיו 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 מְרוֹם: כְּכַתּוּב
עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

אִז 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
kakatur 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 baruh yomeru:
Baruh 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.

וְקָרָא...כְבוֹדוֹ / And...glory! (Isaiah 6:3).
בְּרוּךְ...מִמְּקוֹמוֹ / 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:

יְמִלֶךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֹצֵחַ נְצָחִים קְדוּשַׁתְךָ נִקְדִּישׁ וְשִׁבְחָךָ
אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ: ←

(הַמְּלֶךְ 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.
Baruḥ atah adonay ha'el hakadosh.
(Baruḥ 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.

קְדֻשַׁת הַיּוֹם

אֲשֶׁר־יָנוּ מַה טוֹב חֶלְקֵנוּ וּמַה נְעִים גּוֹרְלֵנוּ וּמַה יָפֵה יְרֻשָׁתֵנוּ: אֲשֶׁר־יָנוּ
שְׂאֲנָנֵנוּ שׁוֹבְתִים בְּשַׁבְּעֵי: וְכֵן כְּתוּב בְּתוֹרָתְךָ:
וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתֵם בְּרִית
עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ: ←

Ashreynu mah tov helkenu umah na'im goralenu umah yafah
yerushatenu.

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. ↪

ושמרו...וינפש / Let...rest (Exodus 31:16-17).

The Sabbath is the signature of the Creator. The world is still being created—through billions of years of evolution, emerging differentiation, ascending complexities—and then a pause. In this rest, we, human beings experience our relation with the whole. The seventh day is a day of completion. We delight in the goodness of the universe and our belonging to it. How important in our world of manic work and scarce rest, to restore Shabbat to its centrality and to allow its holy message to permeate the other six days. S.P.W.

everlasting covenant. The concept of covenant is the central, organizing relationship which binds the Jewish people to the Jewish faith and Jewish fate. The idea of covenant connotes that steadfast devotion (*hesed*) to all that God would want for us and demand of us. Shabbat is an eternal sign of this eternal covenantal relationship between us and God. R.S.A.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

Happy are we,
how fortunate our lot,
how pleasing is our destiny,
how lovely our inheritance!
Happy are we
to be at rest upon the seventh day,
and thus is written in your Torah:

Let Israel's descendants keep Shabbat,
enacting the Shabbat throughout their generations
as an everlasting covenant.
Between me and everyone of Israel
shall it be a sign eternally,
for in six days did THE CREATOR
make the heavens and the earth,
and on the seventh day God ceased,
and drew a breath of rest. ↪

COMMENTARY. *Kedushat Hayom* in Shabbat *Shaharit* traditionally begins with *Yismah Moshe*, a paragraph describing Moses with head aglow bringing the Ten Commandments down from Mt. Sinai. It is omitted here because the sharpness of the imagery suggests a literal belief in the Sinai event rather than an affirmation of its mythic truth. In its place “*Ashreynu / Happy are we*” evokes the special nature of the joyous Jewish heritage of which Shabbat is so integral a part. D.A.T.

KAVANAH. Consider your own creative power. Think about the work you have done in the week that has passed, and feel your own pride and pleasure in that work. Then, try to set your work aside. Try not to think about the work ahead next week. Rather, take a few long, deep breaths, slow down, and enjoy the chance for rest that Shabbat brings. L.B.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג: עִם מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם
 יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבָּךְ: וְהִשְׁבִּיעֵי רְצִית בּוֹ וְקִדְּשָׁתוּ: חֲמֻדַּת יָמִים
 אוֹתוֹ קָרָאתָ אֶזְכֵּר לְמַעֲשֵׂה בְּרֵאשִׁית: ←

Yismehū bemalḥutehā shomrey shabbat vekorey oneg. Am
 mekadeshey shevi'i kulam yisbe'u veyitanegu mituvehā.
 Vehashevi'i ratzita bo vekidashto. Hemdat yamim oto karata
 zeher lema'asey vereyshit. ↪

NOTE. *Yismehū* was traditionally located in the Shabbat *Musaf Amidah*. This beloved song of Shabbat is placed here in the *Shaharit Amidah*, as this prayerbook does not contain a separate *Musaf* service. D.A.T.

עֲנֵג / שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג / Those who keep Shabbat enjoy your realm. In addition to “remembering” (Exodus 20:8) and “keeping” (Deuteronomy 5:12) the Shabbat, we are also told to “honor and rejoice” in it (Isaiah 58:13). It would be well if our observance of Shabbat led us to the experience of honor and delight. While the rabbis spoke of *oneg shabbat*, Sabbath delight, as referring to bodily pleasures such as eating well, Isaiah spoke of *oneg shabbat* in connection with his vision for a socially just world. There are spiritual as well as physical delights of Shabbat to be nurtured and enjoyed. R.S.A.

Those who keep Shabbat enjoy your realm,
 they call Shabbat the summit of delight.
 A people that observes the holy seventh day
 enjoys abundant goodness and delight.

The seventh day you favored and made holy,
 you have called it the most loved of days,
 a sign you made of it eternally,
 in memory of Creation's works and days. ↪

DERASH. To rest on Shabbat is to step back from the act of creation and thereby to gain perspective on it. For one day we stop building and polluting, using and wasting. This aspect of Shabbat, which emphasizes appreciation for the beauty of the world as it is, should encourage us to strengthen our commitment to preserve natural resources all the other days of the week. D.A.T.

NOTE. Our tradition tells us that the seventh day was ordained as Shabbat from the day of creation. Yet here it is we who make the seventh day “a delight.” The world has always been, but we transform it by the value we place on it. D.A.T.

On Shabbat Rosh Hodesh continue at the bottom of the page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ קְדֹשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂפָעֵנוּ מִטּוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר לִבָּנוּ
לְעִבְדֶּךָ בְּאַמֶּת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קְדֹשֶׁךָ:
וַיְנַחֵנוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שָׁמָיִם: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

Eloheynu veylohey avoteynu ve'imoteynu
retzey vimnuhatenu.

Kadeshenu bemitzvoteyha
veten helkenu betorateha.

Sabe'enu mituveha
vesamehenu bishu'ateha
vetaher libenu le'ovdeha be'emet.

Vehanhilenu adonay eloheynu

be'ahavah uvratzon shabbat kodsheha.

veyanuhu vah kol yisra'el mekadeshey shemeha.

Baruh atah adonay mekadesh hashabbat.

On Shabbat Rosh Hodesh substitute:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ: וְחַדֵּשׁ עֲלֵינוּ בַּיּוֹם
הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה לְשִׂשׁוֹן וְלִשְׂמִיחָה
לִישׁוּעָה וְלִנְחֻמָּה לְפִרְנָסָה וְלִכְלִפְלָה לְחַיִּים וְלִשְׁלוֹם לְמַחִילַת חַטָּא
וְלִסְלִיחַת עֲוֹן וְלִכְפָּרַת פְּשָׁע: כִּי אֶת־עַמֶּךָ יִשְׂרָאֵל קִרְבַּת לְעִבְדוֹתֶיךָ
וְשַׁבַּת קְדֹשָׁךָ לָהֶם הוֹדַעְתָּ וְחֻקֵי רְאשֵׁי חֳדָשִׁים לָהֶם קִבְּעַתָּ: בְּרוּךְ
אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים: ←

On Shabbat Rosh Hodesh continue in the middle of the page.

