

Shabbat of Healing



Created by Rabbi Ahuva Zaches

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9400 Huguenot Road
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A dynamic sacred community grounded in Reform Judaism

Introduction

Each of us enters the act of praying from a different path. Some of us march in defiantly, alienated from a tradition, a text, a language that never seemed to be about us. Some of us tiptoe in with our heads bowed tentatively, uncertain, insecure, ignorant of a tradition, a text, a language we don't understand. Some of us breeze in, comfortable, with warm nostalgic memories of a grandfather whose tallis kept us warm.

Tonight, we want to be together on the same path—perhaps a new path. In the course of this service, we will explore liturgy itself, searching for its power to heal, to comfort, to nourish, and to sustain us. Some of us have *davened* (prayed) a thousand times and never felt the power of these words to heal. Some of us have prayed these words in our hearts, never knowing they were part of Jewish prayer. Tonight we endeavor to find new meaning together. The rabbis in their ancient wisdom ask us to pray every day, not because the words change, but because we change. Every time we approach these words, we may find them infused with new meaning.

Hinei Mah Tov

Hi-nei mah tov u-mah na-im,
She-vet a-chim gam ya-chad.

הִנֵּה מָה טוֹב וְיָמָּה נְעִים
שֵׁבֶת אַחִים גַּם יַחַד.

How good it is and how pleasant when we dwell together in unity.

(Psalms 133:1)

The Time is Now

The Time is now.
We've gathered 'round.
So bring all your gifts,
And bring all your burdens
With you.
No need to hide.
Arms open wide,
We gather as one.
To make a *ma-kom ka-dosh*.

We've come to tell.
We've come to hear.
We've come to teach,
To learn,
We've come to grow.
And so we say,
The time is now.

Sing to the One
God's Presence is here
Sh'china, You will dwell
Among us.
We'll make this space
A holy place
So separate, so whole,
Rejoice every soul
Who enters here.

(Debbie Friedman)

A Hassidic Tale

A woman whose husband had died came to the rebbe and poured out her heart. In her distraught state, she described how her loss had robbed her of all peace of mind and how her friends' attempt to console her intensified her anguish.

After listening to her closely, the rebbe advised the woman to bake a cake, but to use ingredients gathered only from people in her town who had never experienced pain and loss.

Truly seeking solace, the woman went from house to house, but found that in each dwelling, she was unable to accept even a single grain of wheat or speck of spice.

That night, disappointed and exhausted, she returned to the rebbe to inform him of her failure. As she approached his study, she realized that her very failure was her remedy. She knew that she had not been singled out for punishment, but rather, that loss was a part of the fate of mortals. She was able, once again to envision a future state of peace of mind, and to accept comfort from well-intentioned friends.

The Journey of Healing

Survival is not healing. Survival is one step on the journey of healing.

Healing is the body and mind's repair – a processing and integration of the physical and emotional assault that we have survived. On the other side of healing we emerge reshaped, uniquely different from the person who began the journey. Hopefully, we will be completely healed, body and mind, with insight, compassion, and wisdom.

Whether we face a surgeon's knife, an on-going course of medical treatment, the death of someone precious, a painful divorce, or another form of brokenness, we each confront our ordeal as unique individuals with our own unique tools. Ultimately, we realize that we are never alone, and during the dark moments: We reach outward to our family and friends for the loving touch that will reenergize us in our struggle.

We reach inward to draw upon our newly found courage.

We reach upward to seek divine wisdom, strength, and comfort.

The miracle of creation is that when we reach in any one of these directions, outward, inward, or upward, we are, in fact, reaching in all three.

Responsive Reading

Each person present tonight is a valuable link in the chain of healing. Each person helps to create a sacred place which holds the possibility for greater wholeness, even in the midst of pain and suffering.

We are all in need of healing. No one is perfectly whole. We may be wracked by physical illness; we may be plagued by emotional pain; our souls may be in turmoil; a loved one may be suffering; we may be in mourning. In some way, our body, our mind, our soul is in need of healing. That is our human condition.

Through prayer and poetry, song and readings, and most importantly, by creating a community where we offer one another strength, we pray that we will all come away better able to face the journey we must walk.

Sometimes the journey leads us to the dark of the night; sometimes, the journey moves us beyond ourselves toward an embracing community and a comforting faith.

Rabbi Nachman of Bratslav, a Hasidic master beset by his own demons, taught that a human being reaches in three directions: inward to self, outward to other people, and upward to God. The real secret, he taught, is that the three are one. When we truly connect with self, we can then reach out to help others.

When we truly reach out to others, we come to truly know God.

(Cantor Shira Nafshi)

Psalms 234: A Song of Healing

Divine Healer, temper my days,
Open Your hand with compassion;
Remember my name with tenderness,
Align me toward stability.
Furnish my nights with soft dreams,
Dread relinquished.
Alter the adversity of treatment,
New hope after anguish;

Grant me a length of days,
Even a length more:
Let me see my children's future.
Infinite is Your mercy and protection,
Notice me for Your care,
Answer my heart's plea.

(Debbie Perlman)

Min HaMeitzar

Min ha-mei-tzar ka-ra-ti Yah
Ah-na-ni ba-mer-chav Yah

מִן הַמֵּצָר קָרָאתִי יְהוָה
עֲנֵנִי בַמֶּרְחֹב יְהוָה

*Out of the narrow straits of distress, I have called out to God.
God answered me with wide open spaces, setting me free.*

(Psalm 118:5)

God of Compassion

For those of us who feel frightened.
And for those of us who feel angry,
For those of us who feel sad,
And those of us who feel guilty,
For those of us who feel anxious,
And those of us who feel bitter:

*Dear God of Compassion,
Comfort us, heal us, give us strength.*

For those of us who feel overwhelmed,
And for those of us who feel numb,
For those of us who feel helpless,
And those of us seeking answers,
For those of us searching for hope,
And those of us too scared to hope:

*Dear God of Compassion,
Comfort us, heal us, give us strength.*

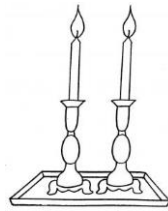
For those of us bathed in tears,
And for those of us to whom tears do not come,
For those of us who voice the anguish of our feelings,
And those of us caught in caverns of silence,
For those of us grieved by the pain in our loved ones' eyes,
And those of us grieved by the pain of isolation,

*Dear God of Compassion,
Comfort us, heal us, give us strength.*

(Marsha Mirkin)

English Reading

May the light of these Shabbat candles banish gloom, anxiety, and worry from our hearts. May this Shabbat bring us peace, serenity, and some much-needed rest. Keep aglow within us, O God, the hope that soon our burdens will be lighter and we will discover new reasons to rejoice in life. You are the Source of all light. We look to You for strength and hope.



