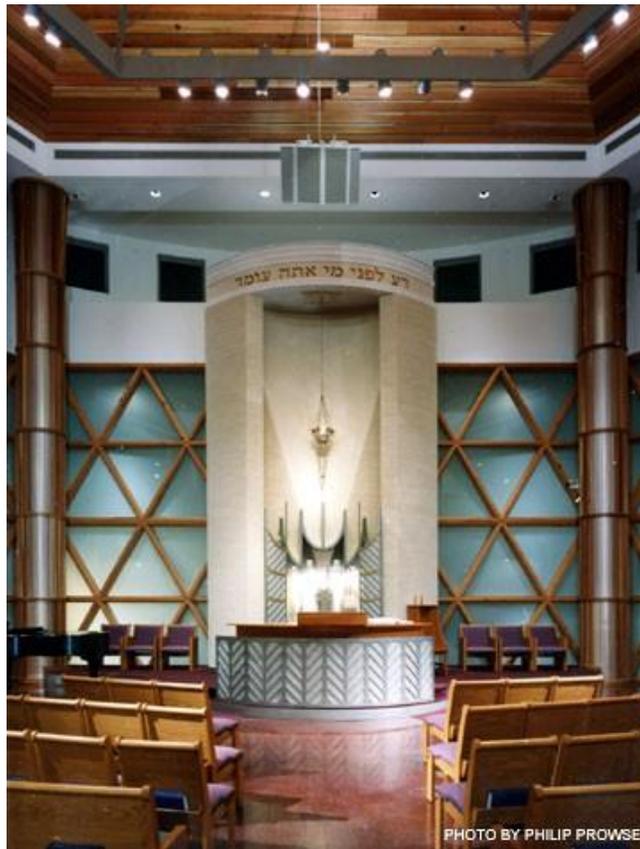


תפילות לשבת קהילת בית שלום

Shabbat Morning
Congregational Prayerbook



Bet Shalom Congregation
Minnetonka, Minnesota

בית שלום About Bet Shalom's Sanctuary



The center of the Bet Shalom community, and our building, is our sanctuary. The life of the congregation revolves around it, and our building is designed to reflect this commitment on our part to be a family of friends who come together to worship, learn and support each other in a way nourished by Jewish tradition.

Our sanctuary architecture creates an environment which invites participation. The intimate semi-circle space affords us the opportunity to see each others' faces. Our sanctuary, built with natural materials of wood, glass and stone, fills with light through the 36 windows surrounding the base of the lantern-like cuppola. The number of glass panels that make up our walls is approximately 613, the same number of *mitzvot* in Jewish tradition.

The podium, or *bimah*, and the ark behind it, rise naturally, a reflection of the strength of the congregation which surrounds it. The gentle slope of the floor invites all those who rise to the *Torah* to follow the natural inclination of rising up to God's holiness. The approach to the *bimah* is designed so that everyone can have access to the *Torah* and the wealth of wisdom contained therein.

The Ark in our sanctuary holds three of our five *Torah* scrolls: our "Chai" scroll dedicated in 1998 in celebration of the 18th year of our congregation, and scrolls from other Jewish communities in Hibbing, Minnesota; Albert Lea, Minnesota; and Cincinnati, Ohio. Rockdale Temple of Cincinnati, the oldest Jewish congregation west of the Allegheny Mountains, gave a *Torah* scroll to Rabbi Norman Cohen when he left their community to become our first rabbi as we were being founded in 1981. On the wall in our display case is our Holocaust Scroll.

Above the Ark is the *Neir Tamid* נֵר תָּמִיד, or eternal light, reminding us that God's abiding presence, the *Shechinah* שְׁכִינָה, dwells whenever and wherever we let God in. The inscription above the Ark reads: דַּע לְפָנַי מִי אֵתָּה עֹמֵד, "Know Before Whom You Stand." This inscription, which also was written above the Ark in our former congregational building in Hopkins, is a popular inscription in many synagogues.

Halacha, הלכה, Jewish law, is often used as the primary resource in determining how things "should be" done. Jewish tradition also has a powerful source of guidance called minhag, מנהג, custom, which sometimes provides more force and authority to the way things are done than halacha. Every community develops its own style and way of doing things, and Bet Shalom is no exception.

Throughout our Shabbat, שבת, morning service, the notes in the margins will cite some of the sources for our customs, such as bowing, closing our eyes, and congregational responses. In many cases, there are two or more differing customs for the same prayer.

Bet Shalom's environment of welcoming and participation is one of our primary values in developing our worship customs. Many of these minhagim, מנהגים, (customs) will be explained by the service leaders and by some of the notes in this prayerbook. We invite you to study the various interpretations and to participate with our community during this worship service.

Many of our prayers begin with the phrase, *Baruch Ata Adonai Eloheinu* בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ. This may be translated as: “Blessed are You, O Lord our God,” “Blessed are You, Adonai our God,” “Praised are You, O Lord our God,” “Praised are You, Adonai our God,” “Blessed is the Eternal God,” “Blessed is Adonai our God,” etc. Whenever translation occurs, there is interpretation. Hebrew words can be understood in a variety of ways. This can be a stumbling block when one is creating a prayerbook. We are torn between the need for constancy and consistency on the one hand and creativity, diversity, and the opportunity for inclusion on the other.

Long ago, our Rabbinic ancestors interpreted the *Amidah*'s first paragraph, which begins with the words *Baruch Ata Adonai Eloheinu* בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ and continues with the phrase *Elohei Avraham, Elohei Yitzchak, v'Elohei Yaakov* (אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב) as neither redundant nor unnecessarily repetitive. The word *Elohei*, which means “God of,” seems to be excessively used. Why not say, *Elohei Avraham, Yitzchak, v'Yaakov*: “God of Abraham, Isaac and Jacob,” thus accomplishing the same thing? The Rabbis insisted that each of our patriarchs had a different understanding of God and, thus, a different relationship and a different way of addressing God.

In our congregation today, we know that worshippers come with a variety of conceptions about God and a multitude of ways of addressing God. We have our philosophers, our theologians, and those with rational approaches to prayer. We have our emotional, inspired, poetic members who think and address God in different ways. As a Reform congregation, our goal is to be inclusive, inviting the prayers and thoughts of as many of our congregants as possible.

This is why you will find *Baruch Ata Adonai Eloheinu* בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ translated in a variety of ways, sometimes even on the same page. We hope you will think of it as our way of bringing the prayers of those sitting nearby along with your prayers.

For those who wear a *tallit*, one may first recite this meditation:

בְּרַכֵּי נַפְשִׁי אֶת יְהוָה! יְהוָה אֱלֹהֵי גְדֻלַּת מַאֲד, הוֹד וְהָדָר
לְבָשָׁתָּה. עֲטָה אֹר כְּשִׁלְמָה, נוֹטָה שָׁמַיִם כִּירִיעָה.

Bar'chi nafshi et Adonai! Adonai Elohai, gadalta m'od, hod v'hadar lavashta. Oteh or kasalmah, noteh shamayim kay'riah.

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

As one places the *tallit* over one's shoulders, one recites the
following blessing:

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

Baruch A-ta Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu l'hitateif batzitzit.

Blessed is *Adonai* our God, Ruler of the universe, who hallows us with
mitzvot and commands us to wrap ourselves in the fringed *tallit*.

Meditation

Faith - unlike the other kind of knowledge - is not a constant.
It is a light which blazes like a thousand suns - at some times; at
others, it flickers dimly, casting shadows of changing shapes. But
even when it is weak, we struggle to brighten the flame - for it is the
most precious of commodities. Man knows no blackness to match
the darkness when that light has gone. And no man who has ever
seen it will rest happy until it is rekindled. And when it burns bright
all other lamps are feeble.

Rabbi Chanan Brichto (ז"ל)

עטיפת טלית

Atifat Tallit Blessing for the Tallit

Blessing on donning the Tallit טלית
(L'hit'ateif Ba'tzitzit)

This blessing, which is dictated by the Talmud, תלמוד (B. Men. 43a), is actually a blessing on wearing a garment with tzitzit, ציצית, the four knotted fringes found at the corners of the tallit. Wearing tzitzit on garments with corners is a commandment found in the Torah; they serve as a constant reminder of God's presence and one's obligations to God. The tzitzit contain five knots and eight strings, which, when combined with the numeric value of the Hebrew word tzitzit (600), remind us of the 613 mitzvot in the Torah, תורה. Note that Bet Shalom's address is 13613 Orchard Road!

The Jewish Mystics compare the effect of prayer upon the human spirit to that of the flame on the coal. "As the flame clothes the black, sooty clod in a garment of fire, and releases the heat imprisoned therein, even so does prayer clothe a man in a garment of holiness, evoke the light and fire implanted within him by his Maker, illuminate his whole being, and unite the Lower and the Higher Worlds."
(Zohar)

- Hertz

מה טוב
Mah Tov

מה-טבו אהליך יעקב, משכנתיך ישראל!
ואני ברב חסדך אבוא ביתך,
אשתחווה אל-היכל קדשך ביראתך.
יי אהבתי מעון ביתך, ומקום משכן כבודך.
ואני אשתחווה ואכרעה, אברכה לפני-יי עשי.
ואני, תפילתי לך יי, עת רצון,
אלהים ברב-חסדך, ענני באמת ישעך.

*Mah tovu ohalecha, Yaakov, mishk'notecha, Yisraeil!
Vaani b'rov chasd'cha avo veitecha, eshtacheveh el heichal
kodsh'cha b'yiratecha. Adonai, ahavti m'on beitecha um'kom
mishkan k'vodecha. Vaani estachaveh v'echraah, evr'chah lifnei
Adonai osi. Vaani t'filati l'cha, Adonai, eit ratzon. Elohim b'rov
chasdecha, aneini be-emet yishecha.*

How lovely are your tents, O Jacob, your dwelling-places, O Israel!

In Your abundant lovingkindness, O God, let me enter Your house,
reverently to worship in Your Holy Temple.

Adonai, I love Your house, the place where Your glory dwells. So I
would worship with humility, I would seek blessing in the presence of
God, my Maker.

To You, then, Adonai, does my prayer go forth. May this be a time of
joy and favor. In Your great love, O God, answer me with Your saving
truth.

(male)

מודה אני לפניך, מלך חי וקים, שהחזרת בי נשמת
בחמלה, רבה אמונתך.

(female)

מודה אני לפניך, מלך חי וקים, שהחזרת בי נשמת
בחמלה, רבה אמונתך.

(male)

*Modeh ani l'fanecha, Melech chai v'kayam, she-hechezarta bi
nishmati b'chemlah, rabbah emunatecha.*

(female)

*Modah ani l'fanecha, Melech chai v'kayam, she-hechezarta bi
nishmati b'chemlah, rabbah emunatecha.*

I offer thanks to You, ever-living Sovereign, that You have restored
my soul to me in mercy; how great is Your faith.

