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Kol Haneshamah

Shabbat Vehagim

THIRD EDITION

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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,
admire 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.

NOTE. The Mah Tovu prayer is composed entirely of biblical verses: Numbers 24:5; Psalms 5:8, 95:6 [adapted] and 69:14.

COMMENTARY. Mah Tovu begins with a historical progression—the tents of our earliest ancestors, then the sanctuary of the years of wandering in the wilderness, then the Temple in Jerusalem. Each of these is linked to the synagogue, for it too is "your house." And I, the contemporary soul, seeking the right moment to encounter the divine there, am thus not alone. I am a link in the chain of tradition bearing the truth of your salvation.

D.A.T.

141 / MAH TOVU
ATIFAT TALLIT / DONNING THE TALLIT

It is customary to wrap oneself in the tallit before reciting the blessing that follows. After the blessing is recited, the tallit is placed across the shoulders. In some congregations the blessing is said in unison.

Bless, O my soul, THE ONE!
ABUNDANT ONE, my God, how great you grow!
In majesty and beauty you are dressed,
wrapping yourself in light as in a garment,
stretching out the heavens like a shawl!

(PSALM 104:1-2)

Blessed are You, VEILED ONE, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

COMMENTARY. According to rabbinic tradition, Psalm 104:1-2 describes how God, robed in splendor, wrapped in light, began to create the world. The radiance of God's light-robe (one source says that God donned a white tallit) illumined the world before the creation of sun, moon, and stars. This meditation invites the worshipper to consider the act of donning the tallit to be the first step in the daily renewal of the world. God's wrapping in light becomes Israel's enlightened wrapping at the outset of a new day. It encourages Israel to celebrate world renewing creativity as an unerring sign of the divine presence within humankind.

S.S.

DERASH. The tallit is a very personal ritual object. Usually I wrap it around myself when joining in a prayer community. For the tallit both creates a private space for me and links me with Jewish tradition. It emphasizes my connection to my people while also offering me spiritual privacy. I am alone and in community at the same time.

L.B.

143 / ATIFAT TALLIT/DONNING THE TALLIT
BIRHOT HASHAHAR / MORNING BLESSINGS

Blessed are you, Awakener, our God, life of all the worlds, who removes sleep from my eyes, and slumber from my eyelids.

COMMENTARY. Various editions of the prayerbook offer different orders of the morning blessings. Here the first blessing is that on awakening. Then comes a blessing on the first sounds of dawn, followed by thanksgiving for the return of waking consciousness (“who establishes the dry land upon the waters”), and then the blessing on opening our eyes and seeing our world, freshly created with the dawn, around us. The cycle is completed with the final blessing “who gives strength to the weary” as we prepare to begin our day.

A.G.

DERASH. The “worlds” to which hey ha’olamim refers may be the many universes that each of us inhabits, the vast spaces that surround our world, or the infinite depths that fill the human heart. We proclaim that God is the single flow of life that inhabits and unifies them all.

A.G.

Baruḥ atah adonay eloheynu hey ha’olamim
hama’avir shenah mc’eynay utnumah mc’afapay

COMMENTARY. The familiar introductory formula for blessings including the phrase melah ha’olam / sovereign of the world, was adopted by the rabbis during the talmudic era and universally accepted by later Jews. Substituting another rabbinic phrase, hey ha’olamim / life of all the worlds, expresses the idea that as Judaism continues to evolve, alternatives to the ancient metaphor of God as divine ruler should emerge. This alternative blessing formulation may be used throughout the siddur by those who prefer it, just as the traditional melah ha’olam may be substituted here. A.G.
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Blessed are you, THE PROVIDENT, our God, life of all the worlds, who gives the bird of dawn discernment to tell day from night.

Blessed are you, THE FASHIONER, our God, life of all the worlds, who stretches forth the earth upon the waters.

KAVANAH. We give thanks that we are restored whole and healthy to consciousness and to an orderly universe. That is why, in the second blessing, we give thanks that, when we stepped out of bed our feet encountered not the watery chaos which preceded creation, but the solid earth which God spread over the waters. The daily emergence from unconsciousness reminds us of our fragility as human creatures and our need for support and care.

DERASH. For whom do we recite blessings? If God is beyond blessing, then we must be reciting them for ourselves. Each berakah urges us to avoid taking the world for granted. Each contains a vision of the creative or redemptive power in the world. Jewish tradition teaches that living up to our heritage as beings created betzelem elohim, in the image of God, requires us to “imitate God.” Thus each berakah can teach us something about living our lives in consonance with the divine. Blessings tell us not so much about a God “out there somewhere,” they teach us how to make manifest the godly in ourselves.
Blessed are you, THE LAMP, our God, life of all the worlds, who makes the blind to see.

Blessed are you, THE COMPASSIONATE, our God, life of all the worlds, who clothes the naked.

Blessed are you, REDEEMING ONE, our God, life of all the worlds, who makes the captive free.

Blessed are you, THE HELPING HAND, our God, life of all the worlds, who raises up the humble.

Kavanah. Those of us who live in plenty are grateful for the clothing on our bodies, the warmth of a garment that shields us from the elements. We pray for a time when this blessing may be spoken by all people, a time when all humans are “clothed” with warmth and safety, enwrapped in God's love.

L.B.

שועי כטשוי / who raises up the humble: literally makes upright those bent down. The phrase could suggest either those suffering a physical deformity or those humbled by adverse circumstances.

J.R.
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Blessed are you, **THE WAY**, our God, life of all the worlds, who makes firm a person's steps.

Blessed are you, **THE GENEROUS**, our God, life of all the worlds, who acts for all my needs.

Blessed are you, **THE MIGHTY ONE**, our God, life of all the worlds, who girds Israel with strength.

Blessed are you, **THE BEAUTIFUL**, our God, life of all the worlds, who crowns Israel with splendor.

---

**DERASH.** כַּכְּלָהָא נְפָשִׁים / who makes firm a person's steps. An interpretive translation of Psalm 37:23-24: “When one's steps follow the divine path, they bring delight along the way.” The Baal Shem Tov noted in this connection that wherever one goes and whatever one does each day should have a deeper spiritual significance that parallels the mundane reality of everyday existence. In bringing to our lives this deeper significance, we find new delight in the firmness of our steps.

I.B.
Blessed are you, The IMAGELESS, our God, life of all the worlds, who made me in your image.

Blessed are you, The FREE, our God, life of all the worlds, who made me free.

