Kol Haneshamah

Prayerbook for the Days of Awe

The Reconstructionist Press
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BIRHOT HASHAHAR / MORNING BLESSINGS

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

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

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

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

And as for me, I fall in prayer,
my body I bend down,
I greet, I bless, I bend the knee,
before The One who fashions me.

And as for me, my prayer is for you, GENTLE ONE,
may it be for you a time of desire,
O God, in the abundance of your love,
respond to me in truth with your help.

NOTE. The Mah Tovu prayer is composed entirely of biblical verses:
Numbers 24:5, Psalms 5:8, 26:8, 95:6 (adapted) and 69:14.

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

D.A.T.

140 / MAH TOVU
<table>
<thead>
<tr>
<th>Verse</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>Baruḥ she'amar vehayah ha'olam.</td>
<td>Blessed is the one who spoke and the world became.</td>
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<tr>
<td>Baruḥ oseḥ vereyshit.</td>
<td>Blessed is the one.</td>
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<tr>
<td>Baruḥ omer ve'oseh.</td>
<td>Blessed is the one who says and performs.</td>
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<tr>
<td>Baruḥ gozer umkayem.</td>
<td>Blessed is the one who declares and fulfills.</td>
</tr>
<tr>
<td>Baruḥ meraḥem al ha'aretz.</td>
<td>Blessed is the one who redeems and saves.</td>
</tr>
<tr>
<td>Baruḥ hu.</td>
<td>Blessed are you!</td>
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<tr>
<td>Baruḥ shemo.</td>
<td>Blessed, who created all in the beginning!</td>
</tr>
<tr>
<td>Baruḥ hu.</td>
<td>Blessed is your name!</td>
</tr>
<tr>
<td>Baruḥ shemo.</td>
<td>Blessed is the one who speaks and acts!</td>
</tr>
<tr>
<td>Baruḥ hu.</td>
<td>Blessed are you!</td>
</tr>
<tr>
<td>Baruḥ shemo.</td>
<td>Blessed, who determines and fulfills!</td>
</tr>
<tr>
<td>Baruḥ hu.</td>
<td>Blessed is your name!</td>
</tr>
<tr>
<td>Baruḥ hu.</td>
<td>Blessed, who deals kindly with the world!</td>
</tr>
<tr>
<td>Baruḥ shemo.</td>
<td>Blessed are you!</td>
</tr>
</tbody>
</table>

**COMMENTARY.** The God affirmed in the words of Baruḥ She'amar may be understood in either concrete anthropomorphic terms or in a more abstract manner. It is the latter view with which we Reconstructionists are most comfortable. Our God is not a person who promises and fulfills as a human being would. In speaking of a God who fulfills promises, we express our basic trust in life and our affirmation that goodness and godliness have their own reward.

A.G.

**Kavanah.** The opening passage of the Torah describes how God created the world by calling, or speaking, it into being. “Blessed is the one who spoke and all things came to be.” This teaches that language is a powerful creative force. Later in the Torah we read that God commands destruction (for example, the flood), which takes place exactly as God wills. Anything that has the power to create also has the power to destroy. We are created in God’s image; our words, like God’s, have the power to both create and destroy. Words can hurt or heal, depending on our use of them. The gift of language is thus an awesome responsibility entrusted to us, and we must learn to be more mindful of its powers. Let us use our words for the sake of kindness and never to injure other human beings. Rabbi Levi said: “God says, if you bear false witness against your neighbor, I regard it as if you had declared that I had not created the world.”

S.D.R.
Blessed, who acts kindly toward all creatures!
Blessed is your name!
Blessed, who responds with good to those in awe!
Blessed are you!
Blessed, who removes the dark and brings the light!
Blessed is your name!
Blessed is the one who lives eternally and lasts forever!
Blessed are you!
Blessed, who delivers and redeems!
Blessed are you and your name!

COMMENTARY: Baruh She'amor is the rabbinic composition that introduces Pesukey Deziimra/Verses of Praise, which traditionally is compiled from biblical passages, primarily from Psalms.

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

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

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196 / BARUH SHE'AMAR

PESUKEY DEZIMRA/VERSES OF PRAISE / 195
Blessed are you, The Everlasting One, our God, the sovereign of all worlds. Divine one, who gave birth to all, the merciful, subject of praise upon our people's mouths, lauded and glorified upon the tongues of all who love and serve you. And through these, the songs sung by your servant David, may we hail you, Source of Being. With praises and with melodies we celebrate your greatness, and we praise you, glorify you, call to mind your Name, and crown you as our sovereign, God of ours, the only one, the living one, throughout all worlds. The one who reigns, lauded and glorified unto the end of time, whose name is ever great. Blessed are you, The One, the sovereign hailed in songs of praise.

