



Shabbat Tzedek Morning Service

This Martin Luther King Junior weekend, we celebrate **Shabbat Tzedek – 50 years in pursuit of justice with the Religious Action Center of Reform Judaism**. The Religious Action Center was born out of the Civil Rights Movement and has since played a leading role in nearly every major social justice campaign.

In an inspiring speech addressing the Union for Reform Judaism's 47th Biennial banquet in November 1963, Rev. Dr. Martin Luther King Jr. highlighted the involvement of Jews in the Civil Rights Movement and charged us with challenges that we face in our pursuit of social justice, which still holds true today, stating:

“Human progress comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God, and without this hard work, time itself becomes an ally of the insurgent and primitive forces of social stagnation and irrational emotionalism. We must help time and we must realize that the time is always right to do right.”

For the past 50 years, the Religious Action Center has embraced this principle: that the time to act is now – that each of us must play an active role in *tikkun olam* – repairing the world – as part of our daily lives. Today, on this Shabbat Tzedek, let us celebrate the work of the Religious Action Center, the legacy of Rev. Dr. Martin Luther King Jr. and let us pray together and gain inspiration for our personal and collective pursuit of justice.

Mah Tovu

Mah tovu ohalecha Yaakov, mishk'notecha Yisrael!

מֵה-טֹבוֹ אֶהְלִיךָ, יַעֲקֹב, מִשְׁכְּנֹתֶיךָ. יִשְׂרָאֵלךָ

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

וְאֲנִי, בְּרֹב חַסְדְּךָ אָבִא בְּיָתְךָ,
אֲשַׁתְּחִוֶּה אֶל-הַיְכָל קֹדֶשְׁךָ בְּיִרְאַתְךָ:

**Adonai, ahavti m'on beitecha, um'kom mishkan
k'vodecha.
Vaani eshtachaveh v'echraah, evr'cha lifnei Adonai
osi.**

יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ, וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ:
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה, אֲבָרְכָה לְפָנֶי יְיָ עַשִׂי

**Vaani t'filati l'cha, Adonai, eit ratzon.
Elohim, b'rov chasdecha, aneini be-emet yishecha.**

וְאֲנִי תִפְלַתִּי לְךָ, יְיָ, עֵת רְצוֹן:
אֱלֹהִים, בְּרֹב-חַסְדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

*How fair are your tents, O Jacob, your dwellings, O Israel! (Num. 24:5)
I, through Your abundant love, enter Your house; I bow down in awe at Your holy temple. (Ps.5:8)
Adonai, I love Your temple abode, the dwelling-place of Your glory. (Ps. 26:8)
I will humbly bow down low before Adonai, my Maker. (based on psalm 96)
As for me, may my prayer come to You, Adonai, at a favorable time. O God, in Your
abundant faithfulness, answer me with Your sure deliverance. (Ps.69:14)*

They came first for the Communists, and I didn't speak up because I wasn't a Communist.
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 Jews, and I didn't speak up because I wasn't a Jew.
Then they came for me... and by that time no one was left to speak up. – *Pastor Martin Niemoller*

~~

Like the prophets, we never forget that God is concerned about the everyday and that the blights of society take precedence over the mysteries of heaven. A Reform synagogue that does not alleviate the anguish of the suffering is a contradiction in terms. – *Rabbi Eric Yoffie, URJ President*

For Torah

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעִסוֹק בְּדִבְרֵי תוֹרָה:

**Eilu d'varim she-ein lahem shiur v'eilu hein:
Kibud av va'eim, ug'milut chasadim
v'hashkamat beit hamidrash shacharit v'arvit.
v'hachnasat orchim, uvikur cholim,
v'hachnasat kalah, ul'vayat hameit,
v'iyun t'filah, vahavaat shalom bein adam lachaveiro.
V'talmud Torah k'neged kulam.**

אֵלֹו דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר, וְאֵלֹו הֵינּוּ:
כְּבוֹד אָב וָאֵם, וּגְמִילוּת חֲסָדִים,
וְהִשְׁכַּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעֶרְבִית:
וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים,
וְהַכְנָסַת כָּלָה, וּלְוִיַת הַמֵּת,
וְעִיּוֹן תְּפִלָּה, וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ:
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם:

*Blessed are You, Adonai our God, Ruler of the world, Who hallows us with Mitzvot,
and commands us to engage in Torah study.*

In the Jewish tradition, the separation between prayer and action is slight. We're mindful of the admonition in Isaiah where God says, "I don't want your fast and your sacrifice. I want you to deal your bread to the hungry, tear apart the chains of the oppressed." And Leviticus 19 tells us that to be holy in the way God is holy means to set aside a corner of our fields for the poor and homeless, to pay the laborer a timely and fair wage, and to remove stumbling blocks. These are religious activities just as much as prayer is. They are all woven together.

