

Reading Packet

1. From the following set of readings select three (3).
2. These three (3) readings will follow the song with which we begin our worship.
3. Depending upon the length of the reading, you may select either one or two individuals to share each reading with the congregation.
4. Please indicate the page number of these readings on the honors sheet found on your Mitzvah Tools site.
5. Please also bring these readings to your child's run through.

שַׁחֲרִית לְשַׁבַּת א'

SHACHARIT L'SHABBAT I — SHABBAT MORNING I

INSPIRATION FOR PRAYER

EACH OF US enters this sanctuary with a different need.

Some hearts are full of peace and gratitude,
overflowing with love and joy.
They are eager to confront the day, to make the world a better place.
They are recovering from illness, or have escaped misfortune.
We rejoice with them.

Some hearts ache with sorrow;
disappointments weigh heavily on them.
Families have been broken; loved ones lie on a bed of pain;
death has taken a cherished loved one.
May our presence and caring bring them comfort.

Some hearts are embittered:
ideals are betrayed and mocked, answers sought in vain,
life has lost its meaning and value.
May the knowledge that we, too, are searching
restore our hope, and renew our faith.

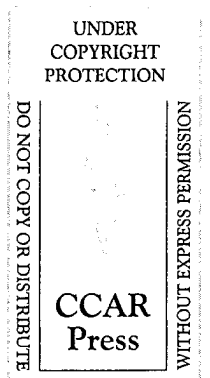
WHO DOES NOT HUNGER:
for friendship, understanding,
warmth, and love.

חַזַּק, חַזַּק וְנִתְחַזֵּק

Chazak, chazak v' nitchazeik.

Let us lend strength to one another
and pray for the welfare of this community.

בְּרוּכִים הַבָּאִים
מוֹדָה / מוֹדָה אֲנִי
שִׁירֵי שַׁבַּת
צִיצֵת
מִה־טָבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסוֹק
וְהֶעֱרַב־נָא
אֱלֹהֵי דְבָרִים
קוֹדֵשׁ דְּרַבְּנֵנוּ



Welcome

*Modeh / Modah
Ani*

Shabbat Songs

Tzitzit

Mah Tov

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Nu

Eilu D'varim

Kaddish

D'Rabanan

I ENTER this sacred space to voice
the longings of my heart in prayer.
In sacred company,
I offer my love to the Holy One.

I devote myself this morning
to psalm and song, study and prayer.
May my heart be lifted,
may my thoughts be deepened,
and may my soul like the eagle soar.

MAY THE DOOR of this synagogue be wide enough
to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block
to young or straying feet.

May it be too high to admit complacency,
selfishness and harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.

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EITHER you will
go through this door
or you will not go through.

If you go through
there is always the risk
of remembering your name.

Things look at you doubly
and you must look back
and let them happen.

If you do not go through
it is possible
to live worthily
to maintain your attitudes
to hold your position
to die bravely

but much will blind you,
much will evade you,
at what cost who knows?

The door itself
makes no promises.
It is only a door.

MAH TOVU ohalecha, Yaakov,
mishk'notecha, Yisrael!

Vaani b'rov chasd'cha
avo veitecha,
eshtachaveh el heichal kodsh'cha
b'yiratecha.

Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,
eit ratzon.

Elohim b'rov chasdecha,
aneini be-emet yishecha.

מַה־טוֹבוֹ אֱהַלְיָךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל!

וְאָנִי בְרַב חַסְדֶּיךָ
אָבוֹא בֵיתְךָ,
אֲשַׁתַּחֲוֶה אֶל־הַיְחָל קֹדֶשְׁךָ
בְּיִרְאַתְךָ.

יְיָ, אֶהְבֶּתִי מֵעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאָנִי אֲשַׁתַּחֲוֶה וְאֶכְרַעָה,
אֶבְרַכְּךָ לִפְנֵי־יְיָ עֹשִׂי.

וְאָנִי תַפְלַתִּי־לְךָ, יְיָ,
עֵת רְצוֹן.

