

כל הנשמה

Kol Haneshamah

תפילות לבית האבל

Prayers for a House of Mourning
And a Guide to Mourning Practices

The Reconstructionist Press
Elkins Park, Pennsylvania
2001

TABLE OF CONTENTS

Commentators	vii
Preface	viii
Acknowledgments	x
Introduction	xiii
Notes on Usage	xv
Lighting the Memorial Candle	2
Minhah/Afternoon Service	
Opening Songs and Meditations	3
Ashrey	8
Hatzki Kaddish	42
Amidah	44
Alternative Amidah	76
Avinu Malkenu	82
Aleynu	88
Preludes to Kaddish	96
Mourner's Kaddish	102
Readings and Psalms	104
Psalm for the Month of Elul	108
Adon Olam	120
Ma'ariv/Evening Service	
Opening Songs and Meditations	3
Shema and its Blessings	12
Amidah	44
Alternative Amidah	76
Aleynu	88
Preludes to Kaddish	96
Mourner's Kaddish	102
Readings and Psalms	104
Psalm for the Month of Elul	108
Adon Olam	120
Sefirat Ha'omer/Counting the Omer	122
Havdalah	128

Adina Abramowitz	Rabbi Daniel Ehrenkrantz
Rabbi Ronald Aigen	Lillian S. Kaplan
Rabbi Devora Bartnoff ז"ר	Marlene J. Kunin
Milton Bienenfeld	Leroy C. Shuster

Rabbi Reena Spicehandler
 Rabbi David A. Teutsch, Chairperson

Ex Officio

Rabbi Lee M. Friedlander
 Valerie Kaplan
 Rabbi Mordechai Liebling

EDITORIAL COMMITTEE

Rabbi David A. Teutsch, *Editor-in-Chief*
 Rabbi Richard Hirsh, *Guide to Mourning Practices*
 Joseph Blair, *Editorial Assistant, 1996*
 Seth Goldstein, *Editorial Assistant, 2001*
 Dr. Joel Rosenberg, *Translation*
 Rabbi Reena Spicehandler, *Research*
 Betsy Platkin Teutsch, *Art*
 Rabbi Mordechai Liebling, *Publisher's Representative, 1996*
 Lani Moss, *Publisher's Representative, 2001*

Commentators

At the end of each section in the commentary, the authors' initials appear. Their full names are:

Joseph Blair	Hershel Matt
Ruth F. Brin	Marcia Prager
Martin Buber	Joel Rosenberg
Arthur Green	Steven Sager
Abraham Joshua Heschel	Mel Scult
Mordecai M. Kaplan	Rami M. Shapiro
Levi Weiman-Kelman	Reena Spicehandler
Herbert Levine	David A. Teutsch
Sheila Peltz Weinberg	

See also SOURCES, pages 180-187 for citations of previously published materials.

Conclusion of Shivah	134
Unveiling	135
The Journey of Mourning: A Reconstructionist Guide ...	137
On Reconstructionism	172
Sources	180
Index	188

OPENING SONGS AND MEDITATIONS

To conduct a Minḥah (Afternoon) service, begin with an opening song or meditation, followed by Ashrey (page 8). Continue with the Ḥatzi Kaddish (page 42) and the Amidah, including the Kedushah on page 50 in the presence of a minyan.

To conduct a Ma'ariv (Evening) service, begin with an opening song or meditation and continue with the Bareḥu on page 12.

הַלִּיחָה לְקִיסְרִיָּה (אֵלֵי אֵלֵי) / HALIḤAH LEKEYSARYAH
(ELI, ELI)

אֵלֵי שְׁלֹא יִגְמַר לְעוֹלָם Eli shelo yigamer le'olam
הַחֹל וְהַיָּם haḥol vehayam
רִשְׁרוּשׁ שֶׁל הַיָּמִים rishrush shel hamayim
בְּרַק הַשָּׁמַיִם berak hashamayim
תְּפִילַת הָאָדָם. tefilat ha'adam.

This translation can be sung to the same melody as the Hebrew.

My God, my God, I pray that these things never end.
The sand and the sea, the rush of the waters,
the crash of the heavens, the prayer of the heart.
The sand and the sea, the rush of the waters,
the crash of the heavens, the prayer of the heart.

Hannah Szenes

כָּל הָעוֹלָם כָּלוּ / KOL HA'OLAM KULO
כָּל הָעוֹלָם כָּלוּ Kol ha'olam kulo
גֶּשֶׁר צָר מְאֹד geshher tzar me'od
וְהֶעֱקַר לֹא לִפְחַד כָּלָל: voha'ikar lo lefaḥed kelal.

The entire world is a very narrow bridge.
The essential thing is to have no fear at all.

Attributed to Nahman of Bratzlav

LIGHTING THE MEMORIAL CANDLE

At the beginning of shivah, a candle that burns the whole week is lit.

We usually light candles to rejoice, to mark the beginning of a holiday or to usher in Shabbat. Now, we stand before a candle that marks both loss and connection, presence and absence. We light this candle to represent the presence of _____, with us even as we return from the cemetery to mourn her/his death. His/her spirit lives on with us in our memories and in the way our memories influence how we choose to live. For some of us, this presence may be as palpable as the heat and changing colors of this flame. Yet like this flame it cannot be held or embraced.

Source of life's mystery, source of life's fragility and its hard-edged boundaries, have compassion on us as we mourn our loss. May this flame remind us that loved ones' presence in our lives does not end with death. May we find comfort as we draw together in this candle's light. And may _____'s memory be a blessing for all of us.

Jennifer Feldman

נֵר יְהוָה נִשְׁמַת אָדָם Ner adonay nishmat adam

The human soul is the lamp of God.

The candle is lit

We have lit this candle at a time of great darkness, praying that over the period of this *shivah* observance the love and caring that surround us will bring us back towards the light.

נֵר... אָדָם / The... God (Proverbs 20:27).

For everything there is a time,
 For every desire an opportunity,
 Beneath the heavens—
 A time for giving birth, a time to die,
 A time to plant, a time to uproot what is planted,
 A time to break, a time to heal,
 A time to weep, a time to laugh,
 A time to mourn, a time to dance,
 A time to seek, a time to lose,
 A time to keep, a time to throw away,
 A time to tear, a time to mend.

From Ecclesiastes 3

An Introduction for Holiday Times

Holidays invoke memories of warm gatherings, of celebrations shared, of family stories. At holiday times we feel acutely the absence of those missing from the table. Yet their presence is palpable in memory and story, so holiday seasons are bittersweet times.

As we celebrate our freedom to serve God at Passover and the bounty of the harvest on Sukkot, the solemnity of the High Holy Days and the candle-lit rededication of Hanukah, we know that our understanding of the holidays has been enriched by those with whom we have celebrated. Our heritage has been shaped by all who have gone before us.

We savor this legacy and accept responsibility for the safekeeping of memory and the challenge of moral and spiritual renewal. Together this evening we seek the strength and guidance we need for that task.

David A. Teutsch

ESA EYNAY

אָשָׂא עֵינַי אֶל־הַהָרִים	Esa eynay el heharim
מֵאֵין יָבֹא עֲזְרִי:	me'ayin yavo ezri.
עֲזְרִי מֵעַם יְהוָה	ezri me'im adonay
עוֹשֶׂה שָׁמַיִם וָאָרֶץ:	oseh shamayim va'aretz.

I lift up my eyes unto the hills:
 from where does my help come?
 My help is from THE UNSEEN ONE
 the maker of the heavens and the earth.

Psalm 121:1-2



לְמִנּוֹת יָמֵינוּ	LIMNOT YAMEYNU
	(TREASURE EACH DAY)

לְמִנּוֹת יָמֵינוּ	Limnot yameynu
כֵּן הוֹדַע	Keyn hodah
וְנִבִּיא לְבַב חֲכָמָה:	Venavi levav hohmah

Teach us to treasure each day,
 that we may open our hearts to Your wisdom.

Psalm 90:12 (Translated by Yitzhak Husbands-Hankin)

Prayer

God, though this life is but a wraith,
 Although we know not what we use,
Although we grope with little faith,
 Give me the heart to fight—and lose.

Ever insurgent let me be,
 Make me more daring than devout;
From sleek contentment keep me free,
 And fill me with a buoyant doubt.

Open my eyes to visions girt
 With beauty, and with wonder lit—
But always let me see the dirt,
 And all that spawn and die in it.

Open my ears to music; let
 Me thrill with Spring's first flutes and drums—
But never let me dare forget
 The bitter ballads of the slums.

From compromise and things half done,
 Keep me with stern and stubborn pride;
And when at last the fight is won,
 God, keep me still unsatisfied.

Louis Untermayer

Zot Tefilati / This Is My Prayer

This is my prayer to you, my gentle God—
let me not stray from my life's course,
let not my spirit fall into decay,
and may it never cease to thirst for you,
and for the energizing dew
that you have sprinkled on it
ever since my life was new.

And let my heart be open to
the downtrodden, and to the orphaned life,
and to all who stumble,
and to one entangled amid hidden sorrows,
and to one who struggles in the dark.

And bless my eyes, and let me merit
to behold the human beauty in this world.

Deepen my senses, widen their grasp
so they absorb a green and flowering
and budding world, and take from it
the secret blossoming within a silence.

Grant me with strength to yield
the best of fruits. Let my life grow
a wealth of word and deed, steeped
in the fountain of my being,
without my measuring all things
for only what they have to offer me.

And when my day shall come,
let me slip into the land of night,
without asking anything from others
or from you, God.

Hillel Bavli (Translated by Joel Rosenberg)

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ
 אֲשֶׁרִי הָעַם שְׂפָכָה לּוֹ
 עוֹד יְהַלְלוּךָ שְׁלָה:
 אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהֵיוּ:

תְּהִלָּה לְדָוִד

אֲרוֹמְמָה אֱלֹהֵי הַמַּלְכָּה
 בְּכָל־יּוֹם אֲבָרְכֶךָ
 גְּדוֹל יְהוָה וּמְהַלֵּל מְאֹד
 דוֹר לְדוֹר יִשְׁבַּח מִעֲשֵׂיךָ
 הַדָּר כְּבוֹד הַוָּדָה
 וְעִזּוֹז נִוְרָאוֹתֶיךָ יֵאֱמָרוּ
 זָכַר רַב־טוֹבָה יִבְיָעוּ
 חֲנוּן וְרַחוּם יְהוָה
 טוֹב־יְהוּה לְכָל
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ
 וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
 וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
 וְלִגְדֻלְתּוֹ אֵין חֶקֶר:
 וּגְבוּרָתֶיךָ יִגְאֹדוּ:
 וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
 וּגְדֻלְתֶּךָ אֲסַפְּרֶנָּה:
 וְצִדְקָתֶךָ יִרְנְנוּ:
 אֲרָךְ אַפַּיִם וּגְדֻלַּת־חֶסֶד:
 וְרַחֲמֵינוּ עַל־כָּל־מַעֲשֵׂינוּ:
 וְחַסִּדֵיךָ יִבְרַכּוּכָה: ←

Ashrey yoshvey veyteha od yehaleluha selah.
 Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.
 Tehilah ledavid.
 Aromimeha elohay hameleh va'avarehah shimeha le'olam va'ed.
 Behol yom avareheka va'ahalela shimeha le'olam va'ed.
 Gadol adonay umhulal me'od veligdulato eyn heker.
 Dor ledor yeshabah ma'aseha ugvuroteha yagidu.
 Hadar kevod hodeha vedivrey nifle'oteha asihah.
 Ve'ezuz noroteha yomeru ugduloteha asaperenah.
 Zehar rav tuveha yabi'u vetzidkateha yeranenu.
 Hanun verahum adonay ereh apayim ugdol hased.
 Tov adonay lakol verahamav al kol ma'asav.
 Yoduha adonay kol ma'aseha vehasideha yevarehuha. ←

COMMENTARY. Psalm 145 is an alphabetical acrostic. The translation roughly preserves the sound of the Hebrew initials of each line. The line for the letter *nun* is missing from this psalm, for unknown reasons. J.R.

Happy are they who dwell within your house,
 may they continue to give praise to you.
 Happy is the people for whom life is thus,
 happy is the people with THE EVERLASTING for its God!

A Psalm of David

- א All exaltations do I raise to you, my sovereign God,
 and I give blessing to your name, forever and eternally.
 ב Blessings do I offer you each day,
 I hail your name, forever and eternally.
 ג Great is THE ETERNAL, to be praised emphatically,
 because God's greatness has no measure.
 ד Declaring praises for your deeds one era to the next,
 people describe your mighty acts.
 ה Heaven's glorious splendor is my song,
 words of your miracles I eagerly pour forth.
 ו Wondrous are your powers—people tell of them,
 and your magnificence do I recount.
 ז Signs of your abundant goodness they express,
 and in your justice they rejoice.
 ח How gracious and how merciful is THE ABUNDANT ONE,
 slow to anger, great in love.
 ט To all God's creatures, goodness flows,
 on all creation, divine love.
 י Your creatures all give thanks to you,
 your fervent ones bless you emphatically. ←

אשרי...סלה / Happy...you (Psalm 84:5).
 אשרי...אלהיו / Happy...God (Psalm 144:15).

וּגְבוּרַתְךָ יִדְבְּרוּ:
 וּכְבוֹד הַדָּר מִלְכוּתוֹ:
 וּמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:
 וְזוֹקֵף לְכָל־הַפְּפוּפִים:
 וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:
 וְחֹסֵד בְּכָל־מַעֲשָׂיו:
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ:
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיִשְׁיַעֵם:
 וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
 לְעוֹלָם וָעֶד:
 וְאַנְחֵנוּ נִבְרַךְ יְיָ

הַלְלוּיָהּ

Kevod malhuteha yomeru ugvuroteha yedaberu.
 Lehodi'a livney ha'adam gevurotav uḥvod hadar malhuto.
 Malhuteha malhut kol olamim umemshalteha behol dor vador.
 Someh adonay lehol hanofelim vezokef lehol hakefufim.
 Eyney hol eleha yesaberu
 ve'atah noten lahem et oḥlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav veḥasid behol ma'asav.
 Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
 Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
 Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
 Tehilat adonay yedaber pi
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anahnu nevareh yah me'atah ve'ad olam halleluyah.

כ Calling out the glory of your sovereignty,
 of your magnificence they speak,
 ל 'Letting all people know your mighty acts,
 and of your sovereignty's glory and splendor.
 ד May your sovereignty last all eternities,
 your dominion for era after era.
 ס Strong support to all who fall,
 GOD raises up the humble and the lame.
 ע All hopeful gazes turn toward you,
 as you give sustenance in its appointed time.
 פ Providing with your open hand,
 you satisfy desire in all life.
 צ So just is God in every way,
 so loving amid all the divine deeds.
 ק Close by is God to all who call,
 to all who call to God in truth.
 ר Responding to the yearning of all those who fear,
 God hears their cry and comes to rescue them.
 ש Showing care to all who love God, THE ETERNAL
 brings destruction to all evildoers.
 ת The praise of THE ALL-KNOWING does my mouth declare,
 and all flesh give blessing to God's holy name,
 unto eternity.

Psalm 145

And as for us, we bless the name of Yah,
 from now until the end of time. Halleluyah!

וּאֲנַחְנוּ...הַלְלוּיָהּ / And...Halleluyah (Psalm 115:18).

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית וְהִרְבָּה
 לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל חַמְתּוֹ: יְהוּה הוֹשִׁיעָה
 הַמֶּלֶךְ יַעֲזָרנוּ בְּיוֹם קִרְאָנוּ:

When a minyan is present, the Barehu is said. The congregation rises and faces east. It is customary to bow.

