

סדור בני וייל

**B'NAI VAIL
SHABBAT MORNING**

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This Siddur

The *Siddur*, or Jewish Prayer Book, is a compilation of a set order of prayers, blessings, poems, biblical passages, readings and art that have evolved and been collected over time. The order was set in the middle ages, and now with the current abundance of choices, *siddurim* have evolved to meet the needs of generations of Jews in prayer and contemplation.

The B'nai Vail Prayer Book offers every Hebrew prayer or verse in Hebrew, English translation and transliteration, so all may follow and enjoy the service. B'nai Vail offers a unique Shabbat service that is inclusive to the observance of Orthodox, Conservative, Reform, and secular Jews. While the basic and traditional prayers are included, we offer a variety of opportunities through words, songs, art and photography to reflect on how blessed we are to meet and worship together in these magnificent mountains.

Acknowledgements

This Siddur started with a blank page and took a year to compile and review. The intention was to create something that our mountain congregation could use for communal prayer at our Shabbat morning service on the mountain, alongside the creek, in the Chapel or at a Bar or Bat Mitzvah. As the Rabbi of Congregation B'nai Vail, I am constantly in search of ways to bring worship and involvement in Judaism to the Vail Valley, and enjoy exploring avenues to help our congregation to find the peace and joy of Shabbat through prayer.

I would like to offer my sincere thanks to Rabbi Ariel Stone and Miles Hochstein of Congregation Shir Tikvah, and Rabbi Jonathan Miller and Rabbi Scott Hausman-Weiss of Congregation Shma Koleinu, who generously offered to share some of the English translations of their own siddur with the B'nai Vail Congregation.

My special thanks to my wife, Dr. Janet Newman, who edited the *siddur* (multiple times) and wrote many of the responsive prayers. Cantor Michelle Cohn Levy carefully edited and selected prayers and songs that enhance the beauty of our service. I am grateful to Jeanne Whitney, Mark Gordon, Dr. David Cohen, and Seth Levy for their suggestions, editing and corrections.

It is my hope that the photographs and art that intertwine amidst the prayers, provide additional opportunities to reflect on our heritage and the beauty of our world.

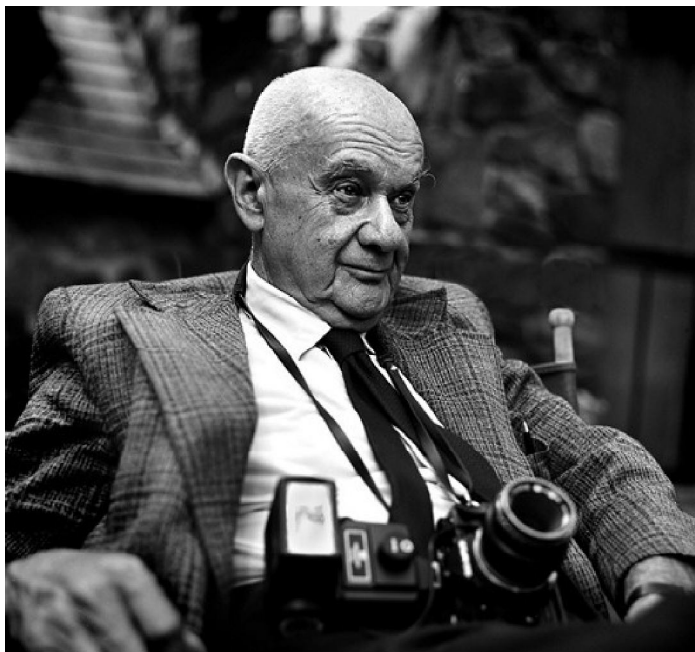
I would like to thank Jack Affleck, Andrew Bernstein, Wayne Bizer, Phil Brodsky, and Susan Carlson, Assistant Curator at the International Center of Photography for permission to include the treasured photographs of Roman Vishniac. Special thanks also to the Norman Rockwell Museum Collection, for permission to use Norman Rockwell's art, and to lyricist, Sheldon Harnick, for permission to use *Sunrise Sunset* in our *Siddur*. We are blessed to have the songs of Debbie Friedman in the prayer book with permission from Farf, Inc. We are extremely honored to have the art of Carrie Fell grace the cover of this prayer book.

Finally, I wish to thank Vivian Singer, of *CustomSiddur*, who joined with me in the meticulous editing process, securing copyrights and in the oversight and production of this prayer book.

Shabbat Shalom,

Rabbi Joel D. Newman,
Congregation B'nai Vail

An Introduction to the Photographs of Roman Vishniac



Why did I do it? A hidden camera to record the way of life of a people who had no desire to be captured on film may seem strange to you. Was it insane to cross into and out of countries where my life was in danger every day? Whatever the question, my answer is the same: It had to be done. I felt the world was about to be cast into the mad shadow of Nazism and that the outcome would be the annihilation of a people who had no spokesman to record their plight. Mind you, their utter faith in God might have precluded their looking for any savior. I knew it was my task to make certain that this vanished world did not totally disappear.

The pictures [in this siddur] depict people and places that no longer exist, yet in my memory they do exist.

Roman Vishniac

A Vanished World by Roman Vishniac, 1983

The Art of Carrie Fell and the Cover of our Siddur “The Vail Minyan”

Carrie Fell is an artist who expands the boundaries of traditional Western art by presenting Western subjects in new ways. Through her work, Carrie tells the familiar stories of the West, stories of cowboys and cowgirls and horses and the infinite sky. Her dramatic use of color and line sets Carrie Fell apart from conventional Western art style. With deft drawing and bold color, she imparts life and feeling to her frequently faceless subjects, from longhorns to cowgirls.

In selecting Carrie Fell to paint the cover for the siddur, Rabbi Newman conceived the idea of a “Vail Minyan,” featuring a minyan of 10 cowboys and cowgirls with their horses. The beautiful cover of the prayer book reflects the manner in which B’nai Vail is so much a part of the mountains and the west.

A native of Denver, Carrie Fell began her professional career as an artist in 1985. She studied interior design in college and remnants of the drawing style of design work are intrinsic to her art. Her use of color, line and negative space also reflect her early training. Throughout her twenty-year career, Carrie Fell has exhibited her work nationally through numerous well-respected fine art galleries, achieving both private and corporate collector recognition.

DEDICATION

Our Shabbat Morning Siddur is dedicated to the loving memory of Bonnie Susan Marcus who passed away in 2007. Bonnie, born on September 29, 1965 in Wichita, Kansas, was the oldest child of Rose and Howard Marcus. She is greatly missed by her two younger brothers, David and Billy, who cherished her.

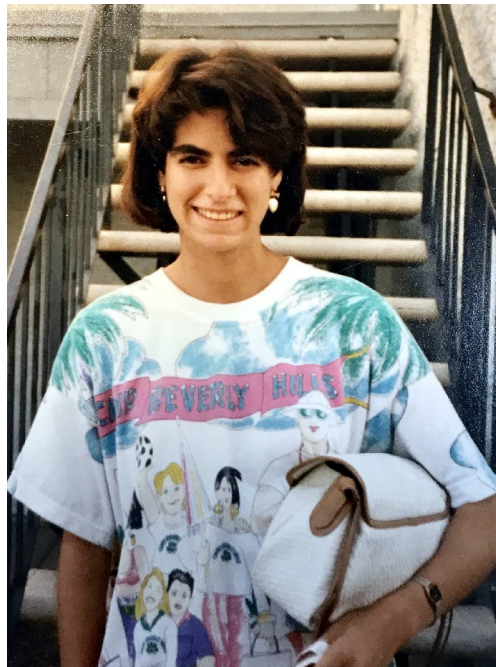
Bonnie had many lifelong challenges, but never gave up trying to succeed and improve herself. When Bonnie moved to Los Angeles in her early twenties, she joined Chaverim ("friends" in Hebrew), a social group specifically formed to enhance the lives of Jewish adults who have a variety of limitations.

Bonnie remembered how special her brothers' B'nai Mitzvah were and decided to have her own Bat Mitzvah. Bonnie studied very hard with Chaverim and was able to celebrate her Bat Mitzvah on May 31, 1997.

One of Bonnie's greatest loves and passion was for whales and dolphins. Because she feared for their safety, Bonnie joined Greenpeace.

Bonnie had a wonderful vocabulary and loved to write poetry. She won first place from The Achievable Foundation in a creative arts contest for one of her poems.

Bonnie had a great spirit and positive energy and she was an inspiration to everyone who met her. The Marcus family hopes this B'nai Vail Siddur will touch you, just as Bonnie's life touched others.



מָה־רְבוּ מַעֲשֵׂיךָ | יְהוָה
 בָּלֶם בַּחֲכָמָה עָשִׂיתָ
 מִלְּאָה הָאָרֶץ קִינְנָה.
 זֶה | הֵיטָב גָּדוֹל וְרַחֵב לְדָיִם שֵׁם רַמֵּשׁ וְאֵין מִסְפָּר
 חַיֹּת קִטְנוֹת עִם־גְּדִלוֹת. שֵׁם אֲנִיּוֹת יִהְיֶה
 לְוִיָּתָן זֶה יִצְרָתָ לְשִׁחֻק־בּוֹ. בָּלֶם אֲלִיָּהּ יִשְׁבְּרוּ
 לְתֵת אָכְלָם בָּעֵתוֹ.
 תִּתֵּן לָהֶם יִלְקֻטוּן
 תִּפְתַּח לֵדָךְ יִשְׁבְּעוּן טוֹב.
 תִּסְתִּיר פְּנֶיךָ יִבְהֲלִין תִּסְרֹף רוּחָם יִגְוְעוּן
 וְאֶל־עֲפָרָם יִשׁוּבוּן.
 תִּשְׁלַח רוּחְךָ יִבְרָאוּן וְתִחַדֵּשׁ פְּנֵי אֲדָמָה.

Pit·hu Li

פתחו לי

Pithu li sha·arei tzedek,
 avo vam, odeh Yah.
 Zeh hasha·ar la' Adonai,
 tzadikim yavo·u vo.

פְּתַחוּ־לִי שַׁעְרֵי צֶדֶק,
 אָבֹא־בָם אוֹדֶה יְהוָה.
 זֶה־הַשַּׁעַר לַיהוָה,
 צְדִיקִים יָבֹאוּ בוֹ.

Hal'li

הללי

הַלְלִי נַפְשִׁי אֶת־יְהוָה.
 אֲהַלֵּלָהּ יְהוָה בְּחַיִּי, אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדִי.

Kol Ha·n'sha·ma

כל הנשמה

Kol han'shamah t'haleil Yah.
 Hal'luyah.

כָּל הַנֶּשְׁמָה תִּהְלֵל יְהוָה.
 הַלְלוּיָהּ.

Ma Ra·bu

How mighty Your creations, Adonai.
In wisdom You created each one.
The Earth is filled with what is Yours.
Behold, there is a great ocean, its arms open wide,
holding creatures without number, and animals small and large.
Though great ships sail there,
yet You created a leviathan that can toy with them.
All of these rely on You to give them their food in its time.
Give it to them and satisfy them!
Open Your hand to satisfy them well.
For if You hide Your face they panic
and if You stop their breath they die and are returned to dust.
But if You send Your wind they are restored to health,
and the face of the earth is renewed.

Psalm 104:24-30

Pit·hu Li

Open for me the gates of righteousness,
I will enter then and praise God
This is the gateway to God,
the righteous shall enter it.

Psalm 118:19-20

Hal'li

My breath-soul sings Adonai.
I will sing-out Adonai with my life,
I will sing to my God while I live.

Psalm 146:1-2

Kol Ha·n'sha·ma

Let all who breathe sing-out God.
Hallelujah.

Psalm 150:6

SHACHARIT L'SHABBAT

שחרית לשבת

Hinei Mah Tov

הנה מה טוב

*Hinei mah tov umana'im
shevet achim gam yachad.*

הנה מה־טוב ומה־נעים
נשבת אחים גם־יחד.

A FAMILY PRAYER

May we never take for granted the gift of Shabbat,
as we sit nestled in the Rocky Mountains,
sharing this humble moment with family and friends.

May the satisfaction of celebrating Shabbat hearten our spirits.
Let Shabbat peace bring quiet to our souls.

Allow this time set aside for song and prayer
to bring us closer together in thoughts and deeds.

Let this space we share become our place of devotion,
glowing with reverence and filled with our traditions.

May this Shabbat encourage us to examine our actions.
Let us look ahead toward the new week
so we will be worthy of all God's blessings.

SHABBAT MORNING

Hinei Mah Tov

How good it is when we live together in peace.

Psalm 133:1



Friends, Roman Vishniac, Eastern Europe, 1935

Modeh/modah ani

מודה / מודה אני

מודה / מודה אני לפניך, מלך חי וקים,
שהחזרת בי נשמתی בחמלה, רבה אמונתך.

Recited privately upon entering the praying place, when donning the tallit.

Tallit

טלית

*Ba-ruch atah Adonai,
Eloheinu melech ha-olam,
asher kidshanu b'mitzvotav,
v'tzivanu l'hitateif batzitzit.*

ברוך אתה יהוה
אלהינו מלך העולם
אשר קדשנו במצותיו,
וצונו להתעטף בציצית.

Mah tovu

מה טוב

*Mah tovu ohalecha, Ya-akov,
mishk'notecha Yisra-eil.*

מה טובו אהלך, יעקב,
משכנתיך ישראל!

The myriads of letters in the Torah stand for the myriads of souls in Israel. If one single letter is left out of the Torah, it becomes unfit for use; if one single soul is left out of the union of Israel, the Divine Presence will not rest upon it. Like the letters, so the souls must unite and form a union. But why is it forbidden for one letter in the Torah to touch its neighbor? Because every soul of Israel must have hours when it is alone with its Maker.

Modeh/modah ani

The act of charity is
measured by the
loving-kindness
with which it is
administered.

- *Talmud*

I offer thanks to God this morning for restoring
my soul and sensibility; my heart is grateful
beyond measure.

Recited privately upon entering the praying place, when donning the tallit.

Tallit

How good it is to wrap
oneself in prayer, spinning a
deep softness of gratitude to
God around all thoughts,
enveloping oneself in the
silken veil of song!

Blessed are You Adonai our God, King
of the Universe, making us holy through
mitzvot, commanding us to wrap
ourselves in the *tzitzit*.

Prayer is a crucible in which
time is cast in the likeness of
the eternal. Man hands over
his time to God in the
secrecy of single words,
When anointed by prayer,
his thoughts and deeds do
not sink into nothingness,
but merge into endless
knowledge of an
all-embracing God. We yield
our thoughts to Him who
endowed us with a chain of
days for the duration of life.

- *Abraham Joshua Heschel*

Mah tovu

How beautiful are your tents, O Jacob,
your dwelling places, people of Israel.

