

זכחה ומישור לפני כסאו
חסד ורחמים לפני כבודו;

אדון הנפלאות המחדש בטובו בכל יום חסיד מעשה בראשית;
אור חדש על ציון תאיר ונזכה כלנו מתרה לאורו; ברוך אתה
ה' יוצר המאורות;

God's Self-Revelation in Israel Through Torah:

אהבה רבה אהבתנו ה' אלהינו; חמלה גדולה ויחרה חמלה עלינו;
אבינו מלכנו בעבור אבותינו שבטחו בה ותלמדם חקי חיים בן
תחנונו ותלמדנו; ותן מלבנו להבין ולהשכיל לשמע ללמד וללמד
לשמר ולעשות את כל דברי תלמוד תורתך באהבה; וחאר עינינו
בתורתך ודבק לבנו במצותיך ויחד לבבנו לאהבה וליראה שמך
ולא נבוש לעולם ועד; כי בשם קדשך פסחנו; ואחנו קרבת
לעבודתך; ברוך אתה ה' המקרב את עמו ישראל באהבה;
Declaration of Allegiance to God and His Law:

שמע ישראל ה' אלהינו ה' אחד;
ברוך שם כבוד מלכותו לעולם ועד;

ואתבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאדך; והיו
הדברים אשר ^{האלה} אנכי מצוה חיום על לבבך; ושננתם לבניך ודברת
בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך; וקשרתם לאוז
על ידה והיו למספת בין עיניך; וכתבתם על מזוזות ביתך
ובשעריך;

למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע ה'
לאבותיכם לתת להם בימי השמים על הארץ;
ויאמר ה' אל משה לאמר: דבר אל בני ישראל ואמרת אליהם

וְעָשׂוּ לָהֶם צִיצֵת עַל פְּנֵי בְּגָדֵיהֶם לְדַרְתָּם וְנִתְּנוּ עַל צִיצֵת הַכֹּהֵן
פְּתִיל תְּכֵלֶת; וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֵת כָּל מִצְוֹת
ה' וְעָשִׂיתֶם אֹתָם וְלֹא תִחַדְדוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר
אַתֶּם זֹנִים אַחֲרֵיהֶם; לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֵת כָּל מִצְוֹתַי וְהִיִּיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם; אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים אֲנִי ה' אֱלֹהֵיכֶם; אַמֵּן;

God As Redeemer of Israel:

עֲזַרְתָּ אֲבוֹתֵינוּ אֲתָה הוּא מְעוֹלָם; מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם
בְּכָל דּוֹר וָדוֹר; אַמֵּן אֲתָה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן;
וּמְבַלְעֵדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ; מִשְׁפִּיל גַּאִים וּמְגַבִּיֵּה
שְׁפִלִים מוֹצֵיא אֲסִירִים וּפּוֹדֵה עַנּוּיִם וְעוֹזֵר דְּלִים וְעוֹנֵה לְעַמּוֹ
בַּעַת שׁוֹעֵם אֱלֹהֵינוּ; מִי כְּמִכָּה בְּאֵלֶם ה' מִי כְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה פְּלֵא;

צוּר יִשְׂרָאֵל קוֹמָה בְּעֲזַרְתָּ יִשְׂרָאֵל וּפְדָה כְּנָאֲמֶךָ הַנּוֹדָה וַיִּשְׂרָאֵל,
גְּאֻלְנוּ ה' צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל; בְּרוּךְ אַתָּה ה' גְּאֻל יִשְׂרָאֵל;

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק
וְאַלֵּהֵי יַעֲקֹב; הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים
טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַחֲבָה; מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן; בְּרוּךְ אַתָּה ה' מִגֵּן
אֲבֹרָהֶם;

אַתָּה גְּבוּר לְעוֹלָם ה' רַב לְהוֹשִׁיעַ;

מְכַלְכֵּל חַיִּים בְּחַסֵּד; מוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְסִיר אֲמוּרִים
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר; מִי כְּמוֹךָ בַּעַל גְּבוּרָה וּמִי דוֹמָה

MUSAF SERVICE

Meditation:

After having directed the mind to the revelation of God through Nature and Israel, it is fitting that we should turn it to the life of mankind, and pray that the nations may come to recognize God's power, justice and love. The fate of every-one is bound up with the fate of all men and nations, and none can hope to achieve salvation unless God's Kingdom on earth be established. Therefore all our yearnings and aspirations must include the devout hope for the abolition of war, the end of aggression, and the acceptance of the laws of universal freedom, justice and peace by all men, for all men. It is in this spirit that we recite the following Musaf service.

Thou art supremely great, O our Mighty One. O Lord, our God,
how glorious is Thy name in all the earth!
When I behold Thy heavens, the work of Thy fingers, the moon
and the stars, which Thou hast established, what is
man, that Thou art mindful of him? And the son of
man, that Thou thinkest of him?
Yet Thou hast made him but little lower than the angels; Thou
hast given him dominion over the works of Thy hands;
Thou hast put all things under his feet.

Happy is the man whom Thou instructest, O Lord, and teachest
out of Thy law.

Happy are they that keep Thy commandments, that do no
unrighteousness, that walk in Thy ways.

[Make known Thy salvation, O Lord, in the eyes of the nations.
Reveal Thy justice to the ends of the earth.

Bestow Thy love on all Thy works and impose Thine awe on all
that Thou hast created, that all creatures worship
Thee.

Let them all form one united mankind to do Thy will wholeheartedly.

Let all creatures know that Thou didst make them, and let all who
are formed understand that Thou didst form them.

And let all in whom there is breath say, "The Lord God of Israel
is King, and His dominion is over all."

Lift up Thyself, Thou Judge of the earth, let the nations know
they are but men.

Arise, O Lord, lift up Thy hand, that man who is of the earth
may terrorize no more.

Be Thou a high tower for the oppressed, a high tower in times
of trouble.

Let iniquity close its mouth, and may all wickedness be wholly
consumed like smoke, when Thou makest the dominion

Mon. Nov. 15/35

Last Wednesday night I attended the meeting at Judge Rosenman's house ^{called} to discuss the study of the Jewish educational situation in this city to be undertaken by Berkson. To make the Committee more representative Rosenman added Louis I. Neuman to represent the Reformist group and Louis Frankelstein the Orthodox. ^{that Frankelstein's appointment was suggested by Berkson} As to the latter appointment Berkson ~~had~~ told me, ^{that I came out the suggestion of Berkson.} who explained to Rosenman, ^{who he} thought that I would do that I was not Orthodox.

In the course of the discussion the question arose as to the advisability of making a canvass among a number of parents to find out ^{how many of them get their children Jewish education and if not why not.} to what extent ~~there exists~~ among them. In the argument on this question it developed that ~~the~~ whole the interest in such a canvass was ^{due to} the desire to know the status of the demand for Jewish education, some wanted to know that status for the purpose of determining whether or not to go on with the work, ^{whereas} others wanted to know the status for the purpose of determining what's wrong ^{with the work} (so as to know how to improve it. I was amazed to hear Frankelstein, the executive direct of education speak in the vein of those who looked to such a canvass to help them decide whether to go on with the work.

In a newspaper clipping I received this morning I note that Louis I. Neuman has broadcasted the change I have made in the benediction before the reading in the Torah, where instead of ^{וְיָרָא} I say ^{וְיָרָא}. The first time I recited the benediction in the changed form was on Yom Kippur when I was called to ^{דבר} ^{בפני} ^{הקהל}. ^{Before} reciting it I explained to the congregation the reason for the change. I had spoken on that reason ^{in the sermon} last Shabbat.

Tue. Dec. 3/35

This morning at 10.35 Hadassah gave birth to a son weighing 7 lb. 14 g. Mother and child are doing wonderfully. The parturition was perfect. Brother Seider, M.D. is the attending physician. May God grant Judith as easy a parturition. She expects her baby sometimes in April. God (the sum of those forces that render life worthwhile and significant) has been, to use the conventional parlance, ~~been~~ mighty good to me and my family. ^{I feel happy and grateful.} Would to God that all human beings ^{had occasion to be} were ^{as} happy and grateful as I am.

