

síddur for míncha / maarív
& havdalah

מנחה לשבת/מוצאי שבת
סדר הבדלה

written for use
in celebrating Emma Rose Sunog
becoming bat mitzvah

About This Siddur

This siddur was created for this Shabbat weekend, and the paper version which you hold in your hands is yours to keep. The Hebrew text here is mostly traditional, while the English translations are often creative or homegrown, some written by Emma.

The work of learning the liturgy deeply, and considering what each prayer means to the pray-er is an important part of Jewish adulthood, and Emma has approached this work with spirit and heart. Truly our students are also our teachers; may her learning be a blessing for all of us!

—Rachel Barenblat

About Our Words

Hebrew is good to pray in because Hebrew is the language of our ancestors. Some people might believe that Hebrew is God's 'first language.' And sometimes, when you pray in a language you don't completely understand, the words flow through you, and you can just think about the basic meaning of prayer.

It's also good to pray in English because you understand what you are saying. Especially if you are saying a personal prayer, you might want to pray in English so you can know what you are talking about. If you know what you're talking about, you can pray in a more heartfelt way.

—ERS

Opening song

הנה מה טוב ומה-נעים
שבת אחים גם יחד!

Hineh mah tov u-manaim (How good and how
pleasant it is)

shevet achim gam yachad! (To be in community
together.)

MINCHA: AFTERNOON SERVICE

The Sunset Prayer / Davvenen Minhah

I'll let you in on a secret
about how one should pray the sunset prayer.
It's a juicy bit of praying,
like strolling on grass,
nobody's chasing you, nobody hurries you.
You walk toward your creator
with gifts in pure, empty hands.
The words are golden,
their meaning is transparent,
it's as though you're saying them for the first time.

If you don't catch on
that you should feel a little elevated,
you're not praying the sunset prayer.
The tune is sheer simplicity,
you're just lending a helping hand
to the sinking day.
It's a heavy responsibility.
You take a created day
and you slip it
into the archive of life
where all our lived-out days are lying together.

The day is departing with a quiet kiss.
It lies open at your feet
while you stand saying the blessings.
You can't create anything yourself,

(cont'd)

but you can lead the day to its end
and see clearly the smile of its going down.

See how whole it is,
not diminished for a second,
how you age with the days
that keep dawning,
how you bring your lived-out day
as a gift to eternity.

—Jacob Glatstein
(translated from the Yiddish by Ruth Whitman)¹

Ashrei

אשרי יושבי ביתך, עוד יהללוך סלה:
אשרי העם שככה לו, אשרי העם שיי אלהיו:

תהלה לדוד,
ארוממך אלוהי המלך, ואברכה שמך לעולם ועד:
בכל יום אברכך, ואהללה שמך לעולם ועד:
גדול יי ומהלל מאד, ולגדלתו אין חקר:
דור לדור ישבח מעשיך, וגבורתיך יגידו:
הדר כבוד הודך, ודברי נפלאתיך אשיחה:
ועוזו נוראותיך יאמרו וגדלתך אספרנה:
זכר רב טובך יביעו, וצדקתך ירננו:
חנון ורחום יי, אךך אפים וגדל חסד:
טוב יי לכל, ורחמיו על כל מעשיו:
יודוך יי כל מעשיך, וחסידך יברכוכה:
כבוד מלכותך יאמרו, וגבורתך ידברו:
להודיע לבני האדם גבורתי, וכבוד הדר מלכותו:
מלכותך מלכות כל עולמים, וממשלתך בכל דר ודר:
סומך יי לכל הנפלים, וזוקף לכל הכפופים:
עיני כל אליך ישברו, ואפה נותן להם את אכלם בעתו:
פותח את ידך, ומשביע לכל חי רצון:
צדיק יי בכל דרכיו, וחסיד בכל מעשיו:
קרוב יי לכל קראיו, לכל אשר יקראהו באמת:
רצון יראיו יעשה, ואת שועתם ישמע ויושיעם:
שומר יי את כל אהביו, ואת כל הרשעים ישמיד:
תהלת יי ידבר פי, ויברך כל בשר שם קדשו, לעולם ועד:
ואנחנו נברך יה, מעתה ועד עולם, הללניה:

Ashrei yoshvei veitecha, od y'halelucha selah.

Ashrei ha'am shekacha lo, ashrei ha'am sh'adonai elohav.

Tehilah l'David.

א *Aromimcha elohai hamelech v'avarcha shimcha l'olam vaed.*

ב *Bechol yom avarhecha, v'achala shimcha l'olam vaed.*

ג *Gadol adonai um'hulal me'od, veligdulato ein cheker.*

ד *Dor ledor yishabach ma'asecha, ugvurotecha yagidu.*

ה *Hadar k'vod hodecha v'divrei niflotecha asicha.*

ו *Ve'ezuz norotecha yomeru, ugdulatecha asaprenah.*

ז *Zecher rav tov'cha yabi'u, vetzidkatcha yeranenu,*

ח *Chanun v'rachum Adonai, erech apayim ug'dal chased.*

ט *Tov adonai lakol, verachamav al kol ma'asav.*

י *Yoducha Adonai kol ma'asecha, v'chasidecha y'varchucha.*

יא *Kevod malchutecha yomeru, ugvrurotecha yedaberu.*

יב *Lehodia livnei ha'adam gevurotav uk'vod hadar malchuto.*

יג *Malchutecha malchut kol olamim umemshaltecha bechol dor vador.*

יד *Somech adonai lechol nahoflim vezokef lechol hakfufim.*

טו *Eynei chol elecha yesaberu v'atah noten lahem et ochlam b'ito.*

טז *Poteach et yadecha u-masbia lechol chai ratzon.*

יז *Tzadik Adonai bechol darachav v'chasid bechol ma'asav.*

יח *Karov adonai lechol korav lechol asher yikra'uhu ve'emet.*

יט *Retzon yere'av ya'aseh v'et shavatam yishma v'yoshiem.*

כ *Shomer Adonai et kol ohavah v'et kol harasha'im yashmid.*

כא *Tehilah Adonai yedaber pi, v'y'varech kol basar shem kodsho l'olam vaed.*

Va'anachnu nevarech Yah, m'atah v'ad olam, Halleluyah!

Happy are they who dwell in Your house; may they
continue to give praise to You!
Happy is the people for whom life is thus; happy is
the people with the Everlasting for its God!

A Psalm of David:

All exaltations do I raise to you, my God, and I give
blessing to your name forever.
Blessings do I offer You each day; I hail your name,
forever and eternally.
Great is the Eternal, to be praised emphatically; God's
greatness has no measure.
Declaring praises for your deeds one era to the next,
people describe your mighty acts.
Heaven's glorious splendor is my song; words of your
miracles I eagerly pour forth.
Wondrous are your powers, people tell of them, and
your magnificence do I recount.
Signs of your abundant goodness they express, and in
your justice they rejoice.
How gracious and how merciful is the Abundant
One, slow to anger, great in love.
To all God's creatures, goodness flows; on all creation,
divine love.
Your creatures all give thanks to you, your fervent
ones bless you emphatically.
Calling out the glory of your sovereignty, of your
magnificence they speak,
Letting all people know your mighty acts, and of your
sovereignty's glory and splendor.
May your sovereignty last all eternities, your
dominion for era after era.

Strong support to all who fall, God raises up the
humble and the lame.
All hopeful gazes turn toward you, as you give
sustenance in its appointed time.
Providing with your open hand, you satisfy desire in
all life.
So just is God in every way, so loving amid all the
divine deeds.
Close by is God to all who call, to all who call to God
in truth.
Responding to the yearning of those who fear, God
hears their cry and rescues them.
Showing care to all who love God, the Eternal brings
destruction to all evil-doers.
The praise of God my mouth declares; all flesh gives
blessing to God's holy name.

And as for us, we bless the name of Yah, from now
until the end of time. Halleluyah!

Uva LeTzion

This prayer is recited only at Shabbat mincha. It is full of quotes from Tanakh which depict angels calling out reminders of God's glory. It asks God to direct our hearts toward holiness, and reminds us that God is merciful; it expresses our hope that we may live to see messianic time when the work of creation will be complete. As it is written in Isaiah, "Trust in God forever, for in God is the strength of all the worlds."

