

JCA

Wednesday Morning

Chanting and

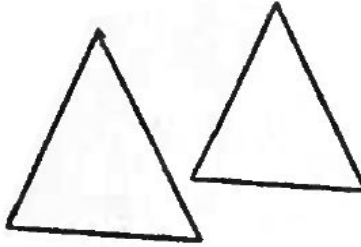
Contemplative

Davvenen

Entering the Mishkan

מַה טּוֹב אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל	<i>Mah tovu ohaleicha Ya'akov mishk'noteicha Yisrael</i>
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How very good are your tents, Ya'akov, your dwellings, Yisrael.



Gratitude Upon Awakening

מוֹדָה [מוֹדָה] אֲנִי לְפָנֶיךָ רוּחַ/מֶלֶךְ חַי וְקַיָּים, שֶׁהַחַיּוּת בִּי נִשְׁמָתִי בְּחַמְלָה, רַבָּה אֲמוּנָתְךָ	<i>Modah [modeh] ani lefaneicha, ruach/melech chai v'kayam, shehechezarta bi nishmati b'chemlah, rabbah emunatecha.</i>
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I am grateful before You, living and sustaining Breath of Life. You have mercifully restored my soul to my body. Great is your faithfulness.



P'sukei d'Zimrah
Praising Wonder of Creation



בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם בְּרוּךְ הוּא

*Baruch sheAmar v'hayah haOlam,
baruch Hu.*

Blessed One, You talked the Worlds into being.

What a Blessing, You!

Blessed One, Your Word makes for becoming.

What a blessing, Your Name.

Blessed One, You decree and fulfill.

Blessed One, all beginnings are Yours!

Blessed One, Your Compassion enwombs the Earth.

Blessed One, Your Caring is kind to all creatures.

Blessed One, You are generous in rewarding
those who respect Your Creation.

Blessed One, Ever Alive, ever confirming existence.

Blessed One, You make us free, You rescue us!

When we hear Your Name, we offer Blessing.

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם בְּרוּךְ הוּא

*Baruch sheAmar v'hayah haOlam,
baruch Hu.*

Ashrei (Ps. 145)

<p style="text-align: center;">אַשְׁרֵי יוֹשְׁבֵי בֵּיתְךָ עוֹד יְהַלְלוּךָ (סְלָה)</p> <p style="text-align: center;">פֹּתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכֹל חַי רַצוֹן</p> <p style="text-align: center;">וְאַנְחֵנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:</p>	<p><i>Ashrei yoshvei veiteicha, od y'hallelucha (selah).</i></p> <p><i>Poteach et yadeicha umasbi'ah l'chol chai ratzon.</i></p> <p><i>Va'anachnu n'varech Yah me-atah v'ad olam, Hallelu-Yah.</i></p>
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Happy are those who dwell in Your house.
They will sing your praises forever.

You open Your hand, and all life is satisfied.

And we will praise you from now until the end of time. Hallelu-Yah.

Kol HaNeshamah (Ps. 150)

<p style="text-align: center;">כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ:</p>	<p><i>Kol haNeshamah t'hallel Yah Hallelu-Yah.</i></p>
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Everything that has breath of life shall praise Yah. Hallelu-Yah.

<p style="text-align: center;">בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חַי הַעוֹלָמִים</p>	<p><i>Baruch Atah, YHVH, El melech gadol batishbachot. El haHoda'ot, Adon haNifla'ot, haBocher b'shrei zimrah, Melech El Chei haOlamim.</i></p>
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You are a fountain of blessings, Power, Guide, and Creator of All, Exalted in our Praises, God of thanksgivings, Master of wonders, Creator of all souls, Who chooses musical songs of praise! Source of power! Life-giver of all Worlds.

Hatzi Kaddish
Bridge Between Worlds

(woven with words of Rabbi Abraham Joshua Heschel by Maryrita Wieners)

Yitgadal v'yitkadash sh'meh rabbah (Amen)

[Reader:] Prayer is our attachment to the Utmost.

