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 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

HAREINI (Love Your Neighbor)

Hareini m'kabeil alai  הָרָהְנִי מַקְבֵּאֵל עָלָּי
et mitzvat haborei אֶת מִצְצַוְתּ הָבוֹרֵי
v'ahavta l'rei-acha kamocha וְאָהַבְּתָּ לִרְאוּ-אָחָה קָמוֹחָ
l'rei-acha kamocha לִרְאוּ-אָחָה קָמוֹחָ.

I hereby take unto myself
the commandment of the Creator
to love your fellow person
as yourself.

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MODEH ANI  (Gratitude Upon Awakening)

Modeh / modah ani l’faneca,
ruach chai v’kayam,
Shehechezarta bi nishmati b’chemlah,
rabah 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 N’SHAMAH  (Our Pure Souls)

Elohai n’shamah shenatata bi t’horah hi.

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

LEV TAHOR  (Pure Heart)

Create a pure heart in me, great spirit
And renew a true soul within me.

~ Nava Tehilah based on Psalm 51:12
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. In the Torah story Bilaam was hired by 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 Yisraeil!

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

Va-ani b’rov chasd’cha avo veitecha

Through your great mercy I enter your home  
I bow before the temple of your holiness with deep respect.

Mah tovu ohalecha Ya-akov, mishk’notecha Yisraeil!

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

Adonai ahavti m’on beitecha um’kom mishkan k’vodcha

I love Adonai, your house, your place of dwelling, and your honor.  
I bow and kneel before Adonai, my creator.

Mah tovu ohalecha Ya-akov, mishk’notecha Yisraeil!

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

Va-ani t’fillati l’cha Adonai eit ratzon

I pledge my prayer to you Adonai at this time of acceptance  
Adonai with your mercy answer me with true salvation.

Mah tovu ohalecha Ya-akov, mishk’notecha Yisraeil!

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

~ English Translation by Debbie Friedman
HINEIH MAH TOV
Hineih mah tov umah na-im
shevet achim (kulanu) gam yachad.

How good and pleasant when people live together in unity!
~ Psalm 133

BIRCHOT HASHACHAR (Morning Blessings)

Kavannah: Prayer is meant to wake us up to awareness of 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. We join together in chanting these prayers of awakening consciousness as expressions of gratitude as we open our hearts with thoughts of what each of us is most grateful for on this Shabbat.

Baruch atah Adonai Eloheinu
melech ha-olam, she-asani b’tsalmo.
Blessed are you, the eternal, our God,
who has created me in your image.

Baruch atah Adonai Eloheinu
melech ha-olam, she-asani bat / ben chorin.
Blessed are you, the eternal, our God,
who has made me free.

Baruch atah Adonai Eloheinu
melech ha-olam, she-asani Yisraeil.*
Blessed are you, the eternal, our God,
who has made me Yisraeil*.

* As Jacob earned the name Yisraeil after his struggle with God, the name “Yisraeil” celebrates the “God-wrestler” in each of us.
Baruch atah Adonai Eloheinu  
melech ha-olam, pokei-ach ivrim.
Blessed are you, the eternal, our God,  
who opens the eyes of the blind.

Baruch atah Adonai Eloheinu  
melech ha-olam, malbish arumim.
Blessed are you, the eternal, our God,  
who provides clothes for the needy.

Baruch atah Adonai Eloheinu  
melech ha-olam, hanotein layaeif koach.
Blessed are you, the eternal, our God,  
who gives strength to the weak.

Baruch atah Adonai Eloheinu  
melech ha-olam, asher heichin mitz’adei gaver.
Blessed are you, the eternal, our God,  
who guides the steps of human beings.

Baruch atah Adonai Eloheinu  
melech ha-olam, . . .
Blessed are you, the eternal, our God,  
. . . (personal expression of gratitude)

HODU L’ADONAI (Psalm 107:1)  

Hodu l’Adonai ki-tov ki l’olam kasdo.
Give thanks to the Oneness, for the good that goes on forever.
Thanks for everything you do!  
~ Psalm 107:1
These psalms from the Hebrew Bible (TaNaKh) express radical amazement in the face of creation. It is our custom to make space, while singing these verses, for ecstatic worship in the form of dance.