I was lecturing this morning at the Seminary. The passage in the Midrash I was interpreting was in Gen R. xxx ^{It reads} ^{וְיָרָא} ^{וְיָרָא} ^{וְיָרָא}. I made the point that such is the significance of potentiality in human life that everything is subordinated to it. Potentiality is the end to which all else is the means. As soon as I was through with the lecture Lena phoned the good news. Then I spoke to Radich at lunch I told him that I had just become the grandpa of eight pounds of potentiality.

גְבוּרוֹת

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי רַב לְהוֹשִׁיעַ:

In summer: מוֹרִיד הַטָּל:

In winter: מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם:

Atah gibor le'olam adonay rav lehoshi'a.

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

מְכַלְכֵּל חַיִּים בְּחָסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ
בְּעַל גְבוּרוֹת וּמִי דְלוֹמָה לָךְ מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umkayem emunato
lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.

Between Rosh Hashanah and Yom Kippur, add:

(מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים:)

(Mi ḥamoḥa av haraḥamim zoher yetzurav leḥayim
beraḥamim.)

וּנְאֻמֵּן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי: —
Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey
kol ḥay. →

During Minhah, in the presence of a minyan, continue with the Kedushah on page 51. Otherwise, continue silently on page 53.

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 the 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?

(Between Rosh Hashanah and Yom Kippur, 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. ↵

During Minḥah, in the presence of a minyan, continue with the Kedushah on page 50. Otherwise, continue silently on page 52.

מוריד הטל/משיב הרוח. We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of *Eretz Yisra'el*; summer extends from the first day of Pesah until Shemeni Atzeret, and winter until the following Pesah.

A.G.

כל חי / every living thing, gives and renews life. The traditional siddur affirms מחיה המתים / revival of the dead. We substitute כל חי, demonstrating an understanding that all of life is rooted in the world's divine order and avoiding affirmation of life after death. We cannot know what happens to us after we die, but we can, by our thought and action, affirm the possibility of this-worldly salvation.

D.A.T.

*Who Is Like You,
Almighty?*

Who can know the wondrousness of all You have fashioned?

You formed our bodies in ways that can serve You: giving us eyes to see Your miracles, ears to hear of Your awe-inspiring deeds, a mind to understand some of Your mysteries, a mouth to speak Your praise, and a tongue that can speak of Your deliverance.

Today, I, Your servant, child of Your handmaiden, describe according to the meagerness of my ability, a bit of Your greatness, a fraction of Your ways.

—SOLOMON IBN GABIROL

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

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.

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.

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.

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On Shabbat Shuvah we add:

זָכְרָנוּ לְחַיִּים, מֶלֶךְ הַפֶּיץ בְּחַיִּים,
וְכַתֵּבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמִגֵּן.
פְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.
פְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אַבְרָהָם.

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנָי,
מַחְיָה מֵתִים אַתָּה,
רַב לַהוֹשִׁיעַ.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמֵים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אַמוּנַתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בֵּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מֶלֶךְ יְמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יִצְרוֹי לְחַיִּים בְּרַחֲמִים.

וּנְאַמֵּן אַתָּה לַהֲחַיּוֹת מֵתִים.
פְּרוּךְ אַתָּה יְהוָה, מַחְיָה הַמֵּתִים.

15:26; “loosen the chains of the bound,” Psalm 146:7; “brings death and life,” 1 Samuel 2:6 (Hannah’s prayer).

GIVES LIFE TO THE DEAD מַחְיָה הַמֵּתִים. The ancient rabbis who composed this *b'rakhah* certainly believed in bodily resurrection in the end-time. But they also understood this phrase spiritually: that which we thought dead inside us can come to life again. Hannah’s prayer, quoted in part in this paragraph, reads in full: “God causes death and life, brings down and raises up.” Hannah thinks of her childlessness before Samuel’s birth as a kind of death-in-life, and her giving birth as her own coming into a life. This can be a model of prayer for the healing or revitalization of any aspect of ourselves that has become lifeless. We all have spiritual needs; realizing them—even in part—can give energy and meaning to our lives.

REMEMBER US זָכְרָנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance.

SHIELD OF ABRAHAM מִגֵּן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד שָׂרָה. Or: “the one who remembered Sarah” (after Genesis 21:1).

YOU CAUSE THE WIND TO BLOW AND THE RAIN TO FALL מוֹשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם. The prayer is connected to the climate of the Land of Israel, which depends on winter rainfall since summer is an entirely dry season.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. This paragraph, called *G'vurot* (God’s strength or God’s victory), emphasizes God’s compassion and goodness. Unlike secular conceptions of “might,” strength is here characterized by concern and support for the weakest and most vulnerable members of society, and even the weakest of all: the dead. Each of these characterizations of “might,” strength is based on biblical verses: “support the falling,” Psalm 145:14; “heal the sick,” Exodus

ATAH gibor l'olam, Adonai,
m'chayeih hakol (meitim) atah,
rav l'hoshia.

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeih hakol (meitim)
b'rachamim rabim, someich noflim,
v'rofei cholim, umatir asurim,
um'kayeim emunato lisheinei afar.
Mi chamocha baal g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

Mi chamocha El harachamim,
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeih hakol (hameitim).

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכֹּל (מֵתִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

WINTER — מְשִׁיב הַרוּחַ וּמוֹרֵד הַגֶּשֶׁם.

SUMMER — מוֹרֵד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דְּוָמָה לָךְ, מְלֶכֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

אבות ואמהות

גבורות

קדושה

קדושת היום

עבודה

הודעה

שלום

תפלת הלב

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

*WINTER — You cause the wind to shift and rain to fall.

*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

Baruch atah, Adonai, m'chayeih hakol (hameitim).

The גְּבוּרוֹת *G'vurot* emphasizes God's ability to renew us in the future. The resurrection of the dead, which may be taken literally, is best understood as a powerful metaphor for understanding the miracle of hope. Winter gives way to spring. *Judith Z. Abrams*

*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach*

SUMMER: *Pesach to Sh'mini Atzeret / Simchat Torah*

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

YOU ARE the Open Door
that beckons me in;
peeking around the door frame,
I begin to enter into Your glory.

You move me forward, O Eternal,
to step beyond self-made boundaries:
lift my foot over the threshold
that I might abide with You.

In the house of the Eternal,
I found my questions:
waiting to be posed,
they filled me with wonder.

Sit with me, Eternal Teacher,
encourage my seeking:
as I fill my hours with Your mitzvot,
so shall I be filled.

Send me through Your door
stretching up to honor Your Name,
sharing out this wonder,
enriching myself in the giving.

בָּרוּךְ אַתָּה, יְיָ, נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.
Baruch atah, Adonai, notei-a b'tocheinu chayei olam.

The metaphor of reviving the dead is widely used rabbinically. The Talmud recommends saying בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים *Baruch atah, Adonai, m'chayeh hameitim*, "Blessed are You, Adonai, reviver of the dead," for greeting a friend after a lapse of twelve months and after awakening from sleep. *B'rachot 58b, Y. B'rachot 4:2*

מְשִׁיב הַרוּחַ / מוֹרִיד הַטֶּל *Mashiv haru-ach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מְשִׁיב הַרוּחַ / מוֹרִיד הַטֶּל *Morid hatal . . . You rain dew upon us . . .* A seasonal insertion into the *G'vurot* acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, *Minhag America*, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם *notei-a b'tocheinu chayei olam . . . who plants within us eternal life . . .* Living by the word of God, as interpreted through Torah, brings eternal life to the Jewish people.

In Hebrew, choose either hakol or meitim.

Atah gibor l'olam, Adonai —
m'chayeh hakol/meitim atah,
rav l'hoshia.

Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeh hakol/meitim

b'rachamim rabim —

someich noflim,

v'rofei cholim umatir asurim;

umkayeim emunato lishenei afar.

Mi chamocha, baal g'vurot;

umi domeh-lach? —

melech meimit umchayeh

umatzmiach y'shuah.

Mi chamocha, El harachamim? —

zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol/meitim. וְנֵאֱמָן אַתָּה לְהַחַיּוֹת הַכֹּלִיּוֹת הַמֵּיִתִים.

Your life-giving power is forever, Adonai — with us in life and in death.