בְּרַכּוּ אֶת יְהוּה הַמְּבֹרָךְ:
 בְּרוּךְ יְהוּה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Barehu et adonay hamvoraḥ.
 Baruh adonay hamvoraḥ le'olam va'ed.

KAVANAH When we worship in public, we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of the larger life which is God.

M.M.K.

COMMENTARY. The evening service begins with ברכו / *Barehu*, the call to worship. It introduces the *Shema* and its blessings, which are then followed by the *Amidah* (Silent Prayer) and the *Aleynu*. The ברכו / *Barehu* call us together for worship by asking that we return blessing to God, who is the source of all blessing. We thereby become a community.

DAT.

DERASH. Real faith does not mean professing what we hold true in a ready-made formula . . . It means holding ourselves open to the unconditional mystery which we encounter in every sphere of our life and which cannot be comprised in any formula. It means that, from the very roots of our being, we should always be prepared to live with this mystery as one being lives with another. Real faith means the ability to endure life in the face of this mystery.

Martin Buber (Adapted)

God is compassionate,
 forgiving human error
 and refusing to destroy,
 ready to refrain from anger
 and unwilling to awaken wrath.
 Extend your help, REDEEMING ONE!
 Give answer, sovereign one,
 whenever we may call.

When a minyan is present, the Barehu is said. The congregation rises and faces east. It is customary to bow.

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever.

KAVANAH. Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid brooding. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death—all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves.

M.M.K. (Adapted)

אֲשֶׁר בְּדָבָר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדָבָר מְעַרֵב עַרְבִים
בְּחֻכְמָה פּוֹתֵחַ שַׁעֲרִים וּבְתַבּוּנָה מְשַׁנֵּה עֵתִים וּמַחֲלִיף אֶת הַיָּמִים
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנוֹ: בּוֹרֵא יוֹם
וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר: *וּמְעַבֵּיר יוֹם וּמְבִיא
לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ הוּא צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם
תָּמִיד יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ הַמְעַרֵב עַרְבִים:

El hay vekayam tamid yimloh aleynu le'olam va'ed.
Baruh atah adonay hama'ariv aravim.

KAVANAH. The best remedy for those who are afraid, lonely or unhappy is to go outside, somewhere where they can be quite alone with the heavens, nature and God. Because only then does one feel that all is as it should be and that God wishes to see people happy amidst the simple beauty of nature. As long as this exists, and it certainly always will, I know that then there will always be comfort for every sorrow, whatever the circumstances may be. And I firmly believe that nature brings solace in all troubles.

Anne Frank

COMMENTARY. The two *berahot* which precede the Shema set the stage for its evening recitation. The first *berahah* praises God for the wonders of creation that are visible at twilight: the shifting pattern of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second *berahah* praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God's teaching "day and night," "when we lie down and when we rise." This phrasing recalls the preceding *berahah*, adding Israel's study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase "when we lie down and when we rise" anticipates the Shema, which follows. This interplay between the *berahot* and the Shema suggests that the Shema is Israel's morning and evening Torah study. At the same time, it is Israel's declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity.

S.S.

ASHER BIDVARO / GOD IN NATURE

TRADITIONAL VERSION

Blessed are you, ETERNAL ONE, our God, sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven's gates. With divine discernment you make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome, all according to your will. Creator of the day and night, who rolls back light before the dark, and dark before the light, who makes day pass away and brings on night, dividing between day and night: The Leader of the Multitudes of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evenings fall.

DERASH. When we are about to say: "Blessed are you, our God, sovereign of all worlds," and prepare to utter the first word "blessed," we should do so with all our strength, so that we will have no strength left to say, "are you." And this is the meaning of the verse in the Scriptures: "But they that wait for God shall exchange their strength." What we are really saying is: "Source of life, I am giving you all the strength that is within me in that very first word; now will you, in exchange, give me an abundance of new strength, so that I can go on with my prayer." M.B. (Adapted)

אֲשֶׁר בְּדָבָר מְעַרֵב עַרְבִים / by whose word the evenings fall. The word plays a central role in the Jewish imagination. Our liturgy fantasizes that God brings on evening each night by saying "Evening!" Thus we repeat each day the original act of Creation that took place by means of the divine word. It is only because we affirm a God who so values language that we feel ourselves able to use words in prayer. Our word, perhaps like God's, gives expression to a depth that goes beyond language, but that can be shared only through the symbolic power of speech. A.G.

INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love.

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

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

Embraced, touched, soothed, and counseled...
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;
We are loved by an unending love.

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (Adapted)

Hail the hand that scattered space with stars,
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul, power or force
That so inclosed, separated, limited planets, trees, humans,
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.

R.F.B.

INTERPRETIVE VERSION: ASHER BIDVARO

Praised are you, God, ruler of the universe, who has ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of the night. The subdued light of the moon and stars, the darkness and the stillness about us invite rest and repose. Trustfully we yield to the quiet of sleep, for we know that, while we are unaware of what goes on within and around us, our powers of body and mind are renewed. Therefore, at this evening hour, we seek composure of spirit. We give thanks for the day and its tasks and for the night and its rest. Praised are you, God, who brings on the evening.

1945 Reconstructionist Prayer Book (Adapted)

KAVANAH. The שמע / Shema is wrapped in אהבה / *ahavah* / love. The blessing preceding the Shema concludes, "who loves your people Israel." This prayer begins "ואהבת / *ve'ahavta*, And you must love יהוה!" First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.

Before worship can have any genuine spiritual influence upon us, before it can reveal God to us, we must qualify ourselves by an arduous discipline in deeds of self-control, honesty, courage and kindness. When we come to the synagogue, after having tried our utmost to deal fairly with our neighbor, to suppress our evil impulses, and have made an effort to meet our responsibilities as human beings, then worship can yield its measure of spiritual strength and give us a sense of inward peace. Communion with God is a reward of holy and righteous living.

M.M.K. (Adapted)

אַהַבַּת עוֹלָם

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ: תוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ: עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשֹׁכְכֵנוּ וּבְקוֹמֵנוּ נִשְׁיַח בְּחֻקֶּיךָ
וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאַרְךָ
יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה: וְאַהַבְתָּ לֹא תִסּוּר מִמָּנוּ לְעוֹלָמִים:
בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisra'el ameha ahavta.
Torah umitzvot hukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshohvenu uvkumenu nasi'ah
behukeha
venismaḥ bedivrey torateha uvmitzvoteha le'olam va'ed
ki hem hayeynu ve'oreh yameynu
uvahem nehgeh yomam valaylah.
Ve'avahateha lo tasur mimenu le'olamim.
Baruh atah adonay ohev amo yisra'el.

וּאֵהַבְתָּ לֹא תִסּוּר. Our text follows the Sephardic version, in the declarative mode ("Your love will never depart from us.") rather than the imperative ("Never remove your love from us!"). Divine love is unconditional. It is available to every one of us when we fashion our lives into channels to receive and share it. The Jewish people together experience that eternal love as reflected in our love for the study of Torah—a wisdom lovingly received, shared, and passed on enriched by each generation. A.G.

DERASH. The term Sheḥinah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheḥinah cries out. The Sheḥinah thus moves from Israel to all humanity. M.M.K./M.S.

AHAVAT OLAM / GOD'S LOVE IN TORAH

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE, our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah's words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. Your love will never depart from us as long as worlds endure. Blessed are you, BELOVED ONE, who loves your people Israel.

Many contemporary Jews are reciting *beraḥot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruh atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruhah at yah	בְּרוּכָה אַתְּ יְהוָה	Blessed are you Yah
	Nevareh et	נִבְרַךְ אַתְּ	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleh ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	hey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ruah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

The phrase '*Nevareh et eyn haḥayim*' was originally formulated by poet Marcia Falk, author of *The Book of Blessings* (See SOURCES, p. 182).

שמע ישראל יהוה אלהינו יהוה אחד

SHEMA

Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ←

שמע...גates / Listen...gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We "receive upon ourselves the yoke of the sovereignty of Heaven." To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

יהוה / love יהוה your God. Abbaye said, "Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? 'Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!' Thus, the Torah says, 'You are my servant Israel; I will be glorified by you'" (Isaiah 49:3).

Talmud Yoma 86a

KAVANAH. The moment we transcend our own egos and identify ourselves with one other person we are on the way toward God. God is thus the reality experienced as we-consciousness, in the same way as the self or soul is the reality experienced as I- or self-consciousness.

M.M.K.

שמע

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל-לבבך ובכל-נפשך ובכל-מאדך:
והיו הדברים האלה אשר אנכי מצוך היום על-לבבך:
ושננתם לבניך ודברת בם בשבתך בביתך ובילכתך בדרך
ובשכבך ובקומך: וקשרתם לאזן על-ידך והיו לטטפת בין
עיניך: וכתבתם על-מזוזות ביתך ובשעריך: ←

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvhol nafsheha uvhol me'odeha.

Vehayu hadevarim ha'eleh asher anohei metzaveha hayom al
levaveha.

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvlechteha vadereh uvshohebeha
uvkumeha.

Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

לבבך / levaveha / your heart. The לב / lev / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double ב לבב teaches that a love of God must contain all dualities (e.g. the good and bad in you).

L.W.K.

טטפת בין עיניך. Totafot might have been pendants or forehead markings. The Torah text sees totafot as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.

D.A.T.

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 27 then continue with the third paragraph, page 29.

BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמַעַתְּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם וּנְתַנֶּנְךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטְנְךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמָתְךָ שֶׁגֵר
אֶלְפֶיךָ וְעִשְׁתְּרוֹת צֹאנְךָ: בְּרוּךְ טִנְאֶךָ וּמִשְׁאַרְתְּךָ: בְּרוּךְ אַתָּה
בְּכֶאֱבֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ: ←

רָאָה נְתַתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמּוֹת וְאֶת-
הָרָע: אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחַקְתָּו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית וּבִרְכָךְ
יְהוָה אֱלֹהֶיךָ בְּאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: וְאִם-יִפְנֶה ←

When men were children, they thought of God as a father;
When men were slaves, they thought of God as a master;
When men were subjects, they thought of God as a king.
But I am a woman, not a slave, not a subject,
not a child who longs for God as father or mother.

I might imagine God as teacher or friend, but those images,
like king, master, father or mother, are too small for me now.

God is the force of motion and light in the universe;
God is the strength of life on our planet;
God is the power moving us to do good;
God is the source of love springing up in us.
God is far beyond what we can comprehend.

RFB.

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 26 then continue with the third paragraph, page 28.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.
See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. ↪

לְכַבֵּךְ וְלֹא תִשְׁמַע וְנִדְחָהּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעִבַדְתָּם: הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא-תֵאָרִיכֶן יָמִים
עַל-הָאָדָמָה אֲשֶׁר אִתָּה עִבְרָה אֶת-הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:
הַעֲדֹתִי בְּכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ הַחַיִּים וְהַמּוֹת נִתְּתִי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרָתְךָ בְּחַיִּים לְמַעַן תַּחֲיֶה אִתָּה וְזָרַעְךָ:

Continue on page 29.

COMMENTARY. The statement of God's oneness unifies not only the context of the Shema but the text as well—three scriptural paragraphs specified in the Mishnah (a second century codification of Jewish law). The powerful declaration of God's unity fuses the responsibility to love God and to study God's teachings (first paragraph) with the lesson that their fulfillment confirms God's presence (second and third paragraphs). Hence, the unity of God as idea and presence. S.S.

In the handwritten scroll of the Torah
The word "Shema" of "*Shema Yisra'el*"
Ends with an oversized *ayin*,
And the word "*Ehad*"
Ends with an oversized *dalet*.
Taken together
These two letters
Spell "*Ed*," meaning "witness."
Whenever we recite the Shema
We bear witness
To our awareness
Of God's presence.

H.M.

But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.

I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.
Choose life, that you may live,
you and your seed!

Continue on page 28.

COMMENTARY. The traditional wording found in Biblical Selection II presents detailed bountiful or devastating consequences of Israel's collective relationship to the mitzvot. That biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The first part of the biblical section on this page (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist Siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. The second part was first used in the Israeli Progressive movement Siddur, *Ha-avodah Shebalev*. S.S.

KAVANAH. The doctrine of the unity of God calls for the integration of all life's purposes into a consistent pattern of thought and conduct. M.M.K.

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (Adapted)

BIBLICAL SELECTION II

וְהָיָה אִם-שָׁמַעַתְּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ כְּבָל-לְבַבְכֶם
 וּכְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטֶר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמְלֻקּוֹשׁ
 וְאֶסְפַּתְּ דִּגְנֶךָ וְתִירֶשֶׁךָ וּיְצִהְרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ
 וְאָכַלְתָּ וְשָׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם
 וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה
 בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטֶר וְהָאֲדָמָה לֹא תִתֵּן אֶת-
 יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

וְשָׁמַתֶּם אֶת-דְּבַרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשִׁרְתֶם אִתְּם
 לְאוֹת עַל-יָדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אִתְּם אֶת-
 בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַחְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
 וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
 יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם
 לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ: ←

DERASH. This warning against idolatry has ecological significance. If we continue to pollute the environment—and thus display contempt for the integrity of God's creation—pure rain will cease to fall, and the ground will cease to give forth its produce.

Mordecai Liebling

DERASH. The gods we worship write their names on our faces, be sure of that. And we will worship something—have no doubt of that either. We may think that our tribute is paid in secret in the dark recesses of the heart—but it will out. That which dominates our imagination and our thoughts will determine our life and character. Therefore it behooves us to be careful what we are worshipping, for what we are worshipping we are becoming....

Ralph Waldo Emerson

BIBLICAL SELECTION II

And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise, inscribe them on the doorposts of your house and on your gates—so that your days and your children's days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth. ↪

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction.

A.G.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי כְּגֹדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־
צִיצִת הַכֹּפֶן פִּתְּלֵי תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִחַוְרוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: **אמת** יהוה אלהיכם

יהוה אלהיכם / all the mitzvot of THE ETERNAL ONE. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame "proves" that ציצית / tzitzit equals all 613 mitzvot combined: צ = 90, י = 10, ז = 90, ט = 10, ת = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

אחרי עיניכם / after what catches your eye, that is, the physical and material temptations you see. The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can't get that person out of your thoughts, remember that beauty is a reflection of God's image. Redirect that energy towards God. L.W.K.

תכלת is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kōḥbah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer ḥasidim reintroduced its use. Now other Jews have also begun to use it. The long tehelet thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts. Eric Mendelsohn

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves tzitzit upon the corners of their clothes, throughout their generations. Have them place upon the corner tzitzit a twine of royal blue. This is your tzitzit. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

וַיֹּאמֶר יְהוָה...אלהיכם / THE BOUNDLESS ONE...God (Numbers 15:37-41).

COMMENTARY. In the ancient Near East, free people wore fringes, or tzitzit, on the hems of their everyday clothes. Since only free people wore tzitzit, they were a form of identification. Business transactions were sealed by kissing the tzitzit.

The mitzvah of tzitzit is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around our finger.

Today, many Jews who recite the Shema during the morning service gather the four corners of their tallitot (prayer shawls), hold the tzitzit, and kiss them at each mention of the word ציצית / tzitzit. This custom shows that we take these words seriously like a legal contract. L.W.K.

מצרים / Mitzrayim was the escaping Hebrews', not the Egyptians', name for the land of Egypt: perhaps a slave-term, and probably not of Semitic origin, it has associations with the root צור, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: מן המצר קראתי יה / From the depths I called to Yah. M.P.

