שִׁיר הַצֶּדֶק

Shir HaTzedek · the song of justice · root צ·ד·ק

Wake up. Your light has come. Sing a song of justice.

The Shabbat prayers, with a lens on what each one asks us to do for other people.



DR. LORRY BLACK

uri uri shir dabeiri · L'cha Dodi

One question for every prayer: what does it ask us to do for other people?

Shir HaTzedek means "the song of justice." This siddur holds the standard prayers of Friday evening and Shabbat morning, and the blessings of the Shabbat table.

Jewish prayer is full of justice, often hiding in plain sight. Every morning we thank God for clothing the naked and freeing captives. Every Amidah praises a God who holds up the falling and heals the sick. Every week Kiddush reminds us that we were slaves, and the Aleinu gives us the words l'takein olam, to repair the world. This book tries to make those threads easy to see, and easy to act on.

Who it is for

Teens and adults, families at the Shabbat table, b'nai mitzvah students, social action committees, and anyone who wants their prayer and their values to talk to each other. Every line has its sounds and an English translation.

How to use it

Read a prayer on the left-hand page, then turn to the notes facing it. Talk about the question with someone. Choose one action for the week and write it on the commitments page at the back.

> FOR TEACHERS
>
> Each spread makes a twenty-minute lesson. Read the prayer together, discuss the lens, set the two voices side by side and ask where they agree and where they differ, then let each student choose an action and write a response.

Dr. Lorry Black

A note on the text. The Hebrew is the traditional liturgy, using common Reform wording where versions differ; your community's siddur may differ in places. Some long prayers appear in part, and are marked. English translations, commentary and prompts are original to this edition. Classical quotations are newly translated from the Bible, the Mishnah, the Talmud and the Midrash; verse numbers follow the Hebrew text. Modern voices are quoted briefly, for teaching and comment, from published speeches, letters and books, with their sources named; their words remain their own. Shir HaTzedek was created by Dr. Lorry Black as a free demonstration of how AI can support values-driven Jewish education, designed and written in collaboration with Claude, an AI model made by Anthropic. Free to share for non-commercial use, with credit, under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 license. lorryblack.com

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Hebrew has more than one word for justice. Each names a different part of the work.

צֶדֶק

tzedek

Justice, righteousness: the world as it should be.

מִשְׁפָּט

mishpat

Justice you can write down: fair laws, applied fairly.

צְדָקָה

tzedakah

Justice in action. Usually giving, but never just a favor.

חֶסֶד

chesed

Kindness that goes beyond what is required.

תִּקּוּן עוֹלָם

tikkun olam

Repairing the world, from the Aleinu.

גְּמִילוּת חֲסָדִים

gemilut chasadim

Acts of loving kindness, done with your own hands.

READING ROOTS

Most Hebrew words grow from a root of three letters, written in this book with small dots between them, like צ·ד·ק. Find the root, and you can often guess the family: צֶדֶק tzedek, justice; צְדָקָה tzedakah, giving; צַדִּיק tzadik, a righteous person.

Every prayer is a spread. The prayer on the left, its notes facing it.

The prayer page gives the Hebrew on the right, its sounds beneath it, and English on the left. Choreography, such as when to stand or bow, sits in a box under the prayer's name. Customs differ, so follow your community. The notes page opens with a modern voice, then five parts:

THE JUSTICE LENS

What this prayer has to say about how we treat each other and the world.

ONE ROOT

A three-letter Hebrew root from the prayer, and a few of the words it grows.

VOICES ACROSS TIME

A classical source beside a modern voice: a rabbi, judge, poet or organizer who carried the same idea into the world.

DO THIS

One concrete thing to do this week. Choose one and write it on the commitments page.

YOUR TURN

A question to answer in writing, or to talk through with someone at the table.

01

01

At the Shabbat Table

Shabbat starts at home. Three blessings turn an ordinary dinner into a holy one: light, wine and bread. Each one also asks who is not at the table yet.

IN THIS SERVICE

01 Candle Blessing הַדְלָקַת נֵרוֹת 8

02 Kiddush קִדּוּשׁ 10

03 HaMotzi הַמּוֹצִיא 12

Prayers said in both services are printed once. The page numbers will take you there and back.

סְבִיב הַשֻּׁלְחָן

At the Shabbat Table · 3 prayers

Light, wine and bread. Who is not at the table yet?



Candle Blessing הַדְלָקַת נֵרוֹת

01

HOW WE PRAY IT Light the candles. Circle your hands toward you three times, cover your eyes, and say the blessing.

Blessed are You, Adonai our God, Ruler of the world,

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch atah Adonai, Eloheinu Melech haolam,

who makes us holy with mitzvot

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

asher kid'shanu b'mitzvotav

and commands us to light the Shabbat candles.

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

v'tzivanu l'hadlik ner shel Shabbat.



01

Publicity is justly commended as a remedy for social and industrial diseases. Sunlight is said to be the best of disinfectants; electric light the most efficient policeman.

LOUIS D. BRANDEIS "What Publicity Can Do," Harper's Weekly, 1913

THE JUSTICE LENS

Shabbat begins with light, and the first thing light does is let us see who is around the table. Isaiah imagined Israel as a light that opens eyes and frees prisoners. A Shabbat candle can be a question too: who is sitting in the dark this week, and how far can our light reach?

ONE ROOT

ד·ל·ק לְהַדְלִיק *l'hadlik*, to kindle

דֶּלֶק ***delek***, fuel

דְּלֵקָה ***d'leikah***, a blaze

In modern Hebrew, delek is the fuel in a car. What fuels your work for justice?

THEN

I, Adonai, have called you to do what is right. I have made you a light for the nations: to open eyes that cannot see, to bring prisoners out of their cells, and to free those who sit in darkness.

The prophet Isaiah, Isaiah 42:6-7

DO THIS

Before you light the candles this Friday, name one person or group living without enough light this week (illness, loneliness, poverty, prison). Say their name out loud at the table.

YOUR TURN

What does your light make visible that you would rather not see? What would it take to look anyway?

Next in At the Shabbat Table: **Kiddush**, p. 10

Kiddush

קִדּוּשׁ

01

HOW WE PRAY IT Many stand for Kiddush. Lift the cup for the first blessing, and drink after the second.

Blessed are You, Adonai our God, Ruler of the world,

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch atah Adonai, Eloheinu Melech haolam,

who creates the fruit of the vine.

בּוֹרֵא פְּרִי הַגָּפֶן.

borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the world,

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch atah Adonai, Eloheinu Melech haolam,

who makes us holy with mitzvot and delights in us,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ,

asher kid'shanu b'mitzvotav v'ratzah vanu,

who lovingly and gladly gave us the holy Shabbat,

וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

v'Shabbat kodsho b'ahavah uv'ratzon hinchilanu,

a reminder of the work of creation.

זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.

zikaron l'ma'aseih v'reishit.

It is the first of our holy days,

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,

Ki hu yom t'chilah l'mikra'ei kodesh,

a reminder of leaving Egypt.

זֵכֶר לִיצִיאַת מִצְרָיִם.

zecher litziat Mitzrayim.

For You chose us and made us holy among the peoples,

כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים,

Ki vanu vacharta v'otanu kidashta mikol ha'amim,

and lovingly and gladly gave us Your holy Shabbat.

וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

v'Shabbat kodsh'cha b'ahavah uv'ratzon hinchaltanu.

Blessed are You, Adonai, who makes Shabbat holy.

בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah Adonai, m'kadeish haShabbat.

The food of both diasporas depends on memory… The food is an archive, a keeper of secrets.

MICHAEL W. TWITTY Koshersoul, 2022

THE JUSTICE LENS

Kiddush holds two memories in one cup: creation and the Exodus. The first says the world belongs to God. The second says no human being should own another. When we remember leaving Egypt every single week, we are training ourselves never to become Pharaoh.

ONE ROOT

ז·כ·ר זֵכֶר *zecher*, a reminder

זִכָּרוֹן ***zikaron***, memory

זָכוֹר ***zachor***, remember!

The same root returns in the V'ahavta: l'ma'an tizk'ru, so that you will remember. Memory is meant to lead to action.

THEN

Do not twist the justice owed to the stranger or the orphan, and do not take a widow's coat as security for a loan. Remember that you were a slave in Egypt and that Adonai your God freed you. That is why I command you to do this.

The Torah, Deuteronomy 24:17-18

DO THIS

Learn the story of one person working in conditions close to slavery today (on farms, in factories, or trafficked) and share it at your Shabbat table.

YOUR TURN

Who in our world is still waiting for their Exodus?

Next in At the Shabbat Table: **HaMotzi**, p. 12

HaMotzi

הַמּוֹצִיא

01

HOW WE PRAY IT Uncover the challah, rest your hands on it, and say the blessing together. Then tear, salt and share.

Blessed are You, Adonai our God, Ruler of the world,

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch atah Adonai, Eloheinu Melech haolam,

who brings bread out of the earth.

הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

hamotzi lechem min ha'aretz.



Offered anything in heaven he wants, Bontshe answers: "Then what I would like is a hot roll with fresh butter, every morning." The judges and the angels lower their heads in shame.

I. L. PERETZ "Bontshe the Silent," 1894, from the Yiddish (translated for this edition)

THE JUSTICE LENS

We thank God for bringing bread out of the earth, but bread does not leave the earth by itself. Farmers, pickers, millers, bakers, drivers and grocers all stand between the field and our table. HaMotzi is a chance to thank them too, and to ask who has no table at all tonight.

