

Dear WJC community,

I wish we could be together this shabbat morning as we are every shabbat morning. *Pikuach nefesh* preserving a life is our highest priority so we will follow the guidance of the CDC DOH and most importantly our tireless president Dr. Ellen Feit and not gather. That does not mean that we cancel shabbat! I have created this packet as an opportunity to increase our shabbat at home possibilities. For those families managing distance learning and home working I hope shabbat can actually be a day of rest! For those living alone I hope the day can be filled with reflection, reading, and memories. Remember your WJC community is thinking about you. If you are feeling trapped, overwhelmed or just want someone to talk to please reach out to me or Cantor Cohen.

First, for those of you experienced daveners I encourage you to find a beautiful and special spot in your home, face east and daven! Here is a link to a full Siddur: <https://www.rabbinicalassembly.org/form-download-e-siddur-0>. It looks like the siddur we use is not yet available but the lev shalem is a wonderful siddur and I excerpted from it for the rest of this packet.

For those of you who would like a little extra guidance I am including three sections. Each section has its own subsection.

1. [A mini "shacharit" or morning service.](#)
2. [A torah study in place of the torah service](#)
3. [A mini "musaf" in place of the musaf service.](#)

Good luck and Shabbat Shalom,
Rabbi Fruithandler

Mini Shacharit

Shacharit as a service is made up of three parts.

- A. [Warm up prayers](#)
- B. [Barchu/shema](#)
- C. [Amidah or private prayers](#)

Warm up Prayers

Tallit: It's time to put on your tallit. If you have them at home here is the blessing:

Barukh atah ADONAI, our God, sovereign of time and space,
who has provided us with a path to holiness through the
observance of mitzvot and has instructed us to enwrap
ourselves with *tzitzit*.

*Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hitateif ba-tzitzit.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵית.

בְּשֵׁם שְׁגִיפֵי מִזְבְּחֵיךָ בְּטָלִית,

Modeh ani: We begin all prayers with gratitude

מוֹדָה אֲנִי לְפָנֶיךָ רוּחַ חַי וְקַיִם שֶׁהִחְזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֲמוּנָתְךָ

Modeh ah-nee lifanecha, Ru-ach chai v'kayam, she-hechezarta bee nishma-tee b'chemlah
rabbah emunatecha.

Say these words together (sing them if you know a tune. It can be sung to mr. sun) afterwards
ask each person to share one thing they are thankful for in that moment.

Daily Miracles:

We begin each service with 14 blessings of gratitude for some of the basics in life. Either read all 14 or I encourage you to pick one as a family or individual to focus on and talk about how lucky you are to have that part of your life.

11:07 AM Thu Mar 19

rabbinicalassembly.org

72%

Who Gives Sight to the Blind

When we thank God for giving sight to the blind, we express thankfulness not only for the literal gift of sight, but also for our capacity for sight, for our ability to be aware of the world around us and for the capacity to understand ourselves and the world.

Rabbi Benjamin said: We are all blind until the Holy One enlightens our eyes, as the Bible records regarding Hagar, "And God opened her eyes and she saw a well" (Genesis 16:13).

—GENESIS RABBAH

Imagining God

In our prayers thanking God for the clothes we wear and the ability to stand and walk about are also a reminder of the imperative for us to provide

Blessings for a New Day

We rise.

Barukh atah ADONAI, our God, sovereign of time and space,
who enables the bird to distinguish day from night,
who made me in the divine image,
who made me free,
who made me a Jew,
who gives sight to the blind,
who clothes the naked,

*Barukh atah Adonai eloheinu melekh ha-olam,
asher natan la-sekhvi vinah l'havhin bein yom u-vein lailah.*

*Barukh atah Adonai eloheinu melekh ha-olam,
she-asani b'tzalmo.*

*Barukh atah Adonai eloheinu melekh ha-olam,
she-asani ben/bat ḥorin.*

*Barukh atah Adonai eloheinu melekh ha-olam,
she-asani yisrael.*

*Barukh atah Adonai eloheinu melekh ha-olam,
pokei:ah ivrim.*

*Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.*

rukh atah ADONAI, our
God, sovereign of time
and space,
o endows each and
every living thing with
unique capabilities and
purpose,
d creates me in the
divine image;
o grants me free will,
and the ability to exer-
cise it,
d blesses me with the
gift and responsibility of
being a Jew;
o opens my eyes to
the world around and
within me, blessing me
with insight, awareness,
and understanding,
d protects me when I
feel vulnerable,
exposed, or ashamed;
o frees me from all that
limits or confines me,
d restores my dignity
when I feel bent or
broken:

who releases the bound,
who straightens those who are bent,
who stretches out the earth over the waters,
who steadies our steps,
who has provided for all my needs,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
and who gives strength to the weary.

Barukh atah Adonai eloheinu melekh ha-olam, matir asurim.

Barukh atah Adonai eloheinu melekh ha-olam, zokef k'fufim.

Barukh atah Adonai eloheinu melekh ha-olam,
roka ha-aretz al ha-mayim.

Barukh atah Adonai eloheinu melekh ha-olam,
ha-meikhin mitzadei gaver.

Barukh atah Adonai eloheinu melekh ha-olam,
she-asah li kol tzorki.

Barukh atah Adonai eloheinu melekh ha-olam, ozer yisrael bigvurah.

Barukh atah Adonai eloheinu melekh ha-olam, oter yisrael b'tifarah.

Barukh atah Adonai eloheinu melekh ha-olam,
ha-noten laya-eif ko-ah.

ashrei - who is happy one is happy with his/her own lot. Ashrei is an acrostic and is about focusing on God's greatness. If someone in your family has been working on ashrei here is a great time to practice. If you have some new Hebrew readers in your group it is a great challenge test to try and read. The words are very difficult! Try and see how many lines you can read?

For a transliteration of Ashrei, see page 181-182.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.

Joyous the people who are so favored; joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised, though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,

proclaiming to humanity Your mighty deeds, and the glory of Your majestic sovereignty.