COMMENTARY. Although the patchwork of psalms and praises known as Pesukey Dezimra is said to have evolved centuries after the prayer service itself, one can sense in this preface to the service an important echo of worship in biblical times—both the daily service of priests and Levites in the Temple, and the prayers of pilgrims ascending to the Holy City for the seasonal festivals. This bold appropriation of historical memory, undertaken in a period of exile and dispersion, affirms the continuity of biblical Israel with the later people Israel—in effect, inscribing the image of the former upon the latter. All of the themes and moods of the service are present in Pesukey Dezimra.

DESHI, Rabbi Simlay said: "A person should arrange praise of the Holy One and then pray." (Talmud Berahot 32a) Pesukey Dezimra is a preparation. It helps our transition into prayer.

T.W.K. (Adapted)
For Rosh Hashanah:

A song of triumph, to a Gathite melody. Of David.

ALMIGHTY ONE, our sovereign, how glorious is your name throughout the earth,
you whose splendor is stretched forth across the heavens!

Even from the mouths of infants and of nurselings
you have drawn foundation for your power,
in order to confound your enemies,
in order to frustrate your foe and to enact your justice.

When I behold your heavens, which your hands have wrought,
the moon and stars you have created,
what are human beings that you should think of them,
the children of humanity that you take note of them?

For you have made them only slightly less than divine beings,
and have crowned them with your glory and your splendor.

You have given us authority over your handiwork,
all things you make dependent on our power—
the sheep and cattle, all of them,
even the wild mountain beasts,
birds of the skies, fish of the sea,
all that travel through the ocean currents.

Our FOUNT OF LIFE, our God, how glorious is your name throughout the earth!

Psalm 8
Hallelu/Yah!
Call out to Yah in Heaven’s holy place!
Boom out to Yah across the firmament!
Shout out for Yah, for all God’s mighty deeds!
Cry out for Yah, as loud as God is great!
Blast out for Yah with piercing shofar note!
Pluck out for Yah with lute and violin!
Throb out for Yah with drum and writhing dance!
Sing out for Yah with strings and husky flute!
Ring out for Yah with cymbals that resound!
Clang out for Yah with cymbals that rebound!
Let every living thing Yah’s praises sing, Hallelu/Yah!
Let every living thing Yah’s praises sing, Hallelu/Yah!

Psalm 150

Blessed is The One eternally.
Amen! Amen!
Blessed is The Omnresent,
dwelling in Jerusalem, Hallelu Yah!
Blessed is The Mighty One divine,
The God of Israel who alone works wonders,
and blessed is the glorious name forever,
and may God’s glory fill the earth.
Amen! Amen!

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

A.G.

PESUKEY DEZIMRA/VERSES OF PRAISE / 261
THE SHEMA AND ITS BLESSINGS

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

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

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

Commentary. Barechu calls the congregation together for formal worship. The sections that precede it in the morning service, Barot Hashabur and Pesukei D'zimra, brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer.
The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the Amidah.

Faith Rogow

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

I  Baruh atah adonay  Baruh atah Adonay
    B'rurah at yah  Blessed are you Yehovah
    Nevareh et  Blessed are you Yah
    Eloheynu  Our God
    Hashemah  Shechinah

II  Eyn ha'olam  Source of Life
    Melech ha'olam  Sovereign of all worlds
    Hey ha'olamim  Life of all the worlds
    Ru'ah ha'olam  Spirit of the world

The phrase neuropeh et eyn ha'olam was originally formulated by poet Marcia Falk. (see SOURCES, p. 1248).

278 / SHEMA & ITS BLESSINGS/BAREHU

SHAHARIT / 277
YOTZER/GOD IN NATURE

Blessed are you, Eternal One, our God, the sovereign of all worlds."  

On Yom Kippur add:  
(You who open up for us the gates of mercy, and who light with your forgiveness, the eyes of those who love you)  
who fashion light and create darkness, maker of peace and creator of all.  
Light of the world,  
amid light's storehouse, light out of darkness—God spoke, and all was born!  

On weekdays continue on the following page. On Shabbat continue on page 283.

COMMENTARY. Or olam/Light of the world. This line, which the rabbis added here only for Rosh Hashanah and Yom Kippur, expresses in a highly nuanced way the general themes of creation and light. Here, God's word and the light become synonymous. Since light in our tradition also signifies Torah and redemption, the divine creative word links the power of creation to revelation and redemption, suggesting that redemption through Hashanah is as natural a divine gift as each sunrise, and just as sure.