וּבֹא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבִי פֶשַׁע בְּיַעֲקֹב, נֹאֵם יי' וְאֲנִי זֹאת
בְּרִיתִי אִתְּם אָמַר יי', רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרֵי אֲשֶׁר שָׁמַתִּי
בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ, וּמִפִּי זֶרַעְךָ, וּמִפִּי זֶרַע זֶרַעְךָ, אָמַר יי',
מֵעַתָּה וְעַד עוֹלָם: וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:
וְקָרָא זֶה אֵל זֶה וְאָמַר, קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יי' צְבָאוֹת, מְלֹא
כָּל הָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵי דִין מִן דִּין, וְאֹמְרֵי קְדִישׁ, בְּשֵׁמִי
מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ, קְדִישׁ לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא,
יי' צְבָאוֹת מְלִיא כָּל אַרְעָא זִיו יְקָרָה: וְתִשְׁאַנֵּי רוּחַ, וְאַשְׁמַע
אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל, בְּרוּךְ כְּבוֹד יי' מִמְּקוֹמוֹ: וְנִטְלַתְנִי
רוּחָא, וְשָׁמַעַת בְּתַרִּי קֹל זִיעַ סְגִיָּא, דְּמִשְׁבַּחִין וְאֹמְרֵין, בְּרִיךְ
יְקָרָא דְיי' מֵאַתֵּר בֵּית שְׁכִינְתָּהּ: יי' יִמְלֹךְ לְעֵלְמָא וְעַד: יי'
מְלִכּוּתָהּ קָאֵם לְעֵלְמֵי עֲלַמְיָא: יי' אֱלֹהֵי אַבְרָהָם
יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם, לְיַצֵּר
מַחְשְׁבוֹת לִבָּב עִמָּךְ, וְהִכּוּ לְבָבָם אֲלֶיךָ: וְהוּא רַחוּם, יִכְפֹּר
עוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהַשִּׁיב אָפוֹ וְלֹא יַעִיר כָּל חַמְתּוֹ:
כִּי אַתָּה אֲדֹנָי טוֹב וְסֹלֶחַ, וְרַב חֶסֶד, לְכָל קוֹרְאֶיךָ: צְדָקְתְּךָ
צְדָק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד

לַאֲבֹרָהֶם אֲשֶׁר נִשְׁבַּעַתְתָּ לְאֲבוֹתֵינוּ מִיְמֵי קֶדֶם: בְּרוּךְ אַדְנִי,
 יוֹם | יוֹם־יַעֲמֹס לָנוּ, הָאֵל יִשׁוּעַתָּנוּ סֵלָה: יְיָ צְבָאוֹת עִמָּנוּ,
 מִשְׁגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה: יְיָ צְבָאוֹת, אֲשֶׁר־יְאֵדָם בְּטַח
 בְּךָ: יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ: בְּרוּךְ (הוּא)
 אֱלֹהֵינוּ, שֶׁבְרָאֵנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ
 תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ, הוּא יִפְתַּח לָבְנוּ
 בְּתוֹרָתוֹ וְיִשֶׁם בְּלִבְנוּ אֱהָבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ
 בְּלִבָּב שָׁלֵם, לְמַעַן לֹא נִיגַע לְרִיק, וְלֹא נִלְדַּד לַבְּהִלָּה: יְהִי
 רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמַר חֻקֶּיךָ
 בְּעוֹלָם הַזֶּה, וְנִזְכָּה וְנַחֲיָה וְנִרְאָה, וְנִירָשׁ טוֹבָה וּבִרְכָה,
 לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד
 וְלֹא יֵדָם, יְיָ אֱלֹהֵי הָעוֹלָם אֲוֹדֶךָ: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח
 בִּי, וְהָיָה יְיָ מִבְּטָחוֹ: בְּטָחוּ בֵּי עַדֵי עַד, כִּי בָיָה יְיָ צוֹר
 עוֹלָמִים: וְיִבְטָחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁיךָ יְיָ: יְיָ
 חָפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֵּאדִיר.

I beheld the One sitting on a raised throne, wearing
 flowing robes that filled the temple. Fire-angels stood
 in service. Each had six wings: two covering the face,
 two covering the feet, and two flapping in flight. Each
 one called to the other, saying, "Holy, Holy, Holy is
 Adonai of multitudes. God's Presence fills all the
 world!" —Isaiah 6:1-3

A spirit-wind carried me away and I heard behind me
 the sound of a great roaring that said, "Blessed in the
 Presence of Adonai from wherever it shall be." And
 there was the sound of angels' wings beating upon
 each other with the sound of the wheels beside them,
 the sound of a great roaring. —Ezekiel 3:12-13

Chatzi Kaddish: a doorway in prayer

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֲלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרוּ בְּעֵלְמָא,
וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei rabah. (Amen.) Be'alma div'ra
chirutei v'yamllich malchutei. B'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael. Ba'agala uvizman kariv v'imru
Amen.*

*Yehei shmei rabah m'vorach l'olam ul'almei almaya. Yitbarach
v'yishtabah v'yitpa'ar v'yitromam v'yitnaseh. V'yithadar
v'yitaleh v'yithalal shmeh d'kudsha brich hu. L'eila min kol
birchata v'shirata, tushb'chata v'nechemata, d'amiran b'alma,
v'imru Amen.*

Magnified and sanctified! Magnified and sanctified!
May God's Great Name fill the world God created.
May God's splendor be seen in the world in your life,
in your days, in the life of all Israel. Quickly and soon!
And let us say, Amen.

Forever may the great name be blessed!

Blessed and praised! Splendid and supreme! May the
holy name, Bless God, be praised, beyond all the
blessings and songs, comforts and consolations, that
can be offered in this world. And let us say: Amen.²

Kri'at ha-Torah: Service for Reading from Torah

We'll use a simple niggun (wordless melody) to sweeten the process of removing the Torah from the ark and preparing ourselves to read its words.

Blessing before a portion of Torah:

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵךְ:
בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנו אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Bar'chu et Adonai ha-m'vorach!

(Cong. responds: *Baruch Adonai ha-m'vorach le-olam va'ed!*)

*Baruch Adonai ha-m'vorach le-olam va'ed! Baruch atah,
Adonai, eloheinu melech ha-olam, asher bachar banu mikol
ha-amim v'natan lanu et Torato; baruch Atah, Adonai,
noten haTorah!*

Blessed is Adonai, the blessed one! (Blessed is Adonai the blessed one, forever and ever!)

Holy One of Blessing, Your presence fills creation. You have enlightened this path with the wisdom of Torah, giving it to the Jewish people as their particular way. Blessed are You, Merciful One, who gives this Torah to the Jewish people.

Blessing after a portion of Torah:

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

*Baruch atah, Adonai, eloheinu melech ha-olam. Asher
natan lanu Torat emet, v'chayyei olam nata b'tocheinu.
Baruch atah, Adonai, noten haTorah!*

Holy One of Blessing, Your Presence fills creation.
This Torah is a teaching of truth, whole and balanced,
and from it comes eternal life for the people who
embrace it. Blessed are You, Merciful One, who gives
this Torah to the Jewish people.³

A reading from Shlach: Numbers 13

First aliyah:

יִזְוִישַׁלַח אֶתְכֶם מֹשֶׁה לְתוֹר אֶת-אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם
עָלוּ זֶה בְּנֹגֵב וְעֲלִיתֶם אֶת-הַהָר: יַח וּרְאִיתֶם אֶת-הָאֶרֶץ
מֵה-הוּא וְאֶת-הָעָם הַיֹּשֵׁב עָלֶיהָ הַחֲזֵק הוּא הַרְפָּה
הַמַּעֵט הוּא אִם-רַב: יֵט וּמַה הָאֶרֶץ אֲשֶׁר-הוּא יֹשֵׁב בָּהּ
הַטּוֹבָה הוּא אִם-רָעָה וּמַה הָעָרִים אֲשֶׁר-הוּא יֹשֵׁב
בָּהֶנָּה הַבְּמַחְנִים אִם בְּמִבְצָרִים: כ וּמַה הָאֶרֶץ הַשְּׂמֵנָה
הוּא אִם-רָזָה הִישׁ-בָּהּ עֵץ אִם-אֵין וְהִתְחַזַּקְתֶּם
וּלְקַחְתֶּם מִפְּרֵי הָאֶרֶץ וְהִימִים יְמֵי בְּכֹרֵי עֲנָבִים:

17 When Moses sent them to scout the land of Canaan, he said to them, "Go up there into the Negeb and on into the hill country, 18 and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? 19 Is the country in which they dwell good or bad? Are the towns they live in open or fortified? 20 Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land." — Now it happened to be the season of the first ripe grapes.