After participating in the civil rights march in Selma, Alabama, Rabbi Abraham Joshua Heschel, one of this century's great religious figures and a close colleague of Rev. Dr. Martin Luther King, said, "It felt like my feet were praying." Prayer is not just the communication we have with God; it is also the work we do to make God's values real to the world. I think God listens to both kinds of prayer with equal joy. – *Rabbi David Saperstein, Director, Religious Action Center of Reform Judaism*

~~ Please rise ~~

Sh'ma and its Blessings

Bar'chu – Call to Worship

Bar'chu et Adonai ham'vorach!

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

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

Yotzer Or – Creation

**Baruch atah, Adonai Eloheinu, Melech haolam,
yotzeir or uvorei choshech, oseh shalom uvorei
et hakol. Hamei-ir laaretz v'ladarim aleha
b'rachamim, uv'tuvo m'chadeish b'chol yom tamid
maaseih v'reishit. Mah rabu maasecha, Adonai,
kulam b'chochmah asita, mal'ah haaretz
kinyanecha.**

**Titbarach, Adonai Eloheinu, al shevach maaseih
yadecha, v'al m'oreim or she'asita y'faarucha. Selah.
Baruch atah, Adonai, yotzeir ham'orot.**

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא
אֶת־הַכּוֹל: הַמְאִיר לְאָרֶץ וְלַדָּרִים עָלֶיהָ
בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד
מַעֲשֵׂה בְרָאשִׁית: מָה רַבּוּ מַעֲשֵׂיךָ, יְיָ
כָּל־מַחְכְּמָה עָשִׂיתָ. מְלֵאָה הָאָרֶץ קִנְיָנֶךָ:
תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ, עַל־שִׁבְחַ מַעֲשֵׂה
יָדֶיךָ, וְעַל־מְאֹרֵי־אוֹר שֶׁעָשִׂיתָ יְפָאָרוּךְ: סְלָה:
בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת:

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

This is the generation and those who seek its welfare (*Psalm 24:6*). Rabbi Y'udah Hanasi and the Sages differed about this matter. According to one opinion, the character of a generation is determined by its leader. According to the other opinion, the character of its leader is determined by the generation. – *Babylonian Talmud Arachin 17a*.

Ahavat Rabbah – Revelation

**Ahavah rabah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viterah chamalta aleinu.
Avinu malkeinu, ba'avur avoteinu v'imoteinu
shebatchu v'cha, vat'lamdeim chukei chayim,
ken t'choneinu ut'lamdeinu.
Avinu, ha'av harachaman. Ham'racheim, racheim
aleinu v'tein b'libeinu l'havin ul'haskil, lishmo-a,
lilmod ul'lameid, lishmor v'laasot
ul'kayeim et kol divrei talmud Toratecha, b'ahavah.**

אָהַבָה רַבָּה אָהַבְתָּנוּ יְיָ אֱלֹהֵינוּ.
חָמְלָה גְדוֹלָה וַיִּתְרָה חֲמַלְתָּ עָלֵינוּ:
אָבִינוּ מַלְכֵנוּ בְעֵבוּר אָבוֹתֵינוּ וְאִמּוֹתֵינוּ
שִׁבְּחֵנוּ בְךָ וַתְּלַמְּדֵנוּ חֻקֵי חַיִּים.
כֵּן תַּחְנֵנוּ וַתְּלַמְּדֵנוּ:
אָבִינוּ הָאֵב הַרַחֲמָנוּ. הַמְרַחֵם. רַחֵם עָלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלַהֲשִׁיבֵל. לְשִׁמְעָ.
לְלַמֵּד וְלִלְמֹד. לְשִׁמֹר וְלַעֲשׂוֹת
וְלַקַּיֵם אֶת-כָּל-דְּבָרֵי תַלְמוּד תּוֹרַתְךָ. בְּאַהֲבָה:

