

SHABBAT MORNING SERVICE SHACHARIT

CENTRAL REFORM CONGREGATION

Welcome to Shabbat morning at CRC. This is our sacred time to reconnect with the "holy" in our lives and our community. Together we sing, learn, pray and meditate to reaffirm the individual and collective meanings of our lives. This task must never be dull or boring. Too much is at stake.

There is a Chassidic story about prayer in the forest. Once we gathered in a sacred place in the forest and lit fires and danced and sang songs and told the story of our people to our children. The next generation forgot their way to the sacred place where they lit fires but they continued to dance and to sing the songs and tell the story of our people to our children. The next generation forgot the dance but continued to sing and to tell the story. The next generation forgot the songs but continued to tell the story of our people to our children. The story ends with the words, "and this was enough." For us it is not enough. Our task is to reclaim the dance, sing the songs, tell the story and light the fires to create our sacred place. Let sparks of wisdom and goodness light the darkness each and every time we gather as community in prayer together.

A great musician was once asked, "How do you play the notes so perfectly?" The artist replied, "The notes can be played by anyone; it is the pause between the notes that give them their beauty and meaning." On this Shabbat, may we all learn to pause.

Kavannah: For generations we have struggled between keva and kavannah in our liturgy. Keva is the fixed order of the service that allows us to find familiarity from service to service and community with Jews praying in all corners of the world. Kavannah is the spontaneous and the creative thought, word, or movement that reminds us to put meaning into these prayers. The keva is here, along with some kavannot (these are shown in italics) that reflect the spiritual journey of CRC members. Other kavannot are for us to add.

The traditional service has five parts. The Warm-up opens our hearts and helps us prepare for prayer. The Shema and Her Blessings includes our call to communal prayer and our lessons on walking in the world, celebrating the connectedness of creation. The Tefillah gives us the opportunity to express our most personal prayers, deepening our connection to the wisdom of our tradition and reminding us to reach toward a time of peace and redemption for all creation. The Torah Service leads us in joyful learning, guided by the Torah and Haftarah portions. The Concluding Prayers prepare us to take the peace we have found into the many holy opportunities for service and tikkun in the week to come, inspiring us to be more courageous, caring, and kind.

MORNING BLESSINGS

MODEH ANI: GRATITUDE UPON AWAKENING

מוֹדָה\מוֹדָה אֲנִי לְפָנֶיךָ רוּחַ חַי וְקַיָּם, שֶׁהִחְזַרְתָּ בִּי נִשְׁמָתִי
בְּחֶמְלָה. רַבָּה אֱמוּנָתְךָ.

**Modeh/Modah ani lefanecha ruach chai ve-kayam shehechezarta bi nishmati
bechemla. Raba emunatecha.**

I am grateful to stand before the source of life that has returned my soul to me once again. My faith is renewed.

ELOHAI NESHAMA: OUR PURE SOULS

אֱלֹהֵי נִשְׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה הִיא.

Elohai neshama shenatata bi tehorah hi.

My God, the soul You have given me is pure.

MAH TOVU: HOW GOOD

Kavannah: These are the words of the prophet Bilaam (Numbers 24:5) with a mosaic of Psalms, that are traditionally recited upon entering the synagogue. Bilaam was hired by the King Balak to curse the people of Israel. Bilaam looked into the tents of the people of Israel and instead of a curse, he praised us with these words.

מָה טוֹבוֹ אֶהְלִיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

Ma tovu ohalecha ya'akov mishkenotecha, yisraeil!

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

HINEI MAH TOV:

From Psalm 133

הִנֵּה מַה־טוֹב וּמַה־נְּעִים שֵׁבֶת אַחִים גַּם־יַחַד.

Hinei mah tov u-mah naim shevet achim gam yachad!

How good and pleasant when people live together in unity!

BENEDICTIONS OF PRAISE

Kavannah: Prayer is meant to wake us up to the beauty without and within. We have seen how gratitude opens our hearts and that open hearts are a source for healing, hope and all kinds of miracles. Join together in chanting these expressions of gratitude and in opening our hearts with thoughts of what each of us is most grateful for on this Shabbat.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְצַלְמוֹ.

Baruch ata Adonai eloheinu melech ha-olam she-asani be-tsalmoh.

Blessed are You, the Eternal, our God, Who has created me in your image.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בֵּת/בֵּין חוֹרֵינִי.

Baruch ata Adonai eloheinu melech ha-olam she-asani bat/bein chorin.

Blessed are You, the Eternal, our God, Who has made me free.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

Baruch ata Adonai eloheinu melech ha-olam she-asani yisrael.

Blessed are You, the Eternal, our God, Who has made me Yisrael*.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

Baruch ata Adonai eloheinu melech ha-olam pokeiach ivrim.

Blessed are You, the Eternal, our God, Who opens the eyes of the blind.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

Baruch ata Adonai eloheinu melech h-aolam malbish arumim.

Blessed are You, the Eternal, our God, Who provides clothes for the needy.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעִף כֹּחַ.

Baruch ata Adonai eloheinu melech ha-olam ha-notein la-yaeif koach.

Blessed are You, the Eternal, our God, Who gives strength to the weak.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעָדֵי גִבּוֹר.

Baruch ata Adonai eloheinu melech ha-olam asher heichin mitsadei gaver.

Blessed are You, the Eternal, our God, Who guides the steps of human beings.

*As Jacob earned the name Yisrael after his struggle with God, the name "Yisrael" celebrates the "Godwrestler" in each of us.

PSEUKEI D'ZIMRAH: VERSES OF PRAISE
From Psalm 91

אֶרְךָ יָמִים אֲשֶׁבִיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי:

Orech yamim asbee'eyhu, v-areyhu bee-shuatee

I will make you content with the length of your days and I will have you witness how I bring deliverance

From Psalm 92

טוֹב לְהוֹדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ
וְאִמְוִנָתְךָ בַּלַּיְלוֹת:

Tov le-hodot la-shem (x2) ul-zamir le-shimcha elyon. Lehagid ba-boker (boker) chas'decha, ve-emunat'cha ba-leylote.

It is good to give thanks to God, to sing praises to Your Name, Highest One! We affirm Your caring every morning, and Your faithfulness every night.

From Psalm 84

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סְלָה.

Ashrey yoshvey veytecha. Od y'hal'lucha! Selah!

Happy are all who dwell in Your house. They will continually praise You.

From Psalm 150

הַלְלוּ... הַלְלוּיָהּ. כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ:

Hal'lelu.....Hal'leluYah. Kol ha-n'shama t'hallel Yah Hal'lelu Yah!

Let us praise the Source. Let every breath now praise the Source!