Lighting the Shabbat Candles

Ba-ruch at-ah A-do-nai eh-lo-hein-u me-lech
ha-oh-lam, ah-sheh kid-sha-nu b'-mitz-vo-tav
v'-tzi-va-nu l'-had-lik ner shel Sha-bat.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Blessed is Adonai, our God and Power of the Universe, who gives us the opportunity
to make our lives more sacred with mitzvot, including the mitzvah of lighting Shabbat candles.*

Simcha Sharing

(Anyone present can share what you are grateful for this week,)

Shehecheyanu

Ba-ruch at-ah A-do-nai
eh-lo-hei-nu me-lech ha-oh-lam,
she-heh-che-ya-nu v'-ki-y'-mah-nu
v'-hi-gi-ah-nu laz-man ha-zeh.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

*Blessed is Adonai, our God and Power of the Universe, who has given us the gift of life,
sustained us, and enabled us to reach this moment.*

God Give Us the Strength

God give us the strength to transcend setbacks and pain, to put our difficulties into perspective.

God give us the strength to fight against all forms of injustice, whether they be subtle or easily apparent.

God give us the strength to take the path less traveled and more complex.

God give us the strength to persevere—to reach out to those in need.

May we abandon none of Your creations.

May we never become callous or apathetic because of our own disappointments.

May our personal pain never be used as an excuse to stop heeding Your call.

God give us the strength to continually strive to do more.

Let us always strive to give, even if we, ourselves, feel alone and impoverished.

Let us always strive to reach beyond ourselves.

A Patchwork of Psalms

Unto You, Adonai, I call
And unto You I make supplication.
Hear, Eternal, and be gracious unto me;
Adonai, be my Helper.
You heal the broken-hearted,
And bind up their wounds.
You, who have done great things,
O God, who is like You?
God, hear my prayers,
And let my cry come to You.
Do not hide from me in the day of my distress;
Turn to me and speedily answer my prayer.
Heal me, Adonai, and I shall be healed;
Save me and I shall be saved;
For You are my praise.

May We Be Blessed

May the One who blessed our mothers, may the One who blessed our fathers,
Hear our prayer and bless us as well.
Bless us with the power of Your healing, bless us with the power of Your hope.
May our hearts be filled with understanding and uplifted by the power of Your love.
Bless us with a vision for tomorrow, help us to reach out to those in pain.
May the warmth of friendship ease our sorrow, give us courage, give us faith, show us the way.

(Cantor Lisa Levine)

Midrash Terumah 21

Rabbi Ishmael and Rabbi Akiva were once walking in Jerusalem. A sick man approached them and asked for a remedy. A man nearby, who overheard the conversation, challenged the Rabbis. "God has sent sickness, and yet you are teaching this man how to be cured! Are you not working against God's will?"

The Rabbis answered his question with a question of their own: "What kind of work do you do?" "I am a wine maker," the man replied. "God created vines and you cut off the fruit?" the Rabbis asked him. "But that is the only way to produce more grapes!" the man answered back.

"That is how it is with a sick person," the Rabbis explained. "One must take care of the body to enjoy life. The drugs we recommend are like the fertilizer which you use to strengthen the soil if it becomes weak."

Asher Yatzar

Ba-ruch at-ah A-do-nai eh-lo-hei-nu me-
lech ha-oh-lam, a-she-er ya-tzar et ha-ah-dam
b'-choch-mah, u-va-ra vo n'-ka-vim n'-ka-
vim, cha-lu-lim cha-lu-lim. Ga-lu-i v'-ya-
du-a lif-nei chi-sei ch'-vo-de-cha she-im yi-
pa-tei-ach e-chad mei-hem o yi-sa-teim e-
chad mei-hem, i ef-shar l'-hit-ka-yeim v'-la-
a-mod l'-fa-ne-cha. Ba-ruch at-ah A-do-nai,
ro-fei chol ba-sar u-maf-li la-a-sot.

ברוך אתה יי אלהינו מלך העולם,
אשר יצר את האדם בחכמה, וברא
בו נקבים נקבים, חלולים חלולים.
גלוי וידוע לפני כסא כבודך, שאם
יפתח אחד מהם, או יסתם אחד
מהם, אי אפשר להתקיים ולעמוד
לפניך. ברוך אתה יי, רופא כל בשר
ומפליא לעשות.

Blessed are You, Holy One, who has formed the human body with wisdom—an intricate network of channels, vessels, and openings. It is well known that if one miniscule component of this extraordinary structure were to malfunction, it would be impossible to endure and stand before You. Blessed are You, Adonai, for wondrous acts of creation and healing.

Elohai Nshama

Eh-lo-hai, n'-sha-mah she-na-ta-ta bi t'-ho-rah
hi.

A-tah v'-ra-ta, a-tah y'-tzar-ta, a-tah n'-fach-ta
bi, v'-a-tah m'-sham-ra b'-kir-bi. Kol z'-man
she-ha-n'-sha-mah b'-kir-bi, mo-deh a-ni l'-fa-
ne-cha, A-do-nai eh-lo-hai vei-lo-hei ah-vo-tai
v'-i-mo-tai, ri-bon kol ha-ma-a-sim, a-don kol
ha-n'-sha-mot. Ba-ruch at-ah A-do-nai, a-she-
r b'-ya-do ne-fesh kol chai v'-ru-ach kol b'-sar
ish.

אֱלֹהִי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

אַתָּה בְּרָאתָה, אַתָּה יָצַרְתָּה, אַתָּה
נִפְחַתָּה בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, מוֹדֶה אֲנִי
לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
וְאֲמוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל
הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יְיָ, אֲשֶׁר בִּידוֹ
נִפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Pure, my God, is the soul that You have given me.

You created me. You shaped me. You breathed me into life.

You keep my soul safe within me.

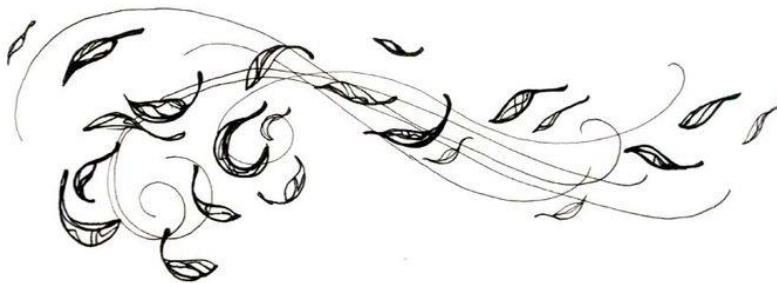
As long as this spirit breathes within me,

I offer you my gratitude,

Eternal God and God of my ancestors,

Creator of all creation, Power within all souls.

Blessed are You, Adonai, in whose care is the soul of every human being.



For Our Spirits

O Lord, Heavenly Father, Compassionate Mother, God of the broken-hearted, God of the strong and the weak, God of the angry, the confused, and the grieving; I come before You today in pain, in doubt, in fear. Many blessings have been taken from me; I hesitate even to call out to You and yet I must, for hope yet abides within me. O God thank You for this gift of my spirit. Hallelujah.