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,

listening to their cries, rescuing them.

ADONAI watches over all who love the Holy One,

but will destroy all the wicked.

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalm 145

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סֵלָה.
אֲשֵׁרֵי הַעַם שֶׁבְּכַּח לֹא, אֲשֵׁרֵי הַעַם שֶׁיְהוּה אֱלֹהֵינוּ.
תְּהִלָּה לְדוֹד
אֲרוּמֵמְךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֲבִרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבִרְכָךָ, וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוּה וּמְהֻלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מַעֲשֶׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹּדוּ.
הֲדָר כְּבוֹד הַהוֹדָךְ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזוֹז נִוְרָאוֹתֶיךָ יֵאֱמְרוּ, וְגִדְלֹתֶךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְעִינוּ, וְצִדְקֹתֶךָ יִרְנְנוּ.
חֲנּוּן וְרַחוּם יְהוּה, אֲרַךְ אַפָּיִם וְגִדְל־חַסֵּד.
טוֹב יְהוּה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִדְוֶךָ יְהוּה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶיךָ יִבְרַכְכָּה.
כְּבוֹד מַלְכוּתֶךָ יֵאֱמְרוּ, וְגִבּוֹרְתֶךָ יִדְבֹּרוּ.
לְהוֹדִיעַ לְבִנְי הָאָדָם גִּבּוֹרְתֶיךָ, וְכְבוֹד הֲדָר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל־דוֹר וָדָר.
סוֹמֵךְ יְהוּה לְכָל־הַנִּפְלָאִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲבָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׁבִּיעַ לְכָל־יָחַד רִצּוֹן.
צְדִיק יְהוּה בְּכָל־דְּרָכָיו, וְחִסֵּד בְּכָל־מַעֲשָׂיו.
קְרוֹב יְהוּה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.
רִצּוֹן יִרְאוּ יַעֲשֶׂה, וְאֶת־שׁוֹעֲרֵתָם יִשְׁמַע וְיִשְׁעֵם.
שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
► תְּהִלַּת יְהוּה יִדְבְּרִיפִי,
וְיִבְרַךְ כָּל־יִבְשָׁר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.
תְּהִלִּים קְמָה

to individual verses more than to the literary flow of the whole poem. It is the only p
t'hillah, "a song of praise," though the entire Book of Psalms is called by the plural Se
joyous אֲשֵׁרֵי. The Hebrew word covers a spectrum of emotions: happy, blessed, con
ADONAI SUPPORTS ALL WHO FALTER מִלְכוּת הַמַּלְאָכִים הַשְׁמַיִתִים. THIS VERSE MARKS A TURN

Barchu/shema

- barchu is our official call to worship and is only said with a minyan. Instead of these words I suggest asking each other or yourself, how are you "called?" What do you have to offer the world and how are you offering it? If a family member is having a tough time answering then help them come up with an answer.
- Shema is surrounded by three blessings. A blessing for creation, Torah, and redemption. Here I give you a taste of each of these blessings with the shema tucked in the middle.

Creation -

gogue to pray. I coughed, he responded. So you should have gathered ten men on Rabbi Yitzhak. "It was too troublesome." "Well, at least," needled Rabbi Yitzhak, "you que official come to inform you when exactly the congregation would be praying [so from afar]." At which point, Rav Nahman protested, "What's this all about?" We have bi Yitzhak, "that goes back to Rabbi Shimon ben Yohai that this is the intent of the prayer come to You, O Lord, at a favorable moment' (Psalm 69:14). And what indeed : moment? It is when the congregation is absorbed in prayer" (Babylonian Talmud

—ISMAR SCHORSCH

For restricted use only: March-April 202
Do not copy, sell, or distribute

FESTIVALS · MORNING SERVICE · SH'MA AND ITS BLESSINGS

ת: ויום טוב · קריאת שמע וברכותיה

First B'rakhah before the Sh'ma:
The Creation of Light

Barukh atah ADONAI, our God, sovereign of time and space, forming light and creating darkness, bringing harmony while creating all.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

All thank You,
all praise You,
and all declare: "None is as holy as ADONAI."
All will praise You forever,
creator of all.

Each day, God, You raise the gates of the east,
open the windows of the sky,
bring forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants
whom You created, with mercy.
With kindness You illumine the earth and all who dwell on it,
and in Your goodness, day after day, You renew creation.

ברוך אתה יהוה אלהינו מלך העולם,
יוצר אור ובורא חֹשֶׁךְ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַבֵּל.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

הַבֵּל יוֹדוּךָ
וְהַבֵּל יִשְׁבְּחוּךָ,
וְהַבֵּל יֹאמְרוּ אֵין קָדוֹשׁ כִּיהוּה.
הַבֵּל יְרוֹמְמוּךָ סְלָה,
יוֹצֵר הַבֵּל.

הָאֵל הַפּוֹתַח בְּכָל־יוֹם דְּלִתּוֹת שַׁעֲרֵי מִזְרַח
וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ,

מוֹצִיא חֶמֶה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שְׁבִתָּהּ,
וּמְאִיר לְעוֹלָם כְּלוֹ וְלְיוֹשְׁבָיו שֶׁבְּרָא בְּמַדְתַּי רַחֲמִים.

הַמְאִיר לְאָרֶץ וְלְדָרִים עֲלֶיהָ בְּרַחֲמִים
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.

הַמְּלַךְ הַמְרוֹמֵם לְכָדוֹ מְאֹד,
הַמְּשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מֵימֹת עוֹלָם.

FORMI
This op
fore thi
es that
first of
ing the
Praying
are ask
to the
of sunli
day. In
of daw
a chort
we join
This
from a
which i
u-vorei
peace i
The pr
both gr
from th
the mo
focus o
can be
with th
life pos
ancient
this bit

Question for discussion: Why does the blessing thank God for creating "everything?"
Does that include creating the bad things in the world like earthquakes and disease?

Torah - God shows God's love for us by giving us the torah.