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.

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.

On Shabbat Rosh Hodesh substitute:

Our God, our ancients' God,
take pleasure in our rest

and bring renewal to us
on this day of Shabbat,


with this coming of the New Moon.

May it be for goodness and for blessing,
for joy and for happiness, for healing and for rest,
for sustenance and for support, for life and for peace,
for forgiveness, pardon, and atonement
between us and any we have wronged.

For you have brought your people Israel close to your service,
and made known to them the holiness of your Shabbat,
and fixed their practice of celebrating Rosh Hodesh.

Blessed are you, WISE ONE,
who sanctifies Shabbat,

Israel, and the renewal of the moon. ↪

עבודה 

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

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

(אלהינו ואלהי אבותינו ואמותינו יעלה ויבוא ויגיע ויראה וירצה
וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו ואמותינו
וזכרון ימות המשיח וזכרון ירושלים עיר קדשה וזכרון כל עמך
בית ישראל לפניך לפליטה ולטובה לחן ולחסד ולרחמים לחיים
ולשלום ביום

On Rosh Hodesh: ראש החודש הזה

On Pesah: חג המצות הזה

On Sukkot: חג הסוכות הזה

זכרנו יהוה אלהינו בו לטובה: ופקדנו לברכה והושיענו בו לחיים:
ובדבר שועה ורחמים חיים וחסד ורחם עלינו והושיענו כי אליה
עינינו כי אל מלך חנון ורחום אתה: —

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 ancestors' 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.

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.)

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

הַוִּדְאוֹת

מוֹרִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹרָה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָּךְ וְעַל נַפְשֵׁיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עָרַב וּבֹקֵר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קוֹיֵנו לָּךְ: ←

DERASH. This prayer helps us to get in touch with our gratitude for the extraordinary, yet often overlooked daily workings of the world and through them to recognize the insignificance of our own roles, to feel humble. In becoming aware of our smallness, we become able to grasp our relatedness to the All. This in turn makes it possible to overcome the loneliness of claiming we have all the answers and the anxiety of always needing to be in control. At these moments the pain of our unfulfilled needs is swept away in the wondrous goodness we feel in the world about us. We give thanks.

S.P.W.

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 הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמּוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָה זֹאת: בַּיָּמִים מִתְּתִיָּהוּ בֶן יוֹחָנָן
כִּהֵן גְּדוֹל חַשְׁמוֹנָאִי וּבָנָיו כִּשְׁעָמָדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמְּךָ
יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנָךָ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לָּהֶם בַּעַת צָרָתָם רַבָּתָא אֶת רִיבָם דָּנַתָּ אֶת דִּינָם מִסֵּרְתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻטִּים וְרַשָּׁעִים בְּיַד צַדִּיקִים וְזוֹדִים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ: וְלָךָ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כִּהְיוּם הַזֶּה: וְאַחַר כֵּן כָּאוּ
בְּנִיָּה לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ
נְרוֹת בַּחֲצֵרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנַת יָמִים חֲנֻכָּה אֱלֹהֵי הַיְהוּדוֹת וְלְהַלֵּל
לְשִׁמְךָ הַגְּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

(On Shabbat Shuvah add: וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשְׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ וְלָךָ 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 all 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

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 וְיִחַנֶּךָ:

כִּן יְהִי רָצוֹן:

יֵשֶׁא יי פָּנָיו אֵלֶיךָ וְיִשֶׂם לְךָ

שְׁלוֹם:

כִּן יְהִי רָצוֹן: ←

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

Ken yehi ratzon.
Ken yehi ratzon.
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 חֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עִמָּךְ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאָחַד בְּאוֹר פְּנֵיךְ: כִּי בְאוֹר
פְּנֵיךְ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת
כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם:

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם):
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Sim shalom tovah uvraḥah ba'olam ḥen 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 uvraḥah 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,
WIS^E 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.

רְבוֹנוֹ שֶׁל עוֹלָם

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

יְהִי לְרְצוֹן אִמְרֵי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי:
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.

יְהִי...גוֹאֲלִי / 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.

קִדִּישׁ תִּתְקַבֵּל

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וַיִּמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלְא (לְעֵלְא *On Shabbat Shuvah add:* מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרֵן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי
בְּשַׁמְיָא 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:

Yehey shemey raba mevarah le'alam ulalmey almaya.
Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

On Simhat Torah continue with the Hakafot, page 655.

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

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.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. 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.

On Simhat Torah continue with the Hakafot, page 654.

הוצאת ספר תורה

אין כְּמוֹךָ בְּאֱלֹהִים יְהוָה וְאֵין כְּמַעֲשֵׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתָּהּ בְּכֹל 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 אֱיָבִיבָהּ וַיִּנָּסוּ
מִשְׁנֵאָיֶהּ מִפְּנֵיהֶּ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:
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...מִפְּנֵיהֶּ / And...might! (Numbers 10:35).
כִּי...ירוּשָׁלַיִם / 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.

(3)

| | |
|---------------------|-----------------------------|
| מְשִׁיבַת נְפֶשׁ: | תּוֹרַת יְהוָה תְּמִימָה |
| מַחְכִּימַת פֶּתִי: | עֲדוֹת יְהוָה נֶאֱמָנָה |
| מְשַׂמְחֵי לֵב: | פְּקוּדֵי יְהוָה יִשְׂרָיִם |
| מְאִירַת עֵינָיִם: | מִצְוֹת יְהוָה בְּרָה |
| עוֹמְדַת לְעַד: | יְרֵאת יְהוָה טְהוֹרָה |
| צְדָקוֹ יַחֲדָיו: | מִשְׁפָּטֵי יְהוָה אֱמֶת |

Torat adonay temimah meshivat nafesh.
 Edut adonay ne'emanah mahkimat peti.
 Pikudey adonay yesharim mesamehey lev.
 Mitzvat adonay barah me'irat eynayim.
 Yirat adonay tehorah omedet la'ad.
 Mishpetey adonay emet tzadeku yahdav.

When a festival occurs on a weekday, recite:

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת נֹצֵר חֶסֶד
 לְאַלְפִים נִשָּׂא עֵוֹן וּפֹשַׁע וְחַטָּאָה וְנִקְיָה:
 וְאֲנִי תַפְלְתִי לְךָ יְהוָה עַת רְצוֹן אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת
 יִשְׁעֶךָ:

Adonay adonay el raḥum veḥanun ereḥ apayim verav hesed
 ve'em^{et} notzer hesed la'alafim nosey avon vafesha veḥata'ah
 venakey.

