Ma Tovu – How Good

BIRHOT HASHAHAR / MORNING BLESSINGS

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

How lovely are your tents, O Ya’akov,
how fine your encampments, Yisrael!

And as for me, drawn by your love,
I come into your house.

I lay me down in a humble surrender,
before your holy shrine in awe.

GREAT ONE, how I love your house’s site,
ador your Glory’s dwelling place.

And as for me, I fall in prayer,
my body I bend down,

I greet, I bless, I bend the knee,
before THE ONE who fashions me.

And as for me, my prayer is for you, GENTLE ONE,
may it be for you a time of desire,

O God, in the abundance of your love,
respond to me in truth with your help.
Tov L’Hodot – It is Good to Give Thanks

A psalm. A song for the day of Shabbat.

A good thing to give thanks to The Eternal, to sing out to your name supreme,
to tell about your kindness in the morning,
and your faithfulness at night,
on ten-stringed lyre and on flute,
with melodies conceived on harp,
for you, Almighty One, elate me with your deeds,
I’ll sing about the actions of your hands.

How great your deeds have been, Supernal One,
your thoughts exceedingly profound.

Of this the foolish person cannot know,
of this the shallow cannot understand.
Psalm 150 – Halleluyah

Hallelu/Yah!
Call out to Yah in Heaven’s holy place!
Boom out to Yah across the firmament!
Shout out for Yah, for all God’s mighty deeds!
Cry out for Yah, as loud as God is great!
Blast out for Yah with piercing shofar note!
Pluck out for Yah with lute and violin!
Throb out for Yah with drum and writhing dance!
Sing out for Yah with strings and husky flute!
Ring out for Yah with cymbals that resound!
Clang out for Yah with cymbals that rebound!
Let every living thing Yah’s praises sing, Hallelu/Yah!
Let every living thing Yah’s praises sing, Hallelu/Yah!

Blessed is THE ONE eternally.
Amen! Amen!
Blessed is THE OMNIPRESENT,
dwelling in Jerusalem, Halleluyah!
Blessed is THE MIGHTY ONE divine,
The God of Israel who alone works wonders,
and blessed is the glorious name forever,
and may God’s glory fill the earth.
Amen! Amen!
Barechu – Call to Worship
Yotzer – Creation Prayer

Bless The INFINITE, the blessed One!
Blessed is THE INFINITE, the blessed One, now and forever!

YOTZER / GOD IN NATURE

For additional readings see pages 733-739, 754-766, 798-799.

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who fashions light and creates darkness, maker of peace and creator of all.

On Festivals that fall on weekdays, continue on page 262.

Every day, Creation is renewed.
Wake up and see unfolding
In the spreading light of dawn,
The world and all it contains
Coming into being, new, fresh,
Filled with divine goodness
And love.
Every day, Creation is renewed.
Reflected in the great lights
We see a new day,
One precious day,
Eternity.

KAVANAH. As we bless the Source of Life, so we are blessed. And the blessing gives us strength and makes our vision clear. And the blessing gives us peace, and the courage to dare.

FAITH ROGOW
To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation’s work—as it is said: “The maker of the skies’ great lights, whose love is everlasting!”

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light. Blessed are you, Eternal One, the shaper of the heavens’ lights.

**INTERPRETIVE VERSION: AHAVAT OLM**

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

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

We are supported by hands that uplift us even in the midst of a fall.
We are urged on by eyes that meet us even when we are too weak for meeting.
We are loved by an unending love.

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

Blessed are you, Beloved One, who loves your people Israel.

Rami M. Shapiro (adapted)
Enlighten us with your Torah, cause our hearts to cling to your mitzvot. Make our hearts one, to love your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling, today and always. For we have trusted in your holy, great, and awesome name. May we be glad, rejoicing in your saving power, and may you reunite our people from all corners of the earth, leading us proudly independent to our land. For you are the redeeming God and have brought us near to your great name, to offer thanks to you, and lovingly declare your unity. Blessed are you, ABUNDANT ONE, who lovingly cares for your people Israel.

