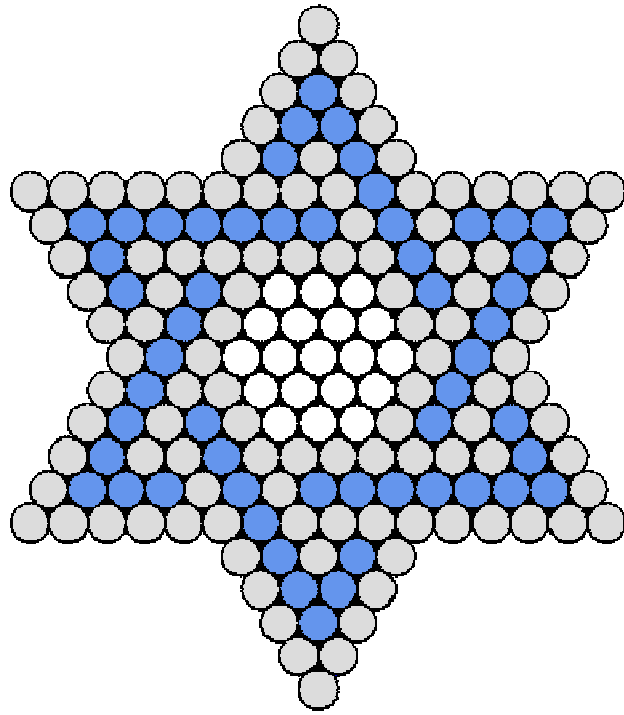


CJCSINGS!

Student Edition



A Guide for Students to the CJS Hebrew Prayer Curriculum



Columbia Jewish Community School

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Wherever you
are in your
journey, you are
welcome here.

CJCSINGS! - Introduction

Way back in 2004, Claire Landers, then the Principal of the Columbia Jewish Community School, assembled the earliest version of **CJCSINGS!** It consisted of a simple file folder that was given to students and contained copies of the prayer(s) that students in that grade were expected to learn. Soon thereafter, we received feedback from parents, some of whom wanted to be able to assist their children, but who themselves had only minimal Hebrew reading skills. So... we followed up by assembling a similar collection of prayers that included transliteration, and also provided a single CD that contained a recording of these same prayers. It was much appreciated and sufficed for many years.

In the years since, these basic needs have remained, but much has also changed. Over the past decade, the members of the Columbia Jewish Congregation, our "parent synagogue", have gradually shown increased interest in the learning about and incorporating many of the modifications that have been made to traditional prayers by the Jewish Reconstructionist movement and this eventually culminated in the adoption and now consistent use of the movement's *Kol HaNeshama* prayer book.

Meanwhile, our school has consistently utilized a mainstream textbook series that teaches "Hebrew Through Prayer." While perfectly suitable for teaching Hebrew reading, in 2013 our school's Board of Directors began to express concern that these textbooks contain traditional versions of the Jewish prayers. This created a dissonance that some of our teachers were not fully familiar with and/or were not all well equipped to teach about. For the short-term, efforts were made to increase awareness of the differences between the prayers and the reasons that the changes were introduced, but it became apparent that, for the long-term, new teaching tools needed to be deployed.

One solution might have been for the school to purchase copies of *Kol Haneshama* to have on hand, but as our school has for decades conducted classes at a public school, we do not have the necessary storage space available. Another would have been to require each student to purchase a copy of *Kol HaNeshama*, but this was felt to be equally impractical; the book is relatively costly and heavy, would not be used each week, and would likely be left at home by some students on a potentially frequent basis. After struggling with other issues, we eventually arrived at the solution that is reflected here; production of our own **CJCSINGS!** booklets.

All should be aware that there are two nearly identical versions of the **CJCSINGS!**; **one is designed for students and the other for parents.** The only difference between them is that the parent version contains transliteration of all of the Hebrew elements. This is by design; as noted above, as a means to enable parents with limited Hebrew reading skills to be able to

assist their children. This element was purposely omitted from the student edition to help ensure that our students learn to read and properly pronounce the Hebrew words solely on the basis of the Hebrew lettering, and not get into the habit of using the transliteration as a "crutch." The accompanying CDs, now a two-disc set, have meanwhile been newly recorded and contain a more expansive collection.

We also wish to note that **CJCSINGS!** is a *teaching tool*; it is NOT meant to serve as a prayer book. It is ordered in accordance with the prayers that are taught at each stage of the school's curriculum (i.e. - it does not follow the order of either the Friday night or Saturday morning Shabbat service) nor does it contain the fuller array of materials that can be found in the *Kol HaNeshama* prayer book.

* * * * *

We extend our gratitude to those who worked to make this newest update of version of **CJCSINGS!** a reality. We thank the leadership of our school and synagogue for recognizing the necessity for this educational upgrade and for their patience as it was brought to fruition. We thank Rabbi Sonya Starr for her continued guidance and efforts to raise the level of understanding of all - staff, parents and students alike - about why and how we pray as a Reconstructionist Jewish community. Tremendous thanks are due to Stephanie Gurwitz, a veteran teacher, for the many hours spent typing up and laying out the pages and to those who proofread its contents. Similar thanks are owed to Cantor Jan Morrison for the time and effort spent to diligently record all of the prayers and produce the CDs that accompany the texts.

It is with high hopes that we offer this newest version of **CJCSINGS!** to our families. We expect that it will further improve the Hebrew reading skills of all and that increased familiarity with prayers used in the Shabbat services conducted by the Columbia Jewish Congregation will serve to elevate that experience.

Respectfully,

Jerome Kiewe

Jerome Kiewe
Educational Director - Columbia Jewish Community School
August, 2015

CJCSings!

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SHEMA [F p.73/S p.277]

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Hear O Israel: The Eternal is our God, The Eternal is One!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Blessed be the name and glory of God's realm forever!

BRAHOT BLESSINGS FOR SHABBAT

LIGHTING CANDLES [F p.11]

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

Blessed are you, Source of Light, our God, the Sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the Shabbat light.

KIDDUSH/WINE [F p. 174/S p. 465]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who creates the fruit of the vine.

WASHING HANDS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
נְטִילַת יָדַיִם.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who has made us holy with your commandments and commanded us to wash our hands.

HAMOTZI/BREAD [F p. 175]

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who brings forth bread from the earth.