You liberate and save, cause dew to descend;

and with mercy abundant, lovingly nurture all life.

From life to death, You are the force that flows without end —

You support the falling, heal the sick, free the imprisoned and confined;

You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,

Sovereign over life and death — who is like You?

Merciful God, who compares with You?

With tender compassion You remember all creatures for life.

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּלִיּוֹת הַמֵּיִתִים.

Baruch atah, Adonai, m'chayeh hakol/hameitim.

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כְּוָנָה

Kavanah

אָבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתִנָּה תְּקוּף

Untaneh Tokef

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי –
מְחַיֶּה הַכֹּלִיּוֹת הַמֵּיִתִים, אַתָּה,
רַב לְהוֹשִׁיעַ.

מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מְחַיֶּה הַכֹּלִיּוֹת הַמֵּיִתִים

בְּרַחֲמִים רַבִּים –

סוֹמֵךְ נוֹפְלִים,

וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים,

וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַפְרָה.

מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת,

וּמִי דוֹמֶה לָךְ,

מֶלֶךְ מֵמִית וּמְחַיֶּה

וּמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֵל הַרַחֲמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֵאֱמָן אַתָּה לְהַחַיּוֹת הַכֹּלִיּוֹת הַמֵּיִתִים.

Focusing Prayer

God of All
Generations

God's Powers

The Power of
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

YOU HAVE MADE everything wondrous after its kind
the x molecule hooks the y molecule

mountains rise with utmost gravity
snow upon their shoulders

a congress of crows circulates through the maize
whose sheen brightens through a breezeless morning

the ribbed leaf a spot of scarlet floats
on the shivering creek

each single thing so excellent in form and action
whether by chance by excitement by intention

you draw along a dappled path the wren
to her nest, the fledglings cry, the lions flow

rhythmically toward the antelope, the butterfly
flicks yellow wings, the galaxies

propagate light in boundless curves
past what exists as matter, as dust

You have done enough, engineer
how dare we ask you for justice

בְּרוּךְ אַתָּה, יי, מְחַיֵּה הַכּוֹלֵה־הַמֵּתִים.

Baruch atah, Adonai, m'chayeh hakol/hameitim.

You are the Source of blessing,
the Power that gives and renews all life.

YOU HAVE MADE EVERYTHING. By Alicia Suskin Ostriker (b. 1937).

BIBLICAL SELECTION II

וְהָיָה אִם-שָׁמַע תִּשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֹאֲהַבָּה אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטָר-אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגַנְךָ וְתִירְשָׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאֶכְלָתָ וּשְׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֹרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי כְנִיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאמֹתִיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ: ←

DERASH. This warning against idolatry has ecological significance. If we continue to pollute the environment—and thus display contempt for the integrity of God's creation—pure rain will cease to fall, and the ground will cease to give forth its produce.

Mordecai Liebling

DERASH. The gods we worship write their names on our faces, be sure of that. And we will worship something—have no doubt of that either. We may think that our tribute is paid in secret in the dark recesses of the heart—but it will out. That which dominates our imagination and our thoughts will determine our life and character. Therefore it behooves us to be careful what we are worshipping, for what we are worshipping we are becoming....

Ralph Waldo Emerson

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. ↩

DERASH. 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.

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 28.

COMMENTARY. The traditional wording found in 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 first part of the biblical section 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. The second part was first used in the Israeli Progressive movement Siddur, *Ha-avodah Shebalev*. S.S.

KAVANAH. The doctrine of the unity of God calls for the integration of all life's purposes into a consistent pattern of thought and conduct. M.M.K.

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (Adapted)

“If You Will Hear”: An Interpretive Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God’s image depart from you and you sink, becoming desolute, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

God’s Anger

The prophets never thought that God’s anger is something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of man... Man’s sense of injustice is a poor analogy to God’s sense of injustice. The exploitation of the poor is to us a misdemeanor; to God, it is a disaster. Our reaction is disapproval; God’s reaction is something no language can convey. Is it a sign of cruelty that God’s anger is aroused when the rights of the poor are violated, when widows and orphans are oppressed? . . . There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself.

—ABRAHAM JOSHUA HESCHEL

A Thread of Blue

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

—SIFREI NUMBERS

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 that 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

When there is a minyan, the leader adds:

► ADONAI your God—truly—

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וְהָיָה אִם-שָׁמַעַתְּ וּתְשָׁמַעַתְּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשָׁךָ וַיְצַהֲרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהִמְתָּךְ וְאֹכְלֶתָ וּשְׂבַעְתָּ: הֲשִׁמְרוּ לָכֶם פְּנֵי-פִתְחֵי לְבַבְכֶם וְסוּרֹתֵם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֹבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁבְבְּךָ וּבְקוֹמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְתֵּיכֶם לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל-פְּנֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל-צִיצִת הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

אמת

When there is a minyan, the leader adds:

— יהוה אלהיכם — אמת —

IF YOU WILL HEAR AND OBEY. This description of reward and punishment has been a source of theological struggle for every Jewish generation, including those of the biblical era itself, and many Reform and some Reconstructionist congregations omit this paragraph. While our life experience often belies a belief in direct and immediate reward and punishment, in reciting this passage we may open ourselves to the suggestion that the consequences of our moral and immoral behavior resound in the world—though in ways that we may not grasp and that are beyond our comprehension. Jews, who have seen empires come and go, are witnesses to the inner decay wrought by corruption, injustice, and unbounded power.

ADONAI SAID TO MOSES. The ancient rabbis emphasized that the last words of this paragraph, about remembering the exodus from Egypt, are the prime reason for its inclusion in the Sh'ma. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught here, is remembering our responsibility to live lives that are holy.

NOT BE SEDUCED BY YOUR EYES AND HEART. The sages comment that it is the heart that directs the eyes. What we see depends on our perspective, our point of view.

BE HOLY. This is the essence of the Torah: to lead a holy life.

Sin and Punishment

The overarching theme of the second paragraph of the Sh'ma is that history is not chaotic. Actions do have consequences. Individuals may not find a direct relation between behavior and just or unjust outcomes, but the course of history frequently illustrates that moral corruption leads to the downfall of even the greatest powers.

The text of the second paragraph of the Sh'ma speaks of group responsibility; interestingly, it emphasizes our relationship to the earth.

In our time, the fate of our planet is not only an issue of individual concern or responsibility, but also has become a global matter. How we collectively respond to this problem will affect every life on the planet.

Redemption

The end of the Exodus story, entering the promised land, was present at the beginning as a hope and an aspiration. . . . God said, "I will bring you into a land flowing with milk and honey," and also said, "You shall be to Me a kingdom of priests and a holy nation." The land is the opposite of Egyptian bondage: free farming instead of slave labor. . . . The kingdom is the opposite of Egyptian corruption: holiness instead of idolatry. Both these promises require human cooperation.

—MICHAEL WALZER
(adapted)

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over 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* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes 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—

this teaching is

constant, well-founded and enduring,
righteous and trustworthy,
beloved and cherished,
desirable and pleasing,
awe-inspiring and majestic,
well-ordered and established,
good and beautiful,
and so incumbent on us forever.

Truly, the God of the universe, our sovereign, is the protector of Jacob and the shield of our deliverance. In each generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide forever; God's teaching is living and enduring, truthful and beloved throughout all time. As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, our children, and all the future seed of the House of Israel who serve You. Whether in ancient time, or in future time, it is a good, enduring teaching, a constant truth, a never-changing principle.

Truly, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors' sovereign, our redeemer and our ancestors' redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לָתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ: דְּבָרִים י"ג-כ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם
לְדֹרֹתָם וְנָתַנוּ עַל-צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצִית וְרָאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִית
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אַמֶּת

במדבר טו לז-מא

וַיִּצְיַב וְנָכוֹן

וְקַיִם וְיִשָּׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחְמָד וְנִעִים וְנוֹרָא
וְאֶדִיר וְמִתְקָן וּמְקַבֵּל וְטוֹב וְיִפְהַ הַדְּבָר הַזֶּה עֲלֵינוּ
לְעוֹלָם וָעֶד.