Healing & Hope

Healing is both an exercise and an understanding.

It is not of the will;
It is a wisdom and a deeper knowledge
of the daily swing of life and death.

In all creation, there is defeat to overcome
and acceptance of living to be established.

And, always,
there must be hope.

It is not hope of healing
that informs the coming moment and gives it reason.
Rather the hope which is each person's breath:
the certainty of love - and of loving.

Death may live in the living,
and healing rise in the dying
for whom the natural end is part of
the gathering and of the harvest:
to be expected.

To know healing
is to know that
all life is one
and there is no beginning
and no end

(Adapted from Margaret Tonie)

Returning to Life

Teach me always to believe in my power to return to life, to hope, and to You, my God, no matter what pains I have endured, no matter how far I have strayed from You. Give me the strength to resurrect my weary spirit. Revive me, God, and I will embrace life once more in joy, in passion, and in peace.

(Naomi Levy)

L'cha Dodi

L'-chah do-di lik-rat ka-lah,
P'-nei sha-bat n'-ka-b'-lah.

לָכָה דּוֹדִי לְקִרְאֵת כָּלָה
פְּנֵי שַׁבָּת נִקְבְּלָה.

Sha-mor v'-za-chor b'-di-bur e-chad,
Hish-mi-ah-nu el ha-m'-yu-chad,
A-do-nai e-chad, u-sh'-mo e-chad,
L'-sheim ul-tif-eh-ret v'-lit-hi-lah.

שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
הִשְׁמִיעֵנוּ אֶל הַמִּיחָד,
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה.

Lik-rat sha-bat l'-chu v'-neil-chah,
Ki hi m'-kor ha-b'-ra-chah,
Mei-rosh mi-keh-dem n'-su-chah,
Sof ma-ah-seh b'-ma-cha-sha-vah t'-chi-lah.

לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקֶּדֶם נְסִיכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּתְחַלָּה.

Hit-or'-ri, hit-or'-ri,
Ki va oh-reich, ku-mi oh-ri
U-ri u-ri, shir da-bei-ri;
K'-vod A-do-nai a-la-yich nig-lah.

הִתְעוֹרְרִי הִתְעוֹרְרִי,
כִּי בָּא אֲוִיךָ קוֹיָמִי אֲוִרִי,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי,
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

Bo-i v'-sha-lom, ah-teh-ret ba'-lah;
Gam b'-sim-chah uv'-tzo-ho-lah
Toch eh-mu-nei am s'-gu-lah,
Bo-i cha-lah! Bo-i cha-lah!

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בְּעִלָּה,
גַּם בְּשִׂמְחָה וּבְצִהְלָה,
תּוֹךְ אֲמוּנִי עִם סִגְלָה,
בּוֹאִי כָלָה, בּוֹאִי כָלָה.

Come, my beloved, to greet the bride; let us welcome the Sabbath!

*The only God caused us to hear the words "keep" and "remember" within the same utterance;
The Eternal is One and God's name is One. Glory and praise are God's.*

*Come with me to meet Shabbat, forever a fountain of blessing.
It flows still, as it did in the beginning. Shabbat comes last in time, but first in thought.*

*Wake up! Wake up! For your light has come. Rise up, my light! Awake! Awake!
Sing as Adonai's glory is revealed to you.*

*Enter in peace, O Crown of Your husband; enter in gladness and in joy!
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!*

Barechu

Ba-r'-chu et A-do-nai ha-m'-vo-rach
Ba-ruch A-do-nai ha-m'-vo-rach
l'-oh-lam va-ed.

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.
בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

*Bless Adonai, the Source of Blessing.
Blessed is Adonai, the Source of Blessing, forever and ever.*

Ma'ariv Aravim

Creator,
I have been in such dark places
a flashlight was useless
I have felt fear
no words could comfort me
I seemed lost
and yet
through Your compassion and lovingkindness
I am here, now.
Blessed are You
the Guardian of all
who carries me to a safe place.

Ba-ruch a-tah A-do-nai
ha-ma-a-riv a-ra-vim.

בָּרוּךְ אַתָּה יְיָ
הַמַּעֲרִיב עֲרָבִים.

I lift my eyes to the mountains.
I look to the slopes as they soar towards the stars,
the highest peaks of creation.
My body dreams of stretching like the willow,
linking heaven and earth,
which roots me to generations past,
yet lets me dream of the future,
hope of love untouched,
mystery of time to be shaped.
I lift my eyes to the mountains,
feel earth's solid brown strength beneath me,
and I know God.
I lift my eyes.

Roll into Dark

Roll into dark
Roll into light
Night becomes day
Day turns to night

Bo-rei yom va-lai-lah
Go-leil or
Mip-nei *cho-shech*
V'-cho-shech mip-nei or

בּוֹרָא יוֹם וּלְיָלָה
גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אֹר

Ahavat Olam: Unending Love

We are loved by an unending love.

We are embraced by arms that find us even when we are hidden from ourselves.

We are touched by fingers that soothe us even when we are too proud for soothing.

We are counseled by voices that guide us even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us even in the midst of a fall.

We are urged on by eyes that meet us even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counseled—ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles.

We are loved by an unending love.

Ba-ruch a-tah A-do-nai
O-heiv a-mo yis-ra-eil.

בָּרוּךְ אַתָּה יְיָ
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Blessed are You, Adonai, who loves Your people Israel.

Reflection before the Shema

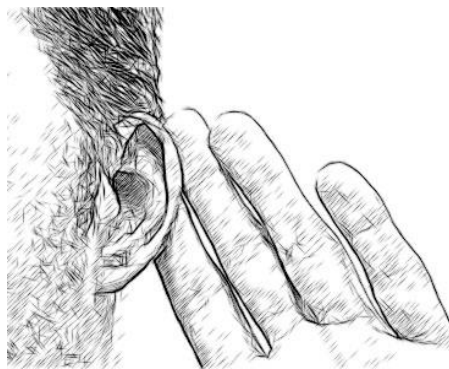
One is not alone. One is unity, together. Help me to know, O God, that I am not alone. Give me the courage to reach out to others when I need help. Grant me the humility to ask for and the grace to accept the support that others have to offer. Hear my prayer, O God, and remind me that I am not alone at this challenging time.

(Rabbi Ahuva Zaches)

A Modern Teaching

We don't have to beg or bribe God to give us strength or hope or patience. We need only turn to the One, admit that we can't do this on our own, and understand that bravely bearing up under illness is one of the most human, and one of the most godly things we can ever do. One of the things that constantly reassures me that God is real, and not just an idea that religious leaders made up, is the fact that people who pray for strength, hope, and courage so often find resources of strength, hope, and courage that they did not have before they prayed.

(Rabbi Harold Kushner)



Shema

Sh'-ma Yis-ra-eil:
A-do-nai eh-lo-hei-nu, A-do-nai e-chad.