אֵמֶת וְאִמּוּנָה

אֵמֶת וְאִמּוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ
 כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ
 וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ:
 הַפּוֹרְנוּ מִיַּד מְלָכִים
 הַגּוֹאֲלֵנוּ מִכַּף עֲרִיצִים
 הַעוֹשֶׂה גְדוּלוֹת אֵין חֶקֶר
 וְנִפְלְאוֹת אֵין מִסְפָּר:
 הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים
 וְלֹא נָתַן לְמוֹט רַגְלֵנוּ:
 הַמַּפֵּר עֲצַת אוֹיְבֵינוּ
 וְהַמְקַלֵּק לִמְחֻשְׁבוֹת שׁוֹנְאֵינוּ:
 הַעוֹשֶׂה לָּנוּ נִסִּים בְּמִצְרַיִם
 אוֹתוֹת וּמוֹפְתִים בְּאֶרֶץ מִצְרַיִם:
 מְדוּר לְדוּר הוּא גּוֹאֲלֵנוּ:
 וּבֵיּוֹם שְׁהַפֵּךְ לְלֵילָה
 עִמָּנוּ הָיָה בְּגִיא צַלְמֹת: ←

COMMENTARY. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes reference to the Holocaust, from which there was no redemption, and the return to Zion, a fulfillment of Israel's ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel's freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy's fall or see in God a force for vengeance. All humans are God's beloved children, as were the Egyptians who drowned at the sea.

A.G.

EMET VE'EMUNAH / REDEMPTION

Our faith and truth rest on all this, which is binding upon us:
 That THE BOUNDLESS ONE alone is our divinity
 and that no divinity exists but One;
 that we are Israel, community of God;
 that it is God who saves us from the hand
 of governments, the very palm of tyrants;
 who enacts great deeds without measure,
 and wondrous deeds beyond all count;
 who puts our souls amid the living,
 and who keeps our feet from giving way;
 who breaks apart the schemes of those who hate us,
 confounds the thoughts of any bearing us ill-will;
 that it is God who made miracles for us in Egypt,
 signs and wonders in Ham's children's land.
 From one generation to the next, God is our guarantor,
 and even on a day that turned to night,
 God stayed with us when death's deep shadow fell. ←

COMMENTARY. Two beautiful *berahot* complete the liturgical framework of the Shema in the evening service. The first of these is called *Ge'ulah*—"Redemption." Recalling the Exodus from Egypt, it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema's credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future. s.s.

גַּם בְּדוֹר יְתוּמִים
לֹא עֲזָבוּנוּ חַסְדָּיו
וַיַּקְבֵּץ נִדְחֵינוּ מִקְצוֹת תְּבֵל:

כָּאָז גַּם עַתָּה
מוֹצִיא אֶת עַמּוֹ יִשְׂרָאֵל
מִכַּף כָּל אוֹיְבָיו
לְחֵרוֹת עוֹלָם:

הִמְעַבֵּיר בְּנָיו בֵּין גְּזְרֵי יַם סוּף
שֶׁם רָאוּ אֶת גְּבוּרָתוֹ
שִׂבְחוּ וְהוֹדוּ לְשִׁמּוֹ
וּמִלְכוּתוֹ בְּרָצוֹן קָבְלוּ עֲלֵיהֶם:

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָהֶּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם: ←

Mosheh umiriam uvney yisra'el leha anu shirah besimḥah rabah
ve'ameru ḥulam.

To open eyes when others close them
to hear when others do not wish to listen
to look when others turn away
to seek to understand when others give up
to rouse oneself when others accept
to continue the struggle even when one is not the strongest
to cry out when others keep silent—
to be a Jew
it is that,
it is first of all that
and further
to live when others are dead
and to remember when others have forgotten.

Emmanuel Eydoux (Translated from the French by Jonathan Magonet)

And even in our age of orphans and survivors,
God's loving acts have not abandoned us,
and God has brought together our scattered kin
from the distant corners of the earth.

As then, so now,
God brings the people Israel forth
from every place of menace, to a lasting freedom.
God is the one who brought the Israelites
through a divided Sea of Reeds.
There, they beheld divine might;
they praised and thanked the Name,
and willingly accepted for themselves
God's rule.

Moses, Miriam, and all the Israelites
broke out in song, abundant in their joy,
and, all as one, they said: ↪

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Naḥshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, "My friend is drowning—and you pray!" "What can I do?" Moses asked. [God responded as it says in the text,] "Speak to the people of Israel and tell them to go! Raise your staff..." Talmud Sotah 37a

NOTE. Biblical references include Job 9:10, Psalm 66:9.

מִי־כִמְכֹה בְּאֵלִים יְהוָה מִי כְּמֹכָה נֹאדָר בְּקֹדֶשׁ

נֹרָא תְהִלַּת עֲשֵׂה פֶלְא:

מְלֻכּוּתָהּ רָאוּ בְנֵי־בֹקֵעַ יָם לְפָנַי מֹשֶׁה זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעַד:

וְנֹאמְרוּ: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמָּנוּ: בְּרוּךְ אַתָּה

יְהוָה גְּאֹל יִשְׂרָאֵל:

Mi ḥamohah ba'elim adonay.

Mi kamoḥah nedar bakodesh

nora tehilot osey feleh.

Malḥuteha ra'u vaneḥa boke'a yam lifney mosheh.

Zeh eli anu ve'ameru.

Adonay yimloh le'olam va'ed.

Vene'emar ki fadah adonay et ya'akov ugalo miyad ḥazak

mimenu.

Baruh atah adonay ga'al yisra'el.

בוּקֵעַ יָם לְפָנַי מֹשֶׁה. This siddur reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Naḥshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Naḥshon, rather than the magic of Moses's wand, that caused the sea to split.

A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.

“Who among the mighty can compare
to you, WISE ONE?

Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

Your children saw you in your majesty,
splitting the sea in front of Moses.

“This is my God!” they cried, and said:

“THE HOLY ONE will reign forever!”

And it was said:

“Yes, THE REDEEMING ONE has rescued Jacob,
saved him

from a power

stronger than his own!”

Blessed are you, THE GUARDIAN, Israel's redeeming power!

When our ancestors
beheld these truths
they proclaimed:
Among all the gods
we can name,
who can compare to the
One Beyond Naming?
Among all the quantities
we can label, number,
mark and measure,
which compares to the
Mystery
at the Heart of Reality?

R.M.S.



Blessed are you,
Compassionate One,

הַשְּׂכִיבֵנוּ

Transliteration and commentary follow on pages 38-39.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ: וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנו לְמַעַן
שִׁמְךָ: וְהַגֵּן בְּעַדֵּנוּ וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן: וּבְצֵל
כַּנְפֶיךָ תִּסְתַּיְדֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מְלֹךְ חַנוּן
וְרַחוּם אַתָּה: וְשׁוֹמֵר צִאתָנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:

בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵר עִם יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֶל לְעַד:



who ever guards the people Israel
and all who dwell on earth.

HASHKIVENU / DIVINE HELP

For commentary, see pages 38-39.

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name. Protect us and keep from us enemies, illness, sword, famine, and sorrow. Enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who ever guards the people Israel, and all who dwell on earth.



Hashkivenu adonay eloheynu leshalom veba'amidenu malkenu lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah tovah milefaneha vehoshi'enu lema'an shemeha. Vehagen ba'adeynu vehaser me'aleynu oyev dever veherev vera'av veyagon. Uvetzel kenafeha tastirenu ki el shomrenu umatzilenu atah ki el melech hanun verahum atah. Ushmor tzeytenu uvo'enu lehayim ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha. Baruch atah adonay shomer am yisra'el vehol yoshvey tevel la'ad.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

H.M.



COMMENTARY. *Hashkivenu*—"Help us to lie down [in peace]"—is the final prescribed part of the Shema. It recalls the Shema by expressing the hope that we will "lie down...in peace" and "rise again...to life." An extension of *Emet Ve'emunah*, *Hashkivenu* joins the vivid recollection of past redemption to a prayer for present protection and future peace. By calling God "guardian" and "protector" but also "redeemer," Israel recognizes new dimensions of the power that makes for freedom. This blessing is unique to the evening service. Perhaps responding to the cold, dark uncertainty of night, we invoke God's dwelling of peace.

S.S.

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness.

M.M.K./M.S.

COMMENTARY. The traditional text of this prayer includes the phrase, *haser satan milfanenu ume-aharenu*. Some commentators interpret *satan* as "spiritual harmony," but the phrase is omitted here because of its literal reference to a prosecuting angel. The blessing at the end of *Hashkivenu* has been expanded to include our hope that divine protection will be extended to all peoples.

D.A.T.

KAVANAH. As we enter the dark of evening, we face the unknown. Earlier, in *Asher Bidvaro* (the Creation section immediately following *Barechu*), we affirmed the power that transforms night into day and day into night. Now we call for protection from the shadows that lengthen around us—shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God's wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us.

S.P.W.

בְּרוּךְ יְהוָה בַּיּוֹם: בְּרוּךְ יְהוָה בַּלַּיְלָה; בְּרוּךְ יְהוָה בְּשִׁכְבְּנוּ; בְּרוּךְ יְהוָה
בְּקוּמָנוּ: כִּי בְיַדְךָ נַפְשׁוֹת הַחַיִּים וְהַמְתִּים: אֲשֶׁר בְּיַדְךָ נֶפֶשׁ כָּל־חַי
וְרוּחַ כָּל־בְּשָׂר־אִישׁ וְאִשָּׁה: בְּיַדְךָ אֶפְקִיד רוּחִי פְרִיְתָהּ אוֹתִי יְהוָה
אֵל אֱמֶת: אֵלֵהֶינוּ שְׁבִשְׁמַיִם יַחַד שְׂמָךְ וְקִים מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ
עָלֵינוּ לְעוֹלָם וָעֶד:

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לִבֵּנוּ וְתִגַּל נַפְשֵׁנוּ בִישׁוּעָתְךָ בְּאֵמֶת בְּאִמֹר
לְצִיּוֹן מֶלֶךְ אֱלֹהֵיךָ: יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד כִּי אֵין לָנוּ מֶלֶךְ
אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ בְּכָבוֹדוֹ תָּמִיד יִמְלוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד וְעַל כָּל מַעֲשָׂיו:

Life After Death

These things I know:

How the living go on living
and how the dead go on living with them
so that in a forest
even a dead tree casts a shadow
and the leaves fall one by one
and the branches break in the wind
and the bark peels off slowly
and the trunk cracks
and the rain seeps in through the cracks
and the trunk falls to the ground
and the moss covers it
and in the spring the rabbits find it
and build their nest inside the dead tree
so that nothing is wasted in nature
or in love.

Laura Gilpin

ALL SOULS ARE IN GOD'S KEEPING

Blessed is THE ANCIENT ONE by day,
and blessed is THE LIVING ONE by night.
Blessed is THE GUARDIAN when we lie down,
and blessed is THE FOUNT OF LIFE when we arise.
For in your hands are placed the souls of all the living
and the dead,
in divine hands, the soul of every living thing,
the spirit of each being's flesh.
In your hands I entrust my spirit,
you who have redeemed me, FAITHFUL ONE,
the God of truth.
Our God on high,
make one your name,
sustain your realm continually,
and rule over us, forever and eternally.
Let our eyes behold, our hearts rejoice,
our spirits be uplifted by your redemptive power.
Let the promise told to Zion be made real:
"Your God is sovereign!
THE ETERNAL ONE has reigned,
THE ETERNAL ONE now reigns,
THE ETERNAL ONE shall reign
forever and eternally!"
For all of the created realm is yours,
throughout all worlds, across all time,
for we have no sovereign but you.
Blessed are you, ETERNAL ONE,
you who reign in glory,
may you rule forever over us,
and over all that you have made.

חֲזִי קַדִּיִּשׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךָ
מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא
לְעֵלְא (לְעֵלְא) (Between Rosh Hashanah and Yom Kippur, add: מִן כָּל בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרוּן בְּעֻלְמָא וְאִמְרוּ אָמֵן:

Reader: Yitgadal veytkadash shemey raba
be'alma di vera hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almayā.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela (Between Rosh Hashanah and Yom Kippur, add: le'ela) min kol birḥata
veshirata tushbeḥata veneḥemata da'amiran be'alma
ve'imru amen.

ḤATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (Between Rosh Hashanah and Yom Kippur, add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

I came into the world without being asked,
And when the time for dying comes
I shall not be consulted;

But between the boundaries of birth and death
Lies the dominion of Choice:

To be a doer or a dreamer,
To be a lifter or a leaner,

To speak out or remain silent,
To extend a hand in friendship
Or to look the other way;
To feel the sufferings of others
Or to be callous and insensitive.

These are the choices;
It is in the choosing
That my measure as a person
Is determined.

עֲמִידָה

The traditional Amidah follows here. An alternative Amidah begins on page 76. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

אֲרֹנִי שִׁפְתֵי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה: ←

Adonay sefatay tiftah ufi yagid tehilateha.

Baruch atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzhak

elohey rivkah

elohey ya'akov

elohey rahel

veylohey le'ah →

COMMENTARY. Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two *berahot*. The first *berahah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God's presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *berahah* acknowledges God as the power that sustains life. The traditional emphasis on God's ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life.

S.S.

AMIDAH

The traditional Amidah follows here. An alternative Amidah begins on page 76. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, ANCIENT ONE, our God, God of our ancestors,
God of Abraham God of Sarah
God of Isaac God of Rebekah
God of Jacob God of Rachel
and God of Leah; →

DERASH. Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own. R.M.S.

COMMENTARY. The *Amidah* or "standing prayer" is also called "*Hatefilah* / The Prayer," because of its centrality in every one of the daily services. The *Amidah* in its weekday form is also known as the "*Shemoneh Esrey* / The Eighteen (benedictions)." This name dates from a very early period; nineteen blessings have been included for the last 2000 years. Most liturgy scholars agree that the weekday *Amidah* is structured as a prayer for the arrival of messianic times. The thirteen middle blessings of the weekday *Amidah* are petitions for success and wellbeing that reflect the concerns that occupy our daily circumstances. The *Amidah* always concludes with a prayer for completeness and peace, uniting workday concerns with messianic hope. D.A.T. / R.S.

אֲרוּנִי...תְּהִלָּתְךָ / Open...praise (Psalm 51:17).

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֵמוֹת וּמַבִּיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוּ בְּאַהֲבָה:

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovim
vekoney hakol vezoher ḥasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add:

(זָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:)

(Zohrenu leḥayim meleḥ ḥafetz baḥayim veḥotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֹזֵר
שָׂרָה: ←

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah. ←

KAVANAH. God is experienced as עוֹזֵר / helper, every time our thought of
God furnishes us an escape from the sense of frustration and supplies us
with a feeling of permanence in the midst of universal flux.

M.M.K./M.S.

COMMENTARY. A.J. Heschel has said, "The term, 'God of Abraham, Isaac
and Jacob' is semantically different from a term such as 'the God of truth,
goodness, and beauty.' Abraham, Isaac and Jacob do not signify ideas, prin-
ciples or abstract values. Nor do they stand for teachers or thinkers, and
the term is not to be understood like that of 'the God of Kant, Hegel, and
Schelling.' Abraham, Isaac, and Jacob are not principles to be compre-
hended but lives to be continued. The life of one who joins the covenant
of Abraham continues the life of Abraham. For the present is not apart
from the past. 'Abraham is still standing before God' (Genesis 18:22).
Abraham endures forever. We are Abraham, Isaac, and Jacob." In this same
spirit, we are also Sarah and Rebekah, Rachel and Leah.

L.W.K.

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

Between Rosh Hashanah and Yom Kippur, add:

(Remember us for life,
sovereign, who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.)

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah. ←

NOTE. The Amidah is made up of three sections. The first and last remain
the same for all services, but the central portion differs, containing thirteen
blessings on weekdays, and only one on Shabbat and Festivals. The central
section on weekdays contains petitions or requests. These workday con-
cerns are set aside on Shabbat and Festivals, when the focus shifts to the
joy and holiness of the day.