R.H.

D.A.T.
To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation’s work—as it is said: “The maker of the skies’ great lights, whose love is everlasting!”

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

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// לעשה...// The maker...everlasting (Psalms 136:7).

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

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

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

NOTE. Jews traditionally have gathered in the four tritziot at the corners of their tallitot when they reach shenamnu/reunite. The tritziot are then held throughout the Shema.
SHEMA

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

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

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

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

And you must love. You shall love your God intellectually, emotionally and with all your deeds. Whatever you love most in these ways is your god. For the Jewish people, the deepest love should be for freedom, justice and peace.

SHAHARIT / 303

304 / SHEMA
For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 310, then continue with the third paragraph, page 312.

BIBLICAL SELECTION I

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

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

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

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

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

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

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

Continue on page 311.
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 your oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of The Mighty One should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you.

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

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

DAT:

DERASHA. 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 said, 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.

AG.
Vayomer adonay el moshe leymor. Daber el beney yisra’el ve’amarat ve’asu lahem tzitit al kanfei vigeye yhem lehorotam venetenu al tzitit hakana’petil tehelte. Vehayah lahem letzitit uritem oto uzharem et kol miztov adonay va’asitem otam velo tatru aharey levavehem ve’aharey eyneyehem asher stem zonim ahareyhem. Lema’an tizkeru va’asitem et kol miztovay vihe-yitem kedoshim leylohehem. Ani adonay elohehem asher horzeyti ethem me’retz mitzrayim lihyot lahem leylohim ani adonay elohehem. Adonay elohehem etmet.

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

DEARASH: Torah instructs me:

“Put tzitzit on the corners of your garment
and weave a thread of blue to the fringes.
These shall remind you to live
justly,
lovingly, and
simply.
Look upon them and remember:
Be holy!
for the Source and Substance of Life is holy.”

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

DERASH: Torah...God (Numbers 15:37-41).
Remember us for life, our sovereign, who wishes us to live, and write us in the Book of Life, for your sake, ever-living God.

Regal One, our help, salvation, and protector: Blessed are you, Kind One, the shield of Abraham and help of Sarah.

KAVANAH. May our deeds be deeds of life. May our lives be lived for the sake of the God of life. Then our own hands will enter our names in the book of life.

R.H.

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

Now, we declare the sacred power of this day, which is the most awesome and solemn of days, when your rule is established over all, and your throne set in place by the power of love, and you come forth to govern in truth.

True it is that you are our judge, you alone can reprove, you alone can know, you alone are witness to all deeds.

It is you who shall write, you who shall seal what is written, you who shall read, and you who shall number all souls.

You alone can remember what we have forgotten; it is you who shall open the Book of Remembrance, but its contents shall speak for themselves, for it bears the imprint of us all, which our deeds and our lives have inscribed.

And when the great shofar is sounded, a small, quiet voice can be heard, and the heavenly beings are thrown into fright, and, seized by a terrible dread, they declare:

“Behold, the Day of Judgment has arrived, when even those in heaven's court are judged, for none can be exempt from justice's eyes!”

KAVANAH. Unetaneh tokef refers to the awesome and threatening power of this day. Our ancestors saw themselves as if exposed to divine retribution for their sins. They pictured punishment from God mainly in terms of natural disasters to life and livelihood—plagues, wars and other woes that can swoop down on us, physically maiming us, ruining our stores and crops, starving our families. While that feeling—the sense that life's tragedies are largely externally imposed—may linger, another way of understanding this prayer, and the whole of these “days of awe,” is to recognize how small and hidden from sight is the nature of so much misfortune that we experience. The splitting of an atom, which we cannot see, unleashes terrors of dreadful, almost unimaginable proportions.

Similarly, we should not regard lightly the little wounds to the spirit which happen daily. Every insult uttered, every belittling gesture, every lie or rejection or unfair accusation is a punishment to a society that does not value the spirit of respect, the necessity of truth, or the power of love. If we pay better attention to each other's feelings, the small cruelties and hidden meannesses that are tearing us apart from within will no longer threaten. Let us resolve to heal the environment of suspicion, in which promises are broken, wills are broken and hearts are broken. Let us no longer make excuses for selfishness that causes such injuries to the human spirit, made in God's image.