*B'almah div'rah chiruteh v'yamlich malchuteh. B'chayehchon uv'yomeichon
uv'chayei d'chol beit Yisrael. Ba'agalah uviz'man kariv v'imru: Amen.*

Y'heh Sh'mei rabbah m'vorach l'olam ul'olmei almayah.

*Yitbarach, v'yishtabach, v'yitpa'ar, v'yitromam, v'yitnaseh,
v'yithadar, v'yitaleh, v'yithallel sh'mei d'kud'shah b'rich Hu.*

[Reader:] Without God in sight, we are like the scattered rungs of a broken ladder.

L'eila min kol birchatah v'shiratah,

[Reader:] To pray is to become a ladder in which thoughts mount to God.

tushb'chatah v'nechematah da'amiran b'alma v'imru: Amen.

Barechu

We Rise Together in Blessing

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ

בְּרוּךְ יוֹהוּ הַמְּבָרָךְ לְעוֹלָם וָעֶד

*Barechu et YHVH HaM'vorach.
Baruch YHVH haM'vorach l'olam va'ed.*

*Shema uVirchoteha
The Shema and Her Blessings*

Light & Creation

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.	<i>Baruch Atah YHVH, Eloheimu, Melech haOlam, yotzer or uvorei choshech, oseh shalom uvorei et hakol.</i>
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*Kulam ahuvim, kulam b'rurim, kulam giborim
All love, all clarity, all power.*

אוֹר חֲדָשׁ עַל צִיּוֹן תִּאֲרֵר וּנְזִכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת.	<i>Or chadash al Tzion ta'ir v'nizkeh chulanu me'heira l'oro. Baruch Atah YHVH, Yotzer ham'orot.</i>
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Shine a new light upon Zion, that we may all soon merit its light.
A fountain of blessings are You, Breath of Life, creator of the lights.

Ahavah Rabbah
From Light into Love

אַהַבָּה רַבָּה אַהַבְתָּנוּ	<i>Ahavah rabbah ahavtanu</i>
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THE UNITY

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
Shema Yisrael, YHVH Eloheinu, YHVH echad
כָּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
Barcu shem k'vod malchuto l'olam va'ed

Listen Yisrael! YHVH is our God. YHVH is One.
Blessed is the divine essence, whose glorious presence endures forever.

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לֵבְבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל לֵבְבְךָ: וְשִׁנַּנְתָּם לְבִנְיָן וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:	V'ahavta et YHVH eloheicha b'chol levav'cha uv'chol nafsh'cha uv'chol m'odeicha. V'hayu had'varim ha'eleh asher anochi mitzav'cha hayom al levaveicha. V'shinantam l'vaneicha, v'dibarta bam, b'shivt'cha b'veiteicha uv'lecht'cha vaderech, uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadeicha v'hayu l'totafot ben einecha. Uch'tavatam al mezuzot beiteicha uvish'areicha.
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For the second paragraph of the Shema, read either the version below or the alternative biblical selection beginning on page 88, then continue with the third paragraph, page 90.

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. ↪

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 89, then continue with the third paragraph, page 91.

BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹר לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם וּנְתַנֶּנְךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹיֵי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁגְגָּה
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטְנֶךָ וּפְרִי אֲדָמָתְךָ וּפְרִי כְהִמְתֶּךָ שָׂגַר
אֶלְפִיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ: בְּרוּךְ טִנְאֶךָ וּמִשְׁאֲרֹתֶךָ: בְּרוּךְ אַתָּה
בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נִתְתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-
הָרָע: אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחַקְתָּיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָךָ
יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר-אַתָּה כָּא-שָׁמָּה לְרִשְׁתָּהּ: —

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 first part of this biblical selection (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. The second part was first used in the Israeli Progressive siddur, *Ha-avodah Shebalev*.
S.S.

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

M.M.K./M.S. (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 90.