Second aliyah:

כֹּא וַיַּעֲלוּ וַיִּתְרוּ אֶת-הָאֶרֶץ מִמִּדְבָּר-צֹן עַד-רֹחַב לְבַא
חֲמַת: כָּב וַיַּעֲלוּ בְּנֹגֵב וַיָּבֵא עַד-חֲבֵרוֹן וְשֵׁם אַחִימֵן שְׁשִׁי
וְתַלְמִי יְלִידֵי הָעֵגְק וְחֲבֵרוֹן שְׁבַע שָׁנִים נִבְנְתָה לְפָנַי צֹעַן

מִצְרַיִם: כִּג וַיָּבֹאוּ עַד-נַחַל אֶשְׁכּוֹל וַיִּכְרְתוּ מִשָּׁם זִמּוּרָה
וְאֶשְׁכּוֹל עֲנָבִים אֶחָד וַיִּשְׂאֶהוּ בְּמוֹט בְּשָׁנִים
וַיִּמּוּ-הָרִמָּנִים וּמִן-הַתְּאֲנִים: כִּד לְמִקּוֹם הַהוּא קָרָא
נַחַל אֶשְׁכּוֹל עַל אֲדוֹת הָאֶשְׁכּוֹל אֲשֶׁר-כָּרְתוּ מִשָּׁם בְּנֵי
יִשְׂרָאֵל:

21 They went up and scouted the land, from the wilderness of Zin to Rehob, at Lebo-hamath. 22 They went up into the Negeb and came to Hebron, where lived Ahiman, Sheshai, and Talmi, the Anakites. — Now Hebron was founded seven years before Zoan of Egypt. — 23 They reached the wadi Eshcol, and there they cut down a branch with a single cluster of grapes — it had to be borne on a carrying frame by two of them — and some pomegranates and figs. 24 That place was named the wadi Eshcol because of the cluster that the Israelites cut down there.

Third aliyah:

כִּה וַיֵּשְׁבוּ מִתּוֹר הָאָרֶץ מִקֶּץ אַרְבַּעִים יוֹם: כּו וַיֵּלְכוּ
וַיָּבֹאוּ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל
אֶל-מִדְּבַר פְּאָרֹן קְדָשָׁה וַיֵּשִׁיבוּ אֹתָם דְּבַר
וְאֵת-כָּל-הָעֵדָה וַיִּרְאוּם אֵת-פְּרֵי הָאָרֶץ: כִּז וַיִּסְפְּרוּ-לוֹ
וַיֹּאמְרוּ בְּאָנּוּ אֶל-הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זִבַת חֶלֶב
וְדָבַשׁ הוּא זֶה-פְּרִיָּהּ: כַּח אָפֶס כִּי-עַז הָעֵם הַיֹּשֵׁב
בְּאָרֶץ וְהָעָרִים בְּצִרּוֹת גְּדֹלֹת מְאֹד וְגַם-יְלָדֵי הָעֵנֶק רָאִינוּ
שָׁם: כֹּט עַמְלָק יוֹשֵׁב בְּאָרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי
וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל-הַיָּם וְעַל יַד
הַיַּרְדֵּן:

25 At the end of forty days they returned from scouting the land. 26 They went straight to Moses and Aaron and the whole Israelite community at Kadesh in the wilderness of Paran, and they made their report to them and to the whole community, as they showed them the fruit of the land. 27 This is what they told him: "We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. 28 However, the people who inhabit the country are powerful, and the cities are fortified and very large; moreover, we saw the Anakites there. 29 Amalekites dwell in the Negeb region; Hittites, Jebusites, and Amorites inhabit the hill country; and Canaanites dwell by the Sea and along the Jordan."

(Emma's creative midrash
on her Torah portion
may be found at the back of the siddur.)

Returning the Torah to the ark:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל תַּעֲזֹבוּ. עַץ חַיִּים הִיא
לְמַחֲזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֲשֶׁר. דְּרָכֶיהָ דְרָכֵי נֵעַם, וְכָל
נְתִיבוֹתֶיהָ שְׁלוֹם. הֲשִׁיבֵנוּ יי, אֵלֶיךָ וְנִשׁוּבָה, חֲדָשׁ יִמֵּינוּ
בְּקֶדֶם.

Ki lekach tov natati lahem: Torati, al ta-azovu.

Etz chayyim hee, l'machazikim ba

V'tom-che'ha me'ushar.

D'rache-ha darchei noam

V'chol n'tivotecha, shalom.

Hashivenu Adonai elecha v'nashuva!

Chadesh yameinu k'kedem!

(I have given you my Torah: do not forsake it. It is a tree of life to those who hold it fast. All its paths are paths of pleasantness, and its ways are ways of peace. Turn us, O God, and we will return to You! Renew, renew our days as of old!)

(D'var Torah)

Amidah: We Stand Before God

(Shabbat Mincha Version)

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai sefatai tiftach, ufi yagid tehilatecha.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
לֵאָה, וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת
וְאִמּוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*Baruch atah, Adonai, eloheinu v'elohei avoteinu. Elohei
Avraham, elohei Yitzchak, elohei Yaakov. Elohei Sarah,
elohei Rivka, elohei Leah, v'elohei Rachel. Hael hagadol
hagibor v'hanora, el elyon, gomel hasadim tovim, v'koneh
hakol, v'zocher chasdei avot v'imahot, u-mevi go'el livnei
v'neihem l'maan shemo b'ahavah.*

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם וְאִזְרַת
שָׂרָה:

*Melech ozer u-moshua umagen. Baruch atah Adonai,
magen Avrahm v'ezrat Sarah.*

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:
*Atah gibor l'olam Adonai, mechayeh meitim atah rav
l'hoshia.*

מוריד הטל:

Morid ha-tal.

מְכַלְכֵל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקִים אֲמוֹנָתוֹ
לִישְׁנֵי עֶפְרָי, מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ
מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

*Mechalkel chayyim b'chesed, m'chayeh meitim
b'rachamim rabim, somech noflim, v'rofeh cholim, umatir
asurim, um'kayem emunato lishenei afar. Mi chamocha
ba'al gevurot? U-mi domeh lach? Melech meimit
u'm'chayeh, umatzmiach yeshuah.*

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:
*V'ne'eman atah le'ha-chayot meitim. Baruch atah
Adonai, mechayeh hameitim.*

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:
*Nekadesh et shimcha baolam, c'shem shemakdishim oto
bishmei marom. Cacatuv al yad n'viecha, v'kara zeh el
zeh v'amar:*

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
*Kadosh, kadosh kadosh, adonai tzva'ot, m'lo chol ha-
aretz k'vodo!*

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

L'umatam baruch yomeru:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch k'vod Adonai, mimkomo.

וּבְדַבְרֵי קְדֻשָּׁתְךָ כְּתוּב לֵאמֹר:

Uv'divrei kodshecha katuv lemor:

יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.
*Yimloch adonai le'olam, elohayich tzion, l'dor vador
halleluyah.*

לְדֹר וָדֹר נִגִּיד גְּדֻלְךָ, וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבְחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.
*L'dor vador nagid gadlecha, ul'netzach netzachim
k'dushat'cha nakdish, v'shiv'ch'cha eloheinu mipinu lo
yamush l'olam va-ed. Ki el melech gadol v'kadosh atah.
Baruch atah Adonai, ha-el hakadosh!*

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וּמִי כְעַמְךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאָרֶץ,
תִּפְאָרְתְּ גְּדֻלָּה, וְעֶטְרַת יְשׁוּעָה, יוֹם מְנוּחָה וְקִדְשָׁה לְעַמְךָ
נִתְּתָה, אֲבָרְהִם יִגְלֵךְ, יִצְחָק יִרְנֵן, יַעֲקֹב וּבְנָיו יִנוּחוּ בוֹ,
מְנוּחַת אַהֲבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאִמוּנָה, מְנוּחַת שְׁלוֹם
וְשִׁלוֹה וְהַשְׁקֵט וּבִטָּח, מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוּצָה בָּהּ,
יִכִּירוּ בְּנֵיךָ וְיִדְעוּ כִּי מֵאַתָּךְ הִיא מְנוּחַתְּם, וְעַל מְנוּחַתְּם
יִקְדִּישׁוּ אֶת שִׁמְךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצָה בְּמְנוּחַתְנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתוֹן חֲלָקְנוּ בְּתוֹרֹתֶיךָ, שְׁבַעְנוּ מִטוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעֹתֶיךָ,
וְטַהֵר לִבָּנוּ לְעִבְדֶּךָ בְּאֱמֶת, וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שֶׁבֶת קִדְשְׁךָ, וְיִנוּחוּ בָּם יִשְׂרָאֵל, מִקְדְּשֵׁי שִׁמְךָ. בְּרוּךְ
אַתָּה יי, מִקְדֵּשׁ הַשֶּׁבֶת:

רְצָה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב אֶת
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוֹבֶךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ,
הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מְגוֹן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר
נֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְךָ עַתָּה, עָרַב וּבִקֵּר וְצַהֲרִים, הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם
קוֹיֵנוּ לָךְ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל
יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וְלֶךְ נֶאֱמָה
לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכָל עַתָּה וּבְכָל שְׁעָה בְּשִׁלּוּמֶךָ.