Va'ani tefilati leḥa adonay et ratzon elohim berov ḥasdeḥa aneni
 be'em^{et} yisheḥa

(3)

The Torah of THE ONE is flawless, it restores the soul.
 The testimony of THE ONE is true, it makes wise the simple.
 The precepts of THE ONE are sure, they make the heart rejoice.
 The mitzvah of THE ONE is clear, it gives light to the eyes.
 Fear of THE ONE is pure, it stands eternally.
 The judgments of THE ONE are true, together they are just.

When a festival occurs on a weekday, recite:

ADONAY ADONAY, God loving and gracious,
 patient, and abundant in kindness and truth,
 keeping kindness for a thousand ages,
 forgiving sin and rebellion and transgression,
 making pure!

And as for me, my prayer is for you, GENTLE ONE,
 may it be for you a time of desire,
 O God, in the abundance of your love,
 respond to me in truth with your help.

NOTE. יהוה...צדק יחדיו / The Torah...together they are just
 (Psalm 19:8-10).

יהוה...ונקה / ADONAY...pure! It is customary to recite Exodus 34:6-7 on Festivals. Kabbalists beginning with Isaac Luria (sixteenth-century Safed) understood these verses to contain the thirteen attributes of God. Reciting the attributes on the Festivals celebrates God's presence as vividly experienced in the joyous observance of the holiday. D.A.T.

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 בְּשָׁמַיִם

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.

בְּרַכַּת הַגּוֹמֵל

If the person called up to the Torah has recently escaped danger or returned safely from a journey, he or she recites as follows:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת
שֶׁגַּמְלָנִי כָּל טוֹב:

Baruḥ atah adonay eloheynu meleḥ ha'olam hagomel leḥayavim
tovot shegemalani kol tov.

Congregational response to a man who offers this blessing:

אָמֵן. מִי שֶׁגַּמְלָה טוֹב הוּא יִגְמְלָה כָּל טוֹב סְלָה:

Amen. Mi shegemaleḥa tov hu yigmolḥa kol tov selah.

Congregational response to a woman who offers this blessing:

אָמֵן. מִי שֶׁגַּמְלָה טוֹב הוּא יִגְמְלָה כָּל טוֹב סְלָה:

Amen. Mi shegemaleḥ tov hu yigmeleḥ kol tov selah.

COMMENTARY. At the mysterious edges of life we seek the embrace of our community past and present. Hence individuals marking recovery from illness or the birth of a child are blessed before the open Torah. This process can build community as news is communicated and support mobilized. Most significantly it counteracts the devastating possibility of isolation in times of vulnerability. The practice gives voice to gratitude and anxiety in a forum where it can be shared and transformed into connectedness and faith.

S.P.W.

BIRKAT HAGOMEL / BLESSING FOR DELIVERANCE AND GOOD FORTUNE

If the person called up to the Torah has recently escaped danger or returned safely from a journey, he or she recites as follows:

Blessed are you, ABUNDANT ONE, our God, the sovereign of all worlds, who bestows good things on one in debt to you, and who has granted me all good.

Congregational response to one who offers this blessing:

Amen. And may the one who has bestowed upon you good, continue to bestow upon you good. Let it be so!

Misheberaḥ prayers can be inserted here: Individual misheberaḥ, page 684; for those who are ill, pages 685, 686; newborn child, page 691; birthday, page 687; bar/bat mitzvah, page 688; aufruf, page 689; anniversary, page 690; trip to Israel, page 693; aliyah to Israel, page 692. Other misheberaḥ prayers can be created by adapting the individual misheberaḥ form. For additional readings see pages 785-786.

COMMENTARY. Misheberaḥ prayers announce to the whole community individual times of joy and need. When *birkat hagomel* or a *misheberaḥ* is recited, it is customary to contribute to *tzedakah*. Often this offering is directed to the synagogue. On happy occasions this serves as an offering of thanksgiving. A *misheberaḥ* in the form of petition, such as a prayer for healing, was traditionally offered in the hope that a good deed would encourage divine intervention. More recently the act of *tzedakah* has been understood as a tangible way of expressing gratitude for the support and good wishes of the community. Just as the community supports the individual in times of need, so does the community depend upon the support of each individual.

D.A.T.

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.

עץ...מאשר / It...fortunate! (Proverbs 3:18).
וזאת...ישראל / This...Israel (Deuteronomy 4:44).
על...משה / 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.

עץ חיים היא / 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 וְצָדִק:

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 וְצָדִק:

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ וְדָבָר 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.

שִׂמְחָנוּ יְהוָה אֱלֹהֵינוּ בְּאֵלֵינוּ הַנְּבִיא עֵבְדְךָ בְּמַהֲרָה יָבֹא וַיְגַל לְפָנָנוּ:
וְהָשִׁיב לֵב אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אָבוֹתָם וּבֵיתְךָ בֵּית תְּפִלָּה
יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מְבִיא 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 וְלִתְפָּאֲרָתָה: 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: חַג הָעֲצֵרֶת הַזֶּה

שָׁנַתְּ לָנוּ יְיָ אֱלֹהֵינוּ (לְקַרְשָׁהּ וְלִמְנוּחָהּ) לְשִׁשּׁוֹן וְלִשְׂמֹחָה
לְכָבוֹד וְלִתְפָאֳרָת: עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ
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.

תְּפִלָּה לְקַהֲלָה

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת־כָּל־הַקְּהָל הַקְּדוֹשׁ הַזֶּה עִם כָּל־קְהֵלוֹת הַקְּדוֹשׁ
הֵם וּבְנֵיהֶם וּבָנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם וּמִי שֶׁמִּיְחָדִים בְּתֵי כְּנִסְיוֹת
לְתַפְּלָה וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל וּמִי שֶׁלּוֹמְדִים תּוֹרָה לְלַמְּדָהּ
לְקַטְטָנִים וּגְדוּלִים וּמִי שֶׁנוֹתְנִים נֶר לְמָאוֹר וְיֵינן לְקַדּוֹשׁ וְלַהֲבַדְלָה
וּפֶת לְאוֹרְחִים וְצַדִּיקָה לְעֲנִיִּים וְכֹל־מִי שֶׁעוֹסְקִים בְּצַרְכֵי צְבוּר
וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאַמוּנָה: הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסֵּר
מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עוֹנָם וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם וְנֹאמַר אָמֵן:

DERASH. The religious community is based not so much on common ideas as on common interests, experiences, hopes and fears; it is a community of the heart rather than of the mind. M.M.K.

TEFILAH LAKEHILAH / BLESSING FOR THE CONGREGATION

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless this entire holy community, along with other holy communities—they, and their sons and daughters, and all that belongs to them. All those who set apart houses of assembly for prayer, and those who come into their midst to pray, and those who study Torah for the sake of teaching it to young and old, and those who provide light for the lamps, and wine for Kiddush and Havdalah, and food for guests, and donations for the poor, and all those who faithfully are occupied with the needs of the community, and with the building up of the Land of Israel—may the blessed Holy One provide them their reward, and turn away from them every sickness, and heal their bodies, and pardon them their failures. May God send blessing and success in all their efforts, along with all Israel, their kin. And let us say: Amen.