Second B'rakhah before the Sh'ma: God's Great Love

You have loved us deeply, ADONAI our God, and showered us with boundless compassion. *Avinu Malkeinu*, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

► Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. *Barukh atah ADONAI*, who lovingly cares for the people Israel.

Ahavah rabah ahavtanu Adonai eloheinu,
hemlah g'dolah viteirah hamalta aleinu.

Avinu malkeinu, ba-avur avoteinu [v'imoteinu] she-bath v'kha
va-t'lamdeim hukey hayim, ken t'honeinu u-t'lamdeinu.

Avinu ha-av ha-rahaman, ha-m'raheim, raheim aleinu, v'ten b'libeinu
l'havin u-l'haskil lishmo-a lilmud u-l'lamed lishmor v'la-asot u-l'kayem
et kol divrei talmud toratekha b'ahavah.

V'ha-eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha
v'ya'hed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed.
Ki v'shem kodsh'kha ha-gadol v'hanora batahnu,
nagilah v'nism'ham bishuatekha.

Some gather their tzitzit before reciting this line:

► Va-havi-einu l'shalom mei-arba kanfot ha-aretz,

אהבה רבה אהבתנו, יהוה אלהינו,
חמלה גדולה וייתה חמלת עלינו.
אבינו מלכנו, בעבור אבותינו [ואמותינו]
שפטחו בך ותלמדם חקי חיים,
כן תחננו ותלמדנו.
אבינו, האב הרחמן, המרחם,
רחם עלינו ותן בלבנו להבין ולהשפיל,
לשמע, ללמד וללמד, לשמור ולעשות
ולקיים את כל דברי תלמוד תורתך באהבה.

והאר עינינו בתורתך,
ודבק לבנו במצותיך,
ויחד לבבנו לאהבה וליראה את שמך,
ולא גבוש לעולם ועד.
כי בשם קדשך הגדול והנורא בטחנו,
נגילה ונשמחה בישועתך.

Some gather their tzitzit before reciting this line:

◀ והביאנו לשלום מארבע כנפות הארץ,
ותוליכנו קוממיות לארצנו,
כי אל פועל ישועות אתה,
ובנו בחרת מכל עם ולשון,
וקרבתנו לשמך הגדול סלה באמת,
להודות לך ולירדך באהבה.
ברוך אתה יהוה, הבורח בעמו ישראל באהבה.

of the "Written Torah" and the "Oral Torah," the latter referring to the teachings of the Talmud—and even to "whatever new teaching a student of wisdom might ir (Leviticus Rabbah 22:1). In this prayer, "Torah" embraces the widest meaning: the l

Question for discussion: How does the Torah "show God's love for us?" What does that teach us about how to show love?

Shema

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

The following words are added in the absence of a minyan: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours.

These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way,

when you lie down, and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

Deuteronomy 6:4-9

V'ahavta et Adonai elohekha b'khol l'av'kha u-v'khol nafsh'kha u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha ha-yom al l'avekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-visharekha.

קריאת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

In the absence of a minyan, we add the following: אל מֶלֶךְ נֶאֱמָר.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלִבְתֶּךָ בְּדֶרֶךְ וּבְשׁוּכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאָזְנוֹת עַל־יְדֶיךָ וְהָיוּ לְטוֹפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: דְּבָרִים ו': ט

covering his eyes came to be seen as a sign of deep contemplation, and so it became cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אל מֶלֶךְ נֶאֱמָר. These words form an acronym of am Sh'ma with a minyan, the leader concludes with the words Adonai eloheikhem eme the absence of a minyan, that affirmation is not recited, we add this private affirm: Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding we reach 248—the number of limbs in the body, according to the belief of the anc whether by adding words at the beginning or the end of the Sh'ma, that our entire

SH'MA YISRAEL אל ישְׂרָאֵל. To whom are these words addressed? Certainly, we are enjoining ourselves to truly hear what our lips are saying. We may also be speaking tive people Israel—reminding each other that we are a people united by values, nt peoplehood. A moving midrash imagines these words recited by Jacob's sons, addi Israel, reassuring him on his deathbed that they remain true to his teachings, and t will remain "their God" (Genesis Rabbah 98:3). And so, we too may be speaking to our ancestors (all the way back to Jacob!) that their legacy continues in us.

ONE אֶחָד. The Hebrew word ehad, "one," has been variously interpreted. It can me: fied and not made up of parts, as is the case with everything else we encounter in unique, that God is different from all else we encounter. It can mean "only," that t

ing, oup, leal, . God JOSHUA ESCHEL re God ites hem a, one aises, od's sang, , God" one hings ruck earful, person he vast- ble ig with before edge, When s, Your mortals n?" ONIDES

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days the heavens are above the earth.

Deuteronomy 11:13-21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put tzitzit on the corners of their garments, placing a thread of blue on the tzitzit, the fringe of each corner. That shall be your tzitzit; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37-41

Truly

והיה אם-שמעו תשמעו אל-מצותי אשר אנכי מצוה אתכם היום לאהבה את-יהוה אלהיכם ולעבדו בכל-לבבכם ובכל-נפשכם: ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנך ותירשף ויצהרך: ונתתי עשב בשדה לבהמתך ואכלת ושבעת: השמרו לכם פרי-פתח לבבכם וסרתם ועבדתם אלהים אחרים והשתחיתם להם: וחלה אף-יהוה בכם ועצר את-השמים ולא-יהי מטר והאדמה לא תתן את-יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן לכם: ושמתם את-דברי אלה על-לבבכם ועל-נפשכם וקשרתם אתם לאות על-ידכם והיו לטוטפת בין עיניכם: ולמדתם אתם את-פניהם לדבר בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך: וכתבתם על-מזוזות ביתך ובשעריך: למען יראו ימיכם וימי בניכם על האדמה אשר נשבע יהוה לאבותיכם לתת להם בימי השמים על-הארץ:

דברים יא:יב-כא

ויאמר יהוה אל-משה לאמרו: דבר אל-בני ישראל ואמרת אלהם ועשו להם ציצת על-כנפי בגדיהם לדרתם ונתנו על-ציצת הכנף פתיל תכלת: והיה לכם לציצת וראיתם אתו וזכרתם את-כל-מצות יהוה ועשיתם אתם ולא תוורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם: למען תזכרו ועשיתם את-כל-מצותי והייתם קדשים לאלהיכם: אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים אני יהוה אלהיכם:

במדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

For restricted use only: March-April 2020. Do not copy, sell, or distribute

Redemption: God saved us in Egypt and promise a more perfect salvation to come

► Our homage is to God on high, who is ever praised. Moses, Miriam, and the people Israel joyfully sang this song to You:

“Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh, nora t'hilot, oseh feleh.

