

Barukh She'amar

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא,
בָּרוּךְ עֲשֵׂה בְרֵאשִׁית, בָּרוּךְ אוֹמֵר וְעֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ מְרַחֵם עַל
הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, (בָּרוּךְ) מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו, (בָּרוּךְ) חַי
(לְעַד) וְקַיֵּם לְנֶצַח, בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ שְׁמוֹ.

Ba-rukhh she'a-mar v'ha-ya ha-o-lam, ba-rukhh hu. Ba-rukhh o-seh v'rei-shit, ba-rukhh o-mer v'o-seh. Ba-rukhh go-zeir u'm'ka-yeim, ba-rukhh m'ra-kheim al ha'a-retz, ba-rukhh m'ra-kheim al hab'ri-yot, m'sha-leim sa-khar tov li-rei-av, khai v'ka-yam la-ne-tzakh, ba-rukhh po-deh u-ma-tzil. [Ba-rukhh she'a-mar v'ha-ya ha-o-lam, ba-rukhh hu, ba-rukhh she'a-mar v'ha-ya ha-o-lam, ba-ru-kh sh'mo.]

Blessed is God Who spoke and the world came into being, Blessed is God. Blessed is God Who makes creation, blessed is God Who speaks and does, blessed is God Who ordains and fulfills, blessed is God Who has compassion on the earth, blessed is God Who has compassion on the creatures, blessed is God Who gives a good reward to those in awe of God, blessed is God Who lives forever and Who endures to eternity, blessed is God Who redeems and Who rescues, blessed is God's name.

D'rash

Blessed is God Who spoke and the world came into being, blessed is God—*We grasp two tzizit and leave behind our private petitions, joining together in praise for the Source of all life and intelligence.* **Blessed is God Who makes Creation**—*We are grateful to God Who made us in the divine image, free to partner ourselves as authors of the Creation.* **Blessed is God Who speaks and does**—*The will and workings of the Creator are not obscure but cause for wonder by witnesses the world over.* **Blessed is God Who ordains and fulfills**—*We are thankful that the Creation operates not at random but according to the Creator Who sustains its predictability, which we discover with Torah and confirm with science.* **Blessed is God Who has compassion on the earth**—*The Creator has implanted the capacity for recovery in virtually all life when the forces that seek to destroy it are overcome while it yet lives.* **Blessed is God Who gives a good reward to those in Awe of God**—*Our reward follows, first, from recognition of God's will; second, we must see that the power of observance is communal, not individual; and finally, we must acknowledge that the guarantee of reward is not quantitative but qualitative. If we observe the mitzvot as a community, we have it within our power to reduce our pain—the pain of loneliness in personal travail, the pain of inadequacy in natural catastrophe, the pain of isolation when faced with aggression.* **Blessed is God Who lives forever and Who endures to eternity**—*The Creator's cosmic process was for our ancestors as it is for us, and as it will be for our progeny; only the conditions of its application have changed.* **Blessed is God Who redeems and rescues**—*God's gift of redemption is to the people, the whole community. By doing God's will as a community, we will have done everything we can to ensure "our physical, social, and political well-being. . . . [and] everything else we can leave to God."* (S.R. Hirsch) **Blessed is God's Name**—*Our praises of God are mere "lip-service. . . . if they are not employed to promote the active service of God in everyday life. . . ."* (S.R. Hirsch)

Iyun Tefilla

DO NOT SAY THIS PRAYER

Do not let my lips
Shape the word
That speaks Your name
And my response to it.
Let me not lisp
Bar-ukh, bar-ukh, bar-ukh
Without thinking
Of how I will become
The word.
Let me not speak
Until my every breath
And beat of heart
Intend the blessing,
And ache
To bind
Your word,
My deed,
As one.

Go to <http://www.gatherthepeople.org> for more congregational development and organizing tools.

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