

SHABBAT MORNING SERVICE

שַׁחֲרִית

Shacharit



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, dance, 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.

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 commonality with Jews praying in all corners of the world. Kavannah is the creative thought, word or movement that adds meaning to the keva 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 first part of the service that we call **Awakening** opens our hearts and helps us prepare for prayer. The **Sh'ma and Her Blessings** includes our call to communal prayer and our lessons on walking in the world, celebrating the connectedness of creation. The **T'filah** 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.

Awakening

MODEH ANI (Gratitude Upon Awakening)

מוֹדָה אֲנִי

**Modeh / modah ani l'fanecha,
ruach chai v'kayam,
she-hechezarta bi nishmati b'chemla,
rabbah emunatecha.**

מוֹדָה לְמוֹדָה אֲנִי לְפָנֶיךָ,
רוּחַ חַי וְקַיָּם,
שְׁהַחֲזַרְתָּ בִּי נְשִׁמָּתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

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

ELOHAI N'SHAMAH (Our Pure Souls)

אֱלֹהֵי נְשָׁמָה

Elohai n'shamah shenatata bi t'horah hi. אֱלֹהֵי נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

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

MAH TOVU

מַה טוֹבוֹ

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.

**Mah tovu ohalecha Ya'akov,
mishk'notecha, Yis-ra-eil!**

מַה טוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

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

HINEIH MAH TOV

הִנֵּה מַה טוֹב

**Hineih mah tov umah na-im,
shevet (kulanu) achim gam yachad!**

הִנֵּה מַה טוֹב וּמַה נְעִים
שֵׁבֶת (קוֹלָנוּ) אַחִים גַּם יַחַד.

How good and pleasant when people live together in unity!

~ Psalm 133

Melech haolam, hanotein layaeif koach.

מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעִיף כֹּחַ.

**Blessed are You, the eternal, our God,
who gives strength to the weak.**

**Baruch atah Adonai Eloheinu Melech
haolam, asher heichin mitz'adei gaver.**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעָדֵי גֹבֵר.

**Blessed are you, the eternal, our God,
who guides the steps of human beings.**

* As Jacob earned the name Yisraeil after his struggle with God,
the name "Yisraeil" celebrates the "God-wrestler" in each of us.

**Orech yamim asbee'eyhu,
v'areyhu bi'shuatee.**

אֲרַךְ יָמִים אֲשֶׁבִיעֶהוּ,
וְאֲרֵאֵהוּ בִּישׁוּעָתִי:

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

~ Psalm 91

**Tov l'hadot l'Shem (Adonai)
ul'zameir l'shimcha elyon.
L'hagid babokeir chasdecha,
ve-emunat'cha baleilot.**

טוֹב לְהַדוֹת לַיְי, וּלְזַמֵּר
לְשִׁמְךָ עֲלִיוֹן: לְהַגִּיד
בְּבֹקֶר חַסְדֶּךָ וְאֱמוּנָתְךָ
בַּלַּיְלוֹת:

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.

~ Psalm 92

**Ashrei yoshvei veitecha.
Od y'hal'lucha! Selah!**

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יְהַלְלוּךָ סֵלָה.

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

~ Psalm 84

**Hal'lu.....Hal'lu Yah.
Kol han'shamah t'haleil Yah Hal'lu-Yah!**

הַלְלוּ.....הַלְלוּ-יְהוָה.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ-יְהוָה:

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

~ Psalm 150

AN ACROSTIC PRAISING THE ONE WITH MANY NAMES

Repeat after each verse:

Hal'lu-Yah, hal'lu-Yah hal'lu avdei Adonai הללויה, הללויה, הללו עבדי יי

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

To honor father and mother;	כבוד אב ואם
To perform acts of love and kindness;	וגמילות חסדים
To attend the house of study daily;	והשכמת בית המדרש שחרית וערבית
To welcome the stranger;	והקנסת אורחים
To visit the sick;	ובקור חולים
To rejoice with the bride and groom;	והקנסת כלה
To console the bereaved;	ולגות המת
To pray with sincerity;	ועיון תפלה
To make peace when there is strife;	והבאת שלום בין אדם לחברו
And the study of Torah is equal to them all, because it leads to them all.	ותלמוד תורה כנגד כלם

~ 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 כן יהי רצון

May it be Your will, Holy One.

שְׁמַע וּבְרָכוֹת יְהוָה

Sh'ma and Her Blessings

Sh'ma Uvirchoteiha

BAR'CHU (Call to Prayer)

בְּרָכוּ

Kavannah: Jewish tradition emphasizes praying with a community. The Talmud says, "One who prays with the congregation will have their prayer answered."

As the first word, Bar'chu, is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other's presence. The leader calls us to prayer. We respond that we are ready to pray.

As we bless the Source of Life, so we are blessed (2X).

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.

~ Faith Rogow

Bar'chu et Adonai (Yah) ham'vorach!

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Baruch Adonai (Yah) ham'vorach l'olam va-ed!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praise the source of blessing, to whom our praise is due!

Praised be the source of blessing, to whom our praise is due, now and forever!

Mah rabu ma'asecha, Yah!
Kulam b'chochma asita, Hal'lu-Yah.

מָה רַבּוּ מַעֲשֵׂיךָ יְיָ.
כָּל־מַעֲשֵׂיךָ בְּחָכְמָה עָשִׂיתָ, הַלְלוּיָהּ

How awesome is creation, Yah. With wisdom all unfolds. Hallelujah!