*Shalom rav al Yisrael amcha, tasim l'olam. Ki atah hu
melech adon, l'chol hashalom. V'tov b'eineicha levarech et
amcha Yisrael, b'chol et uv'chol sha'ah bishlomecha.*

Shabbat Mincha Amidah: English Translation

Eternal God, open my lips, that my mouth may declare Your glory.

Avot v'Imahot—Our Ancestors

Blessed are You, Adonai our God and God of our ancestors, God of Abraham, God of Isaac, God of Jacob; God of Sarah, God of Rebecca, God of Rachel and God of Leah; the great, mighty, and awesome God, God on high, who does deeds of loving kindness, who is the Source of all, and who remembers the steadfast love of our ancestors, who lovingly brings redemption to their children's children for Your name's sake.

Ruler, helper, redeemer, and protector, blessed are You Adonai, Abraham's shield and Sarah's strength.

Gevurot—God's Strength

You are our eternal strength, Adonai. Your saving power gives life that transcends death. You bring the dew of the field.

You sustain the living with kindness, in your great mercy you bestow eternal life. You support the fallen, heal the sick, and free the captive. You keep Your faith with us beyond life and beyond death. There is none like You, our source of strength, the author of life and death, the Source of our redemption.

Our faith is with You, God, who brings eternal life.
Blessed are You, Adonai, who gives life that
transcends death.

Kidushat Hashem — Sanctification of God's Name

May your name be sanctified in the world as the
angels sanctify it in the heavens above. As Your
prophet wrote, they cry out to one another: **Holy,
holy, holy is Adonai tzevaot! The whole earth is
filled with your glory!**

Then voices like overwhelming thunder are heard as
the seraphim declare: **Blessed is Adonai's glory
wherever God dwells!**

Your holy words are written: **May Adonai, your God
O Zion, rule eternally from generation to
generation.**

May each generation speak of Your greatness to the
next. For all eternity may we sanctify Your holiness.
May Your praise, our God, never depart from our
lips. For You are a great and holy God. Blessed are
You, Adonai, the holy God.

Kidushat Hayom — Sanctification of Shabbat

You are One, Your name is One, and who compares
to Your people Israel, the one nation You gave the
beauty, splendor and redemption of the holy day of
rest? Abraham rejoiced in it, Isaac celebrated in it,

Jacob and his children took comfort in it. It is the rest of love, truth, and faith, the rest of peace and wholeness, the complete rest that You have given us to be with You.

You sanctified the seventh day when the work of heaven and earth was complete. It was blessed above the other days and sanctified above all other times, and thus is it written in Your Torah:

“Then the heavens and the earth and all their array were completed. God finished all the work on the seventh day and rested on the seventh day from all the work that God had done. And God blessed the seventh day and sanctified it, for on this day God rested from the work of creating and making the world.”

Our God and God of our ancestors, help us take pleasure in our rest. Sanctify us with Your ways and grant us a portion in Your Torah, satisfy us with Your goodness and allow us to rejoice in Your salvation. Purify our hearts to be Your faithful servants. Adonai, our God, lovingly and willingly entrust us with Your holy Shabbat, and may Israel's Shabbat rest lend sanctity to Your world. Blessed are You, Adonai, who sanctifies Shabbat.

Avodah — Worship

Take pleasure in the worship of Your people, Adonai, our God. May the loving worship of Your people Israel always be acceptable to You.

May our eyes behold Your merciful return to Zion.
Blessed are You, Adonai, whose presence returns to
Zion.

Hoda'ah—Giving Thanks

We give thanks to You, Adonai, our God, and God of
our ancestors. From generation to generation You are
the rock of our lives and the shield of our deliverance.
We thank and praise You for our lives which are in
your hand, for our souls in Your keeping, for Your
miracles every day. Your wonders and goodness are
in every moment: morning, noon, and night. You are
goodness, for Your faithful love never departs. You
have always been our hope.

For all these things, we praise and exalt Your name,
our Source, for ever and ever. All life will thank you
and praise Your name, the redeeming, helping God.
Blessed are You, Adonai, Goodness is Your name and
to You are thanks due.

Birkat HaShalom—Blessing of Peace

May You ever grant abundant peace to Your people,
for You are the masterful Source of all peace. May it
be fitting in Your eyes to bless Your people at every
moment and hour with Your peace. Blessed are you,
Adonai, who blesses Your people Israel with peace.

Aleinu: It's Incumbent On Us

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלוֹ
עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלוֹ שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שְׁלוֹ
שֵׁם חֶלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנֵם

*Aleinu l'shabe'ach la'adon hakol, latet gedulah l'yotzer
breshit. Shelo asanu k'goyei ha'aratzot, v'lo samanu
k'mishpachot ha-adamah. Shelo sam chelkenu kahem,
v'goralenu k'chol hamonam.*

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגַבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אִין עוֹד. אִמֵּת מַלְכָּנוּ אָפֶס זוֹלָתוֹ, כְּכַתוּב
בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ, כִּי יִי הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אִין עוֹד:

*Va-anachnu korim, u-mishtachavim u-modim, lifnei
melech malchei ham'lachim, hakadosh baruch hu. Shehu
noteh shamayim v'yosed aretz, u-moshav yekaro
bashamayim mima'al, uschinat uzo b'gavheh meromim.
Hu eloheinu, ein od. Emet malkenu efes zulato. Kakatuv
b'torato: v'yadata hayom vahashevota el levavecha. Ki
adonai, hu ha-elohim, bashamayim mima'al, v'al ha-
aretz mitachat ein od.*

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ, לְרֹאוֹת מֵהֵרָה בְּתַפְאֵרַת עֲזֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוּן. לְתַקּוֹ
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל בְּנֵי בֶּשֶׁר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת
אֲלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִפְּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵּבֵל, כִּי לָךְ

תִּכְרַע כָּל בָּרֶךְ, תִּשְׁבַּע כָּל לְשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרַעוּ
וַיִּפְּלוּ. וְלִכְבוֹד שְׁמֶךָ יִקְרֵי יִתְנוּ. וַיִּקְבְּלוּ כָּלֶם אֶת עוֹלָם
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מִהַרְהָ לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת
שֶׁלְּךָ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכַבוֹד:

כַּכְּתוּב בַּתּוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר, וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד:

Kakatuv b'toratecha, adonai yimloch leolam vaed.

V'ne-emar, v'haya Adonai

L'melech al kol ha-aretz. Bayom hahu yiheh

Adonai echad, ushmo echad!

It is up to us to praise the Source of all, to exalt the Molder of creation. We are made for God, like the nations of the earth; we are placed here for God, like the families of humanity. For God's own sake is our portion here and our fate here.

We bow low and prostrate in thanks before the Source of all sources, the Holy One, blessed is God.

God sets out the heavens and establishes the earth. God's honored place is in the heights of our aspirations; God's powerful presence is in the heavens of our hopes. This is our God, there is none else. God is the world's truth; there is nothing that God is not. As it is written in God's sacred teaching: "You shall know this day and place upon your heart that Adonai is God in heaven above and earth below; there is none else."

May the time not be distant, O God, when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service.

Then shall your realm be established on earth, and the word of Your prophet fulfilled: "Adonai will reign forever and ever. On that day, Adonai shall be One, and God's name shall be One."

MA'ARIV: EVENING SERVICE

Bar'chu: Call to Prayer

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

*Bar'chu et Adonai ham'vorach.
Baruch Adonai ham'vorach l'olam va'ed!*

Blessed is Adonai, the blessed one!
Blessed is Adonai, the blessed one, forever!

The World Around Us:
a multi-verse haiku of thanks

The world around us
Is a blessing of its own
The essence of life.

The flowing rivers
The small currents in the streams
Waterfalls tumble.

Sunsets glow purple
Sunshine brightens up our days
Rays reach out to us.

The moonlight glows white
Across the deep blue rivers
Stars twinkle brightly.

Fields of flowers and
Four leafed clovers bright green
Sweet grass blows around.

Forests dark, silent
Shady, windy, full of life
Enter if you dare.

Life fills us up and
Brings us something special
The world around us.