ONE ROOT

ל·ח·ם לֶחֶם *lechem*, bread

מִלְחָמָה ***milchamah***, war

לָחַם ***lacham***, fought

Bread and war share a root. Readers have long noticed the link: when there is not enough bread, people fight over it.

THEN

When Rav Huna sat down to eat, he would open his doors and say: Whoever is in need, come and eat.

The Talmud, Ta'anit 20b

DO THIS

Bake or buy one extra challah this week and bring it to someone, or give what it would cost to a food bank.

YOUR TURN

Who made it possible for your bread to reach your table? Whose table is empty?

End of At the Shabbat Table

02

Friday Evening

Kabbalat Shabbat and the evening service. We welcome Shabbat with song, listen with the Sh'ma, and ask for a shelter of peace over the whole world.

IN THIS SERVICE

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02 Bar'chu בָּרְכוּ 18

03 Ahavat Olam אַהֲבַת עוֹלָם 20

04 Sh'ma שְׁמַע 22

05 V'ahavta וְאָהַבְתָּ 24

06 Mi Chamochah מִי כָמֹכָה 26

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13 Aleinu עָלֵינוּ 40

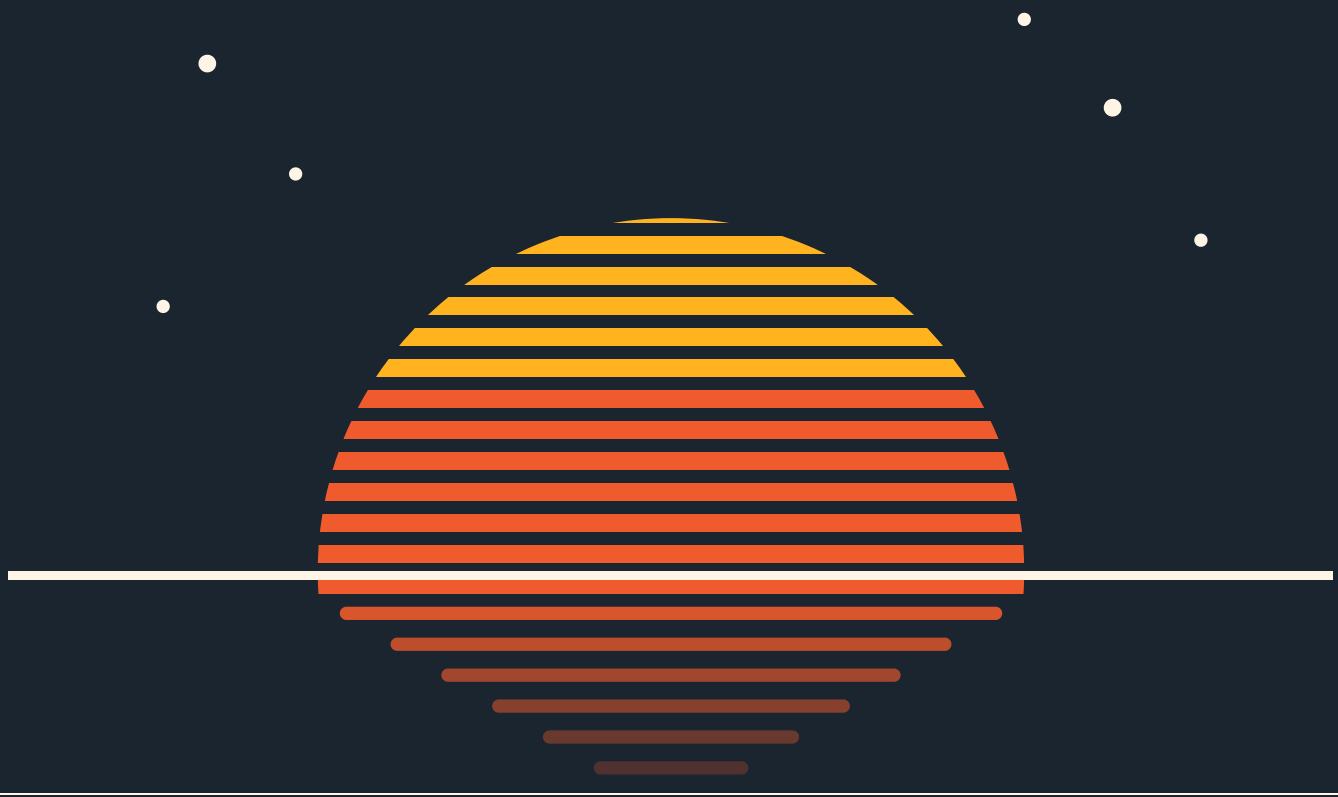
14 Mourner's Kaddish קַדִּישׁ יָתוֹם 42

Prayers said in both services are printed once. The page numbers will take you there and back.

עַרְבִית לְשַׁבָּת

Friday Evening · 14 prayers

Shabbat comes in with the dark. Wake up, your light has come.



L'cha Dodi

לְכָה דוֹדִי

THE REFRAIN AND THREE OF ITS NINE VERSES

HOW WE PRAY IT Sing the refrain after each verse. At the last verse, everyone turns to face the door to welcome Shabbat, then bows.

02

Come, my beloved, to greet the bride;	*L'cha dodi likrat kalah,*	לְכָה דוֹדִי לִקְרַאת כַּלָּה,
let us welcome the face of Shabbat.	*p'nei Shabbat n'kab'lah.*	פְּנֵי שַׁבָּת נְקַבְּלָה.
"Keep" and "Remember" in a single word	*Shamor v'zachor b'dibur echad,*	שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
the One God let us hear.	*hishmi'anu El ham'yuchad,*	הִשְׁמִיעָנוּ אֵל הַמְיֻחָד,
Adonai is One and God's name is One,	*Adonai echad ush'mo echad,*	יְיָ אֶחָד וּשְׁמוֹ אֶחָד,
for honor, for beauty and for praise.	*l'sheim ul'tiferet v'lit'hilah.*	לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה.
Wake up, wake up,	*Hitor'ri, hitor'ri,*	הִתְעוֹרְרִי הִתְעוֹרְרִי,
your light has come: rise and shine!	*ki va oreich, kumi ori,*	כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי,
Awake, awake, and sing a song!	*uri uri, shir dabeiri,*	עוּרִי עוּרִי שִׁיר דַּבֵּרִי,
The glory of Adonai shines on you.	*k'vod Adonai alayich niglah.*	כְּבוֹד יְיָ עָלַיִךְ נִגְלָה.
Come in peace, crown of your partner,	*Bo'i v'shalom ateret ba'lah,*	בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ,
with joy and with gladness,	*gam b'simchah uv'tzoholah,*	גַּם בְּשִׂמְחָה וּבְצָהֳלָה,
among the faithful of a treasured people.	*toch emunei am s'gulah,*	תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,
Come, bride! Come, bride!	*Bo'i chalah, bo'i chalah.*	בּוֹאִי כַלָּה, בּוֹאִי כַלָּה.

I know that you cannot live on hope alone, but without it, life is not worth living. And you, and you, and you have got to give them hope.

HARVEY MILK the "Hope Speech," San Francisco, 1978

THE JUSTICE LENS

L'cha Dodi was written in the 1500s by Shlomo HaLevi Alkabetz, who lived among Jews whose families had been driven out of Spain. People who had lost their homes sang about welcoming a guest. Its fifth verse says: wake up, your light has come, sing a song! Shabbat is a weekly wake-up call, and this book takes its name from that line.

ONE ROOT

ש·י·ר שִׁיר *shir*, song

שִׁירָה ***shirah***, a song, a poem | שָׁר ***shar***, sings

Shir HaTzedek means "the song of justice." You will meet shirah again in the morning Mi Chamochah: shirah chadashah, a new song.

THEN

Keep the Shabbat day and make it holy... Do no work: not you, your son or daughter, your male or female servant, your ox or donkey or any of your animals, or the stranger living among you, so that your servants may rest just as you do.

The Torah, Deuteronomy 5:12-14

DO THIS

Find out who works so that you can rest on Shabbat (restaurant staff, security guards, caregivers). Thank one of them by name, or tip generously.

YOUR TURN

What would a song of justice sound like in your community? What would its first line be?

Next in Friday Evening: **Bar'chu**, p. 18

Bar'chu

בָּרְכוּ

FRIDAY EVENING & SHABBAT MORNING

HOW WE PRAY IT You may stand. The leader bows at "Bar'chu" and everyone bows at "Baruch."

02

Bless Adonai, the Blessed One.

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

Bar'chu et Adonai ham'vorach.

Blessed is Adonai, the Blessed One, now and forever.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va'ed.



When I was the rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing that I learned under those tragic circumstances was that bigotry and hatred are not the most urgent problem. The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence.

RABBI JOACHIM PRINZ speaking just before Dr. King at the March on Washington, 1963

THE JUSTICE LENS

Bar'chu is a call and response. One person calls out, and the whole community answers. Justice works the same way. Someone has to call first, and the rest of us decide whether we will answer.

ONE ROOT

ב·ר·כ בְּרָכָה *b'rachah*, blessing

בָּרוּךְ ***baruch***, blessed

בֶּרֶךְ ***berech***, knee

Blessing and knee share a root, which is why we bend the knee and bow as we bless.