**Shema - Listen**

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

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

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

Shema yisra’el adonay eloheynu adonay ehad.
Baruḥ shem kevod malḥuto le’olam va’ed.
Ve’ahavta et adonay eloheya
beḥol levaveha uvḥol nafšeheha uvḥol me’odeha.
Vehayu hadevarim ha’eleh asher anoḥi metzaveha hayom al levaveha.
Veshinantam levaneha vedibarta bam
beshivteha beveyteha uvlehteña vaderech uvshohbeha
uvkumeha.
Ukshartam le’ot al yadeha vehayu letotafot beyn eyneha.
Uhtavtam al mezuzot beyteha uvishareha.

/ Listen... gates (Deuteronomy 6:4-9).
And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you.

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

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

We acknowledge as true and trustworthy that there is but one universal God, and that to God’s service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and be not bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority, and exploit the people, those tyrants’ hearts are hardened, their own arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

We therefore repeat the words of triumph with which they gave thanks for their deliverance:

(Congregation sings מְלֹא צְלָצֵל, page 79)
**Mi Chamocha – Who is Like You?**

Give praises to the highest God! Blessed is God, the one to bless!
So Moses, Miriam, and the Israelites came forth with song to you,
in boundless happiness, and they all cried:

“Who among the mighty can compare to you, **ETERNAL ONE**?
Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

A new song did the redeemed ones sing out to your name, beside the Sea.
Together, all of them gave thanks, declared your sovereignty,
and said:

**“THE HOLY ONE will reign forever!”**

Rock of Israel, rise up to the help of Israel, redeem, according to your word, Judah and Israel.
Blessed are you, **ETERNAL ONE**, the champion of Israel.

*On Shabbat, continue with the Amidah on the next page.*
*For the Festival Amidah turn to page 326.*
Amidah – Standing Prayer

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

1. AVOT VE’IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham  
God of Isaac  
God of Jacob  
God of Sarah  
God of Rebekah  
God of Rachel  
and God of Leah;

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

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

On Shabbat Shuvah add:

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

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

Ha’el hagadol hagibor vechanora el elyon gomel hasadim tovim vekeyney hakol vezozer hasdey avot ve’imot umevi ge’ulah livney veneyhem lema’an shemo be’ahavah.

(Zohrenu lehayim melah haftetz bahayim vehovtenu besefer bahayim lema’an ehe elohim hayim.)

Melech ozer umoshi’a umagen. Baruh atah adonay magen avraham ve’ezrat sarah.
2. GEVUROT / DIVINE POWER

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

In summer: You send down the dew.

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

In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth.

Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

On Shabbat Shu'ah add:
(Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life?)

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

When chanting aloud in a minyan, continue with the Kedushah, page 302.
3. KEDUSHAT HASHEM / HALLOWING GOD’S NAME

Recited when praying silently:

Holy are you. Your name is holy.
And all holy beings hail you each day.
Blessed are you, The Awesome One, the holy God.

4. KEDUSHAT HAYOM / THE DAY’S HOLINESS

Happy are we,
how fortunate our lot,
how pleasing is our destiny,
how lovely our inheritance!
Happy are we
to be at rest upon the seventh day,
and thus is written in your Torah:

Let Israel’s descendants keep Shabbat,
enacting the Shabbat throughout their generations
as an everlasting covenant.

Between me and everyone of Israel
shall it be a sign eternally,
for in six days did The Creator
make the heavens and the earth,
and on the seventh day God ceased,
and drew a breath of rest.
Those who keep Shabbat enjoy your realm, they call Shabbat the summit of delight. A people that observes the holy seventh day enjoys abundant goodness and delight.

The seventh day you favored and made holy, you have called it the most loved of days, a sign you made of it eternally, in memory of Creation's works and days.

Our God, our ancients' God, take pleasure in our rest. Enable us to realize holiness through your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation. Refine our hearts to serve you honestly.

DEAR ONE, our God, help us to perpetuate your holy Shabbat with love and joy. Let all Israel, and all who treat your name as holy, rest upon this day. Blessed are you, SACRED ONE, source of the holiness of Shabbat.

On Shabbat Rosh Hodesh substitute:

Our God, our ancients' God, take pleasure in our rest and bring renewal to us.
5. AVODAH / WORSHIP

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

And may our eyes behold your homecoming, with merciful intent, to Zion.
Blessed are you, The Faithful One, who brings your presence home to Zion.