Ba-ruch sheim k'-vod mal-chu-to
l'-oh-lam va-ed.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Hear O Israel: Adonai is our God, Adonai is one. (Deuteronomy 6:4)
Blessed is God's glorious majesty forever and ever.*

V'ahavta

V'-a-hav-ta eit A-do-nai eh-lo-he-cha b'-chol l'-vav'-cha uv'-chol naf-sh'-cha, uv'-chol m'-oh-deh-cha. V'-ha-yu ha-d'-va-rim ha-ei-leh a-sheer a-no-chi m'-tza-v'-cha ha-yom al l'-va-veh-cha. V'-shi-nan-tam l'-va-neh-cha v'-di-bar-ta bam, b'-shiv-t'-cha b'-vei-teh-cha uv'-lech-t'-cha va-de-rech uv'-shoch-b'-cha uv'-ku-meh-cha uk-shar-tam l'-ot al ya-deh-cha v'-ha-yu l'-to-ta-fot bein ei-neh-cha. uch-tav-tam al m'-zu-zot bei-teh-cha u-vish-ah-reh-cha.

L'-ma-an tiz-k'-ru va-ah-si-tem et kol mitz-vo-tai vih'-yi-tem k'-do-shim lei-lo-hei-chem. Ah-ni A-do-nai Eh-lo-hei-chem a-sheer ho-tzei-ti et-chem mei-eh-retz mitz-ra-yim li-h'-yot la-chem lei-lo-him. Ah-ni A-do-nai eh-lo-hei-chem.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם, בְּשֹׁבְתְךָ בְּבֵיתְךָ, וּבִלְכָתְךָ בְּדֶרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. All these words, which I command you on this day, shall be upon your heart. And you shall teach them diligently to your children. You shall speak of them when you sit in your house, when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand. And they shall be for frontlets between your eyes. You shall write them on the doorposts of your house and upon your gates. (Deuteronomy 6:5-9)

So that you will remember and do all My commandments and be holy to your God. I am Adonai your God who led you out of Egypt to be your God. I am Adonai your God (Numbers 15:40-41).

Reflective Vahavta

You shall love the Eternal your God with all your mind, with all your strength, with all your being.

(silently:) But when I am low and feeling lonely, how can I love?

Set these words which I command you this day upon your heart.

(silently:) How can these words help me to find peace of the self?

Teach them diligently to your children.

(silently:) By watching others explore and learn, I find faith and inspiration.

Speak of them in your home and on your way, when you lie down and when you rise up.

(silently:) Perhaps with these words, with this faith, I am not alone.

Bind them for a sign upon your hand, let them be a symbol before your eyes.

(silently:) A constant reminder: I am not alone, I am essential.

Inscribe them on the doorposts of your house and upon your gates.

(silently:) I am no longer afraid to be proud of who and what I am.

Be mindful of my Mitzvot and do them—so shall you consecrate yourself to your God.

(silently:) When I perform acts kindness for others, I make them a little less lonely, and a little more loved.

I am the Eternal who led you out of Egypt to be your God. I, the Eternal, am your God.

(silent:) Although at times I may feel down, if I love others, I must know that others love me.

Redemption

Egypt is not just a place on an ancient map
Where a narrow strait blocks the way
Between two seas,
Egypt is a place in us
Where a narrow strait blocks the sea which is
Our soul
From reaching the Sea which is our source.

We have built that strait
From all that has enslaved us
All the crudities we worship
All the greed that blocks the arteries of our
Life.

And so,
When our soul laps longingly at the edge,
The sludge of our grasping days
Pushes it, gasping, back,
Choking it off, day by day, from the sea
Which is its life.

To eat the bread of affliction
As we do on Passover,
Is to take a bite out of that which afflicts us,
To tear into the sludge of our enslavement
And gnaw away at it, layer by layer,
Until we clear through the straits
A channel for our soul
To flow back again into its source.
At this moment our soul is still enslaved,
Before this night ends, may it once again
Breathe free.

Liberation

The Exodus from Egypt, *Y'tziyat mitzrayim*, is a journey we must take each day. We can be liberated *mi-tzarim*, from the narrow places of our lives, whenever we confront and transcend the limitations which have been imposed upon us through no choice of our own.

When we can move from “*Why me?*” to “*What now?*” and begin to look up from the mud beneath our feet, past the towering waters which seem to engulf us, we will then catch a glimpse of the distant shores of hope ahead and sing a new song of redemption.

Mi Chamocha

Mi *cha*-mo-*chah* ba-ei-lim A-do-nai?
Mi ka-mo-*chah*, ne'-dar ba-ko-desh,
No-ra t'-hi-lot, oh-seh fe-leh?

Mal-*chu*-t'-*cha* ra-u va-neh-*cha*,
Bo-kei-a yam lif-nei Mo-sheh u-Mir-yam;
Zeh Ei-li! a-nu v'-am-ru:

A-do-nai yim-loch l'-oh-lam va-ed!

מִי כְמוֹכָה בָּאֵלִים יְיָ?
מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ,
נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

מְלֻכּוֹתֶיךָ רָאוּ בְּנִיךָ, בּוֹקֵעַ יָם לִפְנֵי
מֹשֶׁה וּמִרְיָם, זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

*Who is like You, Adonai, among the things that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, and doing wonders? (Exodus 15:11)*

*Your children witnessed Your sovereignty splitting the sea before Moses and Miriam. “This is my God!”
They responded, “Adonai will rule forever and ever!” (Exodus 15:11,18)*

The Blessing of Shabbat

On Shabbat I see that what life has given to me matters less than what I can give to life. So I know that illness is not what defines me or my loved one. My heart and soul can rejoice, for I can find ways to be useful. I can love and be loved.

O God, help me remember the good I can do, even when I am weak and in pain. And help me, on this and every Shabbat, to see beyond my troubles, that I may be a blessing to others—and to myself.

I praise you, O God. You are the Source of all good.

V'shamru

V'-sham-ru v'-nei yis-ra-el et ha-sha-bat, la-ah-
sot et ha-sha-bat l'-do-ro-tam b'-rit oh-lam.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת
אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.

Bei-ni u-vein b'-nei yis-ra-el ot hi l'-oh-lam.
Ki shei-shet ya-mim ah-sah A-do-nai et ha-sha-
ma-yim v'-et ha-ah-retz.
U-va-yom ha-sh-vi-i sha-vat va-yi-na-fash.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שִׁשֶּׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׂ.

The children of Israel shall keep the Shabbat, observing Shabbat as an eternal covenant for all generations. It is a sign forever between Me and the people of Israel, for the Eternal One made the heavens and earth in six days, but on the seventh day, God rested and was refreshed. (Exodus 31:16 -17)

Help Me to Pray

Teacher of Prayer, Holy One,
Open Your lips within me, for I cannot speak.

*Send me words to help me shape Your praise,
To bring peace and blessing to my days.*

Too often the world has stifled all words of blessing within me.