Blessed are you, The ANCIENT ONE, our God, life of all the worlds, who made me of the people Israel.

Blessed are you, RENEWING ONE, our God, life of all the worlds, who gives strength to the weary.

COMMENTARY. Once we are awake, we return to full consciousness of who we are. In the rigidly stratified society in which these prayers originated, people were less conscious of identity than of status. Thus, the original forms of these prayers expressed the thankfulness of the most privileged members of the community—free Jewish males—that they did not have the less privileged status of women, slaves, or non-Jews.

The blessings we now use affirm that since we embody the divine image, we are all intrinsically valuable. To degrade or enslave others is to deface the image of God. We were created free just as our creator is free. We are capable of choice, of invention and of transformation in our lives and in our world. We also give thanks for our particular identity as Jews. God who creates our common humanity, also cherishes human diversity. Each person is unique and precious.

R.A.

NOTE. “THE IMAGELESS...who made me in your image.” This paradoxical rendering enables us to understand that our being made “in the divine image” (Genesis 1:26-27) encompasses other than physical attributes: speech, will, reason, spirituality, kindness, freedom of action, moral sense.

שׁוֹרְשֵׁהוּ / who made me in your image. When a human being is slain, the very image of God is shattered. We revere human life because it is a spark of the life that animates the universe. Only after we have acquired the principle of reverence for each person is it possible to love each other as we should love, nor merely “as thyself” but as a reflection of the divine. “Beloved are human beings,” said R. Akiba, “for they were made in the image of God.”

M.M.K. (ADAPTED)
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My God, the soul you gave to me is pure. You have created it, you shaped it, and you breathed it into me, and you preserve it deep inside of me. And someday you will take it from me, restoring it to everlasting life.

COMMENTARY. The word neshamah, which means both “breath” and “soul,” provides a linguistic connection between the blessings for body and soul. The blessing for the soul uses the vocabulary of the Creation story, especially Genesis 2:6, which describes how God created the human form and then animated it with the breath of life. Hence, the language of celebrating each awakening carries an echo of the primal joining of human form to life force. Every awakening is nothing less than a rehearsal of the mystery of creation.

The traditional version of the blessing for the soul acknowledges the daily renewal of life as a recollection of creation and also as a foretaste of resurrection. The current version concludes instead by acknowledging God as the power that renews life each day.

DEBASHI. This short and beautiful prayer starts each day and offers comfort in times of stress. Self-esteem is a precious gift. Even though we may lose it in the tragedies of the present, it will be restored to us in our future. God, the healer, returns our souls to us.
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Baruḥ she'amar vēhayah ha'olam.  Baruḥ hu.
Baruḥ osh vēreysḥ.  Baruḥ hu.
Baruḥ omer vēosch.  Baruḥ hu.
Baruḥ gozer umkayem.  Baruḥ shemo.
Baruḥ meraḥem al ha'aretz.  Baruḥ hu.

Blessed is the one who spoke and the world became.
Blessed is the one.
Blessed is the one who in the beginning gave birth.
Blessed is the one who says and performs.
Blessed is the one who declares and fulfills.
Blessed is the one whose womb covers the earth.
Blessed is the one whose womb protects all creatures.
Blessed is the one who nourishes those who are in awe of Her.
Blessed is the one who lives forever, and exists eternally.
Blessed is the one who redeems and saves.
Blessed is God's name.

Naomi Janowitz and Margaret Morris Wrigg

PESUKEY DEZIMRAH/VERSES OF PRAISE

For an alternative Pesukey Dezimrah, see Perek Shirah, page 705. For additional readings, see pages 739-766.

Blessed is the one who spoke and all things came to be!
Blessed are you!
Blessed, who created all in the beginning!
Blessed is your name!
Blessed is the one who speaks and acts!
Blessed are you!
Blessed, who determines and fulfills!
Blessed is your name!
Blessed, who deals kindly with the world!
Blessed are you!

COMMENTSARY. Baruḥ She'amar. Our morning prayer begins with the words “Blessed is the one who spoke.” We begin to pray by proclaiming the divinity and great power of words themselves. The prayerbook conveys our sense of inadequacy of coming before God with human language. How can words ever be adequate vehicles for expressing our most inward thoughts? A.G.

COMMENTSARY. The God affirmed in the words of Baruḥ She'amar may be understood in either concrete anthropomorphic terms or in a more abstract manner. It is the latter view with which we Reconstructionists are most comfortable. Our God is not a person who promises and fulfills as a human being would. In speaking of a God who fulfills promises, we express our basic trust in life and our affirmation that goodness and godliness have their own reward. A.G.
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Blessed, who acts kindly toward all creatures!
Blessed is your name!
Blessed, who responds with good to those in awe!
Blessed are you!
Blessed, who removes the dark and brings the light!
Blessed is your name!
Blessed is the one who lives eternally and lasts forever!
Blessed are you!
Blessed, who delivers and redeems!
Blessed are you and your name!

COMMENTS. Baruh She'amor is the rabbinic composition that introduces Pesukei Dezimrah, Verses of Praise, which traditionally is compiled from biblical passages, primarily from Psalms.

The focus of Birhot Hashahar is on physical awakening. In Pesukei Dezimrah, the kaleidoscopic imagery awakens our emotions. Just as we find our own pace walking through art museums, so Pesukei Dezimrah invites each of us to wander amidst its visions. On different days, different imagery comes to life. Pesukei Dezimrah moves us toward prayerfulness, toward readiness to join in spiritual community.

DEUSH. Pesukei Dezimrah begins with an apology for verbal prayer. It is only because God “spoke the world into being” that we dare to assume that words can serve as the vehicles for our deepest prayers. In participating in verbal prayer, we somehow partake of that same act of Divine word-power through which the world was created. A Hasidic comment on the opening line of Baruh She'amor translates it: “A baruh (blessing) that is said and creates a world—that’s a baruh!”
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, clate 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.

For though the wicked multiply like weeds, and evildoers sprout up all around,

it is for their destruction for all time, but you, MAJESTIC ONE, are lifted high eternally.

COMMENTARY. Beautiful in many respects, this twice-recited (evening and morning) Sabbath psalm also contains affirmations which do not flow easily from our lips: the wicked, despite their apparent success, are destined to perish (verses 8-10), while the righteous are destined to flourish (verses 13-15). Who, observing the vast human traumas of this century, can say these words with full conviction?