AN ACROSTIC PRAISING OF THE ONE WITH MANY NAMES

Halleluyah, halleluyah halelu avdei Adonai (repeat after each verse)

א	Halelu Adir Adirim Adir u-mehulal Adonai	The Mighty One
ב	Halelu Baruch Baruchim Baruch u-mehulal Adonai	The Blessed One
ג	Halelu Gadol Gedoim Gadol u-mehulal Adonai	The Great One
ד	Halelu Dagul Degulim Dagul u-mehulal Adonai	The Standard Bearer
ה	Halelu Hadur Hadurim Hadur u-mehulal Adonai	The Beautiful One
ו	Halelu Vatik Vatikim Vatik u-mehulal Adonai	The Ancient One
ז	Halelu Zakai Zakanim Zakai u-mehulal Adonai	The Guiltless One
ח	Halelu Chanun Chanunim Chanun u-mehulal Adonai	The Loving One
ט	Halelu Tahor Tehorim tahor u-mehulal Adonai	The Pure One
י	Halelu Yashar Yesharim Yashar u-mehulal Adonai	The Forthright One
ק	Halelu Kabir Kabirim Kabir u-mehulal Adonai	The Mighty One
ל	Halelu Lomed lamdanim Lamdan u-mehulal Adonai	The Teaching One
מ	Halelu Melech Malachim Melech u-mehulal Adonai	The Sovereign One
נ	Halelu Navon Nevonim Navon u-mehulal Adonai	The Wise One
ס	Halelu Somech Semuchim Somech u-mehulal Adonai	The Sustaining One
ע	Halelu Ozer Ozerim Ozer u-mehulal Adonai	The Helping One
פ	Halelu Fodey Feduyim Poday u-mehulal Adonai	The Redeeming One
צ	Halelu Tzadik Tzadikim Tzadik u-mehulal Adonai	The Righteous One
ק	Halelu Kadosh Kedoshim Kadosh u-mehulal Adonai	The Holy One
ר	Halelu Rachem Rachamim Rachem u-mehulal Adonai	The Compassionate One
ש	Halelu Shomer Shomrim Shomer u-mehulal Adonai	The Guarding One
ת	Halelu Tomech Tomechim Tomech u-mehulal Adonai	The Wondrous One

THESE ARE MITZVOT-SACRED OBLIGATIONS -THAT CANNOT BE MEASURED

To honor father and mother;	כְּבוֹד אָב וָאֵם
To perform acts of love and kindness;	וּגְמִילוּת חֶסֶד
To attend the house of study daily;	וְהִשְׁכַּמְתָּ בֵּית הַמִּדְרָשׁ שְׁחֵרִית וְעָרְבִית
To welcome the stranger;	וְהִכְנַסְתָּ אֹרְחָם
To visit the sick;	וּבְקוֹר חוֹלִים
To rejoice with the bride and groom;	וְהִכְנַסְתָּ כֶּלֶה
To console the bereaved;	וּלְוִיָּה הַיָּתֵם
To pray with sincerity;	וְעִזָּז תְּפִלָּה
To make peace when there is strife;	וְהִבְאֵת שְׁלוֹם בֵּין אָדָם לְחֵבֵרוֹ
And the study of Torah is equal to them all, because it leads to them all.	וְתִלְמוּד תּוֹרָה כֹּנְנָד כֻּלָּם

~Mishnah Peah

"To act in the spirit of religion is to unite what lies apart, to remember that humanity as a whole is God's beloved child. Racism is worse than idolatry. Few of us seem to realize how insidious, how radical, how universal and evil, racism is. Few of us realize that racism is the gravest threat to humankind."

~Rabbi Abraham Joshua Heschel

To pray for a sukkat shalom is to pray for a 'full house;' a shelter that reflects creation in its glorious diversity. As we continue the holy work of uprooting the scourge of racism from this and all communities, we look forward to the time when our Jewish family will embrace Jews of all colors. Then, our Sukkat Shalom will become truly multi-racial as it was always intended to be.

Ken yehi ratzon; may it be Your will, Holy One.

READER'S KADDISH

Kavannah: "Kaddish" comes from the Hebrew word for holiness. There are five variations to the Kaddish prayer. This Kaddish is called the "Hatzi" Kaddish or half Kaddish because it omits one verse from the basic version. It is also called the Reader's Kaddish because it is used to separate the different parts of the service and offer a holy transition. Because our connection with the Kaddish is with mourning, we include the Reader's Kaddish at the beginning of our service to tell mourners they are welcome here, to praise the Source of Life and to separate the first part of the service of preparation for prayer from the call to prayer. May our praying together move us from the way things are to the way they might be.

יִתְגַדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּיבְרָא כְרַעוּתָהּ,
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל
 בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלְמָא
 מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
 דְאָמְרוּ בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

Yitgadal ve-yitkadash shemei raba be-alma di vra chireutei ve-yamlich malchutei be-chayeichon uve-yomeichon uv-echayei dechol beit yisrael, [ba-agala] (x2) u-vizeman kariv, ve-imeru: amein.

Yehei shemei raba mevarach lealam ul-almei almaya.

[Yitbarach] (x2) ve-yishtabach, ve-yitpa-ar ve-yitromam ve-yitnasei, ve-yithadar ve-yitalei ve-yithalal shemei dekudasha, berich hu, le-eila min kol birechata ve-shirata, tushbechata ve-nechemata da-amiran be-alma, ve-imeru: amein.

Translation: Let the glory of God be extolled, let Your great name be hallowed in the world whose creation You willed. May Your ideal world soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen. Let the name of the Holy One be glorified, exalted, and honored though God is beyond all praises, songs, and adorations that we can utter and let us say: Amen.

(Please rise)

SHEMA AND HER BLESSINGS

BAR'CHU

Kavannah: Jewish tradition emphasizes praying with a community; "One who prays with the congregation will have their prayer answered" -Talmud. As the first word, barechu, is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other's presence.

As we bless the Source of Life, so we are blessed.

And our blessings give us strength, and make our visions clear.

And our blessings give us peace and the courage to dare.

As we bless the Source of Life, So we are blessed.

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ.

Bar'chu et Adonai ha-mevorach!

Praise Adonai, to Whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד.

Baruch Adonai ha-mevorach le-olam vaed!

Praised be Adonai, to Whom our praise is due, now and forever!