Orech yamim asbi-eihu,
v'areihu bi'shuati.

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'hodot l'Shem (Adonai),
ul'zameir l'shimcha elyon.
L'hagid baboker chasdecha,
ve-emunatcha baleilot.

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!

Happy are all who dwell in your house. They will continually praise you!

~ Psalm 84

Hal-lu.............Hal-lu Yah.
Kol hanshamah t'haleil Yah Hal-lu-Yah!

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

~ Psalm 150
HAL-LU YAH (Psalm 150)

Hal-lu Yah

Hallelujah!
Praise God in God’s sanctuary,
praise God in the sky, God’s stronghold.
Praise God for mighty acts,
praise God for God’s exceeding greatness.
Praise God with blasts of the horn,
praise God with harp and lyre.
Praise God with timbrel and dance,
praise God with lute and pipe.
Praise God with resounding cymbals,
praise God with loud-crashing cymbals.
Let all that breathes praise God,
Hallelujah!
**EILU D’VARIM** (These are the Mitzvot that Cannot Be Measured)

Kibud av va-eim
Ugmitut chasadim
V’hashchmat beit hamidrash shacharit v’arvit
V’hachnasat orichim
Uvikur cholim
V’hachnasat kalah
Ul’vayat hameit
V’i-un t’filah
Vahava-at shalom bein adam lachaveiro
V’talmud Torah k’neigeid kulam.

To honor father and mother
To perform acts of love and kindness
To attend the house of study daily
To welcome the stranger
To visit the sick
To rejoice with the bride and groom

~ 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 y’hi ratzon.

May it be your will, Holy One.
Kavannah: Kaddish comes from the Hebrew word for holiness. There are five variations of 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 to tell mourners they are welcome here, to praise the Source of Life and to separate the preparation for prayer from our call to prayer. May our praying together move us from the way things are to the way they might be.

Yitgadal v’yitkadosh shmeih raba.
B’alma di v’ra chiruteih,
v’yamlich malchuteih
b’chayeichon uv’yomeichon
uv’chaye’i d’chol beit Yisrael,
ba-agala uvizman kariv, v’imru amein.

Y’hei sh’meh raba m’varach
l’alam ul’almei almaya:

Yitbarach v’yishtabach v’yitpa-ar
y’vitromam v’yitnasei
v’yithadar v’yitaleh v’yithalal
sh’mehi d’kudsha b’rich hu,
l’eila min kol birchata v’shirata
tush’chatata v’nechemata,
da-amiran b’alma, v’imru 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
Sh’mah and Her Blessings

Sh’mah Uvirchoteha

**AS WE BLESS** (Preparation for Bar’chu)

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** (Call to Prayer)

*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.

Bar’chu et Adonai hamvorach!
Baruch Adonai hamvorach l’olam va-ed!

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!

~ Psalms 104:24
(Morning Chant)

Mah rabu ma-asecha, Yah!
Kulam b’chochmah asita, Hal-lu-Yah.

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

Baruch atah Adonai
Eloheinu melech ha-olam,
yotzeir or uvorei choshech,
oseh shalom uvorei et hakol.
Hamei-ir la-aretz v’ladarim
aleha b’rachamim.
Uv’tuvo m’chadeish b’chol
yom tamid ma-aseih v’reishit.
Mah rabu ma-asecha, Adonai!
Kulam b’chochmah asita,
malah ha-aretz kinyanecha.
Titbarach, Adonai Eloheinu,
al shevach ma-aseih yadecha.
V’al m’orei or sheasita
y’fa-arucha. Selah.
Baruch atah, Adonai, yotzeir hamorot.

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,
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 life throb
Of ages dancing in my blood this moment.

"AHAVAH RABAH AHAVTANU"

(With Great Love We Are Loved)

And by their love to their Creator, in their creation, in the work of their hands.

V'ha-eir eineinu b’toratecha
tekarot v’nachotka
v’dabeik libeinu b’mitzvotkecha,
nechik liben kasherotka.
v’yacheid l’aveinu
nichodem lekaven.
l’ahavah ul’yirah et sh’mecha.
l’takave l’tora kevoda.