Isn't this psalm facile, smug? At moments of harassment or discouragement, so it may seem; but during the composed times of quiet reflection, such as Shabbat, it appears closer to the truth than its cynical opposite. Historically, a good case can be made that evil eventually destroys itself; philosophically, it can be convincingly argued that evil contains its own self-destruction, its own internal contradiction.

Yet this vision is far from our present reality, especially when applied to individual cases. With reason Rashi construes the phrase leyom hashabbat for the Sabbath Day in the first verse of the psalm as referring to olam shekulo Shabbat, a world-in-the-making when all will be serene. E.G.
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Tzadik katamar yifraḥ, ke’erez balvanon yisgeh.
Shetulim beveyt adonay, behatzrot eloheynu yafriḥu.
Od yenuvun beseyvah, deshenim ver’a’ananim yiḥyu.
Leḥagit ki yasher adonay, tzuri velo avelah bo.

COMMENTARY: Tzadik katamar yifraḥ / the righteous flourish like the palm trees. Unlike other trees, the palm brings forth each new branch from its very heart. So, too, the tzadik: tzadikim reach outward from their very depths. There are no superficial branches on their trees. The righteous are as open as palms, as strong and straight as cedars. Such people remain fresh and fruitful even in their old age.

Behold your enemies, Resplendent One,
behold, your enemies are lost,
all evildoers shall be scattered.
You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.
My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;
my ears shall hear of their demise.
The righteous flourish like the palm trees,
like cedars of Lebanon they grow,
implanted in the house of The All Knowing One
amid the courtyards of our God they bear fruit.
In their old age, they’ll put forth seed,
fleshy and fresh they’ll ever be,
to tell the uprightness of One Alone,
my Rock, in whom no fault resides.

Psalm 92

211 / PSALM 92

PESUKEY DEZIMRAH/VERSES OF PRAISE / 210
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A Song for the Ascents.
I lift my eyes up to the hills.
from where does my help come?
My help is from The Unseen One,
the maker of the heavens and the earth,
who will not cause your foot to fail.
Your protector never slumbers.
Behold the one who slumbers not, who never sleeps,
the guardian of Israel.

The Abundant One preserves you,
The Watchful One, your shelter, at your right hand a support.

By day, the sun will not afflict you,
nor the moonlight by the night.

The Vigilant shall guard you from all evil,
and will keep your lifebreath safe.

The Shepherd guard your going out and coming in,
from now unto eternity.

Psalm 121

Kavanah. Often prayer seeks to turn our thoughts towards God; at other times it directs our attention towards ourselves, and sometimes these two poles are held in intimate relation, as in the opening outcry of the psalm: “I lift my eyes up to the hills: from where does my help come?” Had the life-sustaining force we call God not been with us, how could we possibly have survived calumny and contempt, pogroms and persecutions? Given the perils and pains of Jewish history, our continued existence as a people is not easy to account for in the usual reasoned terms of causal explanation.

Might we then succumb, if only for a moment, to the cry of the psalmist, and give voice to our astonished recognition that our existence is surely by the grace of God, a gift that surpasses explanation.

E.G.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 214
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Halleluyah halelu el bekodsho. Halelulu birki’u uzo.
Halelulu vigvurotav. Halelulu kerov gudlo.
Halelulu beteka shofar.
Halelulu benevel ve’hinor.
Halelulu betof uma’hol.
Halelulu beminim ve’ugav.
Halelulu betziltzeley shama.
Halelulu betziltzeley teru’ah.
Kol haneshamah tehalel yah. Halleluyah.

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!

COMMENTARY. Psalm 150 as it appears in the biblical text does not repeat its concluding line as it does in the liturgy. The repetition here makes this concluding verse parallel to all the preceding ones, allowing it to fit a variety of musical settings. The repetition also emphasizes the psalm’s essential message.

D.A.T.
Nishmat kol Ḥay tevareḥ et shimeḥa adonay cloheynu.

DERASH. Nefesh, ruah, neshamah: these three Hebrew terms are often translated as soul or spirit. They were originally terms for breath. This relation between soul and breathing is found in other sacred languages as well: atman in Sanskrit, pneuma in Greek, anima and spiritus in Latin are all terms for soul. All in origin refer to breath and breathing. Literally, then, this prayer asserts that the breath of all living creatures proclaims God’s blessing. In what sense might this be so?

Breath is the prerequisite of life and speech, of existence and communication, and it is a gift requiring no conscious attention except in cases of illness. If each inhalation required a direct order, each exhalation a conscious command, how should we find energy or attention for anything else? How should we sleep? In truth, we do not breathe; we are breathed.

At this moment of my writing, at this moment of your reading, at succeeding moments of our praying, breath enters and leaves our lungs without our conscious intervention. Truly we are breathed. E.G.

�ם כֵּן / The soul of every living thing. This ancient and grand rabbinic closing to the morning psalms follows the biblical view that refuses to make any distinction between matter and spirit. God is the breath that resides in all of life, the spirit that animates all flesh. It is this corporeal world that is the locus of divinity. We need only develop the eyes to see it.

A.G.

The soul of every living thing shall bless your name, Eternal one, our God, the spirit of all flesh shall glorify and hold in reverence continually the memory of you, our sovereign one. From one eternity to another, you alone are God. For without you, we have no ruler, no redeemer, none to champion our cause, none to rescue or to save, none to nourish or to nurture us, whatever be the hour, or the trouble, or the need.

COMMENTARY. Nishmat Kol Ḥay consists of three sections. The first section presents God’s unity as that unity is declared with every breath of creation. The second section gives thanks for timely rains and declares God to be beyond creation’s collective ability to praise. Even if we could enlist nature’s greatest capacities in the service of praising God, they would still fall short. Praise “as great as all outdoors” is still inadequate.

In the third section of Nishmat Kol Ḥay, Israel’s unique praises reflect its historical experiences of God as the power that brings redemption. Nishmat Kol Ḥay begins with a universal chorus of praise, moves to the particular praise of Israel, and then speaks of the many ways that individual actions serve as praise. Praises arise from the universe within the self just as they fill the universe without. Verses from the Psalms illustrate aspects of body and breath/soul contributing praises that fill worlds.

Pesukei Dezimrah ends with this rabbinc composition reassembling individual voices into a chorus of adoration and thanksgiving. The final paragraphs are a reprise of the first blessing of Pesukei Dezimrah in Barah She’amar (page 177). Thus, the entire collection beginning with Barah She’amar and ending before the Kaddish (which separates Pesukei Dezimrah from Shaharit) becomes a well defined literary whole. S.S.

