

"Our service continues on p. 226.
Please rise."

שְׁמַע וּבְרַחוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרַחוֹתֶיהָ אֵת יְיָ הַמְבָרֵךְ!
בְּרוּךְ יְיָ הַמְבָרֵךְ
לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!

בְּרַחוֹתֶיהָ

וְעַתָּה

אֲהַבְתָּ רַחֵם

שְׁמַע

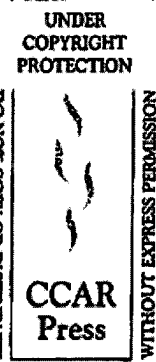
וְאֶהְיֶה

לְמַעַן תִּזְכְּרוּ

וְאֶהְיֶה יְיָ

אֲמֵת וְעַתָּה

מִי־כַמְכַח



For those who choose: The prayer leader at the word בְּרַחוֹתֶיהָ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בְּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.



בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מִלְדּוֹ הָעוֹלָם,
 יוֹצֵר אוֹר וּבוֹרָא חֹשֶׁךְ,
 עֹשֶׂה שְׁלוֹם וּבוֹרָא אֶת־הַכֹּל.
 הַמַּאֲוִיר לְאַרְצֵךְ
 וְלַדָּרִים עֲלֶיךָ בְּרַחֲמִים,
 וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד
 מַעֲשֵׂה בְּרָאשִׁית.
 מַה רַבּוֹ מַעֲשֶׂיךָ, יי,
 כָּל־סֵד בְּחֻמְכָּם עֲשִׂיתָ,
 מְלֶאכֶת הָאָרֶץ קִנְיָנִיךָ.
 תִּתְבָּרֵךְ, יי אֱלֹהֵינוּ,
 עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ
 וְעַל מַאֲוִרֵי אוֹר שֶׁעֲשִׂיתָ,
 וּפְאֻרֶיךָ שְׁלָה.
 אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר,
 וְנוֹצֵה כָּל־נוֹ מְחַרָּה לְאוֹרוֹ.
 בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמַּאֲוִרוֹת.

בָּרוּךְ
 יוֹצֵר
 אֱלֹהֵינוּ
 שְׁמֵךְ
 וְאַהֲבָתְךָ
 לְמַעַן תִּזְכָּר
 וְיִאֱמָר יי
 אֱמֶת וְיִצִּיב
 מִרְכָּתְךָ

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,
 Creator of light and darkness, who makes peace and fashions all things.
 In mercy, You illumine the world and those who live upon it.
 In Your goodness You daily renew creation.
 How numerous are Your works, Adonai!
 In wisdom, You formed them all, filling the earth with Your creatures.
 Be praised, Adonai our God, for the excellent work of Your hands,
 and for the lights You created, may they glorify You.
 Shine a new light upon Zion, that we all may swiftly merit its radiance.
 Praised are You, Adonai, Creator of all heavenly lights.

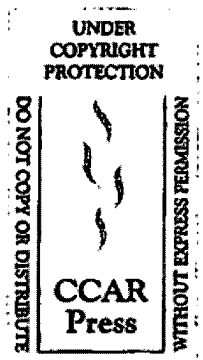
בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמַּאֲוִרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .
 Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its
 mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the
 restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to
 the modern State of Israel and signals its recognition of the religious significance of the reborn
 Jewish commonwealth. David Ellenson

יוֹצֵר אוֹר וּבוֹרָא חֹשֶׁךְ Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .
 Praised are You, Adonai . . . Who forms light and creates darkness . . . based on Isaiah 45:7

מַה רַבּוֹ Mab rabu . . . How numerous . . . Psalm 104:24



Bar'chu

Yotzeir

Ahavah Rabbah

Shma

V'ahava

Limaan tizkr'u

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

choose reading #1 or #2 to read by yourself.

#1

ONCE OR TWICE in a lifetime,
a man or woman may choose
a radical leaving, having heard
Lech l'cha — Go forth.
God disturbs us toward our destiny
by hard events
and by freedom's now urgent voice
which explode^s and confirm^s who we are.
We don't like leaving,
but God loves becoming.

ברוך אתה, יי, הבורח בעמו ישראל באהבה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

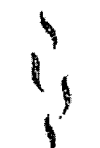
#2

LOVE YOUR NEIGHBOR as yourself, You said.
And light-blinded we saw
that inner and outer worlds are one
as You are One.
You spoke and we wrote.
We reached for You down the centuries,
Your light moving before us
as we climbed, fell back and climbed again
Your Sinai of life.