אַמֶּת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.
לְדֹר וְדֹר הוּא קַיִם וְשִׁמוּ קַיִם, וְכִסְאוֹ נָכוֹן וּמְלֻכוֹתוֹ

וְאֶמוּנָתוֹ לְעֵד קַיְמָת. וּדְבָרָיו חַיִּים וְקַיְמִים, נְאֻמֵּינִים

וְנֶחְמָדִים, לְעֵד וְלְעוֹלָמֵי עוֹלָמִים, עַל אַבוֹתֵינוּ

[וְאֶמוּנָתֵנוּ] וְעֲלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל

כָּל-דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרֵאשׁוֹנִים וְעַל

הָאַחֲרוֹנִים דְּבָר טוֹב וְקַיִם לְעוֹלָם וָעֶד.

אַמֶּת וְאֶמוּנָה חֹק וְלֹא יַעֲבֹר.

אַמֶּת שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אַבוֹתֵינוּ

[וְאֶמוּנָתֵנוּ], מְלַכְנוּ, מְלֶךְ אַבוֹתֵינוּ [וְאֶמוּנָתֵנוּ], גְּאֻלָּנוּ

גְּאֹל אַבוֹתֵינוּ [וְאֶמוּנָתֵנוּ], יוֹצֵרֵנוּ, צוֹר יִשׁוּעֵתָנוּ, פּוֹדֵנוּ

וּמִצִּילָנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוֹלָתְךָ.

TZITZIT. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a garment worn by the High Priest and tied in back with a thread of blue. "On it were the words *יהוה*." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into high priests.

BROUGHT YOU OUT OF THE LAND OF EGYPT הוֹצֵאתִי הוֹצֵאתִי הוֹצֵאתִי. The Exodus serves as the paradigmatic, ongoing model for the search for freedom, and when we recall the Exodus, we continue to hope that our own true freedom will be achieved.

TRULY. This word may be read as the acknowledgment of all that has gone before. That is: all that we have recited is true. Thus, the next paragraph makes explicit some of the affirmations implied in the Sh'ma and spells out a Jewish creed, with each assertion preceded by the word *אַמֶּת*. Additionally, the word *אַמֶּת* may be attached to the last two words of the Sh'ma and be read as a description of God: the essence of God is truth—absolute truth may be elusive to us, but God is the ultimate knower of truth. This reading is based

(continued)

Bar'chu
Yotzeir
Ahavah Rabbah
Shma
V'ahavta
L'maan tizk'ru
Vayomer Adonai
Emet v'Yatziv
Mi Chamochah

WHEN JUSTICE BURNS within us
like a flaming fire,
when love evokes willing sacrifice from us,
when, to the last full measure of selfless devotion,
we demonstrate our belief in the ultimate triumph
of truth and righteousness —
then Your goodness enters our lives
and we can begin to change the world.
And then You live in our hearts,
and we, through righteousness, behold Your Presence.

IF WE CAN HEAR the words from Sinai
then love will flow from us;
and we shall serve all that is holy
with all our intellect and all our passion
and all our life.

If we can serve all that is holy,
we shall be doing all that humans can
to help the rains to flow,
the grasses to be green,
the grains to be golden like the sun,
and the rivers to be filled with life once more.

All the children of God shall eat
and there will be enough.
But if we turn from Sinai's words
and serve only what is common and profane,
making gods of our own comfort or power,
then the holiness of life will contract for us;
our world will grow inhospitable.

Let us therefore lace these words
into our passion and our intellect,
and bind them as a sign upon our hands and eyes.
Let us write them in *mezuzot* upon our doors,
and teach them to our children.

Let us honor the generations that came before us,
keeping the promise for those yet to be.

Turn to pages 118–119 [236–237] or 120–121 [238–239].

Call to Prayer

Creation

Revelation

Sh'ma and Its
Sections

Redemption

Divine Providence

Keep Shabbat

Reader's Kaddish

How Do We Respond to God's Oneness?

BY CHOOSING TO DO MITZVOT

If, indeed, you obey My commandments, which I instruct you this day—loving Adonai your God and serving God with all your heart and soul—I will grant rain for your land in season, the early rain and the late. And you will gather in your new grain and wine and oil; and I will provide grassland for your cattle. Thus you will eat and be satisfied. Be careful not to be lured away to serve other gods, bowing down to them. For then the anger of Adonai will flare up against you, and God will hold back the skies so that there will be no rain and the ground will not yield its crops; and you will soon perish from the good land that Adonai is giving you.

Therefore place these, My words, upon your heart and upon your very being. Bind them as a sign upon your hand; let them be a symbol before your eyes. Teach them to your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates, so that your days and the days of your children may increase upon the land that Adonai swore to give to your ancestors, for as long as the heavens are over the earth.

BY WEARING TZITZIT AS A REMINDER OF SACRED OBLIGATION

Adonai said to Moses: Speak to the people of Israel, and tell them to make for themselves *tzitzit*—fringes—on the corners of their clothing, throughout their generations; and let them place upon the corner-fringe a thread of violet-blue. The fringes will be yours to see and remember all the mitzvot—the sacred obligations—of Adonai. Do them; and do not be misled by the lustful urges of your heart and your eyes.

Continue on page 30.

IF, INDEED, YOU OBEY, Deuteronomy 11:13–21, the second section of the *Sh'ma*. One need not read these words as a literal statement about divine reward and punishment. In a world whose survival depends partly on our capacity to value creation and care for it wisely, it is possible to interpret the passage more naturalistically, as a dire prediction of the consequences of human arrogance. If we develop an ecological consciousness, if we treat the earth with respect, if we see ourselves embedded in a great web of life of which God is the ultimate source and sustainer, then the earth will bear fruit for us and the rain will come in its season. But if we forget the sacredness of all things, exploit the earth for short-term profit, and make idols of human comfort and convenience, “the ground will not yield its produce,” and both we and our world may perish.

THE ETERNAL ONE SAID, Numbers 15:37–39, the start of the third section of the *Sh'ma*.

Candlelighting for Festivals

Barukh atah ADONAI, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to kindle the [Shabbat and] festival lights.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [shabbat v'shel] yom tov.

Add on every festival night, except the last days of Pesah:

Barukh atah ADONAI, our God, sovereign of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melekh ha-olam, she-heheyanu v'kiymanu v'higianu lazman ha-zeh.

Kiddush for Festival Evenings

Some have the custom on Sukkot of inviting in the Ushpizin, the heavenly guests; see page 424. For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

And there was evening and there was morning, the sixth day.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation. *Genesis 1:31-2:3*

On all other days, begin here:

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space, who creates the fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen and distinguished us by providing us a path to holiness through the observance of mitzvot. Lovingly, ADONAI our God, You have bestowed on us [Shabbatot for rest,] festivals for rejoicing and holidays and seasons for delight: this [Shabbat and this] day of

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va-titten lanu Adonai eloheinu b'ahavah [shabbatot limnuhah u-]mo-adim l'simhah, hagim u-z'manim l'sason, et yom [ha-shabbat ha-zeh v'et yom]

On Pesah: the Festival of Matzot, season of our liberation, hag ha-matzot ha-zeh, z'man heiruteinu,

On Shavuot: the Festival of Shavuot, season of the giving of our Torah, hag ha-shavuot ha-zeh, z'man matan torateinu,

On Sukkot: the Festival of Sukkot, season of our rejoicing, hag ha-sukkot ha-zeh, z'man simhateinu,

On Sh'mini Atzeret and Simhat Torah: the Festival of Sh'mini Atzeret, season of our rejoicing,

ha-sh'mini, hag ha-atzeret ha-zeh, z'man simhateinu,

continued

הַדְּלָקָת גְּרוֹת יוֹם טוֹב
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

On every festival night, except the last days of Pesah, add:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעֵנוּ לְזְמַן הַזֶּה.

קידוש לליל יום טוב

Some have the custom on Sukkot of inviting in the Ushpizin, the heavenly guests; see page 424.