**BRAHOT:
BLESSINGS FOR HANUKAH**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ, וְצִוֵּנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

Blessed are you, Source of Light, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle Hanukah lights.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים
הָהֵם בַּיָּמֵן הַזֶּה.

Blessed are you, The Redeemer, our God, the sovereign of all worlds, who wrought wonders for our ancestors in former days at this time of year.

BLESSINGS FOR HANUKAH - SHEHEHEYANU

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לַיָּמֵן הַזֶּה.

Blessed are you, Eternal One, our God, the sovereign of all worlds, who gave us life, and kept us strong and brought us to this time.

MA NISHTANA

מה-נשתנה הלילה הזה מכל-הלילות?

שבכל-הלילות אנו אוכלין חמץ ומצה; הלילה הזה, בלוי מצה.

שבכל-הלילות אנו אוכלין שאר ירקות; הלילה הזה מרור.

שבכל-הלילות אין אנו מטבילין אפלו פעם אחת, הלילה הזה
שתי פעמים.

שבכל-הלילות אנו אוכלין בין יושבין ובין מסבין; הלילה הזה,
בלנו מסבין.

Why is this night different from all other nights?

On all other nights we eat leavened products and matzah, and on this night only matzah.

On all other nights we eat all vegetables, and on this night only bitter herbs.

On all other nights, we don't dip our food even once, and on this night we dip twice.

On all other nights we eat sitting or reclining, and on this night we only recline.

OSEH SHALOM

(Reconstructionist Version) [pg.F105/S323]

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ אָמֵן:

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say, Amen.

(Traditional Version)

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

May the one who makes peace in the high places, make peace for us and for all Israel; and say, amen.

MI HAMOHA [F p.84/S p.291]

מִי כְּמֹכָה בְּאֱלֹים יְהוֹה־מִי כְּמֹכָה
נֶאֱדָר בְּקֹדֶשׁ, נִרְאָה תְהִלָּתוֹ, עֹשֶׂה פְלֵא:

“Who is like You, O God, among the mighty?
Who is like You, glorious in holiness?
Revered in praises, doing wonders?”

MODEH/MODAH ANI

(boys/men recite)

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיָּוִת בִּי נִשְׁמָתִי בְּחַמְלָה, רַבָּה
אֲמוּנָתְךָ.

I offer thanks to you, living and eternal sovereign, for you have
mercifully restored my soul within me; your faithfulness is great.

(girls/women recite)

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיָּוִת בִּי נִשְׁמָתִי בְּחַמְלָה, רַבָּה
אֲמוּנָתְךָ.

I offer thanks to You, living and eternal sovereign for you have
mercifully restored my soul within me; your faithfulness is great.

BARĤU [F p.69 /S p.247]

Leader:

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ

Bless God, Source of all blessings.

Group:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bless God, Source of all blessings, now and forever.

Leader:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bless God, Source of all blessings, now and forever.

YOTZER OR [F p.247]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

Blessed are you, Eternal One, our God, sovereign of all worlds, who fashions light and
creates darkness, maker of peace and creator of all.

MAH TOVU [S p.141]

מה טובו אהליך יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

How lovely are your tents, O Jacob, how fine your encampments, Israel!

ADON OLAM [F p.169/ S p.459]

אֲדוֹן עוֹלָם אֲשֶׁר מִלְּךָ, בְּתַתָּרָם כָּל יִצִיר נִבְרָא. לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל ,
אֲזִי מִלְּךָ שְׁמוֹ נִקְרָא. וְאַחֲרֵי כָּכֵלּוֹת הַכֹּל, לְבִדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה,
וְהוּא הָיָה, וְהוּא יִהְיֶה, בְּתַתָּאָרָה. וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ
לְהַחֲבִירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹ וְהַמְשָׁרָה. וְהוּא אֱלֹהֵי וְחֵי
גְּאֻלִּי, וְצוֹר חֲבֻלִי בְּעֵת צָרָה. וְהוּא נָסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בַיּוֹם
אֶקְרָא. בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעֲיָרָה. וְעַם רוּחִי גְּוִיָתִי, יְיָ לִי
וְלֹא אֵיֶרָא.

Crown of all time, the one who reigned before all mortal shape was made, and when
God's will brought forth all things then was the name supreme proclaimed.
And after everything is gone, yet One alone, awesome, will reign. God was, and is, and
will remain, in splendid balance, over all.

And God is One, no second is, none can compare, or share God's place. Without
beginning, without end, God's is all might and royal grace.
This is my God, my help who lives, refuge from pain in time of trial, my banner, and my
place to fly, my cup's portion when, dry, I cry.
To God's kind hand I pledge my soul each time I sleep, again to wake, and with my
soul, this body, here. Yah's love is mine; I shall not fear.

BARUH SHE'AMAR

(Reconstructionist version) [S p.177]

בְּרוּךְ הוּא:	בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית
בְּרוּךְ הוּא:	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם
בְּרוּךְ הוּא:	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ מְרַחֵם עַל-הַבְּרִיּוֹת,
בְּרוּךְ הוּא:	בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ מַעֲבִיר אֶפְלָה וּמְבִיא אוֹרָה
בְּרוּךְ הוּא:	בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.	בְּרוּךְ פּוֹדֶה וּמַצִּיל

Blessed is the one who spoke and all came to be! Blessed are you!
Blessed who created all in the beginning! Blessed is your name!
Blessed is the one who speaks and acts! Blessed are you!
Blessed, who determines and fulfills! Blessed is your name!
Blessed, who deals kindly with the world! Blessed are you!
Blessed, who acts kindly toward all creatures! Blessed is your name!
Blessed who responds with good to those in awe! Blessed are you!
Blessed who removes the dark and brings the light! Blessed is your name!
Blessed is the one who lives eternally and lasts forever! Blessed are you!
Blessed, who delivers and redeems! Blessed are you and your name!

(Traditional version)

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם,
בְּרוּךְ הוּא, בְּרוּךְ עוֹשֵׂה בְּרֵאשִׁית, בְּרוּךְ אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר
וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ
מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו, בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח, בְּרוּךְ פּוֹדֶה
וּמַצִּיל, בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

Blessed is the one who spoke and all came to be! Blessed are you! Blessed who created all in the beginning! Blessed is the one who speaks and acts! Blessed, who determines and fulfills! Blessed, who deals kindly with the world! Blessed, who acts kindly toward all creatures! Blessed who responds with good to those is awe! Blessed is the one who lives eternally and lasts forever!! Blessed, who delivers and redeems!
Blessed are you and your name!