*Numbers 24:5
Psalms 5:8, 26:8, 69:14*

*Found in some versions of the
Seder Rav Amram (ninth
century C.E.), the earliest known
complete written prayer code,
Mah Tov is composed of a
verse from Numbers and verses
from three different psalms. The
first verse was uttered in the
Torah by the pagan prophet,
Balaam, who had been hired to
curse Israel and blessed us
instead.*

*The Talmud (B. Sanh. 105b)
equates the "tents of Jacob" and
"dwellings of Israel" with the
synagogues and houses of study.*

*Mah Tov is said upon entering
a synagogue. In a sense, it is the
descendant of the "entrance
liturgies" of ancient Israel,
which paralleled those of
ancient Egypt. It marks a
transition. Like Balaam, we are
capable of changing our state of
mind.*

- Rosenberg

מודה אני

Modeh Ani

*The most direct means for
attaching ourselves to God from
this material world is through
music and song. Even if you
can't sing well, sing. Sing to
yourself. Sing in the privacy of
your own home. But sing.*

- Rabbi Nachman's Wisdom
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הנה מה טוב
Hinei Mah Tov
Behold How Good

הנה מה טוב ומה נעים שבת אחים גם יחד.

Hinei mah tov umah na-im shevet achim gam yachad.

Behold, how wonderful it is for people to dwell together in unity.

נקבים נקבים
n'kavim n'kavim
**For the Miracle of the
Human Body**

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

*Baruch Atah Adonai Eloheinu, Melech haolam, asher yatzar et
ha-adam b'chochmah uvara vo n'kavim n'kavim, chalulim, chalulim.
Galui v'yadua lifnei chisei ch'vodecha she-im y'patei-ach echad
meihem oh yisateim echad meihem, ee efshar l'hitkayem v'la-amod
l'fanecha. Baruch Atah, Adonai, rofei chol basar umafli la-asot.*

Blessed are You, Eternal our God, Sovereign of the universe. With divine wisdom You have made our bodies, combining veins, arteries and vital organs into a finely balanced network. Wondrous Maker and Sustainer of life, were one of them to fail - how well we are aware! - we would lack the strength to stand in life before You. Blessed are You, Eternal One, Source of our health and strength.

Judaism rejects the bifurcation (separation) of spirit and matter. Both were created by God and both are good. In the Bible it is not at all clear that the image of God in which the human was created refers only to the spirit and not to the body. The human is a unity of spirit and body. God chose to embrace a people in the fullness of its humanity. God therefore loves the spirit and body of the people of Israel, and it is for this reason that both are holy.

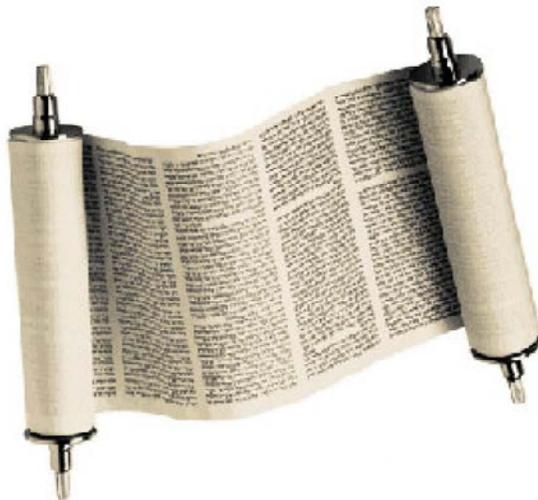
- Wyschogrod

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה.

*Baruch Atah Adonai, Eloheinu, Melech haolam, asher kid'shanu
b'mitzvotav v'tzivanu la-asok b'divrei Torah.*

Blessed are You, *Adonai* our God, Ruler of the universe, who hallows
us with Your *mitzvot*, and commands us to engage in the study of
Torah.

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



לעסוק בדברי תורה
La-asok B'divrei Torah
**For the Study of
Torah**

When the Torah tells the story of our ancestors, we discover that the questions that perplex us, the ones that shape our spiritual odysseys, are not new. We discover in grappling with Jewish texts that our fundamental questions are perennial; we learn that the human condition is not a modern condition, but a timeless, existential one. And we learn that being Jewish is most profoundly about thinking through the questions that the human condition begs us to ask. This notion of the power of an enduring conversation is radically new to many of us. But we need to confront it, for if we close ourselves off from these texts, we block ourselves from embarking on the distinctly Jewish spiritual odyssey for which we yearn.

- Gordis

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

*Eilu d'varim she-ein lahem shiur, she-adam ocheil peiroteihem
baolam hazeh v'hakeren kayemet lo laolam haba. V'eilu hein:*

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

<i>Kibud av va-eim,</i>	כבוד אב ואם
To honor father and mother,	
<i>ug'milut chasadim,</i>	וגמילות חסדים
to perform acts of love and kindness,	
<i>v'hashkamat beit hamidrash</i>	והשכמת בית המדרש
<i>shacharit v'arvit,</i>	שחרית וערבית,
to attend the house of study daily	
<i>v'hachnasat orchim,</i>	והכנסת אורחים,
to welcome the stranger,	
<i>uvikur cholim,</i>	ובקור חולים,
to visit the sick,	
<i>v'hachnasat kalah,</i>	והכנסת כלה,
to rejoice with bride and groom,	
<i>ul'vayat hameit,</i>	ולוית המת,
to console the bereaved,	
<i>v'iyun t'filah,</i>	ועיון תפלה,
to pray with sincerity,	
<i>vahava-at shalom bein adam lachaveiro,</i>	והבאת שלום
to make peace when there is strife,	בין אדם לחברו,
<i>V'talmud Torah k'neged kulam.</i>	
and the study of Torah is equal	ותלמוד תורה כנגד
to them all because it leads to them all.	כלם.

אלו דברים *Eilu D'varim* Obligations Without Measure

The Covenant obligates Jews to sanctify their lives and their relationships with others. Of all such duties, none has a higher place than that of being ethical.

- Borowitz

אלהי נשמה
Elohai N'shamah
For the Soul

אֱלֹהֵי, נִשְׁמָה שֶׁנִּתְּתָ בִּי טְהוֹרָה הִיא!
אֲתָה בְּרֵאתָהּ, אֲתָה יִצַּרְתָּהּ, אֲתָה נִפְחַתָּהּ בִּי,
וְאֲתָה מְשַׁמְרָהּ בְּקִרְבִּי.

כָּל־זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה (female)/ מוֹדָה אֲנִי
לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי, רְבוּן כָּל־הַמַּעֲשִׂים,
אֲדוֹן כָּל־הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יְיָ, אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל־חַי וְרוּחַ כָּל־בְּשׂוּר־אִישׁ.

*Elohai, n'shamah shenatahta bi t'horah hi.
Atah b'ratah, Atah y'tzartah, Atah n'fachtah bi, v'Atah m'shamrah
b'kirbi. Kol z'man shehan'shamah b'kirbi, (male) modeh / (female)
modah ani l'fanecha, Adonai Elohai v'Elohei avotai v'imotai, Ribon kol
hama-asim, Adon kol han'shamot. Baruch Atah, Adonai, asher b'yado
nefesh kol chai v'ruach kol-b'sar-ish.*

The soul that You have given me, *Adonai*, is a pure one! You have created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, *Adonai* my God and God of all ages, Ruler of all creation, Guide of every human spirit. Blessed is *Adonai*, in whose hands are the souls of all the living and the spirits of all flesh.

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

- Rabbi Harvey J. Fields

Upon Waking Up

The sages drew a parallel between death and sleep when they expressed the notion that "sleep constitutes one-sixtieth of death." (Berachot 57b)

Ultimately, everything depends upon this: Letting God in. But one can only let God in where one stands, where one truly stands, where one lives, where one lives a true life. As long as we cultivate sacred intercourse with that little world that has been entrusted to us - as long as we help the sacred substance of the soul belonging to the domain of creation in which we live to actualize its perfection - then we establish a dwelling place for God in this, our place. Then we let God in.

- Martin Buber

נסים בכל יום
Nisim B'chol Yom
Everyday Miracles

The Talmud (Berachot 60b) lists a series of blessings that a person should say upon arising. All of these blessings relate in some way to the act of waking, arising, dressing, and going about our daily affairs. Some have double meanings. They recognize God's role in everything a person does.
- Donin

...makes firm each person's steps. Another form of the root of the Hebrew word for "made firm" is kavan, כוון, (from which kavannah, כוונה, is derived), which has the meaning of decision, intention, choice. In this light, the blessing is a reminder that God planted within the soul of humans the power of choosing the way of life, and that we go forward with conscious purpose towards the goal which God sets before us.
- Hertz

In the scheme of the Rabbis, prayer covered the whole existence of the Jew. It was offered at the beginning and end of every meal, and every activity and human experience were hallowed by the thought of God. And they made devotion part of the very life of the people by ordaining it as the daily duty. This linking of the earthly with the Heavenly by means of a consecrated morning hour, this uplifting of everyday existence through communion with the Divine in prayer, has indeed proved an agency of immeasurable worth in the life of the spirit.
- Hertz

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לִשְׂכּוֹי בִּינָה,
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

Baruch Atah, Adonai Eloheinu, Melech haolam...

Blessed are You Eternal our God, Sovereign of the universe, *who has given the mind the ability to distinguish day from night.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֵרְמִים.

Blessed are You Eternal our God, Sovereign of the universe, *who clothes with awareness.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

Blessed are You Eternal our God, Sovereign of the universe, *who frees the captive.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

Blessed are You Eternal our God, Sovereign of the universe, *who lifts up the fallen.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

Blessed are You Eternal our God, Sovereign of the universe, *who spreads out the earth upon the waters.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִין מַצְעָדֵי גְבַר.

Blessed are You Eternal our God, Sovereign of the universe, *who makes firm our steps.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כֹּחַ.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעְבִּיר שְׁנָה מֵעֵינָי

וּתְנוּמָה מֵעַפְעָפִי.

Blessed are You Eternal our God, Sovereign of the universe, *who removes sleep from the eyes, slumber from the eyelids.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שׁוֹעֲשֵׂנִי בְּצֶלֶם אֱלֹהִים.

Blessed are You Eternal our God, Sovereign of the universe, *who forms me in the image of God.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שׁוֹעֲשֵׂנִי בֶן/בַּת חוֹרִין.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי יִשְׂרָאֵל.

Blessed are You Eternal our God, Sovereign of the universe, *who has made me a Jew.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.

Blessed are You Eternal our God, Sovereign of the universe, *who girds Israel with strength.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

Blessed are You Eternal our God, Sovereign of the universe, *who crowns Israel with splendor.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִּי כָּל צְרָכָי.

Blessed are You Eternal our God, Sovereign of the universe, *who provides for all my needs.*

Adonai our God and God of all ages, school us in Your *Torah* and bind us to Your *Mitzvot*.