So much has threatened to break my spirit.

Help me, for I have been so very low,
And you heal the broken in spirit and joy.

*In Your compassion—in Your boundless love,
Give me words of prayer; then accept them from me.*

May my words, Your words, be sweet and whole before You
As the words of King David, sweet singer of psalms.

*I am so often weary, empty, dry,
In thirst, in hunger, I seek comfort, even joy.*

Transform my sorrow, You who heal the broken-hearted.
Help me to renew my faith, my hopes,
and I raise my soul toward You.

*Open your lips within me, Eternal God
That I may speak Your praises.*

Amidah

A-do-nai, s'-fa-tai tif-tach,
u-fi ya-gid t'-hi-la-teh-cha.

*Adonai, open up my lips,
that my mouth may
declare Your glory.*

אֲדֹנָי שְׁפֹתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ

(Psalms 51:1)

Avot

Ba-ruch ah-tah A-do-nai, eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'-i-mo-tei-nu, eh-lo-hei av-ra-ham, eh-lo-hei yitz-chak, vei-lo-hei ya-a-kov. eh-lo-hei sa-rah, eh-lo-hei riv-kah, eh-lo-hei le-ah, vei-lo-hei ra-chel. Ha-el ha-ga-dol ha-gi-bor v'-ha-no-ra, el el-yon. Go-meil cha-sa-dim to-vim, v'-ko-neih ha-kol, v'-zo-cheir chas-dei ah-vot v'-i-ma-hot, u-meiv g'-u-lah liv-nei v'-nei-hem, l'-ma-an sh'-mo b'-a-ha-va.

Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch ah-tah A-do-nai, ma-gein av-ra-ham v'-ez-rat sa-rah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,
וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקֹנֶה הַכֹּל, וְזוֹכֵר חֲסִידֵי
אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְאוּלָּה לְבָנֵי
בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ
אַתָּה יי, מֶגֶן אַבְרָהָם וְעֵזְרַת שָׂרָה.

Praised be our God, and the God of our ancestors, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel. Great, mighty, awesome and supreme over all, God bestows love and kindness on all, remembers the devotion of our ancestors and, in love, brings redemption to their children's children for the sake of God's name. Our Ruler and Helper, Redeemer and Protector – we praise You, Adonai our God, Shield of Abraham and Protector of Sarah.

Interpretive Avot

Dear God,

Thank You for providing me with so many rich experiences and for leading me down a path woven with loving friends and family. My fond and grateful memories sustain me during this difficult time. I will never feel alone so long as Your guiding presence surrounds me and thoughts of those who came before embrace me with love. Blessed are You, God, who links the generations.

G'vurot

Ah-tah gi-bor l'-oh-lam, A-do-nai, m'-chai-yeih ha-kol ah-tah, rav l'-ho-shi-a.

M'-chal-keil chai-yim b'-che-sed, m'-chai-yeih ha-kol b'-ra-cha-mim ra-bim, so-meich nof-lim, v'-ro-fei cho-lim, u-ma-tir a-su-rim, um'-kai-yeim eh-mu-na-to li-shei-nei a-far. Mi cha-mo-cha ba-al g'-vu-rot, u-mi do-meh lach, Me-lech mei-mit um'-chai-yeh u-matz-mi-ach y'-shu-ah?

V'-ne-eh-man ah-tah l'-ha-cha-yot ha-kol.
Ba-ruch ah-tah A-do-nai, m'-chai-yeh ha-kol.

אתה גבור לעולם אדני, מחיה
הכל אתה, רב להושיע.

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

ונאמן אתה להחיות הכל. ברוך
אתה יי, מחיה הכל.

You are eternally mighty, Adonai. You give life to all. You sustain life through love and great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, Sovereign of life, who causes deliverance to spring up and faithfully gives life to all? Blessed are You, Adonai, who gives life to all.

Interpretive G'vurot

Blessed are You, Spirit of Life, who has the power to release me from life, but sustains me for Your purpose. Give me the strength to accept this life until that purpose is fulfilled.

Blessed are You, God, whose perpetual gift is life.

Interpretive K'dushah

My God, I thank you for my life and my soul and my body; for my name, my nature, my way of thinking and talking. Help me realize that in my qualities is Your holiness. Help me to see that I am Your creature, unique in all the world. Help me find my own divine spark, the holiness within, so that I may make whole my own ways of loving, caring, and being. Help me to become complete so that I may honor Your name through acts of holiness and love.

Ba-ruch a-tah A-do-nai, ha-el ha-ka-dosh.

ברוך אתה יי, האל הקדוש.

Blessed are You, God, for Your holiness and ours.

Alternative Avot & G'vurot:

God of All Generations

May God who blessed our ancestors, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah and Rachel, bless our sacred community together with all sacred communities. Let us come into your presence, God, like our ancestors of old.

In their times of barrenness they cried out to You, and You took note of them.

In their times of grief, they poured out their hearts to You, and You comforted them.

In their times of strength they ruled in Your name, and You walked among them.

In their times of joy, they sang to You, and You dwelt among them.

*When mortal ears were deaf to their supplications, Your gates were not locked;
You answered them.*

Now and always, heed the trembling of our lips and hear the prayers we speak in our hearts.

*Teach us to walk in Your ways, and with Your help, to respond to all who seek to mend
the world.*

Give us strength to take the path less traveled and sometimes more disturbing.

*Give us strength to persevere, to reach out to those in need. May we abandon none of
Your creations.*

May we never become callous or apathetic because of our own disappointments.

May our personal pain never be used as an excuse to stop heeding Your call.

God, give us the strength to continually strive to do more.

Let us always strive to give, even if we ourselves feel alone or impoverished.

For we must always strive to reach beyond ourselves.

(Quiet Time for Personal Prayer or Reflection)

Heal me, o God
That is a plea
I cannot make.
I do not believe it is possible
For God to do that.
Instead I pray,
Empower me!

God, give me the strength
To fight so that I may
Do whatever I must to heal.
God, give me the courage
To endure what I must to heal.
God, give me the time
I must have to gain the knowledge
I need in order to make
The right choices.

God, give me the ability
To continue to live my life and grow
In the face of such adversity.

God, give me peace
So that I may enjoy
My family, my friends
Music, nature, all that I love.

Oh God, empower me!

(Janet Pransky)

That is the kind of prayer that God answers. We can't pray that God makes our lives free of problems; this won't happen and it's probably just as well. We can't ask God to make us and those we love immune to disease, because God can't do that we can't ask God to weave a magic spell around us so that bad things will only happen to other people, and never to us. People who pray for miracles, usually don't get miracles any more than children who pray for bicycles, good grades, or boyfriends get them as a result of praying. But people who pray for courage, for strength to bear the unbearable, for the grace to remember what they have left instead of what they have lost, very often find their prayers answered. They discover that they have more strength, more courage than they ever know themselves to have. Where did they get it? I would like to think that their prayers helped them tap hidden reserves of faith and courage which were not available to them before.