וְאִם־יִפְנֶה לְכַבֵּךְ וְלֹא תִשְׁמַע וְנִדְחַתְּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעִבַדְתָּם : הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא־תֵאָרִיכֶן יָמִים
עַל־הָאָדָמָה אֲשֶׁר אֲתָה עֹבֵר אֶת־הַיַּרְדֵּן לְבֹא שָׁמָּה לְרִשְׁתָּהּ :
הִעַדְתִּי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבְחַרְתָּ בְּחַיִּים לְמַעַן תַּחֲיֶה אֹתָהּ וּזְרַעְךָ :

Continue with ויאמר, page 91.

BIBLICAL SELECTION II

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

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

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

A.G.

BIBLICAL SELECTION II

וְהִיָּה אִם-שָׁמַעַ תִּשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ כְּכֹל-לְבַבְכֶם
וּבְכֹל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפַּת דְּגַנְךָ וְחִירְשְׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׁדֶךָ לְבַהֲמֹתֶךָ
וְאָכְלָתָּ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וּסְרַתֶם
וְעַבַדְתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְתָרָה אֶף-יְהוָה
בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִיְהִי מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-
יְבוּלָהּ וְאֲבַדְתֶם מִהֲרָה מֵעַל הָאָרֶץ הַשְּׂבֵה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶם אֶת-דְּבַרֵי אֱלֹהֵי-עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶם אִתְּם
לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אִתְּם אֶת-
בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם
לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

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

D.A.T.

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.

למען תזכרו / so that you remember. The *tzitzit*, like all the forms of religion, are there as reminders for us as we go about our daily lives. All of us have had moments when we most became ourselves, liberated from the bonds holding us back, or when we discovered those great inner truths that lend meaning to our lives. But such moments are forgotten, covered over by the petty angers and frustrations of daily living, by the hard shell we think we need about us to protect our most precious feelings.

Our tradition calls upon us to bring such moments back to mind and make them part of our worship. Our own innermost liberation is our “coming out of Egypt”; our own moment of deepest truth is our “standing before Sinai”. Let us remember these as we look at our *tzitzit*, and join them to the ancient memories of our people. A.G.

DERASH. The four *tzitziyot* 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 do the inescapable moral obligations extend throughout our lives no matter where we are. D.A.T.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי כִגְדֵיהֶם לְדֹרֹתָם וּנְתַנוּ עַל־
צִיצִת הַכֹּהֵן פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי
לְכַבְּכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אמת

Vayomer adonay el moshe leymor. Daber el beney yisra'el
ve'amarta aleyhem ve'asu lahem tzitzit al kanfey vigdeyhem
ledorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah
lahem letzitzit uritem oto uzharthem et kol mitzvot adonay
va'asitem otam velo taturu aharey levavehem ve'aharey
eyneyhem asher atem zonim ahareyhem. Lema'an tizkeru
va'asitem et kol mitzvotay vihe-yitem kedoshim leyloheyhem.
Ani adonay eloheyhem asher hotzeyti ethem me'eretz mitzrayim
lihyot lahem leylohim ani adonay eloheyhem. Adonay
eloheyhem emet.

ויאמר...אמת / THE BOUNDLESS ONE...God (Numbers 15:37-41).

Redemption

This Way to the Best Possible Future

מִי כַמֹּכָה בְּאֵלִים יְהוָה מִי כַמֹּכָה נֹאדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פְּלֵא: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד בְּרוּךְ אַתָּה יְהוָה גֹּאֲלֵי יִשְׂרָאֵל	Mi chamocha ba'elim YHVH Mi kamocha nedar bakodesh Norah t'hilot, oseh feleh. YHVH yimloch l'olam va'ed Baruch Atah YHVH ga'al Yisrael.
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Amidah

Approaching the Holy Presence

Avot v'imahot - We pray that, as our ancestors received protection and help, we may also receive protection and help.

Gevurot - We pray that through the power of compassion and healing, all life will be revitalized.

Kedushat haShem - We pray that we may recognize and appreciate holiness.

Binah - We pray for wisdom and understanding.

Teshuvah - We pray that we may be willing to turn towards goodness, using Torah as our guide.

Selichah - We pray that we will be forgiven when we make mistakes.

Ge'ulah - We pray for support in times of trouble.

Refu'ah - We pray for healing for all those in need of healing.