אֱלֹהִים, בְּרַב־חַסְדֶּיךָ,
עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

בְּרוּכִים הַבָּיִים
מוֹדָה / מוֹדָה אָנִי
שִׁירֵי שִׁבְתְּךָ
צִיָּצִית
מַה־טוֹבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נַשְׁמָה
נִסִּים בְּכֹל יוֹם
לְעֶסֶק
וְהַעֲרַב־נָא
אֱלֹהֵי דַבְרִים
קוֹדֵשׁ דְּרַבָּנוּ

HOW FAIR are your tents, O Jacob,
your dwellings, O Israel.

I, through Your abundant love, enter Your house;
I bow down in awe at Your holy temple.

Adonai, I love Your temple abode,
the dwelling-place of Your glory.

I will humbly bow down low before Adonai, my Maker.

As for me, may my prayer come to You, Adonai, at a favorable time.
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

The opening words of this passage are from Numbers 24:5 where they are recited by Balaam, the foreign prophet who was commissioned to curse the children of Israel. When he opened his mouth, blessings emerged instead of curses.

וְאָנִי תַפְלַתִּי *Vaani t'filati . . . As for me, may my prayer . . .* The Hebrew text has often been creatively rendered as "I am my prayer" — All I have to offer in prayer is myself; my prayer begins in humility. *Arthur Green*

מַה־טוֹבוֹ *Mah tovu . . . How fair . . .* Numbers 24:5

וְאָנִי בְרַב חַסְדֶּיךָ *Vaani b'rov chasd'cha . . . I, through Your abundant love . . .* Psalm 5:8

יְיָ, אֶהְבֶּתִי *Adonai, ahavti . . . Adonai, I love . . .* Psalm 26:8

וְאָנִי תַפְלַתִּי *Vaani t'filati . . . As for me, may my prayer . . .* Psalm 69:14

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Welcome

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D'Rabanan

MAY THE ONE whose spirit is with us in every righteous deed,
 be with all who work for the good of humanity
 and bear the burdens of others,
 and who give bread to the hungry,
 who clothe the naked,
 and take the friendless into their homes.
 May the work of their hands endure,
 and may the seed they sow bring abundant harvest.

When you see the synagogue from a distance, say, "How fair are your tents, O Jacob, your dwellings, O Israel."

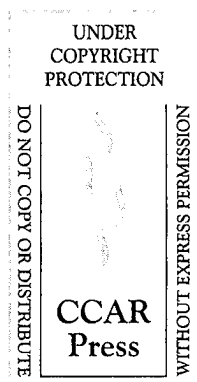
Upon arriving at the synagogue door, stop momentarily to arrange your clothes properly, and say, "I, through Your abundant love, enter Your house."

Then enter with dignity and awe, bowing slightly toward the holy ark, and say, "I bow down in awe at Your holy temple. I love Your temple abode, the dwelling place of Your glory."

Then walk in a bit, and, bowing again, say, "I will humbly bow down low before Adonai, my Maker."

Then leave some charity for the poor — as much as you can afford — and, concentrating within yourself, say, "Here I stand, ready and willing to perform the commandment, 'Love your neighbor as yourself.'" Then you may pursue the love of God.

Mikdash M'at, a traditional manual for prayer



BARUCH ATAH, Adonai
 Eloheinu, Melech haolam,
 asher yatzar et haadam b'chochmah
 uvara vo n'kavim n'kavim,
 chalulim, chalulim.
 Galui v'yadua lifnei chisei ch'vodecha
 she-im y'patei-ach echad meihem
 o yisateim echad meihem,
 i efshar l'hitkayeim
 v'laamod l'fanecha.
 Baruch atah, Adonai,
 rofei chol basar umafli laasot.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
 וּבָרָא בּוֹ נְקָבִים נְקָבִים,
 חֲלוּלִים חֲלוּלִים.
 גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ
 שֶׁאִם יִפְתַּח אֶחָד מֵהֶם
 אוֹ יִסְתֵּם אֶחָד מֵהֶם,
 אִי אֶפְשָׁר לְהִתְקַיֵּם
 וּלְעִמּוֹד לִפְנֶיךָ.
 בָּרוּךְ אַתָּה, יי,
 רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