For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

וְהָיָה עֶרֶב וְהָיָה בֹקֶר יוֹם הַשִּׁשִּׁי
וְיִבְלֶה הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וְיִכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֶתוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְלֵאכֶתוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. בְּרֵאשִׁית אֵל-א-ב:ב

On all other days, begin here:

סְבִירֵי חֲבֵרֵי חֲבֵרוֹתַי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם
וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה וְ]מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזְמַנִּים לְשִׂשׂוֹן,
אֶת-יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם]

On Pesah:

חַג הַפִּסְחוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסִּכּוֹת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

continued

Sanctification Over Wine	<i>On Shabbat:</i>	
Duty to Praise	<i>Vaihi-erev, vaihi-voker — yom hashishi.</i>	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר, יוֹם הַשְּׁשִׁי.
Mourner's Kaddish	<i>Vaichulu hashamayim v'haaretz v'chol-tz'vaam.</i>	וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם.
Psalm 121	<i>Vaichal Elohim bayom hash'vi-i</i>	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
Psalm 27	<i>m'lachto asher asah.</i>	מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה.
Adon Olam	<i>Vayishbot bayom hash'vi-i</i>	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
Ein Keiloheinu	<i>mikol-m'lachto asher asah.</i>	מִכָּל־מְלֹאֲכָתוֹ אֲשֶׁר עָשָׂה.
Yigdal	<i>Vaivarech Elohim et-yom hash'vi-i</i>	וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי
Your Presence	<i>vaikadeish oto,</i>	וַיְקַדֵּשׁ אֹתוֹ,
Blessings for the New Year	<i>ki vo shavat mikol-m'lachto asher-bara Elohim laasot.</i>	כִּי בּו שְׁבֹת מִכָּל־מְלֹאֲכָתוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Thus there was evening and there was morning — the sixth day.
Completed now were the heavens and the earth and their whole array.
And on the seventh day God completed the work that had been done.
And God ceased on the seventh day from all the work that God had done.
And God blessed the seventh day and called it holy —
for on it God ceased from all the work of creating that God had done.

On All Days:

<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>borei p'ri hagafen.</i>	בוֹרֵא פְרֵי הַגָּפֶן.
<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>asher bachar-banu mikol am,</i>	אֲשֶׁר בָּחַר־בָּנוּ מִכָּל עַם,
<i>v'rom'manu mikol lashon,</i>	וְרוֹמַמְנוּ מִכָּל לָשׁוֹן,
<i>v'kid'shanu b'mitzvotav.</i>	וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

Source of blessing, Eternal our God,
Your majestic power creates the fruit of the vine.

Source of blessing, Eternal our God, in Your majestic power
You chose us to make known Your aspirations among all the many peoples,
making our lives holy through Your commandments.

THUS THERE WAS EVENING וַיְהִי־עֶרֶב, Genesis 1:31–2:3.

תפילה לשלום מדינת ישראל | Prayer for the Welfare of the State of Israel by Rabbi Yitshak haLevi Hertzog (1948)

- Contributor(s):** [Aharon N. Varady \(transcription\)](#), [Yitshak haLevi Hertzog](#) and [Shmuel Yosef A...](#)
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Source (Hebrew) Translation (English)

אָבִינוּ שְׁבַשְׁמִים,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.

Our father in Shamayim (Heaven),
Rock-fortress and redeemer of Yisra'el —
bless the State of Israel,
the initial sprouting of our redemption.

הִגֵּן עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ,
וּפְרַשׂ עָלֶיהָ סִבַּת שְׁלוֹמְךָ,
וּשְׁלַח אֹרְךָ וְאִמְתְּךָ לְרֵאשִׁיָּהּ,
שָׂרֵיהָ וְיוֹעֲצֵיהָ,
וּתְקַנֵּם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.

Shield her beneath the wings of your lovingkindness;
spread over her your Sukkah of peace;^[1]
send your light and your truth to its leader
and counselors,
and correct them with your good counsel.

חִזַּק אֶת יְדֵי מְגַנֵּי אֶרֶץ קְדִשְׁנוּ,

Strengthen the defenders of our Holy Land;

Source (Hebrew)

Translation (English)

וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה
וְעֹטֶרֶת נִצְחוֹן תַּעֲטֹרֵם,
וְנִתְּתָה שָׁלוֹם בְּאֶרֶץ
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.

grant them, our *elo'ah*, salvation,
and crown them with victory.
Establish peace in the land,
and everlasting joy for its inhabitants.

וְאֵת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל
פְּקַדְנָא
בְּכָל אַרְצוֹת פְּזוּרֵיהֶם,
וְתוֹלֵיכֶם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן
עִירָךְ
וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ,
בְּכַתּוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ:
”אִם יִהְיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם,
מִשָּׁם יִקְבְּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם
יִקְחֶךָ.
וְהִבִּיאֶךָ ה' אֱלֹהֶיךָ אֶל הָאָרֶץ
אֲשֶׁר יִרְשׁוּ אֲבֹתֶיךָ
וִירְשֶׁתָּהּ,
וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ.” (דְּבָרִים
טו-ד:ז)

Remember our brethren, the whole house of
in all the lands of their dispersion.
Speedily bring them to Tsiyon, your city,
to Yerushalayim, dwelling of your [spoken] n
as it is written in the Torah of your servant M
“Even if you are dispersed in the uttermost p
world,
from there YHVH your *elo'ah* will gather
you.
YHVH your *elo'ah* will bring you into the l
your ancestors possessed,
and you shall possess it;
and *Hashem* will make you more prosperous
numerous than your ancestors.”^[2]

וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת
שְׁמֶךָ,
וּלְשָׁמֵר אֶת כָּל דְּבָרֵי תוֹרָתְךָ.
וּשְׁלַח לָנוּ מִהֲרָה בֶּן דָּוִד מְשִׁיחַ
צִדְקָךְ,
לְפָדוֹת מִחֲבֵי קִץ יְשׁוּעָתְךָ.
הוֹפֵעַ בְּהַדָּר גָּאוֹן עוֹד
עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץְךָ,

Unite our hearts to love and revere your name
and to observe all the precepts of your Torah.
Speedily send us your righteous *moshiah* of
of David,
to redeem those waiting for your salvation.
Shine forth in your glorious majesty
over all the inhabitants of your world.
Let everything that breathes proclaim:

Source (Hebrew) Translation (English)

<p>וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ: יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ, וְיִמְלֹכוּתוֹ בְּכֹל מְשָׁלָה. (תהלים)</p>	<p>YHVH, <i>elo'ah</i> of Yisra'el is King; “their majesty reigns over all.”^{[3][4]} <i>Amen. Selah.</i></p>
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קַבְּלֵנוּ

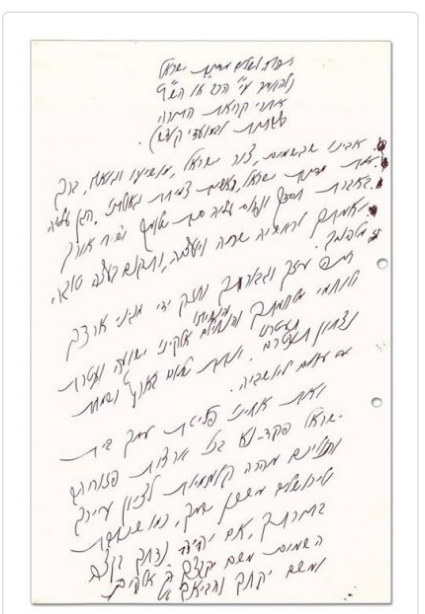
אָמֵן סְלָה.

The Tefilah l'Shalom Medinat Yisra'el (“Prayer for the Welfare of the State of Israel”) was composed by Rab Hertzog (1888-1959), edited by Shmuel Yosef (S.Y.) Agnon (1888-1970), and first published in the newspaper **September 1948**.