Baruch atah, Adonai,
Eloheinu Melech haolam,
yotzeir or, uvorei choshech,
oseh shalom uvorei et hakol.
Hameir la'arets v'ladarim
aleiha b'rachamim.
Uv'tuvo m'chadeish bechol
yom tamid ma'aseih v'reishit.
Mah rabu ma'asecha, Adonai!
Kulam b'chochma asita,
mal'ah ha'aretz kinyanecha.
Titbarach, Adonai Eloheinu,
al shevach ma'aseih yadecha.
V'al m'orei or sheasita: y'farucha. Sela.
Baruch atah, Adonai, yotseir ham'orot.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אֹר, וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.
הַמְאִיר לָאָרֶץ וְלַדָּרִים
עֲלֶיהָ בְּרַחֲמִים.
וּבִטְוֹבוֹ מְחַדֵּשׁ בְּכָל
יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית.
מָה רַבּוּ מַעֲשֵׂיךָ יְיָ.
כָּל־מַעֲשֵׂיךָ בְּחָכְמָה עָשִׂיתָ
מְלֵאָה הָאָרֶץ קִינְיָנְךָ.
תִּתְבָּרַךְ יְיָ, אֱלֹהֵינוּ
עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ.
וְעַל מְאֹרֵי אֹר שֶׁעָשִׂיתָ יְפָאָרוּךְ. סְלָה.
בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְאֹרוֹת.

Translation:

You illumine the earth
and its inhabitants with compassion,
and with divine goodness renew each day,
continually, the work of Creation.
“How great are your works, Eternal One,
all of which you made with wisdom,
the earth is filled with your creations.”

Be blessed, Eternal One, our God,
for your praiseworthy handiwork;
and for the orbs of light that you made,
may you be everlastingly enhanced.

Blessed are you Eternal One,

continued

Interpretation:

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 AHAVTANU

(With Great Love We Are Loved)

אַהֲבָה רַבָּה אַהֲבַתָּנוּ

אַהֲבָה רַבָּה אַהֲבַתָּנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְרָה חֲמֵלָתָ עֲלֵינוּ. אָבִינוּ
מִלְכָנוּ, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ, וַתִּלְמַדְם חֲקֵי חַיִּים, כֵּן תִּחַנְנוּ וַתִּלְמַדְנוּ.

V'haeir eineinu b'toratecha

וְהֵאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

v'dabeik libeinu b'mitz'votcha

וַדַּבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,

v'yacheid l'vaveinu

וַיַּחַד לִבֵּנוּ

l'ahavah ul'yirah et sh'mecha.

לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,

V'lo neivosh v'lo nekaleim

וְלֹא נִבּוֹשׁ וְלֹא נִכְלֵם

v'lo nikasheil l'olam va-ed.

וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד:

כִּי בְשֵׁם קְדוֹשׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְמוֹ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ
לְשָׁלוֹם מֵאַרְבַּע כְּנִפּוֹת הָאָרֶץ, וַתּוֹלַכְנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל אֶתְּךָ,
וַבֵּנוּ בַּחֲרַת מִכָּל עַם וְלִשׁוֹן. וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגְּדוֹל סָלָה בְּאַמַּת לְהוֹדוֹת
לָךְ וּלְיַחֲדָךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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.

Interpretation:

We are loved by an unending love.

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

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

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

We are loved by an unending love.

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

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

We are loved by an unending love.

Embraced, touched, soothed, and counseled . . .

Ours are the arms, the fingers, the voices;

Ours are the hands, the eyes, the smiles;

We are loved by an unending love.

Blessed are You, God, who loves Your people Israel (and all creation).

~ Rabbi Rami M. Shapiro

Why are the ץ and the ך written larger?

The first line of the **Sh'ma** is so important that the words שמע and אחד are written in a special way. The ץ in שמע and the ך in אחד are written larger than the other letters so people will not misread them. If the ץ were mistaken for an ך, the word would mean "perhaps" instead of "hear". If the ך were read as a ץ, the meaning would change from one to another. 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, ץ and ך together make the word ץך which means "witness" or the word ךך which means "forever". So, when we say the **Sh'ma**, we become witnesses to God's unity and continual existence. The big letter ך teaches us that God is everywhere. The letter ך is also the number four. When we see a big ך we remember that God can be found at all corners of the earth.

~ Rambam, Mishneh 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 (2X) Yisraeil

שׁוֹמֵר יִשְׂרָאֵל

Shomeir (2X) Yisraeil

שׁוֹמֵר יִשְׂרָאֵל

Sh'mor sh'erit Yisraeil (2X)

שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל

V'al yovad (al yovad, al yovad) Yisraeil

וְאֵל-יֹאבֵד (אֵל-יֹאבֵד אֵל-יֹאבֵד) יִשְׂרָאֵל

ha'omrim sh'ma Yisraeil

הַאֹמְרִים שְׁמַע יִשְׂרָאֵל

Oh Guardian of Israel (2X),

Protect, protect Yisraeil (2X).

Let no harm (3X) reach Yisraeil;

Those who whisper Sh'ma Yisraeil.

~ Prayer Book, Tachanun

Tamid.....Echad.

תָּמִיד...אֶחָד

Always.....One.

Echad, Yachid U-myuchad

אֶחָד יָחִיד וּמְיוּחָד

Echad, Yachid U-myuchad

אֶחָד יָחִיד וּמְיוּחָד

The One, every single One;
Each one joined and united by the One

Kavannah: *The Sh'ma—Deuteronomy 6:4—is a call from God to Israel, from each one of us to the other. The second verse is a response, whispered in humble acceptance of the connectedness of all creation. The source of this verse is rabbinic and is said aloud only on Yom Kippur, recalling the custom of the High Priest in the ancient Temple.*

Shema Yisraeil:
Adonai Eloheinu, Adonai Echad!