► At the edge of the Sea, the rescued sang a new song of praise to Your name; together, as one, they thanked You and acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.” Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel, arise and help the people Israel! Redeem, as You promised, Judah and the people Israel. Our redeemer is called ADONAI Tz'va-ot, the Holy One of the people Israel.

Tzur yisrael, kumah b'ezrat yisrael, u-f'deih khinumekha y'hudah v'yisrael. Co-aleinu Adonai Tz'va-ot sh'mo, k'dosh yisrael.

ועוור דעים ועוזה לעמו בעת שועם אליו. תהלות לאל עליון ברוך הוא ומברך. משה ומרים ובני ישראל לך ענו שירה בשמחה רבה, ואמרו כלם:

מי כמכה באלם יהוה, מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.

שירה חדשה שבחו גאולים לשמך על שפת הים, יחד כלם הודו והמליכו ואמרו:

יהוה ימלך לעלם ועד.

צור ישראל, קומה בעזרת ישראל, ופדה כנאמך יהודה וישראל. גאלנו, יהוה צבאות שמו, קדוש ישראל. ברוך אתה יהוה, גאל ישראל.

Amidah: private prayer. I'm including the whole shabbat morning prayer here but if this is not your regular practice I suggest focusing on one new aspect of the prayer and adding it to your prayer experience. Additionally, everyone should hopefully have their own private moment with God. We do not say the kedushah without a minyan.

on page 166.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring
a redeemer to their
children's children for the
sake of divine honor.

With Patriarchs and Matriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring
a redeemer to their
children's children for the
sake of divine honor.

On Shabbat Shuvah we add:

on page 166.

אֲדַרְכֵי שְׁפָתַי תִּפְתָּחַהּ, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֶּל, וְזוֹכֵר
חֲסֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

With Patriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֶּל, וְזוֹכֵר
חֲסֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מִלֶּךְ תַּפִּיץ בְּחַיִּים,
וּבְתַבְנֹו בְּסִפּוֹר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

straight when we reach God's name, however, for we speak to God face to face (B:

STOPS
seems
o much
od
ions.
ive in
nown
ea-
ight
rsons
rsing
e lenses
: see the
e vast
ged our
e world;
we seek
ge has
of learn-
od and
ors" is
One of
s such an
e as the
n Jewish
keepers
s ago.
mission,
mbling,
res.
/R GREEN
/taught:
our-
come
we pray
ould
hat part
be
should I
a, that

You are the sovereign
who helps and saves
and shields.
Barukh atah ADONAI,
Shield of Abraham.

You are the sovereign
who helps and guards,
saves and shields.
Barukh atah ADONAI,
Shield of Abraham and
Guardian of Sarah.

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

הַדֶּ
der
the
Abi
The
par
to
cisr
the
pro
ma
of c
cha
wel
Sor
ma
of t
wit
to
co
of z
cu,
רַחֲ
ren
Gei
stai
frui
Abi
sur
לי
For
hav
the
ove
the
ry.
poi
ma
anc
to t

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall,
[From Pesah until Sh'mini Atzeret, some add:
You cause the dew to fall.]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M'khalkel hayim b'hesed, m'hayeih meitim b'rahimim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.

On Shabbat Shuvah we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם;
[מֹרִיד הַטֶּל; From Pesah until Sh'mini Atzeret, some add:]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֵפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מְלֶכֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:
מִי כְמוֹךָ אֵב הַרְחָמִים, זֹכֵר וְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֹאֲמָן אַתָּה לְהַחְיִית מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 162 with שְׁמוֹנֵה עָרָב.

vulnerable. The other attributes describing God in t
taken from biblical texts: Exodus 15:26 ("heal the sick
the chains of the bound"), and 1 Samuel 2:6 ("brings

GIVES LIFE TO THE DEAD מְחַיֶּה הַמֵּתִים. Over the mill
perspectives on the afterlife have been proposed. M
ing Saadiah Gaon, 10th century, and Maimonides, 12
against speculation about the specific implications

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:
Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

Moses rejoiced in his portion,
for You called him a faithful servant.
You adorned his head with a brilliant crown
when he stood before You on Mount Sinai.
He carried down two tablets of stone,
inscribed with the instruction to observe Shabbat.

Yismah moshe b'matnat helko
ki eved ne-eman karata lo.
K'lil tiferet b'rosho natata,
b'omdo l'fanekha al har sinai.
U-shnei luhot avanim horid b'yado,
v'khatuv bahem sh'mirat shabbat,
v'khen katuv b'toratekha.

And it is written in Your Torah:
The people Israel shall observe Shabbat, to maintain it as an
conducting covenant throughout all generations. It is a sign

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וְקְדוּשֵׁים בְּכָל־יוֹם יְהִלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute:
בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶךְ הַקְּדוֹשׁ.

All continue here:

יִשְׂמַח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ,
כִּי עֶבֶד נֹאֲמָן קָרָאתָ לוֹ.
בְּלִיל תִּפְאָרַת בְּרָאשׁוֹ נָתַתָּ,
בְּעִמּוּדֵי לְפָנָיִךְ עַל הַר סִינַי;
וְשְׁנֵי לוחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,

וְכֵן כָּתוּב בְּתוֹרַתְךָ:
וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפְּשׁ.