S.D.R.
And all who come into the world
pass before you like sheep for the shepherd—
for, just as a shepherd numbers the flock,
passing the herd by the staff,
so do you make us pass by before you,
and number, and count, and determine the life,
one by one, of all who have lifebreath within.
You decide for each creature its cycles of life,
and you write down its destined decree.

On Rosh Hashanah, all is written and revealed,
and on Yom Kippur, the course of every life is sealed!

—how many pass on, how many shall thrive,
who shall live on, and who shall die,
whose death is timely, and whose is not,
who dies by fire, and who shall be drowned,
who by the sword, and who by the beast,
who by hunger, and who by thirst,
who by an earthquake, who by a plague,
who shall be strangled, and who shall be stoned,
who dwells in peace, and who is uprooted,
who shall live safely, and who shall be harmed,
whose life is tranquil, and whose is tormented,
who shall be poor, and who shall be rich,
who shall be humbled, and who is raised up!

The glory and agony of being human rousing us
entreat ing us to wake up!
To know that we who have no power
can be filled with power.
When we wake up to our transparent nature,
divine forgiveness shines through us.
When we forget our names,
we become part of God’s name.
When we learn to act and yield, act and yield,
we smash the contradiction of existence.

s.f.w.
But *teshuwah*, and *tefillah*, and *tzedakah* make easier what God may decree, make easier what life holds in store, make easier facing the world, make easier facing ourselves.

For, as is your name, so is your praise—slow to be angry, quick to forgive; you do not desire a person to die, but only to change and to live. Down to a person’s last day of life, the person is given the chance to return, and all who return, and resolve to be just, are welcomed by you straight-away.

For truly you are their creator, and you know their innermost nature, and they know they are flesh and blood.

COMMENTARY. But *teshuwah*, and *tefillah*, and *tzedakah*... These meritorious acts, says the original Hebrew text, “cause the evil of the decree to pass away” (*ma’avirin et ro’a hagezerah*). The English rendition seeks to encompass several ways that we are likely to feel ourselves facing a decree on the Day of Judgment: by God, by the events of our lives, by the world around us, and, of course, by ourselves. The power of repentance, prayer, and acts of giving to turn “judgment,” “in all its forms, from an alien and arbitrary event to a shaping force of our life and our identity is the subject of these lines. We cannot will away either what happens to us or what happens around us, but we may have it in our power to turn it into something quite other than “evil.”

R.H.
All of humanity is founded on dust—
of dust they are made, and to dust they return;
as long as they live, they strive for their bread.

Like vessels of clay, they can break.
Like grass they can wither, like flowers they fade,
like shadows they pass, like clouds they are emptied,
like wind their strength is exhausted,
like dust they are scattered about,
like a dream they shall vanish from sight.
But you, holy one, your reign is eternal,
the God who lives and endures!

No limit exists to the years of your life,
no end is assigned to the length of your days,
no measure contains the array of your glory,
your name is beyond all translation.

Your name is the perfect expression of you,
and you have, in turn, embodied your name,
and have called us, as well, by your name.

The ark is closed, and we remain standing.
KADISH TITKABAL / KADISH FOR THE COMPLETION OF PRAYER

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

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

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

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

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

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

Yehey shemey raba mevarah le’alam ulalmey almaya.

Oseh shalom bimromav hu ya’aseh shalom aleynu ve’al kol yisra’el ve’al kol yoshvey tevel ve’imru amen.

462 / KADISH TITKABAL

SHAHARIT / 461
BIRHOT HATORAH / TORAH BLESSINGS

Those who receive an aliya at the Torah say the following blessings:

Barechu et adonay hamevorah.

Congregation:

Baruch adonay hamevorah le'olam va'ed.

The response of the congregation is repeated and the blessing continued as follows (for alternative versions, see page 474):

Barechu et adonay hamevorah le'olam va'ed.

Congregation:

Baruch adonay hamevorah.

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

Baruch atah adonay eloheynu melech ha'olam asher kavevnu la'avodato venatan lanu et torato.

Baruch atah adonay noten hatorah.

DERASHA. Aliyah is ascent. We ascend to the Torah to acknowledge that we choose to live under its laws and principles. We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves. We ascend to the Torah to represent those who remain below. We ascend to the Torah to receive an honor, to risk being known and seen, to risk being at Sinai again. We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love.

S.P.W.
Some communities read the traditional Torah portion about the birth of Isaac (Genesis 21:1-34) on the first day of Rosh Hashanah, in which case the recommended reading from the second Sefer Torah is about creation (Genesis 1:1-5, page 499). Others first read the entire creation story (Genesis 1:1-2:3), in which case they read the beginning of the story of Isaac's birth (Genesis 21:1-4) for Maftir. A few communities read the traditional Maftir, Numbers 29:1-6, which we have placed as the Maftir for the second day, page 548.