6. HODA’AH / THANKS

We give thanks to you that you are The All-Merciful, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.
For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

(On Shabbat Shuvah add: And write down for a good life all the people of your covenant.)

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

Grant peace, goodness and blessing in the world, grace, love, and mercy over us and over all your people Israel. Bless us, source of being, all of us, as one amid your light, for by your light, Wise One, our God, you give to us Torah of life, and love of kindness, justice, blessing, mercy, life, and peace. So may it be a good thing in your eyes, to bless your people Israel, and all peoples, with abundant strength and peace.

(On Shabbat Shuvah add: In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

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

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*Kavanah: Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will you be a peacemaker? L.B.*
KADISH TITKABAL / KADISH FOR THE COMPLETION OF PRAYER

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

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

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

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

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

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

Yehey shemey raba mevarah le’alam ulalmey almaya.
Oseh shalom bimromay hu ya’aseh shalom aleynu ve’al kol yisra’el ve’al kol yoshvey tevel ve’imru amen.
Pithu li sha’aray tzedek avo vam odeh yah.
Zeh hasha’ar ladinay tzadikim yavo’u vo.

The leader takes out the Torah and recites each line, followed by the congregation:

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!
This is the gateway to One Everlasting,
let all who are righteous come in.

The leader faces the ark, bows and says:

Declare with me the greatness of The Infinite,
together let us raise God’s name.

On Sukkot the Hoshanot, page 646, may be recited here.
The leader carries the Torah around the room as the leader and congregation sing:
**BIRCHOT HATORAH / TORAH BLESSINGS**

Those who receive an aliyah to the Torah say the following blessing:

כְּרָכִּים אֲבָל לוֹהוּ מְבוֹלָה.
Barehû et adonay hamvorah.

**Congregation:**

כְּרָכִּים אֲבָל לוֹהוּ מְבוֹלָה רֵעֵד.
Barehû adonay hamvorah le'olam va'ed.

The response of the congregation is repeated, and the blessing continued as follows (for alternative versions, see page 397):

כְּרָכִּים אֲבָל לוֹהוּ מְבוֹלָה: פָּרַדְתָּם הַיֹּהוָה מִלְחָכֶם אֶשֶּׁר קְרָכִּים לְעַמּוֹתֵךְ.

Baruh atah adonay eloheynu melech ha'olam asher kervanu la'avodato venatan lanu et torato.
Baruh atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

כְּרָכִּים אֲבָל לוֹהוּ מְבוֹלָה הַיֹּהוָה מִלְחָכֶם אֶשֶּׁר קְרָכִּים לְעַמּוֹתֵךְ.

Baruh atah adonay eloheynu melech ha'olam asher natan lanu torat emet velayey olam nata betoheynu.
Baruh atah adonay noten hatorah.

**DERASH.** Aliyah is ascent.

We ascend to the Torah to acknowledge that we choose to live under its laws and principles.
We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves.
We ascend to the Torah to represent those who remain below.
MI SHEBERACH
(A prayer for physical and spiritual healing)

Mi Sheberach, avoteinu
M'kor ha-bracha l'imahoteynu
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 Sheberach imahoteinu
M'kor ha-bracha lavoteinu
Bless those in need of healing
With refua shleima
The renewal of body
The renewal of spirit
And let us say, Amen

—words and music by Debbie Friedman

BLESSING FOR BAR/BAT MITZVAH

May you live to see your world fulfilled,
may you be our link to future worlds,
and may your hope encompass
all the generations yet to be.
May your heart conceive with understanding,
may your mouth speak wisdom,
and your tongue be stirred with sounds of joy.
May your gaze be straight and sure,
your eyes be lit with Torah’s lamp,
your face aglow with heaven’s radiance,
your lips expressing words of knowledge,
and your inner self alive with righteousness.
And may you always rush in eagerness to hear
the words of One more ancient than all time.
TEFILAH LAMEMSHALAH / PRAYER FOR THE COUNTRY