V’lo neivosh v’lo nikaleim
v’lo nkasheil l’olam va-ed.
Ki b’sheim kodsh’cha hagadol
chagovor v’hanorah batochnu
nagilah, v’nism’chah bishuatecha.
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.

Blessed are you Adonai, who lovingly cares for your people.

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;

Blessed are you, God, who loves your people Israel (and all creation).

~ Rabbi Rami M. Shapiro
THE ONE  (Preparation for Sh’má)

Echad, Yachid Um’yuchad
נ’חד יחד ויחד

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

KRIYAT SH’MA  (Recitation of the Sh’má)

Why are the י and the ת written larger?
The first line of the Sh’má is so important that the words י’avadoc and ת’avadoc are written in a special way. The י in י’avadoc and the ת in ת’avadoc are written larger than the other letters so people will not misread them. If the י were mistaken for an א, the word would mean “perhaps” instead of “hear”. If the ת were read as a ט, 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, י and ת together make the word י’avadoc which means “witness” or the word ת’avadoc which means “forever”. So, when we say the Sh’má, we become witnesses to God’s unity and continual existence. The big letter ת teaches us that God is everywhere. The letter ת is also the number four. When we see a big ת we remember that God can be found at all corners of the earth.

~ Rambam, Mishneh Torah

Kavannah: The Sh’má—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.

Why do we cover our eyes when we say the Sh’má?
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.
Hear O Israel: Adonai is our God, Adonai is one!

Silent:

Baruch sheim k’vod malchuto
l’olam va-ed.

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

According to Midrash, 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:S

PLEASE BE SEATED
V'ahavta et Adonai Elohecha,
b'chol l'avcha, uv'chol nafsh'cha,
uv'chol m'odecha.
V'hayu had'varim ha-eileh,
asher anochi m'tzavcha
hayom al l'avcha.
V'shinantam l'vanecha v'dibarta bam,
b'shiv'tcha 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.

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

Adonai Eloheichem…Emet

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.

Translation:
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.
THOU SHALT LOVE  (Song by Debbie Friedman)

And thou shalt love Adonai thy God
with all of thy heart
with all thy soul and
with all of thy might.

And all these words which I command you
on this day
shall be in thy heart. (2x)

And thou shalt teach them diligently
unto thy children.
And thou shalt speak of them
when thou sittest in thy house,
when thou walkest by the way, and
when thou liest down
and when thou risest up. (2x)

And thou shalt bind them for a sign
upon thy hand
and they shall be for frontlets
between thine eyes.

And thou shalt write them on the doorposts
of thy house
and upon thy gates (2x)
that ye may remember and do all
of my commandments
and be holy
unto your God (3x)

Interpretation of Deuteronomy 11:13-21:
Traditionally, this is the second paragraph of the Sh’ma which today reminds us of the ecological and environmental consequences of our collective actions.

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

~Rabbi Arthur Waskov

**EMET** (Truth)

<table>
<thead>
<tr>
<th>אמת (Truth)</th>
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<tbody>
<tr>
<td>Emet (5x)</td>
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<tr>
<td>אמת</td>
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<tr>
<td>Emet, v’yatziv, v’nachon, v’kayam, v’yashar,</td>
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<td>אמת, יחסים, דרכים, תשובה</td>
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<td>v’ne-eman, v’ahuv, v’chaviv, v’nechmad,</td>
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<td>אמת, אהבה, חביב, חכמה</td>
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<td>v’na-im, v’norah, v’adir, umtukan, umkubal,</td>
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<td>אמת, נוראה, עזר, חכמה, חכמה</td>
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<tr>
<td>v’tov, v’yafeh, hadavar hazeh</td>
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<tr>
<td>истинный, блики, это</td>
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<td>aleinu l’olam va-ed.</td>
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</table>

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 Yetziat Mitzrayim – 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-eili, Adonai
Mi kamochah nedar bakodesh
nora t’hilot, oseh fele?

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

Shirah chadashah shibchu g’ulim
l’shemah cha shemah b’ailim

I’shimcha al s’fat hayam,
yachad kulam hodu v’himlichu v’amru.

Adonai (Yah) yimloch l’olam va-ed.