First Aliyah

Some communities read the traditional Torah portion about the birth of Isaac (Genesis 21:1-34) on the first day of Rosh Hashanah, in which case the recommended reading from the second Sefer Torah is about creation (Genesis 1:1-5, page 499). Others first read the entire creation story (Genesis 1:1-2:3), in which case they read the beginning of the story of Isaac's birth (Genesis 21:1-4) for Maftir. A few communities read the traditional Maftir, Numbers 29:1-6, which we have placed as the Maftir for the second day, page 547.

TORAH READING FOR THE FIRST DAY OF ROSH HASHANAH

First Aliyah

The Fount of Life took note of Sarah, as was promised; thus did The Creator do for Sarah, as was spoken:
She conceived and bore to Abraham a son in his old age, 
at the appointed time God had declared.
And Abraham called the child born to him by Sarah: “Yitzhak.”
And Abraham, upon the eighth day, circumcised his son, 
as God commanded him.

Genesis 21:1-4

DERASHA. There is a profound philosophical truth to the rabbinic insight that the world does not begin until the sixth day of Creation and the appearance on that day of the human being. So far as we know, there would be no world, nor God, without the perception of the world by human minds—one might go so far as to say by my human mind. Theoretically, God and the rest of the world might have existed, but like the famous falling tree in the forest that makes no sound without an ear to hear it, without a human mind to perceive God and the world, who would know? God certainly can only be recognized by human beings—God depends on us for that much, at least.

E.L.G.

Rosh Hashanah as the birthday of the world recalls for us God’s creation of the world in the beginning of time. Strikingly, the traditional Torah reading for Rosh Hashanah is not the story of creation (Genesis 1:1) but rather the birth of Isaac, and the Haftarah concerns the birth of Samuel—both tales of long-awaited births to barren women. In fact, there is a tradition that Rosh Hashanah is not the day the world was created. Pesikta Rabbati, an early rabbinic midrashic work, states that the world was created on the twenty-fifth of Elul. Rosh Hashanah then is the sixth day of creation, the day on which humans were created. For the beginning of humanity marks the real beginning of creation. It is the beginning of history and most of all the beginning of the relationship between the human and the divine. Rosh Hashanah thus affirms the importance of human life, even of one single birth, as equivalent to God’s creating the world. By stressing life, it calls upon us to examine the quality of our lives as we prepare for Yom Kippur—the day when life is to be judged.

Michael Straussfield
Second Aliyah

And Abraham was then one hundred years of age when Yitzhak, his child, was born to him.

And Sarah said: “God has brought me laughter—tzehok!—
and all who hear of it will share my laughter, too!”

And she added: “Who would have said to Abraham
that Sarah would be nursing children,
or that I would bear a child in his old age!”

And the child grew, and then was weaned.

And Abraham prepared a splendid feast of celebration
on the day Yitzhak was weaned.

(On Shabbat, Third Aliyah)

But Sarah saw the son that the Egyptian woman, Hagar,
had born to Abraham, and he was mocking—metzokek.

She said to Abraham: “Cast out this servant-woman
and her son! For this servant-woman’s child
shall not inherit with my child, with Yitzhak!”

And this matter was of grave concern in Abraham’s eyes,
for after all, it was his child.

But God told Abraham: “Don’t let this matter
of your child and servant-woman be improper in your sight.
Whatever Sarah tells you, listen to her voice,
because through Yitzhak shall your seed be called.

Genesis 21:5-8

Genesis 21:9-12
Third Aliyah (On Shabbat, Fourth Aliyah)

Besides, the servant-woman’s child
I shall make a nation, too; for he, too is your child.”
And Abraham arose early the next morning,
and he took a bread loaf and a water sack,
and he gave them to Hagar
—placing them upon her shoulder—
and the child,
and he sent her on her way. She went
and wandered in the desert of Be’er Sheva,
and the water in the water sack was emptied,
and she left the child in the shadow of a bush,
and went and sat a bowshot’s length across from him.
“Let me not look upon the child’s death,” she said,
then raised her voice and wept.
God heard the child’s voice,
and God’s angel called out to Hagar from heaven,
saying to her: “What’s wrong with you, Hagar?
Don’t be afraid. For God has heard the child’s voice
from where he sits.