J.B.

COMMENTARY. This version of the first *berahah* in the Amidah includes
the matriarchs as well as the patriarchs. The phrase "help of Sarah," *ezrat
Sarah*, comes from a Hebrew root (עזר) which can mean either "save" or
"be strong." This parallels the meaning of *magen* / shield. The biblical text
says that Abraham experienced God as a shield and that Sarah experienced
God as a helper. Their experience and the example of their lives can enrich
our own. Just as Abraham and Sarah found the strength to face the
unknown physical and spiritual dangers of their journey, so we seek to
find the courage and inspiration to meet the challenges of our own time.

R.S.

גְּבוּרוֹת ב

אַתָּה גְּבוּר לְעוֹלָם אֲדָנִי רַב לְהוֹשִׁיעַ:

In summer: מוֹרִיד הַטֶּל: מִי כְמוֹךָ

In winter: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם: מִי כְמוֹךָ

Atah gibor le'olam adonay rav lehoshi'a.

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמְךָ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לְךָ מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

Mehalkel hayim behesed mehayey kol hay berahamim rabim
someh noflim verofey holim umatir asurim umkayem emunato
lisheney afar. Mi hamoħa ba'al gevurot umi domeh lah meleħ
memit umhayeh umatzmi'ah yeshu'ah.

Between Rosh Hashanah and Yom Kippur, add:

(מִי כְמוֹךָ אֵב הַרְחֲמִים זֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים:)

(Mi hamoħa av harahamim zoher yetzurav lehayim
berahamim.)

וּנְאֻמָּן אַתָּה לְהַחְיֹת כָּל חַי: בָּרוּךְ אַתָּה יְהוָה מְחִיָּה כָּל חַי: ←

Vene'eman atah lehayot kol hay. Baruh atah adonay mehayey
kol hay. ←

*During Minhah, in the presence of a minyan, continue with the Kedushah on page
51. Otherwise, continue silently on page 53.*

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and the rain to fall.

In loyalty you sustain the living, nurturing the life of every
living thing, upholding those who fall, healing the sick, freeing
the captive, and remaining faithful to all life held dormant in
the earth. Who can compare to you, almighty God, who can
resemble you, the source of life and death, who makes salvation
grow?

(Between Rosh Hashanah and Yom Kippur, add: Who can compare to you,
source of all mercy, remembering all creatures mercifully,
decreeing life!)

Faithful are you in giving life to every living thing. Blessed are
you, THE FOUNT OF LIFE, who gives and renews life. ←

*During Minhah, in the presence of a minyan, continue with the Kedushah on page
50. Otherwise, continue silently on page 52.*

מוֹרִיד הַטֶּל/מְשִׁיב הַרוּחַ. We acknowledge the presence of God in the natural
rhythms of passing seasons. Our awareness of wind, rain, and dew as daily
miracles also serves to remind us that the purity of these gifts, so vital for
our survival, must be maintained by human watchfulness. In thanking God
for air and water, we assert our commitment to preserving them as sources
of life and protecting them from life-destroying pollution. The mention
of rain or dew follows the two-season climate of Eretz Yisra'el; summer
extends from the first day of Pesah until Shemeni Atzeret, and winter until
the following Pesah. A.G.

כָּל חַי / every living thing, gives and renews life. The traditional siddur
affirms מְחִיָּה הַמַּתִּים / revival of the dead. We substitute כָּל חַי, demonstrating
an understanding that all of life is rooted in the world's divine order and
avoiding affirmation of life after death. We cannot know what happens to
us after we die, but we can, by our thought and action, affirm the possibil-
ity of this-worldly salvation. D.A.T.

קְדוּשָׁה

* נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כָּשֶׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם כְּכַתוּב
עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל אֵל זֶה וְאָמַר:
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתֶּם בְּרוּךְ יְאֻמְרוּ: בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:
* וַיְבַרְכְּרֵי קְדוּשָׁה כְּתוּב לֵאמֹר:

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנִצְחָה נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ וְשִׁבְחֶךָ
אֱלֹהֵינוּ מִפְּיֵנו לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מְלֶכֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
בְּרוּךְ אַתָּה יְהוָה הַאֵל הַקָּדוֹשׁ:

Between Rosh Hashanah and Yom Kippur, conclude:

(בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ:)

Nekadesh et shimeha ba'olam keshem shemakdishim oto
bishmey marom kakatuv al yad nevi'eha: vekara zeh el zeh
ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz
kevodo. Le'umatam baruḥ yomeru:

Baruḥ kevod adonay mimekomo. Uvdivrey kodsheha katuv
leymor: Yimloḥ adonay le'olam elohayih tziyon ledor vador
halleluyah.

Ledor vador nagid godleha ulnetzah netzahim
kedushateha nakdish veshivhaḥa eloheyinu mipinu lo yamush
le'olam va'ed ki el meleḥ gadol vekadosh atah.

Baruḥ atah adonay ha'el hakadosh.

(Baruḥ atah adonay, hameleḥ hakadosh.)

Continue silently with בְּיַנְה on page 52

KAVANAH. You are eternal, the life of all that lives, the love in all that
loves. You animate lifeless matter. You are the courage of those who con-
quer adversity. You are in the health of those who overcome sickness. You
are the hope of those who now sleep in the dust. Yet you are more than
all these, O master of life and death and salvation. You are holy and those
who strive after holiness worship you.

M.M.K./M.S.

3. KEDUSHAH / SANCTIFICATION

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:

“And each celestial being calls to another, and declares:
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”

And they are answered with a blessing:

“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!”

And as is written in your sacred words of psalm:

“May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next.
Halleluyah!”

From one generation to the next may we declare your greatness,
and for all eternities may we affirm your holiness,
and may your praise, our God, never be absent from our mouths,
now and forever.

For you are a great and holy God.

Blessed are you, THE AWESOME ONE, the holy God.

(Between Rosh Hashanah and Yom Kippur, conclude: the holy sovereign.)

Continue silently with BINAH / INSIGHT on page 52

וְקָרָא...כְּבוֹדוֹ / And...glory (Isaiah: 6:3).

בְּרוּךְ...מִמְּקוֹמוֹ / Blessed...dwell (Ezekiel 3:12).

יְמִלְךָ...הַלְלוּיָהּ / May...Halleluyah (Psalm 146:10).

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה: בְּרוּךְ
אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

(Between Rosh Hashanah and Yom Kippur, conclude: הַמֶּלֶךְ הַקָּדוֹשׁ)

בִּינָה

אַתָּה חוֹנֵן לְאָדָם דָּעַת וּמְלַמֵּד לְאָנוּשׁ בִּינָה:

At the conclusion of Shabbat or a festival say:

(אַתָּה חוֹנֵנֵתָנוּ לְמַדַּע תּוֹרָתְךָ וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ וּתְבַדֵּל
יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשֶׁשֶׁת
יְמֵי הַמַּעֲשֵׂה: אָבִינוּ מְלַכְנוּ הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ
לְשִׁלוֹם חֲשׂוּכִים מִכָּל־חַטָּא וּמִכָּל־עוֹן וּמִדְּבָרִים בְּיַרְאֵתְךָ.)

תְּנֵנוּ מֵאֵתְךָ דָּעָה בִּינָה וְהַשְׂכֵּל: בְּרוּךְ אַתָּה יְהוָה חוֹנֵן הַדָּעַת: ←

COMMENTARY. One of the most distinguished words in the Bible is the word *kadosh*, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness.

A.J.H.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Holy are you. Your name is holy. And all holy beings hail you each day. Blessed are you, THE AWESOME ONE, the holy God.

(Between Rosh Hashanah and Yom Kippur, conclude: the holy sovereign.)

4. BINAH / INSIGHT

You graciously endow the human being with the power to know; you teach a person understanding.

At the conclusion of Shabbat or a festival say:

(You have given us knowledge of your Torah and taught us to do your will. HOLY ONE, our God, you have divided between the seventh day and the first six days of Creation. Our creator, our sovereign, grant that the coming days bring us peace. Free us from all wrongdoing, and purify us from all moral flaw that we may cling to you in awe.)

So may you provide us now with knowledge, understanding, and intelligence. Blessed are you, THE FOUNT OF WISDOM who graciously bestows all knowledge. ↪

DERASH. We ask God to remove the impurities that have collected in our minds so that we might be truthful enough to serve God. What are these impurities, these false coverings? They are the myth of isolation, the denial of interrelatedness, the prideful pretense that we are alone and abandoned in the cosmos.

S.P.W.

DERASH. The creation of the world is not completed so long as we have not fulfilled our creative function in it.

M.M.K.

תְּשׁוּבָה 

הַשִּׁיבֵנוּ מְקוֹרֵנוּ לְתוֹרָתְךָ: וְקִרְבָּנוּ עֲטֵרָתְנוּ לְעִבּוֹרָתְךָ. וְהַחֲזִירֵנוּ
בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יְהוָה הַרוֹצֵה בְּתִשׁוּבָה:

סְלִיחָה 

סְלַח־לָנוּ אֲבִינוּ כִּי חָטָאנוּ: מְחַל־לָנוּ מַלְכָּנוּ כִּי פָשַׁעְנוּ: כִּי מוֹחֵל
וְסוֹלֵחַ אַתָּה: בְּרוּךְ אַתָּה יְהוָה: חַנוּן הַמְרַבֵּה לְסְלוּחַ:

גְּאֻלָּה 

רְאֵה בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ וּגְאֹלֵנוּ מִהֶרֶה לְמַעַן שְׂמֶךָ: כִּי גּוֹאֵל חֲזַק
אַתָּה: בְּרוּךְ אַתָּה יְהוָה גּוֹאֵל יִשְׂרָאֵל: ←

NOTE. The fifth blessing of the weekday *Amidah* focuses on the call to *teshuvah* – return to the path of Torah and the divine presence. Like the High Holy Day liturgy, this blessing invokes the imagery of kingship. This imagery is male and hierarchical, which is problematical for many contemporary Jews. Even more difficult for some is the image of an external God pronouncing individual judgments. This contradicts our sense of the divinity within ourselves that we strive to keep in our awareness and to bring into harmony with our lives. These difficulties have led to emendation of the traditional wording. *אבינו* / Our father has been replaced by *מקורנו* / divine source, and *מלכנו* / our king has been replaced by *עטרתנו* / our crown, here translated figuratively as “our sovereign.” Compare the alternative and interpretive versions of *Avinu Malkenu*, pages 82-85.

D.A.T./J.B.

5. TESHUVAH / REPENTANCE

Return us, divine source, to your Torah,
bring us nearer, our sovereign, to your service.
And restore us, in complete return, into your presence.
Blessed are you, RECEPTIVE ONE,
who takes joy in our return.

6. SELIHAH / FORGIVENESS

Forgive us, our Creator, for we have done wrong.
Deal mercifully with us, our protector, though we have rebelled.
For you are truly kind and merciful.
Blessed are you, ALL-MERCIFUL,
who graciously abounds in power to forgive.

7. GE'ULAH / REDEMPTION

Behold our need, and plead our cause,
and speedily redeem us, as your name demands,
for you are called a powerful redeemer.
Blessed are you, ALMIGHTY ONE,
redeemer of the people Israel. ↵

The truth is that our belief in God is not based upon God's self-revelation but on our discovery of God. According to the modern way of thinking and speaking, it is more correct to say that we discover God than to say that God reveals the divine self to us.

M.M.K. (Adapted)

רְפוּאָה 

רְפָאֵנוּ יְהוָה וְנִרְפָּא הוֹשִׁיעֵנוּ וְנִשְׁעָה וְהַעֲלֵה רְפוּאָה שְׁלָמָה לְכָל מְכוּלֵינוּ:

Optional prayer for one who is ill:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֵלֵהֵי אֲבוֹתַי וְאֵמוֹתַי שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלָמָה מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף

for a female: ——— בַּת ———

for a male: ——— בֶּן ———

בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל:

וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאִנְחָה כִּי אֵל מִלֶּךְ רופא נְאֻמוֹ וְרַחֲמָן אֲתָה: בְּרוּךְ אַתָּה יְהוָה רופא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

בְּרִכַּת הַשָּׁנִים 

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה

From December 4th till Pesah say:

וְתֵן טַל וּמָטָר לְבִרְכָה

From Pesah till December 4th say:

וְתֵן בְּרִכָּה

עַל פְּנֵי הָאָדָמָה וְשִׁבְעֵנוּ מִטּוֹבָךָ וּבְרַךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת: בְּרוּךְ אַתָּה יְהוָה מְבָרַךְ הַשָּׁנִים: ←

COMMENTARY. As a God of lovingkindness, God not only teaches us how to conduct ourselves so as to elicit the best in each other, but also calls upon the transgressor to repent. When human beings repent, God forgives, and by forgiveness enables individuals to use their own powers as God would have them do. M.M.K./M.S.

NOTE. Our hope for rain in its season, which sustains crops throughout the year, is expressed in a subtle change of words. "Provide blessing," which is used most of the year, becomes "provide dew and rain for a blessing." Pesah marks the beginning of the spring grain planting season in Israel. The rabbis used the sun calendar date of December 4 for this prayer for rain to adjust to agricultural conditions in Babylonia. In following their lead, we recognize the need to adjust Jewish practice in response to local climatic, cultural, and political conditions. D.A.T.

8. REFU'AH / HEALING

Heal us, NURTURING ONE, so that we may be healed, help us to restore ourselves to a state of health, and bring upon us complete cure of all our ailments.

Optional prayer for one who is ill:

(May it be your will, COMPASSIONATE ONE, our God, God of our ancestors, that you quickly send forth thorough healing, a healing of the body and a healing of the spirit, to the one who ails,

for a female:

to _____ daughter of _____

for a male:

to _____ son of _____

among all others of the people Israel who are ailing.) And remove from us all suffering and grief. For you are a sovereign divine power and a faithful and compassionate healer. Blessed are you, RESTORER OF ALL LIFE, who heals the sick among the people Israel.

9. BIRKAT HASHANIM / BLESSING FOR ABUNDANCE

Grant blessing over us, ABUNDANT ONE, upon this year, and all its forms of produce; let it be a year of good.

From December 4th till Pesah say:

And grant us dew and rain,

for blessing

on earth, and satisfy us with your goodness, and give blessing to this year as in the good years of the past. Blessed are you, ALL BOUNTIFUL, who gives blessing to the years. ←

From Pesah till December 4th say:

And give blessing

קבוץ גלויות

תקע בשופר גדול לחרותנו ושא נס לקבץ גלויותינו וקבצנו יחד
מארבע כנפות הארץ: ברוך אתה יהוה מקבץ נדחי עמו ישראל:

דין

השיבה שופטינו כבראשונה ויעצינו כבתחלה והסר ממנו יגון
ואנחה ומלוך עלינו אתה יהוה לבדך בחסד וברחמים וצדקנו
במשפט: ברוך אתה יהוה מלך אהב צדקה ומשפט:

Between Rosh Hashanah and Yom Kippur, conclude:

(ברוך אתה יהוה המלך המשפט:)

ברכת המינים

ולמלשינים אל תהי תקוה וכל הרשעה כרגע תאבד ברוך אתה
יהוה מכניע זדים: ←

The Peace of Wild Things

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

Wendell Berry

10. KIBUTZ GALUYOT /
INGATHERING OF THE JEWISH PEOPLE

Sound the great shofar for our freedom,
raise up the banner for the gathering-in of those in exile,
and gather us together from the earth's four corners.
Blessed are you, REDEEMING ONE,
who gathers Israel's dispossessed.