ברוך אתה, יי, הבורח בעמו ישראל באהבה.
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

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For those who choose: At the words וְהָבִי עִינֵי לְשָׁלוֹם *V'havi-einu l'shalom, Gather us in peace*, one gathers the four fringes of the tallit in the left hand and holds them throughout the *שמע Shema* to symbolize the ingathering of our people.

Without surrendering the right to think and act in freedom . . . I can believe in a very literal sense in the God who revealed the Torah to Israel. And I can try to carry on the Jewish tradition of study, worship, and deeds of love. *Bernard J. Bamberger*

Teach me, O God, and I will walk in Your truth; let my heart cling to You in full awe.

based on Psalm 86:11

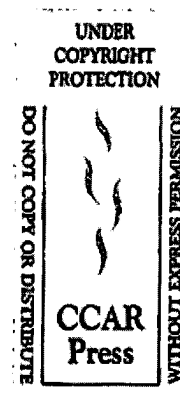
שמע ישראל יהוה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael...* Hear, O Israel... Deuteronomy 6:4



אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

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The enlarged *ayin* at the end of שְׁמַע *Shma* (Hear) and the enlarged *dalet* at the end of אֶחָד *echad* (one) combine to spell *eid* (witness). We recite the *Shma* to bear witness to the Oneness of God.

בָּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod*... *Blessed is God's glorious*... *M. Yoma 3:8, inspired by Nehemiah 9:5*

וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
לִבְּךָ: וּשְׁנַתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאֹזֶן עַל-זִדְּךָ וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

פָּרָס
יִצְרָן
אֶהְיֶה רַחֵם
שָׁמַע
וְאִסְדָּה
לְמַעַן תִּזְכְּרוּ
וְיִאמְרוּ יי
אֱמֶת וְיִצְיָב
מִי-כִמְכָּה

YOU SHALL LOVE Adonai your God with all your heart,
with all your soul, and with all your might.
Take to heart these instructions with which I charge you this day.
Impress them upon your children.
Recite them when you stay at home and when you are away,
when you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.

Continue or turn to pages 236-237.

לִמְנוֹן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵמִצְרַיִם
מִצְרַיִם לְהָיוֹת לָכֶם לְאֱלֹהִים
אֲנִי יי אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments
and to be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your God:
I am Adonai your God.

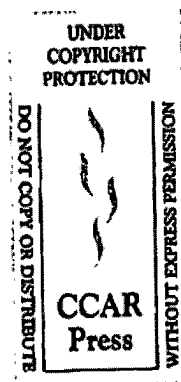
יי אֱלֹהֵיכֶם אֱמֶת.
Adonai Eloheichem EMET.

Turn to pages 238-239.

For those who choose: At the end of the שְׁמָע *Sh'ma*, after the words אֱלֹהֵיכֶם *Adonai Eloheichem*, the word אֱמֶת *emet* ("true") is added as an immediate affirmation of its truth.

וְאָהַבְתָּ *V'ahavta* . . . You shall love . . . Deuteronomy 6:5-9

לִמְנוֹן תִּזְכְּרוּ *Limaan tizk'ru* . . . Thus you shall remember . . . Numbers 15:40-41



choose #1 or #2

Bar'chu

Yotzeir

Ahavah Rabbah

Shma

V'ahavut

Linaan tizk'ru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

#1 * אֵמֶת EMET, there is no place
where You are not;
even in the wilderness
there is Your word.

אֵמֶת EMET, that pen strokes of lightning,
white fire, black flame,
stir the soul's passion, guide our sacred way.
True and enduring is Torah.

* Your truth for us is certain and established,
now and forever more.
Like Moses, Miriam and all Israel,
we sing out and rejoice!

"Please read
responsively with me
on p.239."

[wait as page is turned]

#2 * THE ETERNAL TRUTH
is that You alone are God and there is none else.
May the righteous of all nations
rejoice in Your love and exult in Your justice.
* Let them beat their swords into plowshares
and their spears into pruning hooks.
Let nation not lift up sword against nation
nor learn war any more.
* You shall not hate your brother or your sister in your heart.
The stranger that sojourns with you
shall be accepted as your equal,
for you were strangers in the land of Egypt.
* "Why do you crush My people and oppress the poor?" asks God.
We know that the Eternal One defends the poor
and upholds the rights of the needy.
* Praise to God Most High;
blessed is God and deserving of blessing!