**V'ha-eir eineinu b'Toratecha, v'dabeik libeinu
b'mitzvotcha, v'yacheid l'vaveinu l'ahavah ul'yirah
et sh'mecha, v'lo-neivosh l'olam va-ed,
Ki v'sheim kodsh'cha hagadol v'hanora batachnu,
nagilah v'nism'chah bishuatecha.
Ki El po-eil y'shuot atah, uvanu vacharta
v'keiravtanu l'shimcha hagadol selah be-emet,
l'hodot l'cha ul'yachedcha b'ahavah.
Baruch atah, Adonai,
habocheir b'amo Yisrael b'ahavah.**

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ. וְדַבֵּק לִבֵּנוּ
בְּמִצְוֹתֶיךָ. וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וְלִירְאָה
אֶת-שְׁמֶךָ: וְלֹא-נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ:
נִגְלִיָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ:
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה. וּבָנוּ בְּחַרְתָּ
וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת.
לְהוֹדוֹת לְךָ וְלִיְחַדְךָ בְּאַהֲבָה:
בְּרוּךְ אַתָּה יְיָ.
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

*How deeply You have loved us Adonai, our God, gracing us with surpassing compassion.
O Merciful one, have mercy on us by making us able to understand and discern, to heed, learn,
and teach, and lovingly to observe, perform, and fulfill all that is in Your Torah.
Enlighten our eyes with your Torah, focus our minds on Your mitzvot, unite our hearts in love and reverence
for Your Name. Then we will never feel shame, never deserve rebuke, and never stumble.
Having trusted in Your great and awesome holiness, we shall celebrate Your salvation with joy.
Gather us in peace from the four corners of the earth and lead us upright to our land. For You, O God, work
wonders. You choose us. Truly, You drew us near to Your Great Name, that we might acknowledge You,
declaring You One in love. Praised be You, Adonai, who chooses Your people Israel in love.*

Mine was the opportunity to travel to Mississippi in 1964 at the peak of the civil rights struggle and to witness the human spirit striving to be free; I saw a police state — I saw signs — the battered faces beaten by white policemen. I saw the charred pieces of a cross — I saw the rubble of a church burned to the ground. I was filled with anger ... but I found something else too. I saw people longing to leave Egypt. We attended a freedom sing ... according to the usual custom, the group formed a circle and sang 'We Shall Overcome.' One of the verses I had never heard before: 'God is on our side — deep in my heart, I do believe God is on our side....' The same God who was with us when we marched out of Egypt was with them in Mississippi and is with us now. – *Rabbi Jack Stern, Jr. Westchester Reform Temple Siddur*

Sh'ma

**Sh'ma Yisrael Adonai Eloheinu, Adonai Echad.
Baruch shem k'vod malchuto l'olam va-ed.**

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יי אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Hear, O Israel, Adonai is our God, Adonai is One! (Deuteronomy 6:4)
Blessed is God's glorious majesty forever and ever!*

~~ All are seated ~~

**V'ahavta et Adonai Elohecha,
b'chol l'avcha uv'chol naf'sh'cha uv'chol m'odecha.
V'hayu had'varim ha-eileh
asher anochi m'tzav'cha hayom al l'avvecha.
V'shinantam l'vanecha v'dibarta bam
b'shivt'cha b'veitecha uv'lecht'cha vaderech
uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha
v'hayu l'totafot bein einecha.
Uch'tavtam al m'zuzot beitecha uvish'arecha.
L'maan tizk'ru vaasitem et kol mitzvotai
Vih'yitem k'doshim l'Eloheichem. Ani Adonai
Eloheichem asher hotzeiti et'chem mei-eretz Mitzrayim
lih'yot lachem l'Elohim ani Adonai Eloheichem.**

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ.
וְשִׁנַּנְתֶּם לְבַבְיָהּ וּדְבַרְתֶּם בָּהֶם.
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתּוֹךָ בַּדֶּרֶךְ
וּבְשׁוֹכְבְּךָ וּבְקוּמְךָ.
וְקִשְׂרָתָם לְאוֹת עַל-יָדֶיךָ
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ.
וְכִתַּבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם:

*You shall love Adonai your God with all your heart, with all your soul, and with all your might.
Take to heart these instructions with which I charge you this day. Impress them upon your children.
Recite them when you stay at home and when you are away, when you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.
Thus you shall remember to observe all My commandments and to be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your God: I am Adonai your God.
(Deuteronomy 6:5-9, Numbers 15:40-41).*