בְּרוּכִים הַבָּאִים
 מוֹדָה / מוֹדָה אָנִי
 שִׁירֵי שַׁבָּת
 צִיצֵת
 מַחֲטָבוֹ
 אֲשֶׁר יָצַר
 אֱלֹהֵי נְשָׁמָה
 נִשְׁמִים בְּכָל יוֹם
 לַעֲסוּק
 וְהַעֲרַבְנָה
 אֱלוֹ דְבָרִים
 קִדְיֵשׁ דְּרַבָּנָן

PRAISE TO YOU, Adonai our God,
 Sovereign of the universe,
 who formed the human body with skill,
 creating the body's many pathways and openings.
 It is well known before Your throne of glory
 that if one of them be wrongly opened or closed,
 it would be impossible to endure and stand before You.
 Blessed are You, Adonai, who heals all flesh, working wondrously.

בָּרוּךְ אַתָּה, יי, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.
 Baruch atah, Adonai, rofei chol basar umafli laasot.

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D'Rabanan

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

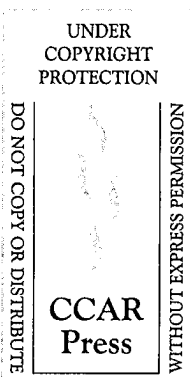
בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בְּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafli laasot.

DON'T LET ME FALL
as a stone falls upon the hard ground.
And don't let my hands become dry
as the twigs of a tree
when the wind beats down the last leaves.
And when the storm raises dust from the earth
with anger and howling,
don't let me fall.
I have asked for so much,
but as a blade of Your grass in a distant wild field
lets drop a seed in the lap of the earth
and dies away,
sow in me Your living breath,
as You sow a seed in the earth.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בְּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafli laasot.



ELOHAI, n'shamah shenatata bi
t'horah hi.

Atah v'ratah, atah y'tzartah,

atah n'fachtah bi,

v'atah m'shamrah b'kirbi.

Kol z'man shehan'shamah b'kirbi,

modeh/modah ani l'fanecha,

Adonai Elohai

v'Elohei avotai v'imotai,

Ribon kol hamaasim,

Adon kol han'shamot.

Baruch atah, Adonai,

asher b'yado nefesh kol chai

v'ruach kol b'sar ish.

אֱלֹהֵי, נְשָׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא.
אַתָּה בְּרָאתָהּ, אַתָּה יִצְרַתָּהּ,
אַתָּה נִפְחַתָּהּ בִּי,
וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
מוֹדֵה / מוֹדָה אֲנִי לְפָנֶיךָ,
יְיָ אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
רִבּוֹן כָּל הַמַּעֲשִׂים,
אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה, יְיָ,
אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי
וְרוּחַ כָּל בֶּשָׂר אִישׁ.

ברוכים הבאים
מוֹדֵה / מוֹדָה אֲנִי
שיירי שבת
ציצת
מה־טבו
אֲשֶׁר יָצָר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַבְתָּ
אֱלֹהֵי דְבָרִים
קוֹדֵשׁ דְּרַבְּבָנוּ

MY GOD, the soul You have given me is pure.
You created it, You shaped it, You breathed it into me,
and You protect it within me.
For as long as my soul is within me,
I offer thanks to You,
Adonai, my God
and God of my ancestors,
Source of all Creation, Sovereign of all souls.
Praised are You, Adonai,
in whose hand is every living soul and the breath of humankind.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

Elohai, n'shamah... My God, the soul... based on B'rachot 60b

אֲשֶׁר בְּיָדוֹ asher b'yado... in whose hand... Job 12:10

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Kaddish

D'Rabanan

MATTER IS NEVER destroyed,
only transformed.

So, too, can the soul evolve

higher and higher:

from instinct to inspiration,

haughtiness to holiness,

selfishness to service;

from individualism to union,

to join with the Soul of souls,

the Infinite One.

As the soul is magnified and sanctified,

so is the Infinite One exalted.

בְּרוּךְ אַתָּה, יי, אֱשֶׁר בָּדָדוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

MY SOUL came to me pure,
drawn from the reservoir of the Holy.

All the time it remains within me,

I am thankful for its thirst

for compassion and justice.

Let my eyes behold the beauty of all creatures;

let my hands know the privilege of righteous deeds.