תְּפִלָּה לְמַמְשָׁלָה

רְבוּן הָעוֹלָם קַבֵּל נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמַמְשָׁלָתָהּ
הִרְק אֶת־בְּרַכְתְּךָ עַל הָאָרֶץ הַזֹּאת וְעַל כָּל שְׂרֵי הַמְּדִינָה הַזֹּאת
הָעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמוּנָה: הוֹרֵם מַחְקֵי תוֹרָתְךָ הַבִּינֵם מִשְׁפָּטֵי
צְדָקָה לְמַעַן לֹא יִסְוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלוֹה אֲשֶׁר וְחִפְּשׁ כָּל־הַיָּמִים:
אֲנִי יְהוָה אֱלֹהֵי הַרוּחֹת לְכָל־בָּשָׂר הַעֲרֵה רוּחְךָ עַל כָּל־תּוֹשְׁבֵי
אֶרְצֵנוּ וְטַע בֵּין בְּנֵי הָאֻמוֹת וְהָאֻמוֹת הַשׁוֹנוֹת הַשׁוֹכְנִים בָּהּ אֲהַבָה
וְאַחֲוָה שְׁלוֹם וְרַעוּת וְעֶקֶר מִלְּבָבְךָ כָּל שִׁנְאָה וְאִיבָה קִנְאָה וְתַחְרוּת
לְמִלְאוֹת מִשְׂאֵ־נַפְשׁ בְּנֵיהֶם הַמִּתְפָּאֲרִים בְּכַבּוּדָה וְהַמְשִׁתּוֹקְקִים
לְרֹאוֹתָהּ אוֹר לְכָל־הַגּוֹיִם:

וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתִּהְיֶה אֶרְצֵנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תֵבֵל וְתִשְׁרָה
בִּינֵיהֶם רַעוּת וְחֵרוּת וְקִיּוּם בְּמַהֲרָה חֲזוֹן נְבִיאֶיךָ לֹא יִשָּׂא גוֹי אֶל־גּוֹי
חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה וְנֹאמַר אָמֵן:

לא...מלחמה / Nation...war (Isaiah 2:4).

What do I desire for my country? How do I vision the land I love?
Let it be a land where knowledge is free,
Where the mind is without fear, and men and women hold their heads
high,
Where words come out from the depth of truth,
Where the world has not been broken up into fragments by narrow
domestic walls;
Where tireless striving stretches its arms toward perfection,
Where the clear stream of reason has not lost its way in the dreamy
desert sand of dead habit,
Where the mind is led forward into ever-widening thought and action,
Into that heaven of freedom let my country awake.

RABINDRANATH TAGORE (ADAPTED)

TEFILAH LAMEMSHALAH / PRAYER FOR THE COUNTRY

Sovereign of the universe, mercifully receive our prayer for our land and its government. Let your blessing pour out on this land and on all officials of this country who are occupied, in good faith, with the public needs. Instruct them from your Torah's laws, enable them to understand your principles of justice, so that peace and tranquility, happiness and freedom, might never turn away from our land. Please, WISE ONE, God of the lifebreath of all flesh, waken your spirit within all inhabitants of our land, and plant among the peoples of different nationalities and faiths who dwell here, love and brotherhood, peace and friendship. Uproot from their hearts all hatred and enmity, all jealousy and vying for supremacy. Fulfill the yearning of all the people of our country to speak proudly in its honor. Fulfill their desire to see it become a light to all nations. Therefore, may it be your will, that our land should be a blessing to all inhabitants of the globe. Cause to dwell among all peoples friendship and freedom. And soon fulfill the vision of your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war." And let us say: Amen.



תְּפִלָּה לְמְדִינַת יִשְׂרָאֵל

צוּר יִשְׂרָאֵל וְגֹאֲלוֹ בְּרַךְ נָא אֶת מְדִינַת יִשְׂרָאֵל רֵאשִׁית צְמִיחַת
 גְּאֻלְתָּנוּ הִגֵּן עָלֶיךָ בְּרַב חַסְדֶּךָ וּפְרַשׂ עָלֶיךָ סֶכֶת שְׁלוֹמֶךָ שְׁלַח אוֹרְךָ
 וְאַמְתֶּךָ לְרֵאשִׁיָּהּ לְשׁוֹפְטֵיָהּ וּלְנִבְחָרֶיהָ וְתִקְנֵם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
 לְמַעַן יִלְכוּ בְּדַרְךְ הַצְּדָק הַחֹפֵשׂ וְהַיָּשָׁר: חֲזַק יְדֵי מַגְנֵי אֶרֶץ קְדֻשָּׁנוּ
 וְהַנְחִילֵם יְשׁוּעָה וְחַיִּים וְנִתַּת שְׁלוֹם בְּאֶרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ:
 פְּקֹד-נָא לְבָרְכָה אֶת אֲחֵינוּ בֵּית יִשְׂרָאֵל בְּכָל-אַרְצוֹת פְּזוּרֵיהֶם טַע
 בְּלִבָּם אֲהַבַת צִיּוֹן וּמִי בָהֶם מִכָּל עַמָּנוּ יְהִי אֱלֹהֵיו עִמּוֹ וְיַעַל: הֶאֱצִל
 מִרוּחָךְ עַל כָּל יוֹשְׁבֵי אֶרֶץ קְדֻשָּׁנוּ הִסֵּר מִקְרָבָם שְׁנָאָה וְאִיבָה קִנְאָה
 וְרִשְׁעוּת וְטַע בְּלִבָּם אֲהַבָה וְאַחֻוּהַ שְׁלוֹם וְרַעוּת וְקִיָּם בְּמַהֲרָה חֲזוֹן
 נְבִיאֶךָ לֹא יֵשֵׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה וְנֹאמַר
 אָמֵן:

מי...ריעל / may...to the land. This is a slightly altered version of Ezra 1:3.
 לא...מלחמה / Nation...war (Isaiah 2:4).



TEFILAH LIMDINAT YISRA'EL / PRAYER FOR THE STATE OF ISRAEL

Rock and champion of Israel, please bless the state of Israel, first fruit of the flourishing of our redemption. Guard it in the abundance of your love. Spread over it the shelter of your peace. Send forth your light and truth to those who lead and judge it, and to those who hold elective office. Establish in them, through your presence, wise counsel, that they might walk in the way of justice, freedom, and integrity. Strengthen the hands of those who guard our holy land. Let them inherit salvation and life. And give peace to the land, and perpetual joy to its inhabitants. Appoint for a blessing all our kindred of the house of Israel in all the lands of their dispersion. Plant in their hearts a love of Zion. And for all our people everywhere, may God be with them, and may they have the opportunity to go up to the land. Cause your spirit's influence to emanate upon all dwellers of our holy land. Remove from their midst hatred and enmity, jealousy and wickedness. Plant in their hearts love and kinship, peace and friendship. And soon fulfill the vision of your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war."
 And let us say: Amen.