BARHU [F p.69 /S p.247]

Leader:

בְּרַכּוּ אֶת יְהוָה הַמְבַרֵךְ

Bless God, Source of all blessings.

Group:

בְּרוּךְ יְהוָה הַמְבַרֵךְ לְעוֹלָם וָעֶד:

Bless God, Source of all blessings, now and forever.

Leader:

בְּרוּךְ יְהוָה הַמְבַרֵךְ לְעוֹלָם וָעֶד:

Bless God, Source of all blessings, now and forever.

MA'ARIV ARAVIM [F p.69]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים,
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיָּמִים,
וּמְסַדֵּר אֶת-הַכּוֹכָבִים בְּמִשְׁמֹרֶתֵיהֶם בְּרָקִיעַ כְּרַצוֹנוֹ: בּוֹרֵא יוֹם וְלַיְלָה
גּוֹלֵל אֲשֶׁר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר: וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד יְמַלּוּךְ
עֲלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים.

Blessed art thou, Eternal One our God, Sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven's gates. With divine discernment you make seasons change, causing the times to come and go and ordering the stars on their appointed paths through heaven's dome, all according to your will. Creator of the day and night, who rolls back light before the dark, and dark before the light, who makes day pass away and brings on night, dividing between day and night: The Leader of the Throngs of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, Almighty One, who makes the evenings fall.

YOTZER OR [S p.247]

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עוֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.

Blessed are you, Eternal One, our God, sovereign of all worlds, who fashions light and creates darkness, maker of peace and creator of all.

(This is the last line of Oh Hadash which we recite aloud.) [S p.269]

בְּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאוֹרוֹת.

Blessed are you, Eternal One, creator of the luminaries.

SHEMA – VE’AHAVTA [F p.73/ S p. 277]

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Hear O Israel: The Eternal is our God, The Eternal is One!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Blessed be the name and glory of God's realm forever!

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ. וְשִׁנְנִתָּם
לְבָנֶיךָ, וְדַבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.
וְכַתַּבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

And you must love The One, your God, with your whole heart with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to you children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates.

MI HAMOHA [S p.291]

תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ מֹשֶׁה וּמְרִיָּם וּבְנֵי יִשְׂרָאֵל לְךָ
עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כְּלָם:

מִי-כַמְכָּה בְּאֵלִים יְהוָה מִי כַמְכָּה

נֶאֱדָר בְּקִדְשׁ, נִרְאָה תְּהִלּוֹת, עֲשֵׂה-פֶלֶא:

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלִּים לְשִׁמְךָ עַל-שִׁפְתַּי הַיָּם: יַחַד בְּכֶם הוֹדוּ
וְהִמְלִיכוּ וְאָמְרוּ: יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל: וּפְדֵה כְּנַאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל:
גִּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יְהוָה גֹּאֲלֵ
יִשְׂרָאֵל:

Give praises to the highest God! Blessed is God, the one to bless! So Moses, Miriam, and the Israelites came forth with song to you, in boundless happiness, and they all cried:

“Who among the mighty can compare to you, Eternal One?
Who can compare to you, adorned in holiness, awesome in praises, acting wondrously!”

A new song did the redeemed ones sing out to your name, beside the Sea. Together, all of them gave thanks, declared your sovereignty, and said. “The Holy One will reign forever!”

Rock of Israel, rise up to the help of Israel, redeem, according to your word, Judah and Israel. Blessed are you, Eternal One, the champion of Israel.

BLESSINGS

BEFORE EATING FOOD:

Blessing recited before eating bread:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who brings forth bread from the earth.

Blessing recited before eating one of the five species of grain:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי מְזֻנוֹת.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who creates various kinds of food.

Blessing recited before drinking wine:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who creates the fruit of the vine.

Blessing recited before eating fruit that grew on a tree:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who creates the fruit of the tree.

Blessing recited before eating vegetables that grow up from the ground:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who creates the fruit of the earth.

Blessing recited before all food:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, by whose word all things exist.

AFTER EATING FOOD:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן
בְּחֶסֶד וּבְרַחֲמִים: הוּא נוֹתֵן לָחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ
הַגָּדוֹל תִּמְיֵד לֹא חָסֵר לָנוּ, וְאֵל יַחְסֹר-לָנוּ מִזֹּן לְעוֹלָם וָעַד. בְּעֲבוּר שְׁמוֹ
הַגָּדוֹל, כִּי הוּא אֵל זָן וּמְפַרֵּס לְכָל וּמַטִּיב לְכָל, וּמְכִין מִזֹּן לְכָל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְהוָה, הַזֵּן אֶת הַכֹּל.

We bless you now Eternal One, the power and majesty in all, you gave us this food,
you sustain our lives through your grace, through you love, your compassion. You
provide all the food that comes to us, guiding and nourishing our lives. Now we hope
and pray, for a wonderous and great day, when no one in our world will lack bread or
food to eat. We will work to help bring that time when all who hunger will eat and be
filled, every human will know that yours is the power sustaining all life and doing good
for all. We bless you now Eternal One for feeding everything.

BLESSINGS FOR SHABBAT

LIGHTING CANDLES [F p.11]

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Blessed are you, Source of Light, our God, the Sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the Shabbat light.

KIDDUSH/WINE [F p. 174/S p. 465]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who creates the fruit of the vine.

WASHING HANDS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who has made us holy with your commandments and commanded us to wash our hands.

HAMOTZI/BREAD [F p. 175]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who brings forth bread from the earth.

BLESSING FOR BLOWING OF THE SHOFAR ON ROSH HASHANAH:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַ
קוֹל שׁוֹפָר.

Blessed are you, The Eternal One, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to hear the sound of the shofar.

BLESSING FOR SHAKING THE LULAV AND ETROG ON SUKKOT:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
נְטִילַת לִוְלָב.

Blessed are you, The Abundant One, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to take and wave the lulav.

BLESSING FOR SITTING IN A SUKKAH:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִישֵׁב
בְּסֻכָּה.

Blessed are you, The Abundant One, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to dwell in the sukkah.

BRAHOT/BLESSINGS FOR HANUKAH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ וְצִוֵּנוּ לְהַדְלִיק
נֵר שֶׁל חֲנֻכָּה.