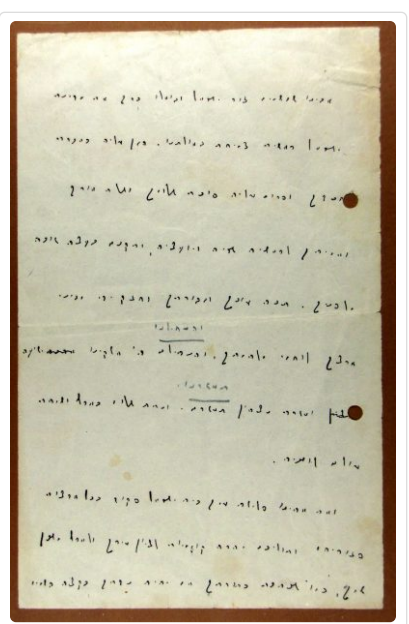
This prayer was instituted at the time by the Chief Rabbis of Israel, Rabbi Hertzog and Rabbi Ben Tsiyon Meir Ha to the custom of the Ashkenazic communities, the time for reciting the prayer was set between the end of the 1 the haftara for the return of the Torah scroll to its place in the Holy Ark. In Sephardic communities, it is custoi prayer at the time of the removal of the Torah scroll from the Holy Ark. (At this point in prayer, it was cust “Hanoten Tshuah”, blessing the ruler of the state and their immediate family.)

Because the State of Israel is referred to as “the beginning of the sprouting/growth of our redemption,” th universally accepted. This expression, and the reservations about the state in general, are some of the reason and anti-Zionist Jews do not recite it in their synagogues. In fact, the recitation of this prayer and, to a lesser ext the safety of IDF soldiers, became one of the main differences between prayer in Haredi synagogues and pr Religious Zionist synagogues in Israel and in the Diaspora.

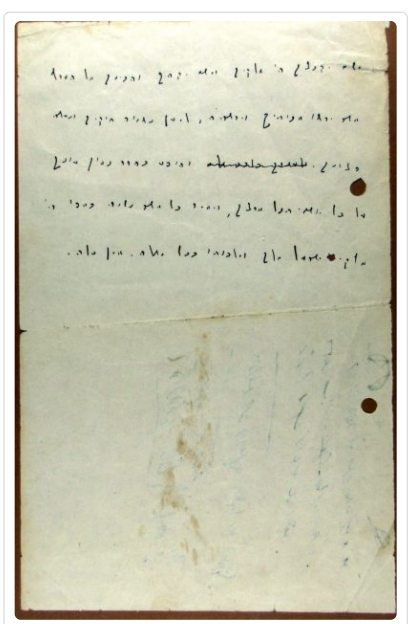
Sources



Prayer for the State of Israel by Rabbi Isaac HaLevi Hertzog



S.Y. Agnon's hand edit of R' Hertzog's prayer (page 1)



S.Y. Agnon's hand edit of R' Hertzog's prayer (page 2)



תפלה למדינת ישראל

צור ישראל וגואלו ברח נא את מדינת ישראל ראשית צמיחת
גאלתנו הגן עליה ברב חסדה ופרש עליה סכת שלומה שלח אורה
ואמתה לראשיה לשופטיה ולנבחריה ותקנם בעצה טובה מלפניה
למען ילכו בדרך הצדק החפש והישר: חזק ידי מגני ארץ קדשנו
והנחילם ישועה וחיים ונתת שלום בארץ ושמחת עולם ליושביה:
פקד-נא לברכה את אחינו בית ישראל בכל-ארצות פזוריהם טע
בלבם אהבת ציון ומי בהם מפל צמנו יהי אלהיו עמו ויעל: האצל
מרוחה על כל יושבי ארץ קדשינו הסר מקרבם שנאה ואיבה קנאה
ורשעות וטע בלבם אהבה ואחוה שלום ורעות וקים במהרה חזון
נביאה לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה ונאמר
אמן:

מי...רועל / may...to the land. This is a slightly altered version of Ezra 1:3.
לא...מלחמה / Nation...war (Isaiah 2:4).

421 / **TORAH SERVICE: PRAYER FOR THE STATE OF ISRAEL**



TEFILAH LIMDINAT YISRA'EL /
PRAYER FOR THE STATE OF ISRAEL

Rock and champion of Israel, please bless the state of Israel, first fruit of the flourishing of our redemption. Guard it in the abundance of your love. Spread over it the shelter of your peace. Send forth your light and truth to those who lead and judge it, and to those who hold elective office. Establish in them, through your presence, wise counsel, that they might walk in the way of justice, freedom, and integrity. Strengthen the hands of those who guard our holy land. Let them inherit salvation and life. And give peace to the land, and perpetual joy to its inhabitants. Appoint for a blessing all our kindred of the house of Israel in all the lands of their dispersion. Plant in their hearts a love of Zion. And for all our people everywhere, may God be with them, and may they have the opportunity to go up to the land. Cause your spirit's influence to emanate upon all dwellers of our holy land. Remove from their midst hatred and enmity, jealousy and wickedness. Plant in their hearts love and kinship, peace and friendship. And soon fulfill the vision of your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war."

And let us say: Amen.

SHAHARIT / 420

A Prayer for the State of Israel

רבונו של עולם, קבל
נא ברחמים וברצון
את תפלותינו בעד
מדינת ישראל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel, and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה.

A Prayer for the State of Israel

Avinu she-ba-shamayim, stronghold and redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace and its inhabitants with lasting joy. And let us say: *Amen*.

Avinu she-ba-shamayim, tzur yisrael v'go-alo, bareikh et m'dinat yisrael [she-t'hei] reishit tz'miḥat ge'ulateinu. Hagen aleha b'evrat ḥasdekha u-f'ros aleha sukkat sh'lomekha, u-sh'lah or'kha va-amit'kha l'rasheha sareha v'yo-atzeḥa, v'takneim b'eitzah tovah milfanekha. Hazeik et y'dei m'ginei erez kodsheinu, v'hanhileim eloheinu y'shu-ah, va-ateret nitzahon t'atreim. V'natata shalom ba-aretz v'simḥat olam l'yosh'veha, v'nomar: amen.

A Prayer for Peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and the human family will not again know war.*

For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let justice and righteousness flow like a mighty stream.

Let God's peace fill the earth as the waters fill the sea.

And let us say: *Amen*.

תפלה לשלום מדינת ישראל

אבינו שבשמים, צור ישראל וגואלו, ברוך את מדינת
ישראל [שתהא] ראשית צמיחת גאולתנו. הגן עליה
באברת חסדך ופרש עליה סכת שלומך, ושלח אורך
ואמתך לראשיה שריה ויועציה, ותקנם בעצה טובה
מלפניה. חזק את ידי מגני ארץ קדשנו, והנחילם
אלהינו ישועה, ועטרת נצחון תעטרים. ונתת שלום
בארץ ושמחת עולם ליושביה, ונאמר: אמן.

תפלה לשלום

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו,
שתבטל מלחמות ושפיכות דמים מן העולם
ותשפין שלום בעולם,
ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

יבירו וידעו בליושבי תבל
שלא באנו לעולם בשביל ריב ומחלוקת,
ולא בשביל שנאה וקנאה וקנתור ושפיכות דמים.
רק באנו לעולם כדי להכיר אותך, תתברך לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שפתוב:
ונתתי שלום בארץ ושכבתם ואין מחריה,
והשפתי חיה רעה מן הארץ וחרב לא תעבר בארצכם.
ויגל במים משפט, וצדקה בנחל איתן.
כי מלאה הארץ דעה אתיהוה במים לים מכסים.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was composed by Israel's chief rabbi and was then slightly edited by the writer S.Y. Agnon.

שְׁתֵּהא. THAT IT MAY BE. This Hebrew word was added by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE. Rabbi Nathan Sternharz, a student of the Hasidic master Nahman of Bratzlav (1772–1810, Ukraine), recorded this prayer. The version here has been adapted and translated by Jules Harlow.

NATION WILL NOT THREATEN. לא ישא גוי. Isaiah 2:4.

I WILL BRING PEACE. ונתתי שלום. Leviticus 26:6.

LET JUSTICE AND RIGHTEOUSNESS FLOW. ויגל במים משפט. Amos 5:24.

FILL THE EARTH. כי מלאה הארץ דעה אתיהוה במים לים מכסים. Isaiah 11:9.

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T'filot Hak'hilah

T'filat Haderech

Rosh Chodesh

Blessing for

Bar/Bat Mitzvah

Wedding Blessing

PRAYERS OF OUR

FOR THE STATE OF ISRAEL

SHAALU sh'lom Y'rushalayim,
yishlayu ohavayich.

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם,
יִשְׁלְיוּ אֹהֲבָיִךְ.

PRAY for the peace of Jerusalem;
may those who love you prosper.