True, we are often too weak to stop injustices; but the least we can do is protest against them.
 True, we are too poor to eliminate hunger; but in feeding one child, we protest against hunger.
 True, we are too timid and powerless to take on all the guards of all the political prisons in the world; but in offering our solidarity to one prisoner, we denounce all the tormentors.
 True, we are powerless against death; but as long as we help one man, one woman, one child live one hour longer in safety and dignity, we affirm a human's right to live. – Elie Wiesel, *Sages and Dreamers*

Mi Chamocha – Redemption

**Mi chamocha ba-eilim, Adonai! Mi kamocho,
 nedar bakodesh, nora t'hilot, oseih fele!**

מִי־כַמּוֹכָה בְּאֵלִים, יְיָ? מִי כַמּוֹכָה.
 נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתְךָ. עֹשֶׂה פְלֵאָה?

**Malchut'cha ra-u vanecha, bokei-a yam lifnei
 Moshe (u Miryam);
 Zeh Eli, anu v'amru:
 Adonai yimloch l'olam va'ed!**

מַלְכוּתְךָ רָאוּ בְּנֵי־יָם לְפָנַי מִשָּׁה:
 זֶה אֱלֹהֶיךָ עָנּוּ וְאָמְרוּ:
 יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

**V'ne-emar: ki fadah Adonai et Yaakov, ug'alo miyad
 chazak mimenu. Baruch atah, Adonai, gaal Yisrael.**

וְנֹאמְרָם: כִּי־פָדָה יְיָ אֶת־יַעֲקֹב וַיִּגְאֹלוּ מִיַּד
 חֲזַק מִמֶּנּוּ: בָּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

Who is like You, O God, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, working wonders? (Exodus 15:11)

*Your children witnessed Your sovereignty, the sea splitting before Moses and Miriam.
 "This is our God!" They cried. "Adonai will reign forever and ever!" (Exodus 15:2,18)*

*Thus it is said, "Adonai redeemed Jacob, from a hand stronger than his own."
 (Jeremiah 31:10). Praised are You, Adonai, for redeeming Yisrael.*

The first conference on religion and race took place in Egypt. The main participants were Pharaoh and Moses. Moses said, "Thus saith the God of Israel, 'Let my people go.'" And Pharaoh answered, "Who is the Lord that I should heed his word? I will not let them go."

The outcome of that summit meeting has not come to an end. Pharaoh is not ready to capitulate. The Exodus began, but it is far from being complete. – *Rabbi Abraham Joshua Heschel*

~~

Wherever we live, it is probably Egypt. There is, there really is, a better place, a promised land. And there is, there really is, a promised time. And there is no way to get from here to there. From now to then, except by joining together and marching – and sometimes stumbling – through the wilderness, watching this time not for signs and wonders, but for an opportunity to act. – *Adapted from Michael Walzer, Exodus Revolution*

~~ Please rise ~~

Amidah

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּחַ. וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai, open my lips, that my mouth may declare Your praise. – Psalm 51:17

Avot v'Imahot

Baruch atah Adonai Eloheinu v'Elohei avoteinu
v'imoteinu Elohei Avraham, Elohei Yitzchak,
v'Elohei Yaakov. Elohei Sarah, Elohei Rivkah,
Elohei Rachel v'Elohei Leah. Ha-El hagadol,
hagibor v'hanora El elyon gomeil chasadim
tovim, v'koneih hakol, v'zocheir chasdei avot
v'imahot, umeivi g'ulah liv'nei v'neihem,
l'maan sh'mo b'ahava.

Melech ozeir umoshia umagen.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב: אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל: הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן: גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת
וְאִמָּהוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן
בָּרוּךְ אַתָּה, יְיָ מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה:

Blessed are You, Adonai our God, God of our fathers and mothers:

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebecca, God of Rachel and God of Leah.

the great, mighty and awesome God, transcendent God,

who bestows loving kindness, creates everything out of love,

remembers the love of our fathers and mothers,

and brings redemption to their children's children

for the sake of the Divine Name. Sovereign, Deliverer, Helper and Shield,

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

G'vurot

Atah gibor l'olam Adonai, m'chayeih hakol atah,
rav l'hoshia. M'chalkeil chayim b'chesed,
m'chayeih hakol b'rachamim rabim,
someich noflim, v'rofei cholim, umatir asurim,
um'kayeim emunato lisheinei afar.
Mi chamocha baal g'vurot, umi domeh lach,
melech meimit um'chayeh umatzmiach y'shuah?
V'ne-eman atah l'hachayot hakol.
Baruch atah, Adonai, m'chayeih hakol.