בְּרוּךְ אַתָּה, יי, אֱשֶׁר בָּדָדוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

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And God blew into the nostrils the breath of life — נְשִׁמַת חַיִּים *nishmat chayim*, and the human became a living being — נֶפֶשׁ חַיָּה *nefesh chayah*.
based on Genesis 2:7

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D'Rabanan

I CAN STAY the tears of others, if I can see myself
as diminished of their sorrows.

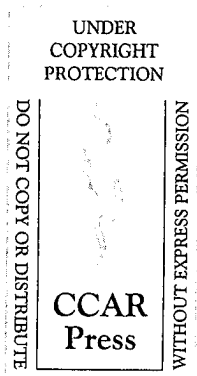
I can hasten time when everyone will be able
to rejoice in freedom,

And if I can see myself as the companion,
of those fighting against oppression,

I can honor the struggle of people everywhere
to gain dignity and deliverance from bondage.

When I look at myself in the mirror
who will I see?

RELIGION EMBRACES both faith and action.
The primary quality is action,
for it lays the foundation for faith;
the more we do good,
the more readily do we grasp the meaning of duty and life
and the more readily do we believe in the Divine
from which stems the good.



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Kaddish

D'Rabanan

AS I AWAKEN, let this be my thought:
may my day be filled with acts of lovingkindness.
Let me be drawn to learning and discernment,
and may my actions be shaped by mitzvot.

Keep me from iniquity, disgrace and sin;
May I not be overwhelmed by temptation or despair.

Distance me from evil people and false friends.
Let me cultivate a life of goodness.

May my hands reach out in kindness,
and I will serve God through acts of righteousness.

Today and every day, may I merit Your mercy,
by living my life with compassion and love.

Holy One of Blessing, draw me to Your words;
teach me the art of sacred living.

ברוך אתה יי, המלמד חסדים טובים לעמו ישראל.

Baruch atah, Adonai, ham'lameid chasadim tovim l'amo Yisrael.

L'OLAM y'hei adam y'rei shamayim
baseiter uvagalui,
umodeh al ha-emet,
v'doveir emet bilvavo.

לְעוֹלָם יִהְיֶה אָדָם יִרָא שָׁמַיִם
בַּסֵּתֶר וּבְגִלּוּי,
וּמוֹדָה עַל הָאֱמֶת,
וְדוֹבֵר אֱמֶת בְּלִבּוֹ.

ALWAYS, may each person revere God
in private and in public,
acknowledge the truth aloud,
and speak it in one's heart.

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אָדָם יִהְיֶה אָדָם לְעוֹלָם יִהְיֶה אָדָם . . . Always, may each person . . . Tanna D'vei Eliyahu Rabba, Ch. 21

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tzitzit

Mah Tovu

Asher Yutzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eihu D'varim

Kaddish

D'Rabanan

I AM A JEW because
the faith of Israel demands no abdication of my mind.

I am a Jew because
the faith of Israel requires all the devotion of my heart.

I am a Jew because
in every place where suffering weeps, the Jew weeps.

I am a Jew because
at every time when despair cries out, the Jew hopes.

I am a Jew because
the word of Israel is the oldest and the newest.

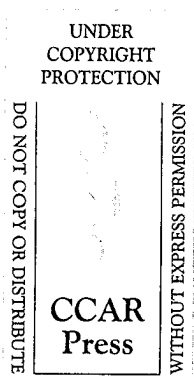
I am a Jew because
Israel's promise is the universal promise.

I am a Jew because
for Israel, the world is not completed; we are completing it.

I am a Jew because
for Israel, humanity is not created; we are creating it.

I am a Jew because
Israel places humanity and its unity
above the nations and above Israel itself.

I am a Jew because above humanity, image of the divine Unity,
Israel places the unity which is divine.