Help us to keep far from sin, to master temptation, and to avoid falling under its spell. May our darker passions not rule us, nor evil companions lead us astray.

Strengthen in us the voice of conscience; prompt us to deeds of goodness; and bend our every impulse to Your service, so that this day and always we may know Your love and the good will of all who behold us. Blessed is *Adonai*, who bestows love and kindness on Your people Israel.

At all times let us revere God inwardly as well as outwardly, acknowledge the truth and speak it in our hearts.

Hal'lu yah!
 Hal'lu El b'kodsho,
 Hal'luhu bir'kia uzo.
 Hal'luhu big'vurotav,
 Hal'luhu k'rov gudlo.
 Hal'luhu b'teika shofar,
 Hal'lu-hu b'neivel v'chinor.
 Hal'luhu b'tof umachol,
 Hal'luhu b'minim v'ugav.
 Hal'luhu b'tziltz'lei shama,
 Hal'luhu b'tziltz'lei t'ruah.
 Kol han'shamah t'halleil Yah,
 Hal'lu Yah!

הַלְלוּיָהּ!
 הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,
 הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
 הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
 הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר,
 הַלְלוּהוּ בְּנִבְלֵ וְכִנּוֹר.
 הַלְלוּהוּ בְּתוֹף וּמַחֹל,
 הַלְלוּהוּ בְּמִנִּים וְעָגָב.
 הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,
 הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
 כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ
 הַלְלוּיָהּ!

Although the use of language in worship engages the mind, and although that is indeed its chief purpose and virtue, nevertheless it needs to be remembered that worship is not solely an intellectual activity. It also operates on the level of emotion, intuition and mystical experience. Therefore, the change from the Ancient Temple to Synagogue, from gesture to speech, although it was an enormous advance, would not have been a gain entirely without loss if it had not been for the introduction of poetry, song and ritual capable of appealing to the non-rational side of the human mind.

- Rayner

Hallelujah!
 Praise God in the sanctuary;
 Praise the One whose power the heavens proclaim.
 Praise God for mighty acts;
 Praise the One for surpassing greatness.
 Praise with shofar blast;
 Praise with harp and lute.
 Praise with drum and dance;
 Praise with strings and pipe.
 Praise with cymbals sounding;
 Praise with cymbals resounding.
 Let all that breathes praise God.
 Hallelujah!

חזי קדיש
Chatzi Kaddish
Reader's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

*Yitgadal v'yitkadash sh'meih raba
b'alma di v'ra chiruteih, v'yamlich malchuteih,
b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,
ba-agala uviz'man kariv, v'imru: Amein.*

Y'hei sh'meih raba m'varach l'alam ul'almei almay.

*Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal sh'meih d'kud'sha, b'rich hu,
l'eila min kol birchatah v'shiratah, tushb'chatah v'nechematah
da-amiran b'alma, v'imru: Amein.*

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

Let God's great name be blessed for ever and ever.

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

The Reader's Kaddish is a prayer of transition. Here, its presence signifies the conclusion of the preliminary blessings and the beginning of the section of the Shema, שמע, and its blessings.

As we recite the word tushb'chata, תשבחתא, it is our custom to rise as a congregation in preparation for the Bar'chu, ברכו, on the following page.

Keva, קבע, is a Hebrew word which describes the set prayers and themes that make up the framework for any Jewish prayer service. Just as the opening lines of a deeply personal letter can be the most difficult to write, so, too, the beginning words of prayer can be the most elusive. That is what keva provides for us. It provides the way to start when our own self-consciousness or lack of imagination might otherwise get in the way. Keva serves yet another important function: it creates community.

- Gordis

שמע וברכותיה
Shema Uvirchoteha
The Shema and
Its Blessings

בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach l'olam va-ed!

Praise Adonai to whom our praise is due!
Praise Adonai to whom our praise is due, now and forever!

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל. הַמְּאִיר לְאֶרֶץ וְלְדָרִים עָלֶיהָ
בְּרַחֲמִים, וּבִטְוֵבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. מִה
רַבּוֹ מַעֲשֵׂיךָ יְיָ! כָּלֵם בְּחַכְמָה עֲשִׂיתָ, מְלַאָּה הָאָרֶץ קִנְיָנְךָ.
תְּתַבְּרָךְ יְיָ אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה יְדִיךָ, וְעַל מְאֹרֵי אוֹר
שֶׁעֲשִׂיתָ יְפָאָרוֹךְ סֵלָה. אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר, וְנִזְכָּה כְּלָנוּ
מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאֹרוֹת.

Baruch Atah Adonai, Eloheinu Melech ha-olam, yotzeir or uvorei choshech, oseh shalom uvorei et-hakol. Hamei-ir laaretz v'ladarim aleha b'rachamim, uv'tuvo m'chadeish b'chol yom tamid maaseih v'reishit. Mah rabu maasecha, Adonai kulam b'chochmah asita, mal'ah haaretz kinyanecha. Titbarach, Adonai Eloheinu, al shevach maaseih yadecha, v'al m'orei or she-asita, y'faarucha selah. Or chadash al Tzion ta-ir, v'nizkeh chulanu m'heirah l'oro. Baruch Atah Adonai, yotzeir ham'orot.

We praise You, Eternal God, Sovereign of the universe. Your mercy makes light to shine over the earth and all its inhabitants, and Your goodness renews day by day the work of Creation.

How manifold are Your works, O God! In wisdom You have made them all. The heavens declare your glory. The earth reveals your creative power. You form light and darkness, bring harmony into nature, and peace to the human heart. Shine a new light upon Zion, that we all may swiftly merit its radiance. We praise You, O God, Creator of light.

The Barchu, ברכו, or Call to Worship, is responsive in its wording. By chanting the first line, the leader asks the congregation if it is ready to pray. The congregation answers, thus acknowledging that they join together in praising God.

After the Jewish people returned from Babylonian exile (6th and 5th centuries BCE), Ezra and Nehemiah called them to prayer - in the first record of the public reading of the Torah - with these words: "Praise the Eternal, Source of all blessing."

- Kol Ami

יוֹצֵר

Yotzeir
Creation

Isaiah 45:7
Psalm 104:24

The three-fold theme of Creation, Revelation and Redemption outlines this part of the service.

- Franz Rosenzweig
Star of Redemption

The root of the word yotzeir, יוצר, means to "throw" as a potter throws a pot. God is the artist, the Craftsman who fashioned and created the world in which we live.

- Midrash

According to the Talmud, Psalm 104 was the praise proclaimed by an angel when the newly created world developed according to God's wishes. Its concept is that every being exists as part of God's plan and is dedicated to God's service.

- Adapted from Rosenberg

אהבה רבה
Ahavah Rabbah
Revelation

The Mishna, משנה, required two blessings before the Shema, שמע, in the morning service. This blessing is on the theme of gratitude to God for the revelation of the Torah. The blessing is Talmudic in origin, and was adopted at the rabbinic academy in Sura, Babylonia, during the ninth century CE as the second blessing to be recited before the Shema in the morning service.

- Rosenberg

There is a strain of profound affection and passionate love of God in this prayer. None of the petitions for the material goods of life approach the fervor of this prayer for knowledge of the Torah.

- Hertz

That God may be at work in myriad centers through the far-flung galaxies is not contradicted by the assumption that God is at work among us. Hubris lies not in an overvalued estimate of the human in relation to God; it lies, rather, in the denial of the existence of that relationship. Such pride of place as the human can lay claim to is no breach of the canons of modesty; rather it is that the appreciation of the work is praise of its author. It is a curiosity worth noting that there are many who, while finding no difficulty in accepting a purposeful Creator of the universe, yet question the plausibility of that Creator's imparting his purpose to his creatures. As if a watchmaker were to distribute his instruments to a race which had no concept of time.

- Brichto

אֶהְבָּה רַבָּה אֶהְבַּתְּנוּ, יְיָ אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וַיְתַרָה חֶמְלָתְךָ עָלֵינוּ. אֶבְיֵנוּ מִלְּפָנֶיךָ, בְּעֵבֹר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבִּטַּחְנוּ בְּךָ וַתְּלַמְּדֵם חֻקֵי חַיִּים, כִּן תַּחֲנֶנּוּ וַתְּלַמְּדֵנוּ. אֶבְיֵנוּ, הָאֵב הַרְחֵמְנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבְנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי תְּלִמוּד תּוֹרָתְךָ בְּאֶהְבָּה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבְכָּנוּ לְאֶהְבָּה וּלְיִרְאָה אֶת-שְׁמֶךָ. וְלֹא-נִבּוֹשׁ לְעוֹלָם וָעֶד, כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ. נִגְיֵלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבְנוּ בַחֲרֵת וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמָּת, לְהוֹדוֹת לְךָ וּלְיַחַדְךָ בְּאֶהְבָּה. בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֶהְבָּה.

Ahavah rabah ahavtanu, Adonai Eloheinu, chemlah g'dolah viteirah chamalta aleinu. Ba-avur avoteinu v'imoteinu shebat'chu v'cha vat'lamdeim chukei chayim, kein t'choneinu ut'lamdeinu. Ham'racheim, racheim aleinu, v'tein b'libeinu l'havin ul'haskil, lishimo-a, lilmod ul'lameid, lishmor v'la-asot ul'kayeim et kol divrei talmud Toratecha b'ahavah.

V'ha-eir eineinu b'Toratecha, b'dabeik libeinu b'mitzvotecha, v'yacheid l'vaveinu l'ahavah ul'yirah et sh'mecha, v'lo nievosh v'lo nikaleim, v'lo nikasheil l'olam va-ed. Ki v'sheim kodsh'cha hagadol v'hanora batachnu, nagilah v'nism'chah bishuatecha. Vahavi-einu l'shalom mei-arba kanfot haaretz, b'tolicheinu kom'miyut l'artzeinu. Ki El po-eil y'shuot Atah, uvanu vacharta v'keiravtanu l'shimcha hagadol selah be-emet, l'hodot l'cha ul'yachedcha b'ahavah. Baruch Atah, Adonai, habocheir b'amo Yisrael b'ahavah.

Deep is Your love for us, abiding Your compassion. From of old we have put our trust in You, and You have taught us the laws of life. Be gracious now to us, that we may understand and fulfill the teachings of Your word.

Enlighten our eyes in Your Torah, that we may cling to Your Mitzvot. Unite our hearts to love and revere Your name. We trust in You and rejoice in Your saving power, for You are the Source of our help. You have called us and drawn us near to You in faithfulness. Joyfully we lift up our voices and proclaim Your unity, O God. In love, You have called us to Your service.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

*Shema Yisraeil, Adonai Eloheinu, Adonai Echad!
Baruch shem k'vod malchuto l'olam va-ed!*

*Hear, O Israel, Adonai is our God, Adonai is One!
Blessed is God's glorious majesty forever and ever!*

Please be seated.