AVINU SHEBASHAMAYIM,

tzur Yisrael v'go-alo,
bareich et m'dinat Yisrael,
reishit tz'michat g'ulateinu.
Hagein aleha b'evrat chasdecha,
ufros aleha sukot sh'lomecha.
Ush'lach orcha vaamit'cha l'rasheha,
sareha v'yo-atzaha,
v'takneim b'eitzah tovah milfanecha.
V'natata shalom baaretz,
v'simchat olam l'yoshveha.
V'nomar: Amen.

אָבִינוּ שֶׁבַשְׁמַיִם,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.
הַגֵּן עָלֶיהָ בְּאֵבְרַת חַסְדֶּךָ,
וּפְרוֹס עָלֶיהָ סֻכּוֹת שְׁלוֹמֶךָ.
וּשְׁלַח אוֹרְךָ וְאִמְתָּךְ לְרֵאשִׁיחָהּ,
שָׂרְיָהּ וְיוֹעֲצֶיהָ,
וּתְקַנֵּם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
וְנָתַתְּ שְׁלוֹם בְּאֶרֶץ,
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ.
וְנֹאמַר: אָמֵן.

HEAVENLY ONE, Protector and Redeemer of Israel,
bless the State of Israel which marks the dawning of hope for all who seek peace.
Shield it beneath the wings of Your love; spread over it the canopy of Your peace;
send Your light and truth to all who lead and advise,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.
Amen.

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם . . . *Shaalu sh'lom Y'rushalayim . . . Pray for the peace of Jerusalem . . .* Psalm 122:6

Prayer for the State of Israel

*Avinu shebashamayim,
Tzur Yisrael v'go-alo:
bareich et m'dinat Yisrael,
reishit tz'michat g'ulateinu.
Hagein aleha b'evrat chasdecha;
ufros aleha sukkat sh'lomecha.
Ushlach orcha vaamit'cha l'rasheha,
sareha, v'yo-atzeha;
v'tak'neim b'eitzah tovah mil'fanecha.
Chazeik et y'dei m'ginei eretz kodsheinu,
v'hanchilem, Eloheinu, y'shuah;
vaateret nitzachon t'at'reim.
V'natata shalom baaretz,
v'simchat olam l'yoshveha.
V'nomar: Amen.*

אָבִינוּ שְׁבַשְׁמַיִם,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.
הַגֵּן עָלֶיהָ בְּאֶבְרַת חַסְדְּךָ,
וּפְרוֹשׁ עָלֶיהָ סִכַּת שְׁלוֹמְךָ.
וּשְׁלַח אוֹרְךָ וְאִמְתָּךְ לְרֵאשִׁיָּהּ,
שָׂרְיָהּ וְיוֹעֲצֵיהָ,
וּתְקַנֵּם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
חַזֵּק אֶת יְדֵי מְגִינֵי אֶרֶץ קֹדְשֵׁנוּ,
וְהַנְּחִילֵם, אֱלֹהֵינוּ, יְשׁוּעָה,
וְעִטְרַת נִצְחוֹן תַּעֲטֹרֵם.
וְנַתַּת שְׁלוֹם בְּאֶרֶץ
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ,
וּבְאִמְרָ: אָמֵן.

Avinu — You who are high above all nation-states and peoples —
Rock of Israel, the One who has saved us and preserved us in life,
bless the State of Israel, first flowering of our redemption.
Be her loving shield, a shelter of lasting peace.
Guide her leaders and advisors by Your light of truth;
instruct them with Your good counsel.
Strengthen the hands of those who build and protect our Holy Land.
Deliver them from danger; crown their efforts with success.
Grant peace to the land,
lasting joy to all of her people.
And together we say: *Amen*.

PRAYER FOR ISRAEL. Composed in honor of the birth of the State of Israel in 1948. This prayer is notable for its theological statement that the birth of the state was not just a political event in secular time, but “the first flowering of our redemption,” a spiritual event in religious time. The return of Jews to the land of their ancestors in fulfillment of the vision of the prophets, their recovery of independence as a sovereign nation after two thousand years of dispersion and powerlessness, and their reaffirmation of life after the Holocaust: these form a new and epoch-making chapter in the narrative begun when Abraham and Sarah heeded God’s call and set out on the journey “to the land that I will show you” (Genesis 12:1). (Rabbi Jonathan Sacks, b. 1948)

הוֹצֵאת הַתּוֹרָה
Hotzaat HaTorah
שֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת
Sh'losh-esreih Midot
הַקָּפָה
Hakafah
בְּרִכוֹת הַתּוֹרָה
Birchot HaTorah
בְּרַכַּת הַגּוֹמֵל
Birkat HaGomeil
מִי שֶׁבְּרַךְ לְעוֹלָיִם
לַתּוֹרָה
*Mi Shebeirach L'olim
LaTorah*
קְרִיאַת הַתּוֹרָה
K'riat HaTorah
מִי שֶׁבְּרַךְ לְרַפּוּאָה
*Mishebeirach
Lirfuah*
הַגְּבָהָה וְגִלְיָה
Hagbahah Uglilah
בְּרַכַּת שֶׁלֶפְנֵי
הַהֶפְטָרָה
*B'rachah Shelifnei
HaHaftarah*
קְרִיאַת הַהֶפְטָרָה
K'riat HaHaftarah
בְּרַכַּת שְׂאֲחָרֵי
הַהֶפְטָרָה
*B'rachah
She-acharei
HaHaftarah*
שׁוֹפָר: זִכְרוֹנוֹת
Shofar: Zichronot
תְּפִלוֹת הַקְּהֵלָה
T'filot HaK'hilah
הַכְּנַסַּת סֵפֶר תּוֹרָה
*Hachnasat Sefer
Torah*
שׁוֹפָר: שׁוֹפָרוֹת
Shofar: Shofarot

Welcoming the Torah
God's Thirteen Attributes
The Torah in Our Midst
Torah Blessings
Thanksgiving Blessing
Blessing for the Aliyah
Torah Reading
Prayer for Healing
Raising the Torah
Blessing before Haftarah
Haftarah
Blessing after Haftarah
Shofar: Remembrance
Community Blessings
Returning Torah to Ark
Shofar: Hope

PRAYER FOR THE STATE OF ISRAEL

It is written:

I will establish a home for My people Israel and will plant them firm, so that they shall dwell secure and shall tremble no more. . . .

I will give you safety from all your enemies.

Source of our people's liberation,
whose home is the human heart,
give strength and shelter
to the State of Israel and its people,
and to Zionists and Zion's friends in all countries.

With love,
nourish the saplings of the Land,
and preserve its old growth.
Bless the seeds of democracy,
planted by courageous pioneers.
Bring to flower a good society,
rooted in history and hope —
made holy by its unceasing pursuit of justice,
made strong by its vision of equality and human dignity.

Let sweetness overwhelm sorrow,
joy overcome despair.

Rock and Redeemer,
may the words of the prophet be fulfilled:
*Nation shall not lift up sword against nation,
Neither shall they learn war anymore.*

Source of peace,
we pray for an oasis of peace,
a home secure and safe —
a wellspring of shalom for Israel, its neighbors, and all people.

I WILL ESTABLISH A HOME, II Samuel 7:10–11.
NATION SHALL NOT LIFT UP SWORD, Isaiah 2:4.

Blessing for Those Called to the Torah

Mi shebeirach avoteinu v'imoteinu
 Avraham, Yitzchak, v'Yaakov,
 Sarah, Rivkah, Rachel, v'Leah,
 hu y'vareich et
 — ben — baavur she-alah hayom /
 — bat — baavur she-al'tah hayom /
 — mibeit — baavur she-alu hayom /
 kol hak'ruim asher alu hayom
 lichvod haMakom v'lichvod haTorah
 [v'lichvod haShabbat]
 v'lichvod Yom HaZikaron.
 HaKadosh, baruch hu,
 yishm'reihu/yishm'reha/yishm'reim
 v'yatzleihu/v'yatzleha/v'yatzleim
 mikol tzarah v'tzukah, umikol nega umachalah,
 v'yishlach b'rachah v'hatzlachah
 b'chol maaseih yadav/yadeha/y'deihem,
 v'yicht'veihu/v'yicht'veha/v'yicht'veihem
 v'yicht'meihu/v'yicht'meha/v'yicht'meim
 l'chayim tovim b'Yom HaZikaron hazeh
 im kol Yisrael. V'nomar: Amen.