With love, You have given Shabbat to the people Israel, the descendants of Jacob, whom You have chosen. The people who sanctify the seventh day shall feel fulfilled and shall delight in Your goodness, for You Yourself were pleased with the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Our God and God of our ancestors, embrace our rest.
Make us holy through Your mitzvot and let the Torah be our portion.
Fill our lives with Your goodness and gladden us with Your deliverance.
Purify our hearts to serve You truly.
ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu bishuatekha,
v'taheir libeinu l'ovd'kha be-emet,
v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha,
v'yanuhu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

יְהוָה בְּמִנְחֹתָיו יִשְׂמַח בְּעַמּוֹתָיו

כִּי לְיִשְׂרָאֵל עָמְרָה נְתַתּוּ בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם
בְּחֶרְתָּ. עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבָךָ,
וְהַשְּׁבִיעִי רְצִיתָ בּוֹ וְקִדְּשָׁתוּ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְרָאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצָה בְּמִנְחֹתֵינוּ,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂבַעְנוּ מִטּוֹבָךָ, וְשִׂמְחָנוּ בִישׁוּעָתֶךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קִדְּשֶׁךָ,
וְיִגְוָחוּ בְּהַיְשָׁרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדְּשֵׁי הַשְּׁבֶת.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהִשָּׁב אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתֶךָ
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,
וְתַהֲי לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol Ha-mo-ed we add:

ad use only: March-April 2020.
it copy, sell, or distribute

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

ותחזינה עינינו בשׁוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחִיזֵר שְׂכִינְתּוֹ לְצִיּוֹן.

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסְיֵיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תִמּוּ חֲסִדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בְּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וְתִקְּמֵנוּ, וְתִאֶסְפוּ גְלוּיֵינוּ לְחֻצְרוֹת קְדוֹשֶׁךָ לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדְאוֹת.

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Hanukkah we add Al Hanisim on page 430.

וְעַל כֻּלָּם יִתְבַּרְךָ יְיָ תְּרוֹמַם שִׁמְךָ מִלְּכַנּוּ תְּמִיד לְעוֹלָם וָעֶד.

On Hanukkah we add Al Hanisim on page 430.

For all these blessings May Your name be praised and exalted, our sovereign, always and forever.

On Shabbat Shuvah we add:
וּבְתוֹב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

On Shabbat Shuvah we add:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת־שִׁמְךָ בְּאֵמֶת, הָאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.
So may it be God's will. Ken y'hi ratzon.
May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.
So may it be God's will. Ken y'hi ratzon.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ,
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

Sim shalom ba-olam, tovah u-v'rakhah, hen va-hesed v'rah'amim aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakhah v'rah'amim v'hayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael, b'khol eit u-v'khol sha-ah bishlomekha.

בְּסִפְּר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנְיָה טוֹבָה,
נִזְכָּר וְנִקְּתָב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לַחַיִּים טוֹבִים וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

ברוך אתה יהוה, המברך את־עמו ישראל בשלום.

Torah Study

- A. [Study](#)
- B. [Prayer For healing](#)
- C. [Prayer for the Torah](#)

Study

We are clearly not at synagogue in order to come up to the torah and say the normal blessings. However, there is a beautiful blessings for those who want to study and learn torah. I encourage you to say it here before you read the parashah summary, quotes, and study questions.

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

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who hallows us with mitzvot, commanding us to engage with words of Torah.

Summary provide by: **Prepared by Rabbi Joseph Prouser**

Moses convokes the Israelite nation and reminds the people of the proper way to observe the Sabbath, detailing the prohibition against kindling or using fire on Shabbat.

Moses calls upon the people to provide materials for completion of the Tabernacle. The Israelites respond enthusiastically, exceeding the need and producing a surplus of materials. The parashah repeatedly mentions that women participate in this process, referring to a group of women "who performed tasks at the entrance of the tent of meeting."

The creatively gifted Bezalel, who was further blessed with the ability to teach others effectively, is designated as the leading master craftsman in the effort to complete the beautification and maintenance of the sanctuary. Oholiab also takes a leading role in providing for the Tabernacle's artistic and esthetic needs. Parashat Vayakhel revisits information familiar from earlier chapters in the Book of Exodus, describing the construction of the Tabernacle and its various furnishings and accoutrements. The final details reported in the parashah are construction of the priestly laver from copper mirrors donated by Israelite women, and a report on the dimensions of the enclosure for the holy precincts.

The closing portion of the Book of Exodus, Parashat Pekudei, opens with an inventory of the metals that had been contributed to the sanctuary, together with a more precise count of the Israelite population that brought those gifts: 603,550 men over the age of twenty, when they became eligible for military service, with the implicit addition of their families.

A detailed description of the elaborate priestly vestments is provided. The Tabernacle is finally completed. Moses bestows a blessing on the Israelites for their diligent efforts. The completed Tabernacle, now ready for "deployment," is erected and its furnishings properly arranged – at God's command – "on the first day of the first month" – effecting a fitting New Year's celebration. It has been precisely nine months since the revelation at Mount Sinai. The ritual implements within the sanctuary are anointed and dedicated to their sacred functions. In a final consummation of the construction effort, the Divine Presence fills the

Tabernacle. "When the cloud lifted from the Tabernacle, the Israelites would set out," continuing their trek to the Promised Land. During these journeys, the cloud of God's Presence would rest over the Tabernacle by day and take on a fiery aspect at night.