Blessed are you, Source of Light, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle Hòòanukah lights.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם
בְּזֶמַן הַזֶּה.

Blessed are you, The Redeemer, our God, the sovereign of all worlds, who wrought wonders for our ancestors in former days at this time of year.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Blessed are you, Eternal One, our God, the sovereign of all worlds, who gave us life, and kept us strong and brought us to this time.

BLESSINGS FOR PESAH

Blessing For Eating Matzah:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
אֲכִילַת מַצָּה.

Blessed art thou, The Eternal One, the sovereign of all worlds, who has made us holy
with your mitzvot and commanded us to eat matzah.

Blessing For Eating Maror:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר.

Blessed art thou, The Eternal One, the sovereign of all worlds, who has made us holy with
your mitzvot and commanded us to eat maror.

KIDDUSH FOR FRIDAY NIGHT [F p.174]

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְבוֹתָיו
וְרָצָה בָּנוּ, וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוֹר לְמַעֲשֵׂה
בְּרֵאשִׁית,

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,

כִּי אֵלֵינוּ קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ
לְעִבּוֹדֶתְךָ,

וְשָׁבַת קִדְּשָׁתָּ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָתָנוּ:

בְּרוּךְ אַתָּה יְהוָה, מְקִדְּשׁ הַשַּׁבָּת.

Blessed are you, The Boundless One, our God, sovereign of all worlds, who creates the fruit of the vine. Blessed are you, The Source of Life, our God, sovereign of all worlds, who has set us apart with your mitzvot and taken pleasure in us, and the holy Shabbat with love and favor made our possession, a remembrance of the work of Creation. For it is the first of all the holy days proclaimed, a symbol of the Exodus from Egypt. For you have called to us and set us apart to serve you, and given us to keep in love and favor, your holy Shabbat. Blessed are you, The Source of Wonder, who sets apart Shabbat.

This begins the Amidah.

(Reconstructionist version)

AVOT V'IMAHOT [F p.99/ S p.295]

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רֵבֶקָה אֱלֹהֵי רָחֵל וְאֵלֶּה
לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֱמוֹת וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְהוָה, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:

Blessed are you, Ancient One, our God, God of our ancestors, God of Abraham,
God of Isaac, God of Jacob, God of Sarah, God of Rebekah, God of Rachel, and God of
Leah; great, heroic, awesome God, supreme divinity, imparting deeds of kindness,
begetter of all; mindful of the loyalty of Israel's ancestors, bringing, with love, redemption
to their children's children for the sake of the divine name.

Regal one, our help, salvation and protector: Blessed are you, Kind One, the shield of
Abraham and help of Sarah.

(Traditional version)

AVOT [F p.107]

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תִּהְלֶתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנָי בְּנֵיהֶם, לְמַעַן שְׁמוֹ
בְּאַהֲבָה. מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם.

Blessed are you, Ancient One, our God, God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestows lovingkindnesses, and is Ruler of all things; who remembers the pious deeds of the patriarchs, and in love will bring a redeemer to their children's children for thy

Name's sake. O Sovereign, Helper, Saviour and Shield

Blessed are you, Kind One, the shield of Abraham.

GEVUROT [F p. 99 /S p. 299-301]

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, רַב לְהוֹשִׁיעַ:

(In summer:) מוֹרִיד הַטָּל:

(In winter:) מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחָסֶד, מְחַיֶּה כָּל חַי בְּרַחֲמֵים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיֹּשְׁנֵי עֶפְרָה, מִי כְמוֹךָ
בְּעַל גְבוּרוֹת וּמִי דוֹמָה לָךְ, מְלַךְ מַמְיֵת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

וְנֶאֱמָן אַתָּה לְהַחְיֹת כָּל חַי. בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה כָּל חַי:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלָה. בְּרוּךְ אַתָּה
יְהוָה, הָאֵל הַקְּדוֹשׁ

You are forever powerful, Almighty One, abundant in your saving acts.
In loyalty you sustain the living, nurturing the life of every living thing, upholding those
who fall, healing the sick, freeing the captive, and remaining faithful to all life held
dormant in the earth. Who can compare to you, almighty God, who can resemble you,
the source of life and death, who makes salvation grow?
Faithful are you in giving life to every living thing. Blessed are you, The Fount of Life,
who gives and renews life.

Holy are you. Your name is holy. And all holy beings hail you each day. Blessed are
you, The Awesome One, the holy God.

KEDUSHAH [S p.303]

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם קִשְׁם שְׁמִקְדָּשִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם: כְּכַתוּב
עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. אִזּוּ בְּקוֹל רַעַשׁ
גָּדוֹל אֲדִיר וְחִזָּק מִשְׁמִיעִים קוֹל מְתַנַּשִּׁים לְעַמַּת שְׂרָפִים לְעַמַּתָּם
בְּרוּךְ יְיָ מְרוֹ:

בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ

We sanctify your name throughout this world, as it is sanctified in the heavens above, as it is written by your prophet: "And each celestial being calls to another, and exclaims Holy, holy, holy is The Ruler of the Multitudes of Heaven! All the world is filled with divine glory!"

And then, with quaking noises, so overwhelming in their power, they raise up their voices, rise to face the seraphim, and, facing them they say:
"Blessed is the glory of The Holy One, wherever God may dwell."

HODA'AH [p.103/ S p.315-317]

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
לְעוֹלָם וָעֶד צוֹר חַיֵּינוּ, מְגֹן יְשׁוּעָנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר, נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נְשִׁיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת עֶרֶב
וּבִקְרֹ וְצִהְרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ חֲסָדֶיךָ
מֵעוֹלָם קוּיִנוּ לָךְ.

וְעַל כֹּלם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכֹל הַחַיִּים יוֹדוּךָ שְׁלָהּ, וַיִּהְיוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.

We give thanks to you that you are The All-Merciful, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed – always have we placed our hope in you.

SHALOM RAV [F p.105]

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל
הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל יוֹשְׁבֵי תֵבֵל
בְּכָל יְעַת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

Grant abundant peace eternally for Israel, your people. For you are the sovereign
source of all peace. So, may it be a good thing in your eyes to bless your people Israel,
and all who dwell on earth, in every time and hour, with your peace.

Blessed are you, Compassionate One, maker of peace.