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Hear O Israel: Adonai is our God, Adonai is one!

Silent:

Baruch shem k'vod malchuto l'olam va-ed בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

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

When Jacob was about to die, he gathered his children around him and asked whether they would remain faithful to the spiritual values he had taught them. They responded, “Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad! (Listen Israel [Jacob], the One God is our God.)” To which Jacob replied with his last breath, “Baruch shem k'vod...” thanking God for his children’s commitment to carry on the tradition.

~ Talmud, Pesachim 56a

PLEASE BE SEATED

V'AHAVTA (And You Shall Love)

ואהבת

V'ahavta et Adonai Elohecha,
b'chol l'vavcha uv'chol nafsh'cha
uv'chol m'odecha. V'hayu had'varim ha-eileh
asher anochi m'tzavcha hayom al l'vavecha.
V'shinatam l'vanecha v'dibarta bam,
b'shivt'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvisharecha.

ואהבת את יי אלהיך,
בכל-לבבך, ובכל-נפשך,
ובכל-מאדך. והיו הדברים האלה,
אשר אנכי מצוה היום, על-לבבך:
ושננתם לבניך, ודברת בם,
בשבתך בביתך, ובלקחתך
בדרך ובשכבך, ובקומך.
וקשרתם לאות על-ידך, והיו
לְטֹטְפוֹת בֵּין עֵינֶיךָ, וכתבתם
על מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

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

למען תזכרו ועשיתם את-
כל-מצותי, והייתם קדשים
לאלהיכם: אני יי אלהיכם,
אשר הוצאתי אתכם מארץ
מצרים, להיות לכם לאלהים,
אני יי אלהיכם:

Adonai Eloheichem...Emet

יי אלהיכם: אמת

Kavannah: The word emet literally means truth. In rabbinic practice, it is added directly to the end of the Sh'ma as an immediate affirmation of its truth for us.

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.



* Interpretation of Deuteronomy 11:13-21

And if you listen intently to My mitzvot
which I am making your mitzvot this very day
showing your love for Yah your God
and giving service with every inclination of your knowing heart
and all the strength with which you live
Then shall I give your land rain in its proper time
autumn rain and spring rain
that you may harvest your grain
your wine and your oil
I shall give grass to the field for your cows
that you may eat your fill
But beware!
If you turn your knowing heart away
to serve gods that are alien
bowing down to different kinds of powers
then the breath of Yah will flare against you
to shut up the heavens so there will be no rain
so the ground will not give her produce
and you will perish at once from the good earth
which Yah is giving you
Therefore
place these words upon your knowing heart
teach them to your children throughout the day
bind them to your heart and to your doorpost
that your days upon the land that is God's gift
will be as many as the days of heaven above the earth

* Traditionally, this is the second paragraph of the Sh'ma which today reminds us of the ecological and environmental consequences of our collective actions.

Emet [emet, emet, emet, emet]

אמת

Emet, v'yatziv, v'nachon, v'kayam, v'yashar,

אמת ויציב ונכון וקיים וישר

v'ne'eman, v'ahuv, v'chaviv, v'nechmad,

ונאמן ואהוב ורחיב ונחמד

v'na'im, v'norah, v'adir, umtukan, umkubal,

ונעים ונורא ואדיר ומתקן ומקבל

v'tov, v'yafeh, hadavar hazeh

וטוב ויפה הדבר הזה

aleinu l'olam va-ed

עלינו לעולם ועד

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

Kavannah: Tradition calls us to remember Yetsiat Mitsrayim - our going out from Egypt - in every service. We remember that we were slaves and affirm 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 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.

**Mi chamochah ba-eilim, Adonai
Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele**

מִי-כַמּוֹכָה בְּאֵלִים יְיָ
מִי כַמּוֹכָה נִאֲדָר בְּקֹדֶשׁ
נֹרָא תְהִילת, עֲשֵׂה פְלֵא

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

**Shira chadasha shib'chu g'ulim
l'shimcha al s'fat hayam;
yachad kulam hodu v'himlichu v'amru:
Adonai (Yah) yim'loch l'olam va-ed**

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים
לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

A new song we sang to Your name at the shore of the sea.
Together we gave thanks and said: "The Redeemer will be with us forever and ever."

**Tsur Yisraeil kuma b'ezrat Yisraeil,
uf'dei chinumecha. Y'hudah v'Yisraeil.
Go'aleinu Adonai tz'vaot sh'moh.
K'dosh Yisraeil.
Baruch atah, Adonai, ga'al Yisrael.**

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שֵׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

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 l'Adonai ki gao ga'ah שִׁירוּ לַיהוָה כִּי-גָאֲהָ גָאֲהָ

Sing to God for this great victory.

PLEASE RISE

תְּפִלָּה

The Prayer

T'filah

Kavannah: The central part of the prayer service is the T'filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Shemoneh Esreh (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. The Shabbat and holiday Amidah, called T'filat 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.