Numbers 24:5

Esa Einai

*Esa einai el heharim
mei-a-yin yavo ezri.
Ezri mei-im Adonai,
oseh shama-yim va-aretz.*

אֵשָׁא עֵינַי

אֵשָׁא עֵינַי אֶל־הָהָרִים
מֵאֵין יָבֹא עֲזָרִי.
עֲזָרִי מֵעִם יְיָ
עֹשֶׂה שְׁמַיִם וָאָרֶץ.



Model of the Second Temple, Jerusalem

Esa Einai

Psalm 121:1-2

I lift my eyes to the mountains;
from where will my help come?
My help will come from God,
Maker of heaven and earth.

ESAH EINAI

Arriving in Jerusalem, the pilgrims lifted their eyes to the mountains,
and cried out in unison, "From where does my help come?"

With a singular voice they answered, "My help comes from God,
Maker of heaven and earth."

This Shabbat, as we lift our eyes to the beauty of our mountains,
we welcome the Sabbath with its embrace of peace.

We ask Your blessings upon all of us, as we worship together,
we are grateful and appreciative for this moment of rest.

Your gift to us called, "Shabbat," comes weekly to remind us
to free ourselves from those things in life that hold us back.

Now is the time to set aside petty arguments;
to say to our family and friends, "I'm sorry"
for things best forgotten.

May we never take for granted the beauty of our Rocky Mountains.
Take a breath and pause, as we lift our eyes
and know that each Shabbat, we are blessed with peace.

אֱלֹהִי, נִשְׁמָה שְׁנִתְּתָּ בִּי טְהוֹרָה הִיא.
אֶתָּה בְּרֵאתָה, אֶתָּה יִצְרָתָה, אֶתָּה נִפְחָתָה בִּי,
וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי, וְאֶתָּה עֹתִיד לְטֹלָה מִמֶּנִּי,
וּלְהַחְיִיָּה בִּי לְעֹתִיד לְבֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה אֲנִי לְפָנֶיךָ,
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאֲמוֹתַי,
רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְיֶה נְשָׁמוֹת לַפְּגָרִים מֵתִים.



Mediterranean sea in northern Israel.

For the soul

My God, this soul that You have given me is pure.
You created it, You formed it, You breathed it into me;
You guard it within me, and one day You will take it from me,
and return it to me in the future that will come.
All the time that my soul is within me
I will thank You, Adonai my God and God of my ancestors.
You are the power in all Life, seen and unseen.
Blessed is the Source of Life for my soul.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם:

Baruch atah Adonai, Eloheinu, melech ha-olam:

- *asher natan lasechvi vinah*
l'havchin bein yom uvein
lailah.

- *she-asani b'tzalmo.*

- *she-asani Yisra-eil.*

- *she-asani ben/bat chorin.*

- *pokei-ach ivrim.*

- *malbish arumim.*

- *matir asurim.*

- *zokeif k'fufim.*

אֲשֶׁר נָתַן לַשְׁכָּוִי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין
לַיְלָה.

שֶׁעָשָׂנִי בְּצַלְמוֹ.

שֶׁעָשָׂנִי יִשְׂרָאֵל.

שֶׁעָשָׂנִי בֶן / בַּת־חֹרִין.

פוֹקֵחַ עִוְרִים.

מַלְבִּישׁ עֲרֻמִּים.

מַתִּיר אֲסוּרִים.

זוֹקֵף כְּפוּפִים.

GOD'S WONDROUS CREATIONS

As we join together to celebrate Shabbat,
We take in the greatness of God's creations.

As the snow melts from the mountain peaks on high,
Let our worries of the week flow away.

As the mountain springs give forth fresh water,
Let our souls feel refreshed.

As creeks join streams and become the great rivers,
Let our faith and love grow stronger.

As we stand in awe of the great beauty of the Rocky Mountains,
Let our faith in God increase and renew.
Let this Shabbat be a time of peace.

Daily Miracles

According to Moses Maimonides (1134-1204), there are three kinds of *b'rakhot*: First, there are blessings for the pleasure we derive from tastes, sounds, fragrances, and extraordinary sights. Second, there are the blessings recited at the time of doing *mitzvot* which are commanded by the Torah or tradition. Finally, there are the blessings recited at personal or private occasions.

Blessed are You, Source of Life:

- for giving us the ability to distinguish between day and night.
- that I am created to reflect God's image.
- for making us Jews.
- for releasing the oppressed.
- for giving us the capacity to see.
- for clothing the naked.
- for freeing the captive.
- for supporting me to stand straight.



Eagle River, Colorado

Mizmor Shir

*Mizmor shir l'yom haShabbat
Tov l'hodot l'Adonai
ul'zameir l'shimcha elyon.*

*L'hagid baboker chasdecha
ve-emunat'cha baleilot.
Alel asor va-alel navel
alel higa-yon b'chinor.*

*Ki simachtani Adonai b'fo-alecha
b'ma-asei yadecha aranein.*

*Mah gadlu ma-asecha Adonai
m'od amku machsh'votecha.*

Tzadik Katamar

*Tzadik katamar yifrach
k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai,
b'chatzrot Eloheinu yafrichu.*

*Od y'nuvun b'seivah,
d'sheinim v'ra-ananim yih'yu.
L'hagid ki yashar Adonai,
tzuri v'lo avlata bo.*

מזמור שיר

תהלים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
טוֹב לְהַדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן.

לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,
וּבַלַּיְלֹת.
עַל־עֲשׂוֹר וְעַל־נָבֶל,
עַל־יְהִיוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְהוָה בְּפִעֲלֶךָ,
בְּמַעֲשֵׂי יָדֶיךָ אֲרָנִי.

מַה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,
מֵאֵד עֲמָקוֹ מִחֲשֻׁבְּתֶיךָ.

צדיק כתמר

צָדִיק כְּתָמָר יִפְרַח,
כְּאַרְז בַּלְבָּנוֹן יִשְׁגֶּה.
שְׁתוּלִים בְּבֵית יְהוָה,
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבוּן בְּשִׁיבָה,
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי יָשָׁר יְהוָה,
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

Mizmor Shir

Psalm 92

It is good to give thanks to You, O Lord,
To praise Your name through song.

To speak in the morning of your lovingkindness,
And of Your faithfulness each night.

To the music of the lute and the harp,
To the melody of the lyre.
I will sing my delight.



Date Palm

Tzadik Katamar

Those who do justice will be like a flowering date palm,
like a tall cedar of Lebanon.
Planted in the house of Adonai,
in God's courtyard they will blossom.

Even when old they will be creative and fruitful,
fragrant and pleasant to see,
and they will be telling of trust in Adonai,
my Rock who does not fail me.

P'sukei d'Zimra

Baruch she·amar

v'ha·ya ha·olam, baruch Hu.

Baruch oseh v'reisheet,

baruch omeir v'oseh,

Baruch gozeir um'ka·yeim,

baruch m'racheim al ha·aretz,

baruch m'racheim al habri·yot.

Baruch m'shaleim sachar tov

lirei·av.

Baruch chai la·ad v'ka·yam lanetzah.

Baruch podeh umatzil,

baruch sh'mo.

פסוקי דזמרא

ברוך שֶׁאָמַר

וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא.

בָּרוּךְ עֹשֶׂה בְּרָאשִׁית,

בָּרוּךְ אוֹמֵר וְעֹשֶׂה,

בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב

לִירֵאָיו,

בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,

בָּרוּךְ פּוֹדֶה וּמַצִּיל,

בָּרוּךְ שְׁמוֹ.



Rocky Mountain peaks from the summit of Vail

Verses of Praise

More than *Yisrael* has
kept the Shabbat,
the Shabbat has kept
Yisrael.

יוֹתֵר מַשְׁעֵם יִשְׂרָאֵל
שָׁמְרוּ אֶת הַשַּׁבָּת -
שָׁמְרָה הַשַּׁבָּת אוֹתָם.

The rabbinic tradition
[*Talmud Menachot 43a*]
advises us to recite
100 blessings a day.
Would that we had
one hundred reasons
each day to stop – and
express our wonder
and gratitude.

Bless the One
who in a single word
created the universe,
may the One be blessed.

Bless the Creator of first creation.

Bless the One who speaks and acts.

Bless the One who decrees and makes real.

Bless the One who mothers the land.

Bless the One who mothers the living.

Bless the One who gives just reward for due
respect.

Bless the One who lives forever and stands to
eternity.

Bless the One who redeems and rescues.

Bless the Name.



*Hal'luhu v'tziltz'lei shama
hal'luhu b'tziltz'lei t'ruah.
Kol han'shamah t'haleil Yah.
Hal'luyah.*

הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה.
הַלְלוּיָהּ.



*His Books are His Companion,
Roman Vishniac, Warsaw, 1935*

Sing through cymbals loud, and
sing through cymbals crashing.
All who breathe shall sing-out to God.
Hallelujah.

Psalm 150 (entire psalm can be found on page 98.

PLACES AND SPACES

This space we share on this Shabbat:
May we never forget the holiness of “*makom*” - this place.
Because it is here that we gather together in a *Beit T’fillah*,
a House of Worship.

This space we share on this Shabbat:
May we never forget the lessons learned in this place.
Because it is here that we gather together in a *Beit Midrash*,
a House of Study.

This space we share on this Shabbat:
May we never forget the friendships within “*makom*” - this place.
Because it is here that we gather together in a *Beit K’nesset*,
a House of Meeting.

This space we share on this Shabbat:
May our doors always be open to the lonely that hunger for love,
and greet them with a welcoming, “Shabbat Shalom.”

This space we share on this Shabbat:
May we always be aware that all faiths share “*makom*” - this place.
And there is holiness in their worship, as in ours.

May this space we share on this Shabbat,
always be a place where music inspires our souls
and warms our hearts.

RAV NACHMAN'S PRAYER

Adonai, grant me the ability to be alone;
May it be my custom to go outdoors each day
Among the trees and grass - among all growing things,
There to be alone, and enter into prayer.

There may I express all that is in my heart,
Talking with God to whom I belong.
And may all grasses, trees, and plants
Awake at my coming.

Send the power of their life into my prayer,
Making whole my heart and my speech
Through the life and spirit of all growing things,
Made whole by their transcendent Source.

Oh that they would enter into my prayer!
Then would I open my heart in prayer.
Then, Oh God, would I pour out
The words of my heart before Your presence.



Scissor Sharpener,
Roman Vishniac, Eastern Europe, 1935

JUST FOR TODAY

Just for today, I will live one day only,
Forgetting yesterday and tomorrow,
And not trying to solve the whole problem of life at once.

Just for today, I will be unafraid of life and death;
Unafraid to enjoy the beautiful and be happy.
People are as happy as they make up their minds to be.

Just for today, I will adjust myself to what is,
And not try to adjust everything to suit me.
If I cannot have what I like, I will try to like what I have.

Just for today, I will be agreeable, cheerful, charitable,
Do my best, praise people for what they can do,
Not criticize them for what they cannot do;
And if I find fault, I will forgive it and forget it.
I will try not to improve nor regulate anybody except myself.

Just for today, I will have a plan.
I may not follow it exactly, but I will have one.
It will save me from worry, hurry and indecision.

Just for today, I will get people off my nerves
And not get on theirs.
I will appreciate them for what they do and what they are.

Just for today I will not show it if my feelings are hurt.

Just for today, I will find a little time for quiet, to relax,
And to realize what life is and can be;
Time to think about God,
And get a better perspective of myself.

Just for today, I will look at life with fresh eyes
And discover the wonder of it;
I will know that as I give to the world, so the world will give to me.

Nishmat kol chai

Nishmat kol chai, t'vareich

et shimcha Adonai Eloheinu.

נִשְׁמַת כָּל־חַי

נִשְׁמַת כָּל־חַי, תְּבָרַךְ

אֶת־שִׁמְךָ יְהוָה אֱלֹהֵינוּ.



Date palms in Ein Gedi
by the Dead Sea, Israel

There are only two
ways to live your life.
One is as though
nothing is a miracle.
The other is as
though everything is
a miracle.

— Albert Einstein

Nishmat kol chai'

The breath of all Life sings praises to
the Name of the Life of All,
Eternal One, our God.



-
1. This prayer was composed in Maccabean times (2nd century BCE), and was recited as part of the Temple service. The early rabbis also selected it as the concluding prayer of the Passover seder.

Leader:

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Barchu et Adonai ham'vorach!

Congregation:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va-ed!

Yotzeir Or

*Baruch atah Adonai Eloheinu
melech ha·olam, yotzeir or
uvorei choshech, oseh shalom
uvorei et hakol.*

יוֹצֵר אוֹר

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם
וּבוֹרֵא אֶת־הַכֹּל.



Fish for the table, Roman Vishniac, Eastern Europe, 1935

SH'MA AND ITS BLESSINGS

Bar'chu

We rise as we are able for the bar'chu.

Bless God, let us bless together! (*leader*)

Blessed is God, the Blessed Holy One! (*congregation*)

One day Honi
Ha-Maag'el was
journeying on the road
and he saw a man
planting a carob tree.
He asked, "How long
does it take for this tree
to bear fruit?" The man
replied: "Seventy years."
Honi, then further
asked him: "Are you
certain that you will live
another seventy years?"
The man replied: "I
found already grown
carob trees in the world;
as my forefathers
planted those for me,
so, I too plant these for
my children."

Taanit 23a

Creator

The first morning blessing before the Sh'ma.

Praise to You, Adonai our God, King of the
universe; making light and creating
darkness, Maker of peace, Creator of all.



Carob tree with pods in Jerusalem, Israel

שִׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'ma Yisra-eil: Adonai Eloheinu, Adonai echad!

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

*V'ahavta eit Adonai Elohecha
b'chol l'vavcha, uv'chol nafsh'cha
uv'chol m'odecha. V'ha-yu hadvarim
ha-eileh asher anochi m'tzavcha
ha-yom al l'vavecha.
V'shinantam l'vanecha v'dibarta bam
b'shirot'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha
v'ha-yu l'totafot bein einecha.
Uch'tavtam al m'zuzot
beitecha, uvish'arecha.*

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מַאֲדְךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ
הַיּוֹם עַל-לִבְבְּךָ:
וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:
וְכָתַבְתָּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבִשְׁעָרֶיךָ:

*L'ma-an tizk'ru va-asitem
et kol mitzvotai, vih'yitem
kedoshim leiloheichem. Ani Adonai
Eloheichem, asher hotzeiti
etchem mei'erezt Mitzrayim,
lihiyot lachem leilohim.
Ani Adonai Eloheichem.*

לְמַעַן תִּזְכְּרוּ וְעַשִּׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהִיִּיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Sh'ma

Many people cover their eyes when they say the Sh'ma to better focus on the meaning of the words.

Listen, O Israel: Adonai our God, Adonai is One.
Bless the Glorious Presence of God's Name in every place and time.

... God is not always silent,
and man is not always
blind... Some of us have at
least once experienced the
momentous realness of God.
Some of us have at least
caught a glimpse of the
beauty, peace and power
that flow through the souls
of those who are devoted to
Him. There may come a
moment like a thunder in
the soul, when man is not
only aided, ... but also taught
how to aid, how to guide
other beings.