SIM SHALOM [S p.321]

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, בְּעוֹלָם חוֹן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אֲבֵינוּ, בְּכֵנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ
נִתַּתָּ לָנוּ, יְהוּה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל
הָעַמִּים בְּרַב עֹז וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוּה, עוֹשֵׂה הַשְּׁלוֹם.

Grant peace, goodness and blessing in the world, grace, love and mercy over us and over all your people Israel. Bless us, source of being, all of us, as one amid your light, for by your light, Wise One, our God, you give to us Torah of life, and love of kindness, justice, blessing, mercy, life, and peace. So may it be a good thing in your eyes, to bless your people Israel, and all peoples, with abundant strength and peace.

Blessed are you, Compassionate One, maker of peace.

OSEH SHALOM

(Reconstructionist Version) [F p.105/ S p.323]

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say, Amen.

(Traditional Version)

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן.

May the one who creates harmony above make peace for us and for all Israel. And say, Amen.

LEHAH DODI [F p.42-43]

לְכֵה דוֹדִי לְקִרְאֵת כְּלָה.

פָּנֵי שַׁבַּת נִקְבְּלָה:

שְׁמוֹר וְזָכוֹר בְּדַבּוֹר אֶחָד הַשְּׁמִיעֵנוּ אֶל הַמַּיְחָד. יְיָ אֶחָד וְשֵׁמוֹ אֶחָד

לְשֵׁם וּלְתַפְאֵרֶת וּלְתַהֲלָה:

לְכֵה...

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. מִרְאֵשׁ מִפְּדֻם נְסוּכָה.

סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:

לְכֵה...

מִקְדָּשׁ מְלֻכָּה עִיר מְלוּכָה. קוֹמֵי צְאֵי מִתּוֹךְ הַהֶפְכָּה. רַב לָךְ שַׁבַּת בְּעַמְּקֵי הַבְּכָא.

וְהוּא יַחֲמוֹל עֲלֶיךָ חֲמָלָה:

לְכֵה...

הַתְּנַעֲרֵי מַעֲפָר קוֹמֵי. לְבָשֵׁי בְּגָדֵי תַּפְאֵרֶת עִמִּי: עַל-יַד בֶּן יִשִּׁי בֵּית הַלְּחָמִי.

קִרְבָּה אֶל נַפְשֵׁי גְאֻלָּה:

לְכֵה...

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי כִּי בָּא אֲוֶרֶךְ כוֹמֵי אֲוֶרֶךְ עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי?

כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה:

לְכֵה...

לֹא תִבּוֹשֵׁי וְלֹא תִכְלָמֵי. מָה תִּשְׁתַּחֲוֶי וּמָה תִּתְהַמֵּי בְּךָ יַחֲסוּ עֵינָי עִמִּי

וְנִבְנְתָה עִיר עַל תַּלְקָה:

לְכֵה...

וְהָיוּ לְמִשְׁסָה שְׂאֵסִיךְ וְרַחֲקוּ כָּל מִבְּלָעִיךְ יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ:

כְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:

לְכֵה...

יִמִּין וּשְׂמֹאל תִּפְרוֹצֵי וְאֵת יְיָ תַעֲרִיצֵי

עַל יַד אִישׁ בֶּן פְּרָצֵי

וְנִשְׁמַחָה וְנִגְלָה:

...לְכָה

Rise and face the entrance:

בּוֹאֵי בְּשִׁלּוּם עֲטָרַת בְּעֵלָה גַם בְּשִׂמְחָה וּבְצִדְקָה. תּוֹדֵ אֲמוּנֵי עַם סְגָלָה.

Bow when saying the words

בּוֹאֵי כְּלָה, בּוֹאֵי כְּלָה:

...לְכָה

Oh, come, my friend, let's greet the bride, the Sabbath Presence bring inside.
"Keep" and "Remember" in a sole command the solitary God did us command "I AM!" is
one, the Name is one, in the name, in splendor, and in praise.
Toward the Sabbath, come, make haste, for she has every blessing's taste, ordained at
first, and long ago, the last thing made, the first in mind.
O, Sovereign's abode, O holy, regal town, rise up, emerge, where once cast down,
enough of sitting in the vale of tears, God pities you, yes you God spares,
Be stirred, rise up, throw off the dust, my people, don your clothes of eminence,
by hand of Bethle'mite Jesse's child, draw near my soul, redeem it, too.
Arouse yourself, arouse yourself, your light has come, arise and shine, awake, awake,
pour forth your song, on you now shines the Glorious One.
Don't be abashed, don't be ashamed, why be downcast, why do you sigh?
In you my people's poor find shade, a city rebuilt where her ruins lay.
Your robbers shall be robbed themselves, all your devourers will be removed,
your God rejoices at your side, the joy of a bridegroom with his bride.
To right and left you shall burst forth, revering God, to south and north, by hand of one
from Peretz's line, we shall rejoice and find delight.
O, come in peace, O divine crown, with joy, rejoicing, and with mirth, amid the faithful,
loved by God come in, O bride, come in, O bride!

VESHAMRU [F p.90/S p.465]

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הַיָּא לְעוֹלָם כִּי-כִשֶׁת יָמִים עָשָׂה
יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days The Fashioner of All made skies and earth, and on the seventh day God ceased and drew a breath of rest.

SHALOM ALEYHEM [F p.13]

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיּוֹן, מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרִכּוֹנֵי לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמְּלַךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא:

Welcome among us, messengers of shalom, angels of the Highest One, from deep
within us, Majesty of majesties, the blessed Holy One.

Come, then, in shalom, blessing us with shalom, leaving us with holy shalom, from deep
within us, Majesty of majesties, the blessed Holy one.

TALLIT BLESSING [S p.143]

בְּרוּק אַתָּה יְהוָה אֱלֹהֵי מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

Blessed are You, Veiled One, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

EYN KAMOHA [S p.383]

אֵין כָּמוֹךָ בְּאֱלֹהִים, יְהוָה, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מַלְכוּת
כָּל-עֲלָמִים, וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר. יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,
יְהוָה יְמֶלֶךְ לְעוֹלָם וָעֶד. יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת
עַמּוֹ בְּשָׁלוֹם.

There is none like you among the powerful, Eternal One, and there are no deeds like your deeds. Your realm embraces all the worlds, your reign encompasses all generations. The Eternal One reigns! The Eternal One has always reigned! The Eternal One shall reign beyond all time. The Eternal One gives strength to our people. May the Eternal One bless our people with enduring peace.