אַתָּה גָּבוֹר לְעוֹלָם. אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה
רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לְיִשְׂרָאֵל עֹפֵר:
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל:
בָּרוּךְ אַתָּה, יְיָ מְחַיֶּה הַכֹּל:

You are forever mighty, O God; You give life to all. You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all? Blessed are You, Adonai, Who gives life to all.

K'dushah

**N'kadeish et shimcha baolam k'sheim shemakdishim
oto bish'mei marom kakatuv al yad n'vi-echa
v'kara zeh el zeh v'amar:**

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁימ
אוֹתוֹ בְּשָׁמַי מְרוֹם כְּכַתּוּב עַל יַד נְבִיאֶךָ
וְקָרָא זֶה אֶל זֶה וְאָמַר

**Kadosh, kadosh, kadosh Adonai
tz'vaot, m'lo chol haaretz k'vodo.**

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ
צְוֹאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ

**Adir adireinu, Adonai Adoneinu,
mah adir shimcha b'chol haaretz.**

אֲדִיר אֲדִירָנוּ יְיָ אֲדִירָנוּ
מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ

Baruch k'vod Adonai mimkomo.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ

**Echad hu Eloheinu, hu Avinu,
hu Malkeinu, Hu moshi-einu, v'hu
yashmi-einu b'rachamav l'einei kol chai
Ani Adonai Eloheichem.**

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ
הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל־חַי
אֲנִי יְיָ אֱלֹהֵיכֶם

**Yimloch Adonai l'olam, Elohayich Tziyon l'dor vador
hal'luyah.**

יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וְדוֹר
הַלְלוּיָהּ

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

לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח
נִצְחִים קִדְשָׁתְךָ נְקַדֵּשׁ וְשִׁבַּחְךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד

Baruch Atah, Adonai, Ha-El hakadosh.

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ

*Let us sanctify Your Name on earth, as it is sanctified in the heavens above. As it is written by
Your prophet: Holy, holy, holy is Adonai Tz'vaot! God's presence fills the whole earth. Source of our strength,
Sovereign One, how majestic is Your presence in all the earth! Blessed is the presence of God,
shining forth from where God dwells. God alone is our God and our Creator, our Ruler and our Helper;
and in mercy, God is revealed in the sight of all the living: I am Adonai your God! Adonai shall reign forever,
your God, O Zion, from generation to generation, Hallelujah!*

We cannot merely pray to You, O God, to end war:
for we know that You have made the world in a way
so that all of us must find our own path to peace,
Within ourselves and with our neighbors.

*We cannot merely pray to You, O God, to end starvation;
for You have already given us the resources
with which to feed the entire world, if we would only use them wisely.*

We cannot merely pray to You, O God, to root out our prejudice;
for You have already given us eyes
with which to see the good in all people, if we would only use them rightly.

*We cannot merely pray to You, O God, to end despair;
for you have already given us the power
to clear away slums and to give hope, if we would only use our power justly.*

We cannot merely pray to You, O God, to end disease;
for You have already given us great minds
with which to search our cures and healing, if we could only use them constructively.

*Therefore, we pray to You instead, O God,
for strength, determination, and courage,
to do instead of just pray, to become instead of merely to wish.*

Praised are You, O God, You bless our people Israel, and all peoples with peace. – *Adapted from Jack Riemer*

Sim Shalom

**Sim shalom tovah uv'racha, chein vachessed
v'rachamim, aleinu v'al kol Yisrael amecha.**

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד
וּרְחָמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ:

**Bar'cheinu, avinu, kulanu k'echad b'or panecha,
ki v'or panecha natata lanu, Adonai Eloheinu, Torat
chayim v'ahavat chesed, u'tzdakah uv'rachah
v'rachamim v'chayim v'shalom. V'tov b'einecha
l'vareich et amcha Yis'rael b'chol eit uv'chol shaah
bish'lomecha. Baruch atah, Adonai, ham'vareich et
amo Yisrael bashalom.**

בְּרַכְנוּ אָבִינוּ, כְּלָלוּ כְּאֶחָד, בְּאוֹר פְּנֵיךָ,
כִּי בְאוֹר פְּנֵיךָ נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים, וְאַהֲבַת חֶסֶד, וְצְדָקָה וּבְרָכָה
וּרְחָמִים, וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל שָׁעָה
בְּשְׁלוֹמְךָ: בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת-
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

Grant peace, goodness and blessing, grace, kindness and mercy, to us and to all Your people Israel.

