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**New York School  
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***Doctor of Ministry Project Final Approval***

**To: The Members of the Doctor of Ministry Faculty**

I hereby submit the signatures of approval from my advisors and Dr. Carol Ochs for my completed Doctor of Ministry Project.

The title of the completed Project is:

Religious and Spiritual Culture and Liturgy (RASCAL)

I have submitted one unbound copy on 25% cotton paper to the HUC-JIR library for binding.

I have submitted velo or spiral bound copies to my mentors and Dr. Carol Ochs.

Rabbi Sandra Katz



3/16/08

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Date

Doctor of Ministry Project  
Religious and Spiritual Culture and Liturgy (RASCAL)

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Thesis Submitted in Partial Fulfillment of  
Requirements for Doctor of Ministry Degree

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Doctor of Ministry Demonstration Project  
Religious and Spiritual Culture and Liturgy (RASCAL)  
Rabbi Sandra Katz

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## Chapter One: Issue Addressed

### Background

When I began my doctoral studies at HUC-JIR, I was working at a Jewish long-term care facility in Philadelphia. Had I stayed there, I have no idea what kind of project I would have undertaken. Fortunately, my move to the Jewish Home and Jewish Senior Life of Rochester, NY has afforded me the opportunity to make a difference in the life of a community of frail Jewish seniors. Staff had acknowledged concerns before I arrived, although these remained unnamed until I articulated them. Our nursing home residents tend toward a passive acceptance. With the two exceptions described below, residents have not reported that the religious tensions cause distress. I hope that the reader will forgive the assumptions made on behalf of residents. While they seem submissive, they also respond when staff members anticipate and meet their needs.

In part, the decision to hire a professional board-certified chaplain came from management's wish to serve residents while balancing the needs of the institution. This constitutes one of the main ways that chaplaincy differs from congregational work. The institution hires the chaplain to serve its constituents, rather than the direct lines of service and hiring in a congregation. During the interviews, managers asked me a number of questions about worship, particularly pursuing my history developing senior-friendly liturgy and having a unified community. Demographic differences between the Philadelphia community I had served and the Rochester community would demand different responses. I believe that management looked for a chaplain that would bring an awareness of the limitations of our institution and diligence in creating community.

It seems to me that the primary justifications for uniting our two groups are these:

1. Our residents are growing increasingly frail and will rely on staff to meet needs for transportation and programming direction.
2. Our demographics are changing as our proportion of non-Jewish residents and more assimilated Jewish residents grows in relation to the traditional Jewish observant community.
3. Some Jewish residents have spoken of feeling alienated by the strictness of our observance. If we only have one traditional service, we would ignore the change in demographics. If we have a traditional service and a liberal service, we are dividing our tiny, limited constituency into fractions that we can not sustain. This is not a growth market, even though our Jewish population is aging.
4. Nursing homes have difficulty locating workers for weekends. It takes more resources to support two services than it does to maintain one.
5. I believe that it is better to have one strong, sustainable service than two weak ones. I believe that residents may lose hope if they have difficulty gathering a quorum on the Sabbath, or see that the room is sparsely populated during worship.
6. Traditional observers pray during the week. We can keep these weekday traditional services as a religious haven for our observant residents; the more liberal residents, who do not have a history of midweek prayer, will not even notice. Meanwhile, we can accommodate more liberal

worshippers on Sabbaths and holy days. This will enable Jewish life to survive longer than either division or resistance to modification.

I understand that this project brings up the larger question regarding whether Jews across the spectrum can pray together. In regular communities, this would seem impossible. Our streams of Judaism exist to satisfy the differing needs of individuals. Even in our pluralistic Jewish chaplaincy community, we have found it impossible to pray together, although we have offered colleagues the opportunity to contemplate such a question. At the 2008 conference of the National Association of Jewish Chaplains, my co-chair and I engineered the schedule so that, without time conflict, worshippers could experience a traditional evening service with the gender division, followed by an egalitarian service. Once we have seen what our counterparts do, it furthers the conversation about worshippers and their needs.

Jewish long-term care has changed significantly in the past few years, and will undergo radical changes as the baby-boom generation begins to need care. How will we allocate our resources to maintain the Jewish identity of our institutions, particularly those that have more capacity than a Jewish community can support? Other factors that influence the development of long-term care models include the establishment of Naturally Occurring Retirement Communities (NORCs), where seniors age in place rather than seeking care in an institution. Our current nursing home residents exist in a prolonged state of incapacity that would have required hospitalization only a few years ago. Advances in medications and outpatient procedures have changed the medical conditions of all seniors, hale and frail.

Perhaps my boldness in developing a new liturgy for all residents comes from the success I enjoyed in Philadelphia. When I arrived at the Golden Slipper Uptown Home, the

four services per week were led by the brother of our Kashrut supervisor. While nominally Orthodox, there was an openness to change that recognized the frailty of the residents. I made very few changes as I moved from the Orthodox prayerbook to liturgies I edited with a Hebrew word-processing program and reproduced in spiral-bound booklets. And not only did the group retain its core, other residents began to join because they enjoyed the musicality of the worship, or perhaps the way lay readers became part of our experience. I firmly believe that worshipping together enhances group cohesion in the service of God. Management at the Jewish Home of Rochester may have hoped to replicate such an atmosphere.

This project represents the convergence of an interest in Jewish liturgy that began in my teens, along with a wish to serve the needs of the frail seniors in my care at the Jewish Home. I serve as the second full-time chaplain in the Home's history; the first one was asked to leave after a two-year tenure.

The Jewish Home of Rochester began in a private home in the community, and served as an Orthodox synagogue as well as a retirement home. In those days, the residents were generally indigent, hale enough to walk and talk. Most were immigrants (*A Family Among Families*).

In 1985, the Jewish Home moved into a new building designed to be a nursing home. Of course, it was state-of-the-art, reflecting the Rochester Jewish community's passion for serving the residents of the Home. The new facility was located in Brighton, a suburb that was only walking distance from the center of Orthodox Jewish life for the very hardy, especially during the ferocious Rochester winters.



However, the approach to Jewish worship continued as before. Residents generally ran their own services, including daily prayer quorums, Sabbath services, and holy day worship. Eventually, the Jewish Home hired an Orthodox lay person, Gary Winterman, to read Torah. This activity had become too much for the residential community; since the charter of the institution indicates that it is Orthodox, the board determined Mr. Winterman would continue the tradition of a full reading from the Pentateuch and the Prophets, as in an Orthodox synagogue.

As the population changed, Mr. Winterman took on more of the Sabbath service. There was a time that Mr. Winterman also led the daily services. Residents' abilities to attend services on their own steam continued to decline.

In 1999, BY moved into the Jewish Home. Diagnosed with bi-polar disorder, with symptoms as early as 1944, he has struggled with questions of sound judgments amid the manic and depressive storms of his illness. He has been hospitalized for both ends of the spectrum of the illness. While some aspects of his illness seem ego-dystonic, some of his functioning deficits are ego-syntonic, meaning that he seems unaware of the wake of emotional destruction he leaves. One of his chief sources of pride and comfort has been his participation in Jewish life. He has indicated to me that before choosing medicine as his career, he considered the rabbinate as a way to show honor to his father and his Orthodox roots. In the past few years, BY has affiliated with the large Reform synagogue in Rochester. Because this document is part of a counseling degree, I believe it is important to note some transference and counter-transference with BY. BY has a daughter approximately my age with whom he has no contact; I learned of her via careful review of his medical chart. I have no contact with my own father, who has emotional characteristics resembling some of those

of BY but without the clarity of a diagnosis. As a counselor, I am ever aware of the multiple sets of wheels turning in my interactions with BY: his disconnection from his daughter, opaque to me and unmentioned in our conversations; my own awareness of counter-transference along with my efforts to stay present in the moment; and the actual interactions between the two of us.

Five years ago, JB could no longer stay at home, and he moved to the Jewish Home. JB goes by his Hebrew name which begins with a Y. What an irony that the two main residents whose mental health factors into the religious debate have inverted initials (YB and BY). Indeed, the two gentlemen create a fascinating mirror image of each other. Unlike BY, YB grew up as a secular Jew. He came to the practice of Orthodoxy after a lifetime of feeling rejected and what he calls his "hippie" period, during which he used drugs and alcohol to numb his psychic pain. Jewish observance has given him the structure he needs to feel centered, and has offered a sense of purpose that has enabled him to tolerate his debilities. YB is significantly younger than BY. YB's compulsions to observe Jewish law have kept traditional Jewish practice alive at the Jewish Home.

In the context of this paper for a counseling degree, it is appropriate to go deeper into our interactions. YB continues to tell me that he believes that I am actually Orthodox; I notice a deep wish for mirroring in this assertion. YB's frequent requests to see me often take place at the end of the workday, when it is difficult to comply. Sometimes it seems as though I am in an impossible situation, although I am grateful for the privilege of seeing, and perhaps helping him through his vulnerability and neediness. It took a number of sessions with my PCMH supervisors, Lynne Jones and Doug Clark, before I had the epiphany that YB's behavior interacts with my own history as a people-pleaser. With the help of my

PCMH supervisors, I have revisited the feelings I have as I encounter such needs. A social work colleague at the Jewish Home has corroborated the importance of setting boundaries with YB. As a counselor, I am aware of this as a growing edge and a counter-transference.

When the facility hired its first chaplain, some of his duties remained unclear. Rabbi Jonathan Tabachnikoff did not lead services at the Jewish Home; Mr. Winterman continued to lead them. A board member with a strong commitment to the Reform movement applied pressure to convince Rabbi Tabachnikoff, a Reform ordinee, to establish an alternative service. Apparently, the lore of the building indicates that even in the previous building on St. Paul Street, community members had made such attempts. The Orthodox residents made sure that they had the primary worship space. Thus, the Reform members of the community had the sense that the Jewish Home was really the Too-Jewish-for-us Home. This explains how, in a community like Rochester, there are affiliated Jews in non-Jewish long-term care facilities; they would rather go there and eat ham than feel like second-class Jews.

When I arrived at the Jewish Home in January of 2007, the two Sabbath morning worship services functioned as emblems of the mental illness that had governed Jewish life for years. The traditional / Orthodox service took place in the room designed for prayer. It was a fairly full Orthodox service with complete readings from the Pentateuch and the Prophets. While the physical barrier, the *mechitza*, separating men and women has been removed, the groups sat separately. Mr. Winterman led the morning *shacharit* service from the traditional Birnbaum prayerbook. After reading from the Torah and Prophets, he concluded his leadership and departed. Thereupon YB took over the *musaf*, additional, service for the Sabbath.

Meanwhile, BY had established a beachhead for his fragile ego by leading the Reform / liberal service with a coalition of other men. This group used a softback version of the Reform movement's liturgy, *Gates of Prayer for Assemblies*. The worship service took place in the Home's café, with male and female residents sitting around tables. The Torah service, such as it was, included blessings said before the reading of whatever one of BY's friends had picked to read from the Hertz volume of the Pentateuch. It might be from the Torah portion; if that was too obscure, he might focus on the prophetic reading. If both were difficult to understand, after the blessings Mr. S would read from a commentary. In addition, a woman made a sermonette based on her studies of a women's commentary; often these speeches indicated some hostility to tradition.

In both cases, a few common themes held sway:

1. The prayerbook was not tailored for the people using it.
2. An ego-driven agenda governed the functioning of each service. In the case of the Reform service, it provided BY an escape from his immovable power struggle with YB regarding who would lead prayers. In the case of the traditional service, YB exerted disproportionate influence over its administration.
3. The room was not conducive for worship – institutional or simply poorly arranged.
4. Each group held disdain for the other.

It took me a while to form an analysis of the situation and what felt like forever to formulate a plan to address it. Perhaps I could have let the situation continue as it was, in which case management would not have needed to hire another chaplain. The one group

could not have me lead due to my gender, while the other froze me out due to fear that my leadership would impinge on the lay leader's ego. At first, I wondered about the decision to hire a chaplain, particularly a female one. I experienced my own emotional journey in searching for solutions.

Moreover, as I evaluated the needs of the residents, it seemed that few of the Jewish ones' needs resided at the polar opposites. I started taking note of who attended services, and learning about the residents' spiritual needs. I continue to learn about the needs of residents; perhaps attentiveness to these needs constitutes my assessment instrument.

### Needs

I have chosen to address several resident needs in this project:

1. Decreasing tensions between the two groups
2. Creating sacred community, respectful bonds between individuals
3. Prayer that reaches the heart – including liturgical forms and music
4. Addressing spiritual needs on an individual basis as part of an overall strategy to create an inclusive, affirming spiritual climate

### Wider relevance

As an active member of the National Association of Jewish Chaplains, I know other chaplains at Jewish long-term care facilities. Perhaps my project is site-specific; I believe that, due to the respect for Jewish Law in my solution to our problems, this approach may be used to create inclusive and pluralistic communities outside Rochester. The values I emphasize come out my affiliation with our Jewish chaplaincy group, particularly from its certification standards. The two years that I have served as Conference Chair also reflect in my wish to create a climate that is holistic (rather than simply intellectual) and one where our

philosophical differences instruct without irritating. Is it optimistic to say that some principles can be applied to gatherings of Jews across the spectrum?

## Chapter Two: Guiding Principles

### Religious principles

These include:

1. Honor your father and your mother – respect for the elderly
2. Love your neighbor as yourself – including those whose backgrounds differ
3. Each individual is made in the Divine image – regardless of health or illness, traditional or liberal outlook
4. We are commanded to care for the sick, the frail and the aged
5. Under certain circumstances involving health and ability, Jewish tradition allows for the modification of liturgy to meet the needs of those who pray. Not basing its decisions purely on Jewish Law (Halakhah), Reform Jews have the greatest latitude. But even the most Orthodox are not constrained by rules that fail to accommodate illness, old age, and various examples of changing physical and mental conditioning – a pregnant woman, for instance, who develops a craving is allowed to eat on Yom Kippur.
6. Theological principles that speak to those near the end of life:
  - i. God's compassion
  - ii. Healing of soul when healing of body is impossible
  - iii. God's acceptance of us as we are. Especially at end of life, an emphasis on sin might make an individual fear death as

punishment. When one depends on others for basic needs, it is difficult to avoid a sense of shame regarding what one can no longer do. One exemplary classical text is illustrative: “Rava implored R. Nahman, ‘Show yourself to me [in a dream]. When he did show himself [after he died], Rava asked him, ‘Did you suffer any pain?’ and he replied, ‘As little as taking a hair from milk. Still, if the Holy One were to say to me, “Go back to that world,” I would not consent, the fear of death being so great.’” (Braude, p. 581:62)

### Clinical principles

For these, I rely on the National Association of Jewish Chaplains’ certification standards (see [www.najc.org](http://www.najc.org)). I have focused my counseling efforts on BY and YB in individual sessions, generally on an ad hoc basis.

1. “Ability to understand and respect clients’ faith traditions that are different from the chaplain’s”
2. “Ability to provide pastoral care that respects diversity and differences including but not limited to culture, gender, ... and spiritual/religious practices”
3. “Ability to... provide leadership in pastoral care within an institution and community with diverse faith and cultural traditions”
4. “Ability to integrate the insights of Jewish theology and the behavioral sciences into pastoral care... practice”

5. One principle that comes from my own experience: music has healing properties that transcend words, especially as we relate to those with cognitive impairments. Liturgical music multiplies this effect.

### Chapter Three: Method

#### Execution

I plan to change the climate at the Jewish Home of Rochester from one of disrespect and distrust to one where residents pray together and rejoice in their common bonds. Further, I plan to implement worship forms and styles shaped to the needs of our population, with particular concern for physical frailty and the concerns that worshippers bring to God as they near the end of life. I am already in process to accomplish these aims, even though I realize their full implementation far exceeds the time frame of this project.

For the most part, I am achieving my goals with a combination of meetings and liturgical change. The meetings have included one with outside volunteers to change the approach of each group to the other; multiple ongoing meetings with residents; meetings with my boss, with the Orthodox rabbi who oversees our adherence to the Jewish dietary laws, and with the chair of a board committee tasked with spiritual care; and meetings with the Religious and Spiritual Care Committee. I am including agendas for resident meetings, work plans prepared for my boss, and a pivotal Religious and Spiritual Care Committee meeting agenda and minutes in an appendix, along with a liturgical sample.

#### Evaluation



My main assessment method will be feedback from the various groups and individuals mentioned in the paragraph above.

#### Further detail of execution

Probably the first catalytic event occurred when I called a meeting in June for the outside volunteers – three from the traditional group, three from the liberal group. Five of the six individuals attended the meeting, along with the chair of our board's Religious and Spiritual Care Committee, Jerry Zakalik.

Mr. Zakalik and I told the group that we appreciated the dedication with which they served the Jewish Home. We reminded the two groups that the nasty comments about the other group detracted from their holiness, and we stressed that ultimately we are all here out of devotion to our residents and a love of God. Mr. Zakalik clarified that I am responsible for spiritual life at the Jewish Home. We asked volunteers to talk about their common motivations to serve, and encouraged them to share feedback with me that would help all of us keep our focus on the residents. Mr. Zakalik and I hoped that this meeting would shift the interactions between the groups, remind participants of their higher motivations, and locate the chaplain as a clearinghouse for the group's concerns. These factors illustrated the goal that the change in chaplain would lead to a desirable change in Jewish life at the Jewish Home.

After the June meeting, BY refused to attend the Saturday morning liberal service he customarily led. He had always thought of himself as a volunteer, and told me that he felt insulted even after I clarified that this meeting was for the *outside* volunteers. He was not mollified by the explanation that I planned to establish a committee of residents.

Although we had not intended BY's absence, it enabled a volunteer to draft me to assist in the service. We began cautiously. Gradually, I began to lead the Torah service. In October I had reshaped the liturgy to be more senior friendly in logistics, tone and content. This liturgy will continue to change as we approach the goal of praying together.

Once the outside volunteers understood the goal of harmony between the two groups, I established a group of residents to help guide the process of problem-solving and to give feedback. I hand-selected the residents for the group based on these criteria:

1. I knew that I had to include BY and YB.
2. I needed other residents who could give feedback to the two of them in a positive and gentle way, rather than engaging in vitriol or accusation. Also, these insights would come from peers, rather than from me.
3. I looked for a balance in terms of
  - a. Orientation (traditional, liberal, or attends both services)
  - b. Gender
  - c. Floor of residence
4. I looked for individuals whose cognition was sufficiently intact to enable them to participate in a fairly high-level group activity.

The residents called the group the Rabbi's Advisory group, and will have met ten times by the time this draft is due. I have included the meeting agendas in an appendix.

Before each meeting, I notified group members individually a day or two in advance. I offered to transport the individuals whose mobility was impaired. As the meeting time drew near, I went to the residents in the group and brought them to the meeting room. A typical meeting included a few sentences about the week's Torah portion as the group began.

One of the meetings took place as we read about the Jewish dietary laws; I went around the room and asked which residents grew up keeping Kosher. Everyone in the room did, with one exception: the rabbi! First of all, this relaxed everyone with a laugh. Since the facility is Kosher, it afforded a point of consensus at the meeting. It also illustrated a generational shift in Jewish observance. And perhaps it provided hope for older Jews that a younger person who grew up in an assimilated family could grow to value the wisdom of Jewish tradition.

After invoking the Torah portion, we would often frame the meeting by recalling a source of gratitude. I used the meetings to tell residents what I was doing, and to solicit input. We discussed and deferred our Friday afternoon concerns for months. As I did for meetings, I often serve as the one who transports residents to weekday services. On Fridays, I have a conflicting commitment at a different part of the campus. Even if I could assemble residents for services by 4:30, I would need to be at *Kabbalat Shabbat* for the enriched living residents at 5:00. I have felt awkward about transporting residents to a service when I cannot return them to their floors, so the group does not assemble. We have discussed this phenomenon in our meetings without finding a way to conduct the missing service. As in a group therapy situation, sometimes we put an issue on the table on which we may not be able to reach consensus. I indicate that just naming the issue has merit, and encourage group members to continue thinking about it.

I also solicit other feedback from the group, asking how it is going in the traditional service or in the liberal service for the Sabbath. I am very careful of the influences of BY and YB to sway group opinion. Remembering the parallels that exist in my family of origin (a counter-transference), I am especially aware that each one has a bottomless pit of needs.

Our group meetings combine prayer, group process, and "synagogue" business for our two synagogues.

An early significant event involved Mr. Zakalik. He attended the worship service at the Jewish Home on the second day of the Jewish New Year. He and I felt horrified that frail, incontinent seniors attended a four-hour service; many of our seniors cannot even indicate when they need to be taken to the bathroom. I learned from my colleague in Recreational Therapy that the other long activity is a picnic that only lasts an hour and a half and features a meal! Mr. Zakalik and I worried about how undignified it seemed for residents to attend such a long service. Our fragile nursing home residents are significantly different from Orthodox Jews in the larger community.

And were all the residents Orthodox? Shabbat services had split off partly because the liberal Jews had felt that 1. Their needs were not met and 2. They could not discuss shared needs under the existing system. Mr. Zakalik, a member of a Reform congregation, also expressed distress that we had hired a female chaplain who was completely excluded from participation on account of her gender. What had begun as a theoretical exploration in the interviews became real on the Jewish New Year. We resolved to do some deeper thinking that would bring together the best of what we had to offer our residents.

Before the next Religious and Spiritual Care Committee meeting, I contacted my Orthodox colleague, Rabbi Shaya Kilimnick. In addition to overseeing the Kashrut, he has a long affiliation with the nursing home, deep love for our residents, and a feeling of ownership that the charter indicates that the facility is Orthodox. I wanted to alert him to the suggestions that Mr. Zakalik and I planned to offer to the Religious and Spiritual Care Committee (RSCC). If he understood in advance, his compassion would guide him in

helping us interpret Jewish law compassionately for our residents. I preferred to collaborate with Rabbi Kilimnick rather than surprising him.

I have included the meeting agenda and minutes of the October 12 RSCC meeting in an appendix, but I will synopsise and analyze them here. The board committee encouraged me to shape Jewish life to the people who live at the Jewish Home – most of whom are frail and incontinent, and many of whom are cognitively or physically impaired in a way that impedes spoken communication. Rabbi Kilimnick opined that our residents all fall under the category of *cholim*, individuals who are ill. I tell people that just as we allow those who are ill to eat egg matzah on Passover because it is softer and easier to eat, so those who are ill may merit special consideration under Jewish law regarding other matters. As a matter of pastoral judgment, and in accordance with the principles of Jewish law, as expressed above, I find it insensitive to force individuals who are as impaired as our residents to observe the strictest letter of that law. With a mandate from the Religious and Spiritual Care committee, and assent from Rabbi Kilimnick, my boss encouraged me to begin tailoring Jewish life to the people who live at the Home.

Here is an example: Every year the Jewish Home of Rochester hosts special Shabbat dinners by floor. Week by week, residents from the successive floors go to a large common area where we make blessings and serve traditional Sabbath foods to them. They invite loved ones and friends. We sing some songs and make grace after meals.

My colleague and I knew that YB would feel uncomfortable with the microphone, the abbreviated liturgy, and the female leader, as these would transgress Jewish law according to his understanding. So we offered him the option to invite his guests to a separate room to conduct the traditional-length blessings and enjoy a more traditional after-meal conversation.

This enabled YB to have the level of observance comfortable for him while not forcing others to his standards. This model will become standard for the Jewish Home – meeting residents' needs as they are without forcing others to abandon their identities.

This example may seem to be in conflict with my stated goal of providing a single service on Saturday mornings. I have struggled with the validity of this goal, even as I have edited this paper, and concluded that the goal is valid. But it must be imagined as occurring only after a great deal of process; it cannot happen all at once. Meanwhile, the process itself will enable sufficient feedback to give residents a sense of being heard, thereby enhancing the goal beyond what I might personally imagine on my own at this starting moment. A congregational rabbi might collaborate directly with congregants to share a vision of the future. My position as an institutional chaplain is more complex, since the congregational board that hires a rabbi represents the members the rabbi serves, whereas the board that hires me is separate from, and not elected by, the people I serve. I am balancing the spiritual lives of residents (as they can express them to me, and as I use my training to understand them) with the needs of the organization that pays me. All three of us – residents, organization, and rabbi move into the future together.