11. DIN / RESTORING JUSTICE

Restore our judges, as of old,
our counselors, as in the beginning,
and remove from us all suffering and grief.
Rule over us, OUR SOVEREIGN, you alone,
with love and with compassion.
Help us achieve justice through the rule of law.

Blessed are you, WISE ONE,
the sovereign who loves righteousness and justice.

Between Rosh Hashanah and Yom Kippur, conclude:

(Blessed are you, ENTHRONED IN MAJESTY,
the sovereign, the source of all just law.)

12. BIRKAT HAMINIM /
OVERCOMING DIVISIONS

Let all who speak and act unjustly
find no hope for ill intentions.
Let all wickedness be lost.
Blessed are you, JUST ONE,
who subdues the evildoers. ↪

צַדִּיקִים 

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלִיטַת
סוּפְרֵיהֶם וְעַל גְּרֵי הַצָּרָק וְעַל־יְנֵי יְהוָה נָא רַחֲמֵיךָ יְהוָה אֱלֹהֵינוּ וְתֵן
שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת וְשִׁים חֲלָקְנוּ עִמָּהֶם וְלְעוֹלָם
לֹא נִבּוֹשׁ כִּי בָּךְ בְּטַחְנוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁעַן וּמְכַטֵּחַ לְצַדִּיקִים:

 בְּנֵי יְרוּשָׁלַיִם

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ וּבִנְיָה
אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵי שְׁלֹום: בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם:

יְשׁוּעָה 

אַתָּה עַמֶּךָ יִשְׂרָאֵל מְהֵרָה תִּגְאָל וְקִרְנוּ תְרוּם בְּיִשׁוּעָתְךָ כִּי לִישׁוּעָתְךָ
קָרְינוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יְהוָה מְצַמֵּיחַ קֶרֶן יְשׁוּעָה:

NOTE. The fourteenth blessing of the *Amidah* focuses on the rebuilding of Jerusalem. For centuries the rebuilding of Jerusalem has stood for an end to Jewish suffering and a return to Jewish sovereignty, as well as for the mythic end of days in which Jerusalem would become all that generations of longing Jews could imagine. For us, the rebuilding of Jerusalem signifies a world at peace and in which all human need is fulfilled. D.A.T.

DERASH. Prayer requires no consecrated edifice and no appointed hour. Indeed it needs no words or forms fixed and eternal. Prayer is a step on which we rise from the self we are to the self we wish to be. Prayer is not an escape from duty. It is no substitute for the deed. Prayer seeks the power to do wisely, to act generously, to live helpfully. Prayer takes us beyond the self. Joining our little self to the selfhood of humanity, it gives our wishes the freedom to grow large and broad and inclusive. Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

Morris Adler (Adapted)

13. TZADIKIM /
COMPASSION FOR THE RIGHTEOUS

For the righteous, and for the pious,
and for the elders of your people, the house of Israel,
and for the remnant of their scholars,
and for the righteous who have chosen to be Jews,
let your compassion be aroused, DEAR ONE, our God,
and give proper recompense to all
who truly have found shelter in your name,
and give us a portion in their midst,
that we may never be ashamed,
for in you we place our trust.
Blessed are you, THE SOURCE OF TRUST,
support and stronghold for the righteous.

14. BINYAN YERUSHALAYIM /
REBUILDING JERUSALEM

And to Jerusalem, your city,
may you turn with mercy,
and come home to dwell there,
as you have promised.
And rebuild the city, soon and in our days,
with everlasting peace.
Blessed are you, THE GOD OF ZION,
builder of Jerusalem.

15. YESHU'AH / SALVATION

May you speedily redeem your people Israel,
and raise their stronghold with your help,
for we await with hope throughout our days
the coming of your help.
Blessed are you, THE GOD OF ISRAEL,
who plants the stronghold of your help. ←

שִׁמְעוּ קוֹלֵנוּ יְיָ קַבְּלֵת תְּפִלָּה

שִׁמְעוּ קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבְּלֵת בְּרַחֲמִים וּבְרַצוֹן
אֶת תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה; וּמְלַפְנֵיהּ מְלַכְנוּ
רִיקָם אֵל תִּשְׁכַּחֵנוּ כִּי אַתָּה שׁוֹמֵעַ תְּפִלוֹת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים:
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה: ←

At this point in the Amidah it is customary to add personal petitions for healing or safety, for successfully earning a living and for other hopes and needs.

COMMENTARY. This may be the most poignant of all the benedictions of the Amidah. It occurs after we have prayed about so many important things: health, wisdom, community... Yet only here do we finally ask whether or not God hears our prayer. We ask, by way of stating, that God graciously listen to us. What is God that such hearing is possible? If we have moved beyond a simplistic notion of a giant-figure with omniscient ears, what do we have left that hears? Whatever it is, we affirm it! Somehow the injection of our impassioned words and thoughts into the vast process of existence does something. That something is not merely self-clarification and introspection. Something hears. The cosmos bends towards us and takes cognizance. The particulars are wrapped in mystery; the direction and the flow are known.

William Strongin

Do not think that the words of prayer
as you say them
go up to God.
It is not the words themselves that ascend;
it is rather the burning desire of your heart
that rises like smoke toward heaven.
If your prayer consists only of words and letters,
and does not contain your heart's desire—
how can it rise up to God?

Nahman of Bratzlav (Translated by Arthur Green and Barry Holtz)

16. KABBALAT TEFILAH / ACCEPTING PRAYER

Hear our voice, ATTENTIVE ONE, our God,
have mercy and compassion for us,
and accept our prayer
with kindness and with favor,
for you are the God who harkens
to the words of prayer and supplication.
Do not turn us from your presence empty-handed.
For you are one who listens
to the prayer of your people Israel
with compassion.

Blessed are you, COMPASSIONATE ONE, who listens to the words
of prayer. ←

At this point in the Amidah it is customary to add personal petitions for healing or safety, for successfully earning a living and for other hopes and needs.

שמעו קולנו / Hear our voice. After all these specific requests and petitions why do we still ask God to hear our prayers? Don't we assume God has been listening to our voice all along? All prayer is about opening. The *Shema Kolenu* / Hear our voice indicates how wide and expansive we have become. No longer is content expressed. It is pure compassion—pure opening alone that we seek. Our innermost hopes have been expressed through the specific litany of needs—now our voice rises from the tender core of our beings. We are one with all Israel whose cries have been heard in love. We cannot return empty. The opening itself is the filling. S.P.W.

עֲבוּדָה 

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמָּהּ יִשְׂרָאֵל וְלֵהֵב תְּפִלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרִצּוֹן וּתְהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמָּהּ:

On a Rosh Hodesh / New Moon or Festival, add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקֹדֵנוּ וְיִזְכְּרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְיִזְכְּרוֹן יְמֹת הַמְּשִׁיחַ וְיִזְכְּרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁה וְיִזְכְּרוֹן כָּל עַמָּה
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטְוָבָה לְחַן וְלִחֶסֶד וְלִרְחֻמִּים לְחַיִּים
וְלְשָׁלוֹם בְּיוֹם

On Rosh Hodesh: ראש הַחֹדֶשׁ הַזֶּה

On Pesah: חַג הַמִּצּוֹת הַזֶּה

On Sukkot: חַג הַסֻּכּוֹת הַזֶּה ←

וּלְהֵב תְּפִלָּתָם. The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase *lahav tefilatam*, "the flame of Israel's prayer," recalls that feeling of *hitlahavut*: the "in-burning" flame of passionate devotion. To attain *hitlahavut* in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G. / M.P.

17. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

On a Rosh Hodesh / New Moon or Festival, add:

(Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being, and peace, on this day of

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot. ←

KAVANAH. Prayer itself is the divinity.

Pinhas of Koretz

וּזְכְּרוֹן יְמֹת הַמְּשִׁיחַ. We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people's darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of the messiah, the vision of a transformed future remains our guide, just as we know that the vision will become reality only if our deeds reflect it.

A.G.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ לְבָרָכָה וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים:
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חַיִּים וְחַיְנָנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו כִּי אֱלֹהֵי
עֵינָינוּ כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה:

וְתַחֲוִינָה עֵינָינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

לוח הודאה

מוֹרִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכְךָ לְעַתְּ עָרֵב וּבִקֵּר וְצִהָרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קְוִינֵנוּ לָךְ: ←

KAVANAH. So long as the Jewish people is linked in communion with the eternal, it can look forward to an eternal life for itself. M.M.K. (Adapted)

DERASH. The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the "miracles which are daily with us," the sense of the "continual marvels," is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living....The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew. A.J.H.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes are turned toward you, for you are a providing God, gracious and merciful are you.)

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

18. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you. ↪

KAVANAH. Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God's protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders. S.P.W.

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמּוֹת
שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנוֹ הַזֶּה: בַּיָּמִי מִתְּתִיָּהוּ
בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבְנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה
עַל עַמְּךָ יִשְׂרָאֵל לְהִשְׁפִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ וְאֵתָּה
בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בַּעַת צָרָתָם רַבָּתָּ אֶת רִיבָם רָגַתְּ אֶת
דֵּינָם מִסֹּרֶת גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻשִׂים וְרָשָׁעִים בְּיַד
צַדִּיקִים וְיוֹדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ: וְלֵךְ עֲשִׂיתָ שָׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה:
וְאַחַר כֵּן כָּאוֹ בְּנִיָּה לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֱלֹהֵי
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל: ←

(On Hanukah add: For the miracles, for the redemption, for heroic acts, for saving deeds, for consolations, all of which you have enacted for our ancestors at this time of year in days gone by —as in the days of Matthew, son of Yoḥanan, Hasmonean High Priest, and Matthew's sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with your Torah. You made known your name that day, and made it holy in your world. And for your people Israel you enacted great deliverance, as in our own time. Afterward, your children came into your Temple's inner room. They cleared your sanctuary, purified your holy place, kindled lights inside your holy courtyards, and established these eight days of Hanukah, for giving thanks and praise to your great name.) ↵

On Purim add:

עַל הַנְּסִים וְעַל הַפְּרָקֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ וְאַמּוֹתֵינוּ בְּיָמֵם הָהֵם בְּזִמְנֵי הַזֶּה:

בְּיָמֵי מְרֹדְכַי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה כְּשֶׁעָמַד עָלֵיהֶם הַזֶּמֶן הַרְשָׁע:
בְּקֶשׁ לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים מִצֶּעַר וְעַד זָקֵן בְּיוֹם
אֶחָד בְּשָׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם עָשָׂר הוּא חֹדֶשׁ אֲדָר וּשְׁלָלָם לְבוֹנוֹ:
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הַפְּרַתָּ אֶת עֲצָתוֹ וְקַלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ
לְיְהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וְיִקָּר:

וְעַל כָּלֵם יִתְבַּרַךְ וְיִתְרוֹמַם שְׁמִיךָ מִלְכָּנוּ תִּמְיֵד לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur, add:

וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְיֶלְלוּ אֶת שְׁמִיךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יהוה הטוב שְׁמִיךָ וְיִלָּה נָא לְהוֹדוֹת: ←

KAVANAH. This prayer helps us to get in touch with our gratitude for the extraordinary yet often overlooked daily workings of the world, and through them to recognize the insignificance of our own roles, to feel humble. In becoming aware of our smallness, we become able to grasp our relatedness to the All. This in turn makes it possible to overcome the loneliness of claiming we have all the answers and the anxiety of always needing to be in control. At these moments the pain of our unfulfilled needs is swept away in the wondrous goodness we feel in the world about us. We give thanks. S.P.W.

(On Purim, add: For the miracles, and for deliverance, and for the mighty deeds, and for the saving acts, and for the consolations you enacted for our ancestors in ancient times, and in our own time.

In the days of Mordechai and Esther in Shushan, the mighty capital [of Persia], when the wicked Haman rose against them, seeking to destroy, to kill, and to eradicate all Jews, the young and old alike, in a single day, the thirteenth of the twelfth month, that is, the month of Adar, and take as plunder all they owned.

But you, in your abundant mercies, thwarted his conspiracy, destroyed his plan. And to the Jews came light and happiness, and joy and glory.)

For all these things, let your name be blessed and raised in honor always, sovereign of ours, forever.

(Between Rosh Hashanah and Yom Kippur, add: And write down for a good life all the people of your covenant.)

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ←

ליהודים...ויקרא / to the Jews...glory (Esther 8:16).

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל-יוֹשְׁבֵי
תֵּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָהּ:

Between Rosh Hashanah and Yom Kippur, add:

(בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִקְתַּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:)

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu meleḥ adon leḥol hashalom.
Vetov be'eyneḥa levareḥ et ameha yisra'el
ve'et kol yoshvey tevel
beḥol et uvḥol sha'ah bishlomeḥa.

Between Rosh Hashanah and Yom Kippur, add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah nizaher
venikatev lefaneḥa
anahnu veḥol ameha beyt yisra'el
leḥayim tovim ulshalom.)

Baruḥ atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.

Don't stop after beating the swords
into ploughshares, don't stop! Go on beating
and make musical instruments out of them.

Whoever wants to make war again
will have to turn them into ploughshares first.

Yehuda Amichai (Translated by Glenda Abramson and Tudor Parfitt)

19. BIRKAT HASHALOM /
BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

(Between Rosh Hashanah and Yom Kippur, add: In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

ואת כל יושבי תבל. According to the sages, every *Amidah* must conclude with a prayer for peace and an acknowledgment of God as the power that makes for peace. Inclusion of the words "and all who dwell on earth" proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. s.s.

עושה השלום / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, "who blesses your people Israel with peace." In our time, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

KAVANAH. God is shalom. God's name is shalom, everything is held together by shalom. Zohar

My God, you are *salam* peace.
Peace comes from you, goes back to you.
Let us live in peace and with peace.
You are great and generous.

Sidi Sheikh Muhammad Al Jemal

רבונו של עולם

רבונו של עולם מלא משאלות לבי לטובה וזכני לעשות רצונה
בלבב שלום: מלִטְנֵי מִצַּר הָרַע וְתוֹן חֲלָקִי בְּתוֹרַתְךָ: זְכֵינִי עִם כָּל
יִשְׂרָאֵל עִמָּךְ שֶׁתְּשַׁרְהָ שְׂכִינְתְּךָ עָלֵינוּ וְהוֹפֵעַ עָלֵינוּ רוּחַ חַכְמָה
וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְהוָה:
וְהִבְטַח בִּיהוּה חֶסֶד יְסוּבְכֵנוּ.

יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי:
עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

During Minhah on fast days and during the days between Rosh Hashanah and Yom Kippur, continue with Avinu Malkenu, page 83. Otherwise, continue on page 87.

שְׂכִינְתְּךָ / *shehinateha* / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (*veshahanti betoham*). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shehinah dwells with them" (*Pirkey Avot* 3:3).

J.R.

יהי...וגואלי / May...champion (Psalm 19:15).

RIBONO SHEL OLAM / CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart's petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart's meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

May the one who creates harmony above
make peace for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

During Minhah on fast days and during the days between Rosh Hashanah and Yom Kippur, continue with Avinu Malkenu, page 82. Otherwise, continue on page 86.

DERASH. Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: that we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

Albert Einstein (Adapted)

subside. We continue from one moment to the next, we grow and develop in body and spirit. And You, God, silently in the background, at once imperceptible and awesome. Blessed are You, eternally weaving the infinite tapestry of Your universe.

Insight / You bless us with the power to know. May we cherish this unique gift, and never trivialize it. May it be a source of wisdom and compassion leading us to sanctify our lives and Your creation. May we never profane the gift of knowledge by using it for purposes unworthy of You. Blessed are You, source of knowledge.