Abraham Joshua Heschel

And thou shalt love the Lord thy God
with all thy heart
with all thy soul and with all thy might.
And all these words
which I command you on this day
shall be in thy heart.

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

And thou shalt bind them for a sign
upon thy hand.
And they shall be for frontlets
between thine eyes.
And thou shalt write them
on the doorposts of thy house,
and upon thy gates.

That ye may remember
and do all of My commandments,
And be holy unto your God.

Mi chamochah ba-eilim, Adonai?
Mi kamochah, nedar bakodesh,
nora t'hilot, osei feleh?

מִי־כְמֹכָה בָּאֱלִים יְהוָה?
מִי כְמֹכָה, נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּתוֹ, עֹשֶׂה פֶלֶא?

MIRIAM'S SONG

Music and lyrics by Debbie Friedman

Chorus:

And the women dancing with their timbrels,
Followed Miriam as she sang her song—
Sing a song to the One whom we've exalted,
Miriam and the women danced and danced the whole night long!

And Miriam was a weaver of unique variety,
The tapestry she wove was one which sang our history—
With every strand and every thread she crafted her delight,
A woman touched with spirit, she dances toward the light!

(Chorus)

When Miriam stood upon the shores and gazed across the sea,
The wonder of this miracle she soon came to believe—
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom and march to the promised land!

(Chorus)

And Miriam the prophet took her timbrel in her hand,
And all the women followed her just as she had planned—
And Miriam raised her voice in song
She sang with praise and might,
We've just lived through a miracle
We're going to dance tonight!

(Chorus)

Who is like you among the gods, Adonai?
Who is like you, mighty in holiness,
too awesome for praise, doing wonders?

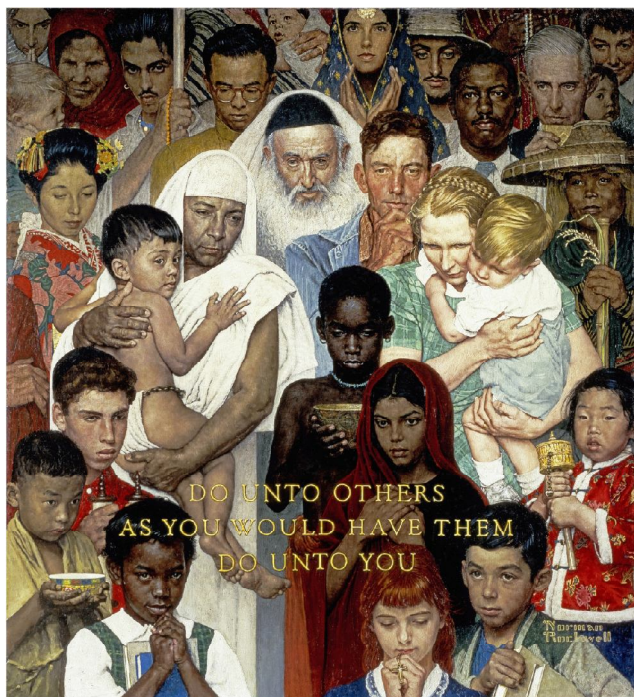
GRATITUDE

As the sun can be seen high in the sky above the mountains of Vail,
we gather together, appreciative of the many gifts we enjoy.

This Shabbat, amidst the peacefulness of these surroundings,
let us no longer focus on that which we desire,
but, rather upon what we already savor;
the quietness of the creek and the soft mountain air.

We thank You each day for health of body, mind and spirit.
Let our daily actions reflect our gratefulness for our lives,
every moment, with every breath.

As we recite our prayers, surrounded by family and friends,
let us joyfully lift our voices in song,
grateful to God, who has given us the blessing of Shabbat.



The Golden Rule, Norman Rockwell

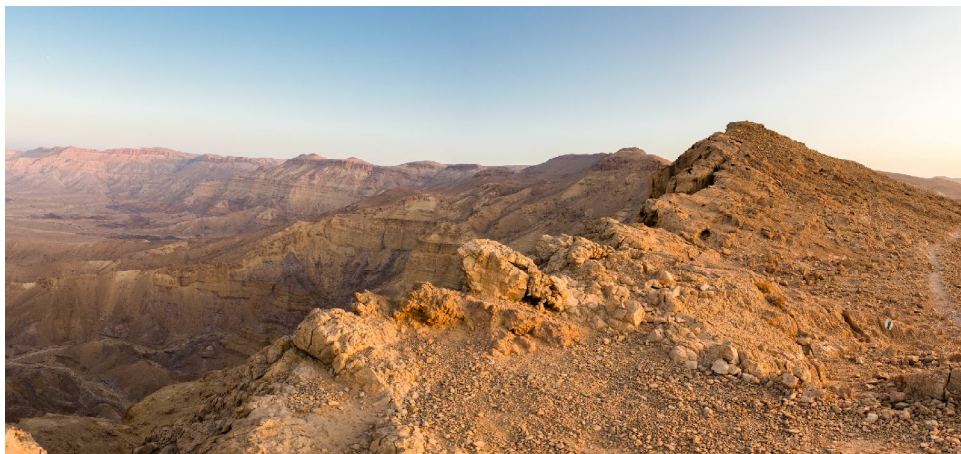
*Shirah chadashah shibchu g'ulim
l'shimcha al s'fat ha-yam; yachad
kulam hodu v'himlichu v'amru:
Adonai yimloch l'olam va-ed!*

Some choose to rise at this point in preparation for the Amidah.

*Tzur Yisra·eil, kumah b'ezrat
Yisra·eil, uf'dei chin'umecha
y'hudah v'Yisra·eil. Go·aleinu
Adonai tz'va-ot sh'mo,
k'dosh Yisra·eil.
Baruch atah Adonai, ga-al Yisra·eil.*

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים
לְשִׁמְךָ עַל־שֵׁפֶת הַיָּם, יַחַד
כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד!

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרָת
יִשְׂרָאֵל, וּפְדֵה כְנָעַמֶּךָ
יְהוּדָה וְיִשְׂרָאֵל. גְּאֲלֵנוּ
יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ, גֹּאֵל יִשְׂרָאֵל.



Desert crater mountain ridge, Negev Israel.

On that distant shore the rescued people sang
a new song to your name.
Together everybody gave thanks
and acknowledged your rule and sang:
“יהוה shall rule in space and time.”

Some choose to rise at this point in preparation for the Amidah.

Rock of Israel, rise in aid of Israel
Rescue your faithful, as you rescued Judah and Israel.
The name of our redeemer is
Adonai-of-the-power-filled-universe.
Blessed are you, Adonai, who redeems Israel.

Isaiah 47:4



Chatzi Kaddish

חצי קדיש

Yitgadal v' yitkadash sh' mei raba

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא,

(all) Amen

(all) אָמֵן

b' alma di v' ra kirutei

בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתֵיהּ,

v' yamlich malchutei,

וַיְמַלִּיךְ מַלְכוּתֵיהּ

(all) b' cha-yeichon

(all) בְּחַיִּיכוֹן

uv' yomeichon,

וּבְיוֹמֵיכוֹן

uv' cha-yei d' chol beit Yisra-eil

וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,

ba-agala uvizman kariv, v' imru:

בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ

Amen.

אָמֵן.

Y'hei sh' mei raba m' varach,

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

l' alam ul' almei alma-ya.

לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

Yitbarach v' yishtabach v' yitpa-ar

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר

v' yitromam v' yitnasei, v' yit-hadar

וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

v' yitaleh v' yit-halal sh' mei d' kudsha

וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא,

(all) b' rich hu

(all) בְּרִיךְ הוּא

l' eila min kol birchata v' shirata,

לְעֵלָא מִן כָּל-בִּרְכָתָא וְשִׁירָתָא,

(all) tushb' chata v' nechemata,

(all) תִּשְׁבַּחְתָּא וְנַחֲמָתָא,

da-amiran b' alma v' imru:

דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ

Amen.

אָמֵן.

A great pianist was once asked by an ardent admirer: "How do you handle the notes as well as you do?" The artist answered: the notes I handle no better than many pianists, but the pauses between the notes, ah! That is where the art resides."

In great living, as in great music, the art may be in the pauses. One of the enduring contributions which Judaism made to the art of living, was Shabbat, "the pause between the notes." And it is to Shabbat that we must look if we are to restore to our lives the sense of serenity and sanctity, which Shabbat offers in such joyous abundance.

attributed to Abraham Joshua Heschel

Chatzi Kaddish

The kaddish is often thought of as a prayer said by mourners. However, the text of the kaddish says nothing about death or mourning, but praises God. It marks the transition from one section of the service to another.

May we find a way to praise God
who is above all praise;
may God's presence evoked
by this gathering in Israel
be a comfort and a consolation.
God is blessed, praised, glorified, exalted,
magnified, a holiness awesome and above
and beyond all understanding, beyond all words.



Yiddish Typewriter, Andrew Bernstein

עמידה שחרית לשבת AMIDAH SHACHARIT L'SHABBAT

We rise as we are able.

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

Avot v'Imahot

*Baruch atah Adonai, Eloheinu
veilohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzchak,
veilohei Ya'akov. Elohei Sarah,
Elohei Rivkah, Elohei Leah
veilohei Rachel. Ha-eil hagadol
hagibor v'hanora, Eil elyon,
gomeil chasadim tovim,
v'konei hakol, v'zocheir chasdei
avot v'imahot, umeivni go-eil
livnei v'neihem,
l'ma-an sh'mo, b'ahava.*

*Melech ozeir umoshi-a umagein.
Baruch atah Adonai,
magein Avraham v'ezrat Sarah.*

**אֲדֹנָי
שִׁפְתֵי תִפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.**

אבות ואמהות

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
אֱלֹהֵי רִבְקָה אֱלֹהֵי לֵאָה
וְאֱלֹהֵי רָחֵל, הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וְאִמּוֹת וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.**

**מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְהוָה
מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.**

SHACHARIT AMIDAH¹ FOR SHABBAT

Some traditional Jews begin studying by kissing the Talmud. Then they open the Talmud with a sense of awe and reverence. Once they begin learning they often beat on top of the book with their fists in the fervor of their arguments with their study partners. At the end of the learning they close the Talmud-which aroused such hot debate and kiss it farewell.

We rise as we are able.

Adonai
open my lips
that my mouth may declare your glory.

Avot v'Imahot

Traditionally, to symbolize bowing to God, one bends the knees and bows from the waist when baruch appears at the beginning and end of these prayers.

Blessed is the Source of our lives, the chain of human Being from *Abraham* and *Sarah*, to *Isaac* and *Rebecca*, to *Jacob* and *Leah* and *Rachel*. Great, powerful and awe-inspiring transcendent God, source of mercy, creative Wellspring of all that is. The redemption of the children is born from the loving remembrance of the parents.

We reach out beyond ourselves for the support and help and shielding we need to live. Blessed is God, strength and support of *Abraham* and *Sarah*.

1. According to Jewish sources, the *Amidah* (standing prayer), also called *Tefillah* (the prayer), was made an official part of Jewish worship by Rabban Gamliel, head of the *Sanhedrin*, at the end of the first century CE. Talmud-which aroused such hot debate and kiss it farewell. Therefore, the other half of the students learned their talmudic lessons by reading **UPSIDE DOWN with explanation???** tribute to them.

A scholar takes precedence over a king of Israel, for if a scholar dies, no one can replace him, while if a king dies, all Israel is eligible for kingship. —Babylonian Talmud, tractate Horayot, page 13a

1. According to Jewish sources, the *Amidah* (standing prayer), also called *Tefillah* (the prayer), was made an official part of Jewish worship by Rabban Gamliel, head of the *Sanhedrin*, at the end of the first century CE.

G'vurot

Ata gibor l'olam, Adonai,
m'cha·yei hakol ata,
rav l'hoshi-a,

During the Spring and Summer: from Pesach to Sukkot:

morid hatal.

During the Autumn and Winter: from Sh'mini Atzeret to Pesach:

mashiv haru-ah

umorid hagashem v'sheleg.

גבורות

אתה גבור לעולם, אֲדֹנָי,
מְחִיָּה הַכֹּל אַתָּה,
רַב לְהוֹשִׁיעַ,

מוריד הטל.

משׁיב הרוח

ומוריד הגשם וְשֶׁלֶג.

M'chalkeil cha·yim b'chesed,
m'cha·yei hakol b'rachamim
rabim. Someich noflim,
v'rofei cholim,
umatir asurim,
um'ka·yeim emunato
lisheinei afar.

Mi chamocha ba'al g'vurot
umi domeh lach,
melech meimit um'cha·yei
umatzmi-ach y'shu-a?
V'ne·eman ata
l'hacha·yot hakol.
Baruch ata Adonai,
m'cha·yei hakol.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחִיָּה הַכֹּל בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר.

מי כְּמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחִיָּה
וּמַצְמִיחַ יְשׁוּעָה?
וְנֶאֱמַן אַתָּה
לְהַחְיֹת הַכֹּל.
בָּרוּךְ אַתָּה יְיָ,
מְחִיָּה הַכֹּל.

“So I’m with my father, my grandfather, and my brother, sitting in the bench seats — women were upstairs. Five or six guys get up on the bimah, the stage, facing the congregation. They put their tallit over their heads, and they start this chanting... And my father said to me, ‘don’t look.’ So everyone’s got their eyes covered with their hands or their tallit down over their faces... And I hear this strange sound coming from them. They’re not singers, they were shouters. And dissonant... It was all discordant... it was chilling. I thought, ‘something major is happening here.’ So I peeked. And I saw them with their hands stuck out from beneath the tallit like this... Wow. Something really got hold of me. I had no idea what was going on, but the sound of it and the look of it was magical.”
 -Leonard Nimoy explaining how he introduced Star Trek’s ‘Vulcan Salute’ greeting to the show himself based on what he’d seen in shul as a small child in an extended interview with *The National Yiddish Book Center’s* oral history project.

G’vurot

God is the Eternal power, life of the world, redeemer of all, rememberer of the dead.

From Pesach until Sukkot, we say:

You cause the dew of summer to fall.

From Sh’mini Atzeret until Pesach, we say:

You return the winds,

and make the rain and snow to fall.

we survive; in every breath is the quality of endless compassion. Support for the falling, care for the sick, freedom for the captive, reliable beyond the grave, there is nothing like the source of our strength, the link connecting death and hope.

We give thanks that we are offered the chance to trust beyond what we can see.

K'dusha

*N'kadeish et shimcha ba-olam,
k'sheim shemakdishim oto
bishmei marom,
kakatuṽ al yad n'vi-echa,
v'kara zeh el zeh v'amar:*

*Kadosh, kadosh, kadosh
Adonai tz'va-ot,
m'lo chol ha-arets k'vodo.*

*Yimloch Adonai l'olam, Eloha-yich
Tzi-yon, l'dor vador. Hal'luyah!*

קדושה

נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
בְּשִׁמֵי מְרוֹם,
בְּכַתוּב עַל־יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קדוש, קדוש, קדוש
יהוה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ
צִיּוֹן, לְדֹר וָדֹר. הַלְלוּהָ!