—ERS

The Shema and Her Blessings

Ma'ariv aravim: a blessing for evening

בְּרוּךְ אַתָּה יי , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב
עַרְבִים, בְּחִכְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ כְּרַצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם
וּבֵין לַיְלָה, יי צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הַמַּעְרִיב עַרְבִים:

*Baruch atah, Adonai, eloheinu melech ha-olam, asher bidvaro
ma'ariv aravim, b'chochma poteach she'arim, u-vitvunah
meshaneh itim, u-machalif et ha-zmanim, um'sader et ha-
cohavim, b'mishm'roteihem b'rakiya kirtzono. Borei yom
valaila, golel or mipnei choshech, v'choshech mipnei or.
Uma'avir yom u-mevi laila, u-mavdil bein yom u-vein laila,
Adonai tz'vaot shemo. El chai v'kayam, tamid yimloch aleinu
l'olam va'ed. Baruch atadh Adonai, ha-ma'ariv aravim.*

Blessed are You, Adonai our God, Source of all being, by whose word the evening falls. In wisdom You open heaven's gates. With understanding You make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome.. Creator of day and night, who rolls back light before dark, and dark before light, who makes day pass away and brings on the night, dividing between day and night: the "leader of heaven's multitudes" is Your name! Living and enduring God, be our guide, now and always. Blessed are You, Adonai, who makes evening fall.

Ahavat Olam: divine love

“Love is a good focus for a prayer. In my opinion,
love is what praying is really about.”

—ERS

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדַּתְךָ עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ
נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה,
וְאֶהְבֵּתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ, אוֹהֵב
עַמּוֹ יִשְׂרָאֵל:

*Ahavat olam beit Yisrael amcha ahavta, Torah u-mitzvot,
chukim u-mishpatim, otanu limad'ta. Al ken Adonai
eloheinu b'shochvenu uv'kumenu nasiach b'chukecha,
b'nismach b'divrei Toratecha uv'mitzvotecha l'olam va'ed.
Ki hem chayenu v'orech yameinu uvahem negeh yomam
v'laila. V'ahavatcha al tasir mimenu l'olamim. Baruch
atah Adonai, ohev amo Yisrael.*

With eternal love You love the House of Israel. Torah
and mitzvot, laws and justice You have taught us.
And so, Adonai our God, when we lie down and
when we rise, we reflect upon Your laws; we are
joyous in Your Torah's words and in Your mitzvot,
forever and ever. For they are our life and length of
our days. On them we meditate by day and night.
Your love will never depart from us so long as worlds
endure. Blessed are You, Adonai, who loves Your
people Israel.

Shema: God's Oneness

שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.

Shema Yisrael, Adonai eloheinu, Adonai echad.

Hear, O Israel; Adonai is our God; Adonai is One!
Through time & space Your glory shines, majestic One.

וְאֶהְבֶּתָּ אֶת יְיָ | אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-
מַאֲדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְנֶךָ הַיּוֹם, עַל-
לִבְבְּךָ: וְשִׁנַּנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת | עַל-
יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין | עֵינֶיךָ, וְכִתְבָתָם | עַל מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

*V'ahavta et Adonai elohecha, b'chol l'avvacha, uv'chol
nafshecha, uv'chol me'odecha. V'hayu ha-d'varim ha-
eileh, asher anochi m'tzv'cha hayom, al-levavecha.
V'shinantam l'vanecha, v'dibarta bam b'shiv't'cha
b'veitecha, uv'lech't'cha vaderech uv'shochb'cha
uv'kumecha. Ukshartam l'ot al yadecha, v'hayu l'totafor
bein enecha, uchtavtam al mezuzot beitecha uvisharecha.*

You shall love Adonai your God with all your heart,
with all your mind, with all your being. Set these
words which I enjoin upon you today upon your
heart. Teach them faithfully to your children. Speak of
them in your home and on your way, when you lie
down and when you rise up. Bind them as a sign on
your hand. Let them be symbols before your eyes.
Inscribe them on the doorposts of your house, and on
your gates.

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנֹכִי מֵצְוָה |
אֲתֶכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ | אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מֵטֶר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה
וּמִלְקוֹשׁ, וְאֶסְפַּף דָּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרְךָ. וְנָתַתִּי | עֵשֶׂב |
בְּשֹׁדְךָ לְבַהֲמֹתֶיךָ, וְאֶכְלָתָּ וּשְׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה
לִבְבְּכֶם, וְסוּרְתֶם וְעַבַדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם. וְחָרָה | אִף-יְיָ בְּכֶם, וְעָצַר | אֶת-הַשָּׁמַיִם וְלֹא-
יִהְיֶה מֵטֶר, וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם | מִהַרְהָ
מֵעַל הָאָרֶץ הַטְּבָה | אֲשֶׁר | יְיָ נָתַן לָכֶם: וְשַׁמְתֶּם | אֶת
דְּבָרֵי | אֱלֹהֵי-עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשׁוּרְתֶם | אֶתֶם
לְאוֹת | עַל-יַדְכֶם, וְהָיוּ לְטוֹטְפֹת בַּיּוֹם | עֵינֵיכֶם: וְלִמְדַתֶּם |
אֶתֶם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם | עַל-מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ | יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה |
אֲשֶׁר נִשְׁבַּע | יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם | עַל-
הָאָרֶץ:

If you really listen to the teachings of the Breath of Life, especially the teaching that there is Unity in the world and inter-connection among all its parts, then the rains will fall as they should, the rivers will run, the heavens will smile, and the good earth will feed you.

But if you shatter the harmony of life, if you chop the world into parts and choose a few to worship—the gods of wealth and power, greed, the addiction to Do and Make and Produce without pausing to Be—then the Breath of Life will come as a hurricane to shatter your harmony. The rain won't fall [or, it will turn to acid], the rivers won't run [or, they will overflow

because you have left no earth where the rain can soak in], and the heavens themselves will become your enemy [the ozone layer will cease shielding you, the carbon dioxide you pour into the air will scorch your planet], and you will perish from the good earth that the Breath of Life gives you.

So, therefore, set these words/deeds in your heart and in every breath, carry them in every act toward which you put your hands, and make them the pattern through which you see the world. Teach them to your children, to repeat them to their children; stay aware of them when you sit in your houses, when you walk on your roads, when you lie down and when you rise up. Write them on the thresholds where you cross from world to world—the doorposts of your houses and your city-gates.

So that your days and the days of your children be expanded, upon the earth that the Breath of Life swore to your forebears to give them, so that Heavenly days can be lived upon the Earth.⁴

וַיֹּאמֶר | יי | אֶל-מֹשֶׁה לֵאמֹר: דִּבֶּר | אֶל-בְּנֵי | יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצֵת עַל-כַּנְּפֵי בְּגָדֵיהֶם
לְדַרְתָּם, וְנָתַנּוּ | עַל-צִיצֵת הַכֶּנֶף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם
לְצִיצֵת, וּרְאִיתֶם | אֹתוֹ וּזְכַרְתֶּם | אֶת-כָּל-מִצְוֹת | יי,
וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי |
עֵינֵיכֶם, אֲשֶׁר-אֹתָם זָנִים | אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם | אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אָנֹכִי
יי | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם,
לְהִיּוֹת לָכֶם לֵאלֹהִים, אָנֹכִי | יי | אֱלֹהֵיכֶם:

And God spoke to Moses saying: tell the children of Israel to make tzitzit on the corners of their garments for all their generations, and to weave a blue thread into those tzitzit. These are reminders to do all of My mitzvot, so that you may have the discipline not to follow after your stray desires, and you can be holy for Me. I am Adonai your God. I led you out of Egypt to become your God. I am Adonai your God!

Geulah: Redemption

Standing on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot:

that wherever we go, it is eternally Egypt
that there is a better place, a promised land;
that the winding way to that promise passes through
the wilderness.

That there is no way to get from here to there
except by joining hands, marching
together.

—Michael Walzer⁵

מי כַּמְכָּה בְּאֵלִים יי, מי כַּמְכָּה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא
תְּהִילַת, עֲשֵׂה פְּלֵא: מַלְכוּתְךָ רָאוּ בְּנֵיךְ, בּוֹקֵעִים לְפָנַי מֹשֶׁה,
זֶה אֵלַי עָנּוּ וְאָמְרוּ: יי יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר: כִּי פָדָה
יי אֶת יִשְׂרָאֵל, וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יי גְּאֹל
יִשְׂרָאֵל:

Mi chamocha ba'eilim Adonai, mi camocha nedar bakodesh, nora tehilot oseh feleh. Malchut'cha ra'u vanecha, bokea yam lifnei Moshe. "Zeh eli," anu v'amru; "Adonai yimloch l'olam va'ed!" V'ne'emar: ki fadah Adonai et Ya'akov, u'g'alo miyad chazak mimenu. Baruch atah, Adonai, ga'al Yisrael.