Nishmat is the song of the wave awakening to the ocean, seeing that the wave is the ocean and the ocean the wave, recognizing the interdependence of all things and discovering the awesome wonder that is our reality.

P.M.S.
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**HATZI KADDISH / SHORT KADDISH**

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

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

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

*Commentary*: Holiness is the quality or value that things or persons have when they help people to become fully human. M.M.R. (ADAPTED)

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245 / HATZI KADDISH

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HAZTI KADDISH/ 244
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THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

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 263.

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

FAITH ROGOW

COMMENTARY. Barehu calls the congregation together for formal worship. The sections that precede it in the morning service, Birchat Hashachar and Paskher DEzimrah, have brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer. The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the Amidah.

D.A.T.

COMMENTARY. The first major theme following Barehu is that of Creation. We wonder at the order, the complexity, the vastness of our world. Struck by our own smallness, we are nonetheless also caught up in the grace of having a home amidst the splendor that is nature. Our wonder and our sense of smallness give way to thankfulness for the gift of life in this world.

D.A.T.

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

I Baruh atah adonay eloheynu melech ha'olam yoter or uvorey hosheh oseh shalom uvorey et hakol.

II elohaynu melech ha'olam

III melech ha'olam

On Festivals that fall on weekdays, continue on page 263.
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 seer 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.

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.

S.F.W.

Or ḥadash al tziyon ta'ir venizkeh ḥulanu bimherah le'oro.
Baruḥ atah adonay yotzer hame'orot.

Or הָדָשׁ אל ציּוֹן תַּאֵיר וְנַיצֵחַ חֻלָּנָה בִּמְחֵרָה לְעֵרוֹ.
בָּרוּךְ אֲתָה אֲדֹנָי יְצִּירָה הַמֶּכְרָה לְעֵרוֹת.

Every  / The...everlasting (Psalm 136:7).
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Ahavah rabah ahavtanu adonay eloheynu hemlah gedolah viterah ḥamalta aleynu. Avinu Malkenu ba’avur avoteynu ve’imoteynu shebatethu veja vatelemdem hukey hayim ken tehonenu utelemdenu. Avinu ha’av harahamam hamrahem rahem aleynu venen belibenu lehavin ulhaskil lishmo’a limmod ulelamed lishmor veja’asot ulkayem et kol divrey talmud torathcha be’ahavah.

AHAVAH RABAH / LOVE AND TORAH

For additional readings see pages 780-784.

With an abounding love, you love us, NURTURER, our God; with great compassion do you care for us. Our source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, caring one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of your Torah.

AHAVAH RABAH / LOVE AND TORAH

COMMENTARY. In the preceding pages (246-270) we offered an extended blessing for Creation. We accepted our creatureliness, our place in nature. Now we shift to concern with what gives our creaturely lives transcendent meaning.

We learn of our own significance through the love that is freely offered to us first by parents and later by others as well. We learn our ultimate worth in this love, which is rooted in the divine love. This is truly essential teaching! This love teaches us what to do with our lives, how to serve others, how to do the divine bidding. Thus loving and learning are inseparable parts of our tie to the divine.

With an abounding love, you love us. Ahavah Rabah may be called the quintessentially Jewish prayer. In boundless love for Israel, God gives the greatest gift imaginable: teachings that will help us to live. What more could we want from the loving parent, combining attributes of both father and mother, who here becomes the compassionate teacher, sharing the gift of true knowledge with children who have become disciples? We pray that we may have the open and understanding heart to receive these teachings, to make them real by our deeds, and to pass them on to others. This is our response to God’s love; a commitment to study, to live the life of Torah, and to carry it forward to future generations.

Because you imparted to them laws of life. This second berakah prior to the Shema moves us from the cosmic realm of God as experienced in nature to the particular Jewish experience of God, as transmitted through our culture. Our Torah records those laws of life that reflect our people’s collective experience of God.

273 / AHAVAH RABAH/LOVE AND TORAH

SHAḤARIT: SHEMA AND ITS BLESSINGS / 272
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.

KAVANAH. In gathering together the four corners of the tallit, we gather our scattered thoughts and focus on unity—uniting our people, uniting the disparate elements of our lives, uniting with the oneness that links all that is. This inner unity is the place out of which our hearts speak the Shema.

D.A.T.
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Shema yisra’el adonay eloheynu adonay ehad.
Baruḥ shem kevod malḥuto le’olam va’ed.
Ve’ahavta et adonay eloheya
beḥol levaveha uvḥol naḥsheha uvḥol me’odeha.
Vehayu hadavarim ha’elah asher anoḥi metzaveha hayom al levaveha.
Veshinu’atam levaneha vedibarta bam
beshivteha beveyeheva uvlebeteheva vadareḥ uvshoḥbeha
uvkumejheva.
Ukshartam le’ot al yadeha vehayu letotafot beyn cyneha.
Uḥtvatam al mezu’ot beyeheva uvishareheha.

GUIDED MEDITATION: Think of someone who loves you. Feel his or her presence. Take a deep breath and open up to the love that is coming to you. Focus on that feeling of love.

Listen... gates (Deuteronomy 6:4-9).

SHEMA

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!
Blessed be the name and glory of God’s realm forever!
And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates.

Commentary. From recognition of our place in nature in the first blessing of this part of the service, we shifted to concern with our moral place in the second blessing. As creatures made conscious of our ultimate worth by love, we recite the Shema. We thereby enter into a partnership aimed at transforming the world and ourselves in the light of that vision of ultimate worth.
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**BIBLICAL SELECTION I**

It came to pass, and will again, that if you truly listen to the voice of The Eternal One, your God, being sure to do whatever has been asked of you today, The One, your God, will make of you a model for all nations of the earth, and there will come upon you all these blessings, as you listen to the call of The Abundant One, your God:

Blessed be you in the city, blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home, and blessed be you when you go forth.

See, I have placed in front of you today both life and good, both death and ill, commanding you today to love The Boundless One, your God, to walk in ways I have ordained, keeping the commandments, laws, and judgments, so that you survive and multiply.

The Bountiful, your God, will bless you on the land you are about to enter and inherit.

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

**DERASH.** A person must acquire a religious faith, not by being reasoned to about God, but by experiencing God's power in making life worthwhile.

M.M.K. (ADAPTED)
But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.
I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.
Choose life, that you may live,
you and your seed!