The Shema is a declaration of faith, a Pledge of Allegiance to one God, and an affirmation of Judaism. It is the first “prayer” that children are taught to say. It is the last utterance of martyrs. It is said on arising in the morning and going to sleep at night. It is said when one is praising God and when one is beseeching God. The faithful Jew says it even when questioning God. The Shema is said when our lives are full of hope; it is said when all hope is gone and the end is near. Whether in moments of joy or despair, and thankfulness or in resignation, it is the expression of Jewish conviction, the historic proclamation of Judaism’s central creed.

- Rabbi Hayim Halevy Donin

Deuteronomy 6:4

In the Torah, the final letters of the first and last words of this first line of the Shema are enlarged, spelling the word eid, עד, witness. The enlarged letters prevent confusion of the words. Shema with an alef (א) instead of an ayin (ע) means “perhaps.” Echad with a resh (ר) instead of a daled (ד) would read “acheir,” meaning “another!” Either misreading gives us untenable Jewish theology.

The second line of the Shema, which is not from Torah, is whispered. Perhaps this is to keep it distinct from words of Torah. Others teach that Jacob whispered these words to his sons on his deathbed. Others claim, that the first line, Shema Yisraeil, שְׁמַע יִשְׂרָאֵל is a public proclamation, while Baruch Shem, בְּרוּךְ שֵׁם is private. Shema declares God’s Oneness; yet that oneness is abstract, so each individual must consider his/her own link to God through Creation, and acknowledge that, saying: Baruch Shem...

from Mishkan T'filah The Siddur for Reform Jewish Prayer

The central element of the Viddui (Jewish confessional) is the Shema, the most familiar of all Jewish prayers and the quintessential statement of faith in God’s unity. The Shema is the last thing a Jew is supposed to say before death - which is why it is recited before going to sleep at night (in case “I should die before I wake”). The Shema is not a petitionary prayer, nor does it praise God. It is not really a prayer at all, but the proclamation of God’s oneness. It is also an affirmation of Jewish identity and connection.

- Anita Diamant

As Rabbi Akiva died at the hands of the Roman oppressors, his final words were the Shema. Many people who find themselves in precarious situations utter these same words to access inner strength.

*Babylonian Talmud:
Tractate Berachot 61b*

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם,
עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיָךְ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתֹּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 6:5-9

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

Numbers 15:40-41

*V'ahavta eit Adonai Elohecha, b'chol l'vav'cha uv'chol nafsh'cha,
uv'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha
hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha
b'veitecha uv'lechi'cha vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al
m'zuzot beitecha uvish'arecha.*

*L'ma-an tizk'ru va-asitem et kol mitzvotai, vih'yitem k'doshim
l'Eiloheichem. Ani Adonai Eloheichem asher hotzeiti et-chem mei-eret
Mitzrayim lih'yot lachem l'Eilohim ani Adonai Eloheichem.*

You shall love *Adonai* your God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand, let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

Be mindful of all My *mitzvot*, and do them. So shall you consecrate yourselves to your God. I am *Adonai* your God who led you out of Egypt to be your God. I am *Adonai* your God.

An all-encompassing conversation has been taking place since our people stood at Sinai. As we recognize that our lives are Torah, we see that we have been invited to join this conversation not only to listen in respectful or awed silence, but to add our voice to the many that take part. The Torah stories didn't all happen once, a long, long time ago: they continue to happen. If we are to arrive at a theology that will draw out the full magnificence of our lives, we must first recognize that our lives are sacred texts and that our lives and the Torah, read together, elicit the deepest meaning of both.

- Ochs

גאולה

G'ulah

Redemption

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

This truth we hold to be forever certain: the Eternal God is our Ruler. You are the Rock of Jacob, our protecting shield.

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

Your words live and endure, true and precious to all eternity.

Adonai our God, You redeemed us from Egypt.

You set us free from the house of bondage.

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

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

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

Who is the answer to all who cry out.

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

Redemption is the end goal of Jewish life. Being a Jew means working to bring the redemption. Jews study Torah (Revelation) in order to learn what to do to bring the world (Creation) into a time of peace, freedom, and prosperity (Redemption).

מי-כמכה באלים, יי? מי כמכה נאדר בקדש,
 נורא תהלת עשה פלא?
 שירה חדשה שבוהו גאולים לשמך על שפת הים,
 יחד כלם הודו והמליכו ואמרו:
 יי מלך לעולם ועד.

Exodus 15:11

Exodus 15:18

צור ישראל, קומה בעזרת ישראל,
 ופדה כנאמך יהודה וישראל.
 גאלנו יי צבאות שמו, קדוש ישראל.
 ברוך אתה יי גאל ישראל.

This section of the liturgy is the song that was sung after the Israelites crossed the Sea of Reeds, escaping the pursuit of the Egyptians.

In this passage, we ask God to rise up in support of Israel. The word Kumah, קומה, means rise. Just as we ask God to rise up, we too may rise at the word Kumah. Just as we want God to help Israel so too must we be willing to meet God as partners in this sacred undertaking. We hope that our actions will precipitate God's, just as in the example of Nachshon who, while the Israelites stood on the shores of the Sea of Reeds wailing in despair, waded into the water. The midrash teaches us that it was when the water reached Nachshon's nostrils that the sea split. We cannot blindly rely on God. We must show faith and act with courage.

The splitting of the Sea was a miraculous experience: a maidservant standing at the shore experienced God in a way that the prophets were never privileged to experience.

- Rashi

Mi chamocha ba-eilim, Adonai? Mi kamocha, nedar bakodesh, nora t'hilot, oseih fele?

Shirah chadasha shib'chu g'ulim l'shimcha al s'fat hayam. Yachad kulam hodu v'himlichu v'amru: Adonai yimloch l'olam va-ed!

Please rise as we sing the word "kumah"

*Tzur Yisraeil, kumah b'ezrat Yisraeil,
 uf'deih chinumecha Y'hudah v'Yisraeil.
 Go-aleinu, Adonai tz'va-ot sh'mo, k'dosh Yisraeil.
 Baruch Atah Adonai, ga-al Yisraeil.*

Who is like You, Eternal One, among the gods that are worshipped?
 Who is like You, majestic in holiness, awesome in splendor, doing wonders?

A new song the redeemed sang in Your Name. At the shore of the sea, saved from destruction, they proclaimed Your sovereign power: The Eternal will reign for ever and ever.

O Rock of Israel, arise to Israel's help! Fulfill Your promise of redemption for Judah and Israel! Our Redeemer is the God of all Creation, the Holy One of Israel. Blessed is Adonai, the Redeemer of Israel.

תפילה
Tefillah
Prayer

אבות ואמהות

Avot v'Imahot

Our Fathers and Mothers

(Psalms 57:17)

It is customary for Jews to take three small steps backward and then three forward at the beginning of this prayer, approaching God more intimately for our "private audience" of prayer and supplication.

Raba bar Hanna the elder said in the name of Rav: In saying the Avot, אבות, when one bows, one should bow at (the word) 'Blessed' and when returning to the upright position one should return at (the mention of) the Divine name... Rav Sheshet, when he bowed, used to bend like a reed, and when he raised himself, used to raise himself like a serpent.

- Berakhot 12a,b

The opening phrase of the Amidah reads: "Praised are You, Lord our God and God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob." Why the repetition of the phrase "the God of"?

Commentators suggested that Abraham, Isaac and Jacob did not all have the same conception of God. The repetition of the phrase comes to reiterate our fundamental claim that because Abraham, Isaac, and Jacob were all distinct human beings, their thoughts and beliefs about God simply had to differ. When Moses demanded to know God's name, God said, "I will be what I will be." God's essence, or our perception of it, is always in the process of forming. Prayer, then, is about recapturing the sense of wonder forced upon Moses.

- Gordis

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

Adonai, s'fAtahi tiftach ufi yagid t'hilatecha.

Eternal God, open my lips, that my mouth may declare Your glory!

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ:
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת,
וּמְבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.*
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְיָ, מְגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch Atah, Adonai Eloheinu v'Eilohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak v'Eilohei Yaakov, Elohei Sarah, Elohei Rivkah, Elohei Rachel v'Elohei Leah. Ha-El hagadol hagibor v'hanora, El elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah liv'nei v'neihem l'ma-an sh'mo, b'ahavah.* Melech ozeir umoshia umagen.

Baruch Atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed is Adonai our God and God of all generations. God of Abraham, God of Isaac, God of Jacob. God of Sarah, God of Rebecca, God of Rachel and God of Leah, great, mighty and exalted. You bestow love and kindness on all Your children. You remember the devotion of ages past. In Your love, You bring redemption to their children's children for the sake of Your name. You are our Ruler and Helper, our Savior and Protector. Blessed is Adonai, the Shield of Abraham and Help of Sarah.

***Between Rosh Hashanah and Yom Kippur add:**

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zochreinu l'chayim Melech chafeitz bachayim, v'chotveinu b'seifeir hachayim, l'ma-ancha Elohim chayim.

Remember us for life, O Ruler who delights in life, and write us into the Book of Life, for Your sake, O God of life.

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם. (*winter*)

מוֹרִיד הַטָּל. (*summer*)

מְכַלְכֵּל חַיִּים בְּחָסֵד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מְלֹךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?*

Between Rosh Hashanah and Yom Kippur add:
מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי הַחַיִּים בְּרַחֲמִים?

וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל.

Atah gibor l'olam, Adonai, m'chayeih hakol Atah, rav l'hoshia.

(*winter*) *Mashiv haru-ach umorid hagashem.*
(*summer*) *Morid hatahl.*

*M'chalkeil chayim b'chesed, m'chayeih hakol b'rachamim rabim,
someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato
lisheinei afar. Mi chamocha ba-al g'vurot, umi domeh Lach, Melech
meimit um'chayeh umatzmiach y'shuah?**

*V'ne-eman Atah l'hachayot hakol. Baruch Atah, Adonai, m'chayeih
hakol.*

Eternal is Your might, *Adonai*, and great is Your saving power.

(**winter**) You cause the wind to shift and rain to fall.
(**summer**) You rain dew upon us.

In love You sustain the living, in Your great mercy You sustain us all.
You uphold the falling and heal the sick, free the captives and keep faith
with Your children in death as in life. Who is like You, Almighty God,
Author of life and death, Source of salvation?*

Blessed is the Eternal God, the Source of Life.

Between Rosh Hashanah and Yom Kippur add:

Mi chamocha Av harachamim, zocheir y'tzurav l'chayim b'rachamim.

Between Rosh Hashanah and Yom Kippur add:

Who is like You, Source of mercy? In compassion you sustain the life of Your children.