A new song we sang to your name at the shore of the sea.
Together we gave thanks and said: “Adonai will be with us forever and ever.”

Tzur Yisrael kuma b’ezrat Yisrael,
uf’dei chinumecha. Y’hudah v’Yisrael.

Go-aleinu Adonai tz’vaot sh’moh.
K’dosh Yisrael.

Baruch atah Adonai ga-al Yisrael.

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 timbrel in her hands and we all followed her with drums and chanted:

Shiru l’Adonai ki ga-oh ga-ah.

Sing to God for this great victory.
Siyahamba is a South African folk song written in 1952 in the Zulu language. It was sung as a freedom song during the anti-apartheid movement. We include it in our service in the spirit of solidarity and of recalling that the Exodus story from the Torah has been inspiring to many liberation movements throughout history.

Siyahamba, ekukanyen' kwenkos',
Siyahamba, ekukanyen' kwenkos',
(2x)

Siyahamba, siyahamba, oh,
Siyahamba ekukanyen' kwenkos'.
(2x)

We are marching in the light of God,
We are marching in the light of God.
(2x)

We are marching (marching),
We are marching (marching),
Oh.
We are marching in the light of God.
(2x)

Mi chamocha ba'elim Adonai?
Mi kamocha ne'dar bakodesh.
(2x)
Kavannah: The central part of the prayer service is the T’filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Sh’moneh 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.

PLEASE RISE

SANCTUARY  (Preparation for T’filah)

Adonai prepare me to be a sanctuary,  
Pure and holy, tried and true,  
With thanksgiving, I'll be a living sanctuary for you.

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

Adonai, open my lips that my mouth may declare your praise.
AVOT V'IMAHOT (Ancestors)

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,
Elohei Bilhah v’ Elohei Zilpah.*

Ha-Eil 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 umagein.
Baruch atah Adonai
magein Avraham v’ezrat Sarah.

* In the Torah, like Rachel and Leah, Bilhah and Zilpah were ancestors of our people. They gave birth to the tribes of Dan, Naftali, Gad, and Asher, but because they were handmaids—a class distinction—the rabbis of the Talmud did not consider them to be imahot, "our mothers." We reclaim them here.

Translation:

Blessed are you, our God, and God of our ancestors,
God of Abraham, God of Isaac, God of Jacob,
God of Sarah, God of Rebecca, God of Leah, and God of Rachel.

God of Bilhah, and God of Zilpah.*

Great, mighty and awesome God, God supreme, you bestow good, kind deeds, possess everything, and remember the kind deeds of our ancestors.

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.

continued
Interpretation:

Praised be the God of our ancestors,  
The God of Abraham, of Isaac, and of Jacob,  
Of Sarah, of Rebecca, of Leah, and of Rachel,  
Of Bilhah and Zilpah.  
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 person who transcends strength  
Through gentleness,  
Praised be the person 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 infused humanity with Divine potential.
Atah gibor l’olam Adonai,
m’chayeih hakol atah, rav l’hoshia.

Silently:
(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.

Translation:
You are the eternal power,
Renewing life. Great is your power to save.

Traditionally this prayer changes with the seasons as we silently add:

(Fall / Winter) You cause the wind to shift and the rain to fall.
(Spring / 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.
Kavanah: 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’kadeish et shimcha ba’olam,

k’sheim shemakdimim oto bishmei marom,

kakatuv al yad n’vi-echa

v’kara zeh el zeh v’amar.

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

Kadosh, kadosh, kadosh Adonai tz’va-ot,

m’lo chol ha-aretz k’vodo.

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

~ Isaiah 6:3

Adir adirenu Adonai adoneinu

mah adir shimcha b’chol ha-aretz!

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

Baruch k’vod Adonai mimkomo.

Blessed is the glory of God in God’s place.

~ Ezekiel 3:12

continued
Echad hu Eloheinu hu avinu hu
malkeinu hu moshi‘einu v’hu
Yashmi-einu b’rachamav l’einei kol chai.

You alone are our God and our creator; you are our ruler and our helper; and in your mercy you reveal yourself in the sight of all the living.

Ani Adonai E’loheichem!

I AM YOUR GOD!

Yimloch Adonai l’olam,
e’lohayich tziyon, l’dor vador. Hal-lu Yah!