**Adonai s'fatai tiftach,
ufi yagid t'hilatecha.**

אֲדֹנָי שְׁפְתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

**Adonai, open my lips
that my mouth may declare your praise.**

Baruch atah, Adonai, Eloheinu
v'Elohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzchak
v'Elohei Ya'akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah v'Elohei Rachel.
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,
magen Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 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 אָבוֹת וְאִמּוֹת,
 וְיַמְבִּיא גְאֻלָּה
 לְבָנָי בְּנִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
 מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
 בָּרוּךְ אַתָּה יי
 מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

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 descendents for the sake of Your name.
 You are our Ruler, Helper, Savior and Shield.
 Blessed are You, Shield of Abraham and Help of Sarah.

continued

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.

**Atah gibor l'olam Adonai,
m'chayeih hakol atah, rav l'hoshia.
(Winter) Mashiv haruach umorid hagashem.
(Summer) Morid hatal.
M'chalkeil chayim b'chesed,
m'chayeih hakol b'rachamim rabim,
someich noflim, v'rofei cholim,
umatir asurim,
um'kayeim, emunato lisheinei afar.
Mi chamochah 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.**

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.
בַּחוּרף מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:
בְּקִיץ מוֹרִיד הַטָּל
מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָי.
מִי כְמוֹךָ בְּעַל גְבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.
בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

Translation:

You are the eternal power,
renewing life.

Great is your power to save.

(Winter) You cause the wind to shift and the rain to fall.

(Summer) You rain dew upon us.

You sustain the living with lovingkindness;

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.

*Kavannah: The **K'dushah** 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.*

**N'kadesh et shimcha ba'olam, k'sheim
shemak'dishim oto bishmei marom,
kakatuv al yad n'viecha:
v'karah zeh el zeh v'amar.**

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם
שְׁמֵךְ־דִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

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

**Kadosh, kadosh, kadosh Adonai tz'vaot,
m'lo chol ha'aretz k'vodo.**

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

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

~ Isaiah 6:3

**Adir adireinu Adonai adoneinu
mah adir shim'cha b'chol ha'aretz!**

אֲדִיר אֲדִירֵנוּ יְיָ אֲדִירֵנוּ
מַה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.

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

Baruch k'vod Adonai mim'komo.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Blessed is the glory of God in heaven and earth.

~ Ezekiel 3

continued

**Echad Hu Eloheinu Hu avinu Hu
mal'keinu Hu moshi'einu v'Hu
yash'mieinu b'rachamav l'einei kol chai:**

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבוּנוּ הוּא
מֶלֶכְנוּ הוּא מוֹשִׁיעֵנו וְהוּא
יִשְׁמָיעֵנו בְּרַחֲמָיו לְעֵינֵי כָל־חַיִּים:

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:

Ani Adonai E'loheichem!

אֲנִי יְיָ אֱלֹהֵיכֶם.

I AM YOUR GOD!

**Yimloch Adonai l'olam,
e'lohayich tzion, l'dor vador. Hal'lu Yah!**

יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

The eternal shall reign forever; You are our God, O Zion, from generation to generation. Halleluyah!

~ Psalm 146

**L'dor vador nagid god'lecha,
ul'neitzach n'tzachim k'dushat'cha nak'dish,
V'shivcha'cha Eloheinu,
mipinu lo yamush l'olam va-ed.**

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ,
וְלִנְצַח נִצְחִים קִדְשֶׁתְּךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

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.

Baruch atah, Adonai, haeil hakadosh.

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Blessed is the eternal, the holy God.

PLEASE BE SEATED

Kavannah: **V'shamru** is taken from *Exodus 31:16-18*. *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 when all souls will be renewed. As we guard *Shabbat*, so *Shabbat* guards us and renews our souls.

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

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרוֹתֵם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

Translation:

As it is written in your Torah: 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.

~ Exodus 31:16-17

**R'tzei, Adonai Eloheinu, b'amcha Yisrael,
ut'filatam b'ahavah t'kabeil,
ut'hi l'ratzon tamid
avodat Yisrael amecha.
El karov l'chol korav,
p'nei el avadecha v'choneinu,
sh'foch ruchacha aleinu.
V'techezana eineinu b'shuv'cha
l'Tzion b'rachamim.
Baruch atah, Adonai
hamachazir Sh'chinato l'Tzion.**

רָצֵה, יְיָ אֱלֹהֵינוּ, בְּעֶמֶךָ יִשְׂרָאֵל
וּתְפַלְתֵם בְּאַהֲבָה תִקְבֹּל
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכֹל קוֹרְאָיו,
פְּנֵיהָ אֵל עֲבָדֶיךָ וְחֲנֹנֵנוּ.
שְׂפוֹךְ רוּחְךָ עָלֵינוּ,
וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוּבֶךָ
לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Translation:

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 Shechinah to Zion.

**Modim anachnu lach, sha'atah hu
Adonai Eloheinu v'Elohei avoteinu
v'imoteinu l'olam va-ed.
Tzur chayeinu, magen yisheinu,
atah hu l'dor vador.**

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה הוּא,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר

**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.**

נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלַּתְךָ.
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרַיִם,

**Hatov ki lo chalu rachamecha,
v'ham'racheim ki lo tamu chasadecha,
mei-olam kivinu lach.
V'chol hachayim yoducha selah,
viv'hal'lu et shimcha be-emet.
Ha-El y'shuateinu v'ezrateinu selah.
Baruch atah Adonai,
hatov shimcha ul'cha na-eh l'hodot.**

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ
יַעֲוֹלָם קוִינֵנוּ לָךְ.
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיִּהְיוּ לְךָ אֵת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשְׁוַעֲתָמוּ וְעִזְרָתָנוּ סֵלָה,
בְּרוּךְ אַתָּה יְיָ,
הַטוֹב שְׁמֶךָ וְלָךְ נָאֶה 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.