Genesis 21:13-17

Communities have a history—in an important sense they are constituted by their past—and for this reason we can speak of a real community as a “community of memory,” one that does not forget its past. In order not to forget that past, a community is involved in retelling its story, its constitutive narrative, and in so doing, it offers examples of the men and women who have embodied and exemplified the meaning of the community. These stories of collective history and exemplary individuals are an important part of the tradition that is so central to a community of memory.

The stories that make up a tradition contain conceptions of character, of what a good person is like, and of the virtues that define such character. But the stories are not all exemplary, not all about successes and achievements. A genuine community of memory will also tell painful stories of shared suffering that sometimes creates deeper identities than success...And if the community is completely honest, it will remember stories not only of suffering received but of suffering inflicted—dangerous memories, for they call the community to alter ancient evils.

The communities of memory that tie us to the past also turn us toward the future as communities of hope. They carry a context of meaning that can allow us to connect our aspirations for ourselves and those closest to us with aspirations of a larger whole and see our own efforts as being, in part, contributions to a common good.

Robert N. Bellah

FIRST DAY ROSH HASHANAH / 485
(On Shabbat, Fifth Aliyah)

Arise now, take the boy, and hold him with your hand, for I shall make him a great nation!"
And God opened up her eyes.
She saw a well of water, and she went and filled the sack with water, and she gave water to the boy.
And God was with the boy, and he grew up, and settled in the desert, and became a shooter of the bow.
He dwelt in Paran’s desert, and his mother got for him a wife from Egypt.

Fourth Aliyah (On Shabbat, Sixth Aliyah)

And it happened at that time that Abimelech and Phicol, chief of his army, said to Abraham: “God is with you in whatever you may do! Now, swear to me by God right here that you shall not deal falsely with me, or with any of my offspring or posterity, but you shall act, toward me and toward the land in which you dwell, according to the kindness I have shown you.”
And Abraham replied: “I’ll swear it.”
But Abraham complained to Abimelech about the water Abimelech’s servants stole, and Abimelech said: “I didn’t know! Who did this thing? You never told me!
I myself have never heard of it before today.”
And Abraham took sheep and cattle, and he gave them to Abimelech, and the two of them cut a covenant.

COMMENTARY. The text says not that a well suddenly appeared, but that Hagar’s eyes were opened so that she could now see it. The miracle is spiritual rather than physical or supernatural. The well had always been there, but Hagar, paralyzed by fear, despair, and her own sense of powerlessness, was blinded to the possibility of salvation. In calling out to God, she finds the strength to discover what she needs to do. Only then does Hagar see the well.

Hagar’s example can serve as a comfort and an inspiration when the pain and difficulty of our own lives seem too overwhelming, when taking the next step seems impossible. We are reminded that there are always unseen possibilities. As we call out in prayer during the Yamim Nora’im, we, too, can reorient our vision, see new possibilities in our lives and adjust our attitudes and actions.

R.S.

Genesis 21:18-27

488 / MORNING TORAH READING

FIRST DAY ROSH HASHANAH / 487
Fifth Aliyah (On Shabbat, Seventh Aliyah)

Abraham set seven ewes apart. And Abimelech asked:
“What are these seven ewes which you have set apart?”
And he replied: “Here: take these seven ewes from me by way of testimony that I dug this well.”

Therefore one now calls that place
“Be’er Sheva—Well of Oath.”

For there the two of them declared an oath, and made a covenant at Be’er Sheva.
Then Abimelech, and Phicol, chief of his army, rose, and they returned home to the country of the Philistines.
And [Abraham] planted a tamarisk at Be’er Sheva, and he called out there the name of THE ETERNAL ONE, God of the world,
and Abraham lived near the country of the Philistines for many days.

Genesis 21:26-34

DERASH. The Hebrew for tamarisk is מַּרְזָא. Its three letters signify the essentials of Abraham’s hospitality: א for אכילה/food, כ for כְּלָא/drink, and ל for לְוָה/escort.

Genesis Rabbah 54:6

DERASH. Why, immediately after making a contract with King Abimelech, does Abraham call on “the name of THE ETERNAL ONE, God of the world?” To emphasize that no earthly authority should be allowed to obscure our ultimate allegiance.

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

The ark is closed.

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

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!
For it is a precious teaching I have given you,
my Torah: Don't abandon it!
It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.
Its ways are ways of pleasantness,
and all its paths are peace.
Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

Ezr hayim hi lamahazikim bah vetomlehag me'ushar.
Deraheha darhey no'am ve'hok netivoteha shalom.
Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.

The ark is opened and the Torah placed inside.