Continue on page 284.
BIBLICAL SELECTION II

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

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

COMMENTARY. What human action could result in the destruction of the rains, the onset of crop failure and famine? Abuse of the eco-system upon which our very lives depend. And how could such an event occur? When we lose sight of our place in the world and the wondrous gift in all that is. The traditional second paragraph of the Shema was replaced by another biblical selection in earlier Reconstructionist liturgy because the traditional paragraph was understood as literal reward and punishment. However, today in the light of our awareness of the human abuse of the environment, we recognize that often this reward and punishment rest in our own hands. This ancient and yet vital message of the Torah urges us to choose life.

D.A.T.

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

A.G.

SHAḤARIT: shema AND ITS BLESSINGS / 282
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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.

Vayomer adonay el moshe leymor. Daber el bency yisa’el ve’amarta aleyhem ve’asu lahem tzitzit al kanfey vigdeyhem ledorotam venaturen al tzitzit hakanaft petil techelet. Vehayah lahem letzitzit uritem oro uzharem et kol mitzvot adonay va’asitem otam velo taturu ahashre levavehem ve’aharey eyneyhem asher atem zonim ahashreyhem. Lema’an tizkeru va’asitem et kol mitzvotay vihe-yitem kedoshim leyloheyhem. Ani adonay eloheyhem asher hotzeyti ethem me’eretz mitzrayim lihyot lahem leylohim ani adonay eloheyhem. Adonay eloheyhem emet.

The Boundless One... / The BOUNDLESS ONE... God (Numbers 15:37-41)

The four tzitziot represent the four corners of the world. The divine presence spans the entire area from one corner of the world to the other. So too are the inescapable moral obligations which extend throughout our lives no matter where we are.

A.G.

DERASH. The four tzitziot represent the four corners of the world. The divine presence spans the entire area from one corner of the world to the other. So too are the inescapable moral obligations which extend throughout our lives no matter where we are.

D.A.T.
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,
aweome 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 327.

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, “You
go into the sea first!” As they stood there bickering, Nahshon ben
Aminadav jumped into the water. God said to Moses, who had been
praying, “My friend is drowning—and you pray!” “What can I do?” Moses
asked. God responded, “Speak to the people of Israel and tell them to go!
Raise your staff...”

TALMUD SOTAH 37A

DERASH. Most congregations stand at tezur yisra’el rather than waiting for
the blessing. Thus we are already on our feet when we request that God
השׁוּפָה/arise. We cannot ask God to rise up to help Israel unless we have
done so ourselves.

E.M.

291 / EMET VEYATZIV/REDEMPTION

GUIDED MEDITATION. The astounding moment of awe and thanksgiving
experienced by the Israelites upon the crossing of the Red Sea has parallels
in all of our lives. We have all had difficult crossings, experiences that we
struggled through in spite of the pain they caused us. Thus completion
afforded us a sublime sense of inner joy and peace. Take a moment to recall
one of those times. Allow the feelings of celebration to envelop you. Hold
on to those feelings as you recite the Mi Hamohah.

D.B.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 290
AMIDAH FOR SHABBAT MORNING

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing. It is a reminder of our enter into the divine presence. For additional readings see pages 737-738, 740-748, 752-759.

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

Blessed are you, God of Sarah
    God of Rebekah
    God of Rachel

and God of Leah.

nier

DERASH. Acknowledging our ancestors reminds us that what we are 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, we are shaped by our ancestors yet give rise to a Judaism all our own. R.M.S.

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

SHABBAT SHAHARIT / 294
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Ha’el hagadol hagibor veihanora el elyon gomesim tovim vekoney hakol vezober hasdey avot ve’imot umevi ge’ulah livney veneyhem lema’an shemo be’ahavah.

(Zohrenu lehayim melekh hatzir bahayim vehorvenu besefor ba’ahayim lema’an’heh elohim hayim.)

Melekh ozer umoshe’a umagen. Baruh atah adonay magen avraham ve’ezrat sarah.

---

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

R.S.
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 Shavuot 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.

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In summer:

In winter:

In summer: Merid hatal.

In winter: Mashiv haru'ah umorid hagashem.

Mehalkel hayim behesed mehayey kol hay berahaminim rabim someh noflim verofe y holim umatir umakayem emunato lishneey afar. Mi tamohba ba'ah gevurot umi domche lah melech memit umhayech umatzmi'ah yeshu'ah.

On Shabbat Shavuot add:
(Mi tamohba av harahaminm zoher yetzuvah lehayim berahaminim.)
Vene'emun atah lehahayyot kol hay. Baruh atah adonay mehayey kol hay.

When chanting aloud in a minyan, continue with the Kedushah, page 303.
The following is chanted when the Amidah is recited aloud.

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

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

And then, with quaking noises, so overwhelming in their power, they raise up their voices, rise to face the seraphim, and, facing them, they say:

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

DERASH. Holiness is the manner in which we react to persons, objects, places and events which we regard as indispensable to human welfare and self-realization.

303 / SHABBAT AMIDAH
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Ledor vador nagid godłoḥa ulnetzaḥ netzahim Kedushateḥa nakdish vesheviḥa ḥeloheynu mipinu lo yamush le’olam va’ed ki el meleḥ gadol vekadosh atah.

Baruḥ atah adonay ha’el hakadosh.
(Baruḥ atah adonay hameleḥ hakadosh.)

And from your dwelling-place, our sovereign appear, and reign among us, for we wait for you. When will you reign in Zion? Soon, and in our lifetime, may you come to dwell eternally! May your greatness and your holiness be realized in Jerusalem, your city, from one generation to the next, and throughout all eternities. And may our eyes behold your realm, as has been prophesied in songs about your power:

"May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. HalleluYAH!"

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness, And may your praise, our God, never be absent from our mouths, now and forever. For you are a great and holy God. Blessed are you, THE AWESOME ONE, the holy God.

(On Shabbat Shuwaḥ conclude: the holy sovereign.)

And from your dwelling-place, our sovereign appear, and reign among us, for we wait for you. When will you reign in Zion? Soon, and in our lifetime, may you come to dwell eternally! May your greatness and your holiness be realized in Jerusalem, your city, from one generation to the next, and throughout all eternities. And may our eyes behold your realm, as has been prophesied in songs about your power:

"May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. HalleluYAH!"

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness, And may your praise, our God, never be absent from our mouths, now and forever. For you are a great and holy God. Blessed are you, THE AWESOME ONE, the holy God.

(On Shabbat Shuwaḥ conclude: the holy sovereign.)