Repentance / The miracle of repentance can turn around our lives and the lives of those we love. Help us to shed the false values, the self-delusion and self-indulgence of a society polluted by trivialities and distractions, vanity and hollowness, and to return to the things that really count—the smile of a loved one, a pat on the back, pitching in to help someone in need, building a community, being a *mensch*. Blessed are You, who desire our return.

Forgiveness / Through Your power of forgiveness, we are given new life. Through the power of forgiveness we can give new lives to those we love. Help us to let go of accumulated hurts, indignities and wounds, and to find the strength to forgive those who have hurt us, for only then will their power to warp our spirit be shattered. May we have the courage to admit that we too are offenders and seek forgiveness from those we have hurt. May the awesome power of forgiveness rain down gently like sweet showers for our thirsty souls, replenishing us, fortifying us and inspiring us. Blessed are You, the power of forgiveness. ↵

ALTERNATIVE AMIDAH

All Generations of Israel United / We remember all of our ancestors, even those we never knew. In our mind's eye, we see them streaming to *shul*, the pious ones, the skeptics, the cynics, all of them. We feel their blood coursing through our veins. We feel our kinship through history. Images of our childhoods, of parents, perhaps grandparents—these mingle in our minds with our imagined ancestors across the generations, all joining us in prayer. God of history, may these links never die, may our descendants picture us in their hearts as we picture our own ancestors, and so may we become beloved ancestors some day, joined together, spanning the centuries in our worship of you. Blessed are You, who bind together the generations, giving life to our ancestors and to us.

Divine Power / Just as a baby takes the strength of her parents for granted, so God, do we take your strength for granted. For how is it that we, barbaric and vicious species that we are, endure our own natures? Surely it is because our nature includes You and Your nature. It is You, God, who give us the strength to fight for justice, the passion to dream and hope to endure our own darker side. Though we fall back, one step, two and more into darkness, Yours is the strength that pushes us forward, that suffers our heartbreak, that once more, ever more, unnoticed and unseen, picks us up from the dust, and gently urges us on. Blessed are You, who are always there, even when we don't know it.

Hallowing God's Name / Though our daily routines all but blind us to the splendor of Your Universe, we are not blind. Even a moment's reflection fills us with awe — stars, planets, galaxies, rainfall, snow, sunshine and clouds — the whole earth is filled with your Glory. The laws of nature do not ↵

of justice and righteousness that she will need to do more than merely to survive. May Israel flourish and renew herself and in renewing herself, renew us as well. May we cherish Israel in our hearts and souls. Blessed are You, who give the Jewish people a home.

Restoring Justice / May we return to those values that are most enduring, to feeding the hungry, to clothing the naked, to sheltering the homeless. May we always stand by the vulnerable and marginal and insist that there is no justice worthy of the name if that justice does not provide for their basic needs and uphold their human dignity. We were slaves in the land of Egypt, strangers in a strange land. We are commanded to love not only our neighbors but also the strangers among us. Let us aid those who seek freedom and a better life. Blessed are You, who challenge us to live justly.

Overcoming Divisions / Grace us with respect for those who differ with our views. Grant our people the humility to understand that no denomination or path is the one true path. Grant us the wisdom to understand and embrace the need for many different paths among us, to rejoice in the variety of Judaisms and look first at what unites us. May we deal with our differences with respect, never impugning the integrity of those who differ from us. Blessed are You, who sustain and nurture so many different paths to You.

Compassion for the Righteous / May wisdom accompany righteousness, so that we may understand that the rewards of righteousness are more than what meets the eye. May we learn to accept that the rewards we seek are not always those that are given. But that the smiles, laughter and love that the righteous inspire are more precious than fine gold. May we understand that the struggles of the righteous may not end.

Redemption / May we find the faith and dedication to say no to the pessimists and cynics who tell us that our dreams are only dreams. Source of hope, inspiration to generations, inspire us now in this generation to strive for a more just world, a true kingdom of God. Blessed are You, who dream our dreams with us.

Healing / In a world of beauty and wonder that is so often shattered by pain and hurt, tragedy and disease, help us to heal ourselves in body and spirit. May those whose pain, hurt and anguish cannot be prayed away still find relief in prayer. Grace us with the fortitude and staying power to be Your prayer, to be Your healing presence to the wounded among us. May we never lose sight of Your healing presence within and around us. Blessed are You, who give us healing power.

Blessing for Abundance / God, we who are smothered in comfort and abundance pray for the wisdom to use our abundance well, to freely and unstintingly give it to those who are in need. May we have the humility to realize that abundance is ultimately from You. Help us remember that if we were born in different circumstances, our skills would not prevent our starvation, disease, misery and squalor. Remind us that there are others, as much God's children as ourselves, who live in that misery every day. May we be blessed with the ability to share our abundance generously. Blessed are You, who challenge us with abundance.

Ingathering of Jewish People / May we never take for granted the land of Israel, our people's homeland. May we who have lived our lives during the relatively short existence of the State of Israel remember that most of our history has been a history of homelessness and vulnerability. May we dedicate ourselves to strengthening Israel with those values.

far as Jewish religion, with its teachings and rituals, is concerned, it matters very little how we conceive God, as long as we so believe in God that it makes a tremendous difference in our lives." May we come to understand that it is the act of worship that is the answer to our prayers. Blessed are You, who created us with the astounding ability to pray.

Thanks / Grant us the grace to give thanks from deep within, the grace to live our lives as a thanksgiving offering, to see with thankful eyes, to hear with thankful ears, to speak thankful speech, to eat thankfully. Let us learn to laugh our thanks, cry out thanks, sing our thanks and in our last moments to die our thanks. Let us somehow learn that we did not have to be, that our existence is both an awesome, beautiful, fragile and utterly contingent gift, and a profound and fearful test as well. May we embrace both the gift and the test. Blessed are You, source of each life, who receive our thanks every hour, morning, noon and night.

Peace / Grant us peace, the wildpeace of Yehuda Amichai: "A peace without the big noise of beating swords into plowshares, without words, without the heavy rubberstamp; I want it gentle over us, like lazy white foam...I want it to come like wildflowers, suddenly, because the field needs it: wildpeace." Also grant us the understanding that we must wage peace with all the fierceness that others wage war. Grant us the courage to wage a fierce, unrelenting peace that opposes all violence and hatred. Give us the courage to declare such violence and hatred a *hilul Hashem*, a profanation of Your name. Blessed are You, who wage peace and wait with broken heart for us to join You.

oppression, but that every soul saved from despair through righteous action is not merely a drop in the bucket, but rather, an infinitely precious divine gift. Grant us the wisdom to understand the true rewards of righteousness and to celebrate them in joy, even through tears of sadness. Blessed are You, who inspire us to revere the righteous.

Rebuilding Jerusalem / May we live to see the day when Jerusalem is truly a city of peace. May it come to symbolize all that is right and good and just about religion, rather than serve as battleground among competing religions. May the divine presence dwell in the city that we love. May we understand that Jerusalem will be finally rebuilt when all peoples and religions accept that their conceptions of God are imperfect. Blessed are You, God beyond our mere conceptions of God, who build Jerusalem.

Salvation / May the Jewish people never forget that though we are strong in Israel and comfortable in North America, many Jews throughout the world, and in Israel and North America as well, are neither strong nor comfortable. May history never record that we, in our comfort, forgot our brothers and sisters in the Middle East, in Ethiopia and Eastern Europe, in the development towns and ghettos of Israel, and in the "old Jewish neighborhoods" that time has passed by in America and other developed countries. They depend on us. Blessed are You, who give the means to save our brothers and sisters, if only we find the will.

Worship / May we learn that true worship is about thanks, not things, about awakenings to the world, not acquiring it. May we understand worship to be as much about the nature and health of our own souls as it is about You and Your nature. May we never confuse theology with worship, and may we remember the words of Mordecai Kaplan, "that as

קדיש תתקבל

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרְעוּתָהּ וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

לְעֵלְא (לְעֵלְא) (Between Rosh Hashanah and Yom Kippur, add: מִן כָּל בְּרַכְתָּא
וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרוּן בְּעָלְמָא וְאָמְרוּ אָמֵן:

תְּתִקְבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי
בְּשָׁמַיָּא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

Oseh shalom bimromav hu ya'aseh shalomaleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

KAVANAH. Adding the rabbinic phrase "ve'al kol yoshvey tevel" (and for all who dwell on earth) logically completes the concentric circles of our aspirations—our care starts with our *minyan*, extends to the entire Jewish people and radiates outward from thee to all who share our planet.

D.A.T.

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (Between Rosh Hashanah and Yom Kippur, add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

NOTE. Kaddish Titkabal concludes the section of the service containing an *Amidah*/silent prayer. It therefore contains a request for the acceptance of prayer, which is omitted in the Mourners' Kaddish that follows *Aleynu*.
D.A.T.

From the second day of Pesah until Shavuot the counting of the Omer, pages 122-127, is inserted here. In public worship on Saturday evening Havdalah, pages 128-133, is recited here.

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at korim. Choose one of the following:

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

Continue on page 91.



Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholehim ba.

Continue on page 91.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדוּלָה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֵא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲרָמָה
שְׁלֵא שָׁם חִלְקָנוּ כְּהֵם וְגוֹרְלָנוּ כְּכָל
הַמּוֹנִים:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in his world.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
שְׁנָתוֹ לָנוּ תוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטַע בְּתוֹכֵנוּ: ←

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם
רַקַע הָאָרֶץ וְצִאֲצָאֶיהָ
נִתַּן נְשָׁמָה לְעַם עֲלֵיהָ
וְרוּחַ לְהַלְכִים בָּהּ: ←

From the second day of Pesah until Shavuot the counting of the Omer, pages 122-127, is inserted here. In public worship on Saturday evening Havdalah, pages 128-133, is recited here.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see pages 94-95. Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven's heights and spread out its expanse,
who laid the earth's foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about.

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Kline, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

COMMENTARY. The theme of *Aleynu* is the anticipation of God's universal rulership. Originally, this glorious hymn introduced the "Rulership" section of the Rosh Hashanah liturgy. Because of its lofty language and message, *Aleynu* was soon added to every worship service. The Reconstructionist version of *Aleynu* shifts the focus from a concern with the specialness of the Jewish people to an emphasis on the unique Torah perspective that enables Israel to help spread God's presence through the universe. This shift eliminates an opportunity for Jewish triumphalism, in favor of stressing the importance of Torah in Jewish living.

וְאַנְחֵנו כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמִוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכֵינָתוֹ
עִזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנֵינוּ אָפֶס זִוְלָתוֹ
בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבָּהּ פִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahavim umodim
lifney meleḥ malhey hamelaḥim hakadosh baruḥ hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

A Rabbi's Proverb

If you always assume
the one sitting next to you
is the Messiah
waiting for some simple human kindness—

You will soon come to weigh your words
and watch your hands.

And if the Messiah chooses
not to be revealed
in your time—

It will not matter.

Danny Siegel (Adapted from a Yiddish proverb)

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
“You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God.” ↪

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (Adapted)

וידעת...עוד / You...other God (Deuteronomy 4:39).

Holy is your name, holy is your work, holy are the days that return to you. Holy are the years that you uncover. Holy are the hands that are raised to you, and the weeping that is wept to you. Holy is the fire between your will and ours, in which we are refined. Holy is that which is unredeemed, covered with your patience. Holy are the souls lost in your unnamings. Holy, and shining with a great light, is every living thing, established in this world and covered with time, until your name is praised forever.

Leonard Cohen

על כן נקווה לך יהוה אלהינו לראות מהרה בתפארת עזך להעביר
גלולים מן הארץ והאלילים כרות יכרתו לתקן עולם במלכות
שדי: וכל בני בשר יקראו בשמך: להפנות אליך כל רשעי ארץ:
יכירו וידעו כל יושבי תבל כי לך תכרע כל ברה תשבע כל-לשון:
לפניך יהוה אלהינו יכרעו ויפלו ולכבוד שמך יקר יתנו ויקבלו
כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
המלכות שלך היא ולעולמי עד תמלך בכבוד כפתוב בתורתך:
יהוה ימלך לעולם ועד: ונאמר: והיה יהוה למלך על כל הארץ
ביום ההוא יהיה יהוה אחד ושמו אחד:

Kakatur betorateha: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (Adapted)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K./M.S.

יהוה...ועד / THE ETERNAL ONE...forever (Exodus 15:18).

והיה...אחד / THE EVERLASTING ONE...one (Zechariah 14:9).

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—

as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God's name be one!”

KAVANAH. A world of God callers is a world of truth and peace, a world where lust for power, greed, and envy—the idols of pride—is uprooted from the individual and group psyche. S.P.W.

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

ALEYNU / ALTERNATIVE VERSIONS

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and to bind our lives to the Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Rami M. Shapiro

לְכֹל אִישׁ יֵשׁ שֵׁם	<i>Each Of Us Has a Name</i>
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָן לוֹ אֱלֹהִים	given by God
וְנָתְנוּ לוֹ אָבִיו וְאִמּוֹ	and given by our parents
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ קוֹמָתוֹ וְאַפְּן חֵיוֹבוֹ	given by our stature and our smile
וְנָתְנוּ לוֹ הָאָרֶיג	and given by what we wear
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ הַהָרִים	given by the mountains
וְנָתְנוּ לוֹ כְּתָלָיו	and given by our walls
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ הַמַּזְלוֹת	given by the stars
וְנָתְנוּ לוֹ שְׁכָנָיו	and given by our neighbors
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ חַטָּאֵיו	given by our sins
וְנָתְנָהּ לוֹ כְּמִיָּהָתוֹ	and given by our longing
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ שׂוֹנְאָיו	given by our enemies
וְנָתְנָהּ לוֹ אֲהֻבָתוֹ	and given by our love
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ חֲגִילוֹ	given by our celebrations
וְנָתְנָהּ לוֹ מְלֹאכְתּוֹ	and given by our work
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ תְּקוּפוֹת הַשָּׁנָה	given by the seasons
וְנָתְנוּ לוֹ עִוְרוֹנוֹ	and given by our blindness
לְכֹל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתְנוּ לוֹ הַיָּם	given by the sea
וְנָתְנוּ לוֹ	and given by
מוֹתוֹ:	our death.

Zelda (translated by Marcia Falk)

PRELUDES TO KADDISH

Choose from among the following:

Dirge Without Music

I am not resigned to the shutting away of loving hearts in the hard ground.

So it is, and so it will be, for so it has been, time out of mind: Into the darkness they go, the wise and the lovely. Crowned With lilies and with laurel they go; but I am not resigned.

Lovers and thinkers, into the earth with you.

Be one with the dull, the indiscriminate dust.

A fragment of what you felt, of what you knew,

A formula, a phrase remains, but the best is lost.

The answers quick and keen, the honest look, the laughter, the love,

They are gone. They are gone to feed the roses. Elegant and curled

Is the blossom. Fragrant is the blossom. I know. But I do not approve.

More precious was the light in your eyes than all the roses in the world.

Down, down, down into the darkness of the grave

Gently they go, the beautiful, the tender, the kind;

Quietly they go, the intelligent, the witty, the brave.

I know. But I do not approve. And I am not resigned.

Edna St. Vincent Millay

We can often see more through a tear than through a telescope.

Author Unknown

Connections are made slowly, sometimes they grow
underground.

You cannot always tell by looking what is happening.
More than half a tree is spread out in the soil under your feet.
Penetrate quietly as the earthworm that blows no trumpet.
Fight persistently as the creeper that brings down the tree.
Spread like the squash plant that overruns the garden.
Gnaw in the dark and use the sun to make sugar.

Weave real connections, create real nodes, build real houses.
Live a life you can endure; make love that is loving.
Keep tangling and interweaving and taking more in,
a thicket and bramble wilderness to the outside but to us
interconnected with rabbit runs and burrows and lairs.