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אֵמֶת וַיֵּצִיב Emet v'yatziv . . . true and enduring . . . We join the last words of the *Shma* to
Emet as a statement of ongoing commitment to the truth. God's word is the promise that we will
survive evil and uphold the vision of freedom and peace. This prayer affirms that God is the sole
power in the universe and that God has the power to bring about redemption.

אֵמֶת Emet . . . true . . . In Hebrew, the three letters א, מ, ט Alef-Mem-Tav are the first, middle
and last letters of the Hebrew alphabet. Truth is all-inclusive. Elyse D. Frishman

מִמִּצְרַיִם גָּאֲלָתָנוּ MiMitzrayim g'altanu . . . From Egypt You redeemed us . . . Prayers of
thanksgiving, addressed to God, are not meant to imply that God does not work through
human channels. Roland B. Gittelsohn

[ALL]

מִי־כְמֹכָה בָּאֵלִים, יְיָ!
 מִי כְּמֹכָה נֶאֱדָר בְּקֹדֶשׁ,
 נוֹרָא תְהִלָּתוֹ, עֹשֶׂה פִלְאִי!

פָּרָח

יָצַר

אֶתְהָרָה רָבָה

שָׁמַע

וְאֶתְהָרָה

לְמַעַן תִּזְכְּרוּ

וְיִזְכְּרוּ יְיָ

אֶתְהָרָה וְיִזְכְּרוּ

מִי־כְמֹכָה

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלִּים
 לְשִׁמְךָ עַל שְׁפַת תְּהִלָּה.
 יָחַד כָּלֵם הַיָּדוּי וְהַמְּלִיכִי וְהַמְּרִי:
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרֶת יִשְׂרָאֵל
 וּפְדֵה כְּנָעַן וְיְהוּדָה וְיִשְׂרָאֵל.
 גְּאֻלְתִּי יְיָ צְבָאוֹת שְׁמוֹ,
 קְדוֹשׁ יִשְׂרָאֵל.
 בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

WHO IS LIKE YOU, O God,
 among the gods that are worshipped?
 Who is like You, majestic in holiness,
 awesome in splendor, working wonders?

With new song, inspired,
 at the shore of the Sea, the redeemed sang Your praise.
 In unison they all offered thanks.
 Acknowledging Your Sovereignty, they said:
 "Adonai will reign forever!"

Rock of Israel, rise in support of Israel
 and redeem Judah and Israel as You promised.
 Our Redeemer, *Adonai Tz'vaot* is Your Name.
 Blessed are You, Adonai, for redeeming Israel.

בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

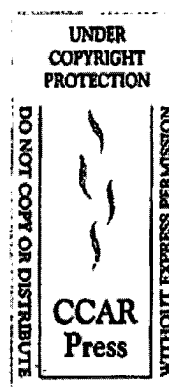
Baruch atah, Adonai, gaal Yisrael.

"Our service
 continues on p.242.
 Please rise."

For those who choose: When the prayer leader recites the word קוּמָה *kumah* ("rise"), the congregation rises for the עֲמִידָה *Amidah*, the *Standing Prayer*.

מִי־כְמֹכָה *Mi chamochoh* ... *Who is like You* ... Exodus 15:11

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד *Adonai yimloch l'olam va-ed* ... *Adonai will reign forever* ... Exodus 15:18



תפלה

T'FILAH

אבות ואמהות

גבורות

קדושה

קדושת חיים

עבודה

הודאה

שלום

תפלת הערב

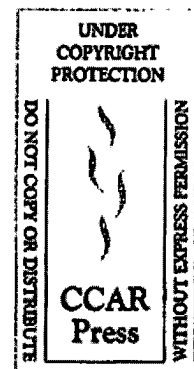
אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תִּהְלֶךְךָ.



ADONAI, open up my lips,
that my mouth may declare Your praise.

For those who choose: Before reciting the תפלה *T'filah*, one takes three steps forward.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח *Adonai sfatai tiftach* . . . *Adonai, open up my lips* . . . Psalm 51:17



בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
 ואלהי אבותינו ואמותינו, אלהי
 אברהם, אלהי יצחק ואלהי יעקב,
 אלהי שרה, אלהי רבקה, אלהי
 רחל ואלהי לאה. האל הגדול
 הגבור והנורא, אל עליון, גומל
 חסדים טובים, וקונה הכל, וזוכר
 חסדי אבות ואמהות, ומביא גאולה
 לבני בניהם למעו שמו בְּאַהֲבָה.