Bless us, our Creator, all of us together, through the light of Your Presence.

*Truly through the light of Your Presence, Adonai our God, You gave us a Torah of life – the love of kindness,
justice and blessing, mercy, life, and peace. May You see fit to bless Your people Israel at all times,
at every hour, with Your peace.*

~ Please pray silently ~

A Talmudic sage once taught, "If a man prays only according to the precise text of the prayer book and adds nothing from his own heart, his prayer is not complete."

Pray as if everything depended on God;
act as if everything depended on you.
Who rise from prayer better persons,
their prayer is answered.

~~

Don't merely expect to find or to believe that life is worthwhile; make it worthwhile. Don't merely see life whole; make it whole. Not knowing which should come first, to improve one's self or to improve the world, we end up doing neither. Actually, the only way to improve the world is by improving one's self, and the only way to improve one's self is by improving the world. -Rabbi Mordecai M. Kaplan

Elohai N'tzor

Elohai n'tzor l'shoni meira, us'fatai midabeir mirma,	אֱלֹהֵי נֶצֶר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדַּבֵּר מִרְמָה.
V'limkal'lai nafshi tidom,	וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם.
v'nafshi ke'afar lakol tih'yeh.	וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה:
P'tach libi b'Toratecha, uv'mitzvotcha tirdof nafshi,	פָּתַח לִבִּי בְּתוֹרַתְךָ. וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי
V'chol hachoshvim alai raah,	וְכֹל-הַחֹשְׁבִים עָלַי רָעָה.
m'heirah hafeir atzatom	מְהִירָה הִפֵּר עֲצָתָם
v'kalkeil machashavtam. Aseih l'maan sh'mecha,	וְקָלְקַל מַחְשְׁבֹתָם: עֲשֵׂה לְמַעַן שְׁמֶךָ.
asei l'maan y'minecha, aseih l'maan k'dushatecha,	עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשֹׁתְךָ.
aseih l'maan Toratecha.	עֲשֵׂה לְמַעַן תּוֹרַתְךָ:
L'maan yeichaltzun y'didecha,	לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
hoshia y'mincha vaaneini.	הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי:

My God, guard my speech from evil and my lips from deception. Before those who slander me, I will hold my tongue; I will practice humility. Open my heart to Your Torah, that I may pursue Your mitzvot. As for all who think evil of me, cancel their designs and frustrate their schemes. Act for Your own sake, for the sake of Your Power, for the sake of Your Holiness, for the sake of Your Torah; so that Your loved ones may be rescued, save with Your power. And answer me.
(based on B'rachot 18a by Mar ben Rabina)

Yih'yu L'ratzon

Y'hiyu l'ratzon imrei fi v'hegyon libi l'fanecha,	יְהִיּוּ לְרָצוֹן אִמְרֵי-פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ.
Adonai tzuri v'go-ali.	יְי צוּרִי וְגֹאֲלִי:

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer (Psalm 19:15).

Oseh Shalom

**Oseh shalom bimromav, hu yaaseh shalom
aleinu v'al kol Yisrael v'imru: Amen.**

עֲשֵׂה שְׁלוֹם בְּמִרְמֵיּוֹ. הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן:

*May the One who makes peace in the high heavens make peace for us, for all Israel,
And all who inhabit the earth. Amen.*

The stories in the Torah tell not only of what happened long ago but also of what happens in each generation. The stories happen over and over again in the life of each person. The Garden of Eden is our world, and we are Adam and Eve. When God says, 'take care of the garden and protect it,' God says to us, 'take care of your world and protect it.'

When you see something that is broken, fix it. When you find something that is lost, return it. When you see something that needs to be done, do it. In that way, you will take care of your world and repair creation. If all the people were to do so, our world would truly be a Garden of Eden, the way God meant it to be. –

Lawrence Kushner

Torah Service

**Ki mitziyon teitzei Torah ud'var Adonai miY'rushalayim
Baruch shenatan Torah l'amo Yisrael bik'dushato.**

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה. וּדְבַר-יְהוָה מִירוּשָׁלַיִם:
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:

**L'cha Adonai, hag'dulah v'hag'vurah v'hatiferet
v'haneitzach v'hahod, ki chol bashamayim uvaaretz.
L'cha Adonai hamamlachah v'hamitnasei l'chol l'rosh.**

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

**Al sh'loshah d'varim haolam omeid:
Al HaTorah, v'al haavodah, v'al g'milut chasadim.**

עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים:

*For from out of Zion will come the Torah, and the word of Adonai from Jerusalem.
Blessed is God who in holiness gave the Torah to the people Israel.*

*Yours, Adonai, is the greatness, might, splendor, triumph, and majesty – yes, all that is in heaven and on earth.
To You, Adonai, belong sovereignty and preeminence above all.*

The world is sustained by three things: Torah, worship and loving deeds.