*Who is powerful? One who conquers
his passions. As it is taught in Proverbs
16:32: One who is slow to anger is
better than one who is mighty; one who
rules his spirit is mightier than one
who conquers a city.*

(*Pirke Avot 4:1*)

*This central portion of the liturgy is
known as the Tefillah, The Prayer, or
The Amidah, (prayer said while)
Standing... The most obvious posture
for prayer is standing, since it is a
mark of respect. Standing to recite the
Tefillah was not an absolute
requirement; in some circumstances,
says the Mishnah, one may even recite
it without dismounting from one's
donkey (Ber. 4:5).*

- Rayner

קְדוּשָׁה
Kedushah
Sanctification

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ
בְּשִׁמְי מְרוֹם, כְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

N'kadeish et shimcha ba-olam, k'sheim shemakdishim oto bish'mei marom, kakatuv al yad n'vi-echa, v'kara zeh el zeh v'amar:

We sanctify Your Name on earth, even as all things, to the ends of time and space, proclaim Your holiness, and in the words of the prophet we say, as one (angel) called out to the other:

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

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

Holy, Holy, Holy is the God of all being.
The fullness of the whole earth is God's glory!

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מִה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ!

Adir adireinu, Adonai Adoneinu, mah adir shimcha b'chol ha-aretz!

Source of our strength, Sovereign Ruler, how majestic is Your presence in all the earth!

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch k'vod Adonai mimkomo.

Blessed is the glory of God in heaven and earth.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלִכֵינוּ, הוּא
מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי:

Echad hu Eloheinu, hu Avinu, hu Malkeinu, hu Moshi-einu, v'hu yashmi-einu b'rachamav l'einei kol chai.

You alone are our God and our Creator. You are our Ruler and our Helper, and in Your mercy You reveal Yourself in the sight of all the living:

”אֲנִי יְיָ אֱלֹהֵיכֶם!”
I am Adonai your God!

The Kedushah originated in Babylonia subsequent to the destruction of the first Temple in 586 BCE. It offers a mystical appreciation of the holiness of God based on the exclamations of angels envisioned by Isaiah,(6:3), Ezekiel,(3:12) and the Psalmist (146:10). Its inclusion in the service can be justified in Leviticus 22:32, "I will be sanctified in the midst of the people of Israel."

In Kedushah, we strive to become, for a moment, winged angels in heaven praising God, as they did in their Biblical conversation, using their words and their movement. As we recite the opening lines we acknowledge their presence on either side, as the Prophet Isaiah described the angels calling out to one another. As we read, zeh el zeh, זֶה אֶל זֶה, (one to the other), we turn left and right. A few lines later, when we say, Kadosh, kadosh, kadosh, קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, ("Holy, holy, holy"), it is customary to rise to our toes three times, as if the wings of the angels are lifting our heels.

יְמַלֹךְ יי לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ!

Psalms 146:10

Yimloch Adonai l'olam, Elohayich Tziyon , l'dor vador, hal'luyah!

Adonai shall reign forever, your God, O Zion, from generation to generation. Halleluyah!

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ, וּלְנֵצַח נְצָחִים קְדֻשַׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ, אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יי, *הָאֵל הַקְּדוֹשׁ.

*L'dor vador nagid godlecha ul'neitzach n'tzachim k'dushat-cha nakdish, v'shivchacha Eloheinu, mipinu lo yamush l'olam va-ed Baruch Atah, Adonai, * Ha-Eil hakadosh.*

***From Rosh Hashanah to Yom Kippur substitute:**

הַמֶּלֶךְ הַקְּדוֹשׁ.

HaMelech hakadosh.

The Holy Sovereign One

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

Please be seated.

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עַם מְקַדְּשֵׁי שְׁבִיעִי, כְּלָם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ, וְהִשְׁבִּיעֵי רְצִיתְךָ בּוֹ וְקִדְּשָׁתוּ, חֲמֻדַּת יָמִים אוֹתוֹ קִרְאתָ, זִכָּר לְמַעֲשֵׂה בְּרָאשִׁית.

Yism'chu v'malchut'cha shomrei Shabbat v'korei oneg. Am m'kad'shei sh'vi-i, kulam yisb'u v'yitangu mituvecha. V'hashvi-i ratzita bo v'kidashto, chemdat yamim oto karAtah, zeicher l'ma-asei v'reishit.

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

The people of Israel are enjoined in the Torah to become a people of priests and a holy nation. Yet, the holiness of humans can never approach that of God. As explained by Rabbi David Tzvi Hoffman, the word kadosh is spelled קדש without the vowel letter, ם (vav), whenever the reference is to human beings. When the reference is to God, the spelling includes the vav, God's holiness being complete.

- Adapted: Donin/Millgram, as cited in Kol Ami Siddur

קְדוּשַׁת הַיּוֹם

K'dushat HaYom
The Holiness of Shabbat

תפילת השבת
Tefillat haShabbat
Sabbath Prayer

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, רְצֵה בְּמִנוּחַתָּנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂפַעֲנוּ מִטּוֹבֶךָ,
וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִפְנֵי לְעַבְדְּךָ בְּאֵמֶת.
וְהִנְחֵלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן. שִׁבַת קִדְּשֶׁךָ,
וַיְנַחֵנוּ בְּהָאָרֶץ יִשְׂרָאֵל. מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מְקַדְּשֵׁי הַשַּׁבָּת.

*In the weekday Amidah, we say 13
petitionary prayers. On Shabbat and
Festivals we say only this one. This is
because our sages ruled, "it is
forbidden to ask for the fulfillment of
personal needs," on the Sabbath.
- Y.Shabbat 15:3*

*This is because Shabbat should be for
us like a taste of the world to come,
where all of our needs will be fulfilled.*

*To be sure, the Tefillah also contains
petitions, but they are of a spiritual or
communal nature in keeping with the
Shabbat spirit.*

*Eloheinu v'Elohei avoteinu v'imoteinu, r'tzeih vim'nuchateinu.
Kadsheinu b'mitzvatecha v'tein chelkeinu b'Toratecha, sabeinu
mituvecha, v'sam'cheinu bishuatecha, v'taheir libeinu l'ovd'cha
b'emet, v'hanchileinu Adonai Eloheinu, b'ahavah uv'ratzon Shabbat
kodshecha v'yanuchu va Yisrael, m'kad'shei sh'mecha. Baruch Atah,
Adonai, m'kadeish HaShabbat.*

Our God and God of ages past, may our rest on this day be pleasing in Your sight. Sanctify us with Your mitzvot, and let Your Torah be our way of life. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, Adonai our God, let Your holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace. Blessed is Adonai, who sanctifies the Shabbat.

עבודה
Avodah
Worship

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלֵּתֵם בְּאַהֲבָה תְּקַבֵּל,
וּתְהִי לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה
עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*This blessing embodies the idea that
prayer, since the destruction of the
ancient Temple, is now offered instead
of sacrifices. It is through prayer that
we are now drawn closer to God .*

*R'tzei, Adonai Eloheinu, b'amcha Yisrael, ut'filatahm b'ahavah
t'kabeil, ut'hi l'ratzon tamid avodat Yisrael amecha. V'techezenah
eineinu b'shuv'cha l'Tzion b'rachamim. Baruch Atah, Adonai,
hamachazir Shechinato l'Tzion.*

Be gracious, Adonai our God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You. Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people in Zion.
Blessed is Adonai, whose presence gives life to Zion and all Israel.

הודאה
Hoda'ah
Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת, עָרֵב וְכֶקֶר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם: כִּי לֹא תִמּוּ
חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

Modim anachnu lach, sha-Atah hu Adonai Eloheinu v'Elohei avoteinu v'imoteinu l'olam va-ed. Tzur chayeinu, magein yisheinu, Atah hu l'dor vador. Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu ham'surim b'yadecha, v'al nishmoteinu hap'kudot lach, v'al nisecha sheb'chol yom imanu, v'al niflotecha v'tovotecha sheb'chol eit, erev vavoker v'tzohorayim. Hatov ki lo chalu rachamecha, v'ham'racheim ki lo tamu chasadecha, mei-olam kivinu lach.

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

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מְלַכְנוּ, תִּמְיֵד לְעוֹלָם וָעֶד.

V'al kulam yitbarach v'yitromam shimcha, Malkeinu, tamid l'olam va'ed.

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

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיֶה לָּךְ אֵת-שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה.
בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

V'chol hachayim yoducha selah, viy'hal'lu et shimcha be-emet, Ha-Eil y'shuateinu v'ezrateinu selah. Baruch Atah, Adonai, hatov shimcha ul'cha na'eh l'hodot.

God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. *Adonai*, whose nature is goodness, we give You thanks and praise.

The modim prayer of thanksgiving is based on two phrases from two different Psalms, 79:13 which reads "Then we, Your people, the flock You shepherd, shall glorify You forever; for all time we shall tell Your praises." and 55:18 which reads, "Evening, morning, and noon, I complain and moan, and God hears my voice."

Thanksgiving was the last part of the Amida in ancient times. It begins with מוֹדִים אֲנַחְנוּ לָךְ (We give thanks to You), a biblical phrase from 1 Chronicles 29:23.
- Rayner

ברכת שלום
Birkat Shalom
Peace

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עֲמֶךָ.
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ, כִּי בְאוֹר פְּנֵיךָ נִתְּתָה
לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל
וְאֶת כָּל הָעַמִּים בְּכָל יְת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

Between Rosh Hashanah and Yom Kippur add:
בְּסֻפֵּר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Sim shalom tovah uv'rachah, chein vachessed v'rachamim, aleinu v'al kol Yisraeil amecha.

Bar'cheinu, Avinu, kulanu k'echad b'or panecha, ki v'or panecha nAtahta lanu Adonai Eloheinu, Torat chayim v'ahavat chesed, utz'dakah uv'rachah v'rachamim v'chayim v'shalom. V'tov b'einecha l'vareich et amcha Yisraeil v'et kol haamim b'chol eit uv'chol sha-ah bish'lomecha.

Between Rosh Hashanah and Yom Kippur add:
B'seifeir chayim, b'racha v'shalom, ufarnasa tovah, nizacheir v'nikateiv l'fanecha, anachnu v'chol am'cha Yisraeil, l'chayim tovim ul'shalom.

Baruch Atah Adonai, ham'vareich et amo Yisraeil bashalom.

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

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

Between Rosh Hashanah and Yom Kippur add:
Inscribe us for life, blessing, peace, prosperity,
remembering all your people Israel for life and peace.

Praised are You, Adonai, who blesses Israel with peace.

Hillel said: Be like the disciples of Aaron, loving peace and pursuing peace, loving people, and drawing them near to the Torah.

- Pirke Avot

The myriad of letters in the Torah stand for the myriads of souls in Israel. If one single letter is left out of the Torah, it becomes unfit for use; if one single soul is left out of the union of Israel, the Divine Presence will not rest on it. Like the letters, so the souls must unite and form a union. But why is it forbidden for one letter in the Torah to touch its neighbor? Because every soul of Israel must have hours when it is alone with its Maker.