אבות ואמהות
 גבורות
 קדושה
 קדושת הים
 עבודת
 הודאה
 שלום
 תפלת חלב

מלך עוזר ומושיע ומגן.
בָּרוּךְ אַתָּה, יי,
 מגן אברהם ועזרת שרה.

BLESSED ARE YOU, Adonai our God,
 God of our fathers and mothers,
 God of Abraham, God of Isaac, and God of Jacob,
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
 the great, mighty and awesome God, transcendent God
 who bestows lovingkindness, creates everything out of love,
 remembers the love of our fathers and mothers,
 and brings redemption to their children's children for the sake of the Divine Name.

*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,
 and inscribe us in the Book of Life, for Your sake, Living God.

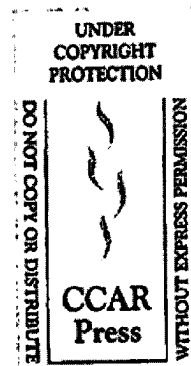
Sovereign, Deliverer, Helper and Shield,
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

בָּרוּךְ אַתָּה, יי, מגן אברהם ועזרת שרה.
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word בָּרוּךְ *Baruch* and stands straight at the word יי *Adonai*.

The content of this prayer has to do with *the merit of our ancestors*. This is traditionally conceived of as a sort of bank account into which the Patriarchs and Matriarchs deposited funds of righteousness that were so great that they covered all future generations. *Judith Z. Abrams*



אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מַחְיֶה הַכֹּל (מֵתִים) אַתָּה,
רַב לַחֲוִשִׁיעַ.

WINTER* — מְשִׁיב רָחוֹת וּמוֹרִיד חֲגָשִׁים.

SUMMER* — מוֹרִיד חֶסֶל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֶה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקִיִּים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת
וּמִי דוֹמָה לָךְ, מְלֹךְ מִמִּית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

אֲבוֹת וְאִמּוֹת

גְּבוּרֹת

קִדְשָׁה

קִדְשַׁת הַיּוֹם

עֲבוֹדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

וְנֶאֱמָן אַתָּה לְהַחְיִית הַכֹּל (מֵתִים)
בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַכֹּל (הַמֵּתִים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

*WINTER — You cause the wind to shift and rain to fall.

*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

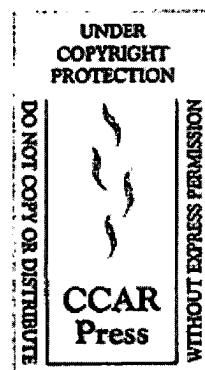
בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַכֹּל (הַמֵּתִים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

The *G'vurot* emphasizes God's ability to renew us in the future. The resurrection of the dead, which may be taken literally, is best understood as a powerful metaphor for understanding the miracle of hope. Winter gives way to spring. *Judith Z. Abrams*

*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach*

SUMMER: *Pesach to Sh'mini Atzeret / Simchat Torah*



Cantor

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
 כָּשֶׁם שְׁמֶךָ יוֹשִׁים אוֹתוֹ בְּשִׁמְי מְרוֹם,
 כְּפָתוּב עַל יָד נְבִיאָךְ,
 וְקָרָא זֶה אֶל זֶה וְאָמַר:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת
all | מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
 אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵנוּ,
 מֶה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
all | בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
 אֶחָד הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ,
 הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ,
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי.
 אֲנִי יְיָ אֱלֹהֵיכֶם.
 יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן
all | לְדוֹר וָדוֹר, הַלְלוּיָהּ. **return to lectern** →

אֲבוֹת וְאִמּוֹת
 גְּבוּרֹת
 קְדוּשָׁה
 קְדוּשַׁת הַיָּם
 עֲבוּדָה
 חוֹדָא
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

LET US SANCTIFY Your Name on earth, as it is sanctified in the heavens above.

As it is written by Your prophet:

Holy, holy, holy is *Adonai Tz'vaot*! God's presence fills the whole earth.

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

Blessed is the presence of God, shining forth^{all} from where God dwells.

God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living: I am Adonai your God!

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

**"We continue on p.253
 Please be seated."**

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים
 קוֹשֶׁתְךָ וְקִדְיֶשׁ, וְשִׁבְחָךְ, אֱלֹהֵינוּ,
 מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.*
 בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

TO ALL GENERATIONS we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.*

Blessed are You, Adonai, the Holy God.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Blessed are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְדוֹשׁ.