Quote from the Torah:

"Moses then called Bezalel and Oholiab, and every skilled person (Hebrew: *chacham lev* – literally, the 'wise of heart' – JHP) whom the Lord had endowed with skill, everyone who excelled in ability, to undertake the task and carry it out." (*Exodus 36:2 – Vayakhel*)

Quotes addressing this idea of "wise-hearted craftspeople"

"Why didn't the 'skilled' come of their own volition... Why did they wait for Moses specifically to invite them? One with a truly 'wise heart' does not consider himself wise. The 'wise of heart,' therefore, did not realize that Moses had them in mind: he had to invite them personally." (*Likutei Peninim*)

"Wisdom of the mind alone, without wisdom of the heart, is worthless." (*Aaron of Karlin*)

"When I stand before God at the end of my life, I would hope that I would not have a single bit of talent left, and could say, 'I used everything you gave me'." (*Erma Bombeck*)

"The greater the artist, the greater the doubt. Perfect confidence is granted to the less talented as a consolation prize." (*Robert Hughes, Australian art critic and writer*)

"Talent is cheaper than table salt. What separates the talented individual from the successful one is a lot of hard work." (*Stephen King*)

"Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is doing it." (*David Starr Jordan*)

Questions for Discussion

1. What do you think it means to have a *hacham lev* wise heart?
2. How are you a *hacham lev* (wise heart)? What are you particularly good at? How can you use that to make the world a better place?
3. This group of Israelites was a society of slaves for 400 years! How do you think some people were able to still have *hacham lev* wise hearts? How did they maintain or grow anew their special talents
4. After Shabbat, email Rabbi Fruithandler or post on facebook your answers or follow up questions!

Prayer for healing

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen*.

On Joyous Occasions

Barukh atah ADONAI, our God, sovereign of time and space, who is good and who bestows goodness.

Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv.

only: March-April 2020.
sell, or distribute

מי שברך לחולים
מי שברך אבותינו אברהם יצחק ויעקב
ואמותינו שרה רבקה רחל ולאה,
הוא יברך וירפא את [החולה\החולה\החולים]
(names of loved ones and friends may be added here)
כְּנֹאֲבֵת _____
הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים
For a male:
עֲלֵי, לְהַחְזִיקוּ וּלְרַפְאוּתוֹ, וְיִשְׁלַח לוֹ
For a female:
עֲלֵיהָ, לְהַחְזִיקָהּ וּלְרַפְאוּתָהּ, וְיִשְׁלַח לָהּ
For a group:
עֲלֵיהֶם, לְהַחְזִיקֵם וּלְרַפְאוּתָם, וְיִשְׁלַח לָהֶם
מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר הַחֹלִים, וְחִזַּק אֶת יָדֵי
הַעוֹסְקִים בְּצָרְכֵיהֶם, שֶׁבֵּת הִיא מְלוֹעֶזֶק וּרְפוּאָה
קְרוּבָה לְכוּא, הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב, וְנֹאמֵר אָמֵן.

Prayer for the Torah

We don't have a torah to put away but we can still remember that it is a tree of life to those who grasp it. Conclude your torah study with this song.

For the sake of David, Your servant,
do not turn away from Your anointed.
▶ I have given you a precious inheritance:
do not forsake My teaching.
It is a tree of life for those who grasp it,
and all who hold onto it are blessed.
Its ways are pleasant, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹד.
דְּרָכֶיהָ דְרָכֵי נְעִים, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יְמֵינוּ בְּקָדָם.

The ark is closed.

חֲצִי קָדִישׁ
L'Andaz

Musaf

1. Amidah
2. Ein keloheinu/aleinu
3. Mourner's kaddish alternative

The musaf service is mostly just an amidah, ein keloheinu and aleinu. Follow along with the parts you know, and push yourself with one part you don't!

Amidah

[Leader: As I proclaim the name ADONAI, give glory to our God.]
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakah: Our Ancestors

With Patriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.

With Patriarchs and Matriarchs:

† *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children's
children for the sake of
divine honor.

[Leader: פי שם יהוה אקרא, הבו גדל לאלהינו.
אדני שפתי תפתח, ופי יגיד תהלתך.]

With Patriarchs and Matriarchs:

† ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
[ואמותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הפל, וזוכר
חסדי אבות [ואמהות],
ומביא גואל לבני בניהם
למען שמו באהבה.

With Patriarchs:

† ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הפל,
וזוכר חסדי אבות,
ומביא גואל לבני בניהם
למען שמו באהבה.

On Shabbat Shuvah we add:

זכרנו לחיים, מלך חפץ בחיים,
וזכתנו בספר החיים, למענך אלהים חיים.

With Patriarchs:

You are the sovereign
who helps and saves
and shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

With Patriarchs and Matriarchs:

You are the sovereign
who helps and guards,
saves and shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[*From Pesah until Sh'mini Atzeret, some add:*
You cause the dew to fall.]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M'khalkel hayim b'hesed,
m'bayeh meitim b'rahmim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.

Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'bayeh u-matzmiah y'shuah.

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesah: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*From Pesah until Sh'mini Atzeret, some add:* מוֹרִיד הַטֶּל]

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֵפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵל הַרְחָמִים, זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 188a with קדוש אַתָּה.

recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Celebration of Shabbat

*For an alternate version of this b'rakhah, not centered
on sacrifices, continue on the next page.*

SHABBAT AND THE TEMPLE SERVICE

You established Shabbat and desired its offerings. You prescribed the details of its service and the order of the libations. Those who take pleasure in Shabbat inherit eternal glory. Those who savor Shabbat truly merit life; those who love its teachings have chosen to join in its greatness. ADONAI our God, it was at Sinai that You commanded its observance and commanded our ancestors to offer an additional appropriate sacrifice on Shabbat.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us in our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional offerings prescribed for holy days. Lovingly, the additional Shabbat sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

אתה קדוש ושמך קדוש,
וקדושים בכל יום יהללוך סלה.
ברוך אתה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:

ברוך אתה יהוה, המלך הקדוש.

*For an alternate version of this b'rakhah, not centered
on sacrifices, continue on the next page.*

תבנת שבת רצית קרבנותיה,
צית פרושיה עם סדורי נסכיה.
מענגיה לעולם פבוד ינהלו, טועמיה חיים זכו,
וגם האוהבים דכריה גדלה בתרו.
אז מסיני נצטוו עליה ותצום יהוה אלהינו
להקריב בה קרבן מוסף שבת פראוי.