תְּפִלָּה לְשָׁלוֹם

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁתִּבְטַל
מִלְחָמוֹת וְשִׁפְכוֹת דָּמִים מִן הָעוֹלָם וְתִמְשִׁיךְ שָׁלוֹם גָּדוֹל וְנִפְלָא
בְּעוֹלָם וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

רַק יִפְּרוּ וְיִדְעוּ כָּל־יְשֻׁבֵי תֵבֵל הָאֲמֵת לְאֲמִיתוֹ אֲשֶׁר לֹא כָּאֲנוּ לְזֶה
הָעוֹלָם בְּשִׁבִיל רִיב וּמַחְלָקֶת וְלֹא בְּשִׁבִיל שְׂנֵאָה וְקִנְיָה וְקִנְיָתוֹר
וְשִׁפְכוֹת דָּמִים: רַק כָּאֲנוּ לְעוֹלָם כְּדִי לְהַפִּיר אוֹתָהּ תִּתְפַּרֵּךְ לְנִצְחָה:

וּבְכֹן תִּרְחַם עָלֵינוּ וְיִקָּים כְּנֹג מִקְרָא שְׁפָתוֹב: וְנִתְתִי שָׁלוֹם בְּאֶרֶץ
וְשִׁכְבָתָם וְאִין מַחְרִיד וְהִשְׁבַּתִי חַיָּה רָעָה מִן הָאֶרֶץ וְחֶרֶב לֹא תֵעָבֵר
בְּאֶרְצְכֶם וְיִגַּל כַּמִּים מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן: כִּי מִלְּאָה הָאֶרֶץ
דְּעָה אֶת־יְהוָה כַּמִּים לִים מְכֻסִּים:

Attributed to Nahman of Bratzlav

ולא...מלחמה / And let... war (Isaiah 2:4).
ונתתי...בארצכם / I shall... land (Leviticus 26:6).
ויגל...איתן / Justice... stream (Amos 5:24).
כי...מכסים / For the earth... seas (Isaiah 11:9).

A PRAYER FOR PEACE

May it be your will, ETERNAL ONE, our God, God of our ancestors, that wars and bloodshed be abolished from the world, and bring into the world a great and wonderful and lasting peace. And let no nation lift a sword against a nation—let them learn no more the ways of war!

Let all who dwell on earth simply acknowledge the truth of truths: that we have not come into this world for the sake of quarreling and war, nor for the sake of hatred, jealousy, anger, or bloodshed; rather, we have come into this world only to know you—may you be blessed eternally!

Therefore, have mercy on us, and fulfill among us what is written in your Scripture: "I shall give peace upon the earth, and you shall lie down with none to make you afraid. I shall abolish from the earth the predatory beast. The sword shall never come upon your land. Justice shall roll down like the waters, and righteousness like a mighty stream. For the earth shall be filled with knowledge of THE OMNIPRESENT, as the waters fill the seas."

שָׁלוֹם

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 וְתִמְכֶינָהּ מֵאֲשֶׁר:
דְּרָכֶיהָ דְרָכֵי־נְעִם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:
הַשִּׁיבֵנוּ 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).
הַשִּׁיבֵנוּ...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.

אין פֿאלֶהֵינוּ

אין פֿאלֶהֵינוּ אין פֿאדוֹנֵינוּ אין כְּמִלְכָּנוּ אין כְּמוֹשֵׁעֵנוּ:
 מי כֵאלֹהֵינוּ מי כֵאדוֹנֵינוּ מי כְּמִלְכָּנוּ מי כְּמוֹשֵׁעֵנוּ:
 נוֹדֶה לְאֱלֹהֵינוּ נוֹדֶה לְאדוֹנֵינוּ נוֹדֶה לְמִלְכָּנוּ נוֹדֶה לְמוֹשֵׁעֵנוּ:
 בְּרוּךְ אֱלֹהֵינוּ בְּרוּךְ אֲדוֹנֵינוּ בְּרוּךְ מִלְכָּנוּ בְּרוּךְ מוֹשֵׁעֵנוּ:
 אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵינוּ אַתָּה הוּא מִלְכָּנוּ אַתָּה הוּא
 מוֹשֵׁעֵנוּ:

Eyn keyloheynu eyn kadoneynu eyn kemalkeynu eyn
 kemoshi'eynu.
 Mi heyloheynu mi hadoneynu mi hemalkeynu mi
 hemoshi'eynu.
 Nodeh leyloheynu nodeh ladoneynu nodeh lemalkeynu nodeh
 lemoshi'eynu.
 Baruh eloheynu baruh adoneynu baruh malkeynu baruh
 moshi'eynu
 Atah hu eloheynu atah hu adoneynu atah hu malkeynu atah hu
 moshi'eynu.

NOTE. Many prayer books carry an additional line, "אתה הוא שהקטירו, אבותינו לפניך את־קטרת הסמים." "You are the one to whom our ancestors offered spices" in the Temple. That line is omitted here partly to restore the rhythm and shape of the original composition and partly because its nostalgic reference to Temple worship implies a longing for the reinstatement of sacrifices that we do not share. D.A.T.

EYN KEYLOHEYNU / NONE IS LIKE OUR GOD

None is like our God,
 none like our provider,
 none like our sovereign,
 none like our redeemer!

Who is like our God?
 Who, like our provider?
 Who, like our sovereign?
 Who, like our redeemer?

We give thanks to our God,
 thanks to our provider,
 thanks to our sovereign,
 thanks to our redeemer.

Blessed is our God,
 blessed our provider,
 blessed our sovereign,
 blessed our redeemer.

You are our God,
 you are our provider,
 you are our sovereign,
 you are our redeemer.

NOTE. Traditional siddurim place an additional (*Musaf*) *Amidah* after returning the Torah to the ark. The *Musaf Amidah* corresponds to the additional sacrifice that was offered in the Temple on Shabbat and Festivals. Because Reconstructionists do not anticipate or hope for the rebuilding of the Temple, we do not feel a strong need to retain its liturgical rhythms or emphasis on animal sacrifice. This siddur therefore omits the *Musaf Amidah* for the sake of brevity. *Yismehu*, a joyfully sung part of the *Musaf Amidah*, is included in the *Shaharit Amidah* here (page 309). For a shortened form of *Musaf*, some communities chant *Magen Avot* (page 111), often including the *Musaf Kedushah*, which this siddur incorporates into the Festival *Shaharit Amidah*, pages 336-339 (omitting the two lines beginning *adir adirenu*, page 339). Many congregations recite poetry in the place of the *Musaf Amidah* as well. Those wishing to recite a full *Musaf Amidah* may use the separate booklet prepared for that purpose or turn back to the Shabbat *Amidah* found on pages 294-323, omitting page 307 or replacing it with a reading from pages 734-739. On Festivals, the Festival *Amidah* on pages 326-353 can be repeated for *Musaf*. If this is done, the *Kedushah* on pages 302-305 should be used during *Shaharit*, and the *Kedushah* on pages 336-339 should be used during *Musaf*.