THEN

In a place where no one is acting like a decent human being, try to be one.

Hillel, Mishnah, Pirkei Avot 2:5

DO THIS

This week, be the one who calls: speak up the first time you hear someone being put down.

YOUR TURN

When have you answered someone else's call? When have you been the one calling?

Next in Friday Evening: **Ahavat Olam**, p. 20 · Next in Shabbat Morning: **Yotzeir Or**, p. 50

Ahavat Olam

אַהֲבַת עוֹלָם

With a love that lasts forever You have loved Your people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ,

Ahavat olam beit Yisrael amcha ahavta,

You taught us Torah and mitzvot, laws and justice.

תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לִמַּדְתָּ.

Torah umitzvot, chukim umishpatim, otanu limadta.

So, Adonai our God, when we lie down and when we rise up, we will talk about Your laws,

עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשָׁכְבֵנוּ
וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ,

Al kein Adonai Eloheinu, b'shochveinu uv'kumeinu nasi'ach b'chukecha,

and we will find joy in Your Torah and Your mitzvot forever.

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

v'nismach b'divrei Toratecha uv'mitzvotecha l'olam va'ed.

They are our life and the length of our days; we will think about them day and night.

כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ,
וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה.

Ki heim chayeinu v'orech yameinu, uvahem nehgeh yomam valailah.

Never take Your love away from us.

וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.

V'ahavat'cha al tasir mimenu l'olamim.

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

בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Baruch atah Adonai, oheiv amo Yisrael.



I am a judge, born, raised and proud of being a Jew. The demand for justice runs through the entirety of Jewish history and Jewish tradition.

RUTH BADER GINSBURG remarks to the Jewish Council for Public Affairs, 2002

THE JUSTICE LENS

Just before the Sh'ma, we thank God for teaching us chukim umishpatim, laws and justice, and we call them our life and the length of our days. In this prayer, justice is part of the love story between God and the Jewish people. Being taught how to treat each other is described as a gift of love.

ONE ROOT

ש·פ·ט מִשְׁפָּט *mishpat*, justice, a just law

שׁוֹפֵט ***shofeit***, judge

שׁוֹפְטִים ***shof'tim***, judges (also a book of the Bible)

Mishpat is justice you can write down: fair rules applied fairly to everyone.

THEN

You have been told what is good and what Adonai asks of you: only to do justice, to love kindness, and to walk humbly with your God.

The prophet Micah, Micah 6:8

DO THIS

Read one news story about a law or a court case. Ask two questions: who does this help, and who does it hurt?

YOUR TURN

Micah lists three things: justice, kindness and humility. Which comes easiest to you, and which is hardest?

Next in Friday Evening: **Sh'ma**, p. 22

Sh'ma

שְׁמַע

FRIDAY EVENING & SHABBAT MORNING

HOW WE PRAY IT Many cover their eyes for the first line, and many say Baruch shem quietly.

02

שְׁמַע יִשְׂרָאֵל יְיָ
אֱלֹהֵינוּ יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu,
Adonai echad.

Listen, Israel: Adonai is our God, Adonai is One.

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va'ed.

Blessed is God's glorious name, whose rule lasts forever.



Kuando un avla, serra la boca y avre los oídos. When someone speaks, close your mouth and open your ears.

A LADINO PROVERB from the Sephardic tradition

THE JUSTICE LENS

The Sh'ma begins with one word: listen. In the Torah, God is the first to listen, hearing the cry of people in pain. Before we can act for justice, we have to hear the people most affected, in their own words.

ONE ROOT

שׁ·מ·ע שְׁמַע *sh'ma*, listen!

שְׁמוּעָה ***sh'mu'ah***, news, a report

נִשְׁמָע ***nishma***, we will hear

At Sinai the people said na'aseh v'nishma: we will do, and we will listen. Doing and listening belong together.

THEN

If you take your neighbor's coat as a pledge for a loan, give it back before the sun goes down. It may be their only blanket. What else will they sleep in? When they cry out to Me, I will listen, for I am compassionate.

The Torah, Exodus 22:25-26

DO THIS

Have one conversation this week where your only job is to listen to someone whose life is very different from yours. Do not argue and do not try to fix.

YOUR TURN

Whose voice is hardest for you to hear? Why?

Next in Friday Evening: **V'ahavta**, p. 24 · Next in Shabbat Morning: **V'ahavta**, p. 24

V'ahavta

וְאָהַבְתָּ

FRIDAY EVENING & SHABBAT MORNING

HOW WE PRAY IT Many read the V'ahavta together or quietly to themselves.

02

Love Adonai your God with all your heart, with all your soul, and with all your strength.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל
לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ.

V'ahavta et Adonai Elohecha b'chol l'vav'cha uv'chol nafsh'cha uv'chol m'odecha.

Keep these words that I command you today on your heart.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ.

V'hayu had'varim ha'eileh asher anochi m'tzav'cha hayom al l'vavecha.

Teach them to your children and talk about them,

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם,

V'shinantam l'vanecha v'dibarta bam,

when you sit at home and when you walk on the road, when you lie down and when you rise up.

בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ.

b'shivt'cha b'veitecha uv'lecht'cha vaderech, uv'shochb'cha uv'kumecha.

Tie them as a sign on your hand, and let them be a reminder between your eyes.

וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ.

Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha.

Write them on the doorposts of your house and on your gates.

וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ.

Uch'tavtam al m'zuzot beitecha uvisharecha.

So you will remember and do all My mitzvot, and be holy to your God.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל
מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם.

L'ma'an tizk'ru va'asitem et kol mitzvotai, vih'yitem k'doshim l'Eloheichem.

I am Adonai your God, who brought you out of the land of Egypt to be your God.

אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים,

Ani Adonai Eloheichem, asher hotzeiti et'chem mei'eretz Mitzrayim lih'yot lachem l'Elohim,

I am Adonai your God.

אֲנִי יְיָ אֱלֹהֵיכֶם.

ani Adonai Eloheichem.

We are mandated by our tradition to remember, and protect, and, yes, love the stranger, because we are that stranger.

RABBI ANGELA BUCHDAHL Rosh Hashanah sermon, 2016

THE JUSTICE LENS

The V'ahavta tells us where these words should live: at home, on the road, when we lie down and when we get up. Justice is not saved for protests and committee meetings. It lives in how we talk at dinner, who we invite in, and how we treat the people we pass on the way.

ONE ROOT

א·ה·ב וְאָהַבְתָּ *v'ahavta*, and you shall love

אַהֲבָה ***ahavah***, love | אוֹהֵב ***oheiv***, loves

The Torah uses this same command three times: love God, love your neighbor (Leviticus 19:18), and love the stranger (Leviticus 19:34).

THEN

When strangers live with you in your land, do not wrong them. Treat the stranger who lives with you like someone born among you. Love them as yourself, for you were strangers in the land of Egypt.

The Torah, Leviticus 19:33-34

DO THIS

Write one sentence about justice and put it where you will see it every day: on your mirror, your door, or your phone's lock screen.

YOUR TURN

The Torah says v'ahavta about God, your neighbor and the stranger. Which is hardest to love, and why?

Next in Friday Evening: **Mi Chamochah**, p. 26 · Next in Shabbat Morning: **Mi Chamochah**, p. 54

Mi Chamochah

מִי כָמֹכָה

EVENING

HOW WE PRAY IT Many sing Mi Chamochah together.

02

Who is like You, Adonai, among the powers? Who is like You, majestic in holiness,

מִי כָמֹכָה בָּאֵלִם יְיָ, מִי
כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,

Mi chamochah ba'eilim Adonai, mi kamochah ne'dar bakodesh,

awesome in praise, doing wonders?

נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא.

nora t'hilot oseih fele.

Your children saw Your power as You split the sea before Moses.

מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,

Malchut'cha ra'u vanecha, bokei'a yam lifnei Moshe,

"This is my God!" they sang. "Adonai will reign forever and ever."

זֶה אֵלִי עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

zeh Eli anu v'am'ru: Adonai yimloch l'olam va'ed.

As it is said: Adonai set Jacob free, and saved him from a hand stronger than his own.

וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת
יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.

V'ne'emar: ki fadah Adonai et Yaakov, ug'alo miyad chazak mimenu.

Blessed are You, Adonai, who redeemed Israel.

בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל.

Baruch atah Adonai, ga'al Yisrael.

Until we are all free, we are none of us free.

EMMA LAZARUS "An Epistle to the Hebrews," 1883

THE JUSTICE LENS

Mi Chamochah is the song of people who have just walked out of slavery. In the Torah, God saw, heard and knew their suffering before acting. Every time we sing it, we remember that freedom starts when someone refuses to look away.

ONE ROOT

ג·א·ל גָּאַל *ga'al*, redeemed, set free

גְּאֻלָּה ***g'ulah***, redemption

גּוֹאֵל ***go'eil***, redeemer

In the Torah, a go'eil is also the relative who buys back land a family lost to debt (Leviticus 25). Redemption can be very practical.

THEN

Adonai said: I have seen the suffering of My people in Egypt. I have heard them cry out because of their taskmasters. I know their pain.

The Torah, Exodus 3:7

DO THIS

Look up an organization near you that helps refugees or immigrants, and find out one thing they need right now.