606 / RETURNING THE TORAH TO THE ARK
Some communities begin Musaf with Malhuyot and therefore continue below. Others begin Musaf with a silent Amidah or the Amidah chanted aloud, beginning on page 324, and then continue here.

We rise for Aleynu. It is customary to bow or prostrate at “korim.” Choose one of the following:

Aleynu leshabe’ah la’adon hakol
latet gedulah leytzer bereyshit
shenetan lanu torat emet
vehayey olam nata betoheynu.

Continue on page 614.

Aleynu leshabe’ah la’adon hakol
latet gedulah leytzer bereyshit.
bore hashamayim venotryhem
roka ha’aretz vetze’etza’ha
noten neshamah la’am aleha
veru’ah laholehim bah.

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

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

COMMENTARY. The Aleynu prayer was originally composed for use on Rosh Hashanah in the Malhuyot section of the Musaf. Its trumpeting of divine sovereignty and the anticipated recognition of that sovereignty by all of humanity is central to the liturgy of Rosh Hashanah. The world’s birthday and the re-enfranchisement of God have been linked themes as early as anyone can discover. Thus, the Mishnah knows only this location for Aleynu. Because of its power and centrality in Jewish thought and feeling, Aleynu eventually came to be included in Shabbat and daily worship as well.

ROSH HASHANAH MUSAF / 611
And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven’s heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah: “You shall know this day, and bring it home inside your heart, that THE SUPREME ONE is God in the heavens above and on the earth below. There is no other God.”

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

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

M.B. (Adapted)

614 / MALHUYOT/ALEYNU

ROSH HASHANAH MUSAF / 613
And it is said:

"You city gates, raise up your bolts, you gates to the eternal, open up, and let the sovereign of glory come!"

Who is the sovereign of glory?
THE FOUNT OF RIGHTEOUSNESS, so powerful and mighty!
THE ETERNAL ONE, the champion in strife!

You city gates, raise up your bolts, you gates to the eternal, open up, and let the sovereign of glory come!

Who is this one, the sovereign of glory?
THE CREATOR of all beings, the sovereign of glory. It is so!"

Psalms 24:7-10

And by your servants’ hands, the prophets, the following is written:

"Thus says THE HOLY ONE, the people Israel’s sovereign and redeemer, THE CREATOR of all beings: I am the first and last, apart from me there is no God!"

Isaiah 44:6

And it is said:

"Redemption has arisen for Mount Zion, Justice for the Mount of Esau, for all sovereignty belongs to THE ETERNAL ONE!"

Obadiah 1:21

And it is said:

"THE EVERLASTING ONE will reign as sovereign over all the earth. On that day shall THE MANY-NAMED be one, God’s name be one!"

Zephaniah 1:49

As it is written in your Torah:

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

Deuteronomy 6:4
Refine our hearts to serve you truthfully, for you are a God of truth, and your word is truthful and endures forever. Blessed are you, Eternal One, the sovereign power over all the earth, who raises up to holiness (Shabbat) the people Israel and the Day of Memory.

We rise. The shofar is sounded.

May what our lips express be pleasing in your presence God exalted and sublime!
You who discern and listen, you who keep watch, and hearken to our shofar blast, may you receive with mercy and with favor this arrangement of our holy Scripture’s declaration of your rule.

Commentary: How do I want to inscribe myself into the Book of Life for the coming year? What do I want my script to be? The Arshek Sfataynu reminds us that we are writing our script in partnership with God. It challenges us to write a good script.

Z.S.S.
Hayom harat olam
Hayom ya'amdu kol yetzurey olamim
ke'agudah ahat ha'asot retzoneha belevay shalem
lehi'hadesh im boram olam kadosh.

Today, the world is born!
Today shall stand before you
all the beings of the cosmos, as one community,
to do your will with perfect heart,
to be renewed with their Creator
in the universal sacredness of life!

We are saved.

KAHNANAH: “The whole notion of time as an arrow shooting inexorably forward has been shattered forever in the complex geometries of quantum space, where multidimensional strings and loops carry time in all directions and even bring it to a halt.” (Deepak Chopra) Our ancestors intuited this understanding when they wrote: “Today the world was born.” They did not say “the anniversary of the world’s birth,” but literally, “Today the world was conceived.” This means that we can connect in this moment to the precise energy present at creation. This awareness can lead us to identify with a reality that is not bounded by time.

ROSH HASHANAH MUSAF / 633
Kol Haolam Kulo Gesher Tzar Me'od

All the whole world is just a narrow bridge, just a narrow bridge, just a narrow bridge.
All the whole world is just a narrow bridge, just a narrow bridge.