Birkat haShanim - We pray for a year of abundance and health for our planet.

Kibbutz Galuyot - We pray to be brought together when we feel isolated.

Din - We pray for just and compassionate leadership.

Birkat HaMinim - We pray that hatred may be turned to love.

Tzadikim - We pray that those who work for justice will be supported.

Binyan Yerushalayim - We pray that each of our hearts can be a city of peace.

Yeshu'ah - We pray that we may see the blooming of the best possible future.

Kabbalat Tefillah - We pray that our prayers will be heard.

Avodah - We pray that, by working for the highest good, we will experience Divinity unfolding.

Hoda'ah - We pray that by practicing thanks and praise, we can bring hope and joy to those around us.

Birkat Shalom - We pray for peace.

*Osah shalom bimromeha hi ta'aseh shalom aleinu
Al kol beit Yisrael, al kol yoshvei teivel
Osah shalom bimromeha hi ta'aseh shalom beineinu.*

The One who makes peace in the heavens, let Her make peace for us,
For all of Yisrael, for all who dwell on the earth.
The One who makes peace in the heavens, let Her make peace between us.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 332. Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave us teachings of truth
and planted eternal life within us.



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

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

D.A.T.

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at korim. Choose one of the following.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betoenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שְׁנָתָן לָנוּ תוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

Continue on page 171.



Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholehim ba.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵייהֶם
רֹקַע הָאָרֶץ וְצֹאצְאֶיהָ
נֹתֵן נְשָׁמָה לָעָם עֲלֵיהָ
וְרוּחַ לְהִלְכֵים בָּהּ:

Continue on page 171.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֵא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שְׁלֵא שָׂם חֻלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל
הַמוֹנִים:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

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)

וידעת...עוד / You...other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מְלִכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל וּשְׂכִינַת
עֵזוֹ בְּגִבְהֵי מְרוֹמַיִם: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מְלַכְנוּ אָפֶס זִוְלָתוֹ
בְּפִתּוּב בְּתוֹרָתוֹ: וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God’s name be one!”

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

על פן נקוה לך יהוה אלהינו לראות מהרה בתפארת עזך להעביר
 גלולים מן הארץ והאלילים כרות יכרתו לתקו עולם במלכות
 שדי: וכל בני בשר יקראו בשמך: להפנות אליך כל רשעי ארץ:
 יפירו וידעו כל יושבי תבל כי לך תכרע כל ברה תשבע כל לשון:
 לפניה יהוה אלהינו יכרעו ויפלו ולכבוד שמך יקר יתנו ויקבלו
 כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
 המלכות שלך היא ולעולמי עד תמלך בכבוד כפתוב בתורתך:
 יהוה ימלך לעלם ועד: ונאמר: והיה יהוה למלך על כל הארץ
 ביום ההוא יהיה יהוה אחד ושמו אחד:

Kakatuv betorateha: Adonay yimloh le'olam va'ed.
 Vene'emar: Vehayah adonay lemelech al kol ha'aretz.
 Bayom hahu yihyeh adonay ehad ushmo ehad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (Adapted)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (Adapted)

יהוה...ועד / THE ETERNAL ONE...forever (Exodus 15:18).

והיה...אחד / THE EVERLASTING ONE...one (Zechariah 14:9).

Readings suitable for a house of mourning may be added here. See pages 490-532.

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.

KADDISH YATOM /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 (*Between Rosh Hashanah and Yom Kippur, add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

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

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

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *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.

D.A.T.

Readings suitable for a house of mourning may be added here. See pages 490-532.

קִדְּוֵיִשׁ יְתוּם

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיף
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעַלְמֵי עַלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

לְעֵלְא (לְעֵלְא) (Between Rosh Hashanah and Yom Kippur, add: מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְיָרִין בְּעַלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma di vera hiruvey veyamliḥ malḥutey
beḥayeyhon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le'ela (Between Rosh Hashanah and Yom Kippur, add: le'ela) min kol birḥata
veshirata tushbeḥata venehemata da'amiran be'alma ve'imru
amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

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