Before the Reading of Torah

Bar'chu et Adonai ham'vorach.

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

Baruch atah, Adonai Eloheinu, Melech haolam, asher
bachar banu mikol haamim v'natan lanu et Torato.

Baruch atah, Adonai, noten haTorah.

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ -
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד -
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנוֹ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ
אֶת־תּוֹרָתוֹ: בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה:

Bless Adonai who is blessed. Blessed is Adonai who is blessed now and forever.

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

After the Reading of Torah

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

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר
נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם גִּטָּע בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה:

Blessed are You, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanted within us eternal life. Blessed are You, Adonai, who gives the Torah.

As the Torah Reading is completed

The Torah is held high while singing:

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

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנֵי בְנֵי
יִשְׂרָאֵל, עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

Etz chayim hi lamachazikim bah,
v'tom'cheha m'ushar. D'racheha dar'chei no'am
v'chol n'tivotaha shalom. Hashiveinu Adonai
eilecha, v'nashuvah. Chadeish yameinu k'kedem.

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶיהָ מְאֹד: דְּרָכֶיהָ דְרָכֵי־נֵעָם,
וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם: הֲשִׁיבֵנוּ יְיָ
אֵלֶיךָ, וְנָשׁוּבָה: חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

This is the Torah which Moses placed before the people of Israel, God's word through the hands of Moses.

It is a tree of life to those who hold fast to it, and all of its supporters are happy.

Its ways are ways of pleasantness and all its paths are peace.

Help us to return to You, Adonai; then truly shall we return. Renew our days as in the past.

Mi Shebeirach – For Healing

Words by Debbie Friedman

**Mi shebeirach avoteinu M'kor hab'rachah
l'imoteinu.**

מי שִׁבְרַךְ אֲבוֹתֵינוּ מְקוֹר 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.*

**Mi shebeirach imoteinu M'kor hab'rachah
laavoteinu.**

מי שִׁבְרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִבּוֹתֵינוּ:

*Bless those in need of healing with r'fuah sh'leimah,
The renewal of body, the renewal of spirit,
and let us say, Amen.*

A young soldier sought out the base chaplain, but the soldier was Catholic and the chaplain was Jewish. The soldier, somewhat anxious and apprehensive, said, "Father (it happens), I appreciate your coming to see me but I want you to understand that I'm a Catholic. I hope you won't try to change my religion." With a gentle smile, the rabbi replied, "My son, I don't want to change your religion. I want your religion to change you."

When we stand for Aleinu, we must remember that religious living is not about asking God for what we want but about listening for what God wants from us. To hear God's voice amid the clamor of everyday life, a voice guiding us to the holiness that is in life – this is our challenge. And this is where we take our stand.

~ Please rise ~

Aleinu

**Aleinu l'shabei-ach laadon hakol, lateit g'dulah
l'yotzeir b'reishit, shelo asanu k'goyei haaratzot, v'lo
samanu k'mishp'chot haadamah. Shelo sam
chelkeinu kahem, v'goraleinu k'chol hamonam.
Vaanachnu kor'im umishtachavim umodim lifnei
Melech mal'chei hamlachim, HaKadosh Baruch Hu.**

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיֹצֵר
בְּרֵאשִׁית. שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת. וְלֹא
שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה: שְׁלֹא שָׂם
חֶלְקֵנוּ כִּהֵם. וְגוֹרְלָנוּ כְּכָל-הַמּוֹנִם:
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנָיו
מֶלֶךְ מַלְכֵי הַמַּלְכִּים. הַקְּדוֹשׁ בְּרוּךְ הוּא:

**Shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim.
Hu Eloheinu ein od, emet
Malkeinu efes zulato. Kakatuv b'Torato, V'yadata**

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ.
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד: אֱמֶת
מִלְכֵנוּ אָפֶס זוּלָּתוֹ. כִּכְתוּב בְּתוֹרָתוֹ וַיִּדְעַתְ

hayom v'hashevota el l'vavecha, ki Adonai hu
HaElohim bashamayim mimaal v'al haaretz
mitachat, ein od.