YOTZER OR: LIGHT OF CREATION

ברוך אתה יי, אלהינו מלך העולם, יוצר אור,
ובורא חשך, עשה שלום ובורא את הכל.
המאיר לארץ ולדברים עליה ברחמים.
ובטובו מחדש בכל יום תמיד מעשה בראשית.
מה רבו מעשיך יי.
כלם בחכמה עשית מלאה הארץ קנינה.
תתברך יי, אלהינו על שבח מעשה ידיך.
ועל מאורי אור שעשית יפארוך. סלה.
ברוך אתה יי יוצר המאורות.

Baruch ata, Adonai, eloheinu melech ha-olam, yotseir or,
u-vorei choshech, oseh shalom u-vorei et ha-kol.
Ha-mei-ir la-arets ve-ladarim aleha be-rachamim.
U-ve-tuvo mechadeish be-chol yom tamid ma-asei vereishit.
Ma rabu ma-asecha, Adonai!
Kulam be-chochma asita, mala ha-arets kinyanecha.
Titbarach, Adonai eloheinu, al shevach ma-asei yadecha.
Ve-al meorei or she-asita: yefarucha. Sela.
Baruch ata, Adonai, yotseir ha-meorot.

In some special way every person completes the universe.
If I do not play my part, I injure the pattern of all existence.
The same stream of life that runs through my veins night and day
runs through the world and dances in rhythmic measures.
It is the same life that shoots in joy through the dust of the earth
in numberless blades of grass
and breaks into tumultuous waves of leaves and flowers.
It is the same life that is rocked
in the ocean cradle of birth and death,
in ebb and flow.
I feel my limbs are made glorious
by the touch of this world of life.
And my pride is from the lifethrob
of ages dancing in my blood this moment.

~R. Tagore

AHAVAH RABAH: REVELATION FROM THE GREAT SOURCE OF LOVE

אַהֲבָה רַבָּה אֶהְבֵּתֵנוּ, יי אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וּיְתֵרָה חֶמְלַתְ עַלְיָנוּ.
אֲבוֹתֵנוּ מִלִּפְנֵי, בְּעִבּוֹר אֲבוֹתֵינוּ שְׁבֻטְחוּ בָךְ, וּתְלַמְּדֵם חֻקֵי חַיִּים, כֵּן
תִּחַנְּנוּ וּתְלַמְּדֵנוּ.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאַה אֶת שְׁמֶךָ,
וְלֹא נִבוֹשׁ וְלֹא נִכְלֵם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד:

כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיְלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.
וְהִבִּיאֵנוּ לְשִׁלּוֹם מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ, וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתְךָ, וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלִשׁוֹן. וְקִרְבַּתָּנוּ
לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמַּת לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה
יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Ve-ha-eir eineinu be-toratecha ve-dabeik libeinu be-mitsvotcha
ve-yacheid levaveinu le-ahavah u-le-yirah et shemecha.
Ve-lo neivosh ve-lo nekaleim ve-lo nikasheil le-olam vaed.

Translation:

With great love have You loved us, our God. Your compassion upon us has been abundant. Our ancestors put their trust in You and You taught them the laws of life. Be gracious also to us and teach us. Enlighten our eyes with Your Torah, and let us strive to do Your mitzvot. Unite our hearts to love and serve You. Because we trust in You, we will be glad and rejoice in Your saving power. For Your will, O God, works for the salvation of all. You have chosen us and drawn us to Your service that we might give thanks to You and proclaim Your unity in love.

SHEMA

Comments: Why are the ש and the 7 written larger?

The first line of the Shema (Deuteronomy 6:4ff) is so important that the words שמע and אחד are written in a special way. The ש in שמע and the 7 in אחד are written larger than the other letters so people will not misread them. If the ש were mistaken for an א the word would mean perhaps instead of hear. If the 7 were read as a 7 the meaning would change from one to other. Clearly, the phrase, "Perhaps, Israel, Adonai is our God, Adonai is other," is very different from "Hear Israel, Adonai is our God, Adonai is One." Furthermore, ש and 7 together make the word 7ש which means witness or the word 7ע which means forever. So, when we say the Shema, we become witnesses to God's unity and continual existence. The larger 7 teaches us that God is everywhere. The letter 7 is also the number four. When we see a larger 7 we remember that God can be found at all four points of the compass.

~Rambam, Mishnah Torah

Why do we cover our eyes when we say the Shema?

Knowing that we are not alone, that we are safe and secure in our shelter of peace, we cover our eyes to find the sacred spaces and hidden sparks within.

Shomeir(x2) Yisraeil Sh'mor sh'aririt Yisraeil
V'al yovad(x2) V'al yovad Yisraeil haomrim sh'ma Yisraeil
Oh Guardian of Israel, (x2) protect Yisraeil. (x2)
Let no harm come to those who whisper Shema Yisraeil

Tamid.....Echad.

Always One.

Echad, Yachid U-myuchad The One, every single One; each one joined and united by the One

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Shema yisraeil: Adonai eloheinu, Adonai echad!

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

Deuteronomy 6:4

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim kevod malchuto le-olam vaed!

Praised be God's name, God's glorious rule is forever and ever.

(Please be seated)

VEAHAVTA

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ,
וּבְכָל-מַאֲדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי
מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבִנְיָךְ,
וְדַבַּרְתָּ בָם בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Ve-ahavta eit adonai elohecha be-chol le-vavcha, uv-echol nafshecha, uv-echol meodecha. Ve-hayu ha-devarim ha-eileh, asher anochi metsavecha ha-yom, al levavecha. Ve-shinantam levanecha, ve-dibarta bam be-shivtecha be-veitecha uvelechtech va-derech, uv-shochbecha uv-kumecha. U-keshartam leot al yadecha. Ve hayu le-totafot bein einecha. U-chetavtam al mezuzot beitecha u-vi-sharecha.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם,
לְהֵיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

Lema'an tizkeru, va-asitem et kol mitzvotai vi-heyitem kedoshim l'eiloheichem.
Ani Adonai eloheichem, asher hotseiti etechem me-erets mitsrayim, liheyot lachem l'eilohim. Ani Adonai eloheichem.

Together:

You shall love Adonai, your God, with all your heart, with all your soul, and with all your might. Take to heart these words which I command you this day. Teach them diligently to your children. Speak of them when you are at home and when you are away, when you lie down and when you arise. Bind them as a sign on your hand and let them serve as symbols between your eyes. Inscribe them on the doorposts of your house and on your gates. Remember to do all My commandments and to be holy to your God. I am Your God, who led You out of Egypt to be Your God. I am Your God.