In Philadelphia, senior management revolved regularly and had no frame of reference for how to use a chaplain's skills. For my part, I set about to learn about balancing the needs of a changing board and the residents, even when not all of them saw things the same way.

In Rochester, I am blessed with experience that I did not have when I began in Philadelphia. The Development department has allocated an amount for my salary that is separate from the regular operation of the facility. In addition, in Philadelphia, my salary was dependent on a percentage fee charged for each patient bed, whereas in Rochester the

board of the facility raises funds separately, so allows a different level of support for chaplaincy. Also, whereas Philadelphia provided no conflict among residents, Rochester provides a divided "congregation" of residents. The fact that Mr. Zakalik has educated management and the board on the role and potential benefits of a chaplain has facilitated my relationships with each. Senior management has begun to acknowledge the emerging realities of our operating environment, including dynamics of the Jewish community. A strong and vibrant commitment to Jewish life across the spectrum manifests the will of the Jewish community of Rochester and positions the facility to reflect our Jewish values.

#### Chapter Four: Results

##### Description of outcomes

At this point, analysis of the outcomes of this project necessarily remains incomplete. The overall measure remains the goals elaborated above (pages 4 and 5). But it is too early to be able to have accomplished everything those goals entail. To date however:

1. I am developing prayerbooks tailored for seniors. Residents have used the liberal one for months, and at this writing, the traditional one is in development.
2. The leader has a focus on resident needs.
3. Architecture has not changed, but I have moved the liberal group from a café to a multi-purpose room where the ark ordinarily resides. This creates a worship space more like a regular synagogue. In addition, worship leaders and readers no longer have to shout over the compressors on the kitchen appliances in the café.

4. The groups are forming a fragile coalition. I will explore this directly below.

In October, I developed a modified service for the Reform group and changed the name to "liberal" in an attempt to start defusing the denominational identifications that had underpinned some tensions. The two groups remained entirely separate. Early in December, YB and his wife celebrated their wedding anniversary. YB has supported the groups' reunion, although he may hold out hope that the worship together will be more traditional than the current traditional service. The special reception YB and his wife sponsored formed an excellent opportunity to see if the two groups could share in a reception after services. The liberal group's move to a different room also made this logistically possible.

When we brought the two groups together after services, we discovered that we had another issue: the residents were so excited to see each other that they could hardly stay quiet long enough for the blessing to be chanted! Residents and I have laughed together about our "good problem." Since then, we have stressed that we want to behave respectfully, and the *din* only begins after the wine blessing.

While YB supports joining the two groups, he demonstrates little understanding of the needs of the other residents. Before I arrived, no one else expressed a desire to teach Torah, so YB had become accustomed to making homilies to share with the other residents. This form of teaching has generally involved utilizing Jewish sources (largely Hasidic) to draw conclusions about the superiority of the Jews. Since I have arrived in Rochester, I have received a plethora of feedback on the poor fit between his homilies and the group. Especially as our assembly now includes a more diverse group of Jews and even some



gentiles who attend our services regularly, I am aware of how awkward it seems if the Jewish Home appears to sanction these expressions. Just as I would find it offensive if our visiting Christian worship leaders made disparaging comments about Jews, I would want to avoid offending the Christians who frequent the liberal service – or liberal-minded Jews, for that matter. Indeed, even if no non-Jews were present, such comments would be out of place as morally offensive to Jewish tradition and to most of the residents who know our modern understanding of Judaism does not countenance them. Concerned for the larger group, I suggested that I might offer some words, and YB resisted. He expressed that he felt “censored.”

I have thought about creating a venue for YB to “teach,” echoed by Mr. Winterman, the lay leader of the traditional service. This matter is taking a little time to resolve. Once again, I represent the institution as well as Judaism. I aim to balance concern for YB with the needs of the other residents and awareness of the values of the Jewish Home, which serves all who need care.

As stated above, one of the main changes has been taking the groups from ego-driven lay worship leaders to a professional leader. Before the Jewish Home hired a professional chaplain, lay leaders exerted control over Jewish spiritual life. Residents passively accepted that BY and YB led services and made decisions about Jewish matters. The Chief Operating Officer has made it clear that we can do better for our residents. Structurally, this makes for an awkward project, as the main group served had no objections to the previous arrangement. However, as change proceeds, residents attend services enthusiastically, and seem to draw strength and hope from them. In addition, I continue to meet with the Advisory Group,

seeking feedback and bringing opinion leaders into the decision-making process as much as their cognition will allow.

I have noticed that some aspects of progress have seemed slower than I expected. Modifying the liberal service went easily. Moving the traditional group to services generated on the Hebrew word-processor has taken more time than I thought. I have endeavored to consult with others who know the group and feel more comfortable in a traditional worship environment than I do. At this writing, I have the Hebrew side of the document I plan to introduce. I am working on large-print English for the opposite side of the page. I decided to let go of literal translation in favor of routes to meditation inspired by the Hebrew. I am also developing senior-friendly spiral-bound liturgy for the daily prayer group, as the books weigh more than residents can hold and have undergone frequent rough handling.

Psychodynamic aspects also continue to add new twists to the project. BY, who used to attend the liberal service regularly due to his leadership role, has now attended the traditional service for a number of weeks. His outlook changes depending on his mental health. He has not understood my distinction between outside volunteers and residents, and considers himself a volunteer, as if he does not live in the Home. Thus, when I gathered the outside volunteers in June, BY became upset and absented himself from the liberal service. This enabled me to begin a leadership role without conflict, an unintended positive outcome. He did return to the liberal service, and has praised the new liturgy. Then one week I mentioned outside volunteers by name, and thanked "all who made our service beautiful." BY felt incensed that I did not mention him by name, and has since attended the traditional service. My main hope for him is that he makes choices that satisfy his spiritual needs, although his mental health swings make it difficult to tell how he is choosing. BY has used

the chaplain's services as counselor infrequently. It may take a long time to establish trust, particularly if he sees me as undermining his accustomed role in Jewish life. A recent consultation involved a situation that bothered BY, presented as an ethical dilemma. I noticed that I felt that pieces of the narrative were missing, and felt a push to assert something that BY would quote later. I think that this counter-transference dynamic can be a fairly normal part of counseling such an individual, and I seek plenty of support in managing this relationship.

In the meantime, I am establishing my own steady presence with BY, particularly when I can listen, reflect, name and empathize rather than engage in his drama. I notice that BY sometimes uses sarcasm as a form of humor, complete with raised eyebrow. I wonder if it is an indication of a wish to be heard, or a veiled hostility – or both.

The other main protagonist in this drama, YB, seems to cycle through feelings of empowerment and panic. He has reached out to the chaplain repeatedly and extensively. In one case, when I rose to leave, YB asked, "Do you have to leave now?" This dynamic also creates a learning opportunity for me, as I mentioned above, summoning the endlessness of my own dysfunctional family's neediness. I continue to explore ways to set boundaries with YB in conversations with his social worker, my chaplaincy supervisor in Rochester, and my advisors for supervision in the Doctor of Ministry program.

I understand that many of the changes I plan to introduce at the Jewish Home will create resistance from YB. He has expressed a desire for the traditional service to become more traditional, and exasperation that we have removed the divider separating men from women. I notice a complete disconnect when I mention looking around the room at the other

worshippers. YB seems not to understand the frailty of his neighbors in the nursing home. His adherence to Jewish law extends to a wish that it be imposed on others, as well.

I meet with YB frequently. These visits often have a presenting issue that YB cannot remember or hold for long. He often approaches serious concerns and then changes the subject when I inquire further about how he feels. He has talked with me about sexuality, relationships in his family, guilt over his past, fears about his mortality as his health has changed, and other substantial subjects. He vacillates among matters as diverse as the funny antics of his wife, his eschatology, and music, as he would with a friend. I do listen to him, but as a chaplain, not a friend. My goals are theological and pastoral. I hope to introduce him to the changes we are making in Jewish life so that he can process them with me, rather than acting out with the group. I know that he will probably continue to find the end result objectionable, and cannot expect necessarily to change him. However, I can involve him in the process as the adult he is. In any event, he has other options, including accepting a LiftLine ride to Chabad or considering a facility where more residents practice the type of Hasidic Judaism to which he is accustomed.

I notice that YB's perspective acknowledges that other residents exist, but he seems not to be able to process that their needs differ from his. One of the questions I have pondered during the Doctor of Ministry program connects with what we can expect from people with impairments. I notice that many of the criticisms YB levels at others – lack of consideration, disrespect, self-centeredness – are traits he dislikes so much in himself that he cannot see them. As I work with YB, I am endeavoring to frame notions of God's acceptance of him *as he is*. YB may want to work on characteristics of self that he does not

like. As Rev. Ann Akers teaches, it is holy to accept all one's parts, even the alienated ones (Schwartz, 2001), and sometimes counselees must first find the courage to name them.

## Chapter Five: Discussion

### Implications of results

I wish that I could categorically state that my aims were identifiable and originated with the population I serve. In fact, this structural difficulty inheres in institutional chaplaincy as differentiated from congregational ministry. While I report to the Chief Operating Officer, I serve the residents.

A specific issue arises regarding analysis of success. I have had to work assiduously at areas that were bound to evoke hostility; and I have tried to work successfully with the people from whom this hostility may be expected. How does one calculate a decrease in hostility? How can a researcher with a vested interest know whether the hostility perceived had a grounding in reality? Without other measurements, how could the same researcher tally the meaning of the perceived diminution of hostility?

I have received feedback from outside volunteers that the unification of the groups for food and conviviality after services feels reasonably comfortable. I notice that the traditional rendition of the wine blessing feels jarring to me after leading a contemporary liberal service because of the addition of several passages in Hebrew, the musical motifs chosen, and the Ashkenazi pronunciation used. Although others have not remarked on this concern, I have fielded comments from residents and volunteers as to YB's homilies, with a focus on their effusive length, incomprehensibility, and the offense caused by YB's chosen topics. Since

this doctoral project represents only the beginning stage of a longer work project to bring the groups together, perhaps some aspects will remain open until the larger project concludes.

#### Contribution of project to clarifying religious principles

Let us look at the results in terms of the religious principles enumerated in Chapter 2.

1. Honor your father and your mother – respect for the elderly: In a painfully candid assessment, one could say that management's imposition of this project on frail seniors who did not request it could seem disrespectful. However, I have noticed that when I teach about Jacob's ladder, seniors have difficulty discussing dreams. Frail senior populations may have difficulty imagining a better life, and may stress acceptance as a coping mechanism, particularly in the medical model of current nursing home care.
2. Love your neighbor as yourself – including those whose backgrounds differ: How does this principle manifest itself? That is to say, are we measuring this regarding residents' mutual affection or workers' affection for residents? I believe that the original arrangement setting up a Reform service in opposition to the traditional one disregarded this principle. I wonder how the situation might have differed if the two groups could have found common ground through negotiation. This dictum applies more easily to individual or family sessions, rather than worship. When the two services weaken with the increased frailty of our residents, Jewish life will be more difficult to maintain for all. Leaving the competitive urge in place would have resulted in a "winner" and a "loser," rather than a

community of engaged Jewish worshippers. In cases where the institution becomes a stakeholder and would need to engage, pay, and find space for multiple worship groups, simplifying and bringing groups together can be understood to constitute good stewardship of resources. Further, the doctrinal differences that typify the turf battles of congregations in the general community may prove divisive and counter-productive inside an intentional long-term care community.

3. Each individual is made in the Divine image – regardless of health or illness, traditional or liberal outlook: This part of my approach has guided me to provide individual support during liturgical and logistical changes. Perhaps this technique also applies to community clergy during times of change; certainly I have used it when doing congregational work. This may constitute a way that pastoral counseling differs significantly from conventional counseling work; as rabbi and chaplain, I have multiple points of connection with those I serve. It would create synergy in the relationship if I can learn to use these multiple points of entry to amplify the help and support I can offer.
4. We are commanded to care for the sick, the frail and the aged: This guiding principle motivated senior staff at the Jewish Home to hire a change agent who could reconfigure religious life, and has shaped my view of the necessity of the project. Ultimately, this concern has underpinned my wish to create liturgy that responds to frail seniors’

physical limitations in terms of time spent at prayer, as well as a hope to address theological issues during chronic illness and at end of life.

5. As we saw with regard to my Orthodox colleague's ruling above, Judaism permits the modification of liturgy to meet the needs of the ill and infirm. Judaism also expects congregants to look to their leaders to establish governing principles for community life: This pair of assertions has bolstered my will when I have wondered if I have taken on too much. I am reminded of a rabbinic story of unknown provenance. An expert in Jewish dietary laws is approached by an impoverished lay person. "Is my chicken kosher?" The rabbi looks not only at the chicken, but at the person holding the chicken. If a judgment that the chicken is unfit would cause dire consequences for the human being asking to eat it, the rabbi will clear a marginal bird. I feel commanded to look at my constituency as well as traditional liturgical concerns as I carry out my duties. This forms a cornerstone of leadership and models compassion. Further, I believe that considering only tradition may take me perilously close to idolatry, valuing the repetition of words of our liturgy over the frail bodies of those I serve.
6. Theological principles that speak to those near the end of life:
  - i. God's compassion: As a team committed to providing care to frail seniors, my colleagues and I feel called to imitate this Divine attribute. The Board of the Jewish Home has established a strategic initiative to examine the role spirituality plays in every



facet of our operation. We can ask how our operations reflect this value as a key indicator of our adherence to this principle.

- ii. Healing of soul when healing of body is impossible: We have also begun a Jewish hospice project as part of our business plan. I have taken part in helping the coordinator design educational components to use in training volunteers and staff who will care for terminally ill Jewish individuals and their families. This notion has grounded what I teach and how I serve in the presence of illness and death. Sometimes we pray for a miracle in the physical realm. And sometimes the miracle emerges in the breakthrough of the spirit that transcends physical limitations.
- iii. God's acceptance of us as we are: This principle represents a growing edge. As a chaplain, I have long experience carrying this out in individual encounters. As a change agent, though, I ask people in a group to consider what they can become. Here is a dynamic tension of this project. I can only hope that this notion informs a starting point for the group work. How do religious leaders hold onto these two concepts, that God accepts us as we are and that God challenges us to move closer (Ochs, 2004; Ochs and Olitsky, 1997)? And how does this pair of values manifest in our work?
- iv. The Talmudic story (p. 581, paragraph 62, Braude, 1992) indicates that fear of death is so much worse than death and the afterlife that

a sage would not tread this earthly path again. This story probably informs my hospice work more than my work counseling other individuals or leading a group. Nonetheless, I have wondered how decreasing fear of death (Freud's annihilation fears?) might add to a community's quality of life.

### Contribution of project to clarifying clinical principles

In this section of the project, we re-examine clinical principles from chapter 2:

1. Ability to understand and respect clients' faith traditions that are different from the chaplain's: This notion has provided a base from which to build, particularly as it involves the individual counseling aspect of the pastoral relationship. As I studied in my clinical pastoral education course, I thought of these interactions with hospital patients from diverse faith groups as adventures. Looking at the world through the eyes of my counselees energizes me, as if I am trying on a garment that enables me to see my usual clothing differently.
2. Ability to provide pastoral care that respects diversity and differences including but not limited to culture, gender ... and spiritual/religious practices: Perhaps this professional standard illustrates most clearly why Mr. Zakalik advocated hiring a board-certified chaplain. He and the management staff sought to rectify a situation of increasing conflict based on religious practices and received cultural baggage of denominational movements. I have focused at times on the gender role differences in the

two groups as an indicator of the difficulty of creating a single community. That report will wait until the larger project comes to fruition.

3. Ability to... provide leadership in pastoral care within an institution and community with diverse faith and cultural traditions: I am grateful to the chaplaincy community for this articulation of mandate. The word "leadership" has provided a key in describing my process in changing roles for the two previous lay leaders. Whereas a lay person or a congregational clergy leader may come from a denominational background, a chaplaincy leader guides from a position of respect for all.
4. Ability to integrate the insights of Jewish theology and the behavioral sciences into pastoral care... practice: That sounds a great deal like the goal of this doctoral project, as well. I am hoping that familiarity with the notion of integration of these disciplines has informed my work. I would leave the final judgment to readers.
5. One principle that comes from my own experience: music has healing properties that transcend words, especially as we relate to those with cognitive impairments. Liturgical music multiplies this effect: While I originally thought that this might be difficult to measure, I have noted feedback from a trusted volunteer, from residents, and from their loved ones as they visit. As I lead my congregation in prayer, regardless of setting, I aspire to open a portal to God. I feel my own soul ascend as we pray, and I notice that prayer gives a different perspective on daily cares.

As many rabbis do, I lead liturgy by sharing leadership of readings and sung passages. I believe that this gives congregants a sense of ownership and connection. I measure the response from our frail seniors in increased eye contact, participation in singing, rhythmic motions and a lifting of sad affect. Especially in informal settings on their living units, residents often give verbal feedback on the songs we sing together, although that aspect of my work is outside the scope of this project.

#### Contribution of project to ministry in wider context

Regarding contribution of this project to ministry in a wider context, I have struggled to determine the impact of my specific goals. Certainly one could point to my larger project as an effort to contemplate denominational divides among Jews. I continue to ponder if it would be possible to find a way that Jews with differing aesthetics of worship could pray together. And perhaps this project looks at the way an institution uses a change agent to modify the environment. The last notion provides the widest application of the principles of my work. While managers do not need to know the exact result they want from a change agent's work, they do well to pay attention to the orientation and training of the person selected. One cannot know how one will change an environment until one experiences it. As this occurs, it can prove enlightening to be asked to articulate the values and processes used, as in this doctoral project.

#### Implications for future ministry

When I end a homily, a eulogy or even an article, I often look for implications for the future. Such a perspective indicates that the end of the piece is approaching. In the case of

this project, the work that I have done in articulating goals and achievements has allowed me to move to the rest of the project, beyond the scope of the doctoral work, with increased clarity and confidence. I have seen how clarifying diffuse goals by articulating them provides pathways to achieving them. I am grateful for the way that this project has brought issues into focus, enabling me to contemplate interpersonal, community and liturgical aims. The project has shown the value of establishing written guidelines and goals as benchmarks, even in spiritual endeavors that seem to defy words at first. Rather than an end, I see the doctoral project as a beginning of the rest of my career.

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Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
July 5, 2007

Residents present:

YB, MB, RB, BD, HL, SM, BN, IR, RS, BY, AZ

- I. Opening: *D'var Torah*
- II. Business
  - a. How I selected you
  - b. Why I need you
  - c. Name of group
  - d. Next meeting
  - e. Community building
  - f. Possible tasks ahead
- III. Closing

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
July 26, 2007

Residents present:

YB, MB, RB, BD, HL, SM, BN, IR, RS, BY, AZ

- I. Opening: *D'var Torah*
- II. Business
  - a. Community building
  - b. Gratitudes
  - c. Possible tasks ahead
  - d. Next meeting
- III. Closing

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
August 9, 2007

Residents present: YB, MB, RB, BD, HL, SM, BN, IR, RS, BY, AZ

- I. Opening: *D'var Torah*
- II. Business
  - a. Community building
  - b. Gratitudes
  - c. Problem-solving
    - i. Friday
      - 1. Services – including location for Lillian
      - 2. Observances on floors
    - ii. Reform services
      - 1. Liturgy
      - 2. Leadership
      - 3. Architecture
    - iii. Traditional services
      - 1. Architecture
- III. Closing – next meeting 8/23/07

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
August 23, 2007

- I. Opening: *D'var Torah*
- II. Business
  - a. Gratitudes
  - b. Problem-solving
    - i. Daily services
      - 1. Post time 4:30
      - 2. Sunday, Monday
    - ii. Friday
      - 1. Observances on floors
      - 2. Electric candles (M. Plantholt)
      - 3. Worship service
    - iii. Activities during Yom Tov
    - iv. Reform services
    - v. Traditional services
- III. Closing – next meeting WEDNESDAY, 9/5/07

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
September 5, 2007

- I. Opening: *D'var Torah*
- II. Business
  - a. Gratitudes
  - b. Problem-solving
    - vi. Daily services Sunday and Monday
    - vii. Friday
      - 1. Observances on floors
      - 2. Worship service
    - viii. Activities during Yom Tov
    - ix. Membership changes
    - x. Reform services
    - xi. Traditional services
- III. Closing – next meeting Thursday, 9/20/07

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
September 20, 2007

- I. Opening: *D'var Torah*
- II. Business
  - a. Gratitudes
  - b. Rosh Hashanah debriefing
    - i. Worship service
    - ii. Activities during Yom Tov
    - iii. Membership changes
    - iv. Reform services
  - c. New members / visitors
- III. Closing – next meeting Thursday, 10/11/07

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
October 11, 2007

- I. Opening: *D'var Torah*
- II. Business
  - a. Gratitudes
  - b. Problem-solving / Follow-up
    - i. Membership changes
    - ii. QLIP
    - iii. Daily services Sunday and Monday
    - iv. Friday observances on floors
    - v. Activities during Yom Tov
    - vi. Traditional services
    - vii. Reform services
- III. Closing – next meeting Thursday, 11/1/07

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
November 1, 2007

- I. Opening: *D'var Torah*
- II. Business
  - a. Gratitudes
  - b. Problem-solving / Follow-up
    - i. New initiative from board
    - ii. Traditional services
    - iii. Reform services – new liturgy
    - iv. Daily services Sunday and Monday
    - v. Friday observances on floors
- III. Closing – next meeting Wednesday, 11/21/07



Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
November 21, 2007

- I. Opening: *D'var Torah*
- II. Business
  - a. Gratitudes
  - b. Problem-solving / Follow-up
    - i. General check-in
    - ii. Board project
    - iii. Shabbat dinners
    - iv. Friday observances on floors
    - v. Assignment: favorite prayers
- III. Closing – next meeting Wednesday, 12/26/07

No meeting in January

Agenda  
Rabbi's Advisory Committee  
Jewish Home of Rochester, NY  
December 26, 2007

- I. Opening: *D'var Torah*
- II. Business
  - a. Problem-solving / Follow-up
    - i. General check-in
    - ii. Board project
    - iii. Maintaining Jewish integrity under stress
    - iv. Using the Eber Room Shabbat morning
    - v. Kiddush together
    - vi. Font for liturgy
    - vii. Bar Mitzvah
  - b. Favorite prayers
  - c. Dreams for Jewish life at JHR
- III. Closing – next meeting in February

No meeting in January

Jewish Home of Rochester  
Religious and Spiritual Care Committee  
Agenda  
**Friday, October 12, 2007**  
**12:00 pm – 1:30 pm**

**I. Meeting Introduction**

- A. Call to Order. Noon Mr. Zakalik
- B. Approval of Minutes Mr. Zakalik
- This is an action item. The committee must act to approve the  
July 19, 2007 minutes (Tab IB). Mr. Zakalik

**II. Reports**

- A. Chairman's Report
- Review of events since the last meeting as well as the agenda and the key items to be discussed at this meeting.
- This is an information report. No committee action is necessary. Mr. Zakalik
- B. Rabbi's Report
- Rabbi Katz will talk about developments since the last meeting including the observance of Rosh Hashanah, Yom Kippur, Sukkot and Simchat Torah.
- This is an information report. No committee action is necessary. Rabbi Katz

**III. Other Matters**

Any other matters that any committee member would like to voice. Mr. Zakalik

**IV. Meeting Assessment**

Review of the meeting's logistics and performance.

This is a discussion item. No formal committee action is needed. Mr. Zakalik

Jewish Home of Rochester  
Religious Practices Committee  
Friday, October 12, 2007  
Minutes

Present: A. Braveman, C. Kaplan, S. Kilimnick, L. Kotok, M. Weinstein, J. Zakalik

Staff: D. Katz, S. Katz, M. King, C. Maskiell

Invited Guest: M. Field, M. Kolko

**I. Meeting Introduction**

A. Meeting was called to order at 12:00 p.m. Quorum was established.  
Motion to accept the minutes. Motion was seconded and passed.