For those who choose: At the words וְקָרָא *v'kara zeh* one bows to the left and at אֶל זֶה *el zeh* one bows to the right, and at each mention of קְדוֹשׁ *kadosh*, one rises on one's toes.

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Avot v'Imahot

G'murot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

choose reading #1 or #2 to read by yourself

#1 WE OFFER THANKS, O God, for this Shabbat
which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living,
for Shabbat memories, glowing even in darkness,
for Shabbat peace, born of friendship and love,
we offer thanks and blessing, O God.

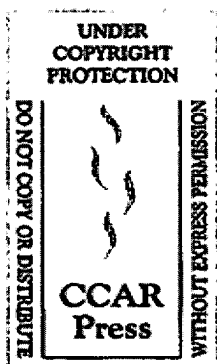
ברוך אתה, יי, מקדש השבת.
Baruch atah, Adonai, m'kadeish HaShabbat.

#2 WHERE HAS this week vanished?
Is it lost for ever?
Will I ever recover anything from it?
The joy of life, the unexpected victory,
the realized hope, the task accomplished?
Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?
On this day let me keep for a while what must drift away.
On this day let me be free of the burdens that must return.
On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.
Contain the retreat of the hours and days
from the grasp of frantic life.

Let me learn to pause, if only for this day.
Let me find peace on this day.
Let me enter into a quiet world this day.
On this day, Shabbat, abide.

ברוך אתה, יי, מקדש השבת.
Baruch atah, Adonai, m'kadeish HaShabbat.



Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,

ut'filatam b'ahavah t'kabeil,

ut'hi l'ratzon tamid

avodat Yisrael amecha.

Baruch atah, Adonai,

she-ot'cha l'vadcha b'yirah naavod.

רצה, יי אלקינו, בעמך ישראל,

ותפלתם באהבה תקבל,

ותהי לרצון תמיד

עבודת ישראל עמך.

ברוך אתה, יי,

שאותך לבדך ביראה נעבד.

EVERPRESENT ONE, may we, Your people Israel,
be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —

in this land, in Zion restored, in all lands —

You are our God, whom alone we serve in reverence.

ברוך אתה, יי, שאותך לבדך ביראה נעבד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

"On p. 255,
Please read
with me".

ON THIS HOLY SHABBAT,

may we draw nearer
to life, to peace and to joy.

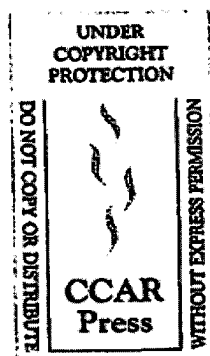
May we find true rest,
holiness in our deeds,
worth in our study of Torah.

Let us feed on the love of goodness,
let us drink from the love of goodness,
restrain our thirst for excess,
and cleanse our hearts to serve life well.

On this holy Shabbat,
may we draw nearer
in life, in peace and in joy.

ברוך אתה, יי, שאותך לבדך ביראה נעבד.

Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.



Avot v'Tmabot

G'vuros

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

* FOR THE EXPANDING GRANDEUR of Creation,
worlds known and unknown, galaxies beyond galaxies,
filling us with awe and challenging our imaginations,
Modim anachnu lach. מודים אנחנו לך.

For this fragile planet earth, its times and tides,
its sunsets and seasons,
Modim anachnu lach. מודים אנחנו לך.

* For the joy of human life, its wonders and surprises,
its hopes and achievements,
Modim anachnu lach. מודים אנחנו לך.

For human community, our common past and future hope,
our oneness transcending all separation, our capacity to work
for peace and justice in the midst of hostility and oppression,
Modim anachnu lach. מודים אנחנו לך.

* For high hopes and noble causes, for faith without fanaticism,
for understanding of views not shared,
Modim anachnu lach. מודים אנחנו לך.

*
For all who have labored and suffered for a fairer world,
who have lived so that others might live in dignity and freedom,
Modim anachnu lach. מודים אנחנו לך.

* For human liberties and sacred rites:
for opportunities to change and grow, to affirm and choose,
Modim anachnu lach. מודים אנחנו לך.

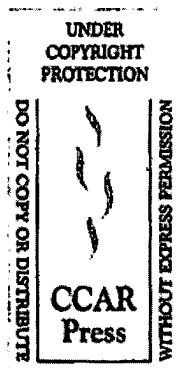
all We pray that we may live not by our fears but by our hopes,
not by our words but by our deeds.

* Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

* בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שִׁמְךָ וְלָךְ נָאֵה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-ch l'hodot.

"On p.257,
please read
responsively with me
this prayer of
thanksgiving."



For those who choose: On page 256, at the word מודים *Modim*, one bows at the waist. At יְיָ *Adonai*, one stands up straight.

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

**choose reading #1 (which you would read by yourself)
or #2 (which everyone will read with you)**

- #1** WE OUGHTN'T pray for what we've never known,
and humanity has never known:
unbroken peace,
unmixed blessing.
No.
Better to pray for pity,
for indignation,
discontent,
the will to see and touch,
the power to do good and make new.
ברוך אתה, יי, המברך את עמו ישראל בשלום.
Baruch atah, Adonai, ham'vereich et amo Yisrael bashalom.

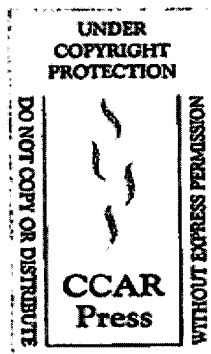
For reading #2 only: "Please read with me on p.259."

- #2** GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.
May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship
among all the inhabitants of our world.
Plant virtue in every soul,
and may the love of Your Name hallow every home and every heart.
Praised are You, Adonai, who blesses Your people with peace.
ברוך אתה, יי, המברך את עמו ישראל בשלום.
Baruch atah, Adonai, ham'vereich et amo Yisrael bashalom.

"We pause for a moment of silent prayer."

Great is peace, since all blessings are in it.
Great is peace, since even in a time of war one should begin with peace.
Great is peace, since the Holy One is called Peace.

Leviticus Rabbah 9:9



Torah Service

Standing with the Torah, recite these verses.

BARUCH shenatan Torah

l'amo Yisrael bikdushato.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ.

BLESSED IS GOD who in holiness gave the Torah to the people Israel.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

HEAR, O ISRAEL, Adonai is our God, Adonai is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ,
קְדוֹשׁ שְׁמוֹ.

OUR GOD IS ONE, Adonai is great, holy is God's Name.

גָּדְלוֹ לֵי יְיָ אֱתִי,
וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

EXALT ADONAI with me, let us extol God's Name together.

L'cha Adonai hag'dulah v'hag'vurah

v'hatiferet v'haneitzach v'hahod,

ki chol bashamayim uvaaretz.

L'cha Adonai hamamlachah

v'hamitnasei l'chol l'rosh.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ.
לְךָ יְיָ הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

YOURS, ADONAI, is the greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and on earth.

To You, Adonai, belong sovereignty and preeminence above all.

The Torah is unwrapped.

שְׁמַע יִשְׂרָאֵל Sh'ma Yisrael . . . Hear O Israel . . . Deuteronomy 6:4

גָּדְלוֹ לֵי אֱתִי Gadlu l'Adonai iti . . . Exalts Adonai with me . . . Psalm 34:4

לְךָ יְיָ הַגְּדֻלָּה L'cha Adonai hag'dulah . . . Yours, Adonai, is the greatness . . . I Chronicles 29:11

קבלת תורה

חשפה

ברכות התורה

מי שפרד

הגבחה

ברכת הנומל

ברכות ההקטרה

החזרת התורה

all

all

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HAVU GODEL l'Eloheinu
ur'nu chavod laTorah.

הָבוּ גִדּוֹל לֵאלֹהֵינוּ,
וְתִנּוּ כְבוֹד לַתּוֹרָה.

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem. MAY GOD be with you! יְיָ עִמָּכֶם.

Congregation responds:

Y'varech'cha Adonai. MAY GOD bless you! יְבָרְכֶךָ יְיָ.

BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.
Baruch Adonai ham'vorach l'olam va-ed.
Baruch atah, Adonai
Eloheinu, Melech haolam,
asher bachar banu mikol haamim,
v'natan lanu et Torato.
Baruch atah, Adonai, notein haTorah.

בָּרְכוּ אֶת יְיָ הַמְבָרָךְ.
בָּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESS ADONAI who is blessed.

Blessed is Adonai who is blessed now and forever.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

BLESSING AFTER THE READING OF THE TORAH

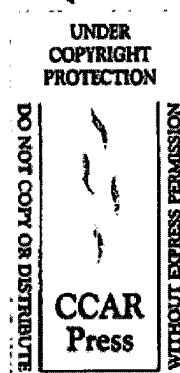
BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher natan lanu Torat emet,
v'chayei olam nata b'tocheinu.
Baruch atah, Adonai, notein haTorah.