And from your dwelling-place, our sovereign appear, and reign among us, for we wait for you. When will you reign in Zion? Soon, and in our lifetime, may you come to dwell eternally! May your greatness and your holiness be realized in Jerusalem, your city, from one generation to the next, and throughout all eternities. And may our eyes behold your realm, as has been prophesied in songs about your power:

"May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. HalleluYAH!"

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness, And may your praise, our God, never be absent from our mouths, now and forever. For you are a great and holy God. Blessed are you, THE AWESOME ONE, the holy God.

(On Shabbat Shuwaḥ conclude: the holy sovereign.)
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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.

COMMENTARY. Kedushat Hayom in Shabbat Shaharit traditionally begins with Yismah Mehe, a paragraph describing Moses with head aglow bringing the Ten Commandments down from Mt. Sinai. It is omitted here because the sharpness of the imagery suggests a literal belief in the Sinai event rather than an affirmation of its mythic truth. In its place “Ashreynu / Happy are we” evokes the special nature of the joyous Jewish heritage of which Shabbat is so integral a part.

KAVANAH. Consider your own creative power. Think about the work you have done in the week that has passed, and feel your own pride and pleasure in that work. Then, try to set your work aside. Try not to think about the work ahead next week. Rather, take a few long, deep breaths, slow down, and enjoy the chance for rest that Shabbat brings.
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.

NOTE. Yismehu was traditionally located in the Shabbat Musaf Amidah. This beloved song of Shabbat is placed here in the Shaharit Amidah, as this prayerbook does not contain a separate Musaf service.

DERASH. To rest on Shabbat is to step back from the act of creation and thereby to gain perspective on it. For one day we stop building and polluting, using and wasting. This aspect of Shabbat, which emphasizes appreciation for the beauty of the world as it is, should encourage us to strengthen our commitment to preserve natural resources all the other days of the week.

NOTE. Our tradition tells us that the seventh day was ordained as Shabbat from the day of creation. Yet here it is we who make the seventh day “a delight.” The world has always been, but we transform it by the value we place on it.
On Shabbat Rosh Hodesh continue at the bottom of the page.

On Shabbat Rosh Hodesh continue in the middle of the page.

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 on this day of Shabbat, with this coming of the New Moon. May it be for goodness and for blessing, for joy and for happiness, for healing and for rest, for sustenance and for support, for life and for peace, for forgiveness, pardon, and atonement between us and any we have wronged.

For you have brought your people Israel close to your service, and made known to them the holiness of your Shabbat, and fixed their practice of celebrating Rosh Hodesh. Blessed are you, WISE ONE, who sanctifies Shabbat, Israel, and the renewal of the moon.
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.

(When Shabbat coincides with a Rosh Hodesh or Festival, add:)

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

On Rosh Hodesh: the new moon.
On Passah: the festival of matzot.
On Sukkos: the festival of sukkot.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes are turned toward you, for you are a providing God, gracious and merciful are you.)
And may our eyes behold your homecoming, with merciful intent, to Zion.
Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

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.

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

We give thanks.

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

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

(On Shabbat Shuah 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.)

317 / SHABBAT AMIDAH

(On Shabbat Shuah add: כהモデル לעתיד)
7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the congregation recites aloud together.

Our God, our ancients’ God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you
and protect you.
Let it be God’s will!

May THE ETERNAL’s face give light
to you, and show you favor.
Let it be God’s will!

May THE ETERNAL’s face be lifted
toward you, and bestow upon you
peace.
Let it be God’s will!

COMMENTARY. Traditionally the Priestly Blessing was done by the male
descendants of the kohanim. In some congregations the sheliah tzibbur (service
leader) recites the blessing, and the congregation responds with “Ken
yehi ratzon.” In other communities all the members of the congregation
wrap arms and tallitot around each other and recite the blessing together.
Another way to enact the Priestly Blessing is for each congregant to turn
to a neighbor and recite the first half of each blessing, while the neighbor
responds with the second half of the blessing. — MICHAEL M. COHEN

COMMENTARY. Rabbi Levy Becker of Montreal noticed that when this
blessing was pronounced in the synagogue of Pisa, all the children gath-
ered under the sheltering wings of their fathers’ tallitot to receive it. He
recognized this “as a reconstruction of the ancient priestly ceremony.” He
modified that custom so that those wearing a tallit share it with their
neighbors and all are under the sheltering wings of the Shekinah as we
bless each other. It is now an established part of Canadian Reconstruction-
ist practice. — E.M.

Eloheynu veiyloheyn ve’imoteynu
barechenu babera’hah hamshuleshet
ha’amurah mipi aharon uvanav ka’amur:

Yevarecheha adonay veishmerehah.
Ken yehi ratzon.

Ya’er adonay panav eleha vishuneka.
Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon.

The following paragraph is said only when the congregation recites aloud together.

Eloheynu veiyloheyn avoteynu ve’imoteynu
barechenu babera’hah hamshuleshet
ha’amurah mipi aharon uvanav ka’amur:

Yevarecheha adonay veishmerehah. Ken yehi ratzon.
Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon.

319 / SHABBAT AMIDAH

SHABBAT SHAHARIT / 318
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.

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.
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RIBONO SHEL OLAM /
CONCLUDING MEDITATION

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

May my words of prayer, and my heart’s meditation
be seen favorably, Precious One,
my rock, my champion.

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

Otherwise turn to page 380.

On Rosh Hodesh, Hanukkah and Ḥol Hamo’ed continue with Hallel, page 357.
Otherwise turn to page 381.

May...champion (Psalms 19:15).

[Hebrew text with English translation]

shemta / shehinateha / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: “And I shall dwell in their midst” (vehahani betho’ham). God’s Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel’s Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. “If two sit and there are words of Torah between them, the Shechinah dwells with them.” (Pirke Avoi 3:5).
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Eyn kamoḥa va'elohim adonay ve'eyn kema'aseḥa.
Malḥutelā maľḥut kol olamim umemshalteḥa ḫeβol dor vador.
Adonay meleḥ adonay maľḥ adonay yimloḥ le'olam va'ed.
Adonay oz le'amo yiten adonay yevareḥ et amo vashalom.
Av harābamim hetivah virthzoneḥa et tziyon tivneh ḥomot yerushalayim.
Ki veḥa levad bataḥnu meleḥ el ram venisa adon olamim.

---

There is none...Jerusalem. This section of the service is composed of sections from Psalms 86, 145, 29, and 51.