B. *D'var Torah* given by Rabbi Shaya Kilimnick

C. Chairman's Report

Mr. Zakalik reported on the subcommittee for spiritual art. This group met to exchange ideas, including "show and tell" examples of inspirational Judaic art on the computer. Mr. Zakalik and Rabbi Katz met with Essie Germanow of the Art Committee to describe this committee's concern. She seemed very receptive to the subcommittee's ideas. Mr. Zakalik also spoke of his experience attending worship services on the second day of Rosh Hashanah. Mr. Zakalik has begun to bring his sensibilities regarding holistic care to the Strategic Planning Committee.

D. Rabbi's Report

Rabbi Katz began by mentioning her outside activities: peer supervision as part of chaplaincy continuing education, handing off outside requests to Rabbi Tabachnikoff, plans for the Temple B'rith Kodesh Mitzvah Day, and continued work on the chaplaincy conference set for January. Regarding the Sabbath morning services, Rabbi Katz is moving toward changing nomenclature to help the community move away from denominational labels. She spoke of the changes in the liberal service since July, including her integration into a leadership role. Rabbi Katz credited David Orange for assisting in this endeavor. The group spoke about the Home's Torah scrolls and their covers. The larger scrolls are more difficult to use due to their weight. This prepared the way to talk about the QLIP as it will intersect with Jewish life, particularly the use of Café Shalom for liberal services. Rabbi Katz hopes to modify some of the liturgical items and the liturgy itself in order to prepare for this transition. Rabbi Katz noted that Mr. Zakalik had given her a brief liturgy to use as residents return to their remodeled areas. The print is small, so Rabbi Katz plans to use the Hebrew word processing software to enlarge the characters. The rabbi has developed a resident advisory committee, which has met seven times recently. She also mentioned that she

continues with her doctoral program, which gives her improved skills for her work at Jewish Senior Life.

The recent group of holidays prompted Rabbi Katz to consider how to improve them. This prompted a candid and vigorous discussion among the participants at the meeting. Rabbi Katz will enlist Mike King's help in developing a work plan, as well as seeking the counsel of others. The committee agreed that, while we hope to meet needs at JSL, we want to be careful that the needs of any single person are kept in perspective, rather being met at the expense of other residents. Rabbi Kilimnick noted that nursing home residents come under the Jewish legal term of "cholim" This enables the Home to go about meeting their needs, even according to Jewish law, with an awareness of the physical, cognitive, and emotional landscape of our residents.

**II. QLIP Spiritual preparation**

This subject was addressed as part of Rabbi Katz's report.

**III. Other Matters**

**IV. Meeting Assessment**

Meeting was adjourned.

Respectfully Submitted,

Rabbi Sandra Katz

### Work Plan for Rabbi Sandra Katz

<b>Objective</b>	<b>Outcome measure</b>	<b>Responsible person</b>	<b>Action</b>	<b>Completion Date</b>
1. Support residents in their religious/cultural/spiritual identities	Rabbi receives feedback from residents, family members & staff	Rabbi Katz	Develop / continue relationships with residents Educate staff	Ongoing
2. Create and modify liturgies that reflect resident needs and aspirations	Rabbi receives feedback	Rabbi Katz	Initiate and edit special liturgies	Festival service: by Passover; Sabbath services: End of September, 2008; High Holy Day services: by HHD 2008; Others ad hoc
3. Develop environment of respectful coexistence	Rabbi receives feedback	Rabbi Katz	Meet with advisory group, speak with residents ad hoc, work with community / board	Ongoing

<b>Objective</b>	<b>Outcome measure</b>	<b>Responsible person</b>	<b>Action</b>	<b>Completion Date</b>
4. Show leadership while honoring differences among groups	Rabbi receives feedback	Rabbi Katz	Educate, model behaviors	Ongoing
5. Create a framework for utilization for Jewish holy days				
5.a. Retain traditional prayer quorum and expand if possible to include Sundays and Mondays	Group continues to thrive Rabbi receives feedback	Rabbi Katz	Continue support for group; solicit increased support; educate; enlist additional support; develop and edit senior-friendly liturgy	Some tasks are ongoing; liturgy first copy May 15, 2008
5.b. Modify holy day worship to meet the needs of frail seniors	Rabbi receives feedback	Rabbi Katz	Educate; seek counsel; design and implement new holy day liturgies; continue to improve document	Develop holiday liturgy by Passover, 2008; other tasks ongoing
5.c. Include theological considerations of	Rabbi receives feedback,	Rabbi Katz	Articulate these special needs for	Doctoral project: First 3 chapters

<b>Objective</b>	<b>Outcome measure</b>	<b>Responsible person</b>	<b>Action</b>	<b>Completion Date</b>
seniors in liturgical development	including feedback from doctoral project advisors		community and for doctoral project	due February 4, 2008; entire project due March 24
5.d. Seek counsel when needed	Improvement of process	Rabbi Katz	Contact rabbis, chaplains, teachers for expertise	Ongoing, although intense program through HHD 2008
5.e. Work toward consensus regarding Sabbath morning services	One of two options: 1) Continue with current system or 2) Move to single service; in either case, Rabbi will receive plenty of feedback	Rabbi Katz	Develop converging liturgies for two groups, respond to feedback	First round of liturgies: February 4, 2008; Second round of liturgies: HHD, 2008; Third round of liturgies: TBD
5.f. Develop ideas/liturgy for greeting the Sabbath on Fridays	Rabbi will receive feedback	Rabbi Katz in conjunction with Therapeutic Rec and Nursing departments	Develop plans with interdisciplinary team, implement, respond to feedback	New Friday option in place by March 24, 2008, other aspects ongoing



Other issues:

Worship

Activities

Doctor Day / Medical / Admissions

Non-Jewish needs

Holiday observance

Summit and Wolk

Split off from Rabbi Katz's work plan

Objective	Outcome measure	Responsible person	Action	Completion Date
For Rabbi's advisory group:				
1. Group will work toward consensus on outstanding issues.	Agreement by group	Rabbi Katz	Meet regularly	Ongoing
2. Meetings will increase solidarity among residents	May have period of friction before this occurs	Rabbi Katz with group	Meet regularly	Ongoing
3. Will provide feedback to rabbi	Rabbi adapts plans to resident needs	Advisory group members	Meet regularly Speak to rabbi ad hoc	Ongoing
4. Will give residents opportunities to discuss Jewish issues / forum to be heard	Residents share feedback	Rabbi Katz	Meet regularly Speak to rabbi ad hoc	Ongoing

<b>Objective</b>	<b>Outcome measure</b>	<b>Responsible person</b>	<b>Action</b>	<b>Completion Date</b>
For Religious and Spiritual Care Committee:				
1. Provide material and moral support for Jewish life at Jewish Senior Life	Willing to assist during times of conflict	Committee chair	Respond to challenges as they emerge	Ongoing
2. Will offer views of general Jewish community	Rabbi receives feedback	Committee members	Consider and respond to feedback	Ongoing
3. Will share pride in Jewish Senior Life with larger Rochester community	Admission referrals Speak of involvement on committee Promote this committee to other board members	Committee members	Welcome referrals and encourage further board support	Ongoing
4. Will share concerns and suggestions	Rabbi receives feedback	Committee members	Consider and respond to feedback	Ongoing

Final Paper for Psychopathology class  
Rabbi Sandra Katz  
5/2007  
Instructor: Marianne Wickel

In this case study, I will apply concepts studied in our Psychopathology class. I took an interest in this individual for a case study in the hopes that understanding him better would help me unravel another quandary in which he figures prominently.

Born in Watertown, NY 6/26/1928, BY is the son of Nathan and Tessie. According to the social worker's psychosocial history, "he had one sister, Shirley, who died in 1995 from complications of diabetes. His father died in June 1971 from colon/rectum cancer and his mother died from leukemia in May of 1968." He reports little about his relationships with his parents.

BY told the social worker what he had told me about his early perspicacity; some of the other children nicknamed him "rabbi." He excelled in his secular studies and in Hebrew school. He has fond memories of his youth in Watertown. Ms. Cooper's social history indicates that BY "graduated from Watertown High School in three years. He was first in his class." This would put the year at 1944. The medical director's history, taken when BY was admitted to the facility in 1999, indicates that BY can date his bipolar disorder beginning in 1944.

BY attended Cornell University. According to the medical director's report, it was during college, when BY was 21 (1949) that he was first hospitalized for his psychiatric illness. BY finished college and received his medical degree from Cornell, according to the social history. If my calculations are right, this occurred in 1952, the year that he married his first wife. BY did his internship at Genessee Hospital, after which he went into the army. BY practiced military medicine on Okinawa for two years.

After his military service, he established a practice in pediatric medicine in Syracuse, NY. By my calculations, BY's daughter Vanessa was born in 1954. The marriage with Vanessa's mother, which he told Ms. Cooper "he knew ... was a mistake when he was walking down the aisle," ended in divorce in 1958. During this period, he gave up his medical practice "due to emotional problems," according to the social history.

In 1960, BY came to Rochester and established another practice in pediatric medicine. His second marriage began in November, 1961. His daughter Rochelle was born in 1963; while BY has a relationship with Vanessa, he is not close with Rochelle. While BY's primary symptoms have been depressive, according to the medical director's history, he had manic episodes in the early 1960s, 1968, and 1975-1976. Perhaps these episodes contributed to the end of his second marriage in 1976.

In 1986, BY married for a third time. While it seems that the first two wives were Jewish, clearly JoAnn is not. JoAnn's son was 5 years old when she and BY married. This third marriage produced two more daughters, Adrienne, born in 1991 and Dorian, born in 1994. BY retired from his medical practice in 1995. The youngest children were eight and five years old respectively when their father was admitted to the nursing home in 1999. The two girls are being raised as Christians; they come to visit him on Sundays. JoAnn drops them off but has little contact with BY. The medical director's admission report indicates that BY indicated marital difficulties at that time, and "staff had talked about his plans for a possible divorce."

Upon admission to the nursing home, the medical director noted that his "current symptoms [of the bipolar disorder] are primarily depressive with symptoms including some increased irritability, hypersomnia, depressed mood."

One of the nurses in charge of his care, perhaps our psychiatric nurse JoAnn Romano-Egan, indicated in a conversation that BY had been hospitalized for both ends of the spectrum of his illness. While he may minimize his symptoms, and report that they have been under control for some time, when his disease is in an acute phase, it has caused him enormous suffering. He suffers from other physical ailments which impede his enjoyment of life, including cardiovascular disease, diabetes (which can also cause mood swings) and the aftermath of two strokes.

Nurse Romano-Egan sees BY regularly for supportive counseling. Within the past year, the team tried a different medication for his bipolar disorder. While the notes do not indicate what made the trial unsuccessful, he has returned to his previous cocktail of medications.

BY takes part in resident life at the facility. He serves as our resident council president and has taken a leading role in the Reform/Liberal worship service each Saturday. Before the alternative service began, BY attended the traditional Jewish worship services. He was able to lead these on occasion; on the most recent Jewish holiday, he demonstrated that he is still able to do so. In addition to Jewish life, BY takes an interest in culture, especially music. He reads avidly. When he was practicing medicine, he participated in a professional organization for pediatricians. He has described his pride in presenting scholarly articles at conferences; he made a point to tell me of his trip to Israel to present a paper at an international gathering.

Clearly, it would seem that BY has been high-functioning, especially given that his illness has been treated with electro-convulsive therapy (ECT) in 1997. Yet his bipolar disorder has been categorized as severe. Of course, he wants to present the most

favorable face to the new rabbi. Even in the few months that I have known him, I have seen evidence of impaired functioning.

One Friday afternoon, I knocked on his door to invite him to the traditional prayer quorum held daily. I heard operatic music from his room, so I called his name, thinking that he was awake. He curtly refused the invitation to join his neighbors. The next day, I found that he had complained to nursing colleagues that I had awakened him. He gave me no signs of this dissatisfaction, although it was included in a litany of complaints offered to his nurse. This pattern of behavior occurs in other relationships, according to his nurses and another resident. When BY has a criticism, he may offer it to a third party rather than to the object of his displeasure.

In a recent entry written by his current social worker, we read that "he has increased cognitive loss and moderate impairment in decision making." She adds that BY has "conflicted relationships with staff," and his demands are "unreasonable."

I am not convinced that his illness is well controlled. Maybe this is as good as it can be for BY. He has confided in me that he is in the midst of a financial crisis. Apparently he had ordered a great deal of reading material via the Internet, possibly in a manic phase. When the time came to pay for it, he was unable to cover his debts. He reported to me that he has received disquieting phone calls from people trying to collect money he owes. He described this with a fairly flat affect despite the worry it has caused him. He is working with another person, probably his social worker, to process the aftermath of these poor financial decisions. He was unable to acknowledge his part in his predicament.

BY's bipolar disorder manifests as ego-syntonic. Psychiatric nursing notes focus on the course of counseling as BY fails to understand how his poor judgment and social skills contribute to his current discomforts. I have seen significant grandiosity that I am ascribing to his illness, as we read in Wikipedia, "Unrealistic, grandiose or over optimistic ideas may be voiced or attempted. Social skills are impaired, and impractical ideas may lead to financial and relationship indiscretions." (From Wikipedia entry on bipolar disorder, in the section on mania.) Perhaps it could be argued that bipolar disorder is inevitably beyond a neurosis. I am not sure if my description of his case enables the reader to see why the "trail of bodies" in his history, along with his hospitalizations, lead me to believe that this case of bipolar disorder rises to the level of a personality disorder.

One can approach bipolar disorder through the lenses of significant psychological thinkers. Sigmund Freud addressed depression at length, especially in *Mourning and Melancholia*, and probably considered manic episodes a form of hysteria, but he predated the diagnosis of bipolar disorder.

We read in the Wikipedia the following about early history of the diagnosis:

The idea of a relationship between mania and melancholia can be traced back to at least the second century [CE]. Soranus of Ephesus (98-177 [CE]) described mania and melancholia as distinct diseases with separate etiologies; however, he acknowledged that "many others consider melancholia a form of the disease of mania" (Cited in Mondimore 2005 p.49).

A clear understanding of bipolar disorder as a mental illness was recognized by early Chinese authors. The encyclopedist Gao Lian (c. 1583) describes the malady in his *Eight Treatises on the Nurturing of Life* (Ts'un-sheng pa-chien).

While some modern researchers discussed the disorder in the nineteenth century, Wikipedia offers this about its twentieth-century development:



Emil Kraepelin (1856-1926), a German psychiatrist considered by many... to be the father of the modern conceptualization of bipolar disorder, categorized and studied the natural course of untreated bipolar patients long before mood stabilizers were discovered. Describing these patients in 1902, he coined the term "manic depressive psychosis." He noted in his patient observations that intervals of acute illness, manic or depressive, were generally punctuated by relatively symptom-free intervals in which the patient was able to function normally.

Wikipedia indicates that Dr. John Cade first used lithium carbonate to treat bipolar patients in 1949. Even though doctors used it experimentally during the intervening years, "the U.S. Food and Drug Administration did not approve of lithium's use until 1970."

Of the ego functions identified by ego psychology, BY's reality testing, judgment, modulation and control of impulses have been compromised by his illness. One might also note that his affect sometimes is not in accord with his distress level (this seems to happen frequently in Nurse Romano-Egan's supportive sessions with BY). While I do not have sufficient data to make a judgment about object relations, his self-esteem may reflect some distortion as manifested by his grandiosity and his need to impress new people.

Much of the other material studied in the first semester seems to fit together strangely in BY's case. His use of humor leads me to think that he has advanced beyond primary process. He has exhibited mastery over sophisticated material in his work as a pediatrician; at the same time, his personality seems disunified, and there are distortions in his perceptions of self and the world. Like a person with borderline personality disorder, BY's affect is difficult to predict. Interpersonal exchanges may be cordial when he is angry with the other, or he may react irritably without provocation.

I have wondered if BY's grandiosity has a connection with his mental illness.

Although it is inconclusive, I found this to support my hypothesis:

Although it is officially considered a personality rather than an affective / mood disorder, some experts advocate adding borderline personality disorder (BPD) to the bipolar spectrum. BPD has a lot of similarities to rapid-cycling bipolar type II and other depressive disorders, and many patients show a positive response to the same types of medications. (From Wikipedia entry on bipolar spectrum)

And we find this as well:

Unrealistic, grandiose or over optimistic ideas may be voiced or attempted. Social skills are impaired, and impractical ideas may lead to financial and relationship indiscretions. (From Wikipedia entry on bipolar disorder, in the section on mania)

I am also willing to explore my relationship with BY for clues to understanding him. Especially after seeing his history, I have wondered if he sees me as a 1962-model stand-in for his estranged daughter born in 1963. In light of BY's claim of a happy childhood, I have wondered about his relationships with his parents. Do his relationships with women echo issues with his mother, or did the biochemical changes brought on by his illness shape these?

As I notice with another resident who gives clear indication of borderline personality disorder, I find myself not knowing who I will meet as I interact with BY. He behaved respectfully as he sat on the interview committee that hired me. Sometimes we have had conversations that have been at least vaguely pastoral. I sense that he feels guarded about me, revealing to me what he wants me to know as if I don't have access to his medical chart. I certainly feel aware of how guarded I feel when I am with him. As I have reflected on our relationship, I find that sometimes I have preferred to avoid him rather than engaging, especially regarding the predicament mentioned at the beginning of the essay. When he has had a complaint about me, he has voiced it through others,

perhaps as a way to hide from me how he feels, and unaware of how unhealthy this is for a relationship.

Because BY figures prominently in one of the main concerns of my supervisors, approaching him with awareness of my countertransference may help me at times that BY's illness and affect obfuscate the matter. I will continue to work toward authenticity in my relationship with him; perhaps a way will emerge that I can give him permission to reveal more of his inner world with me. In any event, I understand that it is a sacred privilege to work with BY and hope that I may serve him with empathy, skill and respect.

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# Jewish Senior Life

*services for healthy aging*

## שחרית לשבת

### Sabbath Morning Service

מה טובו אהלֵיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.  
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בִּיתְךָ, אֶשְׁתַּחֲוֶה אֶל הַיֵּיכָל קֹדֶשְׁךָ  
בְּיִרְאָתְךָ.  
יְיָ אֶתְּבַתִּי מְעוֹן בִּיתְךָ, וּמִקּוֹם מִשְׁכָּן כְּבוֹדְךָ. וְאֲנִי אֶשְׁתַּחֲוֶה  
וְאֶכְרַעָה, אֶבְרָכָה לְפָנַי יְיָ עֹשִׂי.  
וְאֲנִי תִפְלְתִי לְךָ יְיָ, עַת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי  
בְּאַמֶּת יִשְׁעֶךָ.

*Mah to-vu o-ha-le-cha Ya-a-kov, mish-ke-no-te-cha  
Yis-ra-eil.*

*Va-a-ni be-rov chas-de-cha a-vo vei-te-cha,  
esh-ta-cha-veh el hei-chal kod-she-cha be-yir-a-te-cha.  
A-do-nai a-hav-ti me-on bei-te-cha u-me-kom mish-kan  
ke-vo-de-cha. Va-a-ni esh-ta-cha-veh ve-ech-ra-ah  
ev-re-cha lif-nei A-do-nai o-si.  
Va-a-ni te-fi-la-ti le-cha A-do-nai, eit ra-tzon E-lo-him  
be-rov chas-de-cha, a-nei-ni be-e-met yish-e-cha.*

How lovely are your tents, Jacob, your dwelling-places,  
Israel....



Each of us enters this sanctuary with a different need.  
Some hearts are full of gratitude and joy;  
And we rejoice with them.

Some hearts ache with sorrow:  
May our presence and compassion bring them comfort.

Some hearts are embittered:  
May the knowledge that we, too, are searching  
restore their hope and give them courage  
to believe that not all is emptiness.

Some spirits hunger:  
May we in our common need and striving  
gain strength from one another,  
as we share our joys, lighten each other's burdens,  
and pray for the welfare of our community.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם  
 בְּחָכְמָה, וּבָרָא בּוֹ נְקָבִים וְנִקְבִּים, חֲלוּלִים חֲלוּלִים, גָּלוּי  
 וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ שָׂאֵם יִפְתָּח אֶחָד מֵהֶם, אוֹ יִסְתָּם  
 אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לִפְנֶיךָ: בָּרוּךְ  
 אַתָּה יי, רוֹפֵא כָּל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת:

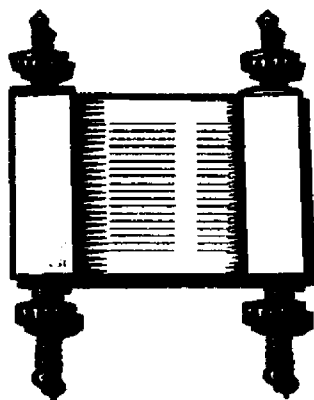
We praise You, Eternal G-d, Sovereign of the universe:  
 With Divine wisdom You have made our bodies,  
 combining veins, arteries, and vital organs into a finely  
 balanced network. Wondrous Maker and Sustainer of  
 life, were one of them to fail - how well we are aware! -  
 we would lack the strength to stand in life before You.

Source of our health and strength, we give You thanks  
 and praise.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ,  
 וְצִוָּנוּ לַעֲסֹק בְּדִבְרֵי תוֹרָה:

*We praise You, Eternal G-d, Sovereign of the universe:  
 You hallow us with the gift of Torah and invite us to  
 immerse ourselves in its words.*

*Eternal our G-d, make the words of Your Torah sweet to  
 us, and to the House of Israel, Your people, that we and  
 our children may be lovers of Your name and students of  
 Your Torah. We praise You, O G-d, Teacher of Torah to  
 Your people Israel.*



אלו דברים שאין להם שעור, שאדם אוכל פרותיהם  
בעולם הזה והקצוץ קיימת לו לעולם הבא, ואלו הן: כבוד  
אב ואם, וגמילות חסדים, והשפמת בית המדרש שחרית  
וערבית, והכנסת אורחים, ובקור חולים, והכנסת פלה,  
ולוית המת, ועיון תפלה, והבאת שלום בין אדם לחברו,  
ותלמוד תורה כנגד כלם.

These are the obligations without measure, whose reward  
too, is without measure:

*To honor father and mother;  
to perform acts of love and kindness;  
to attend the house of study daily;  
to welcome the stranger;  
to visit the sick;  
to rejoice with bride and groom;  
to console the bereaved;  
to pray with sincerity;  
to make peace when there is strife;  
And the study of Torah leads to them all.*



אֱלֹהֵי, נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא. אֶתָּה בָּרָאתָה,  
 אֶתָּה יִצַּרְתָּה, אֶתָּה נִפְחַתָּה בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.  
 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה (לְנִקְבָה מוֹדָה) אֲנִי לְפָנֶיךָ,  
 יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל  
 הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יי, אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל-חַי וְרוּחַ  
 כָּל-בָּשָׂר-אִישׁ.