Who is like You, among the gods, Adonai? Who is like You, awesome and doing wonders? Your children saw your majesty, splitting the sea before Moses. "This is our God," they cried, "Adonai will reign through all space and time!" And it is said: Adonai has saved the people of Jacob, and redeems the weak from the mighty. Blessed are You, Adonai, who redeems Israel.

Hashkivenu: A Shelter of Peace

הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ
לְמַעַן שְׁמֶךָ, וְהִגּוּ בְּעַדְנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב,
וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבָצַל כְּנֹפֶיךָ
תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמֵרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מֶלֶךְ חַנוּן
וְרוּחוֹם אַתָּה, וּשְׁמוֹר צִאתְנוּ וּבֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
וְעַד עוֹלָם.

*Hashkivenu Adonai eloheinu l'shalom, v'ha'amidenu
malkenu l'chayyim ufros aleinu sukkah shlomecha
v'taknenu b'etzah tovah milfanecha, v'hoshienu l'maan
shmecha, v'hagen b'adenu, v'haser me'aleinu oyev, dever,
v'cherev, v'ra'av v'yagon, v'haser satan milfanecha
u'mearcharenu, uv'tzel canafecha tastirenu. Ki el
shomrenu u'matzilenu atah, ki el melech chanun v'rachum
atah, ushmor tzetenu u-voenu, l'chayyim u'l'shalom,
m'atah v'ad olam.*

Help us to lie down in peace, Adonai our God, and to arise again to life. Spread over the world Your sheltering peace. Direct us with Your guidance and save us. Protect and keep us from enmity, illness, violence, want, and sorrow. Remove envy and recrimination from us. Shelter us in the shadow of Your wings, for You are a protecting, redeeming God. You are God, our source of grace and mercy. Guard our going out and our coming in, for life and for peace, now and forever.

וּפְרַשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יי, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל
לְעַד:

*U-fros aleinu sukkat shlomecha. Baruch atah Adonai,
shomer amo Yisrael la-ad.*

Spread over us Your sheltering peace. Blessed are
you, Adonai, who spreads a shelter of peace over all
your Godwrestling people.

Chatzi Kaddish: a doorway in prayer

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעֵלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei rabah. (Amen.) Be'alma div'ra
chirutei v'yamlich malchutei. B'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael. Ba'agala uvizman kariv
v'imru Amen.*

*Yehei shmei rabah m'vorach l'olam ul'almei almaya.
Yitbarach v'yishtabah v'yitpa'ar v'yitromam v'yitnaseh.
V'yithadar v'yitaleh v'yithalal shmeh d'kudsha brich hu.
L'eila min kol birchata v'shirata, tushb'chata v'nechemata,
d'amiran b'alma, v'imru Amen.*

Magnified and sanctified! Magnified and sanctified!
May God's Great Name fill the world God created.
May God's splendor be seen in the world in your life,
in your days, in the life of all Israel. Quickly and soon!
And let us say, Amen.

Forever may the great name be blessed!

Blessed and praised! Splendid and supreme! May the
holy name, Bless God, be praised, beyond all the
blessings and songs, comforts and consolations, that
can be offered in this world. And let us say: Amen.

Amidah: We Stand Before God (Weekday Version)

Since this service falls on the eve of a weekday, we recite the weekday Amidah during the evening service. As is customary in an evening service, we will recite this prayer silently. For those who wish to daven the traditional Hebrew text, it follows.

In lieu of presenting a full English translation, we invite you to take this opportunity to stand silently before God—whatever that means to you—and to follow the custom of the sages in offering your own meditations on the 19 themes of the prayer. Or you may immerse yourself in the poems, readings, and art which follow.

On the following pages you'll find first the traditional Hebrew text; then an English outline of the prayer, which you may use to guide and shape your focused reflections; then the *shviti*, a drawing depicting names of God, designed to help you focus your prayer and meditation; and then some poems and readings on Amidah-related themes.

Feel free to use any of these to spark the prayers of your heart—or to stand in your own sacred silence.

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלַּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
לָאָה, וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת
וְאֵמָנוּת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְיָ, מְגוֹן אַבְרָהָם וְאֵזֶרֶת
שְׂרָה.

אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:
מוריד הטל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אַמּוֹנָתוֹ
לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ
מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמָן אַתָּה לְהַחֲיֹת
מֵתִים. בְּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ, סְלָה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוֹשׁ בִּינָה. אַתָּה חוֹנְנֵתָנוּ
לְמַדַּע תּוֹרַתְךָ, וּתְלַמְדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ, וּתְבַדֵּל יְיָ
אֱלֹהֵינוּ בֵּין קְדוֹשׁ לְחוֹל, בֵּין אֹר לְחוֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים
בֵּין יוֹם הַשְּׂבִיעִי לְשֶׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אֲבִינוּ מְלַכְנוּ, הַחֵל
עֲלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׂוּכִים מְכַל
חֹטָא, וּמְנַקִּים מְכַל עוֹן, וּמְדַבְּקִים בִּירְאָתְךָ. וְחַנּוּנוּ מֵאַתָּה
דַּעָה, בִּינָה וְהַשְׁכָּל. בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנו אֲבִינו לְתוֹרַתְךָ, וְקַרְבֵּנו מִלְכָּנו לְעִבּוֹדֶתְךָ, וְהַחֲזִירֵנו
בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ, הַרוֹצֵה בְּתִשׁוּבָה.

סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ, מִחַל לָנוּ, מִלְכָּנו כִּי פָשַׁענוּ, כִּי
מוֹחַל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְיָ, חֲנוּן הַמֵּרַבֵּה לְסִלַּח.

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, וּגְאֹלֵנו מֵהֶרֶה לְמַעַן שְׁמֶךָ, כִּי
גּוֹאֵל חָזַק אַתָּה. בְּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

רְפָאנוּ. יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנו וְנִשְׁעָה, כִּי תִהְלֹתֵנו אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא
נִגְאָמוּ וְרַחֲמָנוּ אַתָּה. בְּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתֶיהָ לְטוֹבָה. וְתוֹ טַל וּמָטָר לְבִרְכָּה עַל פְּנֵי הָאָדָמָה,
וְשַׁבְּעֵנוּ מִטוֹבְךָ, וּבְרַךְ שְׁנֵתֵנו כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְיָ, מְבַרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחַרוֹתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ,
וְקַבְּצֵנו יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְיָ, מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְּרָאשׁוֹנָה וְיִוַּעֲצֵנו כְּבַתְּחִלָּה, וְהַסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עֲלֵינוּ אַתָּה, יְיָ, לְבַדְךָ בְּחֶסֶד
וּבְרַחֲמִים, וְצַדִּיקֵנו בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל
אוֹיְבֶיךָ מֵהֶרֶה יִכְרֹתוּ, וְהַזִּידִים מֵהֶרֶה תַעֲקֹר וְתִשָּׁבֵר וְתִמְגַּר
וְתִכְנִיעַ בְּמֵהֶרֶה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, שֶׁבֵר אֵיבִים וּמְכַנְיַע

זדים.

על הצדיקים ועל החסידים ועל זקני עמך בית ישראל, ועל פליטת סופריהם, ועל גרי הצדק ועלינו, יהמו נא רחמך, יי אלהינו, ותן שכר טוב לכל הבוטחים בשמך באמת, ושים חלקנו עמם לעולם, ולא נבוש כי כך בטחנו. ברוך אתה יי, משען ומבטח לצדיקים.

ולירושלים עירך ברחמים תשוב, ותשכון בתוכה כאשר דברת, ובנה אותה בקרוב בימינו בנין עולם, וכסא דוד מהרה לתוכה תכין. ברוך אתה יי, בונה ירושלים.

את צמח דוד עבדך מהרה תצמיח, וקרנו תרום בישועתך, כי לישועתך קוינו כל היום. ברוך אתה יי, מצמיח קרן ישועה.

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל ברחמים וברצון את תפלתנו, כי אל שומע תפלות ותחנונים אתה, ומלפניך, מלכנו, ריקם אל תשיבנו. כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה יי, שומע תפלה.

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי, המחזיר שכינתו לציון.

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור

נודה לך ונספר תהלתך. על חיינו המסורים בידך, ועל
נשמותינו הפקודות לך, ועל נסיך שבכל יום עמנו, ועל
נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים, הטוב
כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך מעולם
קוינו לך.