But above all, but above all,
is not to fear, not to fear at all.
But above all, but above all,
is not to fear at all.
as you stand there,  
empty-handed—  
or have you too  
turned from this world—  
or have you too  
gone crazy  
for power,  
for things?  

Mary Oliver

This is the birthday of the world!  
Today, all beings of the cosmos  
listen to the shofar’s call.  
Its voice proclaims the world’s repair,  
through sovereignty of The Almighty One—  
a voice that grows in strength as it proceeds.  
All we need do is speak and act,  
and God will answer us,  
a voice awesome and holy.

Transliteration for p. 666

Hayom harat olam hayom ya’azin  
kol yetzurei olamin  
lekol shofar kol korei  
letakein olam bemalchut shadai  
kol holeich vechazeik me’od  
velanu ledabeir  
vela’asot veha’elohim  
ya’aneinu bekol ayom vekadosh.
Sim shalom tovah uverakah ba’olam hen vaheved verahamim
aca’enu ve’al kol yisrael ameha. Barehehu avinu kulano ke’ehad
be’or paneha. Ki ve’or paneha natata lanu adonay eloheynu torat
hayim ve’ahavat hesed utzedakah uverakah verahamim vehayim
veshalom. Vetov be’eyneha levareh et ameha yisrael’el ve’et kol
ha’amim berov oz veshalom.

Besefer hayim berakah veshalom ufarnasah tovah nira’cher
venikatev lefanah anahnu vehol ameha beyt yisrael’el lehayim
tovim uveshalom.
Baruh atah adonay osey hashalom.

Grant peace, goodness and blessing in the world,
grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light.

Wise One, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

In the book of life, blessing and peace, and proper sustenance,
may we be remembered and inscribed,
we and all your people, the house of Israel,
for a good life and for peace.

Blessed are you, Compassionate One, maker of peace.

Kavanah: Try to imagine a time of true peace and tranquility, and think
about your part in helping this time to come about. What can you do?
What can you commit to? How will you be a peacemaker? l.g.b.
The ark is opened.

The ark is closed.

Concluding prayers begin on page 1195.

NOTE: Genesis tells us that we are each made in the divine image. We come to the sanctuary/holy place on Rosh Hashanah to be reminded of the divine holiness within. Only when we unlock the door to the holiness deep within ourselves do we begin to fulfill our purpose in coming to this physical sanctuary. We can only become wholly a part of holy community when we become open to the holiness within ourselves. D.A.T.

Today, give us courage and strength.
Amen!

Today, give us blessing.
Amen!

Today, give us goodness.
Amen!

Today, seek our welfare and good.
Amen!

Today, write us down for a good life.
Amen!

Today, please hearken to our cry.
Amen!

Today, accept with mercy and good will our prayer.
Amen!

Today, may your right hand keep us safe.
Amen!

The ark is closed.

On a day like today, may you bring us, joyful and glad, to the completion of our reconstruction. As is written by your prophet's hand: "And I shall bring you to my holy mountain, and you shall celebrate there inside my house of prayer... For my house shall then be called a house of prayer for all peoples!"

And may we and all the people Israel, and all who dwell on earth, enjoy justice and blessing, lovingkindness, life, and peace, until eternity.

Concluding prayers begin on page 1195.

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Concluding prayers begin on page 1195.
Mi Shebeirach

Mi shebeirach avoteinu,
m’kor hab’rachah l’imoteinu.  
May the source of strength  
who blessed the ones before us  
help us find the courage  
to make our lives a blessing,  
and let us say: Amen.

Mi shebeirach imoteinu,  
m’kor hab’rachah l’avoteinu.  
Bless those in need of healing  
with r’fuah sh’leimah,  
the renewal of body,  
the renewal of spirit,  
and let us say: Amen.

Music: Debbie Friedman  
Text: Debbie Friedman & Drorah Setel, based on Liturgy
INTRODUCTION TO THE MOURNERS’ KADDISH

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

THE MOURNERS’ KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

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

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

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

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

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

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

CONCLUDING PRAYERS / 1215
ADON OLAM / CROWN OF ALL TIME

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

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

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

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

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

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

Kavanah. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befal us.

M.M.K.
Hashiveini

Hashiveini v’ashuva,
hashiveini v’ashuva, chadesh,
chadesh, chadesh yameinu k’kedem,
chadesh, chadesh yameinu k’kedem.

composers: Micah Shapiro & Aaren Alpert

text: Lamentations 5:22, Jeremiah 31:18