*The soul that You have given me, O G-d, is pure! You created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, my God and God of all ages, Source of all being, loving Guide of every human spirit.*

*We praise You, O G-d, in whose hands are the souls of all the living and the spirits of all flesh.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה,  
 לְתַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

*We praise You, Eternal G-d, Sovereign of the universe:  
 You have implanted mind and instinct within every living being.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים:  
*Praised be the Eternal G-d, who helps the blind to see.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֲרֻמִּים:

*Praised be the Eternal G-d, who clothes the naked.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

*Praised be the Eternal G-d, who frees the captive.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

*Praised be the Eternal G-d, who lifts up the fallen.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֹׁעֵשֶׂה לִּי כָּל צָרָכִי:

*Praised be the Eternal G-d, who provides me what I need.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּכִין מַצְעָדֵי גֵבֶר:

*Praised be the Eternal G-d, who makes firm our steps.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

*Praised be the Eternal G-d, who girds our people Israel with strength.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל

בְּתִפְאָרָה:

*Praised be the Eternal G-d, who crowns Israel with glory.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעָף כֹּחַ:

*Praised be the Eternal G-d, who gives strength to the weary.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי

וְתַנּוּמָה מֵעַפְעָפִי:

*Praised be the Eternal G-d, who removes sleep from the eyes, slumber from the eyelids.*

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ: הַלְלוּהוּ  
בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ: הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,  
הַלְלוּהוּ בְּנֶגְבַל וְכִנּוֹר: הַלְלוּהוּ בְּתֶף וּמַחֲוֹל, הַלְלוּהוּ בְּמִנִּים  
וְעֶגְבִּי: הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל  
הַנְּשָׁמָה תִּהְיֶה לָּהּ הַלְלוּיָהּ. כֹּל הַנְּשָׁמָה תִּהְיֶה לָּהּ הַלְלוּיָהּ:

Halleluyah! Call out to G-d in Heaven's holy place!  
*Boom out to G-d across the firmament!*  
Shout out for G-d for all G-d's mighty deeds!  
*Cry out for G-d, as loud as G-d is great!*  
Blast out for G-d with piercing shofar noise!  
*Thrum out for G-d with lute and violin!*  
Throb out for G-d with drum and writhing dance!  
*Sing out for G-d with strings and husky flute!*  
Ring out for G-d with cymbals that resound!  
*Clang out for G-d with cymbals that rebound!*  
Let every living thing G-d's praises sing, Halleluyah!  
*Let every living thing G-d's praises sing, Halleluyah!*  
(Translation adapted from *Kol Haneshama*)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָרָא כְרַעוּתִיהּ,  
 וְיִמְלִיךְ מַלְכוּתִיהּ בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
 בְּעֶגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא:  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא לְעֵלָא (בעשי"ת  
 וּלְעֵלָא מְכָל) מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא,  
 דְאָמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

*Yit-ga-dal ve-yit-ka-dash she-mei ra-ba. Be-al-ma di ve-ra  
 chir-u-tei, ve-yam-lich mal-chu-tei be-cha-yei-chon  
 uv-yo-mei-chon uv-cha-yei de-chol beit Yis-ra-eil. Ba-a-ga-la  
 u-viz-man ka-riv ve-im-ru Amen.  
 Ye-hei she-mei ra-ba me-va-rach le-a-lam ul-al-mei al-ma-ya.  
 Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar, ve-yit-ro-mam,  
 ve-yit-na-seh, ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal sh-mei  
 de-ku-de-sha be-rich hu, le-ei-la (between Rosh Hashana & Yom  
 Kippur u-le-ei-la mi-kol) min kol bir-cha-ta ve-shi-ra-ta,  
 tush-be-cha-ta ve-ne-che-ma-ta da-a-mi-ran be-al-ma ve-im-ru  
 Amen.*

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:  
 בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

(Leader) *Bar-chu et A-do-nai ha-me-vo-rach.*  
 (People & leader) *Ba-ruch A-do-nai ha-me-vo-rach le-o-lam  
 va-ed.*

Praise the Eternal One who is to be blessed.  
 Praised be the Eternal One who is to be blessed for ever  
 and ever.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,  
 עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְאִיר לָאָרֶץ וְלִדְרוֹת עֲלֵיהָ  
 בִּרְחָמִים, וּבִטְוָבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.  
 מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ! כָּלם בְּחִכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ  
 קִנְיָנְךָ. תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ, עַל-שִׁבְחַ מַעֲשֵׂה יָדֶיךָ,  
 וְעַל-מְאֹרֵי-אוֹר שֶׁעֲשִׂיתָ: יִפְאָרוּךְ. סֵלָה. בָּרוּךְ אַתָּה יְיָ, יוֹצֵר  
 הַמְאֹרוֹת.

*We praise You, Eternal G-d, Sovereign of the universe,  
 whose mercy makes light to shine over the earth and all  
 its inhabitants, and whose goodness renews day by day  
 the work of creation.*

*How manifold are Your works, O G-d! In wisdom You  
 have made them all. The heavens declare Your glory.  
 The earth reveals Your creative power. You form light  
 and darkness, bring harmony into nature, and peace to  
 the human heart.*

*We praise You, O G-d, Creator of light.*



אֶהְבֶּה רַבָּה אֶתְּהֵינִי, יי אֶלְהֵינִי, חֶמְלָה גְּדוֹלָה וַיִּתְּרָה חֶמְלָתְךָ  
 עָלֵינוּ. אָבִינוּ מִלְכֵּנוּ, בְּעֶבֶר אֲבוֹתֵינוּ שְׂבָטָחוּ בְךָ וְתִלְמִידֵם  
 חֲקֵי חַיִּים, כֵּן תִּחַנֵּנוּ וְתִלְמִדְנוּ. אָבִינוּ, הָאֵל הַרְחֵמֵנוּ,  
 הַמְּרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ  
 לְלַמֵּד וּלְלַמֵּד, לְשֹׁמֵר וּלְעֹשֵׂת וּלְקַיֵּם אֶת כָּל דִּבְרֵי תִלְמוּד  
 תּוֹרָתְךָ בְּאַהֲבָה. וְהָאֵל עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ  
 בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. וְלֹא יִבּוֹשׁ  
 לְעוֹלָם וָעֶד, כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ. נִגִּילָה  
 וְנִשְׁמָחָה בִּישׁוּעָתְךָ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה, וּבָנוּ בְּחִירָתְךָ  
 וְקִרְבָּתְנוּ לְשְׁמֶךָ הַגָּדוֹל סֵלָה בְּאַמֶּת, לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ  
 בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*Deep is Your love for us, abiding Your compassion. From  
 of old we have put our trust in You, and You have taught  
 us the laws of life. Be gracious now to us, that we may  
 understand and fulfill the teachings of Your word.*

*Enlighten our eyes in Your Torah, that we may cling to  
 Your mitzvot. Unite our hearts to love and revere Your  
 name.*

*We trust in You and rejoice in Your saving power, for You  
 are the Source of our help. You have called us and drawn  
 us near to You in faithfulness.*

*Joyfully we lift up our voices and proclaim Your unity, O  
 G-d. In love, You have called us to Your service!*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

**She-ma Yis-ra-eil A-do-nai E-lo-hei-nu A-do-nai e-chad.**

*Ba-ruch shem ke-vod mal-chu-to le-o-lam va-ed.*

**Hear, O Israel, the Eternal is our G-d, the Eternal alone.**

Blessed be the name of G-d's glorious majesty for ever and ever.

וְאֶתְּהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֹדֶךָ: וְהָיָה דִּבְרָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם

עַל-לִבְּךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ

וּבְלַקְתָּךְ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיָה לְטָטֶפֶת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים

לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ

מִצְרַיִם לְהֵיחֹל לָכֶם לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם:

*Ve-a-hav-ta et A-do-nai E-lo-hei-cha, be-chol le-vav-cha, uv-chol*

*naf-she-cha, uv-chol me-o-de-cha. Ve-ha-yu ha-de-va-rim*

*ha-e-leh, a-sher A-no-chi me-tzav-cha ha-yom, al-le-va-ve-cha.*

*Ve-shi-nan-tam le-va-necha, ve-di-bar-ta bam be-shiv-te-cha*

*be-vei-te-cha, uv-lech-te-cha va-de-rech uv-shoch-be-cha*

*uv-ku-me-cha. Uk-shar-tam le-ot al-ya-de-cha, ve-ha-yu*

*le-to-ta-fot bein ei-ne-cha, uch-tav-tam al me-zu-zot bei-te-cha*

*u-vish-a-re-cha.*

*Le-ma-an tiz-ke-ru va-a-si-tem et kol mitz-vo-tai, ve-hi-yi-tem*

*ke-do-shim lei-lo-hei-chem. A-ni A-do-nai E-lo-hei-chem a-sher*

*ho-tzei-ti et-chem mei-e-retz Mitz-ra-yim, li-hi-yot la-chem*

*Lei-lo-him. A-ni A-do-nai E-lo-hei-chem.*

*You shall love the Eternal One, your G-d, with all your heart, with all your mind, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.*

*Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your G-d. I am your Eternal G-d who led you out of Egypt to be your G-d; I am your Eternal G-d.*

Eternal truth it is that You alone are G-d; and there is none else.

*May the righteous of all nations rejoice in Your love and exult in Your justice.*

Let them beat their swords into plowshares;  
*let them beat their spears into pruninghooks.*

Let nation not lift up sword against nation; let them study war no more.

*You shall not hate another in your heart; you shall love your neighbor as yourself.*

Let the stranger in your midst be to you as the native; for you were strangers in the land of Egypt.



*From the house of bondage we went forth to freedom; so  
let all be free to sing with joy:*

מִי-כַמְכָּה בָּאֵלִים יְיָ, מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלַּת  
עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד  
כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

*Mi cha-mo-cha ba-e-lim A-do-nai,*

*Mi ka-mo-cha ne-dar ba-ko-desh, no-ra te-hi-lot o-seh fe-leh.*

*Shi-rah cha-da-sha shib-chu ge-u-lim le-shim-cha al se-fat*

*ha-yam, ya-chad ku-lam ho-du ve-him-li-chu ve-am-ru:*

*A-do-nai yim-loch le-o-lam va-ed.*

Who is like You, Eternal One, among the gods that are  
worshipped? Who is like You, majestic in holiness,  
awesome in splendor, doing wonders?

A new song the redeemed sang to Your name. At the  
shore of the sea, saved from destruction, they proclaimed  
Your sovereign power: The Eternal will reign for ever and  
ever!

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרֵת יִשְׂרָאֵל, וּפְדֵה כְּנַאֲמֶךָ יְהוּדָה  
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה  
יְיָ גְּאֻל יִשְׂרָאֵל:

Rock of Israel, arise to Israel's help. Rescue us according  
to Your promise. Our sole Redeemer is the Holy One.  
We praise G-d, who liberates us.

אֲדַנִּי שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Eternal G-d, open my lips that my mouth may declare Your praise.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֲלָה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:  
זְכְּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים  
חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם:

*Ba-ruch a-ta A-do-nai, E-lo-hei-nu ve-lo-hei a-vo-tei-nu, E-lo-hei  
Av-ra-ham, E-lo-hei Yitz-chak, Vei-lo-hei Ya-a-kov. Ha-eil  
ha-ga-dol ha-gi-bor ve-ha-no-ra, Eil el-yon, go-meil cha-sa-dim  
to-vim, ve-ko-nei ha-kol, ve-zo-cheir chas-dei a-vot u-mei-vi  
ge-u-lah liv-nei ve-nei-hem le-ma-an she-mo be-a-ha-vah.  
Me-lech o-zer u-mo-shi-a u-ma-gen. Ba-ruch a-ta A-do-nai,  
ma-gen Av-ra-ham.*

Praised be our G-d, the G-d of our ancestors: G-d of Abraham, G-d of Isaac, G-d of Jacob; great, mighty, and awesome G-d, G-d supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your Name.

Shabbat Shuvah: Remember us unto life, Sovereign of Life who delights in life, and inscribe us in the Book of Life, that Your will may prevail, G-d of life.

You are our Sovereign and our Help, our Redeemer and our Shield. We praise You, Eternal One, Shield of Abraham. (Translation from *Gates of Prayer for Shabbat*)

אתה גבור לעולם אדני, מחיה הכל אתה, רב להושיע:  
בחורף: משיב הרוח ומוריד הגשם:

מכלל חיים בחסד, מחיה הכל ברחמים רבים, סומך  
נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו  
לישני עפר, מי כמוך בעל גבורות ומי דומה לך, מלך  
ממית ומחיה ומצמיח ישועה:

בעשיית: מי כמוך אב הרחמים, זוהר יצוריו לחיים ברחמים:  
ונאמן אתה להחיות הכל. ברוך אתה יי, מחיה הכל:

*A-tah gi-bor le-o-lam A-do-nai, me-cha-yei ha-kol a-tah, rav  
le-ho-shi-ah. (Between December 4 and Passover: Ma-shiv ha-ru-ach  
u-mo-rid ha-ga-shem.) Me-chal-keil cha-yim be-che-sed, me-cha-yei  
ha-kol be-ra-cha-mim ra-bim, so-meich nof-lim ve-ro-feh cho-lim,  
u-ma-tir a-su-rim, u-me-ka-yeim e-mu-na-to li-shei-nei a-far, mi  
cha-mo-cha ba-al ge-vu-rot u-mi do-meh lach, me-lech mei-mit  
u-me-cha-yeh, u-matz-mi-ach ye-shu-ah. (Between Rosh Hashanah  
and Yom Kippur: Mi cha-mo-cha Av ha-ra-cha-mim, zo-cheir ye-tzu-rav  
le-cha-yim be-ra-cha-mim.) Ve-ne-e-man a-tah le-ha-cha-yot ha-kol.  
Ba-ruch a-tah A-do-nai, me-cha-yei ha-kol.*

Eternal is Your might, dear G-d; all life is Your gift; great  
is Your power to save! With love You sustain the living,  
with great compassion give life to all. You send help to  
the falling and healing to the sick; You bring freedom to  
the captive and keep faith with those who sleep in the  
dust. Who is like You, Mighty One? Who is Your equal,  
Author of life and death, Source of salvation?

Shabbat Shuvah: Who is like You, Source of Mercy? In compassion  
You sustain the life of Your children.

We praise You, Eternal G-d, source of life. (Translation from  
*Gates of Prayer for Shabbat*)

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי  
מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָךְ וְקָרָא זֶה אֵל זֶה וְאָמַר:

We sanctify Your name on earth, even as all things, to the  
ends of time and space, proclaim Your holiness, and in  
the words of the prophet we say:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*Ka-dosh, ka-dosh, ka-dosh, A-do-nai tze-va-ot, me-lo chol  
ha-a-retz ke-vo-do.*

*Holy, holy, holy is the Eternal One, G-d of the hosts of  
heaven! The whole earth is ablaze with Your glory!*

אֲדִיר אֲדִירָנוּ יְיָ אֲדִנֵּינוּ מֶה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ!

Source of our strength, Sovereign G-d, how majestic is  
Your name in all the earth!

בָּרוּךְ כְּבוֹד-יְיָ מִמְּקוֹמוֹ.

*Ba-ruch ke-vod A-do-nai mim-ko-mo.*

*Praised be the glory of G-d in heaven and earth.*

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מֶלְכֵנוּ הוּא מוֹשִׁיעֵנו;  
וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו לְעֵינֵי כָּל חַי:

You alone are our G-d and our Creator; You are our Ruler  
and our Helper; and in Your mercy You reveal Yourself  
in the sight of all the living:

"אֲנִי יְיָ אֱלֹהֵיכֶם!"

"I am the Eternal G-d!"

יְמִלֹךְ ייָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ!

*Yim-loch A-do-nai le-o-lam, E-lo-ha-yich Tzi-yon, le-dor va-dor.*

*Ha-le-lu-yah!*

*The Eternal One shall reign for ever; your G-d, O Zion  
from generation to generation. Halleluyah!*

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחָךָ  
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמָּשׁ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה ייָ, הָאֵל  
[בשבת שובה-הַפִּלֵּךְ] הַקָּדוֹשׁ.

To all generations we will make known Your greatness,  
and to all eternity proclaim Your holiness. Your praise, O  
G-d, shall never depart from our lips.

We praise You, Eternal One, the holy G-d.

*Our G-d and G-d of all Israel, grant that our worship on  
this Sabbath may be acceptable in Your sight. Sanctify us  
with Your mitzvot that we may share in the blessings of  
Your word. Teach us to be satisfied with the gifts of Your  
goodness and gratefully to rejoice in all Your mercies.  
Purify our hearts that we may serve You in truth. O help  
us to preserve the Sabbath from generation to generation,  
that it may bring rest and joy, peace and comfort to the  
dwellings of our people, and through it Your name be  
hallowed in all the earth. We thank You, O G-d, for the  
Sabbath and its holiness.*

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם מְקוֹדְשֵׁי שְׁבִיעִי  
 כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ. וְהַשְׁבִּיעִי רְצִיתְךָ בּוֹ וְקִדְשָׁתוֹ.  
 חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לַמַּעֲשֶׂה בְּרֵאשִׁית.

*Yis-me-chu ve-ma-le-chu-te-cha shom-rei sha-bat ve-kor-ei  
 o-neg. Am me-ka-de-shei she-vi-i ku-lam yis-be-u ve-yit-an-gu  
 mi-tu-ve-cha. Ve hash-vi-i ra-tzi-ta bo ve-ki-dash-to. Chem-dat  
 ya-mim o-to ka-ra-ta, ze-cher le-ma-a-sei ve-rei-sheet.*

Those who keep the Sabbath and call it a delight shall  
 rejoice in Your Presence. All who hallow the seventh day  
 shall be gladdened by Your goodness. This day is Israel's  
 festival of the spirit, sanctified and blessed by You, the  
 most precious of days, a symbol of the joy of creation.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,  
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב  
 לְכָל-קָרְאִי, פָּנֶה אֶל עַבְדֶּיךָ וְחַנּוּנְךָ שְׂפוּךְ רוּחְךָ עָלֵינוּ,  
 וְתַחֲזִיקֵנוּ עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי,  
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן \ שְׁאוֹתְךָ לְבָדְךָ בְּיִרְאָה נֶעֱבֹד.

*Dear G-d, look with favor upon us, and may our service  
 be acceptable to You. We praise You, dear G-d, whom  
 alone we serve with reverence.*

(בְּרֵאשִׁי-חֲדָשׁ וּבַחֹל-הַמוֹעֵד אוֹמְרִים כָּאֵן "יַעֲלֶה וְיָבֵא":  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד,  
 וְיַזְכֵּר זְכוֹנֵנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

לראש-חדש: ראש החדש הזה

לפסח: חג המצות הזה

לסוכות: חג הסוכות הזה

זכרנו, יי, אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים,

ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו והושיענו, כי אליך

עינינו, כי אל מלך חנון ורחום אתה.

[For Rosh Chodesh and during Passover and Sukkot:

*Dear G-d, we pray that you will bless this sacred season. Remember us for goodness; inscribe us for blessing; and renew our lives. We look to You for kindness and compassion.]*

### Meditation

We give thanks for the freedom that is ours, and we pray for those in other lands who are persecuted and oppressed. Help them to bear their burdens and keep alive in them the love of freedom and the hope of deliverance. Uphold also the hands of our brothers and sisters in the land of Israel, Your word from the tents of Jacob. We praise You, O G-d, whose presence gives life to our people Israel.

מוֹדִים אֲנִיחֵנו לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ וְאַלֵּהֵי דוֹרוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר.  
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וּבָקָר וְצִהָרִים. הַטּוֹב:  
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמָּרְחֵם: כִּי לֹא תָמוּ חֲסִדֶיךָ, מֵעוֹלָם

קִיְּנוּ לָךְ. וְעַל כָּל־מַלְכֵנוּ, מִלְכֵנוּ, תָּמִיד  
 לְעוֹלָם וָעֶד. (בַּעֲשִׂי־ת: וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)  
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֹךְ בְּאַמֶּת, הָאֵל  
 יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֹךְ וְלָךְ נֶאֱחָה  
 לְהוֹדוֹת.

*We gratefully acknowledge, Eternal G-d, that You are our  
 Creator and Preserver, the Rock of our life and our  
 protecting Shield.*

*We give thanks to You for our lives which are in Your  
 hand, for our souls which are ever in Your keeping, for  
 Your wondrous providence and Your continuous  
 goodness, which You bestow upon us day by day. Truly,  
 Your mercies never fail, and Your love and kindness  
 never cease. Therefore do we put our trust in You.  
 Blessed is the Eternal G-d, to whom our thanks are due.*

(לְחִנּוּכָה: עַל הַנְּסִים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
 הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.  
 בַּיָּמִי מִתְתַּנְּחֵהוּ בְּנוֹ יוֹחֲנָן כֹּהֵן גָּדוֹל, חֲשָׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה  
 מַלְכוּת יָנוּ הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרַתְךָ, וּלְהַעֲבִירם  
 מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בַּעַת צָרָתָם, רַבְּתָּ אֶת  
 רִיבָם, דָּנַתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נִקְמַתָם, מִסָּרַת גְּבוּרִים בְּיַד חֲלָשִׁים,  
 וְרַבִּים בְּיַד מְעַטִּים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים  
 בְּיַד עוֹסְקֵי תוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל  
 עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹ כֹּהִיּוֹם הַזֶּה. וְאַחֵר כָּךְ בָּאוּ בְּנֶיךָ לְדַבֵּר  
 בִּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ, וְטַהֲרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת  
 קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶּי, לְהוֹדוֹת וּלְהִלָּל לְשִׁמְךָ הַגָּדוֹל.)



שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל  
 יִשְׂרָאֵל עַמָּךְ. בָּרְכֵנוּ אֲבֵינוּ, בְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיָּה, כִּי  
 בְּאוֹר פְּנִיָּה נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
 וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
 אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָךְ.  
 (בְּעִשִּׂי"ת: בְּסֶפֶר חַיִּים, בִּרְכָּה, וְשְׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב  
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.)  
 בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Grant us peace, Your most precious gift, O Eternal  
 Source of peace, and give us the will to proclaim its  
 message to all the peoples of the earth.*

*Bless our country, that it may always be a stronghold of  
 peace, and its advocate among the nations.*

*May contentment reign within its borders, health and  
 happiness within its homes.*

*Strengthen the bonds of friendship among the inhabitants  
 of all lands, and may the love of Your name hallow every  
 home and every heart.*

*We praise You, O G-d, the Source of peace.*

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מִרָע. וּשְׁפָתִי מִדִּבֶּר מְרָמָה: וְלִמְקַלְלִי  
 נִפְשֵׁי תֹדֵם, וְנִפְשֵׁי כָּעָפָר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל הַחֹשֶׁבִּים עָלַי רָעָה, מִהֲרָה  
 הִפֵּר גַּעְצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה  
 לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ.  
 לִמְעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

My G-d, guard my tongue from evil and my lips from  
 bitterness. May my soul be silent in the face of derision,  
 humble in the presence of all. Open my heart to Your  
 Torah, and I will hasten to do Your mitzvot. Save me  
 with Your power; in time of trouble be my answer, that  
 those who love You may rejoice.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

May the words of my mouth and the meditations of my  
 heart be acceptable to You, O G-d, my Rock and my  
 Redeemer.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל  
 יִשְׂרָאֵל וְאַמְרוּ: אָמֵן.

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol  
 Yis-ra-eil ve-im-ru Amen.*

May the One who makes peace in the high heavens make  
 peace for us, for all Israel, and all the world, and let us  
 say: Amen.

For the Reading of Torah  
סדר קריאת התורה

Assembled at a mountain,  
our people,  
still bent from oppression,  
found You,  
found Your Torah,  
found Your truth,  
and embraced the destiny  
that has shaped worlds.

*Help us still to shape the world  
according to Your will,  
that this world  
may reveal itself to You  
as You have revealed Yourself to our people:  
in love.*

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר יי רֹחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי  
אֲשֶׁר-שָׁמַתִּי בְּפִיךָ לֹא-יִמָּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע  
זֶרַעךָ אָמַר יי מִעַתָּה וְעַד-עוֹלָם:

As for Me, this is My covenant with them, says the  
Eternal: Let not my spirit, and the words that I have put in  
your mouth, depart from you, nor from your children or  
their children, from this time forth and for ever.

בֵּית יַעֲקֹב: לָכוּ, וְנִלְכֶּה בְּאוֹר יְיָ.