יהי רצון מלפניך יהוה אלהינו ואלהי
אבותינו [ואמותינו], המשיב פנים לגבולם,
שתעלנו בשמחה לארצנו ותשענו בגבולנו,
ששם עשו אבותינו [ואמותינו] לפניך
את קרבנותיהם, תמידים פסדרם ומוספים בהלכתם.
ואתמוסף יום השבת הזה עשו והקריבו
לפניך באהבה פמצות רצונה פפתוב בתורתך,
על ידי משה עבדך מפי כבודך פאמור:

וכיום השבת, שני כבשים בני שנה תמימם,
ושני עשרנים סלת מנחה בלולה בשמן ונסכו.
על עלת שבת פשפתו, על עלת התמיד ונסכה.

We continue on page 189.

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'hu v'malkhut'kha shomrei shabbat v'korei oneg, am m'kadshei sh'vii, kulam yisbe'u v'yitangu mi-tuvekha, u-va-sh'vii ratzita bo v'kidashto, hemdat yamim oto karata, zeikher l'ma-aseih v'reishit.

Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'sambeinu bishuatekha, v'taheir libeinu l'ovd'kha be-emet.

Purify our hearts to serve You truly. ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day. *Barukh atah ADONAI, who makes Shabbat holy.*

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

ישמחו במלכותך שומרי שבת וקוראי ענג,
עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך,
והשביעי רצית בו וקדשתו,
המדות ימים אותו קראת, זכר למעשה בראשית.

אלהינו ואלהי אבותינו [ואמותינו],
רצה במנוחתנו,

קדשנו במצותיה, ותן חלקנו בתורתך,
שבענו מטובך, ושמחנו בישועתך,
וטהר לבנו לעבדך באמת,
והנחילנו יהוה אלהינו באהבה וברצון שבת קדשך,
ויהוה כה ישראל מקדשי שמך.
ברוך אתה יהוה, מקדש השבת.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,
והשב את העבודה לדביר ביתך
והתפלתם באהבה תקבל ברצון,
והיה לרצון תמיד עבודת ישראל עמך.
והתחזינה עינינו בשוכך לציון ברחמים.
ברוך אתה יהוה, המחזיר שכינתו לציון.

RESTORE 1
דביר ביתך
our relative
fulfilled. Y
of the Ten

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the service leader, by custom remaining seated and bowing slightly.

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Hanukkah we add Al Hanissim on page 430.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

¶ מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו] לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור. נוֹדָה לך ונספר תהלתך, על חיינו המסורים בידך ועל נשמותינו הפקודות לך ועל נפשי שפְּכָל־יוֹם עִמָּנוּ, ועל נפְּלֹאוֹתֶיךָ וטוֹבוֹתֶיךָ שפְּכָל־עֵת, עֶרֶב וּבֹקֶר וצְהָרִים. ◀ הטוב, פי לא כְּלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, פי לֹא תִמְנֹחַ חַסְדֶיךָ מֵעוֹלָם קִיְיָנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the service leader, by custom remaining seated and bowing slightly.

¶ מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו], אלהי כל־בשר, יוצרנו, יוצר בראשית. רבות והודאות לשמך הגדול והקדוש, על שהחייטנו וקיימתנו. כן תחיינו ותקיימנו, ותאסוף גְּלוּתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֲקֵיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדָךָ בְּלִבְבֵנוּ שְׁלֵם, עַל שְׁאַנְחֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הוֹדְיָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

On Shabbat Shuvah we add: וכתוב לחיים טובים בלִבְנֵי בְרִיתֶךָ.

וכל החיים יודוך סְלָה,
ויהללו את־שמך באָמֵת,
האל ישועתנו ועֲזָרְתֵנוּ סְלָה.
¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

the rhythm of the
life. We may come

May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.

So may it be God's will. Ken y'hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v'rahahah, ben va-hesed v'rahhamim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rahahah v'rahhamim v'hayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

On Shabbat Shuvah we recite the following paragraph,

or one of the following:

K

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,
act for the sake of Your holiness, act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart
be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אָבִינוּ בְּלֵנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ,
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאֶהְבֵּת חֻסֶּךָ,
וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמֶךָ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסֹפֵר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִינְסָה טוֹבָה,
נֹכַח וְנִתְּבַח לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

or one of the following:

K

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׂפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי
נַפְשִׁי תָדוּם, וְנִפְשֵׁי כְּעֹפֵר לְכָל תְּהִיָּה. פִּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ וּבְרַחֲמֶיךָ נִפְשֵׁי. וְכָל־הַחַוֹּשְׁבִים עָלַי רַעֵה,
מְהֵרָה הִפְר עֲצָתְךָ וְקַלְקַל מַחֲשַׁבְתְּךָ. עֲשֵׂה לְמַעַן שְׂמֶךָ,
עֲשֵׂה לְמַעַן יִמְיָנֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן
תּוֹרַתְךָ. לְמַעַן יִחַלְצֵנוּ יְיָדֶיךָ, הוֹשִׁיעֵנָה יְמִינֶךָ וְעַנְנֵי.

יְהִי לְרִצּוֹן אֲמֵרֵי פִי וְהַגִּינוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תְּבֵלָה], וְאִמְרוּ אָמֵן.

Ein Keloheinu/aleinu

Ein Keiloheinu

None compares to our God. None compares to our master.

None compares to our sovereign. None compares to our deliverer.

Who compares to our God? Who compares to our master?

Who compares to our sovereign? Who compares to our deliverer?

Let us thank our God. Let us thank our master.

Let us thank our sovereign. Let us thank our deliverer.

Blessed is our God. Blessed is our master.

Blessed is our sovereign. Blessed is our deliverer.

You are our God. You are our master.

You are our sovereign. You are our deliverer.

You are the one to whom our ancestors offered fragrant incense.

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

Mi kheiloheinu, mi khadoneinu,

mi kh'malkeinu, mi kh'moshi-einu.