YOUR TURN

Seeing, hearing, knowing: which of these do you do best when someone is suffering? Which do you skip?

Next in Friday Evening: **Hashkiveinu**, p. 28

Hashkiveinu

OPENING AND CLOSING LINES

הַשְׁכִּיבֵנוּ

02

Let us lie down in peace,
Adonai our God,

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,

Hashkiveinu Adonai Eloheinu l'shalom,

and raise us up again, our
Ruler, to life.

וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים,

v'ha'amideinu Malkeinu l'chayim,

Spread over us Your
shelter of peace.

וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ.

ufros aleinu sukkat sh'lomecha.

Blessed are You, Adonai,
who spreads a shelter of
peace over us,

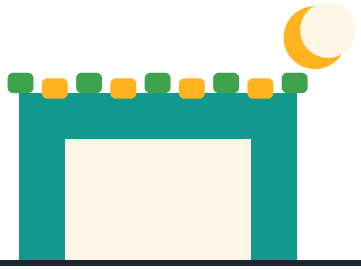
בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׂ
סֻכַּת שָׁלוֹם עָלֵינוּ

Baruch atah Adonai, haporeis sukkat shalom aleinu

over all Your people Israel,
and over Jerusalem.

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָיִם.

v'al kol amo Yisrael v'al Y'rushalayim.



The Government of the United States, which gives to bigotry no sanction, to persecution no assistance… Every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.

GEORGE WASHINGTON letter to the Hebrew Congregation in Newport, 1790. He borrowed the line about bigotry from the congregation's own welcome letter, written by its warden, Moses Seixas, and closed by quoting Micah

THE JUSTICE LENS

Hashkiveinu asks for something simple: to lie down in peace and wake up alive. Tonight many people cannot, because they have no home, no safety or no peace. The prayer's sukkat shalom is a hut, not a fortress. Peace is fragile and has to be rebuilt again and again. Some communities add v'al kol yosh'vei teiveil, "and over all who live on earth," so the shelter covers everyone.

ONE ROOT

ס·כ·כ סֻכָּה *sukkah*, a hut, a shelter

סְכָךְ ***s'chach***, the leafy roof of a sukkah

סֻכּוֹת ***Sukkot***, the harvest festival

On Sukkot we live in a hut with a roof you can see the stars through. It teaches how thin the line is between having shelter and not.

THEN

Each person will sit under their own vine and their own fig tree, and no one will make them afraid.

The prophet Micah, Micah 4:4

DO THIS

Collect warm socks, blankets or toiletries for a shelter near you, or learn what housing help exists in your town.

YOUR TURN

What makes you feel safe enough to sleep? Who in your community does not have that?

Next in Friday Evening: **V'shamru**, p. 30

V'shamru

וְשָׁמְרוּ

HOW WE PRAY IT Many sing V'shamru together.

02

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,

V'sham'ru v'nei Yisrael et haShabbat,

The people of Israel shall keep Shabbat,

לַעֲשׂוֹת אֶת הַשַּׁבָּת

לְדֹרֹתָם בְּרִית עוֹלָם.

la'asot et haShabbat l'dorotam b'rit olam.

making Shabbat in every generation, a covenant forever.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הִיא לְעֹלָם,

Beini uvein b'nei Yisrael ot hi l'olam,

It is a sign between Me and the people of Israel forever,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

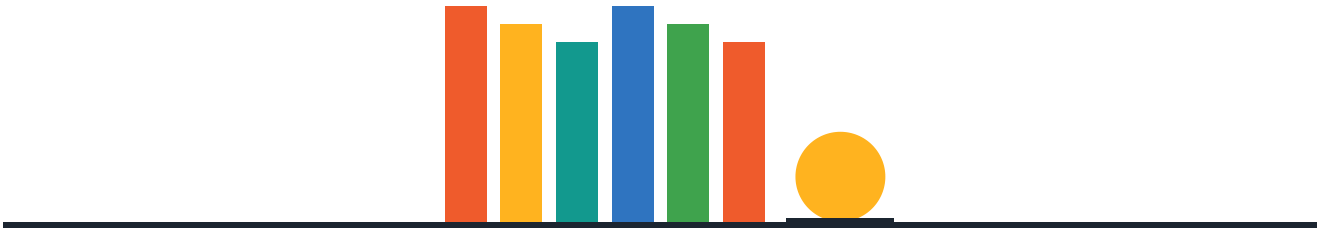
ki sheishet yamim asah Adonai et hashamayim v'et ha'aretz,

for in six days Adonai made the heavens and the earth,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

uvayom hash'vi'i shavat vayinafash.

and on the seventh day God rested and caught breath.



I am a working girl, one of those who are on strike against intolerable conditions. I am tired of listening to speakers who talk in general terms… I offer a resolution that a general strike be declared, now.

CLARA LEMLICH Cooper Union, New York, 1909, spoken in Yiddish; it launched the "Uprising of the 20,000"

THE JUSTICE LENS

V'shamru says that even God rested. In the Torah, Shabbat rest is not only for the people in charge. It covers workers, servants, strangers and even animals. You could call Shabbat the world's first labor law: one day a week, no one is a tool.

ONE ROOT

ש·ב·ת שַׁבָּת *Shabbat*, the day of rest

שָׁבַת ***shavat***, stopped, rested

שְׁבִיתָה ***sh'vitah***, a strike (modern Hebrew)

In modern Hebrew, workers who stop work to demand fair treatment are on sh'vitah, from the same root as Shabbat.

THEN

Six days do your work, and on the seventh day stop, so that your ox and your donkey may rest, and so the child of your servant and the stranger can catch their breath.

The Torah, Exodus 23:12

DO THIS

Make your Shabbat a rest for someone else too: skip a delivery order, or take over a chore from the person who usually does it.

YOUR TURN

Who in your life never gets a day off? What would change if they did?

Next in Friday Evening: **Avot v'Imahot**, p. 32

Avot v'Imahot

אָבוֹת וְאִמָּהוֹת

THE AMIDAH BEGINS

FRIDAY EVENING & SHABBAT MORNING

HOW WE PRAY IT You may stand for the Amidah. Many take three small steps back and three forward, and bow at "Baruch atah" at the beginning and the end.

02

Blessed are You, Adonai, our God and God of our fathers and mothers,

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

Baruch atah Adonai, Eloheinu v'Elohei avoteinu v'imoteinu,

God of Abraham, God of Isaac, and God of Jacob,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,

Elohei Avraham, Elohei Yitzchak, v'Elohei Yaakov,

God of Sarah, God of Rebecca, God of Leah, and God of Rachel.

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי לֵאָה, וֵאלֹהֵי רָחֵל.

Elohei Sarah, Elohei Rivkah, Elohei Leah, v'Elohei Rachel.

Great, mighty and awesome God, God on high,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,

Ha'El hagadol hagibor v'hanora, El elyon,

who does real kindness and to whom everything belongs,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,

gomeil chasadim tovim, v'koneih hakol,

who remembers the kindness of our fathers and mothers,

וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת,

v'zocheir chasdei avot v'imahot,

and lovingly brings redemption to their children's children, for the sake of God's name.

וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

umeivi g'ulah livnei v'neihem, l'ma'an sh'mo b'ahavah.

Ruler who helps, saves and shields:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.

Melech ozeir umoshia umagein.

Blessed are You, Adonai, Shield of Abraham and Help of Sarah.

בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

Baruch atah Adonai, magein Avraham v'ezrat Sarah.

The chain of tradition remains unbroken from generation to generation, each adding its own link. You can do that for the generations of your family, I must do that for the generations of my family.

HENRIETTA SZOLD letter explaining why she would say Kaddish for her mother herself, 1916

THE JUSTICE LENS

We begin the Amidah by naming our ancestors, mothers and fathers. The Torah says Abraham was chosen so that he would teach his family to do tzedakah umishpat, what is right and just. That is the family business. When we name our ancestors, we sign up to keep it going.

ONE ROOT

ח·ס·ד חֶסֶד *chesed*, kindness, loyal love

חֲסָדִים ***chasadim***, acts of kindness

חָסִיד ***chasid***, a devoted, kind person

Gomeil chasadim, doing acts of kindness, is also one of the three things the world stands on (Pirkei Avot 1:2).

THEN

I have singled him out so that he will teach his children and his household after him to keep the way of Adonai by doing what is right and just.

The Torah, about Abraham, Genesis 18:19

DO THIS

Ask an older relative or friend about a time they stood up for someone. Write the story down.

YOUR TURN

Whose example of justice do you carry with you? Who might one day name you?

Next in Friday Evening: **G'vurot**, p. 34 · Next in Shabbat Morning: **G'vurot**, p. 34

G'vurot

גְּבוּרוֹת

THE AMIDAH CONTINUES

FRIDAY EVENING & SHABBAT MORNING

02

You are mighty forever, Adonai.
You give life to all, and You are
great at saving.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.

Atah gibor l'olam Adonai, m'chayeih hakol atah,
rav l'hoshia.

You sustain life with kindness and
give life to all with deep compassion.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה
הַכֹּל בְּרַחֲמִים רַבִּים,

M'chalkeil chayim b'chesed, m'chayeih hakol
b'rachamim rabim,

You hold up the falling, heal the sick,
and free those who are bound.

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא
חוֹלִים, וּמַתִּיר אֲסוּרִים,

someich noflim, v'rofei cholim, umatir asurim,

You keep faith with those who sleep
in the dust.

וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.

um'kayeim emunato lisheinei afar.

Who is like You, Source of strength?
Who can compare to You,

מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ,

Mi chamocha ba'al g'vurot, umi domeh lach,

Ruler of death and life, who makes
rescue grow like a plant?

מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Melech meimit um'chayeh umatzmi'ach y'shuah.

You are faithful to give life to all.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הַכֹּל.

V'ne'eman atah l'hachayot hakol.

Blessed are You, Adonai, who gives
life to all.

בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַכֹּל.

Baruch atah Adonai, m'chayeih hakol.

A sick woman in a squalid rear tenement, so wretched and so pitiful that, in all the years since, I have not seen anything more appealing, determined me, within half an hour, to live on the East Side.

LILLIAN WALD nurse and founder of the Henry Street Settlement, The House on Henry Street, 1915

THE JUSTICE LENS

G'vurot means strength, and this blessing describes what real power looks like: holding up people who fall, healing the sick, freeing people who are bound. The Talmud teaches that we are meant to follow God's ways. If God holds up the falling, so do we. These lines are a job description.

ONE ROOT

ס·מ·כ סוֹמֵךְ *someich*, holds up, supports

סְמִיכָה ***s'michah***, ordination, a laying on of hands

סָמַךְ ***samach***, leaned on, relied on

Psalm 145 says the same thing: someich Adonai l'chol hanoflim, Adonai holds up all who fall.

THEN

God does justice for the oppressed and gives bread to the hungry. Adonai frees those who are bound, opens the eyes of the blind, and lifts up those bent low. Adonai watches over strangers and holds up the orphan and the widow.

The Psalms, Psalm 146:7-9

DO THIS

Pick one line of G'vurot (hold up the falling, heal the sick, free the bound) and do one small thing for it this week.

YOUR TURN

Where have you seen strength used to lift someone up instead of push them down?

Next in Friday Evening: **Shalom Rav**, p. 36 · Next in Shabbat Morning: **K'dushah**, p. 56

Shalom Rav

THE AMIDAH, EVENING BLESSING FOR PEACE

שָׁלוֹם רָב

02

Grant great peace to Israel
Your people forever,

שָׁלוֹם רָב עַל יִשְׂרָאֵל
עַמְּךָ תָּשִׂים לְעוֹלָם,

Shalom rav al Yisrael amcha tasim l'olam,

for You are the Ruler and
Source of all peace.

כִּי אַתָּה הוּא מֶלֶךְ
אָדוֹן לְכָל הַשָּׁלוֹם.

ki atah hu Melech adon l'chol hashalom.

May it be good in Your eyes to
bless Your people Israel

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל

V'tov b'einecha l'vareich et amcha Yisrael

at every time and every hour
with Your peace.

בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.

b'chol eit uv'chol sha'ah bishlomecha.

Blessed are You, Adonai, who
blesses Your people Israel
with peace.

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Baruch atah Adonai, ham'vareich et amo Yisrael bashalom.

Love truth and peace.

RABBI BEN-ZION MEIR HAI UZIEL Sephardic Chief Rabbi of the Land of Israel, who made these words of Zechariah 8:19 his life's motto

THE JUSTICE LENS

Shalom Rav asks for great peace for Israel. Some communities add four words, v'al kol yosh'vei teiveil, "and on all who live on earth," the same words this book prints in Oseh Shalom, so that the peace we pray for is not only our own. Jewish tradition ties peace to justice. Peace without justice is only quiet.

ONE ROOT

ש·ל·ם שָׁלוֹם *shalom*, peace, wholeness

שָׁלֵם ***shaleim***, whole, complete

לְשַׁלֵּם ***l'shaleim***, to pay what is owed

Peace, wholeness and paying what you owe all come from one root. Shalom means nothing is missing and no one is shortchanged.

THEN

The world stands on three things: on justice, on truth, and on peace.

Rabban Shimon ben Gamliel, Mishnah, Pirkei Avot 1:18

DO THIS

Think of a conflict in your life that is quiet but not fixed. Take one step toward making it whole.

YOUR TURN

Is there a difference between peace and quiet? Where have you seen one without the other?

Next in Friday Evening: **Oseh Shalom**, p. 38

Oseh Shalom

עֹשֶׂה שָׁלוֹם

FRIDAY EVENING & SHABBAT MORNING

HOW WE PRAY IT Take three small steps back, then bow to the left, to the right, and forward.

02

May the One who makes peace in the heights make peace for us,

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,

Oseh shalom bimromav, hu ya'aseh shalom aleinu,

for all Israel, and for all who live on earth. And let us say: Amen.

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
יוֹשְׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן.

v'al kol Yisrael v'al kol yosh'vei teiveil, v'imru amein.



I see my life's work to have one goal. And that goal of my life's work is to change the world for the better.

RABBI SHARON KLEINBAUM longtime rabbi of New York's LGBTQ synagogue, Congregation Beit Simchat Torah, in an interview

THE JUSTICE LENS

Oseh Shalom asks God to make peace, and in the same breath asks for it "for us." We take three steps back before we say it. Making peace often starts by making space. Peace has a picture in the Torah, the rainbow. After the flood, God set it in the clouds as a covenant with every living creature (Genesis 9:12-17). When Jews see a rainbow, we say a blessing for the God who is zocheir habrit, who remembers the covenant, keeps faith with it, and keeps God's word.

ONE ROOT

ע·שׂ·ה עֹשֶׂה *oseh*, makes, does

מַעֲשֶׂה ***ma'aseh***, a deed, an action

לַעֲשׂוֹת ***la'asot***, to do

Peace in Hebrew is something you make, not just something you have.

THEN

The work of justice will be peace, and the result of justice will be calm and safety forever.

The prophet Isaiah, Isaiah 32:17

DO THIS

Make peace in one small, specific way this week: an apology, a thank you, or an invitation.

YOUR TURN

What step back could you take to make room for peace?

Next in Friday Evening: **Aleinu**, p. 40 · Next in Shabbat Morning: **Eitz Chayim Hi**, p. 60

Aleinu

עָלֵינוּ

OPENING LINES, AND THE LINE THAT GIVES US TIKKUN OLAM

FRIDAY EVENING & SHABBAT MORNING

HOW WE PRAY IT You may stand. Bow slightly at "Va'anachnu kor'im" and stand up straight at "lifnei Melech."

02

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

Aleinu l'shabei'ach la'Adon hakol, lateit g'dulah l'yotzeir b'reishit,

It is on us to praise the Source of all, to honor the One who shaped creation,

שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

shenatan lanu Torat emet, v'chayei olam nata b'tocheinu.

who gave us a Torah of truth and planted eternal life within us.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

Va'anachnu kor'im umishtachavim umodim,

So we bend, bow and give thanks

לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

lifnei Melech malchei ham'lachim, HaKadosh Baruch Hu.

before the Ruler of rulers, the Holy One, blessed be God.

עַל כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ,
לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ,

Al kein n'kaveh l'cha Adonai Eloheinu, lirot m'heirah b'tiferet uzecha,

And so we hope in You, Adonai our God, soon to see the glory of Your strength,

לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי.

l'takein olam b'malchut Shaddai.

to repair the world under God's rule.

וְנֶאֱמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,

V'ne'emar: v'hayah Adonai l'Melech al kol ha'aretz,

As it is said: Adonai will rule over all the earth.

בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

bayom hahu yih'yeh Adonai echad ush'mo echad.

On that day Adonai will be One, and God's name will be One.

Some are guilty, but all are responsible.

RABBI ABRAHAM JOSHUA HESCHEL The Insecurity of Freedom, 1966

THE JUSTICE LENS

Aleinu means "it is on us." Its second paragraph is where the phrase tikkun olam comes from: l'takein olam, to repair the world. In the prayer it means bringing the whole world under God's rule. Today Jews use it for every kind of repair: feeding, housing, healing, protecting the earth. Either way, the job is ours.

ONE ROOT

ת·ק·נ לְתַקֵּן *l'takein*, to repair

תִּקּוּן ***tikkun***, repair

תַּקָּנָה ***takanah***, a rule or reform

The early rabbis made takanot, reforms that changed how laws worked so that the vulnerable would be protected. Repair can mean changing the rules.

THEN

It is not your job to finish the work, but you are not free to walk away from it.

Rabbi Tarfon, Mishnah, Pirkei Avot 2:16

DO THIS

Choose one repair project you can stick with for a month, and put the first step on your calendar.

YOUR TURN

What broken part of the world bothers you most? What is your first small piece of it?

Next in Friday Evening: **Mourner's Kaddish**, p. 42 · Next in Shabbat Morning: **Mourner's Kaddish**, p. 42

Mourner's Kaddish

קַדִּישׁ יָתוֹם

FRIDAY EVENING & SHABBAT MORNING

HOW WE PRAY IT In some communities everyone stands; in others only mourners and those remembering stand. Everyone answers "Amen" and "Y'hei sh'mei raba" together.

02

May God's great name be made great and holy in the world God created by choice.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra chirutei,

May God's rule come in your lives and your days, and in the lives of all the house of Israel,

וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן

וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

v'yamlich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael,

quickly and soon. And let us say: Amen.

בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

ba'agala uvizman kariv, v'imru amein.