O House of Jacob, come, let us walk by the light of our  
G-d.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

*She-ma Yis-ra-eil A-do-nai E-lo-hei-nu A-do-nai e-chad.*  
Hear, O Israel, the Eternal is our G-d, the Eternal alone.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

*E-chad e-lo-hei-nu, ga-dol A-do-nei-nu, ka-dosh she-mo.*  
Our G-d is One, the One we serve is great, and Holy is G-d's  
Name.

גָּדְלוֹ לַיְיָ אֲתִי, וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

*Gad-lu La-do-nai i-ti, u-ne-ro-me-mah she-mo yach-dav.*  
O magnify the Infinite One with me, and together let us  
lift up G-d's Name.

לְךָ יְיָ הַגְּדָלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ: לְךָ יְיָ הַמְּמָלְכָה וְהַמְּתִנְשֵׁא לְכָל לְרֹאשׁ:

*Le-cha A-do-nai ha-ge-du-lah ve-ha-ge-vu-rah ve-ha-tif-e-ret  
ve-ha-ne-tzach ve-ha-hod, ki chol ba-sha-ma-yim u-va-a-retz  
le-cha A-do-nai ha-mam-la-cha ve-ha-mit-na-seh le-chol le-rosh.*

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

(Leader) *Bar-chu et A-do-nai ha-me-vo-rach.*

(People & leader) *Ba-ruch A-do-nai ha-me-vo-rach le-o-lam  
va-ed.*

*Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sher  
ba-char ba-nu mi-kol ha-a-mim, ve-na-tan la-nu et To-ra-to.*

*Ba-ruch a-tah A-do-nai, no-tein ha-To-rah.*

Praise the Eternal One who is to be blessed.

Praised be the Eternal One who is to be blessed for ever and ever.

Praised are You, Eternal One, Creator of the Universe, who has  
chosen us from among all peoples to receive the Torah. Blessed  
are You, G-d, Giver of the Torah.

### Reading of Torah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָה  
אֱמֶת, וְחַי עוֹלָם נִמְטַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן  
הַתּוֹרָה:

*Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sher  
na-tan la-nu To-rat e-met, ve-cha-yei o-lam na-ta be-to-chei-nu.*

*Ba-ruch a-tah A-do-nai, no-tein ha-To-rah.*

Praised are You, Eternal One, Creator of the Universe, who has  
given us a Torah of truth, and implanted eternal life  
within us. Blessed are You, G-d, Giver of the Torah.

## Healing prayer - Mi Sheberach by Debbie Friedman

*Mi she-be-rach a-vo-tei-nu, me-kor ha-be-ra-cha  
le-ee-mo-tei-nu*

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 she-be-rach ee-mo-tei-nu, me-kor ha-be-ra-cha  
le-a-vo-tei-nu*

Bless those in need of healing with *re-fu-ah she-lei-mah*

The renewal of body, the renewal of spirit

And let us say Amen.

Blessing before the Haftarah

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה  
בדבריהם הנאמרים באמת, ברוך אתה יי, הבוחר בתורה ובמשנה  
עבדו, ובישראל עמו, ובנביאי האמת וצדק.

Haftarah reading

Blessing after the Haftarah.

ברוך אתה, יי אלהינו, מלך העולם, צור כל-העולמים, צדיק  
בכל-הדורות, האל הנאמן, האומר ועשה, המדבר ומקיים, שכל-  
דבריו אמת וצדק.  
נאמן אתה הוא יי אלהינו, ונאמנים דבריך, ודבר אחד מדבריך  
אחור לא-ישוב ריקם, כי אל מלך נאמן אתה. ברוך אתה, יי, האל  
הנאמן בכל-דבריו.  
רחם על-ציון כי היא בית חינוך, ולעלזות נפש תושיע במהרה  
בימינו. ברוך אתה, יי, משמח ציון בבגיה.  
שמחנו, יי אלהינו, באליהו הנביא עבדך, ובמלכות בית דוד משיחך,  
במהרה יבא ויגל לבנו. על-כסאו לא-ישוב זר ולא-ינחלו עוד אחרים  
את כבודו. כי בשם קדשך נשבעת לו שלא-יכבה נרו לעולם ועד.  
ברוך אתה, יי, מגן דוד.  
על התורה ועל העבודה ועל הנביאים ועל יום השבת הזה שנתת  
לנו, יי אלהינו, לקדשה ולמנוחה לכבוד ולתפארת, על הכל, יי  
אלהינו, אנחנו מודים לך, ומברכים אותך. יתברך שמוך בפני כל חי  
תמיד לעולם ועד. ברוך אתה, יי, מקדש השבת.

וזאת התורה אשר שם משה לפני בני ישראל על פי יי  
בִּיד מֹשֶׁה:

*Ve-zot ha-To-rah a-sher sam Mo-she lif-nei be-nai Yis-ra-eil al pi  
A-do-nai be-yad Mo-she.*

This is the Torah that Moses put before the Children of  
Israel at the behest of G-d.

יְהַלְלוּ אֶת-שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

Let us praise the Eternal G-d, whose name alone is  
exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיָּרֶם קֶרֶן לְעַמּוֹ, תִּהְיֶה לְכָל חַסִּידֶיךָ,  
לְבְנֵי יִשְׂרָאֵל עַם קְרוֹבּוֹ. הַלְלוּיָהּ!

*Ho-do-al e-retz ve-sha-ma-yim, va-ya-rem ke-ren le-a-mo,  
te-hi-lah le-chol cha-si-dav, liv-nei Yis-ra-eil am ke-ro-vo.  
Ha-le-lu-yah!*

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת-בֵּית יִשְׂרָאֵל אַחֲרַי  
הַיָּמִים הָהֵם נֹאמַרְי נָתַתִּי אֶת-תּוֹרָתִי בְּקֶרֶבָם וְעַל-לִבָּם  
אֶכְתֹּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָיָה יְהוָה לִי לְעָם:

This is the covenant I will make with the House of Israel  
in days to come: I will put My Torah within them, and  
engrave it on their hearts; I will be their G-d, and they  
shall be My people.



וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דָּעוּ  
אֶת־יְיָ כִּי־כֹלָם יֵדְעוּ אוֹתִי לְמִקְטָנָם וְעַד־גְּדוֹלָם נְאֻם־יְיָ.

No longer shall anyone need to teach a neighbor to know  
the Eternal, for they shall all know Me, young and old!

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא  
לְמַחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשֶׁר: דְּרָכֶיהָ דְּרָכֵי נֹעַם, וְכָל  
נְתִיבוֹתֶיהָ שְׁלוֹם: הִשִּׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבֶהָ, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Behold, a good doctrine has been given you, My Torah;  
do not abandon it. It is a tree of life to all who hold fast to  
it, and all its supporters are happy. Its ways are ways of  
pleasantness, and all its paths are peace. Cause us to  
return to You, then truly we shall return. Renew our days  
as You have since long ago.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם, וְגִרְלָנוּ בְּכָל הַמּוֹנָם.  
וְאֶנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מַלְכֵי  
הַמְּלָכִים, הַקְּדוֹשׁ בָּרוּךְ הוּא.

*A-lei-nu le-sha-bei-ach la-a-don ha-kol, la-tet ge-du-lah le-yo-tzeir  
be-rei-sheet, she-lo a-sa-nu ke-go-yei ha-a-ra-tzot, ve-lo  
sa-ma-nu ke-mish-pe-chot ha-a-da-mah, she-lo sam chel-kei-nu  
ka-hem, ve-go-ra-lei-nu ke-chol ha-mo-nam. Va-a-nach-nu  
ko-re-im u-mish-ta-cha-vim u-mo-dim lif-nei me-lech mal-chei  
ha-me-la-chim, ha-ka-dosh ba-ruch hu.*

שְׁהוּא נֹמֶטָה שָׁמַיִם וְיִסְד אֶרֶץ, וּמוֹשֵׁב יִקְרֹוּ בַּשָּׁמַיִם מִמַּעַל,  
 וּשְׂכִינֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת  
 מִלְּכֵנוּ אָפֶס זִילְתּוֹ, כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּה יְיָ הַיּוֹם וְהַשַּׁבָּת  
 אֵל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאֶרֶץ  
 מִתַּחַת, אֵין עוֹד:

And then all that has divided us will merge,  
 And then compassion will be wedded to power,  
 And then softness will come to a world that is harsh and  
 unkind,  
 And then both men and women will be gentle,  
 And then both women and men will be strong,  
 And then no person will be subject to another's will,  
 And then all will be rich and free and varied,  
 And then the greed of some will give way to the needs of  
 many,  
 And then all will share equally in the Earth's abundance,  
 And then all will care for the sick and the weak and the  
 old,  
 And then all will nourish the young,  
 And then all will cherish life's creatures,  
 And then all will live in harmony with each other and the  
 Earth,  
 And then everywhere will be called Eden once again.

(Judy Chicago)

כִּכְתוּב בְּתוֹרָתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְהָיָה יְיָ  
 לְמֶלֶךְ עַל כָּל הָאֶרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בָּרָא כְרַעוּתָּהּ,  
וַיְמַלִּיךְ מַלְכוּתָּהּ בְּחַיִּיכוֹן וּבְיַמִּיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעָגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:

*Yit-ga-dal ve-yit-ka-dash she-mei ra-ba. Be-al-ma di ve-ra  
chir-u-tei, ve-yam-lich mal-chu-tei be-cha-yei-chon  
uv-yo-mei-chon uv-cha-yei de-chol beit Yis-ra-eil. Ba-a-ga-la  
u-viz-man ka-riv ve-im-ru Amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

*Ye-hei she-mei ra-ba me-va-rach le-a-lam ul-al-mei al-ma-ya.*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא (בעשׂוֹת  
וּלְעָלְמָא מְכָל) מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,  
וְאָמְרוּ בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

*Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar, ve-yit-ro-mam,  
ve-yit-na-seh, ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal sh-mei  
de-ku-de-sha be-rich hu, le-ei-la (between Rosh Hashana & Yom  
Kippur u-le-ei-la mi-kol) min kol bir-cha-ta ve-shi-ra-ta,  
tush-be-cha-ta ve-ne-che-ma-ta da-a-mi-ran be-al-ma  
ve-im-ru Amen.*

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

*Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al  
kol Yis-ra-eil ve-im-ru Amen.*

עֲשֵׂה שְׁלֹום בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹום עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol  
Yis-ra-eil ve-im-ru Amen.*

## אין פֿאלהײנו

אין פֿאלהײנו אין פֿאדוֹנײנו אין פֿמלְכֵנו אין פֿמוֹשׁיעֵנו.

*Ein kei-lo-hei-nu, ein ka-do-nei-nu, ein ke-mal-kei-nu, ein ke-mo-shi-ei-nu.*

מי פֿאלהײנו מי פֿאדוֹנײנו מי פֿמלְכֵנו מי פֿמוֹשׁיעֵנו.

*Mi chei-lo-hei-nu, mi cha-do-nei-nu, mi che-mal-kei-nu, mi che-mo-shi-ei-nu.*

נוֹדֶה לֵאלֹהֵינוּ נוֹדֶה לֵאדוֹנֵינוּ נוֹדֶה לְמלְכֵנוּ נוֹדֶה  
לְמוֹשִׁיעֵנוּ.

*No-deh lei-lo-hei-nu, no-deh la-do-nei-nu, no-deh le-mal-kei-nu, no-deh le-mo-shi-ei-nu.*

בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֲדוֹנֵינוּ בָּרוּךְ מְלָכֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ.

*Ba-ruch e-lo-hei-nu, ba-ruch a-do-nei-nu, ba-ruch mal-kei-nu, ba-ruch mo-shi-ei-nu.*

אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵינוּ אַתָּה הוּא מְלָכֵנוּ  
אַתָּה הוּא מוֹשִׁיעֵנוּ.

*A-tah hu E-lo-hei-nu, a-tah hu a-do-nei-nu, a-tah hu mal-kei-nu, a-tah hu mo-shi-ei-nu.*



## אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטָרֶם כָּל יַצִּיר נִבְרָא. לָעֵת נִעֲשֶׂה  
בְּחֶפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

*A-don o-lam a-sher ma-lach be-te-rem kol ye-tzir niv-ra.*  
*Le-eit na-a-sah ve-chef-tzo kol, a-zai me-lech she-mo*  
*nik-ra.*

וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא  
הָיָה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.

*Ve-a-cha-rei kich-lot ha-kol, le-va-do yim-loch no-ra.*  
*Ve-hu ha-ya, ve-hu ho-veh, ve-hu yih-yeh, be-tif-a-rah.*

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה. כְּלִי רֵאשִׁית  
כְּלִי תְּכֵלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.

*Ve-hu e-chad ve-ein shei-ni, le-ham-shil lo le-hach-bi-rah.*  
*Be-li rei-sheet, be-li tach-lit, ve-lo ha-oz ve-ha-mis-rah.*

וְהוּא אֵלִי וְחִי גֵּאֲלִי, וְצוּר חֲבִלִי בְּעֵת צָרָה. וְהוּא נָסִי וּמְנוֹס  
לִי מִנַּת כּוֹסֵי בַּיּוֹם אֶקְרָא.

*Ve-hu Ei-li ve-chai go-a-li, ve-tzur chev-li be-eit tza-rah.*  
*Ve-hu ni-si u-ma-nos-li me-nat ko-si be-yom ek-ra.*

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִירָה. וְעַם רוּחִי גְּוִיָּתִי, יֵי  
לִי וְלֹא אִירָא.

*Be-ya-do af-kid ru-chi, be-eit i-shan ve-a-i-rah. Ve-im*  
*ru-chi ge-vi-ya-ti, A-do-nai li, ve-lo i-ra.*

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם  
כִּי־עָשִׂיתָ יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבָיִם  
הַשְּׁבִיעִי שַׁבָּת וַיִּנָּפֶשׁ:

*Ve-sham-ru ve-nei Yis-ra-eil et ha-sha-bat la-a-sot et  
ha-sha-bat le-do-ro-tam be-rit o-lam. Bei-ni u-vein be-nei  
Yis-ra-eil ot hi le-o-lam, ki shei-shet ya-mim a-sa A-do-nai  
et ha-sha-ma-yim ve-et ha-a-retz u-va-yom hash-vi-i  
sha-vat va-yi-na-fash.*

עַל־כֵּן בֵּרַךְ יְיָ אֶת־יָמֵם הַשַּׁבָּת וַיְקַדְּשֶׁהָ:

*Al kein be-rach A-do-nai et yom ha-sha-bat  
va-ye-kad-she-hu.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

*Ba-ruch a-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam, bo-rei  
pe-ri ha-ga-fen.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי מִזֹּנוֹת.

*Ba-ruch a-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam, bo-rei  
mi-nei me-zo-not.*

## שַׁבָּת שְׁלוֹם!

*This service was compiled principally with material from Gates of  
Prayer for Assemblies, with additional texts from the Birnbaum Daily  
Prayer Book, Gates of Prayer, and Kola Handshake.*



# Jewish Senior *Life*

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*services for healthy aging*

**Traditional Service for Sabbath Morning**

## שחרית לשבת

שזכין עד, סרום וקדוש שמו. וכתוב, רננו צדיקים ביי,  
לישרים גאון תהלה. פפי ישרים תהלהל, וברברי צדיקים  
תתברך. וכלשון חסידים תתרום, וברך קדושים  
תתברך.

ובברכה לזאת רבות עבד פית ישראל, ברה יהפאר שמך  
מלכנו, בכל הור ודור, שכן חובת כל היצורים, לפניך יי  
אלהינו ואלי אבותינו, להודות, להלל, לשבח, לפאר,  
לרום, להוד, לברך, לעלה ולקלם, על כל הברי שירות  
ותשפחות הור פן ישי עבדך משייך.

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש  
בשמים ובארץ. פי לך גאון יי אלהינו ואלי אבותינו, שיר  
ושבח, הלל וזמרה, עז ומשלה, נצח גדלה וגבורה, תהלה  
ותפארת, קדשה ומלכות. ברכות והודאות מעתה ועד  
עולם. ברוך אתה יי, אל מלך גדול פתשפחות, אל  
ההודאות, אדון הנפלאות, הבורך בשירי זמרה, מלך, אל  
חיי העולמים.



You who abide forever, high and holy is Your name. It is written: "Rejoice in the Eternal, you righteous; it is fitting for the upright to give praise." (Psalm 33:1)

By the mouth of the upright You are praised;  
By the speech of the righteous You are  
blessed;  
By the tongue of the faithful You are exalted;  
In the midst of holiness You are sanctified.

We glorify G-d's name in every generation.  
It is the duty of all creatures towards You, our  
G-d and G-d of our ancestors, to thank and  
praise, laud and glorify, extol and honor,  
bless and exalt and acclaim You.  
Praised be Your name forever, our  
Sovereign, great and holy G-d...  
Blessed are You, Eternal; You are pleased  
with hymns, God and Sovereign, the life of  
the universe.

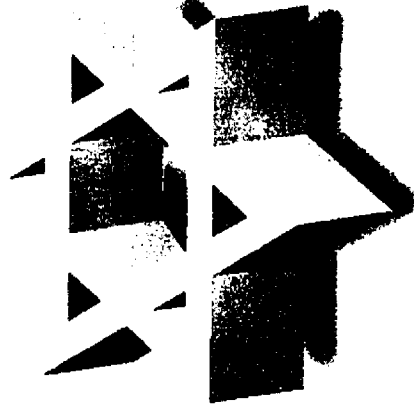
וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא. בַּעֲלָמָא דִּי בָרָא כְּרֻעֻתָהּ.  
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי רַבִּי בֵּית יִשְׁרָאֵל.  
בַּעֲגָלָא וּבְזִמְן קָרִיב, וְאַמְרוּ אַמֵּן.

וְהָא שְׁמֹה רַבָּא מַבְרֵךְ לְעָלְמ וּלְעָלְמֵי עָלְמַיָּא.  
וַיִּתְבָּרֵךְ וַיִּשְׁתַּבַּח וַיְתַפְּאֵר וַיְהַרְוֶם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלָּל שְׁמֹה דְקֹדֶשׁא בְרִיךְ הוּא, לְעָלְמָא כּוּן כּוּל בְּרַכְתָּהּ  
וַיְשַׁרְתָּהּ הַתְּשַׁבְּחָתָהּ וְתִתְמַתָּהּ, הַיָּמִידִין בַּעֲלָמָא, וְאַמְרוּ אַמֵּן.

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

בְּרִיךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרִיךְ אֱתָהּ יְיָ אֱלֹהֵינוּ מִלְךְ הָעוֹלָם, יוֹצֵר אוֹר וּבֹרֵא חֹשֶׁךְ,  
עוֹשֶׂה שְׁלוֹם וּבֹרֵא אֶת הַכּוֹל.



## Reader's kaddish

Praise the Eternal One who is to be blessed.

Praised be the Eternal One who is to be  
blessed for ever and ever.

Praised are You, Eternal our G-d, Ruler of  
the universe, Maker of light and Creator of  
darkness, Author of peace and Imaginer of  
all things.

Dear G-d, You open the gates of the east  
daily and You split the windows of the sky;  
You bring forth the sun from its place and the  
moon from its abode, and give life to the  
whole world and all its inhabitants, Your  
creatures.

בָּרֹא וּמִבְרֹךְ בְּפִי כָל יְשׁוּעָה.  
הָעַת וּתְבוֹנָה מִבְּכִים מוֹתוֹ;  
וְנִהְיֶה בְּכִבּוּד עַל הַפְּרָכָה.  
יָסֵד וְיִהְיֶים לִפְנֵי כְבוֹדוֹ;  
יֵצֵרם בְּרָעַת בְּכִינָה וּבְהִשְׁכָּל.  
לְחַיּוֹת מוֹשְׁלִים בְּקֶדֶב תִּבְלִי;  
נִצָּח וְיִזֶם בְּכָל הָעוֹלָם.

עֲשִׂים בְּאִימָה רַצוֹן קוֹנֵם: פֶּאֶר  
צִהְלָה וְרִנָּה לְזֶכֶר מַלְכוּתוֹ.

רָאָה, וְהִתְקִין צוּרַת הַלְבָנָה:  
וְהִתְנַחֵם וְהִתְנַחֵם, וְהִתְנַחֵם וְהִתְנַחֵם

וְהִתְנַחֵם וְהִתְנַחֵם וְהִתְנַחֵם:

לֹא אֶחָד עַל כָּל הַפְּעֻשִׁים.  
לְדָל וּמִבְּכֵי כָל עוֹלָם.  
הַמִּתְנַחֵם עַל חַיּוֹת הַקֶּדֶשׁ  
וְכֹת וּמִי־שׁוּר לִפְנֵי כִסְאוֹ.  
מִוִּכִּים מִמִּוִּדּוֹת שְׂפָרָא אֶלְהִינֵנו.  
כֶּחַ וְגִבּוֹרָה נָתַן בָּהֶם.  
מִלְאִים זֵי וּמִפְּרִיָּם גִּבּוֹה.

עֲמִיחִים בְּצִמְחָתָם וְשִׁשִּׁים בְּבוֹאָם.  
וְכִבּוּד גּוֹתִנִּים לְשִׁמּוֹ.  
קָרָא לְשִׁמְשׁ וְיִזְרַח אֹר.

עֲשִׂיחַ גּוֹתִנִּים לֹא כָל צָבָא מִרוֹם, הַמִּתְנַחֵם וְהִתְנַחֵם, שְׂרָפִים

לֹא אֶשֶׁר שָׂכַת מִכָּל הַפְּעֻשִׁים, בַּיּוֹם הַשְּׂכִינִי הַתְּעִלָּה וְיִשָּׁב עַל  
בִּסָּא כְבוֹדוֹ, הַמִּתְנַחֵם עֲמָה לְיוֹם הַמִּתְנַחֵם, עֲנֵג קָרָא לְיוֹם הַשְּׂכִינִי.  
זֶה שָׂכַח שֶׁל יוֹם הַשְּׂכִינִי, שָׂכַח שֶׁכָּל מִלְּאָכָתוֹ, וְיִזֶם  
הַשְּׂכִינִי מִשְׁכָּת וְהִתְנַחֵם, מִזְמוֹר שִׁיר לְיוֹם הַשְּׂכִינִי, מִזְמוֹר לְחַיּוֹת  
לֵי. לְפִיכָךְ יִפְאָרוּ וְיִבְרְכוּ לֹא כָל יִצְוִיו, שָׂכַח יִקָּר וְיִתְנַחֵם וְיִתְנַחֵם  
לֹא מִלָּךְ יוֹצֵר כָּל הַמִּתְנַחֵם מִנִּתְנַחֵם לְעַפּוֹ יִשְׁרָאֵל בְּקֶדֶשׁוֹ, בַּיּוֹם  
שָׂכַח קֶדֶשׁ. שָׂכַח יִי אֶלְהִינוּ וְהִתְנַחֵם, וְזִכְרָה מִלְּפָנֵינוּ יִתְנַחֵם.  
בְּשִׁמְשׁ מִפְּעֵל וְעַל הַמִּתְנַחֵם מִתְנַחֵם, הַמִּתְנַחֵם מִשְׁכָּתוֹ עַל שָׂכַח  
מִשְׁכָּתוֹ יִדְּוֶה, וְעַל מִתְנַחֵם אֹר שְׂעִישִׁיָּה יִפְאָרוֹךְ פֶּלֶח.

G-d's greatness and goodness fill the world.  
Knowledge and understanding surround the  
Eternal.

Lovingkindness and mercy surround G-d in  
glory.

G-d created the beautiful luminaries, crafting  
them with wisdom.

Their power and energy come from G-d.

The lights of the sky radiate splendor, as if to  
rejoice in rising and exult in setting.

In their brilliance, the heavens give honor to  
G-d, singing joyously to their creator.

G-d has endowed the Sabbath with the  
beauty of rest. It is as if the Sabbath itself  
expresses gratitude, saying: "A song of the  
Sabbath day - It is good to give thanks to the  
Eternal." (Psalm 92:1)

We are grateful to G-d for the grandeur of  
creation.