REFLECTION ON GRATITUDE

Modim anachnu lach...
Baruch atah Adonai,
hatov shimcha ul'cha na-eh l'hodot.

מוֹדִים אֲנַחְנוּ לָךְ...
בָּרוּךְ אַתָּה יְיָ,
הַטוֹב שִׁמְךָ וְלִךָ נֶאֱחָה לְהוֹדוֹת.

Translation:

We are grateful for...

Blessed is Adonai
In Your Good Name
we are pleased to
express our thanks

Interpretation:

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

~ Marcia Falk

SIM SHALOM (Peace)

שִׁים שְׁלוֹם

Sim sha-lom tovah uv'rachah,
chein vachesed, v'rachamim,
aleinu v'al kol Yisraeil amecha.

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

Translation:

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 T'filah are in the plural. This one clearly turns us to a moment of individual prayer. The last lines are from the Psalms and are often sung to conclude the T'filah.

Elohai n'tzor l'shonei merah,
us'fatai midaber mir'mah,
v'lim'kal'lai naf'shei tidom,
v'naf'shei ceafar lacol tih'yeh.
p'tach libi b'Toratecha, v'acharei
mitzveteicha tirdof naf'shei. V'chol
hakamim v'hachosh'vim alai l'ra'ah,
m'cherah hafer atzatham v'kal'keil
machshav'tam. Adonai Elohai v'Elohei avotai,
Elohai v'Elohei avotai,
Shelo ta'aleh kin'at adam alai,
v'lo kin'ati al acherim,
v'shelo ech'os hayom, v'shelo
ach'isecha, v'tatzileini miyeitzer hara,
v'ten b'libi hach'na'ah va'anavah.
Mal'keinu v'Eloheinu, yacher shim'cha
b'olamecha, b'nei ir'cha yased beitecha,
v'shach'lel heichlecha, v'kabeitz kibutz galuyot,
uf'deh tzonecha, v'samach adatecha.
Aseh l'ma'an sh'mecha,
aseh l'ma'an y'minecha,
aseh l'ma'an toratecha,
aseh l'ma'an k'dushatecha.
L'ma'an yechaltzun y'didecha,
hoshiah y'mincha va'aneini.
Yih'yu l'ratson imrei fi
v'hegyon libi l'fanecha, Adonai, tsurim v'goali.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מֵרָע,
וּשְׁפָתַי מִדְּבַר מֵרָמָה,
וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים,
וְנַפְשֵׁי כַּעֲפָר לְכֹל תִּהְיֶה.
פְּתַח לְבִי בְּתוֹרַתְךָ, וְאַחֲרֵי
מִצְוֹתֶיךָ תִרְדּוֹף נַפְשֵׁי. וְכֹל
הַקָּמִים וְהַחֹשְׁשִׁים עָלַי לְרָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחְשַׁבְתָּם. יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
שֶׁלֹא תִעַלֶּה קִנְיַת אָדָם עָלַי,
וְלֹא קִנְיַתִּי עַל אֲחֵרִים,
וְשֶׁלֹא אֶכְעַס הַיּוֹם, וְשֶׁלֹא
אֶכְעִיסְךָ, וְתִצִּילֵנִי מִיַּצַּר הָרָע,
וְתֵן בְּלִבִּי הַכְּנֻעָה וְעֲנֻנָה.
מִלִּפְנֵי וְאֱלֹהֵינוּ, יַחַד שִׁמְךָ
בְּעוֹלָמְךָ, בְּנֵה עִירְךָ, יֵסֵד בֵּיתְךָ,
וְשַׁכְּלֵל הַיְכָלְךָ, וְקַבֵּץ קְבוּצַת גְּלוּיֹת,
וּפְדֵה צֹאנְךָ, וְשִׂמַח עֲדוֹתְךָ.
עֲשֵׂה לְמַעַן שִׁמְךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
עֲשֵׂה לְמַעַן קִדְשִׁתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.
יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

Translation:

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 Sh'moneh 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 K'dushat 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 v'imahot | Holding on to the coattails of our ancestors |
| 2. | G'vurot | Seeking strength of body and spirit |
| 3. | K'dushah | Filling the spaces between us with holiness |
| 4. | Binah | Understanding (Da'at: Knowledge) (Chochmah: Wisdom) |
| 3. | T'shuvah | Repentance – turning - the possibility of transformation |
| 6. | Slichah | Forgiveness |
| 7. | G'ulah | Redemption |
| 8. | R'fuah | 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. | Sh'ma Koleinu | Hear our voice and our prayer |
| 17. | Avodah | Receive our offerings |
| 18. | Hoda'ah | Gratitude |
| 19. | Birkat Shalom | Blessing of peace |

CONCLUDING THE T'FILAH

Bar'cheinu avinu, kulanu k'echad
[kulanu k'echad] b'or panecha

בְּרַכְנוּ, אָבֵינוּ, כְּלָנוּ כְּאַחַד
[כְּלָנוּ כְּאַחַד] בְּאוֹר פְּנֵיךָ

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

~ From the prayer, Sim Shalom

Yihyu l'ratzon imrei fi
v'hegyon libi l'fanecha,
Adonai, tsuri v'goali.