מי שברך אבותינו ואמותינו
 אברהם יצחק ויעקב,
 שרה רבקה רחל ולאָה,
 הוא יברך את
 בן — בעבור שעלה היום ׀
 בת — בעבור שעלתה היום ׀
 מבית — בעבור שעלו היום ׀
 כל הקרואים אשר עלו היום
 לכבוד המקום ולכבוד התורה
 [ולכבוד השבת]
 ולכבוד יום הזכרון.
 הקדוש ברוך הוא
 ישמרהו וישמרהו וישמרם
 ויצילהו ויצילהו ויצילם
 מכל צרה וצוקה ומכל נגע ומחלה,
 וישלח ברכה והצלחה
 בכל מעשה ידיו וידיה וידיהם,
 ויכתבהו ויכתבהו ויכתביהם
 ויחתמהו ויחתמהו ויחתמם
 לחיים טובים ביום הזכרון הזה
 עם כל ישראל. ונאמר: אמן.

May the One who brought blessings to Abraham and Sarah;
 to Isaac and Rebecca;
 to Jacob, Rachel, and Leah,
 bring blessings to _____, who rise(s) today
 to honor God, Torah, [this day of Shabbat,]
 and the Day of Remembrance —
 the blessing of safety and protection in time of trouble,
 the blessing of comfort and healing in time of illness,
 the blessing of success and fulfillment in all endeavors.
 On this Day of Remembrance,
 inscribe and seal him/her/them and all Israel for a life of goodness.
 And together we say: Amen.

הוצאת התורה
 Hotzaat HaTorah
 שלש עשרה מדות
 Sh'losh-esreih Midot
 הקפה
 Hakafah
 ברכות התורה
 Birchot HaTorah
 ברכת הגומל
 Birkat HaGomeil
 מי שברך לעולים
 לתורה
 Mi Shebeirach L'olim
 LaTorah
 קריאת התורה
 K'riat HaTorah
 מי שברך לרפואה
 Mishebeirach
 Lirfuah
 הגבהה וגלילה
 Hagbahah Uglilah
 ברכה שלפני
 ההפטרה
 B'rachah Shelifnei
 HaHaftarah
 קריאת ההפטרה
 K'riat HaHaftarah
 ברכה שאחרי
 ההפטרה
 B'rachah
 She-acharei
 HaHaftarah
 שופר: זכרונות
 Shofar: Zichronot
 תפלות הקהלה
 T'filot HaK'hilah
 הכנסת ספר תורה
 Hachnasat Sefer
 Torah
 שופר: שופרות
 Shofar: Shofarot

3. *Synagogue Rituals and Customs*

The traditional practice for calling someone for an *aliyah* is to ask that person to rise, יעמד (masculine) or תעמד (feminine) and to refer to them by patronymic/matronymic, i.e. בן or בת the name of one or both parents. Some transgender people will want only to change the terms from one gender to the other. Others will prefer to be called with gender neutral language. Some suggestions have included using מביית or לביית (of the house/family of) instead of בן or בת, and phrases like גא לעמד, please rise, instead of יעמד or תעמד, or אקרא לתורה, I call to the Torah. This last phrase has the advantage of also being appropriate for calling people who may be unable to stand (e.g. those who are wheelchair bound).

Often at the time of an *Aliyah*, we offer a prayer, *mi-shebeirakh*, for healing (also at healing services or when visiting the sick) or to celebrate a life-cycle event. For some this may be a matter of choosing the liturgical formula with the appropriately gendered grammatical forms. For others, a greater degree of creativity may be required to create liturgical formulas for these very personal prayers that are truly appropriate to their gender identity. In doing so, we should resist the often used stratagem of retaining the gendered language in Hebrew and translating into gender neutral English.

In most, if not all, Conservative synagogues, men receiving an *Aliyah* are required to cover their head and don a *tallit*. In some the requirement is the same for women, in others women are required only to cover their head, in others only to don a *tallit*, and in still others, neither. Although it would be easier to have the same requirements for everybody, there are valid reasons why synagogues may opt not to do so. Synagogues will need to find ways to both affirm their practices and to be welcoming to guests and new members.

4. *Service, Social, and Support Groups*

Even in an egalitarian movement, there are gender specific groups such as the Women's League of Conservative Judaism and the Federation of Jewish Men's Clubs, as well as support groups and service organizations such as Hadassah which will need to address the needs of transgender people and find ways to accommodate them.

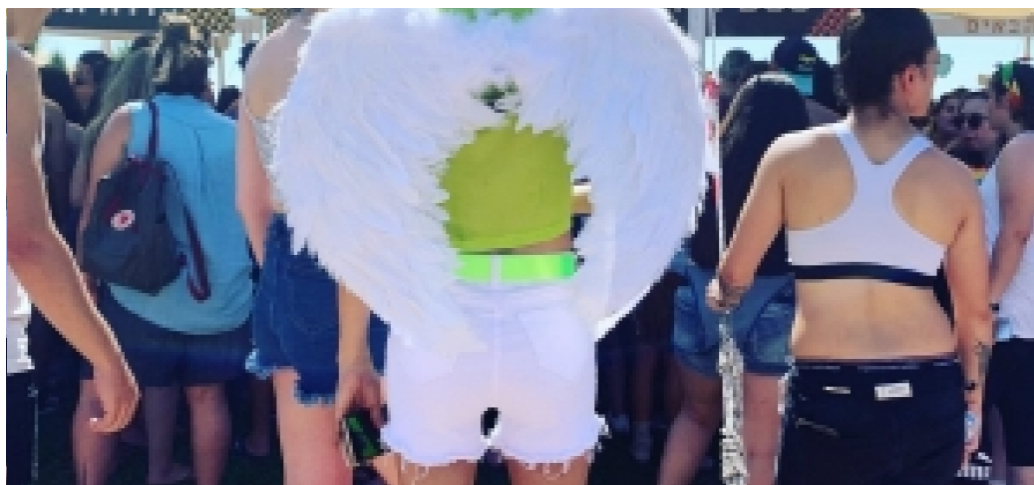
5. *Transgender Children*

As more children come out as trans at younger and younger ages, it is incumbent on rabbis, teachers, camp counselors, youth leaders, school and camp administrators, and all who work with these children and their families to be aware of the challenges they face and to create safe and supportive environments for them. Few of these issues pose halakhic problems. Conceivably a question might arise regarding *brit milah*, say if a couple adopted and wanted to convert a 7 or 8 year old trans girl, who would need circumcision or *hatafat dam brit*. In general such situations will need to be handled in a highly individualized manner with input from parents, healthcare professionals, clergy, and when possible the child.



Morning Blessings, Queered

By Rabbi Ariel Stone



Begin with this blessing for all

ברוך אתה יי אלהינו מלך העולם שאשני בצלמו

Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'asani b'tzalmo

I give thanks that I am created in in Image of G*d

Choose the appropriate continuation/s

For a non-binary person:

ברוך אתה יי אלהינו מלך העולם שעשני כרצונו

Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'asani kirtzono

I give thanks to G*d for making me according to the divine will

For a trans man:

ברוך אתה יי אלהינו מלך העולם שהפכני לאיש

*Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'haf'khani l'ish**

I give thanks to G*d for transforming me into a man

For a trans woman:

ברוך אתה יי אלהינו מלך העולם שהפכני לאישה

Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'haf'khani l'ishah

I give thanks to G*d for transforming me into a woman

For one who questions:

ברוך אתה יי אלהינו מלך העולם שעשני לבקש

Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'asani l'vakesh

I give thanks to G*d for making me a seeker

For a (gender)queer person:

ברוך אתה יי אלהינו מלך העולם שעשני כרצונו

Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'asani kirtzono

I give thanks to G*d for making me according to the divine will

For a cis woman:

ברוך אתה יי אלהינו מלך העולם שעשני אישה

Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'asani ishah

I give thanks to G*d for being a woman

For a cis man:

ברוך אתה יי אלהינו מלך העולם שעשני איש

Barukh atah Ad-nai Eloheynu melekh ha'olam sheh'asani ish