AV HARAḤAMIM [S p.383]

אב הַרְחָמִים, הַטִּיבָה בְּרַצוֹנָךְ אֶת-צִיּוֹן, וּתְבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם. כִּי
בְּךָ לֵבַד בְּטַחְנוּ, מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

Source of all mercy, deal kindly and in good will with Zion. Rebuild the walls of
Jerusalem, for in you alone we place our trust, God, sovereign, high and revered, the
life of all the worlds.

KI MITZIYON [S p.385]

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Behold out of Zion emerges our Torah, and the word of The Wise One from Jerusalem's heights. Blessed is God who has given us Torah, to Israel, our people, with holy intent.

LEHA ADONAY [S p.393]

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָן וְהַהוֹד, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ, לְךָ יְהוָה הַמְּמֹלָכָה, וְהַמְּתִנְשֵׂא לְכָל לְרֵאשׁ.

To you, Eternal One, is all majesty, and might and splendor, and eternity, and power!
For everything that is, in the heavens and the earth, in yours, Almighty One, as is all
sovereignty, and highest eminence above all beings.

Exalt The Mighty One our God; bow down before God's footstool.

God is holy! Exalt the name of The Ineffable; bow down before God's holy mount,
for holy is The Awesome One, our God!

רוֹמְמֵי יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא:
רוֹמְמֵי יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ כִּי קְדוֹשׁ יְהוָה
אֱלֹהֵינוּ:

Exalt The Mighty One our God bow down before God's footstool God is holy!
Exalt the name of The Ineffable bow down before God's holy mount for holy is The
Awesome One, our God!

BIRHAT HATORAH [S p.399]

BLESSING BEFORE THE TORAH READING

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ.
בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Congregation:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

(Reconstructionist:)

קִרְבָנוּ לְעִבּוּדְתוֹ

(Traditional:)

בְּחַר בָּנוּ מִכָּל הָעַמִּים

(All continue:)

וְנִתְּ-לָנוּ אֶת תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

Bless The Infinite, the blessed One!

Congregation: Blessed is The Infinite, the blessed One, now and forever.

Blessed are you, Eternal One, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, Eternal One, who gives the Torah.

BLESSING AFTER THE TORAH READING [S p.399]

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

Blessed are you, Eternal One, our God, the sovereign of all worlds, who has given us a
Torah of truth, and planted in our midst eternal life. Blessed are you, Eternal One, who
gives the Torah.

BIRHAT HAFTARAH [S p.409]

BLESSING BEFORE THE HAFTARAH READING

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת, בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בְּתוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצַדִּיק.

Blessed are you, Eternal One, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, Wise One, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

BLESSING AFTER THE HAFTARAH READING [S p.409-411]

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת
הָאֵל הַנְּאֻמָּן הָאוֹמֵר
הוּא דְבָרָיו אֱמֶת וְצֶדֶק. נְאֻמָּן אַתָּה וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם, שְׂפָל
יְהוָה אֱלֹהֵינוּ, וְנְאֻמָּנִים
דְּבָרָיֶךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן
וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וּלְעַמֶּךָ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ:

שְׂמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדֶיךָ בְּמַהֲרָה יָבוֹא
וַיַּגַּל לִבְנֵינוּ. וְהָשִׁיב לֵב אָבוֹת עַל בְּנֵים וְלֵב בְּנֵים עַל אָבוֹתֶם וּבֵיתֶיךָ בֵּית
תְּפִלָּה יִקְרָא לְכָל הָעַמִּים.
בְּרוּךְ אַתָּה יְהוָה מְבִיא שְׁלוֹם לְעַד:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּתָ לָנוּ
יְהוָה אֱלֹהֵינוּ לְקִדְשָׁהּ וְלִמְנוּחָהּ לְכָבוֹד וּלְתִפְאֶרֶת: עַל הַכֹּל יְהוָה אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּכָל חַי תְּמִיד לְעוֹלָם
וָעַד:

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

Blessed are you, Eternal One, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, Eternal One, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you Eternal One, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, Eternal One, who gives joy to Zion through her children.

Give us joy Eternal One, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, Eternal One, who brings an everlasting peace.

For the Torah, and for worship, and for the prophets, and for this day of Shabbat, which you have given us, Eternal One, our God, for holiness and for rest, for honor and for splendor – for everything, Wise One, our God, we offer thanks to you, and bless you.

May your name be blessed continually by every living being, forever and eternally.

Blessed are you, Eternal One, source of the holiness of Shabbat.

VEZOT HATORAH [S p. 407]

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

And this is the Torah which Moses set before the children of Israel, according to the commandment of the The Eternal One by the hand of Moses.

ETZ HAYIM HI [S p.441]

עֵץ-חַיִּים הִיא לַמְחַזְקִים בָּהּ וְתִמְכֶיָּה מֵאֲשֶׁר.

דַּרְכֶיהָ דַּרְכֵי-נֵעַם, וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.

הַשִּׁיבֵנוּ יְהוָה מֵאֲלֵיךָ וְנִשׁוּבָה צַחֲדֵשׁ יָמֵנוּ כְּקֶדֶם:

It is a Tree of Life to these that hold fast to it, all who uphold it may be counted fortunate.

Its ways are ways of pleasantness, and all its paths are peace. Return us, Precious One, Let us return! Renew our days, As you have done of old!

AL SHELOSHA DEVARIM [S p.839]

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים.

On three things the world stands – on Torah, on worship, and on caring deeds.

ALEYNU [F p.147-150/S p.445-449]

(Reconstructionist version starts here:)

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נֹטֵעַ בְּתוֹכֵנוּ.

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who gave us teachings of truth and planted eternal life within us.

(Traditional version starts here:)

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ וּכְגוּיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חִלְקֵנוּ כֶּהֱם,
וְגַרְלָנוּ כְּכֹל הַמוֹנָם.

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

(Everyone continues together here:)

וְאֶנְחָנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,

הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.
אמת מלכנו אפס זולתו,
כפתיב בתורתו: וידעת היום והשבת אל לבבך,
כי יהוה הוא האלהים
בשמים ממעל,
ועל הארץ מתחת, אין עוד:

And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven's heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah: "You shall know this day, and bring it home inside your heart, that The Supreme One is God in the heavens above and on the earth below. There is no other God."