May God's great name be blessed forever and ever.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Blessed, praised, honored, lifted up and raised high,

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei,

glorified, exalted and celebrated be the name of the Holy One, blessed be God,

וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,

v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kudsha, b'rich hu,

beyond every blessing and song, every praise and comfort

לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,

l'eila min kol birchata v'shirata, tushb'chata v'nechemata,

that people speak in the world. And let us say: Amen.

דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

da'amiran b'alma, v'imru amein.

May great peace come from heaven, and life, for us and for all Israel. And let us say: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisrael, v'imru amein.

May the One who makes peace in the heights make peace for us,

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,

Oseh shalom bimromav, hu ya'aseh shalom aleinu,

for all Israel, and for all who live on earth. And let us say: Amen.

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן.

v'al kol Yisrael v'al kol yosh'vei teiveil, v'imru amein.

You show up for the celebration, and you show up for the funeral. Err on the side of presence.

RABBI SHARON BROUS The Amen Effect, 2024

THE JUSTICE LENS

The Mourner's Kaddish never mentions death. Mourners stand and praise God, and the whole community answers them, so no one grieves alone. Comforting mourners is one of the oldest Jewish acts of justice: making sure the most vulnerable person in the room is held up.

ONE ROOT

ק·ד·שׁ קַדִּישׁ *Kaddish*, a prayer of holiness

קָדוֹשׁ ***kadosh***, holy

קִדּוּשׁ ***Kiddush***, the blessing over wine

Kaddish, Kiddush and K'dushah all come from one root. Holiness in Judaism is something we make, together.

THEN

Follow the ways of God. God clothed the naked, so you clothe the naked. God visited the sick, so you visit the sick. God comforted mourners, so you comfort mourners. God buried the dead, so you bury the dead.

The Talmud, Sotah 14a

DO THIS

Reach out to someone who has lost someone this year, even if it has been a while. A short message is enough.

YOUR TURN

What helped you, or someone you love, in a time of loss? How could you offer that to someone else?

End of Friday Evening · End of Shabbat Morning

03

Shabbat Morning

The morning service. We wake up and thank God for everyday miracles, and almost every one of them is an act of justice we can do too.

IN THIS SERVICE

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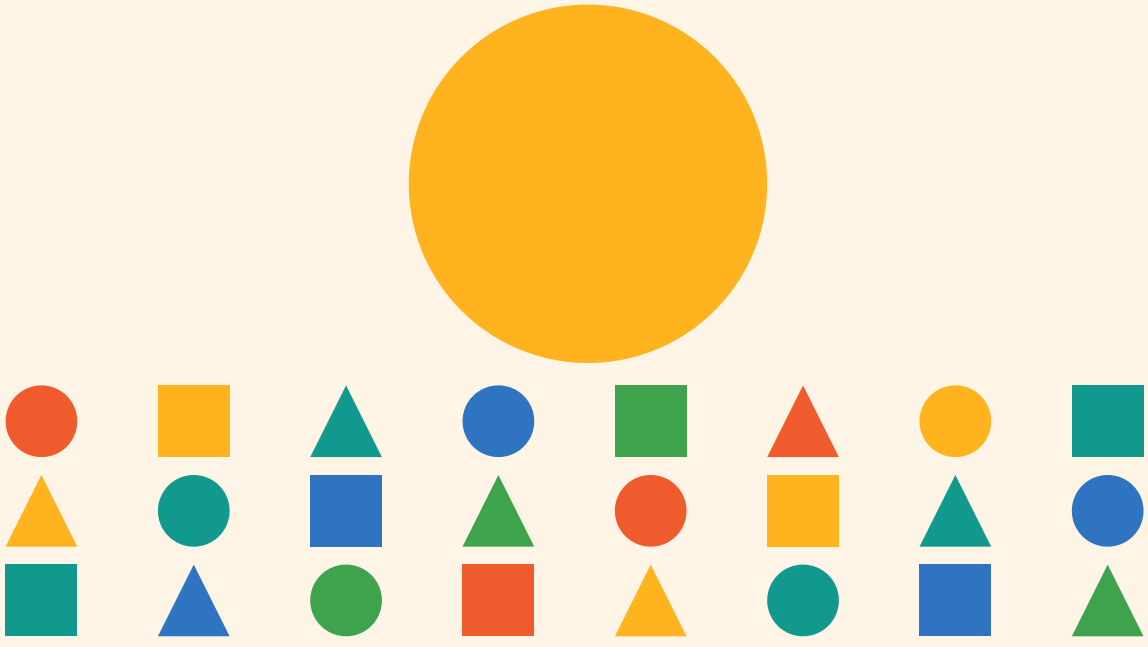
Prayers said in both services are printed once. The page numbers will take you there and back.

שַׁחֲרִית לְשַׁבָּת

Shabbat Morning · 16 prayers

Every morning blessing is a to-do list.



Mah Tovu

מַה טֹּבוּ

HOW WE PRAY IT Mah Tovu is often sung as we enter the sanctuary.

מַה טֹּבוּ אׇהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

Mah tovu ohalecha Yaakov, mishk'notecha Yisrael.

How good are your tents, Jacob,
your homes, Israel!

וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ,

Va'ani b'rov chasd'cha avo veitecha,

Through Your great kindness I come
into Your house;

אֶשְׁתַּחֲוֶה אֶל הֵיכַל קׇדְשְׁךָ בְּיִרְאָתֶךָ.

eshtachaveh el heichal kodsh'cha b'yiratecha.

I bow in awe toward
Your holy place.

יְיָ אָהַבְתִּי מְעוֹן בֵּיתֶךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ.

Adonai ahavti m'on beitecha, um'kom mishkan k'vodecha.

Adonai, I love the house where
You live, the place where
Your glory rests.

וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה,
אֶבְרְכָה לִפְנֵי יְיָ עֹשִׂי.

Va'ani eshtachaveh v'echra'ah, evr'chah lifnei Adonai osi.

I bow and bend, and bless
Adonai my Maker.

וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן,

Va'ani t'filati l'cha Adonai eit ratzon,

As for me, may my prayer come to
You, Adonai, at a good time.

אֱלֹהִים בְּרׇב חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

Elohim b'rov chasdecha, aneini be'emet yish'echa.

God, in Your great kindness, answer
me with Your true help.

When it came to relating to human beings, God and I had something in common: neither of us could be seen or understood by those we dwelt among and loved.

JOY LADIN poet and scholar, The Soul of the Stranger: Reading God and Torah from a Transgender Perspective, 2018

THE JUSTICE LENS

The first line of Mah Tovu was spoken by Bilaam, a prophet hired to curse Israel, who blessed them instead. What did he see that changed his mind? The Talmud says he noticed that their tent doors did not face each other, so no one could look into a neighbor's home. Good tents protect each other's dignity.

ONE ROOT

ט·ו·ב טוֹב *tov*, good

טֹבוּ ***tovu***, are good

טוֹבָה ***tovah***, goodness, a favor

You will meet tovah again in Sim Shalom, the very first thing we ask for after peace.

THEN

Bilaam looked up and saw Israel. He saw that the openings of their tents did not line up with one another, and he said: these people deserve to have God's presence rest on them.

The Talmud, Bava Batra 60a

03

DO THIS

Protect someone's dignity this week: do not pass on a photo, rumor or story that is not yours to share.

YOUR TURN

What makes a community feel like good tents to you?

Next in Shabbat Morning: **Nisim B'chol Yom**, p. 48

Nisim B'chol Yom

נִסִּים בְּכָל יוֹם

MORNING BLESSINGS (A SELECTION)

HOW WE PRAY IT Each blessing begins with the opening line. Many say them standing, and answer "Amen" after each.

Blessed are You, Adonai our God, Ruler of the world,

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch atah Adonai, Eloheinu Melech haolam,

---

who made me in God's image.

שֶׁעָשַׂנִי בְּצַלְמוֹ.

she'asani b'tzalmo.

who made me free.

שֶׁעָשַׂנִי בֶּן/בַּת חוֹרִין.

she'asani ben/bat chorin.

who opens the eyes of the blind.

פּוֹקֵחַ עִוְרִים.

pokei'ach ivrim.

who clothes the naked.

מַלְבִּישׁ עֲרֻמִּים.

malbish arumim.

who frees those who are bound.

מַתִּיר אֲסוּרִים.

matir asurim.

who lifts up those bent low.

זוֹקֵף כְּפוּפִים.

zokeif k'fufim.

who makes our steps firm.

הַמֵּכִין מִצְעֲדֵי גָבֶר.

hameichin mitz'adei gaver.

who gives strength to the weary.

הַנּוֹתֵן לַיָּעֵף כֹּחַ.

hanotein laya'eif ko'ach.

Boys were taught to thank God each day by proclaiming, "Blessed are you, O Lord our God, King of the Universe, who did not make me a woman." But girls say this instead, and so did I: "Blessed are you, O Lord our God, King of the Universe, who has made me according to His will."

ABBY CHAVA STEIN Becoming Eve, 2019

THE JUSTICE LENS

Each morning blessing thanks God for an everyday miracle, and almost every one names an act of justice: opening eyes, clothing the naked, freeing captives, lifting people who are bent low. Isaiah said this is exactly what God wants from us. So every morning, we read our to-do list.