*Seven year old and classmates in Heder
Roman Vishniac, Brod, Croatia, 1938*

K'dusha

We will make Your Name holy in the world
even as it is sanctified by all the universe around us;
even as the ancient prophet declared,
a voice echoes from end to end:

“Holy, holy, holy, is *Adonai Tz'va'ot*,
all the grandeur of the universe is God.”

Isaiah 6:3

Let Adonai reign forever, your God, O *Zion*,
for every generation, *halleluyah!*

Psalms 146:10



Tower of David, Old City, Jerusalem

*L'dor vador nagid godlecha,
ul'neitzach n'tzachim
k'dushat·cha nakdish,
v'shivchacha, Eloheinu,
mipinu lo yamush l'olam va·ed.*

לְדוֹר וָדוֹר נָגִיד גּוֹדְלֶךָ,
וּלְנֵצַח נִצָּחִים
קְדֻשַׁתְּךָ נִקְדִּישׁ.
וְשִׁבְחָךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.

*Ki Eil melech
gadol v'kadosh atah.
Baruch atah Adonai,
ha·Eil hakadosh.*

כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְיָ,
הָאֵל הַקָּדוֹשׁ.

We continue silently in Hebrew or English through page 49.

Yiddish Wisdom

- ☞ A bird that you set free may be caught again,
but a word that escapes your lips will not return. ☞
- ☞ A mother understands what a child does not say. ☞
- ☞ A pessimist, confronted with two bad choices, chooses both. ☞
 - ☞ As he thinks in his heart, so he is. ☞
 - ☞ As you teach, you learn. ☞
- ☞ Do not be wise in words - be wise in deeds. ☞
 - ☞ Don't be sweet, lest you be eaten up;
don't be bitter, lest you be spewed out. ☞
- ☞ Don't look for more honor than your learning merits. ☞
 - ☞ First mend yourself, and then mend others. ☞
- ☞ He that can't endure the bad, will not live to see the good. ☞
- ☞ If charity cost nothing, the world would be full of philanthropists. ☞
 - ☞ Make sure to be in with your equals
if you're going to fall out with your superiors. ☞
- ☞ Not to have felt pain is not to have been human. ☞
 - ☞ What you don't see with your eyes,
don't invent with your mouth. ☞
- ☞ If Grandma had wheels, she'd be a wagon. ☞

To every generation we will praise You,
eternally in all times and places we will assert Your holiness.
Praise for You will never die from our lips.
You are our Place and our great and holy Hope.

Blessed is God, Source of Holiness.



Shoemaker rushing to complete his work before the Sabbath
Roman Vishniac, Warsaw, 1935

ישמח משה

Yismach Mosheh b'matnat chelko, ki
eved ne-eman karata lo. K'lil
tif'eret b'rosho natata, b'amdo
l'fanecha al har sinai. Ush'nei
luchot avanim horid b'yado,
v'katuv bahem sh'mirat shabat,
v'chein katuv b'toratecha.

יִשְׁמַח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ, כִּי
עֶבֶד נְאֻמָּן קָרַאתָ לוֹ. כְּלִיל
תִּפְאָרֶת בְּרֹאשׁוֹ נָתַתָּ, בְּעַמְדוֹ
לְפָנֶיךָ עַל הַר סִינַי. וּשְׁנֵי
לוחות אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,
וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדִרְתָּם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

וְלֹא נָתַתּוּ, יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת,
וְלֹא הִנְחִלְתּוּ, מַלְכֵנוּ, לְעוֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרָלִים,
כִּי לְיִשְׂרָאֵל עֲמַד נָתַתּוּ בְּאַהֲבָה,
לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בְּחִרְתָּ.
עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם

יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבָךָ.
וְהַשְּׁבִיעִי רָצִיתָ בוֹ וְקִדְּשָׁתּוֹ,
חֲמִידַת יָמִים אוֹתוֹ קָרַאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוּתֵינוּ, רָצָה נָא בְּמִנוּחָתֵנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שְׁבַעֲנוּ מִטוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,

V'ta-heir li-bei-nu l'ov-d'cha be-e-met.

וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת.

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ,

Yismach Mosheh

Moses rejoiced in the gift of his portion
And You called him loyal servant, faithful caretaker,
trustworthy follower.
A crown of glory You placed upon his head
As he stood before You upon Mount Sinai.
And when he came down, two stone tablets were in his hands.
On them was written, "hold Shabbat, sing Shabbat, live Shabbat."

As it is written in Your Torah:

"The children of *Israel* shall hold and sing and live the Shabbat, and so recreate the Shabbat across generations as an eternal covenant between Me and the children of *Israel*, a sign that lasts forever, remembering how for six days God created the heavens and the earth and on the seventh day, creation ceased and there was rest."

Adonai who is God, You did not give the Shabbat to all the peoples of the world, and God who is King, You did not make Shabbat the inheritance of those who worship falseness and lies — only those who are part of the covenant find rest within it.

You gave Shabbat
To Your people *Israel* with love,
To the seed of *Jacob* whom You have chosen,
To the people who set apart the Seventh.

May we be satisfied and rejoice in Your goodness.
You loved the Seventh and lifted it up.
You called the Seventh the most precious of days.
You said the Seventh was an echo of the creation of the universe.

God who is with us,
God who was with our mothers and fathers,
Please accept our rest.
Lift us through Your *Mitzvot*.
Show us our portion in Your Torah.
Let us be filled by Your goodness.
Turn our distress into joy.
Clarify our hearts that we may serve You in truth.
Let us inherit, Adonai our God, with love and with full hearts,
Your holy Shabbat.

וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקֹּדֶשׁ שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה מִקֹּדֶשׁ הַשָּׁבֶת.

רצה

רצה, יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב
אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן תַּמִּיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מודים

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאַתָּה הוּא, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מְגֹן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר
וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר תְהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם. הַטוֹב כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

The emperor Hadrian said to Rabbi Joshua ben Hananiah, "I want to see your God."

"You cannot see Him," answered the rabbi.

The emperor insisted. So the rabbi had him face the sun during its height and said to him, "Look up at it."

"I cannot," he answered.

"If you cannot even look at the sun, which is just one of God's attendants," said Rabbi Joshua, "how do you presume to be able to look at the Divine Presence?"

Babylonian Talmud, tractate Hullin, 59b-60a

Let all of *Israel* and all those who sanctify Your name
find rest within Your Shabbat.
Blessed are You, our God, as You lift up the Shabbat.

R'tzei

Rabbi Eliezer said:
If a person prays only
according to the exact
fixed prayer and adds
nothing from one's
mind, the prayer is not
considered sufficient.
(*Talmud B'rakhot 28a*)

May our prayers and our acts be worthy of
our ancestors and our children, of the Jewish
people, its history and its future. May our
acts of compassion restore the *Sh'hina*, the
Presence of God, to her place in *Zion* and
throughout the world; may our acts of peace
bring the world into the Place of God.

We long to see the end of exile, the return of wholeness to *Zion* and
Jerusalem. Blessed is the Source of the Peace and Wholeness of *Zion*.

Modim

Thank you for being Eternally God
now and always, God of our fathers and our mothers,
Rock of our lives,
Eternal protection.

We would give thanks continually —
morning, daytime, all night long —
we should sing praises constantly:
for our lives which are in Your hands,
for our souls which somehow stay with us,
for the daily miracles,
the constant wonders, all the goodness.

Goodness is Forever: we encounter caring in so many moments.
Compassion is Eternal: we have not seen an end to kindness.
You are the Source of all our Hope,
for all that we have not yet seen.

וְעַל כָּל־מַעֲשֵׂי יְדֵי־בְרִיתְךָ וְיִתְרוֹמֵם שְׁמֶךָ, מַלְכֵּנוּ, תִּמְיֵד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

Shelihah/shaliah tzibbur, the prayer leader, adds:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת
בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּנָה מִפִּי אֲהָרֹן וּבְנָיו
כֹּהֲנִים עִם קְדוֹשְׁךָ, כְּאֲמֹר.

יְבָרֵךְ

יְבָרֵךְ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן. *Ken y'hi ratzon.*

יְאֹר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. כֵּן יְהִי רָצוֹן. *Ken y'hi ratzon.*

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

וְיִשֵּׂם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן. *Ken y'hi ratzon.*



May we not forget to give thanks, may we not fail to sing praise.

May all life give praise and blessing and raise up a song
to God who gives all life meaning.

Blessed is the God of Life and Love and Meaning;
it is so good to sing the thanks that fills our hearts!

Sh'lichat/shaliach tzibbur, the prayer leader, adds:

Our God, God of our heirs and ancestors, bless us with the three-fold
blessing written in the Torah, the blessing that Moses taught his
brother, the High Priest *Aharon*, to bless us with:

Y'varech'cha

God will bless you and guard you;
God will be present in the illumination that shows you
the way forward and the grace that keeps you safe;
God's presence will surround you with kindness,
and lead you toward the spiritual wholeness which is true peace.



שים שלום

Sim shalom

Sim shalom tovah uv'rachah,
 chein vachessed v'rachamim,
 aleinu v'al kol Yisra-eil amecha.
 Barcheinu yotzreinu,
 kulanu k'echad b'or panecha,
 ki v'or panecha natata lanu,
 Adonai Eloheinu,
 Torat cha-yim, v'ahavat chesed,
 utz'dakah uv'rachah v'rachamim
 v'cha-yim v'shalom.
 V'tov b'einecha l'vareich
 et amcha Yisra-eil b'chol eit
 uv'chol sha-ah bishlomecha.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
 חַן וְחֶסֶד וְרַחֲמִים,
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
 בְּרַכֵּנוּ, יוֹצְרֵינוּ,
 כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ.
 כִּי בְאוֹר פָּנֶיךָ נִתַּתָּ לָנוּ,
 יְיָ אֱלֹהֵינוּ,
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וְצִדְקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם.
 וטוֹב בְּעֵינֶיךָ לְבָרֵךְ
 אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת
 וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

נצור לשוני מרע

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָע. וּשְׁפָתַי מִדִּבֵּר מִרְמָה. וְלִמְקַלְלִי נִפְשִׁי
 תִּדּוֹם, וְנִפְשִׁי כְּעֹפֶר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבִמְצוֹתֶיךָ
 תִּרְדּוּף נִפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם
 וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה
 לִמְעַן קִדְשְׁתֶּךָ. עֲשֵׂה לִמְעַן תּוֹרַתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ,
 הַזְשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
 יְהוָה צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

Sim shalom

Let there be peace in the world, goodness and blessing, grace, kindness and compassion for us and for all Your people *Israel*. Source of our Lives, shine a light on all of us together: a light that shines through a life of learning, a love of kindness and justice, blessing, compassion, and life! May that light of peace and wholeness bless our every hour and every moment.

Peace, happiness, and blessing,
grace and love and mercy:
May these descend on us,
on all *Israel*, and all the world.

Blessed is the Source of blessing, blessed is the Source of peace.

N'tzor l'shoni meira¹

I commit myself
to keep my tongue from evil and my lips from speaking lies;
to ignore those who slander me, and be humble before all people;
to open my heart to Torah and seek to do *mitzvot*.
May the efforts of those who seek my harm come to nothing;
and the Eternal Source of Compassion be my support.
Hear my prayer,
and may my prayer be worthy of being heard.
May the Source of Peace infuse us all with peace.

One is seated upon finishing the silent Amidah, to enjoy the meditative silence until all are seated.

1. This is the only prayer of the central liturgy which is written in the singular. The core of the liturgy concludes with a private moment – a circle small enough for me and the Eternal, my God.

Shalom Rav

*Shalom rav al Yisra-eil amcha
tasim l'olam,*

*ki atah hu melech adon
l'chol hashalom.*

*V'tov b'einecha l'vareich
et amcha Yisra-eil, b'chol eit
uv'chol sha-a bish'lomecha.*

*Baruch ata Adonai, ham'vareich
et amo Yisra-eil bashalom.*

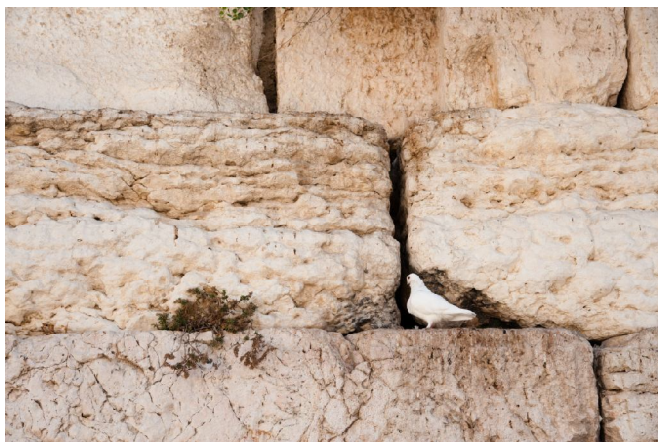
שלום רב

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ
תָּשִׂים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל־הַשָּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת־עַמָּךְ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.



White dove in Western Wall, Jerusalem

Oseh Shalom

*Oseh shalom bimromav,
hu ya-aseh shalom aleinu
v'al kol Israel
v'imru: Amen..*

עשה שלום

עֹשֶׂה שָׁלוֹם בְּמִרְוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

Shalom Rav

Peace, peace for the people Israel;
may the God of peace fill the world with peace.
Every moment will be good
when each moment of every hour is filled with peace,
a holy wholeness of peace.

Blessed is God, source of peace.



Israeli soldiers praying at the Western Wall, Jerusalem

Oseh Shalom

You who are the source of peace
in the heavens above,
grant *Israel* peace
and grant peace to all,
and we say: Amen.

סדר קריאת התורה לשבת ויום טוב

*Ein kamocha va-elohim,
Adonai, v' ein k'ma-asecha.
Malchutcha malchut
kol olamim, umemshalt'cha
b'chol dor vador.*

*Adonai melech, Adonai malach,
Adonai yimloch l'olam va-ed.
Adonai oz l'amo yitein,
Adonai y'vareich
et amo vashalom.*

אֵין-כְּמוֹד בְּאֱלֹהִים,
אֲדֹנִי, וְאֵין כְּמַעֲשֵׂיָךְ.
מַלְכוּתְךָ מַלְכוּת
כָּל-עוֹלָמִים, וּמְמַשְׁלֶתְךָ
בְּכָל-דּוֹר וְדּוֹר.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֶךְ
אֶת-עַמּוֹ בְּשָׁלוֹם.

It is our custom to rise as we sing the next section.