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 לְעַם 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 וְשׁוֹכֵנֵת
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּכָנוּ אָפֶס זוּלָּתוֹ
כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ 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)

וַיִּדְעַת...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 כפתוב 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'amar: Vehayah adonay lemelech 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 עָלְמֵיָא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלְא (לְעֵלְא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרֵי 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 almayā.

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 בְּחִפְצוֹ כָּל |
| לְבַדּוֹ יִמְלֹךְ נוֹרָא: | וְאַחֲרַי כְּכֹלֹת הַכֹּל |
| וְהוּא יִהְיֶה בְּתַפְאָרָה: | וְהוּא הָיָה וְהוּא הוּוֹה |
| לְהַמְשִׁיל לוֹ לְהַחֲבִירָה: | וְהוּא אֶחָד וְאֵין שֵׁנִי |
| וְלוֹ הָעֵז וְהַמְשָׂרָה: | בְּלִי רֵאשִׁית בְּלִי תַכְלִית |
| וְצוּר חֲבֻלִי 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

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ
 עוֹד יִהְיֶה לְלוֹהֶה סְלָה:
 אֲשֶׁרֵי הָעַם שְׂיִהוּה אֱלֹהֵיו:
 תְּהִלָּה לְדָוִד
 אַרְוַמְמָה אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרָכָה
 בְּכָל־יּוֹם אֶבְרָכָךָ וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
 גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלְתּוֹ אֵין חֶקֶר:
 דּוֹר לְדוֹר יִשְׁבַח מִמְעֻשֶׁיךָ וְגִבּוֹרֹתֶיךָ יִגְיֶדוּ:
 הַדָּר כְּבוֹד הַדָּרָה וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וְעִזּוֹנוֹ נִרְאוֹתֶיךָ יֵאמְרוּ וְגִדְלָתְךָ אֲסַפְּרָנָה:
 זָכַר רַב־טוֹבָה יִבְיָעוּ וְצַדִּיקְתְּךָ יִרְנָנוּ:
 חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אַפִּים וְגִדְל־חֶסֶד:
 טוֹב־יְהוָה לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וְחֲסִידֶיךָ יְבָרְכוּכָה: ←

Ashrey yoshvey veyteḥa od yehaleluḥa selah.
 Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.
 Tehilah ledavid.
 Aromimeḥa elohay hameleḥ va'avareḥah shimeḥa le'olam va'ed.
 Beḥol yom avareḥeka va'ahalela shimeḥa le'olam va'ed.
 Gadol adonay umhulal me'od veligdulato eyn heker.
 Dor ledor yeshabah ma'aseḥa ugvuroteḥa yagidu.
 Hadar kevod hodeḥa vedivrey nifle'oteḥa asihah.
 Ve'ezuz noroteḥa yomeru ugduloteḥa asaperenah.
 Zeḥer rav tuveḥa yabi'u vetzidkateḥa yeranenu.
 Hanun veraḥum adonay ereḥ apayim ugdol ḥased.
 Tov adonay lakol veraḥamav al kol ma'asav.
 Yoduḥa adonay kol ma'aseḥa veḥasideḥa yevareḥuḥah. ↪

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

- נ 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. ↪

אשרי...סלה / Happy...you (Psalm 74:5).

אשרי...אלהיו / Happy...God (Psalm 144:15).

וּגְבוּרֹתֶיךָ יְדַבְּרוּ: כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ:
 וּכְבוֹד הַדָּר מִלְכוּתוֹ: לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתַי
 וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וְדוֹר: מִלְכוּתֶךָ מִלְכוּת כָּל־עֲלָמִים
 וְזוֹקֵף לְכָל־הַכַּפּוּפִים: סוּמָה יִהְיֶה לְכָל־הַנִּפְלָיִם
 וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ: עֵינַי כָּל אֵלֶיךָ יִשְׁפְּרוּ
 וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן: פּוֹתֵחַ אֶת־יָדֶיךָ
 וְחֹסֵד בְּכָל־מַעֲשָׂיו: צַדִּיק יִהְיֶה בְּכָל־דַּרְכָּיו
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: קְרוֹב יִהְיֶה לְכָל־קֹרְאָיו
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: רָצוֹן יִרְאוּ יַעֲשֶׂה
 וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד: שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו
 וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ * תְּהִלַּת יְהוָה יְדַבֵּר פִּי
 לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נְבָרֶךְ יְהוָה
 מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

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 תּוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:
כָּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Vayhi binso'a ha'aron vayomer mosheh kuma adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.
Ki mitziyon tetze torah udvar adonay mirushalayim.
Baruh 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:
לֹא עַל אָנָּשׁ רְחִיצְנָא וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא אֱלֹא בְּאַלְהָא
דְּשָׁמְיָא דְּהוּא אֱלֹהָא קְשׁוּט וְאוֹרִיתָהּ קְשׁוּט וְנִבְיָאוּהִי קְשׁוּט וּמְסֻגָּא
לְמַעַבְד טְבוּן וְקְשׁוּט:
בְּה אָנָּא רְחִץ וְלִשְׁמָהּ קֻדְּשָׁא יְקִירָא אָנָּא אָמַר תְּשַׁבְּחוּ: יְהֵא רְעוּתָא
קְדָמָךְ דְּתַפְתַּח לְבִי בְּאוֹרִיתָא וְתַשְׁלִים מְשָׁאֲלִין דְּלְבִי וְלְבָא
דְּכָל־עַמְךָ יִשְׂרָאֵל לְטָב וְלְחַיִּין וְלְשָׁלָם:

Bey ana rahetz velishmey kadisha
yakira ana amar tushbehan.
Yehey ra'ava kodamah detiftah libi be'orayta
vetashlim mishalin delibi veliba dehol amah yisra'el
letav ulhayin 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 וְהַנְּצַח וְהַהוֹד כִּי כָל בְּשָׂמַיִם
וּבָאָרֶץ 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 vevamitnasey 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, הַשְּׁלִישִׁית, 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).

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 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 yitzḥak elohey rivkah
elohey ya'akov elohey raḥel
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:

(וְזָכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
(חַיִּים:))
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן: בְּרוּךְ אַתָּה יְהוָה מְגִן אֲבֹרָהּם וְעוֹזֵר
שָׂרָה: ←

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovīm
vekoney hakol vezoḥer 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 | נְבַרְךָ אֵת | Let us bless |
| II | elohey ^{nu} | 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 |

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:

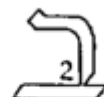
Remember us for life,
our sovereign, who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.)

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 *gaur*, 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 אֲמוּנָתוֹ לְיִשְׁנֵי עָפָר: מִי כְמוֹךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה 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.

Mehalkel hayim behesed mehayey kol hay berahamim rabim
someh noflim verofey holim umatir asurim umkayem emunato
lisheney afar. Mi hamo'ha ba'al gevurot umi domeh lah meleh
memit umhayeh umatzmi'ah yeshu'ah.