(Rabbi Harold Kushner)

Eternal Presence of the world, I am not asking You to show me the secret of Your ways.
For it would be too much for me.
But I am asking You to show me one thing:
What is the meaning of the suffering I am presently enduring,
What this suffering requires of me,
and what You are communicating to me through it, Eternal Presence of the world.
I want to know, not so much why I am suffering,
But whether I am doing so for Your sake.

(Rabbi Levi Yitzchak of Berdichev)

Personal Prayer

When I am lost, help me, God, to find my way. When I am hurt, shelter me with Your loving presence. When my faith falters, show me that You are near. When I cry out against You, accept my protest, God, as a prayer too—as a call for You to rid this world of all pain and tragedy. Until that day, give me the will to rebuild my life in spite of my suffering, to chose life.

(Naomi Levy)

Shalom Rav

Sha-lom rav al yis-ra-el am-cha ta-sim
l'-oh-lam. Ki a-tah hu me-lech a-don
l'-chol ha-sha-lom. V'-tov b'-ei-ne-cha
l'-va-reich et am-cha yis-ra-el b'-chol
eit uv'-chol sha-ah bish-lo-me-cha.

Ba-ruch a-tah A-do-nai, ha-m'-va-reich
et a-mo yis-ra-el v'-et kol ha-a-mim
ba-shalom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
שְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל יֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים בְּשָׁלוֹם.

*Grant an abundance of peace upon Your people Israel, for You are Ruler and
Master of all peace. May it be good in your eyes to bless Your people Israel
At all times, at every hour with Your peace!
Blessed are You Eternal One, who blesses Israel and all peoples with peace.*

Blessing for Wholeness and Peace

O God, You alone know my pain, my fears, the brokenness of my body and my spirit. Lead me now to shalom, a wholeness and peace profound and true. Let that which can be made whole be healed. And let not that which cannot be healed stand in the way of my affirming all that is good, beautiful and loving in my life and in the world.

Let all these be possible:

Peace

Goodness

Lives that are a blessing

Gracious acts

The love of creating

Light unbound

Torah alive

Sustenance for all

Abounding life

Personal Prayers for Healing



In Illness

In sickness I turn to You, O God, for comfort and help. Strengthen within me the wondrous power of healing that You have implanted in Your children. Guide my doctors and nurses that they may speed my recovery. Let my dear ones find comfort and courage in the knowledge that You are with us at all times, in sickness as in health.

May my sickness not weaken my faith in You, nor diminish my love for others. From my illness may I gain a fuller sympathy for all who suffer.

I praise You, O God, the Source of healing.

In Prolonged Illness

My God and God of all generations, in my great need I pour out my heart to You. The days and weeks of suffering are hard to endure. In my struggle, let me feel that You are near, a presence whose care enfolds me. Rouse in me the strength to overcome fear and anxiety, and brighten my spirit with the assurance of Your love. Help me to help my dear ones in their striving to strengthen and encourage me. Let the healing power within me—Your gift to me—give me strength to recover, that I and all who love me may rejoice.

For Caregivers

Source of Comfort, bless those whose tender hands and weary backs, whose loving hearts and busy legs, care for those of our world who are in need. May Your spirit fill them with strength and courage. Be with them in joy, laughter, and when their task seems more than they can shoulder. God of Blessings, bless the caregivers of the world, as You bless those they lovingly attend.

Psalm Two Hundred Forty-Nine: For Guidance

My boat is small and the river is swift,
My passengers are fragile, storm-tossed;
Waves and tears mingle as we journey,
They overwhelm us with dark water.
How do I guard these lives in my care?
Only You can protect us, Divine One;
Smoothing the water, You set aside all obstacles,
In safety and peace, You bring us home.
Ensure the choices and enable my response,
Let us dwell in a place of wholeness;
Partners in healing, I lean on Your strength
As You guide my intention and my skill.

(Debbie Perlman)

Yih'yu C'ratzon

Yi-h'-yu l'-ra-tzon im-rei-fi
v'-heg-yon li-bi l'-fa-ne-cha
A-do-nai, tzu-ri v'-go-ah-li.

יְהִי לְרָצוֹן אֱמֹרִי בְּךָ
וְהִגִּינוּ לִבִּי לְפָנֶיךָ
יְיָ צוּרִי וְגֹאֲלִי.

*May the words of my mouth and the meditations of my heart be acceptable to You,
O God, my Rock and my Redeemer. (Psalms 19:15)*

Oseh Shalom

Oh-seh sha-lom bim-ro-mav,
hu ya-a-seh sha-lom ah-lei-nu
v'-al kol yis-ra-eil, v'-im-ru: A-mein.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*May the One who makes peace on high cause peace to descend upon us and all Israel.
And let us say Amen.*

Torah Service

(Invite children to help open the ark and be part of the Hakafah.)

Ki mi-tzi-yon tei-tzei to-rah,
ud'-var A-do-nai mi-ru-sha-la-yim.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וְדָבַר יְיָ מִירוּשָׁלַיִם.

Ba-ruch she-na-tan to-rah
l'-a-mo yis-ra-el bik-du-sha-to.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בִּקְדוּשָׁתוֹ.

The Torah shall come forth from Zion, and the word of Adonai from Jerusalem. (Isaiah 2:3)
Blessed is Adonai who has given the Torah to Israel in holiness.

(Once everyone has a Torah, continue with)

Gad-lu la-ah-do-nai i-ti,
un-ro-m'-ma sh'-mo yach-dav.

גָּדְלוּ לִי אֱתֵי,
וְנִרְמַמְמָה שְׁמוֹ יַחְדָּו

Exalt God with me, and we shall elevate God's name together.
(Psalm 34:4)

Hakafah

L'-cha A-do-nai ha-g'-du-lah v'-ha-g'-
vu-rah v'-ha-tif-eh-ret v'-ha-nei-tzach
v'-ha-hod, ki chol ba-sha-ma-yim u-va-
ah-retz, l'-cha a-do-nai, ha-mam-la-cha
v'-ha-mit-na-sei l'-chol l'-rosh

לְךָ יְיָ הַגְדֵּלָה וְהַגְבוּרָה
וְהַתְפָּאֲרָת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ
הַמְּמַלְכָה, וְהַמְתִּישָׂא לְכָל
לְרֹאשׁ.

Yours, Adonai, are greatness, might, splendor, triumph, and majesty –
yes, all that is in heaven and on earth; to You, Adonai, belong sovereignty and preeminence above all.
(1 Chronicles 29:11)

V'taheir Libeinu

V'-ta-heir li-bei-nu
l'-ov-d'-cha be-eh-met

וְטַהַר לִבֵּנוּ
לְעִבְדְּךָ בְּאֱמֶת.

Purify our hearts to serve You in truth.