*Av harachamim, heitivah
virtzon'cha et tzi-yon;
tivneh chomot Y'rushala-yim.
Ki v'cha l'vad batachnu,
melech Eil ram v'nisa,
Adon olamim.*

אָב הַרַחֲמִים, הֵיטִיבָה
בְּרָצוֹנְךָ אֶת-צִיּוֹן;
תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בְךָ לִבֵּד בְּטַחְנוּ,
מֶלֶךְ אֵל רָם וְנִשָּׂא,
אֲדוֹן עוֹלָמִים.

As the Torah is removed from the Ark

*Va-y'hi binso-a ha-aron
va-yomer Moshe, kuma Adonai,
v'yafutzu oyvecha, v'yanusu
m'sanecha mipanecha.*

וַיְהִי בִּנְסוּעַ הָאָרוֹן
וַיֹּאמֶר מֹשֶׁה, קוּמָה יְהוָה,
וַיִּפְּצוּ אוֹיְבֶיךָ, וַיִּנָּסוּ
מִשְׁנֵאֶיךָ מִפָּנֶיךָ.

Torah Service for Shabbat

I shall never forget Shabbat in my town. When I shall have forgotten everything else, my memory will still retain the atmosphere of holiday, of serenity pervading even the poorest houses; the white tablecloth, the candles, the meticulously combed little girls, the men on their way to the synagogue. When my town shall fade into the abyss of time, I will continue to remember the light and the warmth it radiated on Shabbat. The exalting prayers, the wordless songs of the Hasidim, the fire and radiance of their Masters...

The jealousies and grudges, the petty rancor between neighbors could wait. As could the debts and worries of danger. Everything could wait. As it enveloped the universe, the Shabbat conferred on it, a dimension of peace, an aura of love.

—Elie Wiesel

None compares to You,
nothing is like Your works.

Psalm 86:8

No power can touch Your Power,
no control overcomes Your Eternity.

Psalm 145:13

God is the Source of All,
the Support of All,
the Endurance of All.

Psalms 10:16, 93:1

This is our strength and our song,
this is the source of our wholeness.
God is strength to our People,
blesses us with peace.

Psalm 29:11

*It is our custom to rise as we sing the
next section.*

Compassionate Father,
in compassion may Zion be blessed;
in mercy may Jerusalem's walls be
rebuilt.

Psalm 51:20

In this alone we trust: God exalted
over all lifts us up,
links us to all the worlds.

As the Torah is removed from the Ark.

When the Ark was carried
Moses would say: Rise, God,
may Your enemies be scattered,
and those who hate You
dispersed from before You.

Numbers 10:35

Ki mitzi-yon teitzei Torah,
ud'var Adonai mirushala-yim.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וּדְבַר יְהוָה מִירוּשָׁלַיִם.

Baruch shenatan Torah
l'amo Yisra-eil bikdushato.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ.

Bei ana rachetz, v'lishmei kadisha
yakira ana eimar tushb'chan.

בֵּה אֲנִי רָחִיץ, וְלִשְׁמֵהּ קֹדֶשׁ אֵל
יִקְרֵא אֲנִי אֶמַר תִּשְׁבְּחָן.

Y'hei ra'ava kodamach

יְהִי רָעָוָא קֹדָמְךָ

d'tiftach liba-i b'oraita,

דְּתִפְתַּח לִבִּי בְּאוֹרֵיתָא,

v'tashlim mish'alim d'liba-i

וְתַשְׁלִים מִשְׁאַלִּין דְּלִבִּי,

v'liba d'chol amach Yisrael,

וְלִבִּי דְּכָל עַמְךָ יִשְׂרָאֵל,

l'tav ul'chayin v'lishlam, amen

לְטַב וּלְחַיִּין וְלִשְׁלָמָה, אָמֵן.

Leader says first, then congregation repeats:

Sh'ma Yisrael, Adonai Eloheinu,
Adonai echad.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד.

Echad Eloheinu, gadol Adoneinu,
kadosh Sh'mo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ שְׁמוֹ.

We turn to face the Ark and bow:

Gadlu l'Adonai iti,
un'rom'ma sh'mo yachdav.

גִּדְּלוּ לַיהוָה אִתִּי,
וַיְרֹמְמָה שְׁמוֹ יַחְדָּו.

Let Torah come forth from Zion, the word of God from Jerusalem.

Isaiah 2:3

Blessed is the Giver of Torah to the People *Israel*,
from a knowledge beyond human experience.

In You I trust and to Your dear name I give praise.

May it be Your will to open my heart to Your Torah,
and to answer the quest of my heart and
and the quest of every heart among Your people *Israel*
for good and life and peace.

Leader says first, then congregation repeats:

Hear, O Israel: the Lord is our God, the Lord is One. *Deuteronomy 6:4*

Our God is one, great is our Lord, Holy is His name.

We turn to face the Ark and bow:

Exalt God with me, let us praise God's name together.

Psalms 34:4

הקפה

(Circling the congregation with the Torah scroll)

לך יהוה

L'cha, Adonai, hag'dulah
v'hag'vurah v'hatiferet
v'haneitzach v'hahod,
ki chol bashama-yim uva-aretz.
L'cha, Adonai, hamamlachah
v'hamitnasei l'chol l'rosh.

לך, יהוה, הגדלה
והגבורה והתפארת
והניצח וההוד,
כי כל בשמים ובארץ.
לך, יהוה, הממלכה
והמתנשא לכל לראש.

רוממו

Rom'mu Adonai Eloheinu
v'hishtachavu lahadom raglav
kadosh hu.
Rom'mu Adonai Eloheinu
v'hishtachavu l'har kodsho,
ki kadosh Adonai Eloheinu

רוממו יהוה אלהינו
והשתחוו להדם רגליו
קדוש הוא.
רוממו יהוה אלהינו,
והשתחוו להר קדשו,
כי קדוש יהוה אלהינו.

Yiddish Wisdom

- ☞ Ask about your neighbors, then buy the house. ☞
- ☞ Don't live in a town where there are no doctors. ☞
- ☞ He has more in his head than in his pocket. ☞
- ☞ Worries go down better with soup than without. ☞
- ☞ You can't sit on two horses with one behind. ☞
- ☞ They are both in love: he with himself and she with herself. ☞
- ☞ The hat is fine but the head is too small. ☞
- ☞ He's meditating on whether a flea has a belly button. ☞
- ☞ Thieves and lovers like the dark. ☞
- ☞ A goat has a beard, but it doesn't make him a rabbi. ☞
- ☞ If you want to be a barber, practice on someone else's beard. ☞
- ☞ Guests like fish begin to smell on the third day. ☞
- ☞ If a person says you're a donkey, don't mind. If two say so, be worried. If three say so, go buy yourself a saddle. ☞

Hakafah

(Circling the congregation with the Torah scroll)

L'cha Adonai

All is within and part of God: greatness, strength, compassion,
endurance and glory. Everything contained within heaven and earth
is Yours; Yours is the kingdom, O Lord
and You are exalted as head above all.

I Chronicles 29:11

Rom'mu

Exalt the Eternal, our God, bow down before God's footstool;
holy is God.

Exalt the Eternal, our God, bow down before God's holy mountain,
for the Eternal God is holy.

Psalms 99:9

There is an old Jewish legend about the origin of praise. After God created mankind, says the legend, God asked the angels what they thought of the world that He had made? "Only one thing is lacking," the angels said. "It is the sound of praise to the Creator." So, the story continues, "God created music, the voice of birds, the whispering wind, the murmuring ocean, and planted melody in the hearts of men."

Midrash

Rabbi Hananya ben Teradion said:
When two people sit
and words of Torah pass between them,
the Divine Presence rests between them.

Mishna Pirke Avot 3:3

Al Sh'loshah D'varim

Al sh'loshah d'varim

ha-olam omeid:

al hatorah v'al ha-avodah

v'al g'milut hasadim.

על-שלושה דברים

על-שלושה דברים

העולם עומד:

על התורה ועל העבודה

ועל גמילות חסדים.

Lo Yisa Goi

Lo yi-sa goi el goi che-rev

lo yil-m'du od mil-cha-ma.

לא-ישא גוי

לא-ישא גוי אל-גוי חרב

לא-ילמדו עוד מלחמה.

Am Yisra-el Chai

Am Yisra-eil chai! Od Avinu chai!

עם ישראל חי

עם ישראל חי, עוד אבינו חי.

Torah Tziva

To-rah tzi-va la-nu Mo-she.

תורה צוה

תורה צוה לנו משה.

Ivdu

Ivdu et Adonai b'simḥah,

bo'u l'fanav birnanah.

עבדו

עבדו את יי בשמחה,

באו לפניו ברננה.

Al Sh'loshah D'varim

On three things the world depends:
on Torah, on Prayer, and on Acts of Lovingkindness

Lo Yisa Goi

Nation shall not take up sword against nation;
they shall never again know war.

Am Yisra·el Chai

The people of Israel lives! Our ancestors yet live!

Torah Tziva

The Torah that Moses commanded us [is the heritage of the congregation
of Yaakov.]

Deuteronomy 33:4

Ivdu

Serve God with joy, come before God with song.

Psalms 100:2

Gabbai or Torah reader calls up the first Aliyah with this prayer:

וַיַּעֲזֹר וַיִּגְּן וַיּוֹשִׁיעַ לְכָל־הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוּ גֹדֵל לֵאלֹהֵינוּ, וְתָנוּ כְבוֹד לַתּוֹרָה.

The aliyot are called:

יַעֲמֹד / תַּעֲמֹד _____ .

For the first aliyah:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

Congregation and Torah reader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם.

V'atem had'veikim bAdonai Eloheichem, ḥa-yim kulchem ha-yom.



Holocaust Survivor Wearing Tefillin and Tallit
in a Displaced Persons Camp, Roman Vishniac, Berlin, 1947.

Gabai or Torah reader calls up the first Aliyah with this prayer:
The Holy One will help, shield, and rescue all those who trust;
let us say:Amen.
We all acclaim God's greatness and honor the Torah.

The aliyot are called:
Ya·amod or Ta·amod _____.

For the first aliyah:
Blessed is the Giver of Torah to the people Israel, in holiness.

Congregation and Torah reader:
You who hold fast to Adonai your God are fully alive as a community
in this moment..

Deuteronomy 4:4



Fence in a Spring meadow, Vail

*Blessing before the reading from the Torah,
chanted by the one receiving the Aliyah:*

בָּרְכוּ אֶת־יְהוָה הַמְּבֹרָךְ.

Barchu et Adonai ham'vorach.

Congregation responds:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va·ed.

The one chanting the Aliyah continues:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.

בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

Baruch Adonai ham'vorach l'olam va·ed.

Baruch atah Adonai, Eloheinu melech ha·olam,

asher bachar banu mikol ha·amim,

v'natan lanu et torato.

Baruch atah, Adonai, notein hatorah.

*Blessing after the reading from the Torah,
chanted by the one receiving the Aliyah:*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.

בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

Baruch atah Adonai, Eloheinu melech ha·olam,

asher natan lanu torat emet

v'cha·yei olam nata b'tocheinu.

Baruch atah, Adonai, notein hatorah.

Torah Blessings

*Blessing before the reading from the Torah,
chanted by the one receiving the Aliyah:*

Blessed is God, now and forever.

Congregation responds:

Blessed is God, the Blessed One, now and forever.

A person reaches in
three directions:
inward, to oneself
up, to God
out, to others.

The miracle of life is that
in truly reaching
in any one direction,
one embraces
all three.

*—Rav Nachman
of Bratslav*

The one chanting the Aliyah continues:

Blessed is Adonai our God,
Sovereign of all worlds,
Who has singled us out from all peoples,
and has given us Your Torah.
Blessed is Adonai, Giver of the Torah.

Have you ever watched
a stonecutter at work?
He will hammer away at
a rock perhaps 100 times
without a crack showing
in it. Then at the 101st
blow, it will split in two.
It is not alone that blow
which accomplishes the
result, but the hundred
others that went before
it as well.

—Benjamin Disraeli

*Blessing after the reading from the Torah,
chanted by the one receiving the Aliyah:*

Blessed is Adonai, our God,
Sovereign of all worlds,
Who has given us a Torah of truth,
and planted eternal life within us.
Blessed is Adonai, Giver of the Torah.

Mi shebeirach – A prayer for healing

מִי שְׁבִירַךְ

*Mi shebeirach avoteinu,
m'kor habrachah l'imoteinu*

מִי שְׁבִירַךְ אֲבוֹתֵינוּ,
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

May the Source of strength who blessed the ones before us
Help us find the courage to make our lives a blessing
And let us say, Amen.



The Doctor and the Doll, Norman Rockwell, 1929.
Artwork courtesy of the Norman Rockwell Family Agency

*Mi shebeirach imoteinu,
m'kor habrachah la-avoteinu*

מִי שְׁבִירַךְ אִמּוֹתֵינוּ,
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing with *r'fu-ah sh'leimah*
The renewal of body, the renewal of spirit,
And let us say, Amen.

Once the *Gerer Rebbe* decided to question one of his disciples:
“How is *Moshe Ya’akov* doing?”

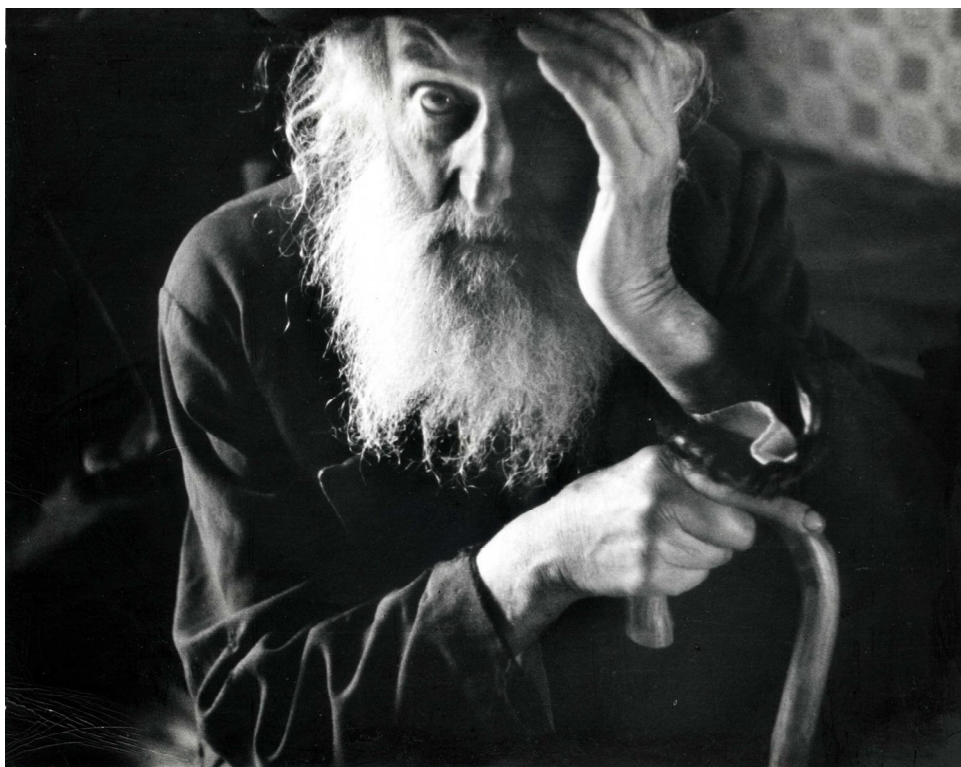
The disciple didn’t know.