ונאמר, והיה יהוה
למלך על כל הארץ,
ביום ההוא יהיה יהוה אחד,
ושמו אחד:

And it is written: The Everlasting One will reign as sovereign over all the earth. On that day shall The Many-Named be one, God's name be one!

MOURNER'S KADDISH [F p.159-160/S p. 451]

וְתַגְדִּיל וְיִתְקַדֵּשׁ שְׁמֵי רַבָּא.
בְּעֻלְמָא דִּי בְרָא כְרַעוּתְהָ,
וְיִמְלִיךְ מַלְכוּתְהָ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ
לְעַלְמֵי וְלְעַלְמֵי עַלְמֵי:

וְתִבְרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעַלְמָא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא,
וְנִשְׁבַּחְתָּא וְנִחַמְתָּא,
דְּאִמְרוּן בְּעֻלְמָא,
וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵי
וְחַיִּים עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן:

Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days of
all the house of Israel, quickly and soon. And say: Amen

May God's great name be blessed, forever and as long as worlds endure.

May it be blessed, and praised, and glorified, and held in honor, viewed with awe,
embellished, and revered; and may the blessed name of holiness be hailed, though it be
higher than all the blessings, songs, praises, and consolations that we utter in this
world. And say: Amen

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen

May the one who creates harmony above, make peace for us and for all Israel, and for
all who dwell on earth. And say: Amen.

EYN KEYLOHEYNU [S p.443]

אין כְּאֱלֹהֵינוּ, אין כְּאֲדוֹנֵינוּ, אין כְּמִלְכֵנוּ, אין כְּמוֹשִׁיעֵנוּ.
מי כְּאֱלֹהֵינוּ, מי כְּאֲדוֹנֵינוּ, מי כְּמִלְכֵנוּ, מי כְּמוֹשִׁיעֵנוּ.
נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְאֲדוֹנֵינוּ, נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ. בְּרוּךְ
אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ, בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ. אַתָּה הוּא אֱלֹהֵינוּ,
אַתָּה הוּא אֲדוֹנֵינוּ, אַתָּה הוּא מִלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

(Traditional version adds:)

אַתָּה הוּא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַשְּׂמִים.

None is like our God, none like our provider, none like our sovereign, none like our redeemer.

Who is like our God? Who, like our provider? Who, like our sovereign? Who, like our redeemer?

We give thanks to our God, thanks to our provider, thanks to our sovereign, thanks to our redeemer.

Blessed is our God, blessed our provider, blessed our sovereign, blessed our redeemer.

You are our God, you are our provider, you are our sovereign, you are our redeemer.

(Traditional version adds:)

Thou art he unto whom our ancestors burnt the incense of spices.

HASHKIVEYNU [F p.86]

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ
לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ
לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וּבְצִל
כְּנָפֶיךָ
תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מְלֶכֶךָ חַנוּן וְרַחוּם אַתָּה
וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:

Help us to lie down, Dear One, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, Compassionate One, who spreads your canopy of peace over all Israel and over Jerusalem.

SHEMA [F p.73/S p.277]

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

Hear O Israel: The Eternal is our God, The Eternal is One!

MODEH/MODAH ANI

(boys/men recite)

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיָּוִת בִּי נִשְׁמַתִּי בְּחַמְלָה,
רַבָּה אֱמוּנָתְךָ.

I offer thanks to you, living and eternal sovereign, for you have
mercifully restored my soul within me; your faithfulness is great.

(girls/women recite)

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחַיָּוִת בִּי נִשְׁמַתִּי בְּחַמְלָה,
רַבָּה אֱמוּנָתְךָ.

I offer thanks to You, living and eternal sovereign for you have
mercifully restored my soul within me; your faithfulness is great.

ASHREY [S p.429-431]

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סִלָּה. אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ אֲשֶׁרִי הָעַם שְׂיִהוּהוּ
אֱלֹהֵינוּ. תִּהְלֶה לְדוֹד, אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אַבְרָכְךָ וְאַהֲלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד. גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ
אִין חֶקֶר. דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ. הַדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי
נִפְלְאוֹתֶיךָ אֲשִׁיחָה. וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה. זָכַר רַב-טוֹבֶךָ
יִבְיַעוּ, וְצִדְקוֹתֶיךָ יִרְנְנוּ. חֲנוּן וְרַחוּם יְהוָה אֲרָךְ אַפִּים וּגְדֹל-חֶסֶד. טוֹב-יְהוָה לְכָל,
וְרַחֲמָיו עַל-כָּל-מִעֲשָׂיו. יוֹדוּךָ יְהוָה כָּל-מִעֲשֵׂיךָ, וְחִסִּידֶיךָ יִבְרַכּוּכָה. כְּבוֹד
מַלְכוּתֶיךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ. לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרֹתֶיךָ וּכְבוֹד הַדָּר
מִמַּלְכוּתוֹ: מַלְכוּתֶיךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמְשַׁלְתֶיךָ בְּכָל-דוֹר וָדוֹר. סוֹמֵךְ יְהוָה
לְכָל-הַנִּפְלְאִים, וְזוֹקֵף לְכָל-הַכְּפוּפִים. עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן-לָהֶם
אֶת-אֲכָלָם בְּעֵתוֹ. פּוֹתַח אֶת-יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל-חַי רְצוֹן. צַדִּיק יְהוָה
בְּכָל-דְּרָכָיו, וְחִסִּיד בְּכָל-מִעֲשָׂיו.

קָרוֹב יְהוָה לְכָל-קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת. רְצוֹן יִרְאוּ יַעֲשֶׂה,
וְאֶת-שְׁוֹעֵתָם יִשְׁמַע וְיוֹשִׁיעֵם. שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהַבָּיו, וְאֶת כָּל-הַרְשָׁעִים
יִשְׁמִיד. תִּהְלֶת יְהוָה יִדְבֵּר פִּי, וַיְבָרֵךְ כָּל-בְּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד. וְאַנְחָנוּ
נְבָרֵךְ יְהוָה, מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ.