וכל החיים ידוך סלה, ויהללו את שמך באמת, האל
ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה
להודות.

שלום רב על ישראל עמך תשים לעולם, כי אתה הוא
מלך אדון לכל השלום. וטוב בעיניך לברך את עמך ישראל
בכל עת ובכל שעה בשלומך.

עשה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל
ישראל ואמרו: אמן.

The nineteen brachot of the weekday Amidah

In the first trio of blessings, we remember

our ancestors
God's strength
God's holiness

Then come the "*bakashot*" (requests): we ask for

wisdom
repentance
forgiveness
redemption
healing
abundance
freedom
justice
goodness
blessings for the righteous
blessings for Jerusalem
the coming of the messianic age
for our prayers to be heard

In final trio of blessings, we seek

acceptance of our prayer
gratitude
peace for us and for all creation.

Amidah poem

Some days I'm
all questions:
what do I have to do
before wisdom settles
over me like a tallit?

Why can't I orient
in the right direction?
Can you ever forgive me?
What does redemption
mean anyway?

I brim with desires:
I want to be whole
and healthy, to thrust
my hands wrist-deep
into seeds, into pearls.

I'd like a world
where nobody innocent
ever suffers, a peaceful
world—and make it
snappy! Other days

(cont'd)

I overflow: thank you
for these people, for
variegated leaves, for
rain and chocolate and
stiff purple kohlrabi

thank you for rest
and for turning
with Your cosmic hand
the spigot of gratitude
in my endless heart.

—Rachel Barenblat

When you pray, you are like a bed of coals.
After prayer, so long as a single spark remains,
A great fire can be kindled again.
But if that spark dies, there can be no fire.
Cling to God always,
Even at times when you feel unable to reach God.
This is how you may preserve that single spark,
So that the fire of your soul is never extinguished.

—*Likutei Yekarim* 15b

Meditations on selected weekday amidah blessings

wisdom

Wisdom is an important trait, because it can mean many different things. Wisdom can be the literal, traditional kind of wisdom that most people think of, like being smart and knowing a lot. And it can also mean knowing the right thing to do, figuring out how to help someone who needs help or to think of a great idea when one is needed.

healing

Healing can also have different interpretations. For example, there is physical healing and emotional healing. It is important to pray for healing. Wisdom should happen slowly, but prayers for healing may have to be heard and taken care of quickly.

peace

The ultimate goal. All people talk about is how they wish there were peace everywhere. Peace seems like a faraway beacon of light guiding us toward goodness and wholeness.

—ERS

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

*Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol
Yisrael, v'imru: amen.*

Maker of peace in the high heavens: may you make
peace for us, and for all Israel, and let us say: amen.

Aleinu: It's Incumbent On Us (Short Version)

We recited a full/formal aleinu prayer at the end of the mincha service. This time, we'll sing a condensed version in these words which evoke the message of the aleinu's final lines: a vision of a world in which there is peace for all, and God's Name is One.

Od yavo shalom aleinu
Od yavo shalom aleinu
Od yavo shalom aleinu,
v'al kulam

עוד יבא שלום עלינו
עוד יבא שלום עלינו
עוד יבא שלום עלינו
ועל כלם

Shalom, aleinu
v'al kol ha-olam!
Shalom, shalom!

שלום עלינו
ועל כל העולם
שלום, שלום!

Salaam, aleinu
v'al kol ha-olam!
Salaam, salaam!

سلم עלינו
ועל כל העולם
سلم سلم

(May there be peace for us, may there be peace for us,
may there be peace for us and for all.
(Peace, for us and for all the world! Peace, peace!)

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית יִשְׂרָאֵל.
בְּעֶגְלָא וּבְזַמַּן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעֵלָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירוֹ בְּעֶלְמָא,
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

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

*Yitgadal v'yitkadash, shmeh rabah. B'alma di vra chiruteh,
v'yamlich malchuteh b'chayyeichon u'v'yomeichon
u'vchayyei d'chol beit Yisrael. Ba'agala u-vizman kariv
v'imru amen.*

Y'hei sh'mei raba m'varakh l'olam ol'almey almaya.

*Yitbarach v'yishtabach, v'yitpaa'ar v'yit-romam v'yit-
naseh. V'yithadar v'yitaleh v'yithallal shmeh d'kudh'sha
b'rich hu. L'eyla min kol birchata v'shirata, tushbechata
v'nechemata, damiran b'alma, v'imru amen.*

*Y'hei shlama raba min shemaya v'chayyim tovim aleinu
v'al kol Yisrael, v'imru amen.*

*Oseh shalom bimromav, hu ya'aseh shalom, aleinu v'al kol
yisrael, v'imru Amen.*

Mourner's Kaddish

Make the God-name big. Big and holy. Do it in this world, this creation sprung from consciousness, and bring some order. Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.

Everybody join with me: May the name be blessed forever and ever!

Yes, blessed. Blessed, whispered, sung out, shouted, honored, this holy name. The name is beyond any song, poem, or comforting words we could ever speak. Everybody say: That's the truth!

May a big peace descend from the heavens, a life-giving peace for all of us, for our beloved people. Let everybody say: May it be true!

Make that peace in the heavens, great peacemaker, great One who brings wholeness to our people. Stop. Everybody pray: May it be true.

(Poem/translation courtesy of Rabbi Daniel Brenner⁶)

HAVDALAH: SEPARATION/CLOSING

We have reached havdalah: time to say goodbye to the sweetness of Shabbat, and hello to the bustle of a new week.

Tonight we sanctify not only the change from Shabbat to weekday, but also an official transition from Jewish childhood into Jewish adulthood. This gentle twilight marks that formal cusp. We distinguish between the holy moments of Emma's life before now—and the many holy moments which will follow.

As we pass through this final door in our service, may havdalah be a blessing for us all.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai eloheinu melech ha'olam borei p'ri hagafen.

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who created the fruit of the vine.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּי בְּשָׂמִים:

Baruch Atah Adonai eloheinu melech ha'olam borei minei besamim.

Blessed are You, REVIVER, our God, the sovereign of all worlds, who creates various spices.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Baruch Atah Adonai eloheinu melech ha-olam borei me-orey ha-esh.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי,
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחֹל:

Baruch Atah Adonai eloheinu melech ha-olam hamavdil beyn kodesh lechol, beyn or le choshech, beyn yom hashevi'i lesheshet yemey ha ma'aseh. Baruch Atah Adonai eloheinu melech ha-olam hamavdil beyn kodesh lechol.

Blessed are You, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INVISIBLE, who separates the holy from the ordinary.⁷

Blessing of a New Day

Darker than yesterday, much more mysterious,
Lighter than tomorrow,
Every new day discovered is a new blessing
Just waiting for us to uncover it.

—ERS

CLOSING SONGS

Eliahu Ha-Navi / Miriam Ha-Neviah

*Eliahu ha-navi, Eliahu ha-tishbi,
Eliahu, Eliahu, Eliahu ha-Giladi!
Bimheirah v'yameinu, ya-vo eleinu.
Im mashiach ben David; im mashiach, ben David!*

(Elijah the Prophet; Elijah the Tishbite;
Elijah the Gileadite!
Speedily and in our days, return
Bringing the messiah from the line of David!)

*Miriam ha-n'vi'ah oz v'zimrah b'yadah.
Miriam tirkod itanu l'taken et ha-olam.
Bimheirah v'yameinu hi t'vi'einu
El mei ha-y'shuah; el mei ha-y'shuah!*

(Miriam the prophet, strength and song in her hand
Miriam, dance with us in order to increase
the song of the world!
Miriam, dance with us in order to repair the world.
Soon she will bring us to the waters of redemption!⁸⁾)

Shavua Tov

שבוע טוב!

Shavua tov! (repeat)

Shavua tov, a week of peace

May gladness reign, and joy increase! (repeat)

OUR JOURNEY: A Midrash on Numbers 13

By Emma Rose Sunog

The wind blew through the trees, causing the branches above us to sway. Darkness was beginning to creep toward us. The red-orange of the sunset glowed beyond the hilltops, its pink shade touching the clouds. All was quiet.

“Palti,” whispered a voice. “Clear?”

“All clear,” I answered quietly. We stepped onward through the undergrowth.

Let me introduce myself. I am Palti, son of Rafu, from the tribe of Benjamin. My fellow scouts and I were sent out by Moses, and by G*d, to scout the land of Canaan to see if it was fit for the people of Israel. Moses had asked us a series of questions before we left, and we had spent the day attempting to answer them.

“Palti,” a voice muttered insistently, pulling me away from my thoughts. “I’m talking to you.”

I turned around. It was Sethur, or Seth, as we called him. He was one of my friends from the group.