[illegible]

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**הַיְּהוָה יִשְׁמַר אֶת מַעְדָּנֵינוּ וְאֶת חַיֵּינוּ**

[illegible]

**התורה והנביא**

May You be blessed, Rock of our lives,  
Creator of all that is holy. May Your name be  
praised forever, Maker of beloved, clear,  
mighty sacred music so pure.

Let Your creatures praise Your name and  
bring Your awesome strength into their lives.

Holy, holy, holy is the Almighty G-d.  
The whole world is filled with G-d's glory!

Celestial music echoes with these words:

Blessed be G-d's glorious abode. (Isaiah 6:3)

לאל פרוז: געצמות יתנו, למלך אל חי וקנים זמרות יאמרו:  
 ותשפחות ישמיעו, כי הוא לבדו הועל גבורות, עשה  
 חדשות, בעל מלחמות, זורע צדקות, מצמיח ישועות, בורא  
 רפואות, נורא תהלות, אדון הנפלאות, המהיש פטובו  
 בכל יום המיד פעשה בראשית. פאמור, לעשה אורים  
 גדלים, כי לעולם חסדו. אור חדש על ציון תאיר, ונזפה  
 כלנו מהרה לאורו. פרוז: אפה יי יוצר הפאזרות.

אנה רבה אנהבתנו יי אלהינו, חמלה גדולה ויורה חמלה  
 עלינו. אבינו מלכנו, בעבור אבותינו שפטחו בך, ותלפדם  
 חפץ חיים, בן חתנו ותלפדנו. אבינו, האב הרחמן, המרחם,  
 רחם עלינו, ותן בלכנו להבין ולהשפיל, לשמע, ללמד  
 וללמד, לשמר ולעשות ולקיים את כל הברי תלמוד תורה  
 פאנה. והאר עינינו פתורתך, ודבק לבנו פמצייתך, וחסד  
 לבנו לאנה וליראה את שמך, ולא נבוש לעולם ועד. כי  
 בשם קדשך הגדול והנורא פטחנו, נגילה ונשמחה  
 פישועתך. והביאנו לשלום מארבע פנפות הארץ, ותלכנו  
 קוממיות לארצנו, כי אל הועל ישועות אפה, וכונו בחרת  
 מכל עם ולשון. וקרבתנו לשכך הגדול סלה פאמת.  
 להודות לך וליתודך פאנה. פרוז: אפה יי, הפותר בעמו  
 ישוראל פאנה.



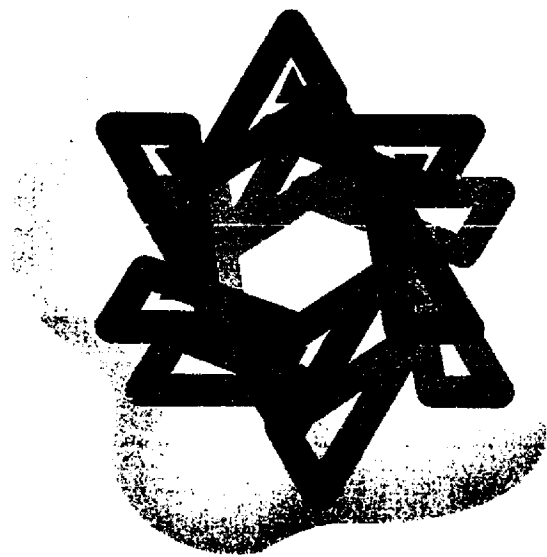
G-d alone works great wonders. We praise G-d who makes every new thing, plants the seeds of righteousness, brings redemption and creates healing. G-d's wonders inspire awe, as each day is renewed in a reenactment of creation.

May G-d shed renewed light on Zion, and may we all merit basking in its glow. We praise G-d, who creates the great lights.

G-d's love is a great love. The Eternal has deep compassion upon us. We pray that we may know G-d's mercy. Lead us to understand and live by Your ways in love. Enlighten our eyes with Your Torah, and may we cling to Your mitzvot. Unite our hearts to serve You in truth. We praise You, the G-d who draws us near.

שִׁמְעַי יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֵת יְיָ אֱלֹהֶיךָ כְּכָל-לִבְּךָ וּכְכָל-נַפְשְׁךָ  
וּכְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם  
עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרְתָם לְאוֹת עַל-יָדְךָ  
וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:



Hear, O Israel!  
The Eternal One is our G-d,  
The Eternal One alone. (Deuteronomy 6:4)

Blessed be the name of G-d's glorious  
majesty forever and ever.

You shall love the Eternal your G-d with all  
your heart, with all your soul, and with all  
your might. These words which I command  
you today shall be in your heart. You shall  
teach them diligently to your children. You  
shall speak of them when you sit in your  
house, when you go along the way, when  
you lie down and when you rise up. You  
shall bind them as a sign upon your hand,  
and they shall be a symbol before your eyes.  
You shall write them on the doorposts of your  
house and upon your gates. (Deuteronomy  
6:5-9)

וְהָיָה אִם-שָׁמַע הַשָּׁמַעַן אֶל-כַּסְיָוִי אִשָּׁר אֵינֶה כֹּסֶה אֶתְכֶם  
וְהָיָה לְאַתְנָה אֶת-יְיָ אֱלֹהֵיכֶם וְלַעֲבֹדוֹ כְּכֹל-לְבַבְכֶם

וְכַכ־גַּשְׁפָּכֶם: וְנִתְּנָה כַסְיָוִי אֶתְכֶם בַּעֲשֵׂתוֹ יוֹדֶה וְסֹלְחָנִישׁ

וְאַכְסֻפֹּת דַּגְנָה וְהַיִּישׁוּךְ וְיִצְהָרָה: וְנִתְּנָה עֲשֵׂה בַּשָּׂדֶה לְבַתְּכֶם־

וְאַכְלֹת וְשִׁבְעֵהָ: הַשָּׂמַר לָכֶם שָׂר־סֻתָּה לְבַבְכֶם וְסֻתָּה

וְעַבְדֵיכֶם אֲלֵהֶם אֲחֵיהֶם וְהַשְׁתַּחֲוִיתֶם לָהֶם: וְתָרָה אֶת-יְיָ בְּכֶם

וְעָצָר אֶת-הַשְׁמִים וְלֹא-יִהְיֶה כְּסֹף וְהִיאֲדָמָה לֹא תִהְיֶה

אֶת-יְבוּלָהּ וְהַבְּרִיתִם כְּהִנָּה מֵעַל הַמֶּלֶךְ הַמִּלְכָּה אִשָּׁר יְיָ נָתַן

לָכֶם: וְשִׁמְתֶם אֶת-יְהוָה אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-גַּשְׁפָּכֶם

וְהַשְׁתַּחֲוִיתֶם אֹתָם לְאֹת עַל-יְדֵיכֶם וְהָיוּ לְמִלֻּסֻּת בְּיָדִי

עֲיִיכֶם: וְלִפְרִיתֶם אֹתָם אֶת-בְּנֵיכֶם לְדָבָר קֹדֶם בַּשָּׂדֶה־

בְּכַיִּתְךָ וְכַלְכִּתְךָ בְּיָדְךָ: וְכַשְׁכַּפְךָ וְכַקִּישְׁךָ: וְכַתְּבִיתֶם

עַל-מִזְוֵזוֹת בֵּיתְךָ וְכַשְׁעֲרִיךָ: לְמַעַן יִרְכּוּ וַיִּיכְּכֶם וַיִּמְי כְּנִיכֶם

עַל הַמִּזְבֵּחַ אִשָּׁר גִּשְׁפֹּעַ יְיָ לְאַבְתִּיכֶם לְתֹת לָהֶם בִּימֵי

הַשְׁמִים עַל-הָאָרֶץ:

וְהִיאֲמָר יְיָ אֶל-מִשְׁהַלְּמָה: הִפֹּךְ אֶל-כֹּנֵי יִשְׂרָאֵל וְהַמִּרְתָּ

אֶלְהֵם וְעָשׂוּ לָהֶם צִיצִית עַל-כִּנְטִי בְגֵדֵיהֶם לְהִיטֵם וְנִתְּנָה

עַל-צִיצִית הַכִּנְטִי סֻתָּה לְסֻבֹּלֹת: וְהָיָה לָכֶם לְצִיצִית וְהִיאֲתָם

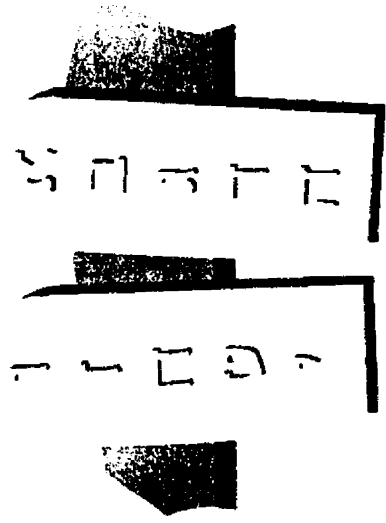
אֹתוֹ וְכַרְתֶּם אֶת-כָּל-מִצְוָתוֹ יְיָ וְעָשִׂיתֶם אֹתָם וְלֹא תִהְיוּ־

אֲחֵרֵי לְבַבְכֶם וְאַחֲרֵי עֲיִיכֶם אִשָּׁר-אֹתָם זָנִים אֲחֵרֵיהֶם: לְמַעַן

תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתָי וְהָיִיתֶם קֳדָשִׁים לְאֱלֹהֵיכֶם:

Our people are commanded to love G-d wholeheartedly. G-d is the One who brings rain and sun in their proper seasons so that the crops will grow. We would be lost and landless without G-d's protection. Teach your children these precepts and speak of them; write them upon the entryways of your home, in order that you may flourish.

G-d commands us to wear a fringed garment as a symbolic reminder to think of G-d's commandments. Remember and perform all of G-d's commandments. Be holy before your G-d.



אֶמֶת וְיִצְחָק, וְנָכוֹן וְקִיָּם, וְיִשְׂרָאֵל וְנִצְמָן, וְאַהֲבָה וְחֻבֵּיב, וְנִחְמֵד  
וְנִעִים, וְנוֹרָא וְנִהְיִי, וְנִתְקַן וְנִתְקַל, וְנִתְּב וְנִתְּבָה הַיְּהוּדָה  
עֲלֵינוּ לְעוֹלָם וָעֶד. אֶמֶת אֱלֹהֵי עוֹלָם מְלָכֵנוּ, צִוֵּר יַעֲקֹב, מֶלֶךְ  
יִשְׂרָאֵל, לְדֹר וָדֹר הוּא קִיָּם, וְשִׁמּוֹ קִיָּם, וְכִסְאוֹ נָכוֹן, וְכִלְכִּילוֹ  
וְנִמְנוּתוֹ לְעַד קִיָּמָה. וְדִבְרֵי חַיִּים וְקִיָּמִים, נִצְמָנִים וְנִחְמָדִים  
לְעַד וְלְעוֹלָמִי עוֹלָמִים. עַל אֲבוֹתֵינוּ וְעַלֵּינוּ, עַל קִנְיָנוּ וְעַל  
הַדּוֹתֵינוּ, וְעַל כָּל הַדּוֹת זָרָע יִשְׂרָאֵל אֲבִדְרֵהּ.

עַל הַרְאֵשׁוֹנִים וְעַל הַמַּחְדָּוִנִים, הַכָּר מוֹב וְקִיָּם לְעוֹלָם וָעֶד,  
אֶמֶת וְנִמְנוּתָה חֵן וְלֹא יַעֲבֹר. אֶמֶת שְׁמִתָּה הוּא יְיָ אֱלֹהֵינוּ  
וְנִלְוֵי אֲבוֹתֵינוּ, מְלָכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ, גִּזְלָנוּ גִּזְלֵנוּ אֲבוֹתֵינוּ,  
וְנִצְרָנוּ צוּר יִשְׁוֹעֵתֵנוּ, שׁוֹרֵנוּ וְכִנְיָנוּ מְעוֹלָם שְׁמִתָּה, אִין  
אֱלֹהִים זִיגְלָהּ.

True and certain, established and enduring,  
beloved and precious, pleasant and sweet is  
our faith to us. We anchor ourselves in G-d's  
sovereignty. We trust in G-d for all  
generations.

Our faith stands the test of time. True it is  
that the Eternal One is our G-d and the G-d  
of our ancestors, who redeems, delivers and  
rescues us. Only G-d is Eternal.

צֹרֶת אֲבוֹתֵינוּ אִתָּהּ הוּא מַעֲזוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבָנֶיהֶם  
 אַחֲרֵיהֶם כָּכֵל הוּר וְהוֹר. כָּרוֹם עוֹלָם מוֹשִׁיבָה, וּמִשְׁפָּטָהּ  
 וְצִדְקָתָהּ עַד אַפְסֵי אָרֶץ. אֲשֶׁר־אֵישׁ שִׁשְׁמַע לְמִצְוֹתֶיהָ,  
 וְתוֹרָתָהּ וּדְבָרָהּ יֵשִׁים עַל לִבּוֹ. אִמָּת, אִתָּהּ הוּא אֲדוֹן לַעֲפָהּ.  
 וּמִלֵּךְ גִּבּוֹר לְיָיִב רֵיכָם. אִמָּת, אִתָּהּ הוּא רֹאשׁוֹן וְאִתָּהּ הוּא  
 אַחֲרוֹן, וּמַכְלִיעֲדֶיהָ אֵין לָנוּ מִלֵּךְ גּוֹאֵל וּמוֹשִׁיעַ. מַפְצְרֵיהֶם  
 גִּלְתָּנִי, יי אֶלְהֵינוּ, וּמַכִּיֹת עֲבָדֶיהֶם שְׂדֵיתֵנוּ. כָּל כְּבוֹדֵיהֶם  
 הִדָּגָה, וּכְבוֹדָהּ גִּלְתָהּ, וַיֵּם סוּף כְּבִלְעָהּ, וְהָיִים מִבְּעָפָהּ.  
 וַיִּדְרִים הָעֲבָרָהּ, וַיִּכְסּוּ מַיִם צָרִיחָם, אַחֵד מֵהֶם לֹא נוֹתַר. עַל  
 זֹאת שָׁפְחוּ אֹהֲבֵיהֶם וְרוֹמְמוֹ אֵל, וְנָתַנּוּ יְדֵיהֶם וּמְרוֹת שִׁירוֹת  
 וְתִשְׁבָּחוֹת, כְּרָכוֹת וְהוֹדָאוֹת, לְמִלְכָּהּ אֵל חַי וְכָזֵם, רֵם וְנִשְׁאָ.  
 בָּרוּךְ וְנוֹרָא, מִשְׁפִּיל גִּלְתָּי, וּמַגְבִּיהַּ שְׁפָלִים, מוֹצִיא אִסְרֵיהֶם.  
 וּפְדוּתָהּ עֲנִיִּים, וְעוֹזֵר הַלֵּים, וְעוֹנֶה לַעֲפֹי כִּיעַת שׁוֹעֵם אֵלֵינוּ.

תְּהִלָּתָהּ לֹאֵל עֲלִיוֹן, כְּרוֹךְ הוּא וּמְבָרָךְ. מִלְּשָׁה וּכְנִי יִשְׂרָאֵל  
 לְךָ עֲנִי שִׁירָה כְּשִׁמְחָה רַבָּה, וְאַמְרוּ כָלָם:  
 מִי כְּמִכָּה בְּאֵלָם יי, מִי כְּמִכָּה גִּלְתָּהּ כְּקֹדֶשׁ, נוֹרָא תְהִלָּתָהּ.  
 עֲשֵׂה פִלֵּא.

שִׁירָה תְּהִלָּתָהּ שִׁפְחוּ גִלְתָּי לִשְׁמֹךְ עַל שְׁפָת הָיִים, יַחַד כָּלָם  
 הוֹדוּ וְהִמְלִיכוּ וְאַמְרוּ:  
 יי יִמְלֹךְ לְעוֹלָם וָעֶד.



G-d has helped our people in all generations. G-d's justice and righteousness extend to the ends of the earth. G-d will champion the cause of our people. We recall our redemption from slavery in Egypt, and the miracles of Your mighty deeds.

For this, our people praised G-d, offering songs of gratitude to the living and eternal G-d. G-d brings the arrogant low and elevates the humble; frees captives and delivers the afflicted; G-d helps the poor and answers our prayers. Praised be G-d Supreme, who is ever praiseworthy.

Who is like You, among the mighty? Who is like You, awesome in holiness, working wonders?

At the seashore, the redeemed people sang a new song of praise to Your name. Proclaiming Your sovereignty, they exclaimed: The Almighty will rule forever and ever.

צוֹר יִשְׂרָאֵל, קוֹמָה בְּעוֹרֶת יִשְׂרָאֵל, וְפִירָה בְּנֶאֱמָר יְהוּדָה  
וַיִּשְׂרָאֵל. גִּילְגָּנוּ יִי צִבְאוֹת שָׁמָּה, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה  
יְיָ גִּילְגָּל יִשְׂרָאֵל.

אַדְנִי שְׁפֹתֵי הַתְּפִלָּה וְפִי יַגִּיד הַתְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹתֶיךָ, אֱלֹהֵי  
יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל אֱלִיֹּן.  
גּוֹמֵל חֲסִדִּים מוֹכִיבִים, וְקֹנֶה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וְכֹכֵב  
גּוֹמֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.  
מְלִיךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ אֲבֹתֵינוּ.

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנִי, מַחִיָּה מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.  
בַּחֲרֹק: מִשִּׁיב הָרוּחַ וּמוֹרֵיד הַגֶּשֶׁם.

מִבְּלֹל חַיִּים בְּחֶסֶד, מַחִיָּה מַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַחֲיֵי אֲסוּרִים, וּמַכִּיִּים אֲמוֹנָתוֹ לִישְׁנֵי  
עָפָר, כִּי כְמוֹד בָּעַל גְּבוּרֹת וְכִי הוֹמָה לָאֵל, מְלִיךְ מַמְיֵת  
וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה.

וְנִשְׁמָן אַתָּה לְהַחְיֹת מַתִּים. בְּרוּךְ אַתָּה יְיָ, מַחֲיֵה הַמֵּתִים.

Rock of Israel, arise to the help of Your people as You have promised. You are our holy Redeemer, G-d. We praise You, Eternal, Redeemer of Israel.

Eternal G-d, open my lips that my mouth may declare Your praise.

Blessed are You, Eternal our G-d and G-d of all generations. Great and Mighty One, you remember our ancestors and promise to help us. We praise You, our G-d, the Shield of Abraham.

You, dear G-d, are mighty forever. You reign over living and dead with the power of life in Your control. You sustain us with kindness, revive the dead with mercy, You support those who fall and heal the sick. You free the captives and keep faith with those who sleep in the dust. Our faithful G-d controls life and death. We praise You, reviver of the dead.

נִבְרָא שׁ אֶת שְׂמֵךְ בְּעוֹלָם, בְּשֵׁם שְׁפָאק־יִשְׁיָם אִוְתוֹ בְּשֵׁמִי  
מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֵל זֶה וְאֵמַר:

קְרוֹיִשׁ, קְרוֹיִשׁ, קְרוֹיִשׁ, יי צְבֹאוֹת, מְלֵא כָל הָאָרֶץ בְּכֹדֶדוֹ. אִי  
בְּקוֹל הָעֵשׂ גְּדוֹל אִמְיֵיךְ וְחֹזֶק, מְשֻׁמְעִים קוֹל, מְתַנְשָׁאִים  
לְעֹפֹת שְׁרָפִים, לְעֹפֹתָם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ בְּבוֹד יי מִפְּקוּדָיו. מִפְּקוּדָיו מְלֻכְנוֹ תוֹפִיעַ, וְתַמְלִיךְ  
עֲלֵינוּ, כִּי מַחֲבִים אֲנֵחֵנוּ לָךְ. מְתִי תַמְלִיךְ בְּצִיּוֹן, בְּקִירוֹב

בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכַּח. תַּתְּנֶנּוּל וְתַתְּקֶנּוּשׁ בְּתוֹךְ  
יְהוֹשֻׁעַלִים עִירָהּ, לְדוֹר וָדוֹר וְלִנְצַח נִצְחוּת. וְעֵינֵינוּ תִרְאֶינָה  
מְלֻכּוּתָהּ, בְּהַכָּר הָאִמּוֹר בְּשִׁירֵי אֵינָהּ, עַל יְדֵי דוֹר מְשִׁיחַ  
צִדִּיקָהּ:

יְמִלְךָ יי לְעוֹלָם, אֶלְהִיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּהּ, וְלִנְצַח נִצְחוּת קִדְשָׁתָהּ נִבְרָאִישׁ,  
וְשִׁכְחָהּ, אֶלְהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלִיךְ

גְּדוֹל וְקְדוֹשׁ אִתָּהּ, בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.  
אִתָּה קְרוֹיִשׁ וְשְׂמֵךְ קְרוֹיִשׁ, וְקְדוֹשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֵלָה.  
בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

יִשְׁמַח מְשִׁיחַ בְּמַתְנֵת חֶלְקוֹ, כִּי יֵצֵד נִאֲמָן קִדְמָת לֹא, בְּלִיל  
תַּפְאִירָת בְּרֵאשׁוֹ נִתְּתָה (לֹא), בְּעֹמְדוֹ לְתַנִּיךְ עַל הַר סִינִי, וְשִׁנִּי  
לְחֹזֶת אֲבֹנִים חֹרֵיךְ בְּיָדוֹ, וְכַתּוּב בְּהֵם שְׁמִירַת שְׂפָת, וְכֵן  
בְּתוֹב בְּתוֹרָתָהּ:

We sanctify Your name in the world as we  
imagine the celestial ones joining in prayer:

Holy, holy, holy is the Almighty G-d. The  
whole world is filled with G-d's glory!

Celestial music echoes with these words:

Blessed be G-d's glorious abode.

We pray that G-d will be exalted in  
Jerusalem for all time. We pray to witness  
G-d's glorious dominion.

The Eternal shall reign forever, Your G-d, O  
Zion, for all generations. Praise the Eternal!

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשְּׁבֹט, לְעִשׂוֹת אֶת הַשְּׁבֹט לְדוֹתָם  
בְּרִית עוֹלָם. בְּנֵי וְבָנֵי בְנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי  
שְׁמֵי שֵׁם יְמִים עֲשֶׂה יְיָ אֶת הַשְּׁמִים וְאֶת הָאָרֶץ, וְכִיּוֹם הַשְּׁבִיעִי  
שְׁבֹט וַיִּנָּפֶשׁ.

וְלֹא נִתְּנוּ יְיָ אֱלֹהֵינוּ לְגוֹי הָאֲרָצוֹת, וְלֹא הִנְחִילָתוּ מִלְּכֵנוּ  
לְעוֹבְדֵי פְסִילִים, וְגַם בְּמִנְחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי  
לִישְׂרָאֵל עֲמִד נִתְּנוּ בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בְּחִירָתָ.  
עַם מְקֻדָּשׁ שְׁבִיעִי, כָּלָם יִשְׁפְּעוּ וַיִּתְּעֲנֵנוּ מִפְּוִיָּה, וְכִשְׁבִּיעִי  
רָצִיתָ בּוֹ וְקִדְּשָׁתוּ, חֲמֻדַּת יְמִים אוֹתוֹ קָרָאתָ, זִכָּר לְמַעֲשֶׂה  
בְּרָאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנְחָתָנוּ, כְּדֵי שֶׁנִּבְרָא  
וְתֵן חֲלֻקָּנוּ בְּתוֹרָתָהּ, שֶׁבָּעֵנוּ מִפְּוִיָּה, וְשִׁמְחָנוּ בְּיִשְׁמֵיָהּ.  
וְמִיָּהּ לָכֵּן לְעִבְדָּהּ בְּאַהֲבָה, וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה  
וּבְרָצוֹן שְׁבֹט קִדְּשָׁהּ, וְנִתְּנוּ בּוֹ יִשְׂרָאֵל מְקֻדָּשׁ שְׁמִי. בְּרוּךְ  
אַתָּה יְיָ, מְקֻדָּשׁ הַשְּׁבֹט.