“What!” shouted the *Rebbe*. “You don’t know?”

You pray under the same roof, you study the same texts,
you serve the same God, you sing the same songs –
and yet you dare tell me that you don’t know
whether *Moshe Ya’akov* is in good health,
whether he needs help, advice or comforting?”

Here lies the very essence of our way of life:
every person must share in every other person’s life;
one must not be left alone
either in times of sorrow or in times of joy.

Elie Wiesel



An elder of the village, Roman Vishniac
Vysni Apsa, Carpathian Ruthenia, 1935.

הגבהה

The Torah is lifted and dressed.

*V'zot haTorah asher sam
Mosheh lifnei b'nei Yisrael
al pi Adonai b'yad Mosheh.*

וזאת התורה אשר שם
משה לפני בני ישראל,
על פי יהוה ביד משה.



Hiking trail through Aspen trees, Vail, Colorado

Hagbaha

The Torah is lifted and dressed.

This is the Torah, set by Moses
before the people Israel
at God's command, through Moses.



Students of the Talmud
Roman Vishniac, Trnava, Czechoslovakia, 1937.

ברכה לפני הפטרה

Before the Haftarah is chanted:

*Baruch atah Adonai,
Eloheinu melech ha-olam,
asher bachar binvi-im tovim,
v'ratzah v'divrei hem
hane-emarim be-emet.
Baruch atah Adonai,
habocheir batorah
uv'Mosheh avdo,
uv'Yisra-eil amo,
uvin'vi-ei ha-emet vatzedek.*

ברוך אתה יי,
אלהינו מלך העולם,
אשר בחר בנביאים טובים,
ורצה בדבריהם
הנאמרים באמת.
ברוך אתה יי,
הבוחר בתורה
ובמשה עבדו,
ובישראל עמו,
ובנביאי האמת וצדק.



Two Women, Roman Vishniac, Mukacevo, Ukraine, 1935.

In Germany, they first came for the Communists, and I didn't speak, because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics and I didn't speak up, because I was a Protestant. Then they came for me, and by that time, no one was left to speak up.

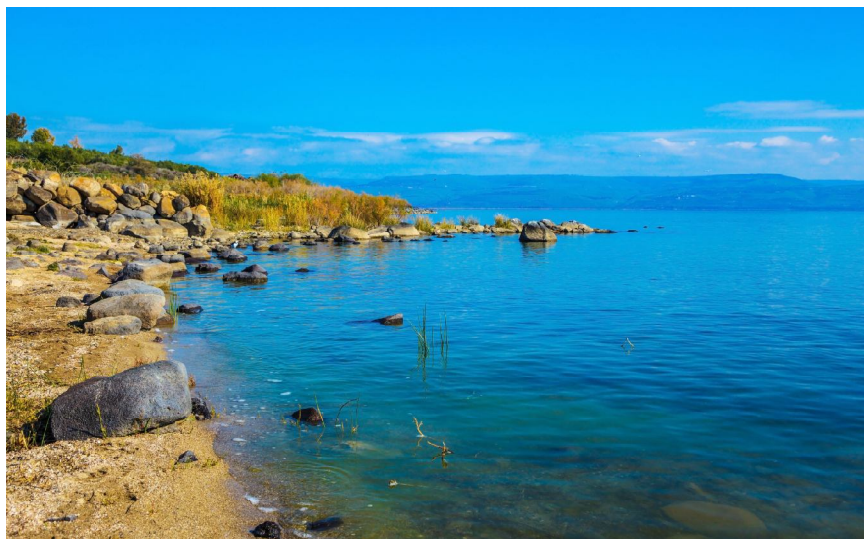
Martin Niemoller

Blessing before the Haftarah

Praised is the Eternal
Source of Blessing in all the world,
for the words of prophets spoken in truth,
speaking God's word.
Praised is the Eternal One for Torah
and for Moses God's servant,
for the People of Israel,
and for prophets of truth and justice.

Think that the letters of prayer are the garments of God.
What a joy to be making a garment for the greatest of sovereigns!
Enter into every letter with all your strength.
God dwells within each letter;
as you enter it, you become one with God.

Babylonian Talmud, Tzwa'at Riyadh 13a



Sea of Galilee, Israel

ברכה אחרי הפטרה

*Baruch atah Adonai, Eloheinu melech
ha-olam, tzur kol ha-olamim,
tzadik b'chol hadorot, haEil
hane-eman, ha-omeir v'oseh
ham'dabeir um'ka-yeim,
shekol d'varav emet vatzedek.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים,
צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל
הַנֶּאֱמָן, הַאֹמֵר וְעֹשֶׂה,
הַמְדַּבֵּר וּמְקַיֵּם,
שֶׁכָּל־דְּבָרָיו אֱמֶת וְצֶדֶק.



*Al hatorah, v'al ha-avodah,
v'al han'vi-im v'al yom
hashabat hazeh, shenatata lanu
Adonai Eloheinu lik'dushah
v'lim'nuchah, l'chavod ul'tifaret.*

עַל־הַתּוֹרָה, וְעַל־הָעֲבוֹדָה,
וְעַל־הַנְּבִיאִים, וְעַל־יוֹם
הַשַּׁבָּת הַזֶּה, שְׁנַתַּתְּ־לָנוּ
יְיָ אֱלֹהֵינוּ, לְקֹדֶשׁה
וּלְמִנוּחָה, לְכָבוֹד וּלְתִפְאַרֶת.

*Al hakol Adonai Eloheinu, anachnu
modim lach, um'varchim otach.
Yitbarach shimcha b'fi kol chai
tamid l'olam va-ed. Baruch
atah Adonai, m'kadeish hashabat.*

עַל־הַכֹּל יְיָ אֱלֹהֵינוּ, אַנְחֵנוּ
מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל־חַי
תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ
אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Blessing after the Haftarah

Praised is Adonai, Sovereign of the universe,
Rock we cling to, Justice in every generation,
Source of the Faithfulness to say and to do the said,
to speak and to fulfill the spoken, every word is true and just.



Masada fortress with the Dead Sea, Israel and
the red mountains of Jordan in the background

For all that You have given us, O God —
for Torah, for sacred service, for prophets
and for this Shabbat day given for holiness and rest, for honor and
compassion...

for all this we are grateful and offer up praise.
May God's name be blessed by all life.
Praised is the Eternal Source of Blessing
in all the world.

L'chi Lach

לכי לך

L'chi lach, to a land that I will show you,
Lech l'cha, to a place you do not know.
L'chi lach, on your journey I will bless you,
And you shall be a blessing,
And you shall be a blessing,
And you shall be a blessing, *l'chi lach*.

L'chi lach, and I shall make your name great,
Lech l'cha, and all shall praise your name.
L'chi lach, to a place that I will show you,
L'simchat chayim,
L'simchat chayim,
L'simchat chayim, *l'chi lach*.

Dodi Li

דודי לי

Dodi li va·ani lo
haro·eh bashoshanim.

דודי לי ואני לו
הִרְעָה בַּשּׁוֹשָׁנִים.

Mi zot ola min hamidbar
mi zot olah
m'kuteret mor ul'vonah

מִי זֹאת עוֹלָה מִן־הַמִּדְבָּר
מִי זֹאת עוֹלָה
מִקְטֶרֶת מֹר וּלְבוֹנָה

Libavtini achoti chalah
libavtini kalah

לִבְבִּתִּנִּי אֲחוֹתִי כָלָה
לִבְבִּתִּנִּי כָלָה

Uri tzafon uvo·i teiman
uvo·i teiman

עוֹרֵי צָפוֹן וּבֹאֵי תֵימָן
וּבֹאֵי תֵימָן

My beloved is mine and I am his, the shepherd among the lilies.

Who is she, rising from the desert,
perfumed with myrrh and frankincense?

You have captured my heart, my sister, my bride.

Awake north wind! Come, south wind!

Song of Songs

May we be blessed as we go on our way.
May we be guided in peace.
May we be blessed with health and joy.
May this our blessing, amen.

May we be sheltered by wings of peace.
May we be kept in safety and in love.
May grace and compassion find their
way to every heart.
May this be our blessing, amen.

Amen, amen, may this be our blessing, amen. (2X)

Sunrise, Sunset

Is this the little girl I carried? Is this the little boy at play?
I don't remember growing older, when did they?

When did she get to be a beauty? When did he grow to be so tall?
Wasn't it yesterday when they were small?

(Chorus)

Sunrise, sunset; sunrise, sunset, swiftly flow the days.
Seedlings turn overnight to sunflowers,
blossoming even as we gaze.

Sunrise, sunset; sunrise, sunset, swiftly fly the years.
One season following another, laden with happiness and tears.

What words of wisdom can I give them?
How can I help to ease their way?
Now they must learn from one another day by day.

They look so natural together, just like two newlyweds should be.
Is there a canopy in store for me?

Prayer for the State of Israel

Eternal God, we ask Your blessing for the State of Israel, created to fulfill an age-old dream, to be a beacon of hope for the oppressed and a source of inspiration to all who are free.

Shield her with Your love; may Israel's borders know peace and its inhabitants, tranquility. Bless Israel's leaders with wisdom, courage, and dedication and may those who defend the land and protect its people come safely home to their families.

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world, fulfilling the promise of Isaiah, *"They shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more."*

Let love and justice flow like a mighty stream, and peace fill the earth, as the waters fill the sea. Bless the land of Israel with peace, and its inhabitants with lasting joy.

And let us say: Amen.



Jerusalem

Hatikvah

התקוה

*Kol od ba·lei·vav p'ni·ma
ne·fesh Y'hu·di ho·mi·ya,
u·l'fa·a·tei miz·rach ka·di·ma
a·yin l'Tzi·yon tzo·fi·ya.
Od lo av·da tik·va·tei·nu,
ha·tik·va bat sh'not al·pa·yim,
li·h'yot am chof·shi b'ar·tzei·nu,
b'e·retz Tzi·yon vi·ru·sha·la·yim.*

כָּל עוֹד בַּלֵּבב פְּנִימָה
נִפְּשׁ יְהוּדֵי הוֹמִיָּה,
וּלְפָאֵתֵי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה.
עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ,
הַתִּקְוָה בֵּת שְׁנוֹת אַלְפִּים,
לְהִיּוֹת עַם חֲפָשִׁי בְּאַרְצֵנוּ,
בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as still within the inmost heart a Jewish spirit sings,
so long as the eye looks eastward, gazing toward Zion,
our hope is not lost – that hope of two thousand years,
to be a free people in our land, the land of Zion and Jerusalem.

[Music: Samuel Cohen; Text: Naphtali Herz Imber, 1886]



Prayer for our Country

Eternal God, accept our prayer for the United States of America. Let Your blessings pour forth on this land, on our President, judges and officials.

Enable them to understand Your principles of justice, so that freedom of speech, freedom of worship, freedom from want and freedom from fear might never depart our land. Bestow Your spirit on all the inhabitants of our land, and plant fellowship and peace between all faiths that dwell here.

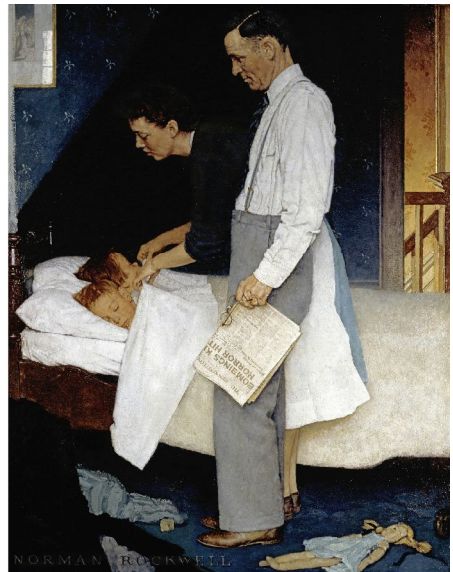
Uproot from their hearts all hate and jealousy for all that desire to see this great land as a light for all nations.

Let us never forget those brave men and women who have served and are serving this country at sea and on distant shores. May they go in peace and return to their families in peace.

And so, may it be Your will that we soon establish the vision of the prophet: "Nation will not lift up sword against nation, nor will they learn war anymore."



Freedom from Want



Freedom from Fear

Four Freedoms, Norman Rockwell, 1943.

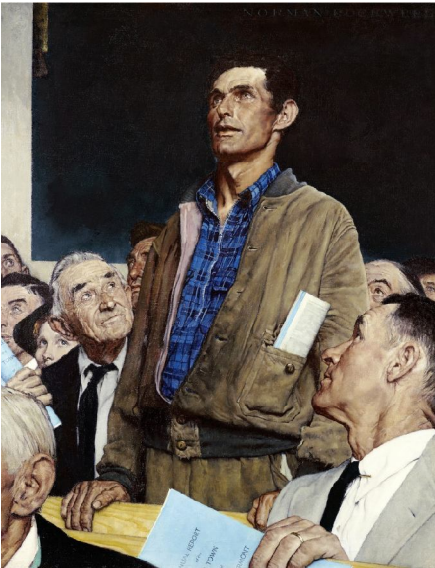
Artwork courtesy of the Norman Rockwell Family Agency

America the Beautiful

Words by Katharine Lee Bates

Melody by Samuel Ward

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!



Freedom of Speech



Freedom of Worship

*Returning the Sefer Torah to the Ark.
We rise as we are able.*

Y'hal'lu

*Y'hal'lu et shem Adonai,
ki nisgav sh'mo l'vado.*

*Hodo al eretz v'shama·yim.
Va·yarem keren l'amo, t'hila
l'chol chasidav, livnei
Yisrael am k'rovo, hal'luyah.*

יהללו

The Cantor says:

יְהַלְלוּ אֶת־שֵׁם יְהוָה,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

The congregation responds:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה
לְכָל־חַסִּידָיו, לְבְנֵי
יִשְׂרָאֵל עַם קְרוּבוֹ, הַלְלוּיָהּ.

TOGETHER WITH GOD

While we are deep within the world of our Shabbat prayers,
may we be reminded that our prayers to end war,
begin, when we choose “rodef shalom” - the path to peace.
If only we would pursue it.

While we are deep within the world of our Shabbat prayers,
may we be reminded that our prayers to end prejudice,
begin when we see the good in all.
If only we would be the first to act upon it.

We cannot pray to You, O God,
just to answer our prayers.
We must recognize that we have the strength within our beings,
to work beside You, toward making this a better world.