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

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

Oseh shalom bimromav,
hu ya'aseh shalom aleinu
v'al kol Yisrael, v'imru: Amen

עֹשֶׂה שְׁלוֹם בְּמִרְמֹי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May the Source of peace let peace descend on us, on all Israel, and on all who dwell
on earth. Amen

PLEASE RISE

סֵדֵר קְרִיאת הַתּוֹרָה

Torah Service

Seder Kriyat HaTorah

THE ARK IS OPENED AND THE TORAH IS TAKEN FROM THE ARK

**Sh'ma Yisrael Adonai Eloheinu,
Adonai Echad!**

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ,
יְיָ אֶחָד:

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

**Echad Eloheinu, gadol Adoneinu,
kadosh sh'mo:**

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ,
קָדוֹשׁ שְׁמוֹ.

Our God is one; great is our God, holy and awesome is thy name.

HAKAFOT (Rejoicing with the Torah)

הַקְפּוֹת

PLEASE BE SEATED

BLESSINGS BEFORE THE TORAH READING

Bar'chu et Adonai Ham'vorach:

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

Bless the holy one of blessing.

Baruch Adonai ham'vorach l'olam va-ed

בְּרוּךְ אֲדוֹנָי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bless the holy one forever blessing.

Baruch atah Adonai, Eloheinu

Melech haolam, asher bachar banu

mikol [or: im kol] ha'amim,

v'natan lanu et Torato.

Baruch atah Adonai, notein haTorah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל [עַם כָּל] הָעַמִּים,
וְנָתַן לָנו אֶת תּוֹרָתוֹ:
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Holy one of blessing. Your presence fills creation. You called us from all [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

Baruch atah Adonai, Eloheinu

Melech haolam,

asher natan lanu Torat emet,

v'chayei olam nata b'tocheinu.

Baruch atah Adonai, notein haTorah.

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

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.

V'zot haTorah asher sam Moshe lifnei

b'nai Yisrael al pi b'yad Moshe.

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי
בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

This is the Torah which Moses placed before the children of Israel, in accordance with God's command through Moses.

ROSH CHODESH

רֹאשׁ חֹדֶשׁ

The Festival of the New Moon

A week before the New Moon we say:

L'krat hachodesh haba malah nafsheinu לְקִרַּאת הַחֹדֶשׁ הַבָּא מְלֵאָה נַפְשֵׁינוּ
hodayah al matnot chodesh _____ הוֹדֵיָה עַל מַתְּנוֹת חֹדֶשׁ _____

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:

N'kadesh et rosh hachodesh
un'chadeish oto biarigat p'tilei
chayeinu l'toch masechet hadorot.
N'varech et ein hachayim
v'choh nitbareich.

נְקַדֵּשׁ אֶת רֹאשׁ הַחֹדֶשׁ
וְנַחְדֵּשׁ אוֹתוֹ בְּאַרְיֵגַת פְּתִילֵי
חַיֵּינוּ לְתוֹךְ מִסְכַּת הַדּוֹרוֹת.
נְבָרֵךְ אֶת עֵין הַחַיִּים
וְכֹה נִתְבָּרֵךְ.

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 avoteinu
M'kor habrachah l'imoteinu.**

מִי שְׁבִירַח אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

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

**Mi shebeirach imoteinu
M'kor habrachah la'avoteinu.**

מִי שְׁבִירַח אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

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

~ Debbie Friedman

Translation of Traditional Prayer:

May the one who blessed our fathers
Abraham, Isaac and Jacob
and our mothers
Sarah, Rebecca, Rachel and Leah,
bless this holy congregation
and all who are with them
May God bless
those who form synagogues for prayer,
and those who come to pray
May god bless those who give
the lamps for lighting
the wine for Kiddush and Havdalah

bread for travelers
and tzedakah to the poor
and all who occupy themselves
with the needs of others
May the Holy One bless them
and remove from them all sickness
heal their bodies, their spirits
and send blessing and prosperity
to all the works of their hands
as well as to all Israel
their brothers and sisters
and let them say amen

Baruch atah Adonai, rofeh hacholim.

בָּרוּךְ אַתָּה יְיָ רוֹפֵא הַחֹלִים.

Blessed is God, healer of the sick.

El na r'fa na lah.

אֵל נָא רַפֵּא נָא לָהּ

Please God, heal her now.

(The perfect prayer of Moses praying for his sister, Miriam.)

~ Numbers 12:13

BIRKAT HAGOMEIL (Blessing for Deliverance)

בְּרִכַּת הַגּוֹמֵל

**Baruch atah Adonai, Eloheinu
Melech haolam, sheg'malani kol tov.**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שְׂגַמְלָנִי כָּל טוֹב.

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

**Amen. Mi sheg'malcha / sheg'malach
kol tov,
Hu yigmalcha / yigm'leich kol tov. Selah.**

אָמֵן. מִי שְׂגַמְלָךְ / שְׂגַמְלָח
כָּל טוֹב,
הוּא יִגְמַלְךְ / יִגְמַלְחֵךְ כָּל טוֹב.