Live as if you liked yourself, and it may happen:
reach out, keep reaching out, keep bringing in.
This is how we are going to live for a long time: not always,
for every gardener knows that after the digging, after the
planting,
after the long season of tending and growth, the harvest comes.

Marge Piercy

Love is not changed by Death,
And nothing is lost and all in the end is harvest.

Edith Sitwell

Birth is a Beginning

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then perhaps to wisdom;
From weakness to strength
Or strength to weakness—
And, often back again;
From health to sickness
And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding—
From fear to faith;

From defeat to defeat to defeat—
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death a destination
But life is a journey,
A sacred pilgrimage—
To life everlasting.

Alvin I. Fine

We turn our thoughts to yesterday...to a world that lives only in our memory.

As we recall the days gone by, we know the past is irretrievable. Yet—through the gift of memory, we recapture treasured moments and images.

We are thankful for the happiness we knew with those no longer here, with whom we lived and laughed and loved.

We praise the Eternal wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.

We understand that there can be no love without loss, no joy without sorrow. May we have the courage to accept the all of life—the love and the loss—the joy and the sorrow, as we remember them.

Evelyn Mehlman



COMMENTARY. The Mourner's Kaddish speaks not a word about death, grief, mourning or loss. At the time of our greatest grief and sadness, our tradition asks mourners to stand and recite the Kaddish in the presence of our community so that we affirm life. Through the words of the Kaddish we affirm that life is good, that the life of the deceased was good, and that we pledge to go on living carrying their legacy with us into life. We affirm our commitment to being agents for peace and healing in the world. The community listens and offers support as mourners declare this affirmation of life and peace.

Eitan Weiner-Kaplow

In Praise Of The Living

Yitgadal ve'yitkadash shemey raba
This profound praise of the living
Praise for the generous gift of life.

Praise for the presence of loved ones,
the bonds of friendship, the link of memory.

Praise for the toil and searching,
the dedication and visions, the ennobling aspirations.

Praise for the precious moorings of faith,
for courageous souls, for prophets, psalmists, and sages.

Praise for those who walked before us,
the sufferers in the valley of shadows,
the steadfast in the furnace of hate.

Praise for the God of our fathers,
the Source of all growth and goodness,
the Promise of which we build tomorrow.

Yitgadal ve'yitkadash shemey raba

This, the profound praise we offer.
Praise for the generous gift of life.

Harvey J. Fields

קדיש יתום

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

לְעָלְמָא (לְעָלְמָא) (Between Rosh Hashanah and Yom Kippur, add: לְעָלְמָא) מִן כָּל בְּרַכְתָּא

וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרֵינוּ בְּעָלְמָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

*Reader: Yitgadal veyitkadash shemey raba
be'alma di vera hirutey veyamlif malhutey
behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.*

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

*Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berif hu
le'ela (Between Rosh Hashanah and Yom Kippur, add: le'ela) min kol birhata
veshirata tushbehta venehemata da'amiran be'alma
ve'imru amen.*

*Yehey shelama raba min shemaya vehayim aleynu ve'al kol
yisra'el ve'imru amen.*

*Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
visra'el ve'al kol yoshvey tevel ve'imru amen.*

*Continue with a reading (pages 96-101, 104-107), Psalm 23 (page 116), Psalm 49 (page
112) and/or a concluding song such as Adon Olam (page 120). From Rosh Hodesh
Elul through Hoshanah Rabah it is traditional to recite Psalm 27 (page 108).*

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

*Reader: Let God's name be made great and holy in the world that
was created as God willed. May God complete the holy realm
in your own lifetime, in your days, and in the days of all the
house of Israel, quickly and soon. And say: Amen.*

*Congregation: May God's great name be blessed, forever and as long
as worlds endure.*

*Reader: May it be blessed, and praised, and glorified, and held in
honor, viewed with awe, embellished, and revered; and may the
blessed name of holiness be hailed, though it be higher (Between
Rosh Hashanah and Yom Kippur, add: by far) than all the blessings, songs,
praises, and consolations that we utter in this world. And say:
Amen.*

*May Heaven grant a universal peace, and life for us, and for all
Israel. And say: Amen.*

*May the one who creates harmony above, make peace for us and
for all Israel, and for all who dwell on earth. And say: Amen.*

*Continue with a reading (pages 96-101, 104-107), Psalm 23 (page 116), Psalm 49 (page
112) and/or a concluding song such as Adon Olam (page 120). From Rosh Hodesh
Elul through Hoshanah Rabah it is traditional to recite Psalm 27 (page 108).*

*KAVANAHA. In reciting the Kaddish we affirm our awareness of holiness in
our world. Much of our experience of divine goodness, grace and love has
come to us through those whose lives have touched our own. We invoke
the transcendent power of love and caring as we sanctify God's name.*

DAT.

The son of a rabbi mourned the loss of his beloved father.
Day after day he went to the cemetery and prostrated
himself on his father's grave.

One day as the son gave in to waves of sorrow,
his father appeared to him in a vision and said:
"My son, do you think that you honor my memory with
your grief?

Offer me no tribute of tears, nor monuments of sorrow.
Do not weep for me. Instead, live for me.

"Show your love by walking the Way,
in devotion to commandment, faith, and people.

This is the only
memorial that truly honors the departed."

The son rose from his father's grave
on hearing these words,
and went to make his father's memory a perpetual light
to guide him
and a blessing to the world.

Rabbinic Tale

LOSS OF A GAY OR LESBIAN LOVER

Sister that I never held near
Comrade that I never embraced
Your memory is almost lost:

The one we don't talk about.
The loving one who never married.
The one for whom no Kaddish is said. ↪

READINGS

LOSS OF A PARENT

You gathered incredible strength
in order to die
to seem calm and fully conscious
without complaint, without trembling
without a cry
so that I would not be afraid

Your wary hand
slowly grew cold in mine
and guided me carefully
beyond into the house of death
so I might come to know it

Thus in the past you used to take my hand
and guide me through the world
and show me life
so I would not fear

I will follow after you
confident as a child
toward the silent country
where you went first
so I would not feel a stranger there

And I will not be afraid.

Blaga Dmitrova

COMMENTARY. We can feel grief over losing someone we hardly even knew. With the loss of a young child, a new friend or a new relation, we experience the "death of potential"—the grief over losing what might have been. Then we have no vast storehouses of memories to fall back on and few stories to comfort us, only the pain over lost opportunity to create those memories and stories. Yet we have a small spark of connection to nurture, a connection that has forever altered our lives. Seth Goldstein

I will soothe you into forgetfulness to the drop, drop
Of the rain on the roof;
I will speak to you out of the rhymes
Of the Masters;
I will dance with you in the lilt
Of the violin,
And make your heart leap with the bursting cadence
Of the organ;
I will flood your soul with the flaming radiance
Of the sunrise,
And bring you peace in the tender rose and gold
Of the after-sunset.

All these have made me happy:
They are a part of me;
I shall become a part of them.

Juanita de Long

Hold on to what is good
even if it is
a handful of earth.
Hold on to what you believe
even if it is
a tree which stands by itself.
Hold on to what you must do
even if it is
a long way from here.
Hold on to life even when
it is easier letting go.
Hold on to my hand even when
I have gone away from you.

Nancy Wood

Your loneliness calls out to me:
I know of your struggles; we are not strangers,
And if my path is easier, I will not forget who walked it first.
We call you to mind, but did you not sometimes think of us,
Your children, lovers across the years,
Those who would follow and would think of you
And bless your memory, and call you to mind.

With David and Jonathan, we will not forget you,
With Ruth and Naomi, we will not forget you,
In the name of God you are our sisters and our brothers,
And we ask that you be remembered for peace.

Author Unknown

LOSS OF A LOVED ONE

My Hereafter

Do not come when I am dead
To sit beside a low green mound,
Or bring the first gay daffodils
Because I love you so,
For I shall not be there.
You cannot find me there.

I will look up at you from the eyes
Of little children;
I will bend to meet you in the swaying boughs
Of bud-thrilled trees,
And caress you with the passionate sweep
Of storm-filled winds;
I will give you strength in your upward tread
Of everlasting hills;
I will cool your tired body in the flow
Of the limpid river;
I will warm your work-glorified hands through the glow
Of the winter fire;

The following psalm is traditionally recited in a mourner's house.

לְבַנְי־לֶרַח מְזֹמֹר:

לְמַנְצַח

שָׁמְעוּ זֹאת כָּל הָעַמִּים הָאֵינֹנוּ כָּל יֹשְׁבֵי הָאָרֶץ:
גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ יָחַד עֲשִׂיר וְאַבְיּוֹן:

פִּי יִדְבֵר חֲכָמוֹת וְהַגּוֹת לְבִי תְבוּנוֹת:

אֵשֶׁה לְמִשְׁלַל אֲזֹנֵי אֶפְתַּח בְּכַנּוֹר חִידָתִי:

לְמָה אֵירָא בְיָמַי רַע עוֹן עַקְבֵי יִסְבֵּנִי:

הַבְטָחִים עַל הַיָּלָם וּבָרַב עֲשָׂרָם יִתְהַלְלוּ:

אֵח לֹא פָדָה יִפְדֶּה אִישׁ לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ:

וַיִּקַּר פְּדִיוֹן נַפְשָׁם וְחָדַל לְעוֹלָם:

וַיִּחֵי עוֹד לְנִצְחָה לֹא יִרְאֶה הַשְּׁחָתָה:

כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יָחַד כְּסִיל וּבָעַר יֶאֱבְדוּ וְעֲזָבוּ לְאַחֲרֵים חַיִּלָּם:

קִרְבָּם בְּתַיְמוֹ לְעוֹלָם מִשְׁכַּנְתֶּם לְדוֹר וָדוֹר קְרָאוּ בְשֵׁמוֹתַם עָלַי

אֲדַמּוּת: ←

COMMENTARY. In reflecting on the death that awaits everyone, this psalm, like Ecclesiastes, recognizes the transience of earthly existence. The psalmist seems to exclude himself, however, from this inevitable fate, by saying God will "take" him, rather than let him descend to the grave. Does he imagine that he is exempt from the laws of mortality? Ibn Ezra says, obviously not; the poet is aware of an eternal soul that outlasts our physical bodies. Rashi, however, claims that God "takes" him to walk in God's ways during his lifetime. From this perspective, the psalmist's main thrust is not on life after death, but on life itself. Do not focus on material wealth, he urges, because, as popular wisdom has always taught, you can't take it with you. Focus instead on what will truly bring lasting honor. H.L.

The following psalm is traditionally recited in a mourner's house.

For the chief musician; a psalm of the clan of Korah.

Hear this, all you nations!

Hearken, all you dwellers of the earth,

you human beings of every sort,

the rich and poor alike!

My mouth shall utter words of wisdom,

words of understanding shall my heart conceive.

I'll turn my mind to parable,

my riddle I'll unfold upon the harp.

Why should I fear in times of trouble,

when the treachery of challengers surrounds me,

they who trust in force, who boast of their great wealth?

No, never can such things redeem a person;

that's not the way to clear accounts with God!

Their life cannot be saved so cheaply;

but forever they shall cease, and pass away.

For could one live forever?

Shall one never see the grave?

As one can see, even the wise shall die,

together shall the foolish and the ignorant be lost;

to others shall they leave their wealth.

Their grave is their eternal home,

their dwelling-place throughout all generations,

they whose names were famous in all lands. ↪

וְאָדָם בִּיקָר בַּל יִלִּין נִמְשָׁל כַּבְּהֵמוֹת נְדָמוֹ:
 זֶה דְרָכָם כְּסָל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה:
 כִּצְאוֹן לְשֹׂאוֹל שְׁתוֹ מָוֶת יִרְעֵם וְיִרְדּוּ בָּם יִשְׂרָיִם לְכַקֵּר וְצוֹנָרִם לְבִלּוֹת
 שֹׂאוֹל מִזִּבְל לֹו:
 אֲךְ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שֹׂאוֹל כִּי יִקְחֵנִי סֵלָה:
 אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ כִּי יִרְבֶּה כְבוֹד בֵּיתוֹ:
 כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא יִרַד אַחֲרָיו כְבוֹדוֹ:
 כִּי נַפְשׁוֹ בְּחַיָּו יִבְרָךְ וְיִוָּדֶה כִּי תִיטִיב לָהּ:
 תִּבּוֹא עַד־דֹּר אֲבוֹתָיו עַד נִצַּח לֹא יִראוּ אוֹר:
 אָדָם בִּיקָר וְלֹא יִבִּין נִמְשָׁל כַּבְּהֵמוֹת נְדָמוֹ:

לשאול / the great unknown—The Biblical word for the place of the dead is *she'ol*, literally “questioning, inquiry.” The name arose from the practice, described in 1 Sam. 28, of consulting the spirits of the dead for knowledge about the future. But the name in effect became synonymous with the mystery of the afterlife itself.

J.R.

אך אלהים יפדה...סלה / But God redeems...be so! These are the psalm's only words of affirmation of some reality beyond physical death, but no details are given. However vague this affirmation, it forms the premise for the psalmist's contention, in the next verse, that death of the body is not to be feared, but rather accepted as a fact of life.

J.R.

No person dwells in honor long;
 one perishes the same way as the beasts.

Such is the fate of fools,
 the latter end of those who revel in their talk—it shall be so!

Like sheep, they are appointed for the great unknown.
 Death is their shepherd; straight to the grave they descend;
 it is their fate to waste away; and in Sheol is their abode.

But God redeems my soul from Sheol's power;
 it is God who takes me—this, too, shall be so!

Don't be afraid of this: that though a person may grow rich,
 and though the glory of one's house grow great,

one doesn't keep a bit of it at death;
 one's worldly glory doesn't follow to the grave.

However blessed you may be in life,
 however much people might say, “You have done well,”

you'll come to take your place beside your ancestors,
 with those who never more behold the light of day.

A person may know honor, yet not understand,
 we perish in the same way as the beasts.

Psalm 49

This psalm is often read by mourners. An interpretive version is on page 118.

מִזְמוֹר לְדָוִד

יהוה רעי לא אֶחָסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי
עַל־מֵי מְנַחֹת יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבֵב
יִנְחֵנִי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת לֹא־אִירָא רַע
כִּי־אֵתָה עֲמַדִּי שְׁבֻטָּה וּמִשְׁעֲנֵתָה הֵמָּה יִנְחַמְנִי:
תַּעֲרֹךְ לְפָנַי שְׁלֹחַן נֶגֶד צַרְרֵי
דִּשְׁנָת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

Mizmor ledavid

adonay ro'i lo eḥsar. Binot deshe yarbitzeni
al mey menuḥot yenaḥaleni. Nafshi yeshovev
yanḥeni vemageley tzedek lema'an shemo.
Gam ki eleḥ begey tzalmavet lo ira ra
ki atah imadi shivteḥa umishanteḥa hemah
yenaḥamuni.

Ta'aroh lefanay shulḥan neged tzoreray
dishanta vashemen roshi kosi revayah.
Ah tov vahesed yirdefuni kol yemey ḥayay
veshavti beveyt adonay le'oreḥ yamim.

This psalm is often read by mourners. An interpretive version is on page 118.

A Psalm of David

THE ETERNAL is my shepherd; I shall never be in need.
Amid the choicest grasses does God set me down.
God leads me by the calmest waters,
and restores my soul.
God takes me along paths of righteousness,
in keeping with the honor of God's name.
Even should I wander in a valley of the darkest shadows,
I will fear no evil.
You are with me, God. Your power and support
are there to comfort me.
You set in front of me a table
in the presence of my enemies.
You anoint my head with oil; my cup is overflowing.
Surely, good and loving-kindness will pursue me
all the days of my life,
and I shall come to dwell inside the house
of THE ETERNAL for a length of days.