(Mi hamo'ha av harahamim zoher yetzurav lehayim
berahamim.)

Vene'eman atah lehayot kol hay. Baruh atah adonay mehayey
kol hay. ↵

*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:
לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ: וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לְאֹמַר:
יְמִלֶּךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח 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 veshivaha 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.
Hallelulyah!”

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: תִּפְאָרֶת
 גְּדֻלָּה וְעֶטְרֶת יְשׁוּעָה יוֹם מְנוּחָה וְקְדוּשָׁה לְעִמָּךָ נְתַתָּ: מְנוּחַת אֱהָבָה
 וּגְדֻבָּה מְנוּחַת אֱמֶת וְאַמוּנָה מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ וְהַשְׁקֵט וּבְטַח
 מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוּצָה בָּהּ: יִפְרִי כְּנִיָּה וַיִּדְעוּ 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 בְּתוֹרָתְךָ שֶׁבְּעֵינֵנוּ מְטוֹבָה וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר לְבָבוֹ
לְעַבְדֶּךָ בְּאַמֶּת: וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֹשְׁךָ:
וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ
הַשַּׁבָּת: ←

Eloheynu veylohey avoteynu ve'imoteynu
retzey vimnuhatenu.
Kadeshenu bemitzvoteha
veten helkenu betorateha.
Sabe'enu mituveha
vesamehenu bishu'ateha
vetaher libenu le'ovdeha be'emet.
Vehanhilenu adonay eloheynu
be'ahavah uvratzon shabbat kodsheha
veyanuhu vah kol yisra'el mekadeshey shemeha.
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 תַּפְלִתָּם 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 וְיִפְקֹדֵנוּ וְיִזְכְּרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְיִזְכְּרוֹן יְמֹת הַמְּשִׁיחַ וְיִזְכְּרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְיִזְכְּרוֹן כָּל עַמֶּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוּבָה לְחַן וְלִחֶסֶד וְלִרְחֻמִּים לְחַיִּים
וְלְשָׁלוֹם בְּיוֹם

On Rosh Hodesh: ראש החדש הזה

On Pesah: חג המצות הזה

← *On Sukkot:* חג הסוכות הזה

ולהב 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 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. ↪

וְיִזְכְּרוֹן יְמֹת מְשִׁיחַ צְדָקָה / 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 בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינְתוֹ לְצִיּוֹן:

הוֹדָאָה

מוֹדִים אַנְחָנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיִּינוּ 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 לָרֶב וְבָקָר וְצַהֲרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קְרִינֵנוּ 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 וּבְנָיו 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 מִסֶּרֶת
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻטִּים וְרָשָׁעִים בְּיַד צְדִיקִים וְזוֹרִים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ: וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמֶּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ
בְנֵיךָ לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ
נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל:)

וְעַל כָּלֵם יִתְפַּרֵּךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

(On Shabbat Shuvah add: וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאֵמַת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְיָ הֵשׁוּב שְׁמֶךָ וּלְךָ 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 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 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 וּנְכַתֵּב לְפָנֶיךָ אֲנַחְנוּ
וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:)

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.

תְּבֵל / 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 מִדַּבֵּר מִרְמָה 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 יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִיו לְרִצּוֹן
אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרֵי וּגְאֻלֵּי: 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...גְּאֻלֵּי / Dear...champion. This meditation is based upon one of the
early prayers recorded in Talmud Berahot 17a.

יְמִינְךָ...וְעֲנֵנִי / So...me appears twice in the Bible, in Psalm 60:7
and Psalm 108:7. R.S.

יְהוָה...גְּאֻלֵּי / 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
וְחַיֵּי עוֹלָם נָטַע 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
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם
רֹקַע הָאָרֶץ וְצֹאֲצָאֶיהָ
נִתֵּן 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 חִלְקָנוּ בָּהֶם 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.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינַת
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנֵינוּ 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 malhey hamelahim 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...עוֹד / 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
מְלִכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן 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 וְשִׁירְתָּא
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 חֲבֵרֵי:

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 יְמֵי 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.

הַבְּדָלָה

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשִׁבִי אֱלֹהֵינוּ הַגְּלֻעָדִי:
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ עִם מָשִׁיחַ 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 הַיְשׁוּעָה:

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 מִנְחֹת יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבֵב
 יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
 גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת לֹא־אִירָא רָע
 כִּי־אֲתָה עִמָּדִי שְׁבֹטֶךָ וּמִשְׁעַנְתֶּךָ הִמָּה יִנְחַמְנִי:
 תַּעְרֹךְ לְפָנַי שְׁלֶחֶן נֶגֶד צָרְרִי
 דִּשְׁנָתָ בְשֶׁמֶן רֹאשִׁי כוֹסֵי רוּחָה:
 אֵךְ 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 be^gey tzalmavet lo ira ra
 ki atah imadi shivte^ha umishante^ha 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'ore^h 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 _____

שְׁהִלְךָ לְעוֹלָמוֹ: אָנָּא תְּהִי נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתְּהִי 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 _____

שְׁהִלְכָה לְעוֹלָמָה: אָנָּא תְּהִי נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתְּהִי 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.

קִדְיֵשׁ יְתוּם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם 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 יִסְעָדָנוּ וְיַחַזְקֵנוּ בְּאֲרֻךְ יָמֵינוּ וְאִמְצֵלֵנוּ: 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 יִסְעָדָנוּ וְיַחַזְקֵנוּ בְּאֲרֻךְ יָמֵינוּ וְאִמְצֵלֵנוּ: יִתֵּן יְהוּה חֲכָמָה וְתוֹשִׁיָּה
בְּלֵב הָרוֹפֵא לְגִהוֹת מְכָאוֹב וְיִשְׁלַח לְחֹלֶה בְּקִרְוֹב רְפוּאָה שְׁלֵמָה
רְפוּאָת הַנְּפֶשׁ וְרְפוּאָת הַגּוּף: יוֹסִיף יְהוּה לָהּ 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 הַרְגָל
הַקָּדוֹשׁ בְּרוּךְ הוּא יַחֲיֵינוּ וְיִשְׁמְרֵנוּ מִכָּל-צָרָה וְצוּקָה וּמִכָּל-נִגְעַע
וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יָדָיו וְיִבְרַכֵּנוּ
עִם-כָּל-יִשְׂרָאֵל אַחֵינוּ וְאֶחָיו 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 הַרְגָל הַקָּדוֹשׁ בְּרוּךְ הוּא יַחֲיֵינוּ וְיִשְׁמְרֵנוּ
מִכָּל-צָרָה וְצוּקָה וּמִכָּל-נִגְעַע וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
בְּכָל-מַעֲשֵׂה יָדָיו וְיִבְרַכֵּנוּ עִם-כָּל-יִשְׂרָאֵל אַחֵינוּ וְאֶחָיו 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
וְיַחְיֵהוּ וְיִאֲשְׁרֵהוּ וְיוֹסִיף לוֹ שָׁנֹת חַיִּים וּבִרְכָה וְיִגְּיֵלוּ בּוֹ כָּל־אֲהָבָיו
וְיִמְלְאוּ כָּל־מְשָׁאֵלוֹת־לְבוֹ 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 יִשְׁמְרֵךְ
וְיַחְיֵךְ וְיִאֲשְׁרֵךְ וְיוֹסִיף לָךְ שָׁנֹת חַיִּים וּבִרְכָה וְיִגְּיֵלוּ בָּךְ כָּל־אֲהָבָיךָ
וְיִמְלְאוּ כָּל־מְשָׁאֵלוֹת־לְבָבְךָ 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 בבִּרְיִית הַנְּשׂוּאִים:

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 בבִּרְיָאוֹת וּבְאֲשֶׁר בְּאֵהֶבֶת תּוֹרָה וּבְמַעֲשֵׂים טוֹבִים) 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 עָלָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה וְהַמִּצְוָה: יְהִי אֱלֹהִים עִמּוֹ בַּיָּמִים הַבָּאִים כַּאֲשֶׁר הָיָה עִמּוֹ מִיּוֹם הַיּוֹלְדוֹ וְעַד הַנְּהַה: יְהִי רְצוֹן אֱלֹהִים לְגִדְלָהּ בְּבִרְיָאוֹת הַגּוּף וְהַנְּפֶשׁ בְּתַבּוּנָה וּבְעֲנוּת־חַן בְּאֵהֶבֶת הַבְּרִיּוֹת וּבְאֵהֶבֶת תּוֹרָה וּמִצְוָה חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: יֵרְאוּ הוֹרָיו וְיִשְׁמְחוּ וְקִרְוּבָיו יַעֲלִזוּ וְנֹאמַר אָמֵן:

Female

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה רחל ולאה הוא יברך את _____ בת _____ ו _____ אשר עָלְתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה וְהַמִּצְוָה: יְהִי אֱלֹהִים עִמָּךְ בַּיָּמִים הַבָּאִים כַּאֲשֶׁר הָיָה עִמָּךְ מִיּוֹם הַיּוֹלְדָה וְעַד הַנְּהַה: יְהִי רְצוֹן אֱלֹהִים לְגִדְלָהּ בְּבִרְיָאוֹת הַגּוּף וְהַנְּפֶשׁ בְּתַבּוּנָה וּבְעֲנוּת־חַן בְּאֵהֶבֶת הַבְּרִיּוֹת וּבְאֵהֶבֶת תּוֹרָה וּמִצְוָה חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: יֵרְאוּ הוֹרֶיךָ וְיִשְׁמְחוּ וְקִרְוּבֶיךָ יַעֲלִזוּ וְנֹאמַר אָמֵן:

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 לאריכת 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 מְשֻׁפָּחָתוֹ) לְאֶרֶץ יִשְׂרָאֵל לְקַיֵּם שֵׁם בְּיָת: יְהִי רְצוֹן שְׂיֵצֵא בְּשָׁלוֹם וְיִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְיִמְצָא בְּרָכָה 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 מְשֻׁפָּחָתָהּ) לְאֶרֶץ יִשְׂרָאֵל לְקַיֵּם שֵׁם בְּיָת: יְהִי רְצוֹן שְׂתֵצֵא בְּשָׁלוֹם וְתִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְתִמְצָא בְּרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂי יָדֶיהָ: 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 מְשֻׁפָּחָתוֹ) לְאֶרֶץ יִשְׂרָאֵל לְקַיֵּם שֵׁם בְּיָת: יְהִי רְצוֹן שְׂיֵצֵא בְּשָׁלוֹם וְיִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְיִמְצָא בְּרָכָה 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 מְשֻׁפָּחָתָהּ) לְאֶרֶץ יִשְׂרָאֵל לְקַיֵּם שֵׁם בְּיָת: יְהִי רְצוֹן שְׂתֵצֵא בְּשָׁלוֹם וְתִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְתִמְצָא בְּרָכָה וְהִצְלָחָה בְּכָל מַעֲשֵׂי יָדֶיהָ: 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 יִלְדִים בְּחֻפְשָׁה יִשְׁחָקוּ תּוֹפְסֶת
Bén ha-ba-yit l'-vén ha-sa-dot בֵּין הַבַּיִת לְבֵין הַשְּׁדוֹת
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'eretz tzion 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 מַה־טוֹב וּמַה־נָּעִים Hiney mah tov umah na'im
שֹׁבֵת אַחִים גַּם יַחַד: shevet aḥim gam yaḥad.
הִנֵּה מַה־טוֹב וּמַה־נָּעִים Hiney mah tov umah na'im
שֹׁבֵת אַחֵי־וָת 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 |
| מִוֶּלְ הָאוֹר הַנִּגָּר הַלָּבֶן | mul ha'or hanigar halavan |
| אֲנַפָּה לְבָנָה תִּפְרוֹס בְּאוֹר | anafah levanah tifros ba'or |
| כְּנָפַיִם | kenafayim |
| וְהַשְּׁמֵשׁ 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 חֲמֻדָּה לְבִי חוֹסֶה נָא וְאֵל נָא תִתְעַלֵּם:

Eleh ḥamedah libi ḥusah na ve'al na titalēm.

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 בְּחֻפְשָׁה 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 יִשָּׂנִים וְעָנוּ. | itonim yeshanim ve'anān. |
| 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 וְרִיחַ אוֹרָנִים
נִשָּׂא בְרוּחַ הָעֲרֵבִים עִם קוֹל פַּעֲמוֹנִים.
וּבַתְּרַדְמַת אֵילָן וְאָבֵן שְׂבוּיָהּ בַּחֲלוֹמָה
הָעִיר אֲשֶׁר בְּדַד יוֹשֶׁבֶת וּבְלִבָּהּ חוֹמָה.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר
הֲלֹא לְכֹל שִׁירְיָהּ אֲנִי כְּנוֹר.

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם לְשׁוֹק וּלְכַכַּר
שׁוֹפָר קוֹרָא בְּהַר הַבַּיִת בְּעִיר הָעֵתִיקָה
וּבַמְּעָרוֹת אֲשֶׁר בְּסֹלֶעַ אֶלְפֵי שְׂמֵשׁוֹת 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 הַשְּׂפָתַיִם 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 geshher tzar me'od
וְהֵעָקַר לֹא לְפַחַד כָּלֵל:
veha'ikar lo lefaḥed 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 בְּלִבְּךָ פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמָיָה
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵינַי לְצִיּוֹן צוֹפִיָה
עוֹד לֹא אֲבָדָה תְּקוּוֹתֵנוּ
הַתְּקוּוָה מִשְׁנוֹת אֲלֵפִים
לְהִיּוֹת עִם חֲפָשִׁי בְּאַרְצֵנוּ
בְּאַרְצַי 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