The Eternal One reigns...shall reign beyond all time. The assertion of God's sovereignty is a challenge to human beings—it is we who are called upon to crown God. In declaring God's sovereignty, we dedicate the daily deeds of our lives to making the earth a divine realm.

Rebuild the walls of Jerusalem. How different these words must have sounded before there was a sovereign living state of Israel! No longer do we merely dream of a distant rebuilding. The walls are rising before our eyes. Like our ancestors, we must now be concerned with building both the earthly Jerusalem and the heavenly Jerusalem.

Commentary. We approach the Torah slowly. First we open the ark so that the Torah is visible. We look at the Torah but refrain from touching. Next, the Torah is removed from the ark and held by the service leader. Later the Torah is carried through the congregation, and everyone can touch the Torah. This demonstrates that the Torah is not the property of those leading the services; the Torah belongs to the Jewish community. Finally, the coverings of the Torah scroll are removed, allowing us a privileged intimacy with the words we hear.

It is the words of the Torah we hear our ancestors' experience of the divine. We communicate with generations past and, perhaps on occasion, we hear Torah as the voice of God refracted through human speech.
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Vayhi binso'a ha'aron vayomer mosheh kumah adonay veyafetzu oyveha veyanusu mesaneha mipaneha. 
Ki mitziyon tetzei torah udvar adonay mirushalayim. 
Baruh shenatan torah le'amo yisra'el bikkudhato.

Pithu li sha'aray tzedek avo vam odeh yah. 
Zeh hash'a'ar ladonay tzadikim yavo'u vo.

---

The ark is opened. 
One of the following can be sung:

(1) And it happened, when the Ark began its journey, 
that Moses said: Arise, ASCENDANT ONE, 
and may your enemies be scattered, 
May the ones who oppose you 
Be afraid of your might! 
Behold, out of Zion emerges our Torah, 
and the word of THE WISE ONE from Jerusalem's heights. 
Blessed is God who has given us Torah, 
to Israel, our people, with holy intent.

(2) 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.
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The leader takes out the Torah and recites each line, followed by the congregation:

**Shema yisra’el adonay eloheynu adonay echad.**

Echad eloheynu gadol adoneynu kadosh (venora) shemo.

The leader faces the ark, bows and says:

**Gadelu ladonay iti unromemah shemo yaahdav.**

On Sukkot the Hoshanot, page 647, may be recited here. The leader carries the Torah around the room as the leader and congregation sing:

Leha adonay hagedulah vehagevurah veyhatiferet veyanezta’ah veyahod ki hol bashamayim uva’aretz leha adonay hamamlakah veyamitnasay lehol lerosh.

Romemu adonay eloheynu veyishatahavu lahodom raglav kadosh hu.

Romemu adonay eloheynu veyishatahavu lehar kodsho ki kadosh adonay eloheynu.

---

Listen, Israel: **The Eternal** is our God, **The Eternal** is one!

One is our God, great is our sovereignty, holy (On Shabbat Shuvah add: and awesome) is God’s name.

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:

To you, ** Eternal One**, is all majesty, and might and splendor, and eternity, and power!

For everything that is, in the heavens and the earth, is yours, **Almighty One**, as is all sovereignty, and highest eminence above all beings.

Exalt **The Mighty One** our God Bow down before God’s footstool God is holy!

Exalt the name of **The Ineffable** Bow down before God’s holy mount For holy is **The Awesome One**, our God!

---

To you...beings (I Chronicles 29:11).

Exalt...our God! (Psalm 99:5 and 9).

before God’s footstool. According to tradition, in the Jerusalem Temple there were two cherubim whose wings joined to form a seat. In other ancient Near Eastern temples, an idol was seated in such a chair. In Jerusalem, the chair remained empty with the ark below. The ark was seen as God’s footstool, and the Temple as God’s entry point into the world. We hope our worship brings God into the world. D.E.
The Torah is placed on the reading table and opened. The gabbay says:

May God help, protect, and save all who seek refuge in God’s shelter, and let us say: Amen.

Let everyone declare the greatness of our God, let all give honor to the Torah.

May __________ rise, as first (second, third, ...seventh) one called up to the Torah.

Blessed is the one who has given Torah to the people Israel.

COMMENTARY. The public reading of the Torah is a form of ritualized study designed to actively engage the participants. During the Torah reading, one person reads from the scroll. There are also two gabbayim. One gabbay assigns the Torah honors, calls people up to the Torah, and recites additional prayers, including the misheberah prayers. The second gabbay follows the Torah reading closely and corrects errors.

Traditionally, seven adult Jews were called on Shabbat morning, six on Yom Kippur, five on Pilgrimage Festivals and Rosh Hashanah, four on Rosh Hodesh and three on weekdays, Hanukah and Shabbat afternoon. On days when the Haftarah is chanted, an additional aliya, known as the mafir, is given to the person who reads the Haftarah. In many contemporary synagogues, there are fewer aliya on Shabbat and holidays. D.A.T.
And you who cling to The Eternal One your God, are all alive today!

COMMENTARY. The aliyah is the public enactment of an individual’s commitment to Judaism, reiterated in the words of the hallowed formula. It is an enactment of belonging and an enactment of belief.

The aliyah is always a numinous moment when the experience of divinity is strong. Even though this numinous quality often is dimmed by repetition or by our increased informality, we still experience the power of standing on the bimah before the Torah ark, ner tamid (eternal light), Jewish official, and fellow Jews. The act links us in the living moment to the mythic event of God’s calling the Jewish people at Sinai, as well as to all other moments of calling in Jewish and human experience. When we chant new words, rather than the words of the tradition, we are doing more than merely changing a formula of words; we are enacting our own calling to a new and no longer traditional way of being Jewish. Whereas saying asher ba’har banu links us to the biblical drama at Sinai, chanting asher keruvu links us both to that drama and to the Reconstructionist movement’s root metaphor of Judaism as an evolving religious civilization.

ROBIN GOLDBERG

And you who cling...today. The people to whom this verse was originally spoken (Deuteronomy 4:4) live on through their place in the chain of tradition. We touch the past by bringing the ancient words to life. And when future generations recite this verse, we, who have kept the chain alive, will be present. You who cleave to Adonay your God, you are all alive today.

D.E.