EMET: TRUTH

אֱמֶת וַיִּצִיב וְנִכּוֹן וְקִיָּם וַיִּשָּׂר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחְמָד
וְנֵעִים וְנוֹרָה וְאֲדִיר וּמְתֻקָּן וּמְקַבָּל וְטוֹב וַיִּפֶּה הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד

Emet (4x)

Emet, ve-yatziv, ve-nachon, ve-kayam, ve-yashar, ve-ne'eman, ve-ahoove, ve-chaviv, ve-nechmad, ve-na'im, ve-norah, ve-adir, u-metukan, u-mekubal, ve-tov, ve-yafeh, ha-davar ha-zeh aleinu le-olam vaed

True, enduring, correct, everlasting, straightforward, faithful, beloved, liked, delightful, pleasant, awesome, mighty, healing, accepting, good, beautiful, are these things (Your teachings) forever and ever.

MI CHAMOCHAH: REDEMPTION

Kavannah: Tradition calls us to remember Yetziat Mitzraim – our going out from Egypt – in every service. We remember that we were slaves and know that until all people are free not one of us is completely free. Though we mourn for the suffering of the Egyptians and know that the journey ahead is long and difficult, we join together in celebration of this precious moment of complete freedom. The wisdom of celebrating that moment has carried us through times of deep despair when a glimmer of hope came from remembering the miracle at the shores of the sea when Miriam the prophetess took her timbrel in her hand and together with Moses led the people in song and dance.

I know that we are a people who have crossed many seas. In every service we remember that the price of freedom is often great as we sing the same words that our ancestors sang, after crossing from slavery to freedom, at the shores of another sea.

Mi chamocha ba-eilim, Adonai?

מִי־כֹמֶכָה בְּאֱלִים יי

Mi kamocho, nedar ba-kodesh,

מִי כֹמֶכָה נֶאֱדָר בְּקֹדֶשׁ

nora tehilot, osei feleh?

נוֹרָא תְהִילֹת, עֹשֵׂה פֶלֶא

שִׁירָה חֲדָשָׁה שְׁבַחְו גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד בְּכֶם
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

Shira chadasha shibchu geulim le-shimcha al sefat ha-yam; yachad kulam
hodu ve-himlichu ve-amru:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yimloch le-olam va-ed!

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ גְּאֹל יִשְׂרָאֵל.

Tsur yisraeil kuma be-ezrat yisraeil, u-fedei chinumecha. Yehudah ve-yisraeil.
Goaleinu Adonai tzevaot shemo. Kedosh yisraeil. Baruch ata Adonai, ga'al yisraeil.

Who is like You, Adonai, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, doing wonders?
O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel.
Our Redeemer is the Holy One of Israel. Blessed is God, the Redeemer of Israel.

Then Miriam, the prophetess took a drum in her hands and we all followed her with drums and
chanted *shiru leAdonai ki gao ga-ah*. Sing to God for this great victory.

(Please rise)

TEFILAH

Kavannah: The central part of the prayer service is the Tefillah, the Hebrew word for prayer. It is also called Amidah (Standing) and Shmoneh Esreh (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. The Shabbat and holiday Amidah, called Tefilat sheva (seven) is composed of the first three and the last three prayers of the daily Amidah plus a special prayer for holidays and Shabbat (Kedushat Hayom). The blessings praise, petition and thank God. Once, this was the time for the spontaneous prayers of the congregation. The more popular prayers were preserved. These became "KEVA". The KAVANNOT, our own personal blessings and hopes, are for us to add.

AVOT V'IMAHOT: THE ONE WHO BLESSED OUR ANCESTORS

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

Adonai sifatai tiftach ufi yagid tehilatecha.

Adonai, open my lips that my mouth may declare Your praise.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמֹתֵינוּ.
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,
 וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאֻלָּה לְבָנָי
 בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.
 בְּרוּךְ אַתָּה יי מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch ata Adonai, eloheinu v'elohei avoteinu ve-imoteinu. Elohei Avraham elohei
 Yitschak, v'elohei Ya-akov. Elohei Sarah, elohei Rivkah, elohei Leah, ve-elohai Rachel.
 Ha-eil ha-gadol, ha-gibor ve-ha-nora, eil elyon, gomeil chasadim tovim,
 ve-konei ha-kol, ve-zochair chasadei avot ve-imahot, u-meivi geulah livenei veneihem,
 le-ma'an shemo, be-ahava. Melech ozeir u-moshia u-magein. Baruch ata, Adonai,
 magein Avraham ve-ezrat Sarah.

Translation:

Blessed are You, our God, and God of our fathers and mothers, God of Abraham, God of Isaac,
 God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, mighty and
 awesome God, God supreme, You bestow good, kind deeds, possess everything, and remember
 the kind deeds of our fathers and mothers. With love, You bring redemption to their
 descendants for the sake of [Your] name. [You are our] Ruler, Helper, Savior and Shield. Blessed
 are You, Shield of Abraham and Help of Sarah.

Interpretation:

Praised be the God of our fathers,
 The God of Abraham, of Isaac, and of Jacob.
 Praised be the God of our mothers,
 Of Sarah, of Rebecca, of Leah, and of Rachel.
 Praised be the Source of strength and courage,
 The Source of kindness and good deeds.
 Praised be the Source of gentleness and love,
 Of softness and kind words.
 Praised be the man who transcends strength
 Through gentleness,
 Praised be the woman who perfects gentleness
 Through strength.
 Praised be the person who acts according to the best that is within,
 Praised be the person who reaches out to touch the best in others.
 Praised be the gentle faithfulness of Abraham
 And the valiant strength of Sarah.
 Praised be the God who created with divinity
 A woman and a man.

GEVUROT: THE ONE FILLED WITH SPIRITUAL STRENGTH

אַתָּה גִּבּוֹר לְעוֹלָם אֲדוֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.

(In Winter) בחורף

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

(In Summer) בקיץ

מוֹרִיד הַטַּל

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ
לְיִשְׂרָאֵל עֲפָרָה. מִי כָמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֹךְ
מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה: וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל.
בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

Ata gibor le-olam, Adonai, mechayei ha-kol ata, rav le-hoshia.

Mechalkeil chayim b-echesed, mechayei ha-kol be-rachamim rabim, someich noflim, ve-rofei cholim, u-matir asurim, u-mkayeim emunato lischeinei afar. Mi chamocha, ba'al gevurot, u-mi domeh lach, melech meimit u-mechayeh u-matsmiach yeshua? Ve-ne'eman ata le-ha-chayot ha-kol. Baruch ata, Adonai, mechayei ha-kol.

Translation:

You are the eternal power,
renewing life.

Great is Your power to save.

You sustain the living with loving kindness;

You give life to all with great compassion.

You support those who fall, heal the sick,
release the captives, and keep faith with those
that sleep in the dust.

Who is like You?

