JCA
Wednesday Morning
Chanting and
Contemplative
Davvenen
Entering the Mishkan

Mah tovu ohaleicha Ya’akov
mishk’noteicha Yisrael

How very good are your tents, Ya’akov, your dwellings, Yisrael.

Gratitude Upon Awakening

Modah [modeh] ani lefaneicha,
ruach/melech chai v’kayam,
shame'havta bi nishmati b'chemlah,
rabbah emunatecha.

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

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.

Baruch sheAmar v’hayah haOlam, baruch Hu.
Ashrei (Ps. 145)

Ashrei yoshvei veiteicha, od y’hallelucha (selah).

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)

Kol haNeshamah t’hallel Yah Hallelu-Yah.

Everything that has breath of life shall praise Yah. Hallelu-Yah.

Baruch Atah, YHVH, El melech gadol batishbachot. El haHoda’ot, Adon haNifla’ot, haBocher b’shirei zimrah, Melech El Chei haOlamim.

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.


*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

בָּרְכוּ אֶת יהוה הַמְבֹרָךְ
בָּרוּךְ יוהו הַמְבֹרָךְ לְעוֹלָם וָעֶד

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

Shema uVirchoteha
The Shema and Her Blessings

Light & Creation

| בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם         | Baruch Atah YHVH, Eloheinu, Melech haOlam, yotzer or uvorei choshech, oseh shalom uvorei et hakol. |
| לְאָלֵךְ יִצְרוּ אָרֶץ וּבוֹרֵא חַשְׁךְ, עֹשֶׂה שָׁלוֹם עֵד וְבֹרֵא אֶת הַכֹּל. |                                               |

Kulam ahuvim, kulam b’rurim, kulam giborim
All love, all clarity, all power.

| אוֹר חָדָשׁ עַל ציּוֹן תָּאִיר         | Or chadash al Tzion ta’ir v’nizkeh chulanu me’heira l’oro. |
| וְנִזְכֶּה כֻּלָּנוּ מְהֵרָה לְאוֹרוֹ. | Baruch Atah YHVH, Yotzer ham’orot. |

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

Ahavah rabbah ahavtanu

THE UNITY

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד

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

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.

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.*
רואים יפה ללבב יש להשקם ונרחקה והשתחוותtextarea לאלאיים שארים
ועברתם: הנגרים לכל עלון כר אבוד האבודים לא חזרו גים.
על ואתבתה אתא אשתו את הדריה לבא שמיה לרשעה
הערתי: בכמ הנשים אתדוותם ואת dara אחרניחם להפיחם בתרה ימי
לפניך מברכתי ומקללה ב邝יה בתיי ليست חקית אשתה זכרת
Continue with 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.
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.

לְמַעַן הָוֹכֵן / 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.
ויאמר יהוה אל משה לאמר: כה אמר אלהינו יהוה אŗאלה
אללנה.iOS עשה לך ציצת על-כנפי בני ירושלים ונהגו על
ציצת בני פחל הכהה: והיה לכם ציצתărיאים את
 căngם נולד מחוץ יהודה לנושם אתו ולא תשומ אחור
לבכם נגורים עדניםแชראים ושם אתרים: לעזר חגל
ועשיהם בארץ מצורת ההרים ק.BigInteger לאליהם: ויוה
אליהם אמרו ציצת בני ישראל: יהוה אלהינו
אלליים אני יהוה אלהיכם.

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 uzhar tem 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 etmet.

 dịאמר...אָבָּא / The BOUNDLESS One...God (Numbers 15:37-41).
Redemption

This Way to the Best Possible Future

| 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. |
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.
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 betohehenu.

Continue on page 171.

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

Continue on page 171.

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)

ר"ו... / You...other God (Deuteronomy 4:39).
ואנגחヴィס ומטת אברהם ומורイス ל عليهم ממלכת המלכים

חורשה ברוך אתה
שכון נʘכום שופט ורשא אם נושב כריך ישמשメッך ושכלנו
עוז בברך מברכיך: אתה אלהינו אתה צדוק אתה מלך כבש ואל שמחת
שכון מנחיה ויצאת לחום ושם כל בית כנף הנכבד יayment אם הזה הוא
האליהם ישמשו ממלך יעלה הָאָרֶץ ממקם ויהיו עד לשנים עונים—

Vaanahnu korim umishta’avim umodim
lifney melech malhey hamelahim hakadosh baruh hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
beshamayim mima’al
ush-hinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet mallkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha’elohim bashamayim mima’al ve’al ha’aretz
mitahat eyn od.

171 / ALEYNU
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.
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)

/ The Eternal One...forever (Exodus 15:18).

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

Reader: Yitgadal veyitkadash shemey raba
be’alma di vera hirutey veyamlih malhutey
behayeyhon uvuyomeyhon uvhayey dehol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbara unhayishtabah veyitpa’ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha beri’hu
le’ela (Between Rosh Hashanah and Yom Kippur, add: le’ela) min kol birhata
vashirata tushbehata venuhemata da’amiran be’alma ve’imru
amen.

Yehey shelama raba min shemaya vehayim 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.

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