In prayer, "Israel" often refers to the Jewish people.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu laasok b'divrei Torah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

ברוכים הבאים
מוֹדָה / מוֹדָה אָנִי
שִׁירֵי שַׁבָּת
צִיצֵת
מֵה־טָבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעִסוֹק
וְהֶעֱרַב־נָא
אֱלֹהֵי דְבָרִים
קוֹדֵשׁ דְּרַבָּנוּ

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

V'HAAREV NA Adonai Eloheinu
et divrei Torat-cha b'finu,
uv'fi amcha beit Yisrael,
v'nih'yeh anachnu v'tze-etza-einu,
v'tze-etza-ei amcha beit Yisrael,
kulanu yodei sh'mecha,
v'lomdei Toratecha lishmah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

וְהֶעֱרַב־נָא יי אֱלֹהֵינוּ
אֶת־דִּבְרֵי תוֹרַתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְנִהְיֶה אֲנַחְנוּ וְצֵאֲצֵאֵינוּ,
וְצֵאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בָּרוּךְ אַתָּה יי,
הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

O ADONAI, our God,
let the words of Torah be sweet in our mouths
and the mouths of Your people Israel,
so that we, our descendants and the descendants of all Your people Israel
may know You, by studying Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to Your people Israel.

בָּרוּךְ אַתָּה, יי, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

“Descendants” includes men and women who embrace the Jewish people and faith.

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 205, 207, 209, and 211.

לְעִסוֹק *Laasok . . . to engage . . .* אֱלֹהֵי דְבָרִים *Eilu d'varim . . . These are things . . .* The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its influence on our daily ethical behavior.

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WE SEEKERS of God, how do we find You?
 In good deeds and in the study of Torah.
 And Your search for us?
 You find us
 in the bending of the knee,
 in the rigor of study,
 in the honesty of commerce,
 through a good heart, through decency,
 in respect, true fellowship, companionship and love,
 through truth and peace,
 in the No that is really No, and
 the Yes that is really Yes.

בְּרוּךְ אַתָּה, יי, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

FROM THE COWARDICE that shrinks from new truth,
 from the laziness that is content with half-truths,
 from the arrogance that thinks it knows all truth,
 O God of truth, deliver us.

Blessed is Adonai, Teacher of Torah to Your people Israel.

בְּרוּךְ אַתָּה, יי, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

Six Torah episodes are to be remembered each day, to refine our direction:

יְצִיאַת מִצְרַיִם *Y'tziat Mitzrayim*: Recall the Exodus from Egypt — depart from whatever enslaves.

עַמְלֵק *Amalek*: Recall Amalek who attacked from behind — be on guard against evil.

מַעַמַד הַר סִינַי *Maamad Har Sinai*: Recall standing at Sinai — make Torah part of your daily life.

מַעֲשֵׂה עֵגֶל הַזָּהָב *Maaseh Eigel HaZahav*: Recall the Golden Calf — keep material desires in check and be wary of heresy.

קֶרַח *Korach*: Recall Korach's rebellion — prevent ego from misleading and destroying your way.

שַׁבָּת *Shabbat*: Recall the first gift, Shabbat — welcome Shabbat holiness each week.

Whether modern Jews believe that it is actually the word of God or some distillation of numerous ancient texts, Torah — the study of it, the interpretation of it, the struggle with it — is what committed Jews continue to base their faith upon. No moment in a Jew's life — not a *brit milah*, not a sunset, not the descent into death itself — is without its accompanying text, which in turn has its ultimate basis in the original text itself, the Torah. *Adam Sol*

We seekers of God . . . adapted from Seder Eliyahu Rabba 23

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EILU d'varim she-ein lahem shiur,
 she-adam ocheil peiroteihem .
 baolam hazeh
 v'hakeren kayemet lo laolam haba.
 V'eilu hein:
 kibud av va-eim,
 ug'milut chasadim,
 v'hashkamat beit hamidrash
 shacharit v'arvit,
 v'hachnasat orchim,
 uvikur cholim,
 v'hachnasat kalah,
 ul'vayat hameit,
 v'iyun t'filah,
 vahavaat shalom bein adam lachaveiro.
 V'talmud Torah k'neged kulam.

אֵלוֹ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר,
 שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם
 בְּעוֹלָם הַזֶּה
 וְהִקְרָן קַיֵּמֶת לוֹ לְעוֹלָם הַבָּא.
 וְאֵלוֹ הֵן:
 כְּבוֹד אָב וָאִם,
 וּגְמִילוּת חֲסָדִים,
 וְהִשְׁכַּמַּת בֵּית הַמִּדְרָשׁ
 שַׁחֲרִית וְעַרְבִית,
 וְהַכְנָסַת אוֹרְחִים,
 וּבִקּוּר חוֹלִים,
 וְהַכְנָסַת כַּלָּה,
 וּלְוִיַּת הַמֵּית,
 וְעִיּוֹן תְּפִלָּה,
 וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ.
 וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָם.