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

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.

קִבְלַת הַתּוֹרָה
חֲסִידָה
בְּרַכּוֹת הַתּוֹרָה
מִי שְׂבִירָה
הַגְבָּהָה
בְּרַכַּת הַגּוֹמֵל
בְּרַכּוֹת הַחֲסִידָה
הַחֲזוֹת הַתּוֹרָה



MI SHEBEIRACH FOR ALIYAH

MI SHEBEIRACH avoteinu v'imoteinu,	מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
Avraham Yitzchak v'Yaakov,	אַבְרָהָם יִצְחָק וְיַעֲקֹב,
Sarah, Rivkah, Rachel v'Lei-ah,	שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה,
hu y'vareich et (name) ben/bat (parents)	הוּא יְבָרֵךְ אֶת (name) בֶּן/בַּת (parents)
baavur she-alah/she-altah	בְּעִבּוּר שֶׁעָלָה/שֶׁעָלָתָה
lichvod HaMakom, lichvod haTorah.	לְכַבּוֹד הַמָּקוֹם, וְלְכַבּוֹד הַתּוֹרָה.
Bis-char zeh HaKadosh Baruch Hu	בְּשִׁכְרֵי זֶה הַקָּדוֹשׁ בָּרוּךְ הוּא
yishm'reihu/yishm'rehah	יִשְׁמְרֵהוּ/יִשְׁמְרֶהָ
v'yatzileihu/v'yatzilehah	וְיַצִּילֵהוּ/וְיַצִּילֶהָ
mikol tzarah v'tzukah umikol nega umachalah,	מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה,
v'yishlach b'rachah v'hatzlachah	וְיִשְׁלַח בְּרַחֲמָיו וְהַצְלָחָה
v'chol maaseh yadav/yadeha,	בְּכָל מַעֲשֵׂה יָדָיו/יָדֶיהָ,
im kol Yisrael. V'nomar: Amen.	עִם כָּל יִשְׂרָאֵל. וְנֹאמַר: אָמֵן.

קִבְלַת הַתּוֹרָה
הַשָּׂקָה
בְּרַכּוֹת הַתּוֹרָה
מִי שֶׁבִּירַךְ
חֲנוּכָּה
בְּרַכַּת הַמָּקוֹם
בְּרַכּוֹת הַתּוֹרָה
הַחֲנוּכָּה הַתּוֹרָה

MAY THE ONE WHO BLESSED our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless (name) son/daughter of (parents), since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

HAGBAHAH UG'LILAH—הַגָּבָהָה וְגִלְיָה—
The Torah is raised, rolled, and wrapped.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה.

THIS IS THE TORAH which Moses placed
before the people of Israel,
God's word through the hand of Moses.

Prayers of Our Community are on page 376.
Shabbat Minchah T'filah is on pages 344-345.

וְזֹאת הַתּוֹרָה V'zot haTorah... This is the Torah... Deuteronomy 4:44

וְעַל-פִּי יְיָ al pi Adonai... God's word... Numbers 9:23

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BLESSING BEFORE THE HAFTARAH

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדַבְרֵיהֶם
הַנְּאֻמִּים בְּאַמֶּת.
בָּרוּךְ אַתָּה, יי, הַבּוֹחֵר בַּתּוֹרָה
וּבַמִּשָּׁה עֲבָדוֹ, וּבִישְׁרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאַמֶּת נֹצְדִק.

קִבְּלָת הַתּוֹרָה

הַשָּׁמַיָּה

בְּכֹחוֹת הַתּוֹרָה

מִי שְׁפָרַד

הַקְּבִיטָה

בְּרֶכֶת חֲנוּכָּה

בְּכֹחוֹת הַמִּשְׁטָרָה

הַתּוֹרָה הַחַדָּשָׁה

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has chosen faithful prophets to speak words of truth.
Praise to You, Adonai, for the revelation of Torah, for Your servant Moses,
for Your people Israel and for prophets of truth and righteousness.