ONE ROOT

ל·ב·שׁ מַלְבִּישׁ *malbish*, clothes, dresses

לְבוּשׁ ***l'vush***, clothing

לְהִתְלַבֵּשׁ ***l'hitlabeish***, to get dressed

The blessing for getting dressed is also the blessing for clothing someone who has nothing to wear.

THEN

This is the fast I want: to open the chains of injustice, to untie the ropes of the yoke, and to set the crushed free. It is to share your bread with the hungry, to bring the homeless poor into your house, and when you see someone without clothes, to cover them.

The prophet Isaiah, Isaiah 58:6-7

03

DO THIS

Clean out your closet and donate clothes that would fit someone else's life better than yours.

YOUR TURN

Which of these blessings could you be the answer to this week?

Write your own: what everyday miracle would you add, and what act of justice is hidden inside it?

Next in Shabbat Morning: **Bar'chu**, p. 18

Yotzeir Or

יוֹצֵר אוֹר

OPENING AND CLOSING LINES

Blessed are You, Adonai our God, Ruler of the world,

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch atah Adonai, Eloheinu Melech haolam,

who forms light and creates darkness, who makes peace and creates everything.

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה
שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

yotzeir or uvorei choshech, oseh shalom uvorei et hakol.

With compassion You light the earth and all who live on it,

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,

Hameir la'aretz v'ladarim aleha b'rachamim,

and in goodness You renew creation every single day.

וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם
תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.

uv'tuvo m'chadeish b'chol yom tamid ma'aseih v'reishit.

How many are Your works, Adonai! You made them all with wisdom;

מָה רַבּוּ מַעֲשֶׂיךָ יְיָ, כֻּלָּם בְּחָכְמָה עָשִׂיתָ,

Mah rabu ma'asecha Adonai, kulam b'chochmah asita,

the earth is full of what You have made.

מָלְאָה הָאָרֶץ קִנְיָנֶךָ.

mal'ah ha'aretz kinyanecha.

Blessed are You, Adonai, who forms the lights.

בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Baruch atah Adonai, yotzeir ham'orot.



Caring for our world is a universal expression of love.

RABBI ELLEN BERNSTEIN founder of Shomrei Adamah, the first national Jewish environmental organization, in an interview with the Jewish Women's Archive

THE JUSTICE LENS

Yotzeir Or praises God for renewing creation every day, and for lighting the earth "and all who live on it." The earth is not ours to use up. An old midrash imagines God walking the first human through the Garden and warning: if you ruin this world, no one will come after you to fix it. Caring for the planet is morning-prayer justice.

ONE ROOT

א·ו·ר אוֹר *or*, light

מָאוֹר ***ma'or***, a source of light (ham'orot)

לְהָאִיר ***l'ha'ir***, to light up

Ahavah Rabbah, the next prayer, uses the same root: v'ha'eir eineinu, light up our eyes.

THEN

When God created the first human, God led them past all the trees of the Garden and said: See how beautiful and good My works are. Everything I made, I made for you. Be careful not to spoil or destroy My world, because if you do, there is no one to repair it after you.

Midrash, Kohelet Rabbah 7:13

03

DO THIS

Track how much you throw away in a single day, then pick one thing to cut for good.

YOUR TURN

If no one comes after us to fix the world, what would you change about how you live today?

Next in Shabbat Morning: **Ahavah Rabbah**, p. 52

Ahavah Rabbah

אַהֲבָה רַבָּה

SELECTED LINES

With great love You have loved us,
Adonai our God;

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ,

Ahavah rabah ahavtanu Adonai Eloheinu,

with great, overflowing tenderness
You have cared for us.

חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.

chemlah g'dolah viteirah chamalta aleinu.

Put it in our hearts to understand
and to think, to listen, to learn
and to teach,

וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל,
לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד,

V'tein b'libeinu l'havin ul'haskil, lishmo'a lilmod ul'lameid,

to keep, to do and to live out all the
words of Your Torah with love.

לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל
דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.

lishmor v'la'asot ul'kayeim et kol divrei talmud Toratecha b'ahavah.

Light up our eyes with Your Torah,
and hold our hearts close to
Your mitzvot,

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,

V'ha'eir eineinu b'Toratecha, v'dabeik libeinu b'mitzvotecha,

and make our hearts whole, to love
and honor Your name.

וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.

v'yacheid l'vaveinu l'ahavah ul'yirah et sh'mecha.

Blessed are You, Adonai, who lovingly
chooses Your people Israel.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Baruch atah Adonai, habocheir b'amo Yisrael b'ahavah.

03

If I must say what drove me as a woman to become a rabbi, two elements come to mind: my belief in the godly calling and my love of people. God has placed abilities and callings in our hearts, without regard to gender. Thus each of us has the duty, whether man or woman, to realize those gifts God has given.

RABBI REGINA JONAS the first woman ordained a rabbi, explaining why she became one, Berlin, 1938

THE JUSTICE LENS

Ahavah Rabbah asks for help to understand, to listen, to learn and to teach, and then to keep and to do. Notice the order. Learning is supposed to lead somewhere. Two thousand years ago, Shimon the son of Rabban Gamliel put it in five words: study is not the main thing; doing is.

ONE ROOT

ל·מ·ד לִלְמֹד *lilmod*, to learn

לְלַמֵּד ***l'lameid***, to teach

תַּלְמוּד ***talmud***, study (and the Talmud)

Learning and teaching are the same root in Hebrew. You have not finished learning something until you can teach it.

THEN

Study is not the main thing; doing is.

Shimon, son of Rabban Gamliel, Mishnah, Pirkei Avot 1:17

DO THIS

Spend ten minutes learning about one justice issue, then teach it to someone else in two.

YOUR TURN

What is something you know is right but have not done yet?

Next in Shabbat Morning: **Sh'ma**, p. 22

Mi Chamochah

מִי כָמֹכָה

MORNING

HOW WE PRAY IT Many sing Mi Chamochah together. Many rise at Tzur Yisrael, ready for the Amidah.

מִי כָמֹכָה בָּאֵלִם יְיָ, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,

Mi chamochah ba'eilim Adonai, mi kamochah ne'dar bakodesh,

Who is like You, Adonai, among the powers? Who is like You, majestic in holiness,

נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא.

nora t'hilot oseih fele.

awesome in praise, doing wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים

לְשִׁמְךָ עַל שְׂפַת הַיָּם,

Shirah chadashah shib'chu g'ulim l'shimcha al s'fat hayam,

At the edge of the sea, the newly freed sang a new song to Your name.

יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ

וְאָמְרוּ: יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

yachad kulam hodu v'himlichu v'am'ru: Adonai yimloch l'olam va'ed.

Together they gave thanks, crowned You and said: "Adonai will reign forever and ever."

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

Tzur Yisrael, kumah b'ezrat Yisrael,

Rock of Israel, rise up to help Israel,

וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

uf'deih chinumecha Y'hudah v'Yisrael.

and free Judah and Israel as You promised.

גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

Go'aleinu Adonai Tz'vaot sh'mo, k'dosh Yisrael.

Our Redeemer, Adonai of the heavenly hosts is God's name, the Holy One of Israel.

בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל.

Baruch atah Adonai, ga'al Yisrael.

Blessed are You, Adonai, who redeemed Israel.

Give me your tired, your poor, your huddled masses yearning to breathe free.

EMMA LAZARUS "The New Colossus," 1883

THE JUSTICE LENS

In the morning version we sing Tzur Yisrael, kumah b'ezrat Yisrael: Rock of Israel, rise up and help. The Torah reminds us again and again that because we were strangers in Egypt, we know how a stranger feels. Asking for help and becoming help are two halves of the same prayer.

ONE ROOT

ע·ז·ר עֶזְרָה *ezrah*, help

עוֹזֵר ***ozeir***, helper (in Avot v'Imahot)

עֶזְרַת ***ezrat***, the help of (ezrat Sarah)

In Genesis, Eve is called an eizer, a helper, the same word the Bible uses for God. Helping is not a lesser role.

THEN

Do not oppress the stranger. You know the stranger's soul, for you were strangers in the land of Egypt.

The Torah, Exodus 23:9

03

DO THIS

Ask someone new at school, work or synagogue how they are settling in, and actually wait for the answer.

YOUR TURN

When have you felt like a stranger? What helped?

Next in Shabbat Morning: **Avot v'Imahot**, p. 32

K'dushah

קְדֻשָּׁה

THE AMIDAH, THE HOLINESS BLESSING (SELECTED LINES)

HOW WE PRAY IT Stand with your feet together. Rise up on your toes at each "Kadosh," at "Baruch" and at "Yimloch."

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֵׁם
שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,

N'kadeish et shimcha ba'olam, k'sheim shemakdishim oto bishmei marom,

We will make Your name holy in the world, just as it is made holy in the highest heavens,

כַּכָּתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

kakatuv al yad n'vi'echa: v'kara zeh el zeh v'amar:

as Your prophet wrote: one called to another and said:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh Adonai Tz'vaot, m'lo chol ha'aretz k'vodo.

"Holy, holy, holy is Adonai of the heavenly hosts; the whole earth is full of God's glory."

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

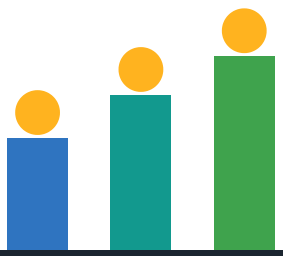
Baruch k'vod Adonai mim'komo.