Torah Reading & Aliyah Blessings

Blessing before the Torah Reading:

Ba-r'-chu et A-do-nai ha-m'-vo-rach
Ba-ruch A-do-nai ha-m'-vo-rach l'-oh-lam
va-ed.

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-ruch at-ah A-do-nai eh-lo-hei-nu me-
lech ha-oh-lam, ah-sheer ba-char ba-nu mi-
kol ha-ah-mim v'-na-tan la-nu et to-ra-to.
Ba-ruch at-ah A-do-nai, no-tein ha-to-rah.

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

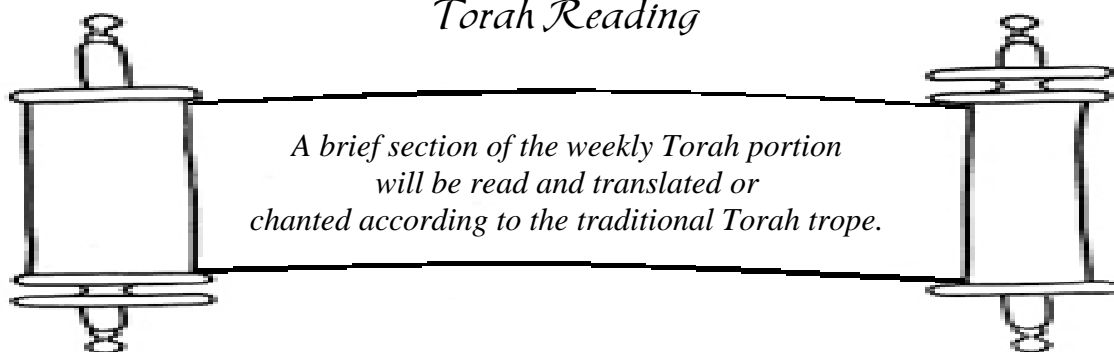
Blessor: Bless Adonai, the One to be blessed.

Congregation: Blessed is Adonai, the One to be blessed forever and ever.

Blessor: Blessed is Adonai, the One to be blessed forever and ever. Blessed are You, Adonai our God, Power of the universe who has chosen us from among all peoples to receive this Torah.

Blessed are You, Adonai, Giver of the Torah.

Torah Reading



Blessing after the Torah Reading:

Ba-ruch at-ah A-do-nai eh-lo-hei-nu me-lech
ha-oh-lam, ah-sheer na-tan la-nu to-rat eh-met
v'-cha-yei oh-lam na-ta b'-to-chei-nu. Ba-ruch
at-ah A-do-nai, no-tein ha-to-rah.

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

Blessed are You, Adonai our God, Power of the universe, who has given us a Torah of truth and implanted eternal life within us. Blessed are You, Adonai, Giver of the Torah.

History of Mi Shebeirach

For generations, Jews have prayed on behalf of those within their midst in need of healing. These prayers have taken a variety of forms, but they always ask God, the Source of All, for a “complete healing, a healing of soul and a healing of body.” During public prayer, healing prayers were often offered during the Torah service, the time when most people were gathered in synagogue to pray. The *shaliach tzibur* (service leader) would recite a *mi shebeirach* prayer for healing, and invite the members of the congregation to share the names of those in need of healing. Today, we have kept this practice, and often recite our *mi shebeirach* prayer for healing just after the Torah is read. By praying for healing in the presence of the Torah, we call upon God's healing powers through our “Tree of Life.”

(Cantor Shira Nafshi)



Mi Shebeirach

Mi shebeirach avoteinu
M'kor habrachah l'imoteinu.

מִי שְׁפִירָךְ אֲבוֹתֵנוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵנוּ

May the Source of strength, who blessed the ones before us,
Help us find the courage to make our lives a blessing, and let us say, Amen.

Mi shebeirach imoteinu
M'kor habrachah l'avoteinu.

מִי שְׁפִירָךְ אִמּוֹתֵנוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵנוּ

Bless those in need of healing with r'fuah sh'leimah,
The renewal of body, the renewal of spirit, and let us say, Amen.

Returning the Torah to the Ark

(Invite up the Torah lifter and Torah dresser.)

V'zot HaTorah

V'-zot ha-to-rah ah-sheer sam mo-she
lif-nei b'-nei yis-ra-el,
al pi A-do-nai b'yad mo-she.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל פִּי יְיָ בְּיַד מֹשֶׁה.

*This is the Torah that Moses gave to the Children of Israel by the word of God through Moses.
(Deuteronomy 4:44)*

Al Shloshe Dvarim

Al sh-lo-sha d'-va-rim ha-oh-lam o-meid:
al ha-to-rah v'-al ha-a-vo-dah v'-al g'-mi-lut
cha-sa-dim

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל
הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת
חַסְדִּים

*The world stands upon three pillars: the Torah, sacred work, and acts of love and kindness.
(Pirkei Avot 1:2)*

Etz Chaim Hi

Eitz cha-yim hi la-ma-cha-zi-kim bah
V'-to-m'-che-ha m'-u-shar.
D'-ra-che-ha dar-chei no-am
V'-chol n'-ti-vo-te-ha sha-lom.
Ha-shi-vei-nu A-do-nai
Ei-leh-cha v'-na-shu-va.
Cha-deish ya-mei-nu k'-ke-dem.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ
וְתִמְכֶּיהָ מְאֹד.
דַּרְכֶּיהָ דַּרְכֵי נֵעַם
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

*It is a tree of life to those who hold fast to it, and all of its supporters are happy.
Its ways are ways of pleasantness, and all of its paths lead to peace.
Cause us to return to You, O God, and we shall return to You. Renew our days as in days of old.
(Proverbs 4:2, 3:18, 3:17 and Lamentations 5:21)*

D'var Torah, Story, or Discussion

Announcements

Aleinu

A-lei-nu l'-sha-bei-ach la-a-don ha-kol,
la-teit g'-du-lah l'-yo-tzer b'-rei-sheet,
she-lo a-sa-nu k'-goy-yei ha-a-ra-tzot, v'-
lo sa-ma-nu k'-mish-p'-chot ha-a-da-
mah; she-lo sam chel-kei-nu ka-hem, v'-
go-ra-lei-nu k'-chol ha-mo-nam. Va-a-
nach-nu kor-im u-mish-ta-cha-vim u-mo-
dim lif-nei me-lech mal'-chei ha-m'-la-
chim, ha-ka-dosh ba-ruch hu.

עֲלֵינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל, לָתֵת
גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא עָשָׂנוּ
כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם
חֻלְקָנוּ כָּהֶם, וְגָרְלָנוּ כָּכָל הַמוֹנָם.
וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.

V'-ne-eh-mar: v'-ha-yah A-do-nai l'-
melech al kol ha-a-retz; ba-yom ha-hu
yi-h'-yeh A-do-nai e-chad, ush'-mo e-
chad.

וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל
כָּל הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִי יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

Interpretive Aleinu

We pray that we might know before Whom we stand.
We stand before the Power whose gift is life,
Who quickens those who have forgotten how to live.
We pray for winds to disperse the choking air of sadness,
For cleansing rains to make parched hopes flower.
And we pray that we might all be given strength to rise up toward the sun.
We pray for love to encompass us for no other reason
Save that we are human,
That we may all blossom into persons
Who have gained power over our lives.
We pray to stand upright, we fallen; to be healed, we sufferers;
We pray to break the bonds that keep us from the world of beauty;
We pray for opened eyes, we who cannot see our authentic selves.
We pray that we may walk in the garden of a purposeful life,
Our own powers in touch with the Power of the World.
We praise God whose gift is life,
Whose cleansing rains help parched men and women flower toward the sun.

Psalm 23

The Lord is my Shepherd. I shall not want.
God lays me down in green pastures;
God leads me near tranquil waters, my soul is restored.
God leads me in paths of righteousness for the sake of God's Name.
Yea, though I walk through the valley of the shadow of death, I will fear no evil,
For You are with me; Your rod and Your staff they comfort me.
You prepare a table for me in the presence of my enemies;
You have anointed my head with oil; My cup overflows!
Surely goodness and mercy shall pursue me all the days of my life,
And I will dwell in the house of the Lord forever!

Give Me Away

When I die give what's left of me away
To children and old men that wait to die.
And if you need to cry,
Cry for your brother walking the street beside you.
And when you need me, put your arms around anyone
And give them what you need to give me.

I want to leave you something,
Something better than words or sounds.
Look for me in the people I've known or loved,
And if you cannot give me away,
At least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands,
And by letting go of children that need to be free.
Love doesn't die, people do.
So, when all that's left of me is love,
Give me away.

There Are Stars

There are stars up above
so far away we only see their light
long, long after the star itself is gone.
And so it is with people we loved—
their memories keep shining ever brightly
though their time with us is done.

But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways
we remember.

(Hannah Senesh)

Mourner's Kaddish

Yit'-ga-dal v'-yit-ka-dash sh'-meih ra-
ba. b'-al-ma di-v'-ra *chir-u-teih*, v'-yam-
lich mal-*chu-teih* b'-*chai-yei-chon* uv-
yo-mei-*chon* uv-*chai-yei d'-chol* beit
yis-ra-eil, ba-a-ga-la u-viz-man ka-riv,
v'-im-ru: a-mein.

Y'-hei sh'-meih ra-ba m'-vo-rach l'-a-lam
ul'-al-mei al-ma-ya.

Yit-ba-rach v'-yish-ta-bach v'-yit-pa-ar
v'-yit-ro-mam v'-yit-na-sei v'-yit-ha-dar
v'-yit-aleh v'-yit-ha-lal sh'-meih d'-kud-
sha, b'-rich hu, l'-ei-la mi-kol bir-*cha-ta*
v'-shi-ra-ta tush-b'-*cha-ta* v'-ne-*che-ma-*
ta da-a-mi-ran b'-al-ma, v'-im-ru: a-
mein.

Y'-hei sh'-la-ma ra-ba min sh'-mai-ya
v'-*chai-yim* a-lei-nu v'-al kol yis-ra-eil,
v'-im-ru: a-mein.

Oh-seh sha-lom bim-ro-mav, hu ya-a-
seh sha-lom ah-lei-nu v'-al kol yis-ra-
eil, v'-im-ru: a-mein

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵהּ,
וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵס
וּלְעַלְמֵי עֻלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא, לְעֵלָא מְכַל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאָמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

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

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

Let the glory of God be extolled and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's great name be praised for ever and ever. Beyond all praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and the entire world, and let us say: Amen.

Min HaMeitzar

Min ha-mei-tzar ka-ra-ti Yah
Ah-na-ni ba-mer-chav Yah

מִן הַמֵּצָר קָרָאתִי יְהוָה
עָנְנִי בַמֶּרְחָב יְהוָה

*Out of the narrow straits of distress, I have called out to God.
God answered me with wide open spaces, setting me free.*

(Psalm 118:5)

Oseh Shalom

Oh-seh sha-lom bim-ro-mav
Hu ya-a-seh sha-lom ah-lei-nu
V'-al kol yis-ra-eil, v'-im-ru: A-mein.

עֹשֶׂה שָׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*May the One who makes peace in the heavens above cause peace to
descend upon us and upon Israel and all of the world. And let us say: Amen.*

Od Yavo Shalom Aleinu

Od ya-vo sha-lom ah-lei-nu
V'-al ku-lam
Sa-laam
A-lei-nu v'-al kol ha-oh-lam

עוֹד יָבוֹא שָׁלוֹם עָלֵינוּ
וְעַל כּוֹלָם
סָאָלָם
עָלֵינוּ וְעַל כָּל הָעוֹלָם

Peace will surely come to us, to everyone. Salaam, for us and for the entire world.

Eili, Eili

O God, my God, I pray that
These things never end:
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.

Ei-li, Ei-li
She-lo yi-ga-mer l'-oh-lam:
Ha-chol v'-ha-yam
Rish-rush shel ha-ma-yim
B'-rak ha-sha-ma-yim
T'-fi-lat ha-a-dam.

אֱלֹהֵי אֱלֹהֵי,
שֶׁלֹא יִגְמַר לְעוֹלָם:
הַחוֹל וְהַיָּם,
רִשְׁרוּשׁ שֶׁל הַמַּיִם,
בְּרַק הַשָּׁמַיִם,
תְּפִילַת הָאָדָם.

Tfilat Haderech

May we be blessed as we go on our way.
May we be guided in peace.
May we be blessed with health and joy.
May this be our blessing, amen.

May we be sheltered by wings of peace.
May we be kept in safety and in love.
May grace and compassion find their
Way to every soul.
May this be our blessing, amen.

Amen, may this be our blessing, amen.

Esa Einai

Eh-sa ei-nai el he-ha-rim
Mei-a-yin ya-vo ez-ri?
Ez-ri mei-im A-do-nai,
Oh-seh sha-ma-yim va-ah-retz.

אַשָּׂא עֵינַי אֶל־הָהָרִים
מֵאֵין יָבֹא עֲזָרִי?
עֲזָרִי מֵעַם יְיָ
לַעֲשֵׂה שְׂמִים וְאָרֶץ.

*I lift up my eyes to the mountains; what is the source of my help?
My help will come from God, Maker of heaven and earth.*

(Psalms 121:1-2)

Gesher Tzar Mod

Kol ha-oh-lam ku-lo
Ge-sher tzar m'-od
V'-ha-i-kar lo l'-fa-cheid k'-lal.

כָּל הָעוֹלָם כּוֹלוֹ
גֶּשֶׁר צָר מְאֹד
וְהַעֲקָר לֹא לִפְחֹד כָּלֹל

*The whole world is a very narrow bridge
And the most important part is not to be afraid.*

(Rabbi Nachman of Breslov)