*Returning the Sefer Torah to the Ark.
We rise as we are able.*

Y'hal'lu

The Cantor says:

Let all praise the Name of God and exalt His Name.

The congregation responds:

The grandeur envelops heaven and earth, our people glows with it;
praise to those who share that shining, Israel, a people that seeks
God's presence.

Hallelujah!

[Psalm 148]

GOD'S EXPECTATIONS

God has pointed us in the direction
of good and right living in the Book
of Micah. It is our compass and star
to guide us each day and night.

God asks of me to DO JUSTICE,
treating others
with kindness and compassion.

God asks of me to BE MERCIFUL,
forgiving others and releasing old
grudges.

God asks of me to WALK HUMBLY,
without pride and self-importance,
but with humility and grace, worthy of our
people.

Hakafa

Mizmor l'David.

Havu l'Adonai b'nei eilim,

havu l'Adonai kavod va-oz.

Havu l'Adonai k'vod sh'mo,

hishtahavu l'Adonai

b'hadrat kodesh.

הקפה

תהלים כ"ט

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה, בְּנֵי אֱלִים,

הָבוּ לַיהוָה כְּבוֹד וָעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

הַשְׁתַּחֲוּוּ לַיהוָה

בְּהַדְרַת קֹדֶשׁ.



The Torah is placed in the Ark.

Etz cha-yim hi lamachazikim bah,

v'tom'chelah m'ushar.

D'racheha darchei no-am,

v'chol n'tivoteha shalom.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,

וְתִמְכֶּיהָ מֵאֲשֶׁר.

דָּרְכֶיהָ דְּרָכֵי-נֶעֱם,

וְכָל-נִתְיבוֹתֶיהָ שְׁלוֹם.

Hashiveinu Adonai, eilecha

v'nashuvah,

chadeish yameinu k'kedem.

הַשִּׁיבֵנוּ יְהוָה, אֱלֹהֶיךָ

וְנָשׁוּבָה,

חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Hakafa

Psalm 29 — A Psalm of David

A David Song:

Give to God, children of holy ones,

give to God glory and power.

Give to God the honor of a name.



The Torah is placed in the Ark.

Etz Cha·yim

It is a Tree of Life to all who hold on to it,

those who support it are content.

Its ways lead to pleasantness,

its paths lead to peace.

Proverbs 3:17-18

Hashiveinu

Return us, Eternal One, to you, and we will return;

make our days as new as they once were.

Lamentations 5:21

The Ark is closed.

Ein Keiloheinu

*Ein keiloheinu,
ein kadoneinu,
ein k'malkeinu,
ein k'moshi-einu.*

*Mi cheiloheinu,
mi chadoneinu,
mi ch'malkeinu,
mi ch'moshi-einu.*

*Nodeh leiloheinu,
nodeh ladoneinu,
nodeh l'malkeinu,
nodeh l'moshi-einu.*

*Baruch eiloheinu,
baruch adoneinu,
baruch malkeinu,
baruch moshi-einu.*

*Ata hu eiloheinu,
ata hu adoneinu,
ata hu malkeinu,
ata hu moshi-einu.*

אין כאלהינו

אין כאלהינו,
אין כאדונינו,
אין כמלכנו,
אין כמושיענו.

מי כאלהינו,
מי כאדונינו?
מי כמלכנו,
מי כמושיענו?

נוֹדֶה לַאֱלֹהֵינוּ,
נוֹדֶה לַאֲדֹנֵינוּ,
נוֹדֶה לְמֶלֶכְנוּ,
נוֹדֶה לְמוֹשִׁיעֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ,
בָּרוּךְ אֲדֹנֵינוּ,
בָּרוּךְ מֶלֶכְנוּ,
בָּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ,
אַתָּה הוּא אֲדֹנֵינוּ,
אַתָּה הוּא מֶלֶכְנוּ,
אַתָּה הוּא מוֹשִׁיעֵנוּ.

Ein Keiloheinu

There is none like our God; none like our Lord.
There is none like our King; none like our Deliverer.

Who is like our God; who is like our Lord?
Who is like our King; who is like our Deliverer?

We will give thanks to our God; we will give thanks to our Lord.
We will give thanks to our King; we will give thanks to our Deliverer?

Blessed be our God; blessed be our Lord.
Blessed be our King; blessed be our Deliverer.

You are our God; You are our Lord.
You are our King; You are our Deliverer.



Pomegranates in Machane Yehuda Marketplace
Jerusalem

תפילות מסיימות

עלינו

Aleinu

*Aleinu l'shabei-ach la-adon hakol,
lateit g'dulah l'yotzeir b'reisheet,
shelo asanu k'go-yei ha-aratzot,
v'lo samanu k'mishp'chot
ha-adamah; shelo sam chelkeinu
kahem, v'goraleinu k'chol hamonam.*

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹא שָׁם חִלְקֵנוּ
כִּהֵם, וְגֵרְלָנוּ כְּכָל־הַמוֹנָם.

*Va-anachnu korim umishtachavim
umodim lifnei melech malchei
hamlachim, hakadosh baruch hu,*

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ, מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא,

*Shehu noteh shama-yim
v'yoseid aretz, umoshav y'karo
bashama-yim mima-al,
ush'chinat uzo b'govhei m'romim.
Hu Eloheinu, ein od.
Emet malkeinu, efes zulato,
kakatu b'Torato: V'yadata ha-yom
vahasheivota el l'vavecha, ki Adonai
hu haElohim bashama-yim mima-al
v'al ha-aretz mitachad, ein od.*

שֶׁהוּא נוֹטֶה שָׁמַיִם
וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ
בְּשָׁמַיִם מִמָּעַל,
וּשְׁכִינֵת עֹזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ, אֶפֶס זִילָתוֹ,
כְּתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת הַיּוֹם
וְהִשְׁבַּת אֶל לִבָּבָהּ, כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמָּעַל
וְעַל הָאֶרֶץ מִתְחַד, אֵין עוֹד.

*V'ne-emar: v'ha-ya Adonai
l'melech al kol ha-aretz;
ba-yom hahu yi-h'yeh
Adonai echad ush'mo echad.*

וְנֵאמַר: וְהָיָה יְהוָה
לְמֶלֶךְ עַל כָּל־הָאֶרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה
יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

Concluding Prayers

Aleinu

We rise as we are able for the Aleinu.

Our spirits rise in praise

in awe of Eternity, in gratitude for creation.

The Jewish path we walk is uniquely meaningful to us,

a precious gift handed down from our ancestors.

It blesses us with each step toward our destiny.

We are part of the people Israel:

we give ourselves over to that which is greater than we.

O that we might be a part of it!



Location where Joshua sang *Aleinu* when he crossed the Jordan River.

V'ne·emar

This is what is said: "On the day when God's Name shall be One, the world will be whole and at peace."

Zechariah 14:9

Yesh Kochavim

*Yeish kochavim she·oram
magi·a artza rak ka·asher
hem atzmam avdu v'·einam.
Yeish anashim sheziv zichram
mei·ir ka·asher hem atzmam
einam od b'tocheinu.
Orot eileh hama·v·hikim
b'cheskat halayil heim heim
shemar'im la·adam et haderech.*

יש כוכבים

יש כוכבים שאֵרם
מִגֵּיעַ אֶרְצָה רַק כַּאֲשֶׁר
הֵם עֲצָמָם אֶבְדּוּ וְאֵינָם.
יש אַנָּשִׁים שְׂזִיזוּ זָכָרָם
מֵאִיר כַּאֲשֶׁר הֵם עֲצָמָם
אֵינָם עוֹד בְּתוֹכֵנוּ.
אֹרוֹת אֵלֶּה הַמַּבְהִיקִים
בְּחֶשֶׁכַת הַלַּיִל הֵם הֵם
שֶׁמְרָאִים לָאָדָם אֶת הַדֶּרֶךְ.



American Military Cemetery outside of Paris, France.

Yesh Kochavim

There are stars up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved —
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
These are the lights that guide us.
As we live our days, these are the ways we remember.

Give of yourself, give as
much as you can! And
you can always, always
give something, even if
it is only kindness! If
everyone were to do
this and not be as mean
with a kindly word then
there would be much
more justice and love in
the world. Give and you
shall receive, much
more than you would
have ever thought
possible. Give, give
again thought possible.
Give, give again, and go
on giving! No one has
ever become poor from
giving!

- Anne Frank

THEY ARE WITH US

Those we have loved and lost
are with us here today.
As the sun can be seen above the mountains.

When we gather together
in the sparkle of the fallen snow,
When the blossoms open on the trees,
they are with us.

When we marvel at the blueness of the skies,
And the golden color of the Aspen trees,
they are with us.

It is our memories of being with them
that keep them alive.
For as long as we live and recall their stories,
they live, too.

Our loved ones will always be
a part of who we are,
and they are with us.

Kaddish Yatom

Yitgadal v'yitkadash sh'mei raba

(all) Amen

b'alma di v'ra kirutei

v'yamlich malchutei,

b'cha-yeichon uv'yomeichon,

uv'cha-yei d'chol beit Yisra-eil

ba-agala uvizman kariv, v'imru:

(all) Amen.

Y'hei sh'mei raba m'varach,

l'alam ul'almei alma-ya.

Yitbarach v'yishtabach v'yitpa-ar

v'yitromam v'yitnasei, v'yit-hadar

v'yitaleh v'yit-halal sh'mei d'kudsha

(all) b'rich hu

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata, da-amiran

b'alma v'imru: (all) Amen.

Y'hei sh'lama raba min sh'ma-ya

v'chayim, aleinu v'al kol Yisra-eil

v'imru: (all) Amen.

Oseh shalom bimromav,

hu ya-aseh shalom aleinu

v'al kol Yisra-eil v'imru:

(all) Amen.

קדיש יתום

יתגדל ויתקדש שמה רבא,

(all) אמן

בעלמא די ברא, כרעותה,

וימליך מלכותה

בחייכון וביומיכון

ובחיי דכל-בית ישראל,

בעגלא ובזמן קריב, ואמרו

(all) אמן.

יהא שמה רבא מברך

לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר

ויתרומם ויתנשא ויתהדר

ויתעלה ויתהלל שמה דקדשא,

(all) בריך הוא

לעלא מן כל-ברכתא ושירתא,

תשבחתא ונחמתא, דאמירן

בעלמא, ואמרו (all) אמן.

יהא שלמא רבא מן שמיא

וחיים עלינו ועל כל-ישראל,

ואמרו (all) אמן.

עשה שלום במרומי

הוא יעשה שלום עלינו

ועל כל-ישראל, ואמרו

(all) אמן.

Mourner's Kaddish

During the final portion of Kaddish (Oseh shalom), some choose to bow three times, (left, right, center), to represent departing God's presence and acknowledging the angels.¹

Filling the world and beyond the world
there is one name alone.

The world was created by God's power and
will be governed by His strength
in our lifetimes and in our days,
and in the life of the House of Israel.

May that day come quickly and that time be near — in this we trust.

May God's great name be blessed
within the world and beyond the world.

Yet though it be blessed and praised
and adored and lifted and extolled
and admired and raised and sung aloud,
still the unique name,

the recipient of all blessings,

remains beyond all blessings, songs, praises and comforts
spoken in this world — in this too we trust.

May a great peace fall like rain from the skies
giving life to us and all of Israel — in this we trust.

May the creator of peace on high
create peace for us and all of Israel — in this we trust.

1. The word "angel" in Hebrew simply means "messenger." The ancient custom of bowing to the angels in the throne room as in our imagination we took leave of God's presence has been interpreted more recently as recognizing the angels, or messengers, among us who form the *minyan*. The mourners bow toward all around them in gratitude for those who sit, witness and respond, enabling mourners to honor their loved ones with *Kaddish*.

Adon Olam

Adon olam asher malach
b'terem kol y'tzir nivra,
L'eit na-asah v'cheftzo kol
azai Melech sh'mo nikra.

V'acharei kichlot hakol,
l'vado yimloch nora,
v'hu hayah v'hu hoveh,
v'hu yih'yeh b'tif'ara.

V'hu echad v'ein sheini
l'hamshil lo l'hachbirah,
B'li reishit b'li tachlit,
v'lo ha-oz v'hamisrah.

V'hu Eili v'chai go·ali
v'tzur chevli b'et tzara,
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

B'yado afkid ruchi
b'ait ishan v'a·irah,
V'im ruchi g'vi·yati
Adonai li v'lo ira.

אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל־יָצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַּכְלִית,
וְלוֹ הָעוֹז וְהַמְשָׁרָה.

וְהוּא אֵלִי וְחַי גִּזְאֵלִי,
וְצוּר חֲבָלִי בְּעַת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי
מִנֶּת כּוֹסֵי בָיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישׁוֹן וְאַעֲרָה.
וְעַם רוּחִי גִזְיָתִי
יְהוּה לִי וְלֹא אִירָא.

Adon Olam

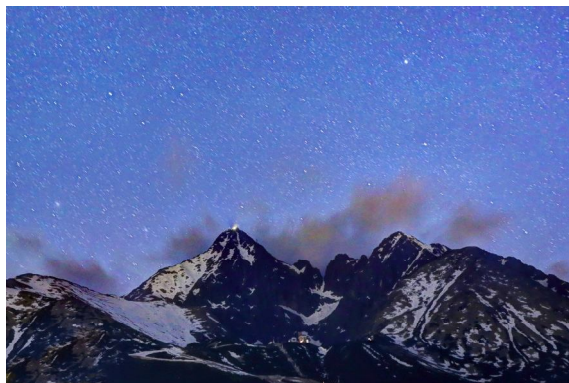
Life and soul of the universe
before any form was created!
At the time when God's will brought all into being,
then was the Name proclaimed;

And after all has ceased to be,
God will still remain,
Who was, Who is,
and Who shall be in splendor.

God is One — there is no second,
to declare as equal.
Without beginning, without conclusion,
God's power is great.

My God is my living Redeemer,
Rock of my pain in time of distress,
My banner, and refuge for me,
the portion in my cup on the day I call.

Into God's hand I shall entrust my spirit
when I go to sleep — and I shall awaken!
With my spirit shall my body remain,
Adonai is with me, I shall not fear.



Kiddush: Blessing over wine

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

קידוש

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

Motzi: Blessing over bread

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

מוציא

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.



Kiddush: Blessing over wine

Blessed is our God, King of the universe,
Creator of the fruit of the vine.

Motzi: Blessing over bread

Blessed is our God, King of the universe,
Who brings forth bread from earth.



Challah in Machane Yehuda Marketplace
Jerusalem, Israel

Havdalah

הבדלה

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

*Baruch atah Adonai, Eloheinu melech
ha-olam, borei minei v'samim.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׁמִים.

*Baruch atah Adonai, Eloheinu melech
ha-olam, borei m'orei ha-eish.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

*Baruch atah Adonai, Eloheinu
melech ha-olam, hamavdil bein
kodesh l'chol, bein or l'choshech,
bein Yisra-eil la-amim, bein yom
hash'vi-i l'sheishet y'mei
hama-aseh. Baruch atah Adonai,
hamavdil bein kodesh l'chol.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין
קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי
הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ,
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל.