היום והשבֹת אל־לבָבךָ. כִּי יְיָ הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתַּחַת. אֵין עוֹד:

V'ne-emar, V'hayah Adonai l'Melech al kol haaretz.
Bayom hahu yih'yeh Adonai echad, ush'mo echad.

וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ:
בַּיּוֹם הַהוּא יְהִי יְיָ אֶחָד, וּשְׁמוֹ אֶחָד!

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing. For you spread out the heavens and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else. Thus it has been said: Adonai will be Sovereign of all the earth. On that day Adonai will become One and God's Name will be One(Zechariah 14:9).

Emperor Hadrian saw an old man cutting down shrubs in order to plant saplings. He said to him, "Old man! What is your age?" He answered, "One hundred." "You are 100 years old and you stand here cutting down trees in order to plant saplings? Do you think you will eat their fruits?" He replied, "If I am worthy, I shall eat. If not, just as my parents toiled for me, so shall I toil for my children." – *Kohelet Rabbah*

It is not your duty to complete the work. Neither are you free to desist from it. – *Pirkei Avot 2:16.*

Mourner's Kaddish

We recall the loved ones whom death has recently taken from us...
We remember those whose names were mentioned,
those whose names remain in our thoughts,
and all those for whom there is no one left to say *Kaddish*.
Loving God, we praise Your name:

Yitgadal v'yitkadash sh'mei raba.

B'alma di v'ra chirutei, v'yamlich malchutei
b'chayeichon uv'yomeichon uv'chayei d'chol beit
yisrael, baagalah uviz'man kariv, V'im'ru: *Amen*.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:
בְּעַלְמָא דִּי־בְרָא כְרַעוּתֵיהּ. וְיִמְלִיךְ מְלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ: אָמֵן:

Y'hei sh'mei raba m'varach l'alam u'lalmei almaya.

Yitbarach v'yishtabach v'yitpaar v'yitromam
v'yitnasei v'yit'hadar v'yitaleh v'yit'halal sh'meih
d'Kud'sha, B'rich Hu, l'eila min kol birchata

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמֵם
וְיִתְנַשֵּׂא. וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. לְעֵלְא מִן־כָּל־בְּרִיחַתָּא

v'shirata tushb'chata v'nechemata daamiran

b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya v'chayim aleinu

v'al kol Yisrael v'imru: Amen.

וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאַמְיָרָן

בְּעֵלְמָא. וְאַמְרוּ: אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן-שָׁמַיָּא וְחַיִּים עֲלֵינוּ

וְעַל-כָּל-יִשְׂרָאֵל. וְאַמְרוּ: אָמֵן:

Oseh shalom bimromav, Hu yaaseh shalom

Aleinu, v'al kol Yisrael. V'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֵׂה שְׁלוֹם

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאַמְרוּ: אָמֵן:

Exhaulted and hallowed be God's great name in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime and the life of all Israel - speedily, imminently, to which we say Amen. Blessed be God's great name to all eternity.

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

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

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

May the Source of peace send peace to all who mourn,
and comfort to all who are bereaved. Amen.

~ All are seated ~

Concluding Readings & Songs

Disturb us, Adonai, ruffle us from our complacency; make us dissatisfied.

Dissatisfied with the peace of ignorance, the quietude which arises from a shunning of the horror, the defeat, the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat
which gives us the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us from the sweet and sad poignancies
rendered by half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary is not a border of living
and the walls of Your temples are not shelters From the winds of truth, justice and reality.

Disturb us, O God, and vex us; Let not Your Shabbat be a day of torpor and slumber;
Let it be a time to be stirred and spurred to action.

Hineih Mah Tov

Hineih mah tov u'mah na-im shevet achim gam
yachad.

הנה מה טוב ומה נעים שבת אחים גם יחד

How good and how pleasant it is that brothers/sisters dwell together.

~~

L'Taken (The Na Na Song)

Words by R. Klotz, Music: Dan Nichols

Na na na na na na...

Baruch atah Adonai, Eloheinu, Melech ha'olam
Shenatan lanu hizdamnut l'takein et ha'olam.

ברוך אתה יי אלהינו מלך העולם
שנתן לנו הזדמנות לתקן את העולם

*Blessed are You, Adonai, our God, Ruler of the universe,
for giving us the opportunity to mend the world.*