Sovereign of the universe, mercifully receive our prayer for our land and its government. Let your blessing pour out on this land and on all officials of this country who are occupied, in good faith, with the public needs. Instruct them from your Torah’s laws, enable them to understand your principles of justice, so that peace and tranquility, happiness and freedom, might never turn away from our land. Please, Wise One, God of the lifebreath of all flesh, waken your spirit within all inhabitants of our land, and plant among the peoples of different nationalities and faiths who dwell here, love and brotherhood, peace and friendship. Uproot from their hearts all hatred and enmity, all jealousy and vying for supremacy. Fulfill the yearning of all the people of our country to speak proudly in its honor. Fulfill their desire to see it become a light to all nations. Therefore, may it be your will, that our land should be a blessing to all inhabitants of the globe. Cause to dwell among all peoples friendship and freedom. And soon fulfill the vision of your prophet: “Nation shall not lift up sword against nation. Let them learn no longer ways of war.” And let us say: Amen.

What do I desire for my country? How do I vision the land I love?
Let it be a land where knowledge is free,
Where the mind is without fear, and men and women hold their heads high,
Where words come out from the depth of truth,
Where the world has not been broken up into fragments by narrow domestic walls;
Where tireless striving stretches its arms toward perfection,
Where the clear stream of reason has not lost its way in the dreamy desert sand of dead habit,
Where the mind is led forward into ever-widening thought and action,
Into that heaven of freedom let my country awake.

RABINDRANATH TAGORE (ADAPTED)
BIRHOT HAFTArah / HAFTArah BLESSINGS

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

The Haftarah is chanted and then the following blessings are said:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, ETERNAL ONE, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you ETERNAL ONE, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children.
Concluding the Torah Service

On Festivals continue on page 413.

Give us joy Eternal One, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, Eternal One, who brings an everlasting peace.

On Festivals continue on page 412.

For the Torah, and for worship, and for the prophets, and for this day of Shabbat, which you have given us, Eternal One, our God, for holiness and for rest, for honor and for splendor—for everything, Wise One, our God, we offer thanks to you, and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, Eternal One, source of the holiness of Shabbat.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim: Restore, Eternal One, the many thousand troops of Israel!

For it is a precious teaching I have given you, my Torah: Don’t abandon it!

It is a Tree of Life to those that hold fast to it, all who uphold it may be counted fortunate.

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

Return us, Precious One, let us return!
Renew our days, as you have done of old!

The ark is closed.
ALEYNU

We rise for Aleynu. It is customary to bow at “bend the knee.” For an alternative version see page 126. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804.

Choose one of the following:

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

And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven’s heights, whose mighty presence stalks celestial ramparts.

This is our God; there is none else besides, as it is written in the Torah:

“You shall know this day, and bring it home inside your heart, that THE SUPREME ONE is God in the heavens above and on the earth below. There is no other God.”

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

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

And it is written:
The EVERLASTING One will reign
as sovereign over all the earth.
On that day shall THE MANY-Named be one,
God’s name be one!

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

M.B. (ADAPTED)

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

M.M.K. (ADAPTED)

ט"ז... forever (Exodus 15:18).
INTRODUCTION TO THE MOURNERS' KADDISH

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

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-796.

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

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

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

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

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

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourner's Kaddish. In many congregations a Yahrzeit list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered.

D.A.T.
ADON OLAM / CROWN OF ALL TIME

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

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

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

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

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

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

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us.
KIDDUSH RABAH LESHABBAT ULYOM TOV / KIDDUSH FOR SHABBAT AND FESTIVAL MORNINGs

This version of Kiddush is recited between the end of the morning service and the beginning of lunch.

On every Shabbat begin here:

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days The Voice made skies and earth, and on the seventh day God ceased and drew a breath of rest.

And so The Eminence blessed the day of Shabbat and made it holy.

On Pesah, Shavuot, and Sukkot say:

Moses proclaimed the Festivals of The Enduring One to the children of Israel.

When Shabbat coincides with a festival, recite the sections for both. Morning Kiddush always concludes with the following blessing:

With the permission of this company:

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who creates the fruit of the vine.

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

וֹלִיךְ בְּרִית מִרְּעָה (Exodus 31:16-17).
הֲלֹא אִשְׁתָּךָּם (Exodus 20:11).
וַיָּרֶד וַיְכַיֵּן (Leviticus 23:44).