*Hamavdil bein kodesh l'chol,
chatoteinu hu yimchol,
zareinu yarbeh kachol,
v'chakochavim balailah.*

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחוֹל,
חַטֹּאתֵינוּ הוּא יִמְחֹל,
זָרְעֵנוּ יִרְבֶּה כַּחוֹל,
וְכוכָבִים בַּלַּיְלָה.

*Eili-yahu hanavi, Eili-yahu
hatishbi; Eili-yahu hagiladi.
Bimheira v'yameinu, yavo eileinu;
im Mashi-ach ben David.*

אֵלֵינוּ הַנָּבִיא, אֵלֵינוּ
הַתְּשֻׁבָּה, אֵלֵינוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ, יָבֵא אֵלֵינוּ;
עִם מָשִׁיחַ בֶּן דָּוִד.

Shavu-a tov...

שָׁבוּעַ טוֹב ...

Havdalah: distinguishing Shabbat from the week

The leader takes the Kiddush cup in hand and recites:

Blessed are You, Adonai our God, Ruler of the universe
Creator of the fruit of the vine.

Blessed are You, Adonai our God, Ruler of the universe
Creator of a variety of spices.

Blessed are You, Adonai our God, Ruler of the universe
Creator of fire's light.

Blessed are Adonai our God, Ruler of the Universe
who distinguishes between the holy and the ordinary,
between the light of day and the dark of night,
between Israel and all other people,
between the seventh day and the six days of creation.
Blessed are You, Adonai,
who distinguishes between the holy and the ordinary.

We see the blessing in diversity, and we respond by blessing
the gift of all the differences among us.

We give thanks for day and night, dark and light,

Shabbat and the week, Israel and the nations.

We give thanks to the Source of Life and the Creator of Diversity,
for the ability to distinguish and celebrate diversity.

May the one who distinguishes between other-worldly and the
ordinary forgive our offenses. Let our children and our peace increase
like sand on the shore and like stars in the night.

May Elijah the prophet, Elijah of Tishbi, Elijah of Gilead,
quickly come to us in our day,
and in the days of the messiah, the son of David.

A good week, a week of peace; May gladness reign and joy increase.

Songs

שירים

Shehecheyanu

שהחינו

*Baruch atah Adonai,
Eloheinu melech ha·olam,
shehecheyanu v'kiy'manu v'higiyanu
lazman hazeh.*

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ
לְזֶמַּן הַזֶּה.

We give thanks to God for giving us life,
for sustaining us in life,
and for enabling us to reach this day of joy.

This Land is Your Land

This land is your land, this land is my land
From California to the New York island;
From the redwood forest to the Gulf Stream waters
This land was made for you and me.

As I went walking that ribbon of highway,
I saw above me that endless skyway;
I saw below me that golden valley;
This land was made for you and me.

I've roamed and rambled and I followed my footsteps
To the sparkling sands of her diamond deserts;
And all around me a voice was sounding:
This land was made for you and me.

When the sun came shining, and I was strolling,
And the wheat fields waving and the dust clouds rolling,
As the fog was lifting a voice was chanting:
This land was made for you and me.

Woody Guthrie

*lyrics composed on February 23, 1940, in Guthrie's room
at the Hanover House hotel at 43rd St. and 6th Ave in NYC*

Al Kol Eileh

*Al hadvash v'al ha-oketz
al hamar v'hamatok
al biteinu hatinoket
shmor Eili hatov.*

*Al ha-ish ham'vo-eret
al hama-yim hazakim
al ha-ish hashav habaitah
min hamerchakim*

Chorus:

*Al kol eileh, al kol eileh,
shmor na li Eili hatov,
al had'vash v'al ha-oketz,
al hamar v'hamatok.*

*Al na ta-akor natu-a
al tishkach et hatikvah.
Hashiveini v'ashuvah
el ha-aretz hatovah.*

*Shmor Eili al zeh haba-yit,
al hagan, al hachomah,
mi-yagon, mipachad peta
umimilchamah.*

על כל אלה

עַל הַדְּבַשׁ וְעַל הָעֵקֶץ,
עַל הַמֶּר וְהַמָּתוֹק,
עַל בִּיתְנוּ הַתִּינֹקֶת
שְׁמֹר אֱלֹהֵי הַטּוֹב.

עַל הָאִישׁ הַמְּבֹעֵרֶת,
עַל הַמַּיִם הַזָּכִים,
עַל הָאִישׁ הַשֹּׁב הַבֵּיתָה
מִן הַמֶּרְחָקִים.

פזמון:

עַל כָּל אֵלֶּה, עַל כָּל אֵלֶּה,
שְׁמֹר נָא לִי אֱלֹהֵי הַטּוֹב.
עַל הַדְּבַשׁ וְעַל הָעֵקֶץ,
עַל הַמֶּר וְהַמָּתוֹק.

אַל נָא תֵּעָקֹר נְטוּעַ,
אַל תִּשְׁכַּח אֶת הַתִּקְוָה.
הַשִּׁיבֵנִי וְאֲשׁוּבָה
אֶל הָאֶרֶץ הַטּוֹבָה.

שְׁמֹר אֱלֹהֵי עַל זֶה הַבַּיִת,
עַל הַגֹּן, עַל הַחֹמָה,
מִיָּגוֹן, מִפַּחַד פֶּתַע
וּמִמְלַחְמָה.

OF STING AND HONEY

By Naomi Shemer (English version: Naomi Shemer)

All the stings and all the honey, / All the wrongs and all the right,
And our little baby daughter - / Need your leading light.
Keep the water pure and flowing, / Keep the fires lively warm.
There's a murmur slowly growing / Toward a distant home.
We are praying, we are praying / For the close ones we adore.
Listen to our silent crying, / Deepest sorrows - fears of war.

Elohai N'shama

אלהי נשמה

*Elohai n'shamah shenatatata bi
t'horah hi.*

אֱלֹהֵי, נִשְׁמָה שֶׁנִּתְּתָה בִּי
טְהוֹרָה הִיא.

O God, the soul you have given me, it is pure.
You created me, You shaped me, You breathed me into life.

Kol Ha-olam Kulo

כל העולם כולו

*Kol ha-olam kulo gesher tzar m'od
v'ha-ikar lo l'facheid k'lal.*

כָּל הָעוֹלָם כֻּלּוֹ גֶּשֶׁר צָר מְאֹד
וְהַעֲקָר לֹא לִפְחֹד כָּלֵל.

All the world is a narrow bridge,
and the most important thing is not to be afraid.

Mah Gadlu

מה גדלו

*Mah gadlu ma-asecha Yah,
m'od amku machsh'votecha.*

מַה־גָּדְלוֹ מַעֲשֵׂיֶיךָ יְיָ,
מְאֹד עֲמָקוֹ מַחְשְׁבֹתֶיךָ.

How vast are your works, O God.
Your designs are beyond our grasp.

Psalm 92:6

Mi Ha-ish

מי האיש

*Mi ha-ish hechafeitz cha-yim,
oheiv yamim lir'ot tov.
N'tzor l'shoncha meira
us'fatecha midabeir mirmah.
Sur meira va-asei tov
Bakeish shalom v'rodfeihu.*

מִי הָאִישׁ הַחֹפֵץ חַיִּים,
אוֹהֵב יָמִים לִרְאוֹת טוֹב.
נֹצֵר לְשׁוֹנְךָ מֵרַע
וּשְׂפָתֶיךָ מִדִּבֵּר מִרְמָה.
סוֹר מֵרַע וַעֲשֵׂה־טוֹב
בִּקֵּשׁ שָׁלוֹם וְרַדְּפֵהוּ.

If you love life, and seek to live long and well,
 stop your tongue from evil and your lips from deceitful words;
 stay away from evil and do good,
 and seek peace for those who have hurt you.

Psalms 34

Od Yavo Shalom

עוד יבוא שלום

*Od yavo shalom aleinu,
 Od yavo shalom aleinu,
 Od yavo shalom aleinu,
 v'al kulam.*

עוד יבוא שלום עלינו,
 עוד יבוא שלום עלינו,
 עוד יבוא שלום עלינו,
 ועל כולם.

*Salaam,
 aleinu v'al kol ha·olam,
 salaam, shalom.*

סלאאם,
 עלינו ועל כל העולם,
 סלאאם, שלום.

Peace unto us and to everyone...

Ozi V'zimrat Yah

עזי וזמרת יה

*Ozi v'zimrat Yah,
 va·y'hi li lishu·a.*

עזי וזמרת יה,
 ויהי לי לישועה.

God is the source of my strength and my courage,
 And has become my deliverance.

Exodus 15:2

Psalm 150

Hal'luyah.

Hal'lu Eil b'kodsho,

hal'luhu birki-ya uzo.

Hal'luhu vig'vurotav

hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar

hal'luhu b'neivel v'chinor.

Hal'luhu v'tof umachol

hal'luhu b'minim v'ugav.

Hal'luhu v'tziltz'lei shama

hal'luhu b'tziltz'lei t'ruah.

Kol han'shamah t'haleil Yah.

Hal'luyah.

הַלְלוּיָהּ.

הַלְלוּ-אֵל בְּקֹדֶשׁוֹ

הַלְלוּהוּ בְּרִקְיעַ עֶזוֹ.

הַלְלוּהוּ בַּגְּבוּרָתוֹ

הַלְלוּהוּ כָּרֵב גִּדְלוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר

הַלְלוּהוּ בַּנִּיבֵל וְכִנּוֹר.

הַלְלוּהוּ בְּתֹף וּמַחֲוֹל

הַלְלוּהוּ בַּמִּנִּים וְעוּגָב.

הַלְלוּהוּ בַּצִּלְצְלֵי-שָׁמַע

הַלְלוּהוּ בַּצִּלְצְלֵי תְרוּעָה.

כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ.

הַלְלוּיָהּ.

Hallelujah Praise God in His sanctuary

Praise God in absolute separation, and

Praise God of the night sky's power.

Praise God of the fearless warrior, and

Praise God in step with greatness.

Praise God with bellowing shofar, and

Praise God with harp and lyre violin.

Praise God with drum and timbrel, and

Praise God with pipes minim and lute harp.

Praise God through cymbals loud, and

Praise God through cymbals crashing.

All who breathe shall Praise God.

Sing-out Hallelujah.

Tein Lo Mishelo

*Tein lo mishelo,
she·atah v'shelach shelo.*

Give to God everything that is God's,
for all that you have is God's.

תן לו משלו

תֵּן לוֹ מִשְׁלוֹ,
שֶׁאַתָּה וְשִׁלַּחְךָ שְׁלוֹ.

Pirkei Avot 3:7

V'ha-eir Eineinu

*V'ha-eir eineinu b'toratecha
v'dabeik libeinu b'mitzvotcha
v'yacheid l'va'veinu
l'ahava ul'yir'a et sh'mecha
v'lo neivosh l'olam va·ed.
Ki v'sheim kodshecha
hagadol v'hanora batachnu,
nagila v'nism'cha bishu·atecha.*

Open our eyes to Your Torah, help our hearts cleave to Your mitzvot.
Unite all our thoughts to love and revere You.
Then we will never be brought to shame.

והאר עינינו

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לְבָבֵנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,
וְלֹא נִבְּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ
הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעֶתְךָ.

Yism'chu Hashama·yim

*Yism'chu hashama·yim
v'tageil ha·aretz,
yir'am ha·yam um'lo·o.*

Let the heavens rejoice and the earth be glad,
Let the sea and all within it thunder.

ישמחו השמים

יִשְׁמְחוּ הַשָּׁמַיִם
וְתִגֵּל הָאָרֶץ,
יִרְעַם הַיָּם וּמְלָאוֹ.

Psalms 96:11

Yom HaShoah

Ani Ma·amin

אני מאמין

Ani ma·amin b'emunah sh'leimah
b'vi-at hamashi-ach,
v'af al pi she-yitmameiha,
im kol zeh achakeh lo
b'chol yom she-yavo.

אני מאמין באמונה שלמה
בביאת המשיח,
ואף על פי שיתמהמה,
עם כל־זה אֶחַכֶּה לוֹ
בְּכָל־יוֹם שֶׁיָּבוֹא.

I believe with complete faith the redeemer will come
And even though it takes a long time,
still I wait for that day to arrive.

Maimonides

Eili, Eili

אלי, אלי

Eili, Eili, shelo yigameir
l'olam: hachol v'ha·yam,
rishrush shel hama·yim,
b'rak hashama·yim,
t'filat ha·adam.

אֵלִי, אֵלִי, שֶׁלֹא יִגְמֹר
לְעוֹלָם: הַחוּל וְהַיָּם,
רִשְׁרוּשׁ שֶׁל הַיָּמִים,
בְּרַק הַשָּׁמַיִם,
תְּפִלַּת הָאָדָם.

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

Hannah Senesh

Oyfn Pripetchik

*Oyfn pripetchik brent a fayerl
Un in shtub is heys.
Un der rebbe lernt kleyne
kinderlech
Dem alef-beyz.*

*Gedenkt'zhe, kinderlech,
Gedenkt'zhe, tayere,
Vos ir lernt do.
Zogt'zhe nochamol un take
nochamol,
Komets alef-o.*

*Lernt, kinderlech, hot nit moyre.
Yeder onheyb iz shver.
Gliklech iz der yid vos lernt toyre,
Vos darfn mir noch mer?*

*Az ir vet, kinderlech, elter vern,
Vet ir aleyn farshteyn,
Vifil in di oysyes lign trern
Un vifil geveyn.*

*Lernt, kinderlech, mit groys
cheyshik,
Azoy zog ich aych on.
Ver s'vet beser vun aych kenen
ivri,
Der bakumt a fon.*

On the Hearth

A fire burns on the hearth
And it is warm in the little house.
And the rabbi is teaching little
children
The alphabet.

Remember, children,
Remember, dear ones,
What you learn here.
Repeat and repeat yet again,
Komets alef-o.

Learn, children, don't be afraid.
Every beginning is hard.
Lucky is the Jew who studies
Torah.

What more do we need?

When, children, you will grow
older
You will understand,
How many tears lie in these
letters
And how much crying.

Learn, children, with enthusiasm,
As I instruct you.
The one who learns Hebrew
better
Will receive a flag.

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- 7 *Esah Einai ... Rabbi Joel D. Newman **
- 10 *God's Wondrous Creations... Dr. Janet E. Newman **
- 17 *Places and Spaces... Rabbi Joel D. Newman **
- 18 *Rav Nachman's Prayer, translation by Rabbi Shamaï Kanter **
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- 74 *Prayer for Our Country ... Rabbi Joel D. Newman**
- 75 *"America the Beautiful" words by Katharine Lee Bates, melody by Samuel Ward*
- 76 *Together with God ... Rabbi Joel D. Newman**
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