Who is similar to You, O God,
in Whose hands are death and life,
and Who causes salvation to spring forth?

Blessed is Yah, the Source of life.

KEDUSHAH: HOLINESS

Kavannah: The kedushah is composed of verses from the Prophets and the Psalms. The form of the prayer is call and response. The custom to rise up on our tip-toes while reciting the first response recalls Isaiah's vision of angels witnessing the fullness of God's presence, calling "Holy, Holy, Holy." Reaching towards the heavens, we connect the heavens and the earth, filling the spaces between us with holiness.

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

Nekadesh et shimcha ba-olam, ke-sheim she-makdishim oto bi-shmei marom,
ka-katuv al yad neviecha: ve-karah zeh el zeh ve-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:

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

Kadosh, kadosh, kadosh Adonai tsevaot, melo chol ha-arets kevodo.

Holy, holy, holy is the God of hosts; the fullness of the whole earth is your glory!

~Isaiah 6:3

אֲדִיר אֲדִירֵינוּ יְיָ אֲדִירֵנוּ מִה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ.

Adir adireinu Adonai adoneinu mah adir shimcha be-chol ha-arets!

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

בָּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

Baruch kevod Adonai mi-mekomo.

Blessed is the glory of God in heaven and earth.

~Ezekiel 3

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלִכְנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל־חַי:

Echad hu eloheinu hu avinu hu malkeinu hu moshieinu ve-hu
yashmieinu be-rachamav le-eini 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.

Ani Adonai eloheichem!
I AM YOUR GOD!

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yimloch Adonai le-olam, elohayich tsiyon, le-dor va-dor. Halleluyah!

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

~Psalm 146

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשַׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

Le-dor va-dor nagid godlecha, ule-neitsach netsachim kedushatcha nakdish.
Ve-shivchacha eloheinu, mipinu lo yamush le-olam vaed.

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.

בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch ata, Adonai, ha-eil ha-kadosh.

Blessed is the eternal, the holy God.

(Please Be Seated)

VESHAMERU: SANCTIFICATION OF THE SABBATH

Kavannah: Veshameru is taken from Exodus 31:16-17. Shabbat is created to give us rest and to restore the soul. "Vayinafash" is from the Hebrew word "nefesh" (soul). Shabbat is the promise that there will be a time of peace for all people. As God guards us, we guard Shabbat.

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

Ve-shameru venei yisraeil et ha-shabat, la-asot et h-ashabat le-dorotam, berit olam.

Beini u-vein benei yisraeil ot hi le-olam.

Ki sheishet yamim asa Adonai et ha-shamayim ve-et ha-arets,

Uv-ayom ha-shevi-ee shavat va-yinafash.

Translation: As it is written in Your Torah: and the children of Israel shall keep the Sabbath, observing it throughout their generations, as an everlasting covenant. It is a sign forever between Me and the children of Israel, for in six days the eternal God made heaven and earth, and on the seventh day, God rested.

HODA-AH: GRATITUDE

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד, צוּרֵנוּ צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר
וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל יְעַת, עָרַב וּבִקְרָה וְצָהָרִים, הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חַסְדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.
וְכָל הַחַיִּים יוֹדוּךָ סֶלְהָ, וַיְהִלְלוּ וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל
בְּאַמֶּת, לְעוֹלָם כִּי טוֹב, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלְהָ, הָאֵל
הַטּוֹב. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת.

Translation: We are grateful that You are our God, and the God of our ancestors for ever and ever. You are the rock of our lives, our saving shield. In every generation we thank You and praise You, for our lives which are in Your hand, for our souls which are in Your keeping, for Your miracles which are daily with us, for Your wonders and favors at all times, at evening, morning and noon. You are goodness itself. Your mercies never cease. You are the merciful One, Your acts of grace never end. We have always put our hope in You.

For all these things may Your name be blessed and exalted forever and ever.
All the living shall thank You and praise and bless Your great name in truth,
Blessed are you Eternal One, Whose name is goodness itself. To this we give thanks.

Modim anachnu lach . . . Baruch ata yah, ha-tov shimcha u-lecha na'eh le-hodot.

Interpretation:

Our mouths filled with song,
our tongues overflowing with joy
We bless the Source of life
and so we are blessed.

~Marcia Falk

AVODAH: FOR PURITY IN SERVICE AND WORSHIP

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם בְּאַהֲבָה
תִּקְבֹּל, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קוֹרְאָיו, פְּנֵיהָ אֶל עַבְדֶּיךָ וְחַנּוּנוֹ. שְׂפוֹךְ
רוּחְךָ עָלֵינוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Retsei Adonai eloheinu, be-amcha yisraeil, u-tefilatam be-ahavah tekabeil, u-tehi le-ratson tamid avodat yisraeil amecha. Eil karov le-chol korav, penei el avadeicha ve-chaneinu; shefoch ruchacha aleinu ve-techezehna eineinu be-shuvcha letsion be-rachamim. Baruch ata, Adonai, ha-machazir shechinato le-tzion.

Be gracious, O God, to Your people Israel, and receive their prayers with love. May the service of Your people Israel be pleasing to You forever. You are near to all who seek Your presence. Reveal Yourself to us and have compassion upon us. May our eyes see Your return to Zion in mercy. Blessed are You, Eternal One, who restores Your shechina to Zion.

SIM SHALOM: MAKE PEACE

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

Sim shalom tova u-veracha, chen v-achessed, ve-rachamim aleinu ve-al kol yisraeil amecha.

Grant peace, goodness, blessing, loving kindness, and mercy to us and to all who worship You.

SILENT MEDITATION

This was the personal prayer of Mar, Son of Rabina, who lived in the fourth century of the Common Era. All of the other prayers in the Tefillah are in the plural. This one clearly turns us to a moment of individual prayer. The last two lines are from the Psalms and are often sung to conclude the Tefillah.

My God, guard my tongue from evil, and my lips from speaking falsehood. Let my soul be silent to those who curse me. Let my soul be humble like the dust. Open my heart to Your Torah and may my soul pursue Your mitzvot. To those who plot evil against me, defeat their plans quickly. Do it for the sake of Your name. Do it for the sake of Your power. Do it for the sake of Your holiness. Do it for the sake of Your Torah. So that Your dear ones may be rescued. Save me with your right hand and answer me. May the words of my mouth and the meditations of my heart be acceptable to You, O God, my rock and redeemer.