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

~ Psalm 146

L’dor vador nagid godlecha,
ul’neitzach n’tzachim k’dushcha nakdish,
V’shivchacha, Eloheinu,
mipinu lo yamush l’olam va-ed.

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 ha-Eil hakadosh.

Blessed is the eternal, the holy God.

PLEASE BE SEATED
V'SHAMRU (Guarding the Sabbath)

Kavanah: V’shamru 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 when all souls will be renewed. As we guard Shabbat, so Shabbat guards us and renews our souls.

Chorus

V’shamru v’nei Yisraeil et haShabbat,
la-asot et haShabbat
l’dorotam b’rit olam.

Beini u’vein b’nei Yisraeil
ot hi l’olam, (Chorus)

ki sheishet yamim asah Adonai
et hashamayim v’et ha-aretz, (Chorus)

u’vayom hashvi-i shavat vayinafash,
shavat vayinafash. (chorus)

Translation:

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
AVODAH (For Purity In Service and Worship)

R’tzeih, Adonai Eloheinu, b’amcha Yisrael,

ut’filatam b’ahavah t’kabeil

ut’hi l’ratzon tamid

avodat Yisrael amecha.

Eil karov l’chol korav,
p’neih el avadecha v’choneinu,
sh’foch ruchacha aleinu.
V’techozenah eineinu b’shuvcha
l’Tziyon b’rachamim.

Baruch atah Adonai

hamachazir Sh’chinato l’Tziyon.

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.

Interpretation:

You are with us in our prayer, in our love and our doubt, in our longing to feel your presence and to do your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds our mind, we look inward for the answer to our prayers. There may we find you, and there find courage and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek you, may find new strength for your service.
Modim anachnu lach, sha-atah hu
Adonai Eloheinu v’Elohei avoteinu
v’imoteinu l’olam va-ed.
Tzur chayeinu, magein yisheinu,
atoh hu l’dor vador.
Nodeh l’cha un’sapeir t’hilatecha.
Al chayeinu hamsurim b’yadecha,
v’al nishmoteinu hapkudot lach,
v’al nisecha shebchol yom imanu,
v’al nifl’otecha v’tovotecha
shebchol eit, erev vavoker v’tzohorayim.
Hatov ki lo chalu rachamecha,
v’hamracheim ki lo tamu chasadecha,
mei-olam kivinu lach.
V’chol hachayim yoducha selah,
vihal-lu et shimcha be-emet,
Ha-Eil y’shuateinu v’ezraterinu selah,
Baruch atah Adonai
hatov shimcha ul’cha na-eh l’hodot.

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.

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

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**SIM SHALOM** *(Grant Peace)*

Sim shalom tovah uv’rachah,
chein vachesed, v’rachamim,
aleinu v’al kol Yisrael amecha.

Baruch atah Adonai oseh hashalom.

Translation:
Grant peace, goodness, blessing, loving-kindness, and mercy to us and to all who worship you. Blessed are you Adonai, maker of peace.

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**OLAM CHESED YIBANEH** *(Building the World from Love)*

Olamchesed yibaneh...yai dai dai (4x)

I will build this world from love... yai dai dai
And you must build this world from love... yai dai dai
And if we build this world from love... yai dai dai
Then God will build this world from love... yai dai dai

Olamchesed yibaneh...yai dai dai (4x)

~ Rabbi Menachem Creditor
SILENT PRAYER  (Personal Prayer of Mar, Son of Rabina)

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’shoni meirah,
us’fatai midaber mirmah,
v’limkal-lai nafshi tidom,
v’nafshi ke-afar lacol tih’yeh.

p’tach libi b’Toratecha, v’acharei
mitzvotcha tirdof nafshi. V’chol
hakamim v’hachoshvim alai l’ra-ah,
m’heirah hafer atzatam v’kalkeil
machashvatam. Adonai Elohai v’Elohei avotai,
Elohai v’Elohei avotai,
Shelo ta-aleh kinat adam alai,
v’lo kin-atil acherim,
v’shelo echos hayom, v’shelo
achisecha, v’tatzileini miyeitzer hara,
v’tein b’libi hachna-ah va-anavah.
Malkeinu v’Eloheinu, yacheid shimcha
b’olamecha, b’nei ircha, yaseid beitecha,
v’schachlel heichalecha, v’kabeitz kibutz galuyot,
Uf’deh tzonecha, v’samach adatecha.