“Yeah?” I asked.

“We’ve found something. Come see.” He turned and pushed on through the forests. I followed him.

We had already passed through some enclosed cities and towns this morning and the past few days, and we were on our way to more cities, and many more miles. And if I knew G*d, (which I didn’t, personally, but still) then we had a long way to go.

“Seth!” I called in a loud whisper. “Wait up!”

We knew to be quiet. The people in the cities we had seen so far were huge, terrifying, peoples. The Anakites, our enemies. Ahiman, Sheshai, Talmi. I hadn't actually seen them, but they were described as horrifyingly huge and mighty. Caleb, our leader, had described them as "large but foolish," but Gaddi said that they were "dark like the night, powerful like stone, and ominous like rain clouds." Were they actually big, or just seemingly large? I don't know. I'll have to ask. Unlucky me, I missed the city-search. Instead, some of our group went off to an orchard to search for fruit. Of course, with fruit so big, they must have been big people. Which brings me to the grapes.

Yesterday, when the Anakites were found, Seth, Joshua, Igal, and I discovered the grapes. Grapes so big that Igal and I together had to carry it on a carrying frame back to Caleb and the rest of the scouts.

It was like this. We were searching the orchards to see what kind of fruit they had in the land. First we found some of the usual stuff, pomegranates, that kind of thing. But then there was this tree. Huge. Intimidating. Giant. We weren't sure what it was at first. But then we saw the branches, long like the sun's rays, but much darker and scarier, extending to the sky. Leaves as big as a person's arm, dark green and cold. And on it were grapes, huge, purple, full grapes. One of them could have fed the four of us.

"Wow," Seth had said.

"Mmm," I agreed.

"What should we do?" Igal asked.

"Bring them back," Joshua said simply. "Caleb

wanted samples of the fruit. These are the best samples we're gonna get."

We all stared at him.

"What are you waiting for?" he asked. And without another word, he began to climb.

Yes, Joshua climbed the tree.

It took him about a minute to get a good grip on the crazily thick trunk, and then another to climb up to the lowest clump of grapes. We heard him say things like "ooff" or "ahh—scratched me" once or twice, but other than that it was silent. The bark of the tree was rough and dark and hurt if you put your cheek against it.

Then suddenly we heard "Whoa—watch out!" I looked up and saw an enormous clump of grapes sailing through the air right at us.

"My goodness!" I cried, stepping back quickly to avoid a painful reunion between my head and the grapes. A moment later, Joshua leaped down after the grapes.

"Got 'em," he breathed, panting.

"We noticed," Seth remarked.

Joshua grimaced, looking at his scarred hands.

"Let's carry them."

Once again, we stared at him. "Hey, this is the fruit we're gonna be eating. I'd get used to it," he said,

"Right," Seth said. "We're actually going to live here. The giant grapes haven't been enough to show you that the people here must be giants, or at least live like them? Well, maybe you don't mind coexisting with people whose grapes are as big as us, but that's up to you."

Joshua ignored him. "Igor, Palti you carry the grapes," he said. "My hands are too scratched. Seth, you carry the—"

"Whoa, whoa, whoa," Igor said, putting his hands in the air. "You expect us to carry the grapes? You're the only one who even wants them!"

"Caleb, too," Joshua responded. "I got them. You carry them."

It was settled. Seth dug around our cart for a carrying frame and the four of us together set the grapes on it. Igor and I carried it the rest of the way.

"Palti," a voice said quietly, jolting me out of my thoughts.

"What? Oh. Seth."

"We're here."

"Whoa..." In front of us was a huge expanse of desert. Completely barren. For as far as we could see. It was dark, too, with night closing in on us.

"Yeah," he agreed. "We're camping here tonight. Good plan?"

"Sure," I said. "Umm, where?"

"Here," he said. "Right in front of us. In this desert."

"Well, there's a lot of desert," I said.

"Yes," he agreed.

"And there are many possibilities of where we could sleep," I continued.

"Still yes," Seth replied, confused.

"So, where in this desert are we going to sleep?" I blurted out.

Seth shrugged. "That's up to Caleb. He's deciding right now."

"Okay," I said. "Let's go."

At the end of forty days and forty nights, we finally returned. Hurriedly, Caleb reported to Moses while some other members tried to get a word in and the rest of us quickly told the rest of the people about what we had seen.

"The trees were huge, and the grapes, they're over by Moses, you should have seen them," I said to a group of listeners. "The people were giants."

Joshua, I realized, didn't join in. "It wasn't so bad," he muttered halfheartedly.

"Israelites." Moses's voice rang over the crowd. "The land sounds harsh, complicated. It sounds like it will be difficult to settle in. But challenging is good. I think we'll stay."

Gasps flew through the crowd, soon accompanied by murmurs.

Caleb interrupted. "Let us by all means go up, and we can gain possession of it, for we can surely overcome it," he said.

Then people began shouting things.

"The people are huge!"

"The grapes could kill us!"

"The Anakites live there!"

"We're all going to die!"

"We'll just have to defend ourselves," Joshua said firmly.

"We cannot attack them. They're stronger than us," Seth argued. "We seemed like grasshoppers to ourselves, so we must have to them."

Then everyone went to their tents to sleep, sobbing and yelling things at Moses and Aaron as they went, and Moses called Joshua, Caleb, Gaddi, and me into his tent.

“Is what you tell us true?” he asked.

“Yes,” I said. “You saw the grapes.”

“The land that we traveled and scouted is an exceedingly good land,” Caleb assured us. “Do not doubt G*d.”

“Hey, they were huge,” Gaddi muttered.

Moses soon sent us out to talk to Aaron and G*d. The next day, he assembled us all to talk to us.

“The Lord is angry with us,” he said. “He will not let us go into the land, although it flows with milk and honey. Instead, we must wander the desert, and none of us will see the Promised Land. The only exceptions are Caleb and Joshua, the only two that didn’t doubt G*d.”

So we didn’t go into the land. And it was a terrifying land, definitely. But maybe we could have fought them. Maybe, just maybe, Caleb was right.

THE END

Emma Thanks:

Minna Bromberg for teaching me trope and for teaching me that a munach is like tofu.

Rachel Barenblat for her guidance and her thoughtfulness in helping us create this beautiful service. She is our family rabbi and we love her.

Cindy and Andrew Janower for helping with my Bat Mitzvah project.

Grandma Olga (Olga Sunog), Nonni (Liana Barenblat), Aunt Elise Barenblat, and Elaine Barenblat for helping me with my oral history project.

Mom, Dad, and Max.

And a final note from Emma...

Dear Friends and Family,

This year I have had the opportunity to get to know one of Max's classmates named Samantha. In 2004 Samantha was diagnosed with a JPA type brain tumor. Seeing her everyday after school and reading about her struggles on her online blog inspired me to learn more. I wanted to do something to help children with her kind of tumor.

For my Bat Mitzvah Project, my family and I joined Team Samantha for a Ride for Research sponsored by the Brain Tumor Society on May 20th, 2007. The proceeds from the ride are used to fund research for JPA type tumors, the most common type of solid tissue cancer in children. Our hope is that this research will lead to less toxic and more effective treatment for Samantha and other kids with similar diseases.

I will be donating a portion of any money I receive for my Bat Mitzvah to Team Samantha as well. All of the money raised will help kids with JPA type tumors.

To learn more about the ride, Samantha, and JPA type brain tumors, go to www.teamSamantha.org. Thanks!

Sincerely,

Emma Sunog

M'korim: sources

1. Jacob Glatstein poem found in *Kol Haneshamah*, the Reconstructionist siddur.
2. Kaddish translation by Rabbi Jeffrey Goldwasser, reprinted with permission from *B'kol Rinah*.
3. Interpretive Torah blessing translations by Elyse Frishman, found in *Mishkan Tefilah*, the forthcoming prayerbook of the Reform movement.
4. The prayers surrounding the shema are adapted from Rabbi Arthur Waskow's meditations at www.shalomctr.org/html/prayer02.html
5. Michael Walzer, adapted; found in *Mishkan Tefilah*.
6. This translation of the kaddish was written by Rabbi Daniel Brenner (rabbidanielbrenner.blogspot.com/) and is published online at www.clal.org/ss14.html
7. This translation of the havdalah blessings was found online at www.ritualwell.org/shabbat/shabbatlife/havdalahshabbatends/
8. The lyrics to "Miriam ha-Neviah" are by Rabbi Leila Gal Berner.

Please note that this siddur contains various holy names of God, and needs therefore to be treated with deep respect. Keep it, enjoy it, share it, use it...but *please don't throw it away*. Thanks!