The *Amidah* that is said on weekdays is also known as Shemoneh Esrei, which means 18, because it once included 18 prayers. Now the daily *Amidah* has 19 prayers. We are told the middle thirteen prayers of the daily *Amidah* were omitted from the Shabbat service because the rabbis thought these prayers were reminders of problems and needs and therefore did not fit with the intended mood of joy on Shabbat. They were replaced by the *Kedushat Hayom*. Each of these blessings has its own theme. Our Silent Meditation allows us time to reflect on these themes and add our own.

The prayers of the daily *Amidah* are:

1. *Avot*: Holding on to the coat tails of our ancestors
2. *Gevurot*: Seeking strength of body and spirit
3. *Kedushah*: Filling the spaces between us with holiness
4. *Binah*: Wisdom (*Da-at*: Knowledge)
3. *Teshuvah*: Repentance – turning -the possibility of transformation
6. *Slichah*: Forgiveness
7. *Geulah*: Redemption
8. *Refuah*: Healing
9. *Birkat Hashanim*: A year of blessing
10. *Kibbutz Galuyot*: Return from exile
11. *Din*: Justice
12. *Birkat Haminim*: Humbling the arrogant
13. *Tzadikim*: Righteous role models
14. *Binyan Yerushalayim*: The rebuilding of Jerusalem
15. *Malkut Beit David*: Hope for a messianic age - a time of peace for all creation
16. *Shema Koleinu*: Hear our voice and our prayer
17. *Avodah*: Receive our offerings
18. *Hoda-ah*: Gratitude
19. *Birkat Shalom*: Blessing of peace

BARCHEINU AVINU

From Sim Shalom

בְּרַכְנוּ, אֱבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ

**Barcheinu Avinu, kulanu ke-echad
Kulanu ke-echad be-or panecha**

Bless us our God, all of us as one, with the light from Your face.

OSEH SHALOM

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

Oseh shalom bimromav hu ya-ahseh shalom aleinu ve-al kol yisraeil, ve-imru: amen.

May the One who makes peace in high places, grant peace to us, to all Israel and to all who dwell on earth. Amen.

TORAH SERVICE

(Please rise)

The Ark is opened and the Torah is taken from the Ark

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Shema yisrael Adonai eloheinu Adonai echad:

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

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ שְׁמוֹ.

Echad eloheinu, gadol adoneinu, kadosh shemo:

Our God is One; great is our God, holy and awesome is Thy name.

HAKAFOT: REJOICING WITH THE TORAH

(Please be seated)

BLESSINGS BEFORE THE TORAH READING

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵךְ:

Barchu et Adonai Hamevorach:

Bless the Holy One of blessing.

בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonai hamevorach le-olam va-ed

Bless the Holy One of blessing forever.

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

Baruch ata Adonai Eloheinu melech ha-olam, asher bachar banu mikol (or: im kol) ha-amim, ve-natan lanu et torato. Baruch ata Adonai, notein ha-Torah

Holy One of blessing. Your presence fills creation. You called us from all (or: with all) the peoples and gave us Your Torah. Holy One of blessing. You give us Torah.

READING OF THE TORAH

BLESSING FOLLOWING THE TORAH READING

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

Baruch ata Adonai Eloheinu melech ha-olam, asher natan lanu Torat emet,
Ve-chaiei olam nata be-tocheinu. Baruch ata Adonai, notein ha-Torah

Holy One of blessing, Your presence fills creation. You gave us the Torah of truth and planted within us eternal life. Holy One of blessing, You give us Torah.

THE FOLLOWING PRAYERS ARE SAID FOR ROSH CHODESH, THE FESTIVAL OF THE NEW MOON:

A week before the New Moon we say*:

לְקִרְאַת הַחֹדֶשׁ הַבָּא מִלְּאָה נַפְשֵׁנוּ חוֹדְיָה עַל מַתְּנוֹת חֹדֶשׁ _____

Likrat ha-chodesh ha-ba malah nafsheinu hodayah al matnot chodesh _____

As the new moon approaches we call to mind the gifts of _____ and give thanks.

On the Shabbat on or just before the New Moon we say*:

נִקְדֵּשׁ אֶת רֹאשׁ הַחֹדֶשׁ וְנַחֲדֵיֵשׁ אוֹתוֹ בְּאַרְיַגַּת פְּתִילֵי חַיֵּינוּ לְתוֹךְ
מַסְכַּת הַדּוֹרוֹת. נִבְרַךְ אֶת עֵין הַחַיִּים וְכֹה נִתְבָּרַךְ.

Nekadesh et rosh ha-chodesh u-nchadeish oto ba-arigat petilei chayeinu letoch
maschet hadorot. Nevarech et ein ha-chayim ve-choh nitbareich.

Renewing the New Moon festival,
hallowing it today,
we weave new threads
into the tapestry of tradition.

As we bless the source of life so we are blessed.

~Blessings from *The Book of Blessings* by Marcia Falk

MI SHEBEIRACH: HEALING PRAYER

מי שְׁבֵרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ
מי שְׁבֵרַךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi shebeirach avoteinu
Mekor ha-beracha le-imoteinu,

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

Mi shebeirach imoteinu
Mekor ha-beracha le-avoteinu,

Bless those in need of healing
With *refua shleima*,
The renewal of body,
The renewal of spirit,
And let us say, Amen.

Debbie Friedman

בָּרוּךְ אַתָּה יי רופֵּא הַחֹלִים.

Baruch ata, Adonai, rofeh ha-cholim.

Blessed is God, Healer of the sick.

BIRKAT HAGOMEIL: THANKSGIVING BLESSING

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם, שְׁגַמְלָנִי כֹּל טוֹב.

Baruch ata Adonai, eloheinu melech ha-olam, shegmalani kol tov.

Blessed are You, Eternal our God, Sovereign of the universe, Who has bestowed every goodness upon me.

אָמֵן. מי שְׁגַמְלָךְ/שְׁדַמְלָךְ כֹּל טוֹב, הוּא יְגַמְלָךְ/יְגַמְלָךְ כֹּל טוֹב.

Amen. Mi shegmalcha/shedmalach kol tov, hu yigmalcha/yigmelech kol tov.

Amen. May the One who has bestowed goodness upon you continue to bestow every goodness upon you forever.

T'FILAT HADERECH: UPON SETTING FORTH ON A JOURNEY

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאַלֵּהֵינוּ דוֹרוֹתֵינוּ, שְׁתּוֹלִיכֵנוּ לְשָׁלוֹם
וּתְעוֹזֵרֵנוּ לְהַגִּיעַ לְמַחֲזוֹ הַחֶפְצֵנוּ לְחַיִּים וְלְשִׂמְחָה וְלְשָׁלוֹם. וְשִׁמּוֹר
צִאתֵנוּ וּבּוֹאֵנוּ וְתַצִּילֵנוּ מִכָּל צָרָה וְתַשְׁלַח בְּרָכָה בְּכָל מַעֲשֵׂי יְדֵינוּ,
וּמַעֲשֵׂינוּ יְכַבְּדוּ אֶת שְׁמֶךָ. בָּרוּךְ אַתָּה יי, שׁוֹמֵר יִשְׂרָאֵל לְעַד.