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

<p>Y'hi ratzon milfanecha Adonai Eloheinu ve'Elohei doroteinu, shetolicheinu l'shalom v'ta'azreinu l'hagia limchoz cheftzeinu l'chayim ul'simchah ul'shalom. Ushmor tzeiteinu uvoeinu v'tatzileinu mikol tzarah v'tishlach b'rachah b'chol ma'asei yadeinu, ma'aseinu yechabdu et shimcha. Baruch atah Adonai, shomeir Yisrael la'ad.</p>	<p>יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, שֶׁתּוֹלִיכֵנוּ לְשָׁלוֹם וְתַעֲזָרֵנוּ לְהַגִּיעַ לְמַחֲזֵי חֻפְצֵנוּ לְחַיִּים וְלִשְׂמִיחָה וְלִשְׁלוֹם. וּשְׁמוֹר צֵאתֵנוּ וּבֹאֵנוּ וְתַצִּילֵנוּ מִכָּל צָרָה וְתִשְׁלַח בְּרָכָה בְּכֹל מַעֲשֵׂי יָדֵינוּ, מַעֲשֵׂינֵנוּ יִכְבְּדוּ אֶת שִׁמְךָ. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵר יִשְׂרָאֵל לְעַד.</p>
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Translation:

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

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

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה
בְּדִבְרֵיהֶם הַנִּאֲמָרִים בְּאֵמֶת,
בָּרוּךְ אַתָּה יי, הַבוֹחֵר בַּתּוֹרָה
וּבַמֶּשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

Translation:

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

Baruch atah Adonai Eloheinu
Melech haolam, tzur kol haolamim,
tzadik b'chol hadorot, HaEl hane-eman,
haomer v'oseh, ham'dabeir um'ekayeim,
shekol d'varav emet vatzedek.
Al HaTorah, v'al ha'avodah, v'al
han'vi-im, v'al yom HaShabat, hazeh,
shenatata lanu, Adonai Eloheinu,
lik'dushah v'lim'nuchah, l'chavod
ul'tifaret. Al hakol, Adonai Eloheinu,
anachnu, modim lach, um'varchim otach,
yitbarach shimcha b'fi kol chai
tamid l'olam vaed.
Baruch atah, Adonai,
m'kadeish HaShabbat.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן
הַאֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנִּתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ,
לְקִדְשָׁה וְלִמְנוּחָהּ, לְכָבוֹד
וְלִתְפָאֶרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ,
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי
תָּמִיד לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

Translation:

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

**Ki lekach tov natati lachem,
Torati al ta'azovu.
Eitz chayim hi lamacha'zikim bah,
ve'tom'cheha m'ushar.
D'racheha dar'chei noam,
v'chol n'tivoteha shalom.
Hashiveinu Adonai elecha v'nashuvah
chadeish yameinu k'kedem.**

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם
תּוֹרַתִי אֶל תַּעֲזוּבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתוֹמְכֶיהָ מְאֻשָּׁר:
דְּרָכֶיהָ דְרָכֵי נֹעַם,
וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנו יְיָ, אֱלֹהֵינוּ וְנִשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

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.

PRAYER FOR SHALOM

**Sim shalom bein amecha Yisraeil
v'yitrabeh hashalom bein kol baey olam
v'lo yihyeh shum sinah kinah
tacharut v'nitzachon bein echad l'chavero
rak yihyeh ahavah v'shalom
gadol bein kulanu
v'kol echad yeda b'ahavat chavero
Ad shenuchal l'hivaed ul'hitkabetz yachad
kol echad im chavero
v'n'daber zeh im zo
v'nasbir zo lazeh haemet
(Arabic) *Allah huma - antas salaam*
(Arabic) *wa-minkas salaam*
(Hebrew) *Elohim – atah shalom*
(Hebrew) *v'mamecha shalom*
**Adon hashalom
barchenu bashalom amen****

שִׁים שְׁלוֹם בֵּין עַמֶּךָ יִשְׂרָאֵל
וַיִּתְרַבֶּה הַשְּׁלוֹם בֵּין כָּל בְּאֵי עוֹלָם
וְלֹא יִהְיֶה שׁוֹם שִׁנְאָה קִנְאָה
תַּחֲרוּת וְנִצְחוֹן בֵּין אֶחָד לַחֲבֵרוֹ
רַק יִהְיֶה אֲהָבָה וְשְׁלוֹם
גָּדוֹל בֵּין כְּלָנוּ
וְכָל אֶחָד יָדַע בְּאַהֲבַת חֲבֵרוֹ
עַד שֶׁנוֹכַל לְהִנָּעַד וּלְהִתְקַבֵּץ יַחַד
כָּל אֶחָד עִם חֲבֵרוֹ
וְנִדְבַר זֶה עִם זֶה
וְנִסְבִּיר זֶה לְזֶה הָאֲמֶת
אֱלֹהֵימָה - אַנְתָּם-סְלָאֵם
וּמִנְכֶם-סְלָאֵם
(אלהים) - אתה שלום
(וממך שלום)
אָדוֹן הַשְּׁלוֹם
בְּרַכְנוּ בְּשְׁלוֹם אָמֵן

Translation:

Grant us Shalom

Let the Shalom spread to all Your creatures

Let there be an end to hatred,

Jealousy and competition between people

Let there be only great love and shalom between us all

So that we can gather together

Everyone with their fellow

Speaking to each other

Learning the truth from each other

(Arabic) *allah huma - antas salaam wa-minkas salaam*

(Hebrew) *adon hashalom barchenu bashalom*

Source of Shalom bless us with Shalom amen

~ prayer based on teaching of R. N achman of Bratzlav



Concluding Prayers

עֲלֵינוּ

ALEINU (Adoration)

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.

Kavannah: This prayer reminds us that we are no longer victims. Therefore, 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.

**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**

עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֵלְקֵנוּ כֶּהֱם,
וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם

**Va'anachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim,
HaKadosh Baruch Hu.**

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

**Shehu noteh shamayin v'yoseid aretz
umoshav y'karo bashamayim mima'al,
ush'chinat uzo b'govhei m'romim,
Hu Eloheinu ein od.
emet Malkeinu efes zulato,**

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אֶפֶס זולָתוֹ,

Kakatuv b'Torato, v'yadata hayom
v'hasheivota el l'vavecha,
ki Adonai hu HaElohim
bashamayim mima'al,
v'al ha'aretz mitachat, ein od.