COMMENTARY. The 1945 Reconstructionist Prayerbook eliminated all references to Jewish chosenness for both ideological and moral reasons. Chosenness posits a God who chooses, and it supports claims of national superiority. Thus, that prayerbook’s Torah blessings replace ba’har banu mikol ha’amim / who has chosen us from all the peoples, with asher keruvu la’avodato / who has drawn us to your service. This prayerbook follows the 1945 version but provides alternatives in the commentary on the facing page.

D.A.T.

SHAḤARIT / 396
BIRHot HATORAH / TORAH BLESSINGS

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

כברות אתא אלוהים קדוש
Barehu et adonay hamvoraq.

Congregation:

ברוחו אתא אלוהים קדוש קהל קהל אסיך קראנו לשבודה
Baruq atah adonay eloheynu melech ha'olam asher kavanu
la'avodato venatan lanu et torato.
Baruq atah adonay noten hatorah.

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

ברוחו אתא אלוהים קדוש קהל קהל אסיך קראנו לשבודה
Baruq atah adonay eloheynu melech ha'olam asher natan lanu
torat emet ve'hayey olam nata betoheynu.
Baruq atah adonay noten hatorah.

COMMENTARY. The blessing over the Torah recalls the Barehu, the call to worship, the beginning of the morning service recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel.

S.P.W.

399 / BIRHot HATORAH/TORAH BLESSINGS

SHA'ARIT / 398
The Torah is lifted, and one of the following is recited:

וְאוֹת הַתוָּרָה עַצְּמָו הַיָּמִים שֶׁל מִשְׁרַע מִנָּה בָּא יִשָּׂרָאֵל הַמַּעֲלָה.

Vezot hatorah etz hayim hi lamabazikim bah vetomlehah me'ushar.

This is the Torah.
It is a Tree of Life to those who hold fast to it.
Those who uphold it may be counted fortunate!

This is the Torah which Moses placed before the children of Israel,
by the word of The Almighty One, and by the hand of Moses.

On days when portions from two Torah scrolls are read, the second reading takes place here.
After that, the second scroll is lifted as indicated above.

COMMENTARY. The 1945 Reconstructionist Prayerbook puts Eitz hayim hi / It is a tree of life in place of asker sam moshe lifney beney yisra'el / which Moses placed before the children of Israel. Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here.

D.A.T.

אֵּאֵי הַיָּמִים הַיִּשָּׂרָאֵל / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden.

D.B.
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 the following blessings are said:

Blessed are you, Eternal One, our God, the rock of all the worlds, the rock of the righteous one throughout all generations, the just and 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.

COMMENTARY. Most liturgists agree that the practice of reciting a Haftarah, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week’s Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the Haftarah continued. The Haftarah is usually chanted, utilizing a trope or cantillation system that has numerous variations. In modern times the bar/bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

ל عليهم ישרתו חסד

SHAHARIT / 408

409 / BIRHOT HAFTARAH / HAFTARAH BLESSINGS
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 413.

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.

---

Give us joy. The traditional Haftarah blessing contains references to the reestablishment of the rule of the Davidic dynasty. This misunderstanding of a messianic reestablishment of hereditary kingship has been rejected by Reconstructionist thought on both moral and theological grounds. Nonetheless, the messianic hope for a world redeemed remains in our thoughts as the ultimate achievement towards which humanity should strive.

The version of the Haftarah blessing included here eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. The vision in Malachi, which is the Haftarah for Shabbat Hagadol, sees Elijah coming to herald messianic days, turning the hearts of parents and children toward each other. The task of redemption can be completed when all of us open our hearts to our families, to our communities, and to all the inhabitants of our world. Then our world will truly have become a house of prayer for all peoples, bringing the peace for which we all hope.  

D.A.T.
The ark is opened and the Torah placed inside.

The ark is closed.

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.

COMMENTARY. Renew our days as you have done of old.
We may read:
Renew our days as when we were young.
Revive us with the wonder of your world,
with the enthusiasm of our youth.
Help us to recover something of the child within
that knew you in the desert
and trembled at the foot of the mountain.
Grant us, once again, the sacred vision
and the courage of new beginnings.
Do not return us to days past:
Renew our days as when we were young.

J.R.

/ And...Israel (Numbers 10:36).
/ For it (Proverbs 4:2).
/ It...fortunate (Proverbs 3:18).
/ Its...peace (Proverbs 3:17).
/ Return...old (Lamentations 5:21).
/ / It is a Tree of Life. At the end of the Garden story, Adam and
Eve are forbidden access to the mysterious Tree of Life, whose fruit confers
immortality. Yet over the generations to follow, humankind itself becomes
a Tree of Life. The Torah is handed on from one generation to another,
binding the generations in a commonwealth of time and conferring the
norms on which the survival of civilization depends. Thus the Torah is
compared to the Tree of Life.

Etz ha'yim hi lamahazikim bah vetom'hela me'ushar.
Dera'hela dar'hay no'am vehol netivotha shalom.
Hashivenu adonay ele'ya venashuva hadesh yameynu kekedem.

441 / RETURNING THE TORAH TO THE ARK

SHAHARIT / 440
Aleynu leshabe‘ah la’adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat etmet
ve‘hayey olam nata betohenu.

Continue on page 447.

Aleynu leshabe‘ah la’adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha‘aretz vetzete‘etza‘eha
noten neshamah la‘am aleha
ve‘eru‘ah laholoheim ba.

Continue on page 447.

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.

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

COMMENTARY. This siddur offers several versions of the Aleynu. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the Aleynu by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional Aleynu that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples.

D.A.T.
And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven's heights, whose mighty presence stalks celestial ramparts.

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

“You shall know this day, and bring it home inside your heart, that THE SUPREME ONE is God in the heavens above and on the earth below.

There is no other God.”

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

M.M.K.

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

M.B. (ADAPTED)

דוע...דועי / You...other God (Deuteronomy 4:39).
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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!”

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

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 communicating with God.

M.M.K. (ADAPTED)

The Eternal One...forever (Exodus 15:18).

The Everlasting One...one (Zechariah 14:9).

Kakatuv betoratgeha: Adonay yimloj le’olam va’ed.
 Ven’emar: Vehayah adonay lemelech al kol ha’aretz.
 Bayom hahu yihyeh adonay ehad ushmo ehad.

449 / ALEYNU

SHAHARIT / 448
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**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 Yahrtzeit, 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 Shuvah 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 Mourners’ Kaddish. In many congregations a Yahrtzeit 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.

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ADON OLAM / CROWN OF ALL TIME

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

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

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

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

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

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

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

Vaydaber mosheh et mo’adey adonay el beney yisra’el.

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.

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