Yehi ratzon milfanecha Adonai Eloheinu ve-elohei doroteinu, she-tolicheinu le-shalom ve-ta-azreinu lehagia limchoz cheftzeinu le-chayim ul-simchah ul-shalom. U-shmor tzeiteinu uvo-einu ve-tatzileinu mikol tzarah ve-tishlach b'rachah be-chol ma'asei yadeinu, uma-aseinu yechabdu et shimcha. Baruch Atah Adonai, shomeir Yisrael la-ad.

May it be Your will, our God and God of our ancestors, that You lead us in peace and help us reach our destination alive, joyfully and peacefully. May You protect us on our leaving and on our return, and rescue us from any harm, and may You bless the work of our hands, and may our deeds merit honor for You.

Blessed are You, Eternal One, Protector of Israel.

BLESSINGS BEFORE THE HAFTARAH READING

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

Baruch ata, Adonai Eloheinu, Melech Haolam, asher bachar binevi'im tovim, ve-ratsa ve-div'reihem ha-ne'emarim be-emet. Baruch ata Adonai, ha-bocheir ba-torah uv-Mosheh avdo, uv-yisraeil amo, u-vinvi-ei ha-emet va-tsedek.

Praised be You, O God, Ruler of the Universe, Who has chosen good prophets and has been pleased with their faithful and truthful words. Praised be You, O God, Who has singled out the Torah, Moses as Your servant, Israel as Your people, and prophets of truth and righteousness.

READING OF THE HAFTARAH

BLESSINGS FOLLOWING THE HAFTARAH READING

ברוך אתה יי אלהינו מלך העולם, צור כל העולמים, צדיק בכל
הדורות, האל הנאמן האומר ועשה, המדבר ומקים, שכל
דבריו אמת וצדק.
על התורה, ועל העבודה, ועל הנביאים, ועל יום השבת הזה,
שנתת לנו יי אלהינו, לקדשה ולמנוחה, לקבוד ולתפארת. על הכל
יי אלהינו, אנחנו מודים לך, ומברכים אותך, יתברך שמך בפני כל
חי תמיד לעולם ועד. ברוך אתה יי, מקדש השבת.

Baruch ata, Adonai Eloheinu, melech ha-olam, tsur kol ha-olamim, tsadik be-chol ha-dorot, ha-eil ha-ne'eman, ha-omeir ve-oseh, ha-medabeir u-mekayeim, shekol devarav emet va-tsedek. Al ha-torah, ve-al ha-avodah, ve-al ha-nevi'im, ve-al yom ha-shabat, h-azeh, she-natata lanu, Adonai Eloheinu, likedusha ve-limenucha, le-chavod ule-tifaret, al ha-kol, Adonai Eliheinu, anachnu, modim lach, u-mevarechim otach. Yitbarach shimecha befi kol chai tamid le-olam vaed. Baruch ata, Adonai, mekadeish ha-shabat.

Be praised, almighty God, Ruler of the Universe, Rock of all Creation, righteous One of all generations, the faithful God Whose word is deed, Whose every commandment is just and true. For the Torah, for the privilege of worship, for the prophets, and for this Shabbat day that You, almighty God, have given us for holiness and rest. For rest, for honor and glory, we thank and bless You. May Your name be blessed forever by every living being. Blessed is God for the Shabbat and its holiness.

(Please rise)

EITZ CHAYIM: TREE OF LIFE

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֵל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר:
דְּרָכֶיהָ דְרָכֵי נֹעֵם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנו יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבֵה, חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

Ki lekach tov natati lachem, torati al ta-azovu.
Eitz chayim hi la-machazikim ba ve-tomecheha meushar.
Deracheha darechei noam, ve-chol netivoteha shalom.
Hashiveinu Adonai elecha ve-nashuva chadeish (x2)
yameinu chadeish yameinu ke-kedem.

Behold, a good doctrine has been given you, My Torah, do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

CONCLUSION OF THE SERVICE

ALEINU: IT IS UPON US

Kavannot:

This prayer reminds us that we are no longer victims. We must be on guard to avoid becoming like those nations who oppress. We bow at the word "Korim" in humility and gratitude as we learn from the lessons of our own history and commit ourselves to TIKKUN OLAM: the restoration of wholeness to our broken world.

We are dreamers, people with a vision. We are people who have not allowed our dream of a more perfect time to be tainted or trampled by those who have threatened to take our dream away from us.

That more perfect time we speak of is a picture in our own highest, inextinguishable Imaginings! Can we imagine a completed time, a time of peace, of completeness yes! We do imagine it. That is always the point...

On That Day, of our completed time, we recognize the relatedness of all things, all things are connected its Name is One, and that One is God.

On That Day is our awakening. It is not the end of history, it's the very beginning.

On That Day, we begin the upward course, to a more perfect time...never arriving always becoming, always becoming.

~J.S. Goodman

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

~Judy Chicago

Shechinah, we know your presence is here with us. You are the peace and joy of our days.
But we also know that you dwell in the depths of suffering and sorrow.

We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for
the sick and the dying, for those oppressed by racism. And we pray for our fragile earth,
for all her inhabitants, and for life itself.

We ask your blessing on all those engaged in tikkun olam, the healing and transforming of
our planet. Open our hearts and stir us to struggle on behalf of your creations. May each
of us, all of us, become your limbs and hands, bringing healing and compassion, social
justice, love and peace to your world.

עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שְׁלֹא שָׁם חָלְקָנוּ כְּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנֵם
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מֶלֶךְ
הַמַּלְכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מִלְּכָנוּ אָפֶס זִילְתּוֹ,
כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל לְבָבְךָ,
כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:
וְנֹאמַר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִי יי אֶחָד, וְשִׁמוֹ אֶחָד.

Aleinu leshabeiach la-adon ha-kol, lateit gedulah leyotseir bereishit, shelo asanu k-egoyei ha-aratsot, velo samanu ke-mishpechot ha-adamah; shelo sam chelkeinu kahem, ve-goraleinu ke-chol ha-monam. Va-anachnu koreim u-mishtachavim u-modim lifenei melech malechei ha-melachim, ha-kadosh baruch hu. She-hu noteh shamayim ve-yosed arets. U-moshav yekaroh ba-shamayim mima-al, u-shechinat uzo (x2) begavhei meromim. hu eloheinu, ein od. Emet malkeinu efes zulato ka-katuv b-etorato ve-yadata hayom (x2) ve-hashevota el le-vavecha, ki Adonai hu ha-elohim ba-shamayim mima-al [v-eal ha-arets] (x2) mitachat, ein od. Ve-neemar: "Ve-haya Adonai le-melech al kol ha-arets; [ba-yom hahu] (x2) yiheyeh Adonai echad u-shemo (x2) u-shemo echad."