Aseih l’ma-an sh’mecha,
aseih l’ma-an y’minecha,
aseih l’ma-an toratecha,
aseih l’ma-an k’dushatecha.
L’ma-an yechaltzun y’didecha,
hoshia y’minchva-aneini.
Yih’yu l’ratzon imrei fi
v’hegyon libi l’faneca, Adonai, tzuri v’go-ali.
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 Esreh, 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)
5. T’shuva  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. Tzaddikim  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
CONCLUDING THE T’FILAH

Bless us our God, all of us as one, with your light.
~ From the prayer, Sim Shalom

OSEH SHALOM (Prayer For Peace)

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

PLEASE RISE
TORAH SERVICE

Seder Kriyat haTorah

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

Sh’ma Yisraeil, Adonai Eloheinu,
Adonai Echad!

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

Echad Eloheinu, gadol Adoneinu,
kadosh sh’mo.

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

HAKAFOT (Rejoicing with the Torah)

PLEASE BE SEATED
BLESSINGS BEFORE THE TORAH READING

Baruch et Adonai hamvorach.

Bless the Holy One of blessing.

Baruch Adonai hamvorach l’olam va-ed.

Bless the Holy One forever blessing.

Baruch atah Adonai Eloheinu
melech ha-olam, asher bachar banu
mikol [im kol] ha-amim,
v’natan lanu et Torato.
Baruch atah Adonai notein haTorah.

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 ha-olam,
asher natan lanu Torat emet,
v’chayei olam nata b’tocheinu.
Baruch atah Adonai notein haTorah.

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’nei Yisrael al pi Adonai b’yad Moshe.

This is the Torah which Moses placed before the children of Israel, in accordance with God's command through Moses.
Rosh Chodesh
The Festival of the New Moon

A week before the New Moon we say:

Likrat hachodesh haba 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:

N’kadeish et rosh hachodesh
un’chadeish oto bi-arigat p’tilei
chayei u’toch masechet hadorot.
N’varech et ein hachayim
v’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)

Mi shebeirach avoteinu
M’kor habrachah l’imoteinu.

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

Mi shebeirach imoteinu
M’kor habrachah la-avoteinu.

Bless those in need of healing
With refuah 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 rofeih hacholim.

Blessed is God, healer of the sick.
EL NA R’FA NA LAH/LO (Heal her/him)

The perfect prayer of Moses, praying for his sister Miriam (2x)

El na r’fa na lah
El na r’fa na lo
(2x)

Please God, heal them now. (2x)
With refuah sheleimah.

~ Numbers 12:13 (“Moses cried out to God saying, Please God, heal her!”)

BIRKAT HAGOMEIL (Blessing for Deliverance)

Baruch atah 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.

Amein. Mi shegmalcha / shegmalach
Kol tov,
Hu yigmalcha / yigm’lech kol tov. Selah.

Amen. May the One who has bestowed goodness upon you
continue to bestow every goodness upon you forever.
T’FILAT HADERECH  (Prayers for Our Journeys)

Y’hi ratzon milpanecha Adonai Eloheinu
v’Elohei doroteinu,
shetolischeinu l’shalom v’ta-azreinu l’hagi-a
limchoz cheftzeinu l’chayim
ul’simchah ul’shalom.

Ush’mor 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.

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 ha-olam,
asher bachar binvi-im tovim, v’ratzah
v’diveirehem hane-emarim b’emet.

Baruch atah Adonai habocheir baTorah
uv’Moshe avdo, uv’Yisrael amo,
U’vinvi-ei ha-emet vatzedek.