Psalm 23

I Know Not Your Ways

I know not your ways--
A sunset is for me a
godset.
Where are you going,
God?
Take me along,
if, in the "along"
it is light,
God.

I am afraid of the dark.

Malka Heifetz Tussman (Translated from the Yiddish by Marcia Falk)

READING FOR THE END OF SHIVAH

At the last service of the shivah period, the following may be read.

As this *shivah* draws to a close, we are grateful for the members of our family and community who have supported us through this stage of mourning. God's redemptive power has been present in their caring. Their thoughts and memories have brought light into the darkness.

Now as we return to everyday activity, we know that the mourning process is not over. We take these steps back into life with gratitude for the power to find new strength and new resolve for the tasks ahead.

Four Things

These things are beautiful beyond belief:
The pleasant weakness that comes after pain,
The radiant greenness that comes after rain,
The deepened faith that follows after grief,
And the awakening to love again.

Author Unknown

There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are people whose scintillating memory lights the world after they have passed from it. These lights which shine in the darkest night are those which illumine for us the path

Hannah Szenes (Translator unknown)

Paths of Fullness—An Interpretation of Psalm 23

The Holy One is my Guide;
my life is whole.

We journey together
over fertile hillsides
and rest
beside nourishing springs.

Thus is my spirit
ever renewed,
for my Guide leads me
down paths of fullness.

Even when my steps lead
into the kingdom of death
I do not fear
for I know you are with me.

Your presence
your shelter
is a comfort to me.

With you I can set myself aright
in the face of
deepest sorrow;
and soon my joy is filled to overflowing.

As I journey on,
nothing but kindness and love
shall follow
until the day I finally return.

To my Source,
my destination.

Brant Rosen

אָדוֹן עוֹלָם

בְּטָרֵם כָּל יַצִּיר נִבְרָא:
אֲזַי מֶלֶךְ שָׁמוּ נִקְרָא:

לְבַדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא יְהִי בְּתַפְאָרָה:

לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
וְלוֹ הָעוֹז וְהַמְשָׁרָה:

וְצוּר חֲבֵלֵי בַעַת צָרָה:
מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא:

בַּעַת אִישׁוֹן וְאַעִירָה:
יְהוּה לִי וְלֹא אִירָא:

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל

וְאַחֲרַי כְּכֹלֹת הַכֹּל
וְהוּא הָיָה וְהוּא הוֹה

וְהוּא אֶחָד וְאִין שְׁנַי
בְּלֵי רֵאשִׁית בְּלֵי תַכְלִית

וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
וְהוּא נְסִי וּמְנוֹס לֵי

בְּיַדּוֹ אֶפְקִיד רוּחֵי
וְעַם רוּחֵי גְּוִיָּתֵי

Adon olam asher malah, beterem kol yetzir nivra.
Le'et na'asah veḥeftzo kol, azay meleh shemo nikra.
Ve'aharey kihlot hakol, levado yimloh nora.
Vehu hayah vehu hoveh, vehu yihyeh betifarah.
Vehu ehad ve'eyn sheni, lehamshil lo lehaḥbirah.
Beli reshit beli taḥlit, velo ha'oz vehamisrah.
Vehu eli veḥay go'ali, vetzur hevli be'et tzarah.
Vehu nisi umanot li, menat kosi beyom ekra.
Beyado afkid ruḥi, be'et ishan ve'a'irah.
Ve'im ruḥi geviyati, adonay li velo ira.

NOTE. *Adon Olam* states principles of Jewish faith. It is frequently attributed to Solomon ibn Gabirol, a medieval Sephardic poet.

J.B.

ADON OLAM / CROWN OF ALL TIME

This translation can be sung to the same melody as the Hebrew.

Crown of all time, the one who reigned
before all mortal shape was made,
and when God's will brought forth all things
then was the name supreme proclaimed.

And after everything is gone,
yet One alone, awesome, will reign.
God was, and is, and will remain,
in splendid balance, over all.

And God is One, no second is,
none can compare, or share God's place.
Without beginning, without end,
God's is all might and royal grace.

This is my God, my help who lives,
refuge from pain in time of trial,
my banner, and my place to fly,
my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul
each time I sleep, again to wake,
and with my soul, this body, here.
Yah's love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.

הַבְּדֵלָה

At the end of Shabbat, a Havdalah candle is lit. A full cup of wine and spices are near at hand, and the lights are dimmed.

At the end of a festival, and at the start of Ḥol Hamo'ed, the candle and spices are omitted if it is not Saturday night.

אֵלֶיָּהוּ הַנְּבִיא אֵלֶיָּהוּ הַתְּשֻׁבִי אֵלֶיָּהוּ הַגְּלָעָדִי:
בְּמַהְרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ עִם מַשְׁיַח בֶּן דָּוִד:

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi.

Bimherah veyameynu yavo eleynu, im mashi'ah ben David.

מְרִים הַנְּבִיאָה עֵז וְזִמְרָה בְּיָדָהּ
מְרִים תִּרְקֹד אֲתָנוּ לְהַגְדִּיל זְמַרְת עוֹלָם
מְרִים תִּרְקֹד אֲתָנוּ לְתַקֵּן אֶת־הָעוֹלָם:
בְּמַהְרָה בְּיָמֵינוּ הִיא תְּבִיאָנוּ
אֶל מֵי הַיְּשׁוּעָה:

Leila Gal Berner

Miriam hanevi'ah oz vezimrah beyadah.
Miriam tirkod itanu lehagdil zimrat olam.
Miriam tirkod itanu letaken et ha'olam.
Bimherah veyameynu hi tevi'enu
el mey hayeshu'ah.

HAVDALAH

At the end of Shabbat, a Havdalah candle is lit. A full cup of wine and spices are near at hand, and the lights are dimmed.

At the end of a festival, and at the start of Ḥol Hamo'ed, the candle and spices are omitted if it is not Saturday night.

Elijah the prophet, come speedily to us hailing messianic days.

Miriam the prophet will dance with us at the waters of redemption.

NOTE. Traditionally *Havdalah* is said after three stars appear in the sky on Saturday evening, making Shabbat about twenty-five hours long. In families that observe this tradition, younger children relish the task of finding stars.

Some sing "*Eliyahu Hanavi*" at the beginning of *Havdalah*, and some at the end. We have put it before *Havdalah* to set a mood of contemplation. This order builds toward the mood of jubilation expressed in the song "*Hamavdil*."

Havdalah is recited not only on Shabbat but also at the conclusion of Festivals. When Festivals end at times other than Saturday nights, *Havdalah* includes only two blessings—over wine and over separation.

DAT.

COMMENTARY. As Shabbat fades, our people's centuries-old yearning for redemption is voiced through song. When we sing the traditional "*Eliyahu Hanavi*," we recall the saving message and leadership of Elijah the Prophet, harbinger of the messianic age. The contemporary lyrics of "*Miriam Hanevi'ah*" parallel the traditional, offering an inspiring leadership model. Midrash tells us that Miriam helped to bolster the Israelite women's courage in taking the risk of fleeing Egypt toward freedom. A prophet in her own right, Miriam led our people in a celebration and dance after we "took the plunge" to freedom at the Reed Sea (Exodus 15:20-21). As we strive for *תיקון עולם*, repair of the world, and as we pray for the coming of the messianic age, both Elijah and Miriam are inspiring prophetic figures who model leadership traits that may help to strengthen us on our journey toward redemption.

Leila Gal Berner

סְבִירֵי חֲבֵרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

Savrey ḥaveray.

Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final beraḥah / blessing.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי בְשָׂמִים:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey miney vesamim.

After the blessing is said, the leader smells the spices and passes them on.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey me'orey ha'esh.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֶרֶשׁ לְחַל בֵּין
אוֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה יְהוָה
הַמְבַדֵּיל בֵּין קֶרֶשׁ לְחַל:

Baruḥ atah adonay eloheynu meleḥ ha'olam hamavdil beyn
kodesh leḥol beyn or leḥosheḥ beyn yom hashevi'i lesheshet
yemey hama'aseh. Baruḥ atah adonay hamavdil beyn kodesh
leḥol.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in song.

שָׁבוּעַ טוֹב / Shavu'a tov. / Have a good week.

א גוטע וואך / A gute voch. / A good week.



With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who created the fruit of the vine.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final beraḥah / blessing.

Blessed are you, REVIVER our God, the sovereign of all worlds, who creates various spices.

After the blessing is said, the leader smells the spices and passes them on.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INDIVISIBLE who separates the holy from the ordinary.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

COMMENTARY. While lighting candles marks both the beginning and the end of Shabbat, the *Havdalah* candle has a meaning different from that of the *Erev Shabbat* candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor. Every *beraḥah* / blessing must correlate to an event or action so that it is not in vain. We “use” the candlelight here to cast a shadow on our palms by lifting our curled fingers toward the light.

A time of transitions, *Havdalah* lends itself to comment about life cycle transitions as well. It is a wonderful place to insert parents' hopes for a bar / bat mitzvah at the transition from childhood to adolescence. Brit ceremonies for new-born girls can easily be created around *Havdalah*. Weddings, new jobs, beginning of school and graduation are some of the occasions when people might want to add personal words to *Havdalah*.

D.A.T.

הַמְבַדִּיל

חֲטָאֵתֵינוּ הוּא יְמַחֵל
 וּכְכֹכְבִים בְּלַיְלָה:
 אֶקְרָא לְאֵל עָלַי גְּמוּר
 אֶתָּא בְּקֹר וְגַם לַיְלָה:
 עַל חֲטָאֵי עֵבֶר תַּעֲבֹר
 וְאַשְׁמוּרָה בְּלַיְלָה:

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל
 זְרַעֲנוּ וְכִסְפָּנוּ יִרְבֶּה כְּחוֹל
 יוֹם פְּנֵה כְּצֵל תָּמוֹר
 אָמַר שׁוֹמֵר
 צְדָקָתְךָ כְּהַר תָּבוֹר
 כִּיּוֹם אֶתְמוֹל כִּי יַעֲבֹר

Hamavdil beyn kodesh leḥol
 Ḥatoteynu hu yimḥol
 Zarenu veḥaspenu yarbeh kaḥol
 Veḥakoḥavim balaylah.

Yom panah ketzal tomer
 Ekra la'el alay gomer
 Amar shomer ata voker vegam laylah.

Tzidkateḥa kehar tavor
 Al ḥata'ay avor ta'avor
 Keyom etmol ki ya'avor
 Ve'ashmuraḥ valaylah.

COMMENTARY. Just as we greet Shabbat with blessing, we usher it out with blessing. Candlelight and wine mark these borders. Thus we attempt to bring the flavor and insight of Shabbat into the everyday. At *Havdalah* there is the addition of spices, as if to revive our spirits flagging at the loss of Shabbat and to bear the sweet savor of Shabbat into the week. D.A.T.

HAMAVDIL / THE ONE WHO DIVIDES

This translation can be sung to the same melody as Shavu'a Tov.

May the one who divides
 between holy and plain,
 forgive our sins,
 and ease our pain.
 Posterity and plenty
 add to our gain,
 like seashore sands,
 like stars at night.

The day moves on
 like palm tree's shade,
 I call to God
 who charts the way.
 The watchman says,
 "The morn has come,
 and soon the night,
 yes, soon the night."

Your justice strong
 as Mount Tabor,
 My sins forgive,
 my faults ignore.
 Let me be pure,
 like long before,
 My blemish fade
 like passing night.

NOTE. Composed by Rabbi Isaac ibn Ghayat, who lived in eleventh-century Spain, for the conclusion of Yom Kippur, *Hamavdil* hails the divine power that allows us forgiveness, renewed vigor and redemption. A.G.

אמר...לילה / The watchman...night (Isaiah 21:12).
 כיום...בלילה / Let...night (Psalm 90:4).

UNVEILING

Place a cloth over the marker. If the day is windy, the cloth can be held down with a string or stones.

We have gathered to honor the memory of our beloved _____ . The link of life that joined us has been broken, but the bonds of love, friendship and family continue to connect us.

Remarks/stories about the deceased can be offered by one or several people. Sometimes all present are invited to participate if they wish.

Readings or poetry may be added here. For examples, see pages 3-7, 96-101, 103-107, 116-118.

For a man or boy:

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְצֵא מְנוּחָה גְבוּרָה תַּחַת כַּנְפָּי
הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזַהְרִים אֶת
נַשְׁמַת _____ : בְּעַל הַרְחָמִים יִסְתִּירָהּ בְּסִתָּר כַּנְפָּיו
לְעוֹלָמִים וְיִצְרֹר בְּצְרוֹר הַחַיִּים אֶת נַשְׁמָתוֹ: יְהוּה הוּא נִחְלָתָהּ
וְיִנּוּחַ עַל מִשְׁכְּבוֹ בְּשָׁלוֹם וְנֹאמַר אָמֵן:

For a woman or girl:

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְצֵא מְנוּחָה גְבוּרָה תַּחַת כַּנְפָּי
הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזַהְרִים אֶת
נַשְׁמַת _____ : בְּעַל הַרְחָמִים יִסְתִּירָהּ בְּסִתָּר כַּנְפָּיו
לְעוֹלָמִים וְיִצְרֹר בְּצְרוֹר הַחַיִּים אֶת נַשְׁמָתָהּ: יְהוּה הוּא נִחְלָתָהּ
וְיִנּוּחַ עַל מִשְׁכְּבָהּ בְּשָׁלוֹם וְנֹאמַר אָמֵן:

CONCLUSION OF SHIVAH

To be read by the mourner(s) on the morning of the conclusion of shivah.

As Jewish tradition prescribes *shivah*, a period of intense mourning, so too does it prescribe a moment when *shivah* ends. Today, we walk out the door of the *shivah* house back into engagement with daily concerns. Mourning is far from over, but today we take important steps back into life. At this moment, we ask:

יְהוּה עֲזוּ לְעַמּוֹ יִתֵּן יְהוּה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

Adonay oz le'amo yiten, adonay yivareh et amo vashalom.

May You, REDEEMING ONE, give strength to your people. May You, ETERNAL ONE, bless your people with peace.

MERCIFUL ONE, grant healing, comfort, and strength to those who mourn the loss of _____. May his/her memory be a source of blessing in their lives. May they find consolation and peace with each other and return to doing deeds that strengthen the bonds of the living. Amen.

יְהוּה נְחֵנִי בְּצִדְקָתְךָ הִישָׁר לְפָנַי דְּרָכְךָ:

Adonay neheni vetzidkateha hayeshar lefanay darkeha.

GUIDING ONE, lead me in your righteousness, make your path straight before me.

May I take to heart the love and lessons of the life of _____ and of this *shivah* as I walk again into life.

It is customary to walk a short distance. Some people circle the block on which they live.

יְהוּה עֲזוּ...בְּשָׁלוֹם / May...peace! (Psalms 29:11).

יְהוּה...דְּרָכְךָ / Guiding...me. (Psalms 5:9).

THE JOURNEY OF MOURNING:

A RECONSTRUCTIONIST GUIDE

by Rabbi Richard Hirsh



Copyright © 2001 by Rabbi Richard Hirsh

God full of mercy who dwells in high places, grant full repose under *Shehīnah's* wings in the heights of the holy and pure—like a light glowing in the firmament—to the soul of _____ . Merciful one, conceal him/her under your wings forever, and bind his/her soul to life. THE COMPASSIONATE ONE is his/her portion. May he/she rest in peace in his/her place. Amen.

The covering is lifted off the marker. If a minyan is present, conclude with the recitation of Mourner's Kaddish, pages 102-103.

May we be bound up in the bonds of life. And let us say:
Amen.