Translation: Let us adore the everliving God and render praise unto the One who spread out the heavens and established the earth, Whose glory is revealed in the heavens above and Whose greatness is manifest throughout the world. Our God is One; there is none else. We bow our heads in reverence and worship the Holy One, praised be our God.

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

May the time not be distant, Oh God, 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. Oh may all, created in your image, become one in friendship, forever united in Your service. Then shall Your realm be established on earth, and the word of Your prophet fulfilled: Adonai will reign for ever and ever.

(Please be seated)

MOURNER'S KADDISH

Kavannah: As all our prayers, the Mourner's Kaddish connects us with the Source of Life. We rise together and say these same words that our people have said, for their loved ones and for all those who have no one to say Kaddish for them, to continue the blessings of their lives: for the martyrs of all people; the victims of the Holocaust; those who have died because of hunger and homelessness; those who have died from AIDS.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא. בְּעַלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

Yitgadal ve-yitkadash shemei raba be-alma divera chirutei,
ve-yamlich malchutei be-chayeichon uve-yomeichon uve-chayei de-chol
beit yisrael, ba-agala u-vizeman kariv, ve-imeru: amein.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא:

Yehei shemei raba mevarach le-alam ul-almei almaya.

יְתַבְרַךְ וַיְשַׁתַּבַּח, וַיְתַפְּאֵר וַיְתַרְוַמֵּם וַיְתַנַּשֵּׂא וַיְתַהַדֵּר וַיְתַעַלֶּה
וַיְתַהַלֵּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעַלְמָא
מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא, תּוּשְׁבְּחָתָא וְנַחֲמָתָא, דְאַמְרָן בְּעַלְמָא,
וְאַמְרוּ אַמֵּין:

Yitbarach ve-yishtabach, ve-yitpa-ar ve-yitromam ve-yitnasei,
ve-yithadar ve-yitaleh v-eyithalal shemei dekudesha, berich hu, le-eila
min kol birechata ve-shirata, tushbechata, ve-nechemata, da-amiran be-alma,
ve-imeru: amein.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אַמֵּין:
Yehei shelama raba min shemaya ve-chayim aleinu ve-al kol yisraeil, ve-imru:
amein.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל וְאַמְרוּ אַמֵּין:

Oseh shalom bimeromav hu ya-aseh shalom aleinu ve-al kol yisraeil, ve-al kol
yoshvey tevel ve-imeru: amein.

Translation: We sanctify Your name on earth, as we pray for the coming of a reign of peace in our own day, our own lives, and the life of all Israel. Let Your great name be blessed for ever and ever. Let Your name be exalted and honored, though You are beyond all the praises we can utter, all the songs we can ever sing. For us, for all Israel, for all men and women, may the blessing of peace and the promise of life come true. As You make peace on high, so let peace descend on us, on all Israel, and all the world.

CLOSING SONG: ADON OLAM

Adon olam, asher malach,
b'terem kol y'tzir nivra.
L'et na'asah v'cheftzo kol,
azai melech sh'mo nikra.

V'acharey kichlot hakol,
l'vado yimloch nora.
V'hu haya, v'hu hoveh,
v'hu yih'yeh b'tifara.

V'hu echad, v'eyn sheni
l'hamshil lo, l'hachbira.
B'li reishit, b'li tachlit,
v'lo ha'oz v'hamisrah.

V'hu Eli, v'chai go'ali,
v'tzur chevli b'et tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

B'yado afkid ruchi
b'et ishan v'a'irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כּוֹל יִצְרֵר נִבְרָא.
לְעֵת נִעְשָׂה בְּחִפְזוֹ כּוֹל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרַי כְּכֹלֹת הַכּוֹל,
לְבָדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹבֵה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַחְלִית,
וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְהוּא אֵלֵי וְחֵי גֵאֲלִי,
וְצוּר חֻבְלֵי בְעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי
מִנֶּת כּוֹסֵי בְיּוֹם אֶקְרָא.
בְּיָדּוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאֶעִירָה.
וְעַם רוּחִי גְוִיִּתִי,
יְיָ לִי וְלֹא אִירָא.

You are the Eternal Ruler, Who reigned before any being had yet been created; when all was done according to Your will, already then Your name was praised. And after all has ceased to be, still You will reign in solitary majesty: You were, You are, and You shall be in glory.

Into your hands I entrust, my spirit, when I sleep and when I wake: and with my spirit, my body too, God is with me. I will not fear. Adon olam

CLOSING BLESSING:

Kavannah: It is customary to bless children, old and young, on Shabbat, either in the Synagogue or at home for protection, for healing, and as an expression of love. The source of this blessing is Numbers 6: 24-26

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ:
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

**Yevarechecha Adonai ve-yishmarecha,
Yaeir Adonai panav eilecha vee-chuneka,
Yeesah Adonai panav eilecha ve-yaseim lecha shalom.**

May God bless you and keep you safe,
May God's love shine on you and be kind to you,
May God's presence be with you and give you peace.

HATIKVAH

**Kol od baleivav penima
nefesh yehudi homiya
ulfa-atei, mizrach kadima
ayin letsiyon tsofiya**

**Od lo av'da tikvateinu
hatikva shenot alpayim
Liheyot am chofshi be-artseinu
be-erets tsiyon virushalayim**

So long as still within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion, our hope is not lost - that hope of two millennia — to be a free people in our land, the land of Zion, and Jerusalem.

OD YISHAMA

**Od yeshama beharei yudah
Uvechutzot uvechutzot yerushalayim
Kol sason vekol simcha
Kol cha-tan vekol kala**

Still can be heard in the hills of Judah
And in the courtyards of Jerusalem
The sounds of gladness and the sound of joy.
The voice of the groom and the voice of the bride.

SUKA

Ufros aleinu sukkat shalom
(spread over us a shelter of peace)

Sukkat chofesh leechov velilmod
(a shelter of freedom to love and to learn)

Sukkat nefesh lehakshiv velashir
(a shelter of spirit to listen and to sing)

Sukkah lichabade et ha-avar veatid
(a shelter to honor where we've been, where we will be)

~words and music by Rick Recht