Nodeh leiloheinu, nodeh ladoneinu,

nodeh l'malkeinu, nodeh l'moshi-einu.

Barukh eloheinu, barukh adoneinu,

barukh malkeinu, barukh moshi-einu.

Atah hu eloheinu, atah hu adoneinu,

atah hu malkeinu, atah hu moshi-einu.

Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,

אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,

מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.

נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדוֹנֵינוּ,

נֹדֶה לְמַלְכֵנוּ, נֹדֶה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,

בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,

אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ

לְפָנֶיךָ אֶת־קֶטֶרֶת הַסַּמִּים.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תְּלַמְדֵי חֲכָמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה,
וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ.
שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ, וְאִין לְמוֹ מַכְשׁוֹל.

Menu

We rise:

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
f And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.

As it is written in the Torah:

“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'kol hamonam.

f Va-anahnu korim u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'kхинat uzo b'govhei m'romim,
hu eloheinu ein od.

Emet malkeinu efes zulato,
ka-katuv b'torato:

v'yadata ha-yom vahasheivota el l'avekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitabat, ein od.

And so, ADONAI our God, we await You,
that soon we may behold Your strength revealed in full glory,
sweeping away the abominations of the earth,
obliterating idols,
establishing in the world the sovereignty of the Almighty.
All flesh will call out Your name—
even the wicked will turn toward You.
Then all who live on earth will understand and know
that to You alone every knee must bend,
all allegiance be sworn.
They will bow down and prostrate themselves before You,
ADONAI our God,
treasure Your glorious name,
and accept the obligation of Your sovereignty.
May You soon rule over them forever and ever,
for true dominion is Yours;
and You will rule in glory until the end of time.

► As is written in Your Torah:

“ADONAI will reign forever and ever.”

And as the prophet said:

“ADONAI shall be acknowledged sovereign of all the earth.
On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-shi'mo ehad.

We are seated.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה,
שלא שם חלקנו בהם,
וגרלנו ככל המונם.
f ואנחנו כורעים ומשתחווים ומודים,
לפני מלך מלכי המלכים, הקדוש ברוך הוא.
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.
אמת מלכנו אפס זולתו,
כפתוב בתורתו:
ידעת היום והשבת אל לבבך,
כי יהוה הוא האלהים בשמים ממעל,
ועל הארץ מתחת, אין עוד.

express our gratitude for the special fate and role of
In the second, we look forward to the day when diffl
be harmonized and there will be a common recogni
embraced by God. This vision recognizes that God i
Israel, but that God rules over all of us. On that day,
common spiritual affinity will reign on earth, God's

Some have objected to what may sound like excl
in particular the phrases describing the uniqueness
not made us merely a nation, nor formed us as all es
an ordinary destiny.” The Israeli Masorti Movemen
tion quoting Micah 4:5: “For the people of every nat
their god, but we shall walk in the name of Adonai,
articulated with this wording or the structured text.

על פן נקנה לך יהוה אלהינו,
לראות מהרה בתפארת עזו,
להעביר גלולים מן הארץ,
והאלילים פרות יפרתו,
לתקן עולם במלכות שדי,
וקל בני בשר יקראו בשמך,
להפנות אליך פלדשעי ארץ.
יפירו וידעו פלדשבי תבל,
כי לך תכרע כל־ברך,
תשבע כל־לשון.
לפניך יהוה אלהינו יכרעו ויפלו,
ולקבוד שמך יקר יתנו,
ויקבלו כלם את־על מלכותך.
ותמלך עליהם מהרה לעולם ועד,
כי המלכות שלך היא,
ולעולמי עד תמלך כבבוד.

◀ כפתוב בתורתך: יהוה ימלך לעולם ועד.
ונאמר: והיה יהוה למלך על כל־הארץ,
ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

Mourner's Kaddish

If you wish/need to say mourner's Kaddish. I do not recommend doing so without a minyan. The tradition is pretty clear about the requirement for ten. Here is an alternative put together by some of the best liturgical experts in the conservative movement.

Prayer in Place of Mourner's Kaddish

When a Minyan Cannot Gather (to be used in exigent circumstances only)

רבונו של עולם

אלהי הרוחות לכל־בשר

Ribono shel olam,

elohei ha-ruhot: fikhol basar —

Master of the world, God of the spirit of all flesh, it is revealed and known before You that it is my fervent desire to praise Your name, and to remember and honor my beloved:

father/mother/son/daughter/ husband/wife/partner/brother/sister/_____
(the name and relation of the person may be inserted)

by reciting the Mourner's Kaddish in the company of a minyan. Though circumstances prevent me from doing so, may my yearning and prayers find favor in Your eyes, and be accepted and received before You as if I had prayed that Kaddish.

May you grant hope and healing to all who suffer, and may we soon be able to once again safely gather in holiness and joy.

May Your name, Adonai, be elevated and sanctified everywhere on earth and may peace reign everywhere.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו

הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־

יֹשְׁבֵי תְּבֵיל], וְאָמְרוּ אָמֵן.

Oseh shalom bimromav

hu ya'aseh shalom aleinu

v'al kol yisrael [v'al kol

yosh'vei teivil], v'imru amen.

In case you have ten together in your home (something we strongly recommend against. Here is the mourner's Kaddish in the original

וְתִגְדֹּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית

יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמּוֹן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא.

וְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא, לְעֵלְמָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרוּ בְּעֶלְמָא,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

MOURNER'S KADDISH

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'Kud'sha B'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

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

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֻלְמָא דִּי בְרָא כְרְעוּתָהּ,
 וְיִמְלִיךְ מַלְכוּתָהּ,
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֻגְלָא וּבְזִמְנוֹ קָרִיב וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֻלְמֵי עָלְמַיָּא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרֻמֵּם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֻלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
 תְּשֻׁבָתָא וְנִחְמָתָא,
 דְאָמִירוּ בְּעֻלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי,
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name
 in the world which God created, according to plan.
 May God's majesty be revealed in the days of our lifetime
 and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

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

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

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