רָצָה יְיָ אֱלֹהֵינוּ, בְּעֲמִיד יִשְׂרָאֵל וּבְתַפְלִתָם, וְהֵשִׁיב אֶת  
הַעֲבֻדָּה לְדוֹבֵר בְּיִתָּהּ, וְאֲשֶׁי יִשְׂרָאֵל, וְתַפְלִתָם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדָת יִשְׂרָאֵל עֲמִיד.

The children of Israel shall keep the Sabbath for all generations as an eternal covenant, a sign. G-d created the heavens and the earth in six days and rested on the seventh, finding refreshment. (Exodus 31: 16-17)

G-d has given our people a destiny unique on the earth. Our Sabbath observance symbolizes our covenantal relationship with the Creator. Shabbat is a delight among the days, a reminder of the world's creation.

Our G-d, G-d of our ancestors, we pray that you will find our Sabbath pleasing, sanctifying us through its mitzvot and granting us a share in Your Torah. Satisfy us with Your goodness and gladden us with your saving power. Purify our hearts for true service to You. We praise You, Sanctifier of the Sabbath.

May our prayers on this Sabbath day remind You of the ancient sacrifices. May G-d receive our prayers with love.

(פֿראגש-חֿדש וּבְחוּל-הַפּוֹעֵד אומרים פֿאַן "עֵלָה וְיֵבֵא":

אַלְהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיֵבֵא, וְיִרְאֶה וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוּלוֹנוּ וּפְקֻדוֹנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן הָדָר עֲבֻדָּה, וְזִכְרוֹן יְהוֹשֻׁעַ לֵאמֹר עֵיר קָדִישׁ, וְזִכְרוֹן כָּל עַמּוּךְ בֵּית יִשְׂרָאֵל לְשִׁנָּה, לְפִלִּיטָה, לְמוֹכָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיָוִם

לְרֵאשִׁי-חֿדָשׁ: רֵאשִׁי חֿדָּדִישׁ הַיּוֹם.

לְפָסַח: הַגַּד הַפְּסוּחַת הַיּוֹם.

לְסַבּוֹת: הַגַּד הַסַּבּוֹת הַיּוֹם.

וְזָכְרֵנוּ, יֵי אֲלֹהֵינוּ, בּוֹ לְמוֹכָה, וּפְקֻדָּנוּ בּוֹ לְבָרָכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדָבָר יִשׁוּעָה וְרַחֲמִים, חַיִּים וְחַנּוּן, וְרַחֲמֵי אֱלֹהֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֵאךְ חַנּוּן וְרַחֲמִים אֲמִתִּי.

וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוֹכָה לְצִיּוֹן בְּרַחֲמִים, בְּרוּךְ אַתָּה יֵי הַמַּחְזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאִתָּה הוּא, יֵי אֲלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מְגִן יִשְׂרָאֵל, אַתָּה הוּא לְדוֹר וָדוֹר, גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתָךְ, עַל חַיֵּינוּ הַפְּסוּדִים בְּיָדָךְ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁךְ שֶׁכָּכָל יוֹם עֲמָנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁכָּכָל עַתָּה, עֲרֹב וּבָקָר וְצִהָרִים, הַטּוֹב, כִּי לֹא כָלִי רַחֲמֶיךָ, וְהַמְּרִחֶם, כִּי לֹא תַפְסִי חֲסִידֶיךָ, מַעֲזוֹלִם כְּנוּיֵנוּ לָךְ.



(On Rosh Chodesh and intermediate festival days):  
May our observance of this day be  
acceptable before You. Remember us this  
day for happiness, keep us in mind for  
blessing, save us to enjoy life. We praise  
You as our gracious and merciful G-d.

Continuing:

May our eyes behold your return to Zion in  
mercy. We praise You, who restores the  
divine Presence to Zion.

We are ever grateful to You, G-d of all  
generations. You are the Rock of our lives  
and our protecting shield for all time. We will  
tell of your greatness to all generations. We  
acknowledge Your power to hold our lives in  
Your hand and our souls in Your keeping.  
Your miracles are with us daily, morning,  
noon and night. You are goodness, for your  
mercy never fails, and You are kindness, for  
your compassion does not cease. We have  
always hoped in You.

מורים רובנו: מורים אנחנו לך, שאמה הוא יי אלהינו  
 ואליהי אבותינו, אלהי כל בשר, יוצרנו, יוצר בראשית.  
 ברכות והודאות לישבך הגדול והקדוש, על שחתיתנו  
 וקצתנו. בן חתנו ותבנינו, ותאסוף גליתנו לחצרות  
 קדשך, לישמר חסדך ולעשות רצונך, ולעבדך בכלב שלם,  
 על שאנחנו מורים לך. ברוך אל ההודאות.

ועל כלם יהי ברכך ויהיה צמם שביך מלבנו תמיד לעולם ועד.

וכל החיים יורוך סלה, ויהללך את שביך באמת, הנאל  
 ישועתנו וצדקתנו סלה. ברוך אמת יי, הטוב שביך וקד נאה  
 להודות.

אלהינו ואליהי אבותינו, ברכנו בברכה המושלשת בתורה  
 הברכה על ידי משה עבדך, הנאמרה כפי אהרן ובני  
 בנים, עם קדושך, באמור.

יברכה יי וישמרה. (קהל-בן יחי רצון)  
 יאר יי פניו אליך ויחנה. (קהל-בן יחי רצון)  
 ישא יי פניו אליך וישם לך שלום. (קהל-בן יחי רצון)

Our Maker and Fashioner, we praise and bless you. May our hearts be whole as we offer our gratitude to You.

For all these blessings may we praise and elevate Your name, our Eternal Ruler.

May all that lives offer truthful praise to Your Name. You are the source of our help and redemption. We praise G-d; it is good to offer thanks to You.

Dear G-d of all generations, we offer the three-fold priestly blessing written in the Torah:

May G-d bless you and keep you.

May G-d cause divine light to shine upon you and be gracious to you.

May G-d lift the divine countenance to you and grant you peace.

שִׁים שְׁלוֹם מוֹכָה וּבִרְכָּה. הֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל עַמּוּךְ. בִּרְכֵנוּ, אֲבִינוּ, כְּלָנוּ כְּאַחַד כְּאוֹר שְׁנִיךָ. כִּי  
כְאוֹר שְׁנִיךָ נִתְּתָה לָנוּ. יי אֵלֵינוּ, הַנּוֹתֵת חַיִּים וְאַהֲבַת חֶסֶד,  
וְאַרְכָּה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב כְּעֵינֶיךָ לְבָרֶךְ.  
אֵת עַמּוּךְ יִשְׂרָאֵל כָּכָל עַתָּה וּבְכָל שָׁעָה כְּשֶׁלֹּאֲמִיד.

בְּרוּךְ אַתָּה יי, הַמְבַרֵּךְ אֵת עַמּוּ יִשְׂרָאֵל בְּשְׁלוֹם.

יִתְגַּדֵּל וְיִתְקַבֵּל שְׁמֹה רַבָּא. בְּעֲלָמָא הִי בָרָא כְרַעְיוֹתֶיהָ,  
וְהַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֲגָלָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעַלְמָא וְלְעַלְמֵי עֲלָמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֹה דְקִדְשָׁא בְרִיךְ הוּא, לְעֲלָא מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִתְמַתָּא, הַאֲמִירָן בְּעֲלָמָא, וְאַמְרוּ אָמֵן.  
תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל בָּרָם

אֲבוּהוֹן הִי בְשִׁמְיָא וְאַמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים (מוֹכִים) עֲלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִדְוָרֵינוּ, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאַמְרוּ אָמֵן.

Grant peace, goodness, blessing, grace, kindness and compassion upon us and all Your people Israel. Bless us, dear G-d, with the light of Your presence. We rejoice in the gifts of Torah, compassion, justice, kindness, life and peace. It is good to bless Your people at all times with Your peace.

We praise You, the One who blesses our people Israel with peace.

Full kaddish

May the One who makes peace in the high places grant peace to us and to all Israel.

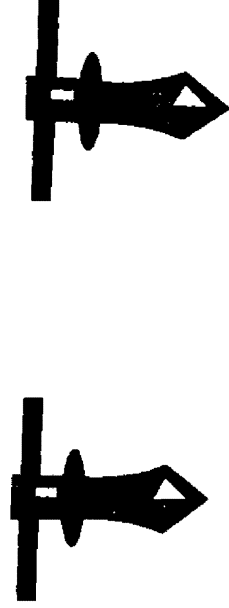
Let us say, "Amen."

## בְּרִיאַת הַתּוֹרָה

אֵין בְּמִן בְּאַלְהִים, יי, וְאֵין בְּמַעֲשֵׂיהָ. מַלְכוּתָהּ מַלְכוּת כָּל  
עֲלָמִים, וְנִמְשָׁלְתָהּ בְּכָל הַדָּר וְדָר. יי מַלְכָּה, יי מַלְכָּה, יי יִמְלֹךְ  
לְעֹלָם וָעֶד. יי עַל לְעַמּוֹ יִתֵּן, יי יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אֵב הַרְחֲמִים, הַיְמִינִיָּה בְּרַצוֹנָה אֶת צִיּוֹן, תִּכְבְּדָה חַיִּים  
יְהוֹשֻׁעִים. כִּי כָךְ לִבְד בְּמִחוּנֵה מַלְכָּה אֵל רַם וְנִשְׂאָ, אֲדוֹן  
עוֹלָמִים.

וַיְהִי בְּנִסְמוֹעַ הָאֵרֶן וַיֵּאמֶר מַלְשָׁה בְּרִיָּה, יי וְהִפְצִי אֵיבָרָה, וְהִנֵּם  
מַשְׁנֵאֵיהָ מִפְּנִיָּה. כִּי מַצִּיּוֹן תִּצַּא תּוֹרָה, וְדָבָר יי מִיְהוֹשֻׁעִים.  
בְּרִיָּה שְׁנֵתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְיָתָהּ.



## Service for Reading of Torah

There is none like You, G-d, and there are no deeds like Yours. Your realm lasts forever, and Your rule to all generations. May G-d give strength to our people and bless us with peace.

Source of mercy, we pray for Your favor on Jerusalem.

When the ancient ark would travel, Moses would say, "Arise, O Eternal, and gather those who despise You, casting them away from You." Out of Zion shall the Torah blaze forth, and Your word from Jerusalem. Blessed be the One who, in holiness, gave the Torah to our people.

בַּרְיָהּ שְׂמָהּ הַבְּרָא עֲלֵהָ. בַּרְיָהּ בַּתְּרָה וְאֵתְרָה. יֵהֵא רַעֲיוֹתָהּ  
עִם אֶפְרָה. יִשְׁרָאֵל לַעֲלֹם, וְשָׂרְכֹן יַמִּינָהּ אַחֲרֵי לַעֲפָרָה בְּבִית  
מִקְדָּשָׁהּ, וְלֹא־מִטְוִי לָנֶם מִטּוֹב זְהוּרָהּ, וְלִקְכָּל צִלְוֹתָהָּ

בַּרְחֻמִּין. יֵהֵא רַעֲיוֹן קִדְשָׁהּ הַתּוֹרִיָּה לִן חַיִּין בְּטִיבִיּוֹתָהּ, וְלִחֲרִי  
אַנָּה פְּקִידָהּ בְּגוֹ צְהִיבָתָהּ, לְמַרְחֵם אֶל־י וְלִמְנַטֵּר יְתִי וְיֵת כָּל  
הִי לִי וְדִי לַעֲפָרָה יִשְׁרָאֵל. אֲנֹתָ הוּא זֶן לְבִלָּא, וְמִפְרִגִּם לְבִלָּא.  
אֲנֹתָ הוּא שְׁלִיט עַל כָּלָא, אֲנֹתָ הוּא הַשְׁלִיט עַל מַלְכֵיָא.

וּמַלְכוּתָהּ הִיא הִיא. אַנָּה עֲבָדָהּ דְּקִדְשָׁהּ בַּרְיָהּ הוּא.

הַסְגִּידָנָה בַּקָּה, וּמִשְׁקָפָהּ הִיא רַחֵם אֲוִרִיתָהּ בְּכָל אֶרֶץ וְעֵדֶן. לֹא  
אֶל אַנָּשׁ רַחֲמֵינָהּ, וְלֹא אֶל כָּל אֶלֹהִין סְמִיכֵינָהּ, אֶלָּא בְּיָהּ לָהּ  
רַשְׁמֵיָא, הֵהוּא אֶלְהָהּ קִשּׁוּט, וְאֲוִרִיתָהּ קִשּׁוּט, וְנִבְיֵאֲוֹהִי

קִשּׁוּט, וּמִסְגִּנָּה לְמַעַבְדַּר טָבִין וְקִשּׁוּט. בְּהָ אַנָּה רַחֲמֵין, וְלִשְׁמָהּ  
בְּרַשְׁמֵיָא יְקִירָהּ אַנָּה אִמֵּר הַשְׁכָּחֵן. יֵהֵא רַעֲיוֹן קִדְשָׁהּ הַתְּפִלָּה

לְבִיָּא בְּאֲוִרִיתָהּ, (וְהִתְיַב לִי בְּנִין הַבְּרִין הַעֲבִידִין רַעֲיוֹתָהּ)  
וְהַשְׁלִים מִשְׁמָלִין הַלְבִּיָּא, וְלְבִיָּא דְכָל אֶפְרָה יִשְׁרָאֵל, לְטַב  
וְלִחֲרִין וְלִשְׁלָם. (אַמֵּן.)

שְׂמָע יִשְׁרָאֵל, יי אֶלְהֵינוּ, יי אִמֵּךְ.

אִמֵּךְ אֶלְהֵינוּ, קְדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.



We bless G-d's holy name. We trust in G-d.

May it be Your will to open my heart to Your Torah and to fulfill the wishes of my heart and the hearts of all Your people Israel for goodness, life and peace.

Hear, O Israel!  
The Eternal One is our G-d,  
The Eternal One alone.

Our G-d is one,  
our Guide is great,  
G-d's name is holy.

גִּיהָלוֹ לִי אֶתִּי, וְנִדְוָמָכָה שְׂמֹי יִחְדּוּ.

לָךְ יי הַגִּדְלָה וְהַגְבוּרָה וְהַתְפָּאָרַת וְהַנִּצָּח וְהַחֲדוּד, כִּי כֹל  
בְּשִׁמְיָם וּבְאָרֶץ, לָךְ יי הַמְכַלְכֵּל, וְהַמְתַּנְשֵׂא לְכֹל לְדֹאֵשׁ.  
רוֹמָמֹי יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְחֵדָם רִגְלִי, קִדְוֶשׁ חַיָּא. רוֹמָמֹי  
יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְחֵד קִדְוֶשׁ, כִּי קִדְוֶשׁ יי אֱלֹהֵינוּ.

וַיַּעֲזֹר וַיִּגְן וַיִּשְׁע לְכֹל הַחוֹסִים בּוֹ, וְנִאֲמַר אֲמֵן. הַפֶּל הֵבִי  
גִּדְל לְאֱלֹהֵינוּ וְחַנּוּ כְבוֹד לַתּוֹרָה, בְּהֵן קִרְב, יַעֲמִד (פ"ב)  
הַבֵּהֶן, בְּרוּךְ שְׁנֵתֵן תּוֹרָה לַעֲמֹי יִשְׂרָאֵל בְּקִדְשִׁתּוֹ. (תּוֹרָת יי  
תְּמִיכָה מְשִׁיבַת נֶפֶשׁ, עֲדוּת יי נִאֲמָנָה מַחְבִּימַת שְׁתִּי. פְּקוּדֵי  
יי יִשְׂרָאֵל מְשִׁפּוּחִי לֵב, מַצּוֹת יי בָּרָה מְאִידַת עֵינַיִם. יי עֹז  
לַעֲמֹי יִתֵּן, יי בְּרָךְ אֶת עַמּוֹ בְּשֵׁלֹם. הֵאֵל תְּמִים הִדְבִּיר,  
אֲמָרַת יי צְרוּפָה, מִגֵּן הוּא לְכֹל הַחוֹסִים בּוֹ.)  
קֹהֵל: וְאַתָּם הִיבְדִּיקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

הַעוֹלָה מַבְרֵךְ: בְּרַכּוּ אֶת יי הַמְבָרֵךְ.  
וַעֲזִיז הַקֹּהֵל וְהַעוֹלָה חוּזָה: בְּרוּךְ יי הַמְבָרֵךְ לַעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ מִכָּל  
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתּוֹ. בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

Magnify the Eternal one with me, and let us  
elevate G-d's name together.

To You, G-d, are greatness, might,  
resplendence, victory and majesty.  
Everything in heaven and on earth is Yours.

Let us exalt G-d, the Holy One, and render  
honor to G-d's holiness.

May G-d bless those who are called to the  
Torah.

All those who cling to the Eternal: you are all  
living today.

Blessing before reading Torah:  
Bless the Eternal one, who is to be blessed,  
now and forever.

We praise the Eternal, who has selected us  
to receive the Torah. We praise G-d, who  
gives the Torah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תוֹרַת  
אֱמֶת, וְחַי עוֹלָם נִטַּע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

### ברכת הגומל

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לַחֲבִיבִים מִיָּדָיו.  
שְׁגַמְלֵנוּ כָּל מַיּוֹב.

אָמֵן. מִי שְׁגַמְלָךְ כָּל מַיּוֹב, הוּא יִגְמְלָךְ כָּל מַיּוֹב סָלָה.

### מי שכרך לחולה

מִי שְׁכַרְךָ אֲבוֹתֵינוּ אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, מִשָּׁה אִמְהָן הָיָה  
וְשִׁלְמָה, הוּא יְבָרַךְ אֶת הַחֹלֶה (פִּלְזִי) כִּן (פִּלְזִינִי), בְּעֶבֶר  
שְׁ(פִלְזִי בִן פִּלְזִי) יִתֵּן לְצִדִּיקָה בְּעֶבֶר וְדָוִד בְּשִׁכְרָה זָה, הַקָּדוֹשׁ  
בְּרוּךְ הוּא יִפְלֵא רַחֲמִים עָלָיו, לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ וּלְהַחֲזִיקוֹ  
וּלְהַחְיוֹתוֹ, וַיִּשְׁלַח לוֹ מַתְרָה רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם.

לְרַמ"ח אֲבָרָיו, וְשֵׁם ה' גִּידְיוֹ, בְּתוֹךְ שְׁמֵר חוּלִי יִשְׁרָאֵל,  
רַפּוּאָה הַנֶּפֶשׁ, וְרַפּוּאָת הַגּוּף, שְׂכַת הִיא [יוֹם מַיּוֹב הוּא]  
מִלְּזַעַק וְרַפּוּאָה קְרוֹכָה לְכֹא, הַשָּׂמַיִם בִּפְעֻלָּה וּבִזְמַן קָרִיב.  
וְנִצְמַר אָמֵן.

Blessing after reading Torah:

We praise the Eternal one, who has given us a Torah of truth and implanted eternal life within us. We praise G-d, who gives the Torah.

For one who has survived injury or shock:

Praised are You, Eternal G-d, who has shown me every kindness.

For a male who is sick or suffering:

May the One who blessed our ancestors bless and heal those who are sick. May G-d bring the fullness of compassion to restore, heal, strengthen and revive our sick friends among all the sick and suffering of Israel. May G-d send healing of body and healing of soul speedily and soon. Amen.

מי שברך לחולה

מי שברך אבותינו אברהם יצחק ויעקב, משה אהרן יהוה ושלומו, הוא יברך את החולה (פלוני) ברת (פלונית).

בעבור ש(פלוני בן פלוני) יהיו לצדקה בעבורה. בשבך זה תקדוש ברוך הוא יפלא רחמים עליה, לתחילתה ולרפואתה ולתחיותה, וישלח לה מנהרה רפואה שכלמה מן

השמים, לכל אבריה, ולכל גידיה, ברוך שאת חולי ישרא, רפואת הנפש, ורפואת הגוף, שבת היא [יום טוב הוא] מלועז ורפואה קדוכה לכה, השתא בעגלא ובזמן קריב.

ונאמר אמן

יתגדל ויתקדש שמה רבא. בעלמא הי ברא כרעותיה, וימלא מלכותיה בתיכון וביומיו ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ונאמר אמן.

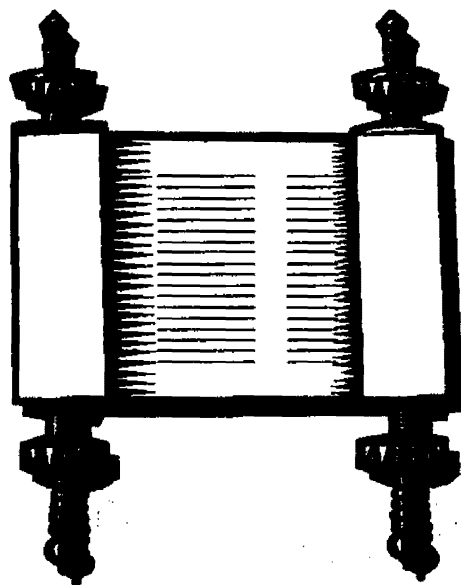
יהא שמה רבא מברך לעלם ולעלמי עלמי.

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתעדר ויתעלה ויתהלל שמה דקדוש ברוך הוא, לעלא מן פל ברכתא ושרתא תשפתא ונתמתא, האמירן בעלמא ונאמר אמן.

הגבהה

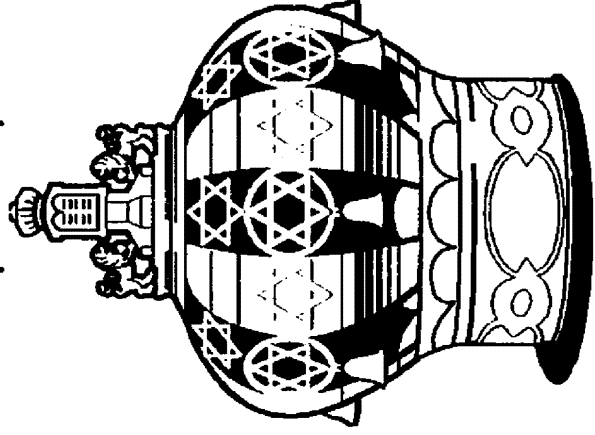
For a female who is sick or suffering:  
May the One who blessed our ancestors  
bless and heal those who are sick. May G-d  
bring the fullness of compassion to restore,  
heal, strengthen and revive our sick friends  
among all the sick and suffering of Israel.  
May G-d send healing of body and healing of  
soul speedily and soon. Amen.

Reader's kaddish



We lift the Torah.

וְהָיָה הַתְּהוֹרָה אֲשֶׁר שָׁם מְשֻׁה לְפָנַי בְּנִי יִשְׂרָאֵל. עַל פִּי יְיָ  
בֵּי־ד מְשֻׁה.



(הַתְּהוֹרָה צִוְּה לָנוּ מְשֻׁה, מוֹדֵשׁה קְהִלַּת יַעֲקֹב.) עַיִן חַיִּים הִיא  
לְמַחְזִיקִים בָּהּ, וְהַמְכִּיחַ מֵאֲשֶׁר. הִרְבֵּיהַ הִרְבֵּי גָעַם, וְכָל  
נְהִיבוֹתֶיהָ שָׁלוֹם. אֶךְ יָמִים בִּימִינָהּ, בִּשְׁמַחְלָה אֲשֶׁר וְכָבוֹד.  
יְיָ חָפֵץ לְסַעַן צִדְקוֹ, יִגְדִּיל הַתְּהוֹרָה וְיִאֲהִיר.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּגִבּוֹרִים  
מוֹכִימִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמָּרִים בְּאִמָּת, בְּרוּךְ אַתָּה יְיָ  
הַבּוֹחֵר בַּתְּהוֹרָה וּבְמְשֻׁה עֲבָדָיו, וּבִישְׂרָאֵל עַמּוֹ, וּבְגִבּוֹרֵי  
הַנְּאֻמָּה וְצִדְקָה.