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

כַּכַּתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם
וְהִשְׁבִּיט אֶל לְבַבָּךְ,
כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

וְנֹאמַר: וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,
וּשְׁמוֹ אֶחָד.

Translation:

Let us adore the ever-living 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.

Interpretations:

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 completedness yes! We do imagine it. That is always the point...

continued

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

Bayom Hahu – On That Day

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

~ J udy Chicago

PLEASE BE SEATED

MAY THE MEMORY

**May, may, may the memory of good people bless our days
bless, bless our days, bless our days.**

**Zeicher, zeicher, zeicher
tzadik livrachah, livrachah,
zeicher zeicher tzadik livrachah.**

**זָכַר, זָכַר, זָכַר
צְדִיק לְבִרְכָה, לְבִרְכָה,
זָכַר, זָכַר, צְדִיק לְבִרְכָה.**

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 those caught in the crossfire of violence; the victims of the Holocaust; those who have died because of hunger and homelessness; those who have died from AIDS, cancer and other diseases we cannot yet cure.

Yitgadal v'yitkadash shmei raba.

B'alma div'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

ba'agala uvizman kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpa'ar

y'vitromam v'yitnasei,

v'yit'hadar, v'yitaleh v'yit'halal

sh'mei d'Kud'sha B'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

da'amiran b'alma, V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu ya'aseh shalom aleinu,

v'al kol Yisrael, v'al kol yoshvey tevel

V'imru: Amen

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וַיַּמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר

וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא,

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן:

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל

וְאָמְרוּ אָמֵן:

Interpretation:

Magnified and sanctified
May your great name be
In the world that you created,
As you will,
And may a time of peace come
In our lives and in our days
And in the lives
of all the house of Israel,
Swiftly and soon,
And say all amen!

Amen!
May your great name be blessed
Always and forever.

Blessed
And praised
And glorified
And raised
And exalted
And honored
And uplifted
And lauded
Be the name of the holy one
(You are blessed!)
Above all blessings
And hymns and praises and consolations
That are uttered in the world,
And say all amen!
May a great peace from heaven --
And life! --
Be upon us and upon all Israel,
And say all amen!

May you who makes peace in your high places
Make peace upon us and upon all Israel
And upon all who dwell on earth,
And say all amen!

~ Adapted from the translation by Leon Wieseltier in his book, Kaddish.

Adon olam, asher malach,
b'terem kol y'tzir nivra.

L'eit na'asah v'cheftzo kol,
azai melech sh'mo nikra.

V'acharei kichlot hakol,
l'vado yimloch nora.

V'hu haya, v'hu hoveh,
v'hu yih'yeh b'tifarah.

V'hu echad, v'ein sheini
l'hamshil lo, l'hachbirah.

B'li reishit, b'li tachlit,
v'lo haoz v'hamisrah.

V'hu eli, v'chai go-ali,
v'tzur chevli b'ait tzarah.

V'hu nisi umanos li,
m'nat kosi b'yom ekra.

B'yado afkid ruchi
b'ait ishan v'a-irah.

V'im ruchi g'viyati,
Adonai li v'lo ira.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
אֲזִי מְלֶכֶד שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹנֶה,
וְהוּא יִהְיֶה, בְּתִפְאַרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הֵעֵז וְהַמְשִׁרָה.

וְהוּא אֱלֹהֵי וְחֵי גֹאֲלִי,
וְצוֹר חֲבָלֵי בַעֲת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בַּעֲת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גְוַיְתִי,
יְיָ לִי וְלֹא אִירָא.

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.

continued

Translation/ Interpretation:

You were cosmic *Adonay Malakh*
Before there even was a world;
Then Your will all things did make,
Adonay Melekh we call you now.

Once when all things will cease to be
Adonay Yimlokh still true will be;
You were, You are, eternally
Resplendent to infinity.

You alone, there are not two,
To join as friends, as lovers do.
Beginningless and without end,
You keep all one by plan and strength.

You are my God, Redeemer, Life,
Protecting me in war, in strife.
My holy haven and my flag,
My cup of health for what I lack.

Into Your hand I trust my breath,
Your breath in me by night and day.
My body is Your tool, Your gift.
With You as mine I'm not afraid.

~ Translated by Reb Zalman Schachter-Shalomi

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.

Y'varech'cha Adonai v'yishmarecha

Yaeir Adonai panav eilecha vichuneka

Yisah Adonai panav eilecha

v'yaseim lecha shalom (m)

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:

יֵאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנְּךָ:

יִשָּׂא יי פָּנָיו אֵלֶיךָ

וַיַּשֵּׂם לְךָ שְׁלוֹם:

Y'vrachech Adonai V'yishmereich

Yaeir Adonai panav alay'ich vichunech

Yisah Adonai panav alay'ich

v'yaseim lach shalom (f)

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנְּךָ:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

וַיַּשֵּׂם לְךָ שְׁלוֹם:

Translation:

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

Interpretation:

May the blessings of peace and kindness, graciousness, goodness, and compassion flow among us. and all the communities of Israel, all the peoples of the world.

~ Marcia Falk

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Blessed are you Adonai, creator of the fruit of the vine.

**Baruch atah, Adonai Eloheinu, Melech
haolam, hamotzi lechem min ha'arets.**

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.

Blessed are you, Adonai, whose presence fills creation;
who brings forth bread from the earth.