"Blessed is the glory of Adonai, from where God dwells."

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהַיִךְ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

Yimloch Adonai l'olam, Elohayich Tziyon l'dor vador, hal'luyah.

"Adonai will reign forever, your God, Zion, from generation to generation. Halleluyah!"



Legs are not lips and walking is not kneeling. And yet our legs uttered songs. Even without words, our march was worship. I felt my legs were praying.

RABBI ABRAHAM JOSHUA HESCHEL on marching with Dr. King from Selma to Montgomery, 1965

THE JUSTICE LENS

In the K'dushah we copy the angels, rising on our toes to say "Holy, holy, holy." But when the Torah teaches us how to be holy, in Leviticus 19, it is mostly about people: leave food at the edges of your field for the poor, pay workers on time, do not curse the deaf or trip the blind. We reach up on our toes, and then we come back down to the ground, where holiness happens.

ONE ROOT

כ·ב·ד כָּבוֹד *kavod*, glory, honor

לְכַבֵּד ***l'chabeid***, to honor (as in honor your parents)

כָּבֵד ***kaveid***, heavy

Kavod comes from the word for heavy. To honor someone is to give their life real weight.

THEN

Be holy, for I, Adonai your God, am holy... When you harvest your land, do not harvest all the way to the edges of your field. Leave them for the poor and for the stranger.

The Torah, Leviticus 19:2, 9-10

03

DO THIS

Leave the edges of your field: set aside a small part of your allowance, paycheck or time this week for someone else.

YOUR TURN

Where could you leave some edges in your own life?

Next in Shabbat Morning: **Sim Shalom**, p. 58

Sim Shalom

שִׂים שָׁלוֹם

THE AMIDAH, MORNING BLESSING FOR PEACE

Grant peace, goodness and blessing,
grace, kindness and compassion

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חֵן וָחֶסֶד וְרַחֲמִים,

Sim shalom tovah uv'rachah, chein vachesed v'rachamim,

to us and to all Israel, Your people.

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.

aleinu v'al kol Yisrael amecha.

Bless us, our Parent, all of us
together, with the light of Your face,

בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ,

Bar'cheinu Avinu kulanu k'echad b'or panecha,

for by the light of Your face You gave
us, Adonai our God,

כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ,

ki v'or panecha natata lanu Adonai Eloheinu,

a Torah of life and a love of kindness,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

Torat chayim v'ahavat chesed,

justice, blessing, compassion,
life and peace.

וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.

utz'dakah uv'rachah v'rachamim v'chayim v'shalom.

May it be good in Your eyes to bless
Your people Israel

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל

V'tov b'einecha l'vareich et amcha Yisrael

at every time and every hour
with Your peace.

בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.

b'chol eit uv'chol sha'ah bishlomecha.

Blessed are You, Adonai, who blesses
Your people Israel with peace.

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Baruch atah Adonai, ham'vareich et amo Yisrael bashalom.

03

Judaism has taught me many things, one of them being the importance of justice and compassion, and that the two can exist together at the same time.

RABBI SANDRA LAWSON Pride keynote, Carnegie Mellon University, 2024

THE JUSTICE LENS

Sim Shalom lists the gifts God gave us by the light of God's face, and tzedakah sits right in the middle of the list. Tzedakah is often translated as "charity," but it comes from tzedek, justice. In Jewish tradition, giving is not a favor we do. It is setting things right.

ONE ROOT

צ·ד·ק צְדָקָה *tzedakah*, justice in action, giving

צֶדֶק ***tzedek***, justice

צַדִּיק ***tzadik***, a righteous person

This is the root of this book's name: Shir HaTzedek, the song of justice.

THEN

Turn away from evil and do good. Seek peace and pursue it.

The Psalms, Psalm 34:15

03

DO THIS

Start a tzedakah box at home or on your phone. Decide together where the money will go, and when.

YOUR TURN

Is giving a choice or an obligation? Does the difference matter to the person who receives it?

Next in Shabbat Morning: **Oseh Shalom**, p. 38

Eitz Chayim Hi

עֵץ חַיִּים הִיא

HOW WE PRAY IT Sung as the Torah is returned to the ark. Many stand.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים
בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר.

Eitz chayim hi lamachazikim bah,
v'tomcheha m'ushar.

It is a tree of life to those who hold on to it, and those who support it are happy.

דְּרָכֶיהָ דַרְכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

D'racheha darchei no'am, v'chol
n'tivoteha shalom.

Its ways are ways of pleasantness, and all its paths are peace.

הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu Adonai eilecha v'nashuvah,
chadeish yameinu k'kedem.

Bring us back to You, Adonai, and we will return. Make our days new, as they were long ago.



Fight for the things that you care about, but do it in a way that will lead others to join you.

RUTH BADER GINSBURG Radcliffe Medal remarks, Harvard, 2015

THE JUSTICE LENS

We call the Torah a tree of life and say that all its paths are peace. The Torah is also where we find tzedek, tzedek tirdof: justice, justice you shall pursue. Why say tzedek twice? The Hasidic teacher Simcha Bunim of Peshischa (1765-1827) is remembered for one answer: the way we pursue justice has to be just too.

ONE ROOT

ד·ר·כ דֶּרֶךְ *derech*, a way, a road

דְּרָכֶיהָ ***d'racheha***, its ways

דַּרְכֵי ***darchei***, the ways of

Derech also appears in the V'ahavta: uv'lecht'cha vaderech, when you walk on the road. Justice is a path, not a destination.

THEN

Justice, justice you shall pursue, so that you may live and possess the land that Adonai your God is giving you.

The Torah, Deuteronomy 16:20

03

DO THIS

Think about one cause you care about and how you argue for it. Is the way you pursue it fair to the people who disagree with you?

YOUR TURN

Can you pursue a just goal in an unjust way? Where have you seen that happen?

Next in Shabbat Morning: **Aleinu**, p. 40

A root in every prayer. Find one, and a whole family of words opens up.

ד·ל·ק	לְהַדְלִיק ***l'hadlik***, to kindle	Candle Blessing	9
ז·כ·ר	זֵכֶר ***zecher***, a reminder	Kiddush	11
ל·ח·ם	לֶחֶם ***lechem***, bread	HaMotzi	13
ש·י·ר	שִׁיר ***shir***, song	L'cha Dodi	17
ב·ר·כ	בְּרָכָה ***b'rachah***, blessing	Bar'chu	19
ש·פ·ט	מִשְׁפָּט ***mishpat***, justice, a just law	Ahavat Olam	21
ש·מ·ע	שְׁמַע ***sh'ma***, listen!	Sh'ma	23
א·ה·ב	וְאָהַבְתָּ ***v'ahavta***, and you shall love	V'ahavta	25
ג·א·ל	גָּאַל ***ga'al***, redeemed, set free	Mi Chamochah	27
ס·כ·כ	סֻכָּה ***sukkah***, a hut, a shelter	Hashkiveinu	29
ש·ב·ת	שַׁבָּת ***Shabbat***, the day of rest	V'shamru	31
ח·ס·ד	חֶסֶד ***chesed***, kindness, loyal love	Avot v'Imahot	33
ס·מ·כ	סוֹמֵךְ ***someich***, holds up, supports	G'vurot	35
ש·ל·ם	שָׁלוֹם ***shalom***, peace, wholeness	Shalom Rav	37
ע·שׂ·ה	עֹשֶׂה ***oseh***, makes, does	Oseh Shalom	39
ת·ק·נ	לְתַקֵּן ***l'takein***, to repair	Aleinu	41
ק·ד·שׁ	קַדִּישׁ ***Kaddish***, a prayer of holiness	Mourner's Kaddish	43
ט·ו·ב	טוֹב ***tov***, good	Mah Tovu	47
ל·ב·שׁ	מַלְבִּישׁ ***malbish***, clothes, dresses	Nisim B'chol Yom	49
א·ו·ר	אוֹר ***or***, light	Yotzeir Or	51
ל·מ·ד	לִלְמֹד ***lilmod***, to learn	Ahavah Rabbah	53
ע·ז·ר	עֶזְרָה ***ezrah***, help	Mi Chamochah	55
כ·ב·ד	כָּבוֹד ***kavod***, glory, honor	K'dushah	57
צ·ד·ק	צְדָקָה ***tzedakah***, justice in action, giving	Sim Shalom	59
ד·ר·כ	דֶּרֶךְ ***derech***, a way, a road	Eitz Chayim Hi	61

My commitments. You are not free to walk away from it.

Every prayer ends with something to do. Write down the ones you choose, and check them off when they are done. "It is not your job to finish the work, but you are not free to walk away from it." (Rabbi Tarfon, Pirkei Avot 2:16)

- ☐ _____ done on _____
- ☐ _____ done on _____
- ☐ _____ done on _____
- ☐ _____ done on _____
- ☐ _____ done on _____
- ☐ _____ done on _____
- ☐ _____ done on _____
- ☐ _____ done on _____
- ☐ _____ done on _____

צֶדֶק צֶדֶק תִּרְדֹּף

Deuteronomy 16:20 · root ר·ד·ף

Justice, justice you shall pursue.

Twenty-five Shabbat prayers, each with a justice lens, a Hebrew root, a classical voice beside a modern one, something to do this week, and a question to answer in your own words. A free companion app is available at lorryblack.com.



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