Happy are they who dwell within your house, may they continue to give praise to you. Happy is the people for whom life is thus, happy is the people with The Everlasting as their God! A Psalm of David:

All exaltations do I raise to you, my sovereign God, and I give blessing to your name, forever and eternally. Blessings do I offer you each day, I hail your name, forever and eternally. Great is The Eternal, to be praised emphatically, because God's greatness has no measure. Declaring praises for your deeds one era to the next, people describe your mighty acts. Heaven's glorious splendor is my song, words of your miracles I eagerly pour forth. Wondrous are your powers – people tell of them, and your magnificence do I recount. Signs of your abundant goodness they express, and in your justice they rejoice. How gracious and how merciful is The Abundant One, slow to anger, great in love. To all God's creatures, goodness flows, on all creation, divine love. Your creatures all give thanks to you, your fervent ones bless you emphatically. Calling out the glory of your sovereignty, of your magnificence they speak, letting all people know your mighty acts, and of your sovereignty's glory and splendor. May your sovereignty last all eternities, your dominion for era after era. Strong support to all who fall, God raises up the humble and the lame. All hopeful gazes turn toward you, as

you give sustenance in its appointed time. Providing with your open hand, you satisfy desire in all life. So just is God in every way, so loving amid all the divine deeds. Close by is God to all who call, to all who call to God in truth. Responding to the yearning of all those who fear, God hears their cry and comes to rescue them. Showing care to all who love God, The Eternal brings destruction to all evildoers. The praise of The All-Knowing does my mouth declare, and all flesh give blessing to God's holy name, unto eternity. And as for us, we bless the name of Yah, from now until the end of time. Halleluyah!

AHAVAH RABAH [S p.273-275]

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ יְהוָה אֱלֹהֵינוּ, חֲמֻלָה גְדוֹלָה וַיִּתְּרָה חֲמֻלָתְךָ עָלֵינוּ.
אָבִינוּ מִלִּבֵּנוּ, בְּעִבּוֹר אָבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבִטְחוּ בְּךָ, וַתִּלְמַדְם חֻקֵי
חַיִּים, כִּן תַּחֲנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמוּ, הַמְרַחֵם, רַחֵם עָלֵינוּ,
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד וְתוֹרָתְךָ בְּאַהֲבָה.

וְהֵאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד. כִּי בְּשֵׁם
קִדְשֶׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחָנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרִבַּע כַּנְפּוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמֵיוֹת לְאַרְצֵנוּ, כִּי
אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה: וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגְּדוֹל סְלָה בְּאַמָּת, לְהוֹדוֹת
לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל.

With an abounding love, you love us, Nurturer, our God; with great compassion do you care for us. Our source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, caring one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of your Torah.

Enlighten us with your Torah, cause our hearts to cling to your mitzvot. Make our hearts one, to love your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling, today and always. For we have trusted in your holy, great, and awesome name. May we be glad, rejoicing in your saving power.

May you reunite our people from all corners of the earth, leading us proudly independent to our land. For you are the redeeming God and have brought us near to your great name, to offer thanks to you, and lovingly declare your unity. Blessed are you, Abundant One, who lovingly cares for your people Israel.

HAVDALAH [S p.523-527]

הִנֵּה אֵל יְשׁוּעָתִי, אֲבִטַח וְלֹא אֶפְחָד, כִּי עֲזִי וְזַמְרַת יְהוָה יְהוּה, וַיְהִי לִי
לְיִשׁוּעָה. וְשָׂאַבְתָּם מֵיִם בְּשִׁשׁוֹן, מִמַּעַיְנֵי הַיְשׁוּעָה. לִיהוּה הַיְשׁוּעָה, עַל
עֲמֻד בְּרִכְתְּךָ סֵלָה. יְהוּה צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
יְהוּה צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם
קִרְאָנוּ. לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וְיִקָּר. כֵּן תִּהְיֶה לָנוּ. כּוֹס
יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוּה אֶקְרָא.

Behold, my God of help, in whom I trust, and tremble not. Truly, my strength and melody is Yah, The One, who is for me the source of help. So draw, in joy, the waters from the Fount of Help. All help belongs to You. Upon your people is your blessing. Let it happen!
With us is The Great One of the Multitudes of Heaven, strong hold for us, the God of Jacob. Be it so! O, Great One of the Multitudes of Heaven, happy is the human being who trusts in you! Redeeming One, extend your help. Our sovereign, answer us whenever we may call. The Jews of old had light, and happiness, and joy, and love – may it be so for us! My Cup of Help I raise, and in The Omnipresent's name I call.

סְבִירֵי חֲבֵרִי:

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Blessed are you, The Boundless One, our God, the sovereign of all worlds, who created the fruit of the vine.

בְּרוּךְ אַתָּה יְהוּה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.

Blessed are you, Reviver our God, the sovereign of all worlds, who creates various spices.

בְּרוּךְ אַתָּה יְהוּה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Blessed are you, The Radiance, our God, the sovereign of all worlds, who creates the light of fire.

(Reconstructionist version:)

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מְלִיךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל, בֵּין
אוֹר לְחֹשֶׁךְ (*) בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְהוָה,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל.

Blessed are you, The Many-Named, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, The Invisible who separates the holy from the ordinary.

*(*Traditional version includes:)*

בֵּין יִשְׂרָאֵל לְעַמִּים

between Israel and the heathen nations,

NOTES ABOUT CJSings

Format: The format this book follows is that of the CJC curriculum. In the Table of Contents prayers are listed by grades.

There are duplications of some prayers because some prayers are taught in multiple grades.

When are prayers said: Some prayers are said at Friday night services, some at Saturday morning services, some at both and some prayers are said during a specific holiday.

We have added a note next to the Shabbat prayers so that you know when each one is said.

Where are CJSings prayers found in the prayer book: Next to most prayers page numbers are listed. The [F p.#] indicates where the prayer can be found in the CJC Friday night book, [S p.#] indicates where the prayer is found in Kol Haneshma. Some prayers do not have page numbers, these are usually said in the home.

Adonay: The word Adonay in Hebrew is spelled two different ways יהוה and יי both of these are included throughout CJSings - there is no significant difference and both are pronounced the same way. Some theologians suggest a slightly different perception of God and some scholars suggest different historical sources.

Ḥ / ḥ: The H with a dot under indicates the sound made by a Chet - as in the word L'ḥaim not as in cherries.

Reconstructionist versions of prayers: There is a Reconstructionist version of every prayer in this book. For a few of the prayers there are also Traditional versions offered. In all cases, if there is only one version, it is the Reconstructionist version. If you would like to understand more about why there are differences in the prayers you can take a class with Rabbi Starr and Cantor Morrison or check out some of the Reconstructionist websites.