**This is the Torah that G-d instructed Moses  
to place before the children of Israel.**

**It is a tree of life to those who hold it fast, and  
all its supporters are happy. Its ways are  
ways of pleasantness, and all its paths are  
peace.**

**Blessing before Haftarah:  
We thank G-d, who has chosen good  
prophets, sent us prophets of peace, and  
blessed our people.**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צִוֵּר כָּל הָעוֹלָמִים, צִדִּיק  
כָּבֵל הַחַיּוֹת, הֵאֵל הַנֶּאֱמָן הַאִמָּר וְעָשָׂה הַמַּדְבָּר וּמַבְרִים,  
עָשָׂה הַבְּרִי אֶמֶת וְצִדִּיק. נֶאֱמָן אַתָּה הוּא יי אֱלֹהֵינוּ.

וְנֶאֱמָנִים הַבְּרִי, וְדָבָר אַחֵר מִהַבְּרִי אַחֵר לֹא יֵשׁוּב רִיָּקָם,  
כִּי אֵל מֶלֶךְ נֶאֱמָן אַתָּה. בְּרוּךְ אַתָּה יי הֵאֵל הַנֶּאֱמָן כָּבֵל  
הַבְּרִי.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלֹכַת נֶפֶשׁ הַיִּשְׂרָאֵלִי  
בַּמַּהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, מַשְׁפִּיחַ צִיּוֹן בְּכִנְיָהּ.

עֲשִׂיחוּנוּ יי אֱלֹהֵינוּ, בִּיאֲלִיְהוֹ הַנֶּכְבִּיא עֲבֹדָה, וּבַמַּלְכוּת בֵּית  
הָיִד מַשְׁיָחָה, בַּמַּהֲרָה יָבֵא וְיִגַּל לָפָנֵינוּ, עַל כִּסְאוֹ לֹא יֵשֵׁב וְ,  
וְלֹא יִנָּחֵל עוֹד אַחֲרֵים אֶת כְּבוֹדוֹ, כִּי כָשֶׁם קִדְשָׁה נִשְׁפָּעָה  
לֹא עָלָא יְכַבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מֶלֶךְ הָיִד.

לִשְׁכַּת, וּלְשַׁכַּת חוּל הַמוֹעֵד פֶּסַח: עַל הַתּוֹרָה, וְעַל הַעֲבֹדָה,  
וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשְּׁפָטָה הַזֶּה, שְׁתַּתֵּף לָנוּ יי אֱלֹהֵינוּ,  
לְקַדְשָׁה וּלְמַנְיָחָה, לְכָבוֹד וּלְתַפִּילָה. עַל הַכָּל, יי אֱלֹהֵינוּ,  
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבַרְכִים אוֹתָךְ, יְהַבְרֵךְ שְׁמֶךָ בְּכָל חַי  
תַּמִּיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מְבַרֵּךְ הַשְּׁפָטָה.

Blessing after Haftarah:

We thank G-d, who has created the world.

G-d is righteous and faithful in all generations, a G-d who keeps promises, speaking and fulfilling true and just words.

G-d is faithful, and G-d's words are fulfilled in mercy. We praise You, G-d; You are faithful in all Your words.

Have compassion upon Zion, for it is the source of our life. We praise You, G-d, who causes Zion rejoicing in its children.

Gladden us, Eternal G-d, with the appearance of redemption. May this time come soon to lift the heart. We praise You, G-d, Shield of David.

We thank You for the Torah, for worship, for the Prophets and this holy Sabbath day. We praise You, G-d, who sanctifies the Sabbath.

יְקוֹם שׁוֹרְקָן מִן שְׂמִיָּה, חָנָא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֱאִירֵכִי, וּמְזוּנֵי  
רְיִיחֵי, וּסְעִיפֵתָא דְשִׁמְיָה, וּבְרִיּוֹת גּוֹפָא, וְנִהוּרָא מַעֲלִיָּה, זָרַעָא  
חָיָא וּבְיָמָא, זָרַעָא הִי לֹא יִפְסוּק, וְדִי לֹא יִבְטוּל, מִפְּתוּגְמֵי  
אֻרְיִתָּהּ. לְמַרְגְּנֵי וְדִבְרָתָא קֹדֶיִשְׁתָּהּ, הִי בִּיאָרְעָא  
דִּישְׁרָאֵל, וְדִי פֻּבְּבֵל, לְרִישֵׁי כָּלִי, וְלִרְישֵׁי גִלּוּתָא, וְלִרְישֵׁי  
מִתְבִּיבָתָא, וְלִדְיָנִי הִי בָּבָא, לְכָל תַּלְמִידֵיהוֹן, וְלְכָל תַּלְמִידֵי  
תַּלְמִידֵיהוֹן, וְלְכָל מִן הָעַסְקִין פְּאוּרִיתָא. מִלְּבָא דְעֵלְמָא.

יְבָרַךְ יִתְהוֹן, יִפִּישׁ חַיֵּיהוֹן, וְיִסְגֵּיָא יוֹמִידוֹן, וְיִתֵּן אֲרֻכָּה  
לְשִׁנְיָהוֹן, וְיִתְפָּרְקוֹן וְיִשְׁתַּזְכְּבוּן מִן כָּל עֲקָא וּמִן כָּל מַרְעִין  
פִּישֵׁין. מָרָן הִי בְשִׁמְיָה יְהִי בְּסַעֲדָהוֹן, כָּל זְמַן וְעַד, וְנִאֲמַר  
אַמֵּן.

יְקוֹם שׁוֹרְקָן מִן שְׂמִיָּה, חָנָא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֱאִירֵכִי, וּמְזוּנֵי  
רְיִיחֵי, וּסְעִיפֵתָא דְשִׁמְיָה, וּבְרִיּוֹת גּוֹפָא, וְנִהוּרָא מַעֲלִיָּה, זָרַעָא  
חָיָא וּבְיָמָא, זָרַעָא הִי לֹא יִפְסוּק, וְדִי לֹא יִבְטוּל, מִפְּתוּגְמֵי  
אֻרְיִתָּהּ. לְכָל קוּהֵלָא קֹדֶיִשְׁתָּהּ, וְיִתְבָּרְכֵיָא עִם זַעֲרִיָּה,  
מִפְּלָא וּנְשִׁיָּה. מִלְּבָא דְעֵלְמָא, יְבָרַךְ יִתְבָּרְכֵיָא, יִפִּישׁ חַיֵּיכֹן,  
וְיִסְגֵּיָא יוֹמִיכֹן, וְיִתֵּן אֲרֻכָּה לְשִׁנְיָכֹן, וְתִתְפָּרְקוֹן וְתִשְׁתַּזְכְּבוּן  
מִן כָּל עֲקָא וּמִן כָּל מַרְעִין פִּישֵׁין. מָרָן הִי בְשִׁמְיָה יְהִי  
בְּסַעֲדָהכֹן, כָּל זְמַן וְעַד, וְנִאֲמַר אַמֵּן.

This paragraph is recited only on the Sabbath:  
May salvation arise from heaven. May  
grace, kindness, mercy - long life, ample  
sustenance, our list of dreams - be granted  
to all who lead in Jewish life. May the  
Creator sustain those who sustain our  
communities, and may G-d ever be their  
help.

This prayer is only said in community:  
May salvation arise from heaven. May  
grace, kindness, mercy - long life, ample  
sustenance, our list of dreams - be granted  
to all who participate in Jewish life. May the  
Creator sustain those who sustain our  
communities, and may G-d ever be their  
help.

מי ישיבך? אבותינו, אברהם, יצחק ויעקב, הוא יברך את  
 כל הקהל הקדוש הזה, עם כל קהלות הקדש, הם ונשיהם  
 ובניהם ובנותיהם, וכל אשר להם, ומי שמירדים בתי  
 בנים יות לתפלה, ומי שבאים בתוכם להתפלל, ומי שנותנים  
 נר למאור ויין לקדוש ולהבדלה, ופסח לאוהבים וצדקה  
 לעניים, וכל מי שעושים ברכי צדק, פאמנים, הקדוש  
 ברוך הוא, ישלם שכרם, ויסיר מהם כל מחלה, וירפא לכל  
 נזפם, ויסלח לכל עונם, וישלח ברכה והצלחה בכל מעשה  
 ידיהם, עם כל ישראל אחיהם, ונאמר אמן.

## ברכת החודש

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתיחדש עלינו  
 את החודש הזה לטובה ולברכה, ותתן לנו חיים ארוכים,  
 חיים של שלום, חיים של מוֹבָה, חיים של בְּרָכָה, חיים של  
 פְּרֻמָּה, חיים של חלון עצמות, חיים שיש בהם יראת  
 שמים ויראת חמא, חיים שאין בהם בוששה וכלפיה, חיים של  
 אֶשֶׁר וְכבוד, חיים שתהא בנו אהבת תורה ויראת שמים,  
 חיים שישלח לנו לַפְנֵי לַמּוֹבָה, אמן סלה.

This prayer is only said in community:  
May the One who blessed our ancestors  
bless this entire congregation and all other  
holy congregations. May the Holy One grant  
healing from sickness, preserve health, and  
forgive their errors; may G-d bless and  
prosper them and all Israel, and let us say:  
Amen.

Blessing of the New Month:  
May it be Your will, Eternal G-d of all  
generations, to grant us this new month for  
happiness and blessedness. We ask G-d for  
blessings of long life, peace, well-being,  
sustenance, health, awareness of G-d's  
presence in our lives, aversion to  
wrongdoing. May G-d grant us a love of  
Torah and an alignment with the divine will.  
Amen.

מִי שֶׁעָשָׂה נִסִּים לְאַבֹּתֵינוּ, וְגָאֵל אוֹתָם מֵעֲבָדוֹת לְחֵרוֹת,  
 הוּא יְגָאֵל אוֹתָנוּ בְּקֶרֶב, וַיִּקְבֵּץ נַדְחֵינוּ מֵאַרְבַּע כְּנָפֹת  
 הָאָרֶץ, חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

## הַחֹדֶשׁ הַזֶּה לָכֶם



רֹאשׁ חֹדֶשׁ (פְּלוּנִי) יִהְיֶה כּוֹס (פְּלוּנִי) הַבָּא עָלֵינוּ וְעַל כָּל  
 יִשְׂרָאֵל לְטוֹבָה.  
 יַחֲדָשְׁהוּ הַקְּרוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,  
 לְחַיִּים וְלִשְׁלוֹם, לְשִׁשּׁוֹן וְלִשְׂמֻחָה, לְיִשׁוּעָה וְלִנְחֻמָּה, וְנֹאמַר  
 אָמֵן.



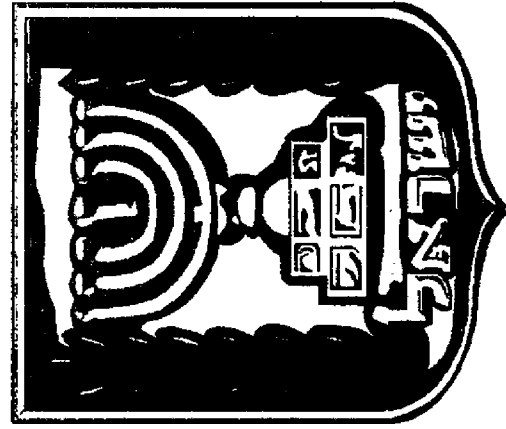
Blessing of the New Month:

May the One who performed miracles for our ancestors and freed them from slavery speedily redeem us from all oppression, uniting all Israel, and let us say: Amen.

The new month of ... will begin on .... May it come to us and to all Israel for happiness.

May the Holy One of blessing grant that the new month bring to us and to all Israel life, and peace, joy and gladness, salvation and comfort, and let us say: Amen.

אָבֵינוּ שׁוֹפְשׁוּמִים, צוֹר יִשְׂרָאֵל וְגוֹאֲלֵהוּ, בִּירֵךְ אֶת מוֹרֵינֵה  
 יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתָנוּ. הֵגוּ עֲלֶיהָ בְּאַבְרַת חֲסִידָה  
 וּפְרוּם עֲלֶיהָ סִבַּת שְׁלוֹמָהּ, וְשִׁלַּח אֲוֶרֶךְ וְאַמְתִּיקָה לְרֵאשִׁיָּהּ,  
 שְׁרִיָּה וִיוֹצֵצִיָּה, וְתַקְנָם בְּעֶצֶה מוֹכָה מִלְּפָנֶיהָ. חוֹבֵן אֶת יְדֵי  
 מַגְנֵי אֶרֶץ קוֹדֵשִׁנוּ, וְהַנְחִילָם אֶלְהֵינוּ יִשׁוּעָה, וְעֲמִידַת נֶאֱחָזִין  
 הַתְּפָאִרִם, וְנִתְּתָה שְׁלוֹם בְּאַרְצָהּ, וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֶיהָ. וְאֶת  
 אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל פֶּקֶד גָּא בְּכָל אֲרָצוֹת שׁוֹמְרֵיהֶם,  
 וְתוֹלִיכֵם מִהֲרָה קוֹמְמוֹת לְצִיּוֹן עִירָהּ וְלִירוּשָׁלַיִם מְשֻׁכָּן  
 שְׁמֶהּ, בְּכַתִּיב בְּתוֹרַת מִשְׁה עֲבֻדָּה: אִם יִהְיֶה גִּהְזָה בְּקִצָּה  
 הַשְּׁמַיִם, מִשָּׁם יִבְרָאָה יי אֶלְהֵיהָ וּמִשָּׁם יִקְוָהּ. וְהִבְיָאָה יי  
 אֶלְהֵיהָ אֶל הָאֶרֶץ אֲשֶׁר יְרֵשׁוּ אֲבֹתֶיהָ וִירוּשָׁלַיִם, וְהִיבְרִיכָהּ  
 וְהִרְבֶּה מֵאַבְרָהָם. וְיִחַד לְבָבֵנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶהּ,  
 וְלִשְׁמֹר אֶת כָּל דְּבָרֵי תוֹרָתָהּ, וְשִׁלַּח לָנוּ מִהֲרָה כּוֹן הַיּוֹד  
 מִשִּׁיחַ צִדִּיקָהּ, לְפָדוֹת מִחֲבִי כָּאֵן יִשׁוּעִיָּהּ. הוֹפֵעַ בְּהִדָּר גְּאוֹן  
 עֲזָה עַל כָּל יוֹשְׁבֵי תִבֵּל



אֲרָצָהּ, וְיִלְמַד כָּל אֲשֶׁר גִּשְׁמָה  
 בְּאִפּוֹ, יי אֶלְהֵי יִשְׂרָאֵל מְלִיךְ  
 וּמְלִכּוּתוֹ בְּכָל מִשְׁלָה אֱמֹן  
 סִלָּה.

We pray for the welfare of Israel.

We pray, as well, for our own country. May the governments of our two lands govern justly and fairly. May they show compassion for their citizens. May they demonstrate high ethical standards. May their pursuit of peace inspire the world to peace.

May G-d bless our sacred homeland of Israel.

May G-d bless all the lands in which we sojourn.

אֲשֶׁר־יִשְׁבִּי בִּיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה. אֲשֶׁר־הָעַם שִׁפְכָה לִּי, אֲשֶׁר־הָעַם יָשִׁי אֶלְהִיו. הַהִלָּה לְךָדָּ, אֲרֻמְכָה אֶלְהִי הַפִּלָּה, וְאִבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד. כָּכֹל יוֹם אִבְרָכָהּ.

וְאִהְיֶה לָּהּ שְׁמֶךָ לְעוֹלָם וָעֶד. גְּדוֹל יי וְהַהִלָּל כָּמֹד, וְלִגְדָּלְתִּי אִין חֶבֶד. הוֹר לְדוֹר יִשְׁכַּח מַעֲשֶׂיךָ, וְגִבּוֹרֶיךָ יִגְדִּי. הַדָּר

כָּבוֹד הַדָּדָה, וְדָבָר־נִפְלְאוֹתֶיךָ אֲשֶׁר־חָתָה. וְעִזּוֹ נוֹרְאוֹתֶיךָ

לֹא־מָרוּ, וְגִדְּלָתְךָ אִסְפָּרָהּ. זָכָר רַב מַיְכָה נִפְעִי, וְצִדִּיקְךָ

יִרְנֶנּוּ. חֲנוּן וְרַחוּם יי, אֲרָךְ אִפְּסִים וְגִדְּל חֶסֶד. מֹדֵב יי לִכְלֹ,

וְרַחֲמֵיו עַל כָּל מַעֲשָׂיו. יוֹדֶה יי כָּל מַעֲשֶׂיךָ, וְחַסִּידֶיךָ

יִבְרָכְוּכָה. כָּבוֹד מְלֻכּוֹתֶיךָ לֹא־מָרוּ, וְגִבּוֹרֶתֶיךָ יִדְּבָרוּ. לְהוֹדִיעַ

לְבָנֵי הָאָדָם גִּבּוֹרֶתֶי, וְכָבוֹד הַדָּר מְלֻכּוֹתֶי. מְלֻכּוֹתֶיךָ מְלֻכּוֹת

כָּל עוֹלָמִים, וּמַמְשֻׁלָּתְךָ כָּכֹל הוֹר וְדָר. מוֹמֶךָ יי לְכָל הַנִּפְלָאִים,

וְזוֹכָה לְכָל הַכְּפוּפִים. עֵינֵי כָל אֶלְהִי יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם

אֶת אִבְכָּלֶם כְּעֵתֹ. שׁוֹתֵחַ אֶת יָדְךָ, וּמַשְׁפִּיעַ לְכָל חַי רִצּוֹן.

צִוִּיךָ יי כָּכֹל הַדָּבָרִי, וְחַסִּיד כָּכֹל מַעֲשָׂיו. קָרוֹב יי לְכָל

כֹּרֵאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ כְּאַמֶּת. רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת

שׁוֹעֲתָם יִשְׁמַע וְיִשְׁמָעֵם. שׁוֹמֵר יי אֶת כָּל אֲוֵבָיו, וְאֶת כָּל

הַיִּשְׁעִים יִשְׁמֹר. הַהִלָּת יי יוֹדֶה פִּי, וְיִבְרָךְ כָּל בִּישָׁר נֶשֶׁם

כֹּדֶשׁוֹ לְעוֹלָם וָעֶד. וְאַנְחֶנּוּ נִבְרָךְ יְהִי, מַעֲתָה וְעַד עוֹלָם,

הַלֵּל וְהִלָּל.

Happy are they who dwell in Your house;  
they are ever praising You. Happy is the  
people that is so situated; happy the people  
whose G-d is the Eternal.

### Psalm 145

A hymn of praise by David:

We thank G-d and sing G-d's praises,  
thinking of G-d's wondrous works and  
contemplating G-d's greatness. G-d is near  
to all who call upon G-d sincerely. We put  
our trust in G-d. May our mouths speak  
G-d's praise. Let all creatures praise G-d.

## הכנסת ספר תורה

יְהִלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.  
הוֹדוּ עַל אֲרִיז וְשִׁמְיָם. וַיֵּרָם קִדְוֹן לַעֲמוֹ, תַּהֲלִיחַ לְכָל תַּסְדִּירֵי,  
לְכַנִּי יִשְׁרָאֵל עִם קִדְוֹבוֹ, הִלְלוּיָהּ.

מִזְמוֹר לְדָוִד, הִבֹּנו לִי כִנִּי אֱלִים, הִבֹּנו לִי כְבוֹד וְעֹז. הִבֹּנו לִי  
כְבוֹד שְׁמוֹ, הַנְּשַׁתְּחוּ לִי בַּהֲדָרָת כְּדִישׁ. קוּל יי עַל הַמַּיִם, אֵל  
הַכְּבוֹד הַרְעִים, יי עַל מַיִם רַבִּים. קוּל יי בַּבֶּת, קוּל יי בַּהֲדָר.  
קוּל יי שִׁבְרֵ אֲרָזִים, וַיִּשְׁבֶּר יי אֶת אֲרָזֵי הַלְּבָנוֹן. וַיַּרְכֵּימֵם  
כִּמּוֹ עֲגֹל, לְכַנּוֹן וּשְׁרִיזֹן כִּמּוֹ כֵּן רֵאמִים. קוּל יי חֲצֹב לְהַבּוֹת  
אִשׁ. קוּל יי יְחִיל מַדְבָּר, יְחִיל יי מַדְבָּר כְּדִישׁ. קוּל יי יְחִילֵל  
אֲוִלוֹת וַיַּחשֵׁף יַעְרֹת, וַכְּהִיכֵלוּ כָּלוֹ אִמָּר כְּבוֹד. יי לַמַּבּוּל  
יִשָּׁב, וַיִּשָּׁב יי מִלֵּךְ לַעֲזֹלָם. יי עֹז לַעֲמוֹ יִתֵּן, יי יְכַרֵּךְ אֶת  
עַמוֹ בַּשָּׁלוֹם.

וַכְּנִחַח יֹאמַר, שׁוּבָה יי, רַבְבוֹת אֱלֹפִי יִשְׁרָאֵל. כִּוְמָה יי  
לַמַּנְחִיחָה, אִתָּה וְאֶרְוֹן עֲוֹה. בַּהֲנִיָּה יִלְכֶּשׁוּ צָדִיק, וְחַסִּידֶיךָ  
יִרְנְנוּ. בַּעֲבוּר הַיָּם עֲבָהֲךָ, אֵל תִּשָּׁב שָׁנִי מַשִּׁיחָה. כִּי לָקַח  
טוֹב נְתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לַמַּחְיִיכִים  
כֶּה, וְחַמְצִיָּה מֵאִשָּׁר. הִרְכִּיחַ דָּרְכֵי נַעַם, וְכָל נְתִיבוֹתֶיהָ  
שָׁלוֹם. הַשִּׁיבֵנִי יי אֱלֹהֶיךָ וְנִשְׁוֹבָה, חֲדָשׁ יַמִּינוּ בַּקֶּדֶם.

The reader takes the Torah and says:  
Let them praise the name of the Eternal, for  
only G-d's name is exalted.

G-d's majesty is above earth and heaven.  
May G-d bring our people close. Halleluyah!

### Psalm 29

A Psalm of David. Give to the Eternal honor  
and glory. The Eternal One has great power  
to create and destroy. We are in awe of  
G-d's might. The Eternal will give strength to  
our People and bless our people with peace.

When the ark rested, Moses would say:  
"Return, O Eternal, to the myriads of Israel's  
families." My Torah is a tree of life to all who  
hold it fast, and all who cling to it find  
happiness. Its ways are ways of  
pleasantness and all its paths are peace.  
Turn us to You, Eternal, and we shall return;  
renew our days as of old.

וַיִּתְּנֵהוּ לְוִיתֵיכֶם לְשֵׁם רֶכֶּם. בְּעֹלָם הִי בָרָא בְרָעוּתָהּ.  
וַיַּמְלִיךְ מֶלֶךְוַתָּה בְּחַיִּיכוֹן וּבְיִמֵּיכוֹן וּבְחַיֵּי דָכָל בֵּית יִשְׂרָאֵל.

בְּעֹלָם וּבְיוֹם קָרִיב, וְאַחֲרֵי זֶה.

יְהִי שְׁמִי רַבָּה מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

וַיִּתְּבַרֵךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוּסֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה.

וַיִּתְהַלֵּל שְׁמִי דְכֹן־שְׁמִי בְרִיךְ הוּא, לְעָלְמָא מִן כָּל בְּרָכּוּתָא

וְשִׁירָתָא תְּשֻׁבָּתָתָא וְנִשְׁתַּבַּח, הַיָּמִין בְּעֹלָם, וְאַחֲרֵי זֶה.



Reader's kaddish

The additional service begins after kaddish.

This service was compiled principally with material from the Birnbaum *Daily Prayer Book, Gates of Prayer* with additional texts from *Gates of Prayer for Assemblies* and *Kol Haneshama*.