

Columbia Jewish Congregation



Friday Night Prayerbook



THE MITZVAH OF SHABBAT

Exodus 20:8-11

Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Eternal your God; and you shall not do any work -- you, your son or your daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days God made heaven and earth and sea, and all that is in them, and God rested on the seventh day; therefore God blessed the Sabbath day and hallowed it.

PARABLE

Ardis Whitman

The Tzanzer Rebbi was asked by a hassid: "What does the Rabbi do before praying?" "I pray," was the reply, "that I may be able to pray properly."

Prayer is not easy and never was. The ancient dilemma - our need to talk to God and the difficulty in doing so -- continues. But there is hope in the very gropings of this generation. For, above all, contemporary prayer at its best is a thanksgiving for life and love, a way of saying that "everything that is, is holy," a halleluyah that creation is still going on and we are part of it.



Reading before Candlelighting from SEEK MY FACE. SPEAK MY NAME

Rabbi Arthur Green

The source of light may be hidden so deep within us that we cannot see it until we lose the faith that it exists at all. Then another, whose light may be more visible to us than our own, shines forth in such a way that our own light is called out of hiding. This other may be a lover, friend, or teacher; the communication may take the form of mountain, well, or bolt of lightning. In our opening to one another, our two lights meet, casting forth a new light. This light is surely brighter and more widely seen than was the sum of the two faint lights as they existed before our meeting. And so the light grows. The creation of human community is the redeeming of sparks of holy light.

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Preface

The Friday Night Services Committee of the Columbia Jewish Congregation very proudly presents a new, Friday Evening Shabbat Prayerbook. This new prayerbook was first started in 1998 and very rapidly became a “labor of love” for all of those involved. Little did any of us know of the journey on which we were about to embark. Also, little did we know that our work would span two centuries!

First, it is appropriate to comment on the methodology used in the decision of whether to create a new Friday Evening Shabbat Prayerbook rather than use a prayerbook that was already in existence. The first thing that the Committee did was to survey the Friday Evening “constituency” (i.e., those congregants and non-congregants who regularly attended Friday Evening Shabbat services) regarding which prayerbook they most favored. To facilitate this, the Committee selected four Friday Evening prayerbooks to use on four consecutive Friday Evening Shabbat Services. The prayerbooks that were selected were from the Conservative, Reconstructionist, and Reform Branches of Judaism and the CJC then-current Friday Evening Shabbat Prayerbook. After using each of these prayerbooks, the vote was overwhelmingly for the creation of CJC’s own prayerbook. The vote was very consistent with CJC’s history of being independent and innovative. And so our journey began.

The prayerbook is organized in a manner to allow for easy recitation of the central Hebrew prayers. The prayerbook contains a full traditional service arranged so that prayers flow in the logical order of the service. Interspersed throughout are additional poems, readings and songs that amplify the themes of the traditional prayers. The prayerbook is designed to offer alternate selections so that our worshiping can feel familiar, yet fresh and different for each Shabbat. As the psalmist says, “Sing unto God a new song...”

The service begins with words and songs of welcome to the congregation. We then continue together to welcome the Sabbath with candle lighting and the blessing of children. Our entry into the Sabbath then moves through the recitation of selections from the traditional Friday evening psalms and the singing of L’cha Dodi. These are followed by the prayers of every evening service, from Barechu through the Amidah. We reprise the Amidah and join in the Aleinu, the Kaddish and concluding songs as the service draws to a close.

We hope that this prayerbook plays a role in bringing you closer to the Creator and provides you the peace and tranquility that Shabbat brings.

Acknowledgements

We are extremely grateful to the many authors of material contained in this prayerbook. Wherever possible, we have acknowledged their contributions. We are also grateful to members of the Columbia Jewish Congregation who created earlier versions of this prayerbook as well as other CJC prayerbooks. It was really those earlier efforts that inspired the creation of this prayerbook.

Finally, we wish to acknowledge and thank the many individuals who played a role in the creation of this prayerbook.

Rabbi Sonya Starr, Rabbi Robert Saks and Cantor Jan Morrison for their overall guidance throughout this project.

The Friday Night Services Committee consisting of the following individuals who are currently on the Committee or who were on the Committee at one time or another during the course of this project:

Rabbi Sonya Starr
Rabbi Robert Saks
Cantor Jan Morrison
Alan Borst
Jon Blankman
Jan Dodi
Mindy Golden

Steve Rothman
Del Stanfield
Bill Tyler
Suzanne Waller
Lauri Woroniecki
Martin Zuckerman
Aaron Asrael, Chairperson

The following artists whose artwork greatly enhanced the prayerbook:

Linda Baer
Jerry Gettleman

Terri Moore
Stanley Wenocur

Other contributions:

Penny Flecker who proofread the English contained in the prayerbook.

Pearl and Tom Laufer who proofread the Hebrew contained in the prayerbook.

Jan Dodi and Steve Rothman who typed the prayerbook.

Kimberly Dighe and Sherri Berlin who attended to numerous administrative details over the years.

Transliteration

Consonants