BLESSING AFTER THE HAFTARAH

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק
בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמִּים,
הַאֹמֵר וַעֲשֵׂה, הַמְדַּבֵּר וְקוֹמֵם,
שֶׁכֶּל דְּבָרָיו אֱמֶת נֹצְדִק.
עַל הַתּוֹרָה, וְעַל הַעֲבוּדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנִּתְּתָה לָנוּ יי אֱלֹהֵינוּ, לְקוֹדֶשֶׁה
וּלְמִנוּחָה, לְכָבוֹד וּלְתִפְאָרֶת.
עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנִיחָנוּ מוֹדִים
לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ
בְּכִי כָּל חַי תָּמִיד לְעוֹלָם נֶעֱד.
בָּרוּךְ אַתָּה, יי, מְקוֹדֵשׁ הַשַּׁבָּת.

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

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Y'HALLU et shem Adonai,
ki nishgav sh'mo l'vado.

יְהַלְלוּ אֶת שֵׁם יי,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

הַקְלַת הַתּוֹרָה

הַשְׁקָה

בְּרָכוֹת הַתּוֹרָה

מִי שֶׁבָּרַךְ

הַתְּנָחָה

בְּרָכַת הַגּוֹמֵל

בְּרָכוֹת הַהֶקְטָרָה

הַתּוֹרָה הַתּוֹרָה

LET US PRAISE the Name of Adonai,
for God's Name alone is exalted!

Alternative readings are found on the facing page.

HODO al eretz v'shamayim.
Vayarem keren l'amo,
i'hilah l'chol chasidav,
liv'nei Yisrael am k'rovo.
Hal'lu Yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
וַתִּהְיֶה לְכָל-חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עַם-קְרוֹבוֹ.
הַלְלוּ-יָהּ!

GOD'S MAJESTY is above the earth and heaven; and God is the strength of our people, making God's faithful ones, Israel, a people close to the Eternal. Halleluyah!

The Torah is returned to the Ark.

KI LEKACH tov natati lachem,
Torati al taazovu.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אֵל תַּעֲזֹבוּ.

עַץ חַיִּים הִיא לַמְחַזְקִים בָּהּ,
וְתַמְכֶּיהָ מֵאֲשֶׁר.
דֶּרֶכֶיהָ דֶּרֶכֵי נֵעַם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.
חֲשִׁיבוּ יי אֱלֹהֶיךָ וְנִשְׁבַּחְהָ,
חֲדָשׁ יָמֵינוּ בְּקֹדֶם.

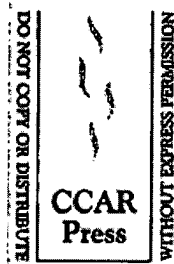
FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy.
Its ways are ways of pleasantness and all its paths are peace.
Return us to You, Adonai, and we will return; renew our days as of old.

הוֹדוּ . . . יְהַלְלוּ Y'hal'lu . . . Hodo . . . Let us praise . . . God's majesty Psalm 148:13-14

כִּי לָקַח טוֹב Ki lekach tov . . . For I have given you . . . is an agglomeration of Proverbs 4:2,
Proverbs 3:18, Proverbs 3:17, and Lamentations 5:21

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עלינו

ALEINU

Select one of the four passages on this or the facing page.

ALEINU l'shabei-ach laadon hakol,
lareit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עלינו לשבית לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עז בגבהי מרומים,
הוא אלהינו אין עוד.

ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator 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. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 589.

עלינו לשבית לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה.
שלא שם חלקנו בהם,
וגרלנו בכל-המונים.
ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 588 or 589.

For those who choose: At the word כורעים *kor'im*, one bends the knees; at ומשתחוים *umishtachavim*, one bows at the waist; and at לפני מלך *lifnei Melech*, one stands straight.

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MAY WE GAIN WISDOM in our lives,
overflowing like a river with understanding.
Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech,
and may we never lift up our hand
but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
Cause light to go forth over all the lands between the seas.
And light up the universe with the joy
of wholeness, of freedom, and of peace.

וְנֹאמַר, וְהָיָה יי
לְמַלְכוֹתָ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's Name will be one.

Kaddish readings begin on page 592. Kaddish is on page 598.

תִּקּוּן עוֹלָם *Tikkun olam* (literally, "repairing the world") originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the *Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the שְׁמָע *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*

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MOURNER'S KADDISH

קדיש יתום



יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֻלְמָא דִּי בְּרָא כְרַעֲוִיתָהּ,
 וַיִּמְלִיךְ מַלְכוּתָהּ,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
 וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
 לְעֻלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
 תַּשְׁבְּחָתָא וְנִחְמָתָא,
 דְאָמִינוּ בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא,
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name
 in the world which God created, according to plan.
 May God's majesty be revealed in the days of our lifetime
 and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
 be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,
 praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.
 to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
 To which we say Amen.