- Buber

תפילה בלחש
Tefillah B'lachash
Silent Meditation

The Talmud lists examples of twelve personal meditations that could follow the Amidah. If these do not speak to you, compose your own, or stand or sit in silent meditation.

- Levi Weiman-Kelman

Talmud, Brachot 17a

לשון הרע, speaking ill of others, (lashon hara), one of the most significant of sins, is prominent because of the ease with which it is practiced by all of us.

- The Prayer of Rav

Gates of Prayer, Rabbi Nachman of Bratzlav adaptation

Everyone must have two pockets, with a note in each pocket, so that he or she can reach into the one or the other, depending on the need. When feeling lowly and depressed, discouraged or disconsolate, one should reach into the right pocket, and there, find the words: “בשבילי נברא העולם” Bishvili nivra ha'olam. For my sake was the world created.” But when feeling high and mighty one should reach into the left pocket, and find the words: “אני עפר” Ani afar v'eifer; I am but dust and ashes.”

- Rabbi Simcha Bunem of Pshishke

Likutey Moharan I:51

אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה,
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה.
פִּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחְשַׁבָתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

Elohai, n'tzor l'shoni meira us'fAtahi midabeir mirmah, v'limkal'lai nafshi tidom, v'nafshi ke-afar lakol tih'yeh. P'tach libi b'Toratecha, uv'mitzvotecha tirdof nafshi. V'chol hachoshvim alai ra-ah, m'heirah hafeir atzAtahm v'kalkeil machashavtam. Aseih l'maan sh'mecha, aseih l'ma-an y'minecha, aseih l'ma-an k'dushatecha, aseih l'ma-an Toratecha. L'ma-an yeichaltzun y'didecha, hoshiah y'mincha va-aneini.

My God, keep my tongue from speaking evil and my lips from speaking deceit. May I be long-suffering, and may I be as dust in the eyes of everyone. Open my heart to Your Torah, and pursue me with Your mitzvot. Should anyone wish me ill, quickly frustrate their designs and transform their thoughts! Act for the sake of Your name, Your power and Your holiness; act for the sake of Your Torah, so that those who love You may be saved. Unleash Your saving power and answer my prayer!

During the past week, I took much for granted: the body's health, the mind's resilience, my strength of heart and will. These are among the countless gifts and blessings that are my daily portion. I pray that I may learn to give thanks for them, and never to take them for granted.

Grant me the ability to be alone; may it be my custom to go outdoors each day among the trees and grasses, among all growing things, there to be alone and enter into prayer, talking to the One to whom I belong. May all grasses, trees and plants awake at my coming. Send the power of their life into my prayer, making whole my heart and my speech through the life and spirit of growing things.

Master of the universe, we are grateful for having been sustained this week and having arrived at this holy Shabbat. Help us to be worthy of all Your kindness by making this holy day dedicated to Your service. May it be Your will that the light of this day illuminate our way in all the coming week. Amen.

Develop a good eye. Always looking for good will bring you to truth. Even with a good eye, be careful not to rush to judgment. This is no different than looking at something from afar and drawing the wrong conclusion.

Pray as if everything depended on God, and act as if everything depended on you.

Those who rise from prayer better persons, their prayer is answered.

These quiet moments of *Shabbat* open my soul. Blessed with another week of life, I give thanks to the One who creates and sustains me. For all the good I have known during the days that have passed, I am very grateful. I know that I have not always responded with my best effort, but often I did earnestly try. I have tried to give my family and friends love and devotion, and I pray that I may grow more loving as the years pass.

Even as I regret my weaknesses, I rejoice in my accomplishments. Let these achievements, O God, lead to many others. May I be blessed on each *Shabbat* with the sense of having grown in goodness and compassion.

We stand in awe of all created things, the power within them that gives them form, the ancient law that rules them all: fish of the sea, birds of the air, the quiet stone and the beating wave, all woven from a single loom.

We stand in awe of all created things.

We stand in awe of courage: honor to those who endure: the seeker, the giver, the one who loves; all who sing and all who weep; the one who makes his loss a gain; the one who gives his heart to live.

Honor those who endure!

And honor to all who are just: to be just, upright, and faithful: let this and this alone give joy. To reach as high as one may dare, and do no hurt, and kill no hope: let this and this alone give joy. When will arrogance end and wickedness cease, and when will tyrants be no more? On the day, rejoice! The faithful will rejoice, and all who breathe be glad.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְי, צוּרִי וְגוֹאֲלִי.

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

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

עֲשֵׂה שָׁלוֹם בְּמִרְמֹי, הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

*Oseh shalom bimromav, hu ya-aseh shalom
aleinu v'al kol Yisraeil, v'imru: Amein.*

You who make peace on high, may You bring peace upon us and upon all Israel, and let us say, Amen.

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

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

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

- Mishna Sanhedrin 4:5

Psalm 19:15

Psalm 19 has the theme of nature as a manifestation of God's plan and God's perfection. It depicts all of God's creations singing God's praises.

- Adapted from Rosenberg

What Prayer Can Do

Prayer cannot bring water to parched fields, nor mend a broken bridge, nor rebuild a ruined city; but prayer can water an arid soul, mend a broken heart, and rebuild a weakened will.

- Isserman, as cited in *Gates of Prayer*

סדר קריאת התורה
Seder K'riat HaTorah
For the Reading of the
Torah

אַשְׁרֵי אָדָם מְצָא חֲכָמָה,
וְאָדָם יִפְיֵק תְּבוּנָה,
כִּי טוֹב סַחְרָה מִסַּחֵר-כֶּסֶף,
וּמַחְרוֹץ תְּבוּאָתָהּ.
יִקְרָה הִיא מִפְּנִינִים,
וְכָל-חֶפְצֵיךָ לֹא יִשׁוּוּ-בָּהּ.

Ashrei adam matza chochmah v'adam yafik t'vunah. Ki tov sachrah mis'char kasef umeicharutz t'vu-Atah. Y'karah hi mip'ninim v'chol chafatzecha lo yishvu vah.

Happy is the one who finds wisdom,
the one who gains understanding;
For its fruits are better than silver,
its yield than fine gold.
It is more precious than rubies;
No treasure can match it.

עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חַסְדִּים.

*Al sh'losha d'varim ha-olam omeid:
Al haTorah, v'al ha-avoda, v'al g'milut chasadim.*

The world stands on three things:
On *Torah*, worship, and loving deeds.

Please rise as the ark is opened.

In this scroll is the secret of our people's life from Sinai until now.
Its teaching is love and justice, goodness and hope.
Freedom is its gift to all who treasure it.

What is *Torah*? It is what God has revealed to us, and what we have come to understand about God. It is the ideas and ideals, the laws and commandments, that make up our religious heritage. It is the experience of Abraham, the legislation of Moses, the vision of the Prophets, the commentary of the Rabbis, the insight of the Mystics. It is the questions we ask, and the answers we receive, when we seek to understand God, the world, and ourselves.

It is the way of life; the path to self-fulfillment; the design for a better world.

Mishnah Pirke Avot 1:2

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.

- Ehrenkrantz

הָבוּ גְדֹל לֵאלֹהֵינוּ, וְתִנּוּ כְבוֹד לְתוֹרָה.

Havu godel l'Eloheinu ut'nu chavod laTorah.

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

כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם.
בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ.

Isaiah 2:3

*Ki mitziyon teitzei Torah u'd'var Adonai mirushalayim.
Baruch shenAtahn Torah l'amo Yisraeil bik'dushato.*

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

Blessed is the One who has given the *Torah* to the people Israel.

בֵּית יַעֲקֹב, לָכוּ וְנִלְכְּהָ בְּאוֹר יְהוָה.

Beit Yaakov, l'chu v'neilchah, b'or Adonai.

O House of Jacob, come, let us walk by the light of our God.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Shema Yisraeil: Adonai Eloheinu, Adonai Echad!

Hear, O Israel, *Adonai* is our God, *Adonai* is One.

אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ!

Echad Eloheinu, gadol Adoneinu, kadosh sh'mo.

Our God is One, our Ruler is great, holy is God's Name.

The Torah may still be considered as a divine revelation, in the sense that it testifies to the reality of God as the spirit that promotes righteousness in the world...We affirm that the Torah reveals God, not that God revealed the Torah. We assume that the process by which the Torah actually came into being is divine in the sense that it is a manifestation of the will to salvation or life abundant. The doctrines and laws of other civilizations being part of the same process, also are divine.

- Mordecai M. Kaplan

Psalms 34:4

Upon reciting Gad'lu l'Adonai iti (גדלו ליי אתי) it is customary to lean forward. As we magnify God, we humble ourselves.

גְּדֹלוּ לַיְיָ אִתִּי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Gad'lu l'Adonai iti, un'rom'mah sh'mo yachdav.

O magnify *Adonai* with me, and together let us exalt God's Name!

לְךָ יְיָ הַגְדֵּלָהּ וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמַּמְלָכָה, וְהַמִּתְנַשֵּׂא
לְכָל לְרֹאשׁ.

I Chronicles 29:11

*L'cha Adonai hag'dulah v'hag'vurah, v'hatiferet v'haneitzach v'hahod,
ki chol bashamayim uva-aretz, l'cha Adonai
hamamlacha, v'hamitnasei l'chol l'rosh.*

Yours, *Adonai*, is the greatness, the power, the glory, the victory and the majesty, for all that is in heaven and earth is Yours. You, O God, are sovereign; You are supreme over all.

It is customary for Jews in worship to follow the Torah with their eyes during the procession and, when it comes near, to touch it with their prayerbook or the fringes of the tallit and then to kiss the book or the fringes, as a sign of our love for its teachings. The Torah's procession through the congregation recalls our ancestors' journey through the wilderness, carrying the Torah in their midst. It is also a reminder that the Torah is a vehicle for all Jews to find their path to God.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ, לְהַר קְדֹשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.
*Rom'mu Adonai Eloheinu, v'hish'tavu l'har kod'sho, ki kadosh
Adonai Eloheinu.*

Exalt the Eternal our God, and bow down before the holy mountain, for holy is the Eternal our God.

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ.
יִרְעַם הַיָּם וּמְלוֹאוֹ.

*Yismechu hashamayim v'tageil ha'aretz.
Yir'am hayam u'melo-o.*

Let the heavens be glad and the earth rejoice. Let the sea roar and all that fills it.

Please be seated.