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.
BLESSINGS FOLLOWING THE HAFTARAH READING


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 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

THE ARK IS OPENED AND THE TORAH IS RETURNED TO THE ARK
EITZ CHAYIM (Tree of Life)

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

PRAYER FOR SHALOM

Sim shalom bein amcha Yisraeil
v’yitrabeh hashalom bein kol ba-ey olam
v’lo yih’eh shum sinah kinah
tacharut v’nitzachon bein echad l’chaveiro
rak yih’eh ahavah v’shalom
gadol bein kulanu
v’chol echad yeda b’ahavat chaveiro
Ad shenuchal l’hiva-ed ul’hitkabeitz yachad
kol echad im chaveiro
v’n’daber zeh im zo
v’nasbir zo lazeh ha-emet.

(Arabic) Allah huma – antas salaam
(Arabic) wa-minkas salaam
(Hebrew) Elohim – atah shalom
(Hebrew) v’amcha shalom

Adon hashalom
barcheinu bashalom. Amein
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 barcheINU bashalom

Source of shalom bless us with shalom. Amen

~ Prayer based on teaching of Rabbi Nachman of Bratzlav
PRAYER FOR THE STATE OF ISRAEL

We pray for the land of Israel and its people. May its borders know peace and its inhabitants, tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world and let us say: Amen.

HATIKVAH (The Hope)

Kol od baleiv p'nimah
nefesh Y'hudi homiyah
ul'fa-atei mizrach kadimah
ayin I'Tzion tzofiyah.
Od lo avdah tikvateinu
hatikvah bat sh'not alpayim
lih'yt am chofshi b'artzeinu
Eretz Tziyon viY'rushalayim.

Translation:

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.
Concluding Prayers

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. 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'ytzeir b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'chot ha-adamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

Va-anachnu korim
umishtachavim umodim,
lifnei melech, malchei hamlachim,
hakadosh baruch hu.
Shehu noteh shamayim v'yoseid aretz
umoshav y'karō bashamayim mima-al
ush'chinat uzo [ush'chinat uzo]
b'govhei m'romim.

Hu Eloheinu ein od,
emet Malkeinu efes zulato.
Kakatuv b'Torato,
v'yadata hayom [v'yadata hayom]
v'hasheivota el l'vavecha,
ki Adonai hu haElohim
bashamayim mima-al.
V'al ha-aretz [v'al ha-aretz] mitachat, ein od.

V'ne-emas, v'hayah Adonai
l'melech al kol ha-aretz.
Bayom hahu [Bayom hahu] yih'yeh Adonai echad
Ush'mo [ush'mo, ush'mo] echad.

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...

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.

~ Rabbi James Stone 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.

~ Judy 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,
zadik livrachah, livrachah,
zeicher, zeicher, zadik livrachah.

MOURNERS KADDISH

Kavannah: As all our prayers, the Mourners 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.

PLEASE RISE

Yitgadal v’yitkadesh shmeih raba.
B’alma di v’ra chiruteih,
v’yamlich malchuteih
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisrael,
ba-agala uvizman kariv, v’imru amein.

Y’hei sh’mehi raba m’varach
l’alam ul’almei almaya.

Yitbarach v’yishtabach v’yitpa-ar
v’vitraoam v’yitnasei
v’yithadar v’yitaleh v’yithalal
sh’mehi d’kudsha b’rich hu,
l’eila min kol birchata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma, v’imru amein.
Y’hei sh’lama raba min sh’maya,
v’chayim aleinu v’al kol Yisraeil,
v’imru amein.

Oseh shalom bimromav,
hu ya-aseh shalom aleinu
v’al kol Yisraeil, v’al kol yoshvei teivel,
v’imru amein.

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!

PLEASE BE SEATED
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.
Translation/Interpretation:
You were cosmic Adonai Melech
Before there even was a world;
Then your will all things did make,
Adonai Melech we call you now.

Once when all things will cease to be
Adonai Yimloch 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 strengths

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
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.

Y'varechcha Adonai v'yishm'recha.
Ya-eir Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha
v'yaseim l'cha shalom. (m)

Y'varcheich Adonai v'yishm'reich.
Ya-eir Adonai panav elayich vichuneich.
Yisa Adonai panav eilayich
v'yaseim lach shalom. (f)

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
KIDDUSH

Baruch atah Adonai Eloheinu
melech ha-olam, borei p’ri hagafen.

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

MOTZI (Gratitude for Sustenance)

Baruch atah Adonai Eloheinu
melech ha-olam hamotzi lechem min ha-aretz.

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