בְּרוּכִים הַבָּאִים
 מוֹדָה / מוֹדָה אָנִי
 שִׁירֵי שַׁבָּת
 צִיצֵת
 מֵה־טָבוֹ
 אֲשֶׁר יָצַר
 אֱלֹהֵי נְשָׁמָה
 נְסִים בְּכָל יוֹם
 לְעֶסוֹק
 וְהַעֲרַבְנָא
 אֵלוֹ דְּבָרִים
 קְדִישׁ דְּרַבְנָן

THESE ARE THINGS that are limitless,
 of which a person enjoys the fruit of the world,
 while the principal remains in the world to come.
 They are: honoring one's father and mother,
 engaging in deeds of compassion,
 arriving early for study, morning and evening,
 dealing graciously with guests, visiting the sick,
 providing for the wedding couple,
 accompanying the dead for burial,
 being devoted in prayer,
 and making peace among people.
 But the study of Torah encompasses them all.

כְּבוֹד אָב וָאִם *Kibud av va-eim* — honoring one's father and mother. What can it mean to honor? Sometimes honoring one's parent is not easy. The word כְּבוֹד *kibud*, honor, has as its root כָּבַד *kaveid* — heavy; it can be a burden to honor another. In honoring those who have given us life or sustenance, we honor the Source of Life. *Elyse D. Frishman*

וְהִשְׁכַּמַּת בֵּית הַמִּדְרָשׁ *V'hashkamat beit hamidrash* . . . arriving early for study . . . The Rabbis understood this to convey enthusiasm and earnestness. *Yoel Kahn*

תַּלְמוּד תּוֹרָה *Talmud Torah, the study of Torah* offers the knowledge of what is right and how to live justly. Jewish study includes the expectation that the lessons will be applied to life.

אֵלוֹ דְּבָרִים *Eilu d'varim* . . . These are things . . . based on Peah 1:1

שֶׁאָדָם אוֹכֵל *She-adam ocheil* . . . of which a person enjoys . . . Shabbat 127a

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STUDY TEXTS

THE COVENANT calling and covenant work goes on in each act of teaching and learning of the Torah, through which at the same time, God is still being revealed.

Herbert Bronstein

THERE ARE EIGHT DEGREES in the giving of *tzedakah*, each one higher than the one before:

- to give grudgingly, reluctantly, or with regret;
- to give less than one should, but with grace;
- to give what one should, but only after being asked;
- to give before one is asked;
- to give without knowing who will receive it, although the recipient knows the identity of the giver;
- to give without making known one's identity;
- to give so that neither giver nor receiver knows the identity of the other;
- to help another to become self-supporting, by means of a gift, a loan, or by finding employment for the one in need.

Maimonides

WE NEED Jewish men and women to become a Jewishly inspired and informed leadership — not only rabbinical but also lay. We need Jews more conversant with the thought and teachings of Judaism, to whom Judaism is no cold remote theology and Hebrew learning a matter of mystical ignorance, and to whom Jewish culture is no proxied culture. We need a reassertion of faith and a reawakening of interest in a cultural heritage that is all too rapidly being relegated to the exclusive possession of graduates of rabbinical seminaries. . . . We desperately need such lay leaders today with vision and fortitude.

Paula Ackerman

כְּנֶגֶד כֻּלָּם *k'neged kulam* . . . encompasses them all . . . Implies equality in some sense, but the Hebrew does not say clearly what sense it is. Is studying Torah like each mitzvah, taken separately, for example, or like the entire group of mitzvot mentioned here, taken all together? Joel Hoffman

The word of the One God penetrated this people from its beginning. When the commandment of God awakes in humanity, freedom also opens its eyes; and where freedom commences, history begins. Leo Baeck

How can we exercise our humanity in the direction of goodness? By freely choosing what God would have us do. Harold Kushner

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