Blessing before the reading of the Torah

The aliyah is the public enactment of an individual's commitment to Judaism, reiterated in the words of the hallowed formula. It is an enactment of belonging and an enactment of belief.
- Goldberg

In the blessing before the reading of the Torah, "giver of the Torah," is in the present tense. One would expect it to say, "Blessed is Adonai, who gave us the Torah." But revelation was not a once and for all event. Revelation is potentially present each time we engage in the reading and study of Torah.
- Brichto

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Barchu et Adonai ham'vorach.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam vaed.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch Atah Adonai Eloheinu melech ha'olam,
asher bachar banu mikol ha-amim, v'nAtahn lanu et Torato.
Baruch Atah Adonai, notein haTorah.*

Praise *Adonai*, to whom our praise is due!
Praised be *Adonai*, to whom our praise is due now and forever.

Blessed is *Adonai* our God, Ruler of the universe, who has chosen us from all peoples by giving us the *Torah*.
Blessed is *Adonai*, Giver of the *Torah*.

Blessing after the reading of the Torah

At Bet Shalom it is the custom for those saying the Torah blessings to hold on to the Atzei Chayim, the Tree of Life - the posts on which the scroll is rolled - so that one may feel, as well as see and hear, the Torah being read.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch Atah Adonai, Eloheinu Melech ha'olam,
asher nAtahn lanu Torat emet, v'chayei olam nAtah b'tocheinu.
Baruch Atah Adonai, notein haTorah.*

Blessed is *Adonai* our God, Ruler of the universe, who has given us a *Torah* of truth, implanting within us eternal life. Blessed is *Adonai*, Giver of the *Torah*.

מי שברך לחולים
Mi Shebeirach L'cholim
Prayer for Healing

מי שִׁבְרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ...

Mi shebeirach Avoteinu, m'kor hab'racha l'imoteinu
May the Source of Strength, who blessed the ones before us,
Help us find the courage to make our lives a blessing,
And let us say: Amen.

מי שִׁבְרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ...

Mi shebeirach imoteinu, m'kor hab'racha la-avoteinu
Bless those in need of healing with *Refuah Sh'leima*:
The renewal of body, the renewal of spirit,
And let us say: Amen.

- Debbie Friedman



מי שִׁבְרַךְ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב, שָׂרָה,
רִבְקָה, רַחֵל וְלֵאָה,

Mi shebeirach avoteinu Avraham, Yitzchak v'Ya'akov. Mi shebeirach imoteinu Sarah, Rivkah, Rachel v'Leah.

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

- Cantor Lisa Levine



We pray for healing of the body.
We pray for healing of the soul.
For strength of flesh and mind and spirit.
We pray to once again be whole.
Eil na r'fa-na. Oh, please, heal us now. Heal us now.

We pray for healing of our people.
We pray for healing of the land.
And peace for every race and nation.
Every child every woman every man.
Eil na r'fa-na. Oh, please, heal us now. Heal us now.

- Cantor Leon Sher

Mi shebeirach prayers announce to the whole community individual times of joy and need. When a mi shebeirach is recited, it is customary to contribute to tzedakah. Often this offering is directed to the synagogue. A mi shebeirach 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.

- David A. Teutsch

Heal Us Now

We rise and say:

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל,
עַל-פִּי יְיָ בְיַד-מֹשֶׁה.

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

This is the teaching which Moses placed before the children of Israel, God's word through the hand of Moses.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים
וְרָצָה כְּדַבְּרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת
בָּרוּךְ אַתָּה יְיָ הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:

*Baruch Atah, Adonai Eloheinu, Melech ha'olam, asher bachar binvi-im tovim, v'ratzah v'divreihem hane-emarim be-emet.
Baruch Atah, Adonai, habocheir baTorah uv'Moshe avdo, uv'Yisrael amo, uvinvi-ei ha-emet vatzedek.*

Blessed is *Adonai* our God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed is *Adonai*, for the revelation of *Torah*, for Moses Your servant and Israel Your people, and for the prophets of truth and righteousness.

הגבהה וגלילה

Hagbahah U'Gilah **Lifting and Wrapping of the Torah Scroll**

Deuteronomy 4:44
Numbers 9:23

Blessing before the הפטרה **Haftarah**

The word Haftarah, often mispronounced colloquially as "half-Torah," is not related to the word Torah at all. The root of Haftarah, פ.ט.ר., means "to end" or "to complete." This term refers to the fact that the Torah reading is "rounded off" with a reading from the Prophets, usually with something related to the Torah portion and often with a set of verses that is upbeat or optimistic.

*- Judith Haupman
(from My People's Prayerbook)*

Blessing after the Haftarah

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵל הַנְּאֻמָּן, הָאוֹמֵר וְעָשָׂה, הַמְדַבֵּר וּמְקַיֵּם,
שְׂכַל דְּבָרָיו אִמְתָּ וְצַדִּיק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנִּתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ, לְקִדְשָׁה וּלְמִנוּחָה, לְכָבוֹד וּלְתַפְאֻרָה.
עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ
שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

*Baruch Atah, Adonai Eloheinu, Melech ha'olam,
tzur kol ha-olamim, tzadik b'chol hadorot,
ha-eil hane-eman, ha-omeir v'oseh, hamdabeir um'kayeim, shekol
d'varav emet vatzedek.*

*Al haTorah, v'al ha-avodah, v'al han'viim, v'al yom haShabbat hazeh,
shenAtahta lanu Adonai Eloheinu, lik'dushah v'limnucha, l'chavod
ul'tifaret. Al hakol Adonai Eloheinu, anachnu modim lach, um'var'chim
otach, yitbarach shim'cha b'fi kol chai tamid l'olam va-ed.
Baruch Atah, Adonai, m'kadeish haShabbat.*

Blessed is *Adonai* our God, Ruler of the universe, Rock of all creation, Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true. For the *Torah*, for the privilege of worship, for the prophets, and for this *Shabbat* that You, *Adonai* our God, have given us for holiness and rest, for honor and glory, we thank and bless You. May Your name be blessed forever by every living being. Blessed is *Adonai*, for *Shabbat* and its holiness.

The Haftarah (Hebrew term meaning addition) is the lesson from the Prophets or from the Writings which is read after the Torah portion is completed. In the year 168 B.C.E. Antiochus, King of Syria, forbade the reading of the Torah. The Scribes then substituted the portion of the Torah with a chapter from the rest of the Bible containing the same lesson or similar historical event.

When public reading of the Torah became possible again, the popular custom of chanting the Haftarah continued as an additional reading.

Please rise.

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

Y'hal'lu et sheim Adonai, ki nishgav sh'mo l'vado.

Let us praise the name of *Adonai*, whose name alone is exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל-חַסִּידָיו,
לְבְנֵי יִשְׂרָאֵל עַם-קְרוֹבוֹ. הַלְלוּיָהּ!

Hodo al eretz v'shamayim. Vayarem keren l'amo, tehilah l'chol chasidav, liv'nei Yisraeil, am k'rovo. Hal'luyah!

Your splendor covers heaven and earth. You are the strength of Your people, making glorious Your faithful ones, Israel, a people close to You. *Halleluyah!*

God's Teaching is perfect, reviving the soul.

God's word is unfailing, making wise the simple.

God's precepts are right, delighting the mind.

God's mitzvot are clear, giving light to the eyes.

God's doctrine is pure, enduring forever.

God's guidance is true, and altogether just.

Behold, a good doctrine has been given to you, My *Torah*: do not forsake it. It is a tree of life to those who hold fast to it, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace. Help us to return to You, *Adonai*, then truly shall we return. Renew our days as in the past.

Psalms 148:13-14

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.

- Dan Ehrenkrantz

We are stardust

Billion year old carbon

We are golden

Caught in the devil's bargain

And we've got to get ourselves

back to the garden.

- Joni Mitchell

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֶל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתַמְכֶיָּהּ מְאֹשֵׁר. דְּרַכֶּיָּהּ
דְּרַכֵּי-נְעָם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. הֲשִׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבָה.
חֲדָשׁ יִמְיָנוּ כְּקֶדֶם.

Ki lekach tov natahti lachem Torati al ta-azovu.

Eitz chayim hi lamacha-zikim bah, v'tom'cheha m'ushar. D'racheha dar'chei no-am, v'chol n'tivoteha shalom. Hashiveinu, Adonai, eilecha v'nashuvah chadeish yameinu k'kedem.

Please be seated.

The Czech Torah Scroll is from the town of Klatovy on permanent loan to Bet Shalom Congregation. This Torah scroll, like all others, contains the Five Books of Moses, telling the story of our people's origins. This particular Torah has experienced an additional story of its own.

As the nightmare of Nazi Europe engulfed the town of Klatovy, along with hundreds of other Jewish communities in Moravia and Bohemia, those Jews had virtually no time to evacuate. They left behind hundreds of thousands of precious religious items in their abandoned synagogues. Through the work of a small group of heroic Jews who worked at the Jewish Museum of Prague, a plan was devised to bring Torah scrolls and other Judaica to the "relative" safety found in Prague. They prayed that when the war was over, all the people of these communities would return and reclaim their precious items. For virtually all, their horrific journey ended in Auschwitz.

After the war, the Scrolls lay forgotten in an abandoned synagogue in Prague. The communities to which these Torah Scrolls belonged no longer existed. In 1963, the Czech Communist government struck a deal to sell the 1564 scrolls to the Westminster Synagogue in London. On a rainy day in February of 1964, the scrolls arrived at the front door and were welcomed with a new number and a new life. Hundreds of them, including our Scroll #3, were dispatched around the world to serve as witnesses to the unbreakable spirit and vibrancy of Jewish life. This scroll welcomes us as we enter the sanctuary for study, prayer, and community activities. It hears the sounds of worship, celebrates baby namings and weddings, and listens to our voices reciting Kaddish.

When we look at the scroll, we see not just the pain of the past, but the glory of the present, and the promise of the future. We see ourselves in the mirror behind the Torah and are reminded of our personal responsibility as the bearers of Jewish tradition. When we pause at this scroll in the Torah processional, we provide it an inspiring witness to the future of Judaism, in contrast to what it experienced during the Holocaust, when it might have predicted the end of the Jewish people and our way of life.

Rabbi's Interpretation of the Torah and Blessing Before the Ark

Numbers 6:24-26

The Rabbi will ask for God's blessing on the Bar/Bat Mitzvah with the traditional benediction.

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ.
יְאָר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May God bless you and keep you. May the light of God's countenance shine upon you and be gracious to you. May you always be in God's presence and may you be blessed with *shalom*: health, happiness, joy and peace.

Please rise.

עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה,
שְׁלֵא שָׂם חֶלְקֵנוּ בָהֶם, וַגִּרְלָנוּ כְּכֹל הַמוֹנָם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah,
shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam.
Va-anachnu kor'im umishtachavim umodim,
lif'nei Melech mal'chei hamlachim, HaKadosh Baruch Hu.*

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

May the time not be distant, O God, when Your Name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service.

עלינו

Aleinu Adoration

It is customary, as we chant the words *vaanachnu kor'im*, וַאֲנַחְנוּ כּוֹרְעִים, to bend our knees and bow in awe and thanksgiving as the prayer suggests.

While the Adoration, the Aleinu, begins in a very particularistic fashion, speaking of the chosenness of the people of Israel, it concludes with a Messianic picture when all the world will worship God, when there will be no need for "formal religion." Judaism, too, is a vehicle to help us bring redemption to the entire world.

שְׁהוּא נוֹטָה שָׁמַיִם וַיּוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד; אֵמֶת
מִלְּפָנָיו, אֵפֶס זּוֹלָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּחְתְּ
אֵל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתַּחַת, אֵין עוֹד.

*Shehu noteh shamayim v'yoseid aretz, umoshav y'karo
bashamayim mima-al, ush'chinat uzo b'govhei m'romim. Hu Eloheinu
ein od, emet Malkeinu, efes zulato, Kakatuv b'Torato, v'yadatah
hayom v'hasheivota el l'vavecha, ki Adonai hu HaElohim bashamayim
mima-al v'al ha-aretz mitachat, ein od.*

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

כִּכְתוּב בְּתוֹרָתְךָ: יְיָ יִמְלֹךְ לְעַלְמֵי עוֹד.

Kakatuv b'Toratecha: Adonai yimloch l'olam va-ed.

As it is written in Your Torah: Adonai will reign forever and ever.

וּנְאֻמַּר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשֵׁמוֹ אֶחָד.

*V'ne-emar, v'hayah Adonai l'Melech al kol ha-aretz,
bayom hahu yih'yeh Adonai echad, ush'mo echad.*

As it is written and it has been said: Adonai will reign over all the earth;
on that day Adonai shall be One and God's Name shall be One.

Memorial Meditation

At the rising of the sun and at its going down we remember them.

At the blowing of the wind and in the chill of winter we remember them.

At the opening of the buds and in the rebirth of spring we remember them.

At the blueness of the skies and in the warmth of summer we remember them.

At the rustling of the leaves and in the beauty of autumn we remember them.

At the beginning of the year and when it ends we remember them.

When we are weary and in need of strength we remember them.

When we are lost and sick at heart we remember them.

When we have decisions that are difficult to make we remember them.

When we have achievements that are based on theirs we remember them.

As long as we live, they too will live; for they are a part of us, as we now raise our voices in Israel's supreme prayer of faith, the *Kaddish*.



When I die give what's left of me away to children and old men that wait to die. And if you need to, cry for your brother walking the street beside you. And when you need me, put your arms around anyone and give them what you need to give me.

I want to leave you with something, something better than words or sounds. Look for me in the people I've known or loved, and if you cannot give me away, at least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands, and by letting go of children that need to be free. Love doesn't die, people do. So, when all that's left of me is love, give me away.

Preceding the Mourner's Kaddish, we read names of sh'loshim, those who died during the past month, and those whose yahrzeits, the anniversary of whose passing, occurs during the week of this Shabbat.

Although there is no mention of death in the Kaddish prayer, it is recited by those who have suffered the loss of a family member during the past year or for those who are observing a yahrzeit, the anniversary of a death which occurred at this time in years past. Despite sorrow and disappointment, we rise to declare a continuing commitment to God and to praise God's name. At Bet Shalom Congregation, we all rise for the Kaddish. Through this act of respect, we honor the millions who died for the preservation of our faith, many of whom have no one except us to say Kaddish in their memory. We also help to honor the memory of those among our own congregational family who have died during the past month - sh'loshim - and those whose yahrzeits we recall in support of their mourners. Additionally, we stand as a community to support the mourners among us so that they know that they do not stand alone in their mourning.

- Merrit Malloy

קדיש יתום
Kaddish Yatom
Mourner's Kaddish

It is a popular custom to take three steps backward at the close of the Kaddish while reciting the verse from Job 25:2, "May the One who causes peace to reign in the high places" (Oseh Shalom).

Originally the Talmud required the three steps backward and the sentence of peace as an end to the Amidah, the Tefillah, the Shemoneh Esray. It is a sign of respect to step away and bow at the conclusion of our "private audience" with God. This occurs not only at the end of the Amidah, but here at the end of the Mourner's Kaddish near the close of our service, giving the mourner and all of us the same sort of impressive ending. The sentence Oseh Shalom was added to this Kaddish so that we, too, could here take three steps backward.

- Reform Responsa

They still live on Earth in the acts of goodness they performed and in the hearts of those who cherish their memory. May the beauty of their lives abide among us as a living and loving benediction, and may the Source of peace send peace to all who mourn and comfort all the bereaved, here and everywhere, with the blessing of peace. Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךָ מַלְכוּתֵיהּ,
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

Yitgadal v'yitkadash sh'mei raba
b'alma di v'ra chirutei, v'yamlich malchutei
b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisraeil, ba-agala
uvi-z'man kariv, v'imru: Amein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

Y'hei sh'mei raba m'varach l'alam ul'almei almay.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא.
לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמְרִין בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasei, v'yit'hadar
v'yitaleh v'yit'halal sh'mei d'kud'sha, b'rich Hu.
l'eila min kol birchAtah v'shirAtah,
tushb'chAtah v'nechemAtah, da-amiran b'alma, v'imru: Amein.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Y'hei sh'lama raba min sh'maya
v'chayim aleinu v'al kol Yisraeil, v'imru: Amein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Oseh shalom bimromav, Hu ya-aseh shalom
aleinu v'al kol Yisraeil, v'imru: Amein.

Let the glory of God be extolled, let God's great name be hallowed, in the world whose creation God willed. May God's rule soon prevail, in our own day, our own lives, and the life of all Israel, and let us say Amen. Let God's great name be blessed forever and ever. Let the name of the Holy One of Blessing be glorified, exalted and honored, though God is above all the praises, songs and adorations that we can utter, and let us say Amen. For us and all Israel, may the blessing of peace and the promise of life come true, and let us say Amen. May the One who causes peace to reign in the high heavens let peace descend upon us, on all Israel, and all the world, and let us say Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved, and let us say, Amen.

קידוש
Kiddush

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לְעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

Exodus 31:16-17

Exodus 20:11

The Kiddush or sanctification of the fruit of the vine, is celebrated at all Shabbat worship services. Please join us in our social hall following the service to share in our Kiddush. The blessings are said together in the sanctuary, so that those in attendance can partake immediately upon entering the social hall. By partaking of these foods, we join together to thank God for the gift of the wine, and the sweetness of the day, for the bread, the sustenance of life, and for bringing us together to share this special occasion.

*V'shamru v'nei Yisraeil et HaShabbat,
la-asot et HaShabbat l'dorotam, b'rit olam.
Beini uvein b'nei Yisraeil ot hi l'olam.
ki sheishet yamim asah Adonai et hashamayim v'et ha-aretz,
uvayom hashvi-i shavat vayinafash.*

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

Leader says:

עַל-כֵּן בֵּרַךְ יי אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Al kein beirach Adonai et Yom HaShabbat vay'kadsheihu.

Therefore God blessed *Shabbat* and made it holy.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Blessed are You, *Adonai* our God, Ruler of the universe, Creator of the fruit of the vine.

Over the bread we say:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are You, *Adonai* our God, Ruler of the universe, who brings forth bread from the earth.

אין כאלהינו
Ein Keloheinu

אין כאלהינו, אין כַּאדוֹנֵינוּ,
אין כְּמַלְכֵנוּ, אין כְּמוֹשֵׁיעֵנוּ.

*Ein k'Eiloheinu, ein k'Adoneinu,
ein k'Malkeinu, ein k'Moshi-einu.*

It is our custom to invite all of the young people, Bet Shalom members and guests, who have celebrated or will celebrate their B'nai Mitzvah this year to join us on the bimah for our closing prayers.

מי כאלהינו, מי כַּאדוֹנֵינוּ,
מי כְּמַלְכֵנוּ, מי כְּמוֹשֵׁיעֵנוּ.

*Mi ch'Eiloheinu? mi ch'Adoneinu?
mi ch'Malkeinu? mi ch'Moshi-einu?*

נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ,
נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשֵׁיעֵנוּ.

*Nodeh l'Eiloheinu, nodeh l'Adoneinu,
nodeh l'Malkeinu, nodeh l'Moshi-einu.*

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשֵׁיעֵנוּ.

*Baruch Eiloheinu, baruch Adoneinu,
Baruch Malkeinu, baruch Moshi-einu.*

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשֵׁיעֵנוּ.

*Atah hu Eloheinu, Atah hu Adoneinu,
Atah hu Malkeinu, Atah hu Moshi-einu.*

There is none like our God, none like *Adonai*, none like our Ruler, none like our Redeemer.

Who is like our God? Who is like *Adonai*? Who is like our Ruler? Who is like our Redeemer?

We thank our God, We thank *Adonai*, We thank our Ruler, We thank our Redeemer.

Blessed is our God, Blessed is *Adonai*, Blessed is our Ruler, Blessed is our Redeemer.

You are our God, You are *Adonai*, You are our Ruler, You are our Redeemer.

ידיד נפש
Yedid Nefesh

יְדִיד נֶפֶשׁ, אָב הַרְחָמִן, מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ. יְרוּץ עַבְדְּךָ
כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.

*Yedid nefesh, Av harachaman, m'shoch avd'cha el r'tzonecha.
Yarutz avd'cha k'mo ayal, yishtachaveh el mul hadarecha.*

Heart's delight, Source of mercy, draw Your servant into Your arms; I
leap like a deer to stand in awe before You.

כִּי אֶשְׁמְרָה שַׁבָּת, אֵל יִשְׁמְרֵנִי. אוֹת הִיא לְעַלְמֵי עַד בֵּינוּ
וּבֵינֵינוּ.

כי אשמרה שבת
Ki Eshmera Shabbat

Ki eshmera Shabbat, Eil yishm'reini. Ot hi l'olmei ad beino uveini.

If I keep Shabbat, God keeps me. It is a sign forever between God and
me.

תפילת הדרך
Tefillat Haderech
Prayer for the Journey

May we be blessed as we go on our way.
May we be guided in peace.
May we be blessed with health and joy.
May this be our blessing, Amen.

May we be sheltered by the wings of peace.
May we be kept in safety and in love.
May grace and compassion find their way to every soul.
May this be our blessing, Amen.

- song and lyrics by Debbie Friedman

Whoever repeats a statement in the name of the one who said it brings redemption to the world.

Pirke Avot 6:6

This prayer book has been compiled with the hope of providing readings and explanations that will enrich your prayer experience. Whether you are a member of our community or a visitor in our midst, we hope that you will find something that enables you to connect more fully with the words and events of our *Shabbat* morning service. Just as we are a community of individuals, so too, our community is part of the wider Jewish world and we hope, especially in these services, to strengthen the link to our tradition, to our past and to our future. To that end, in compiling these readings and passages, we have relied on sources from Jewish thought from many centuries and from all streams of modern Judaism. The strands and thoughts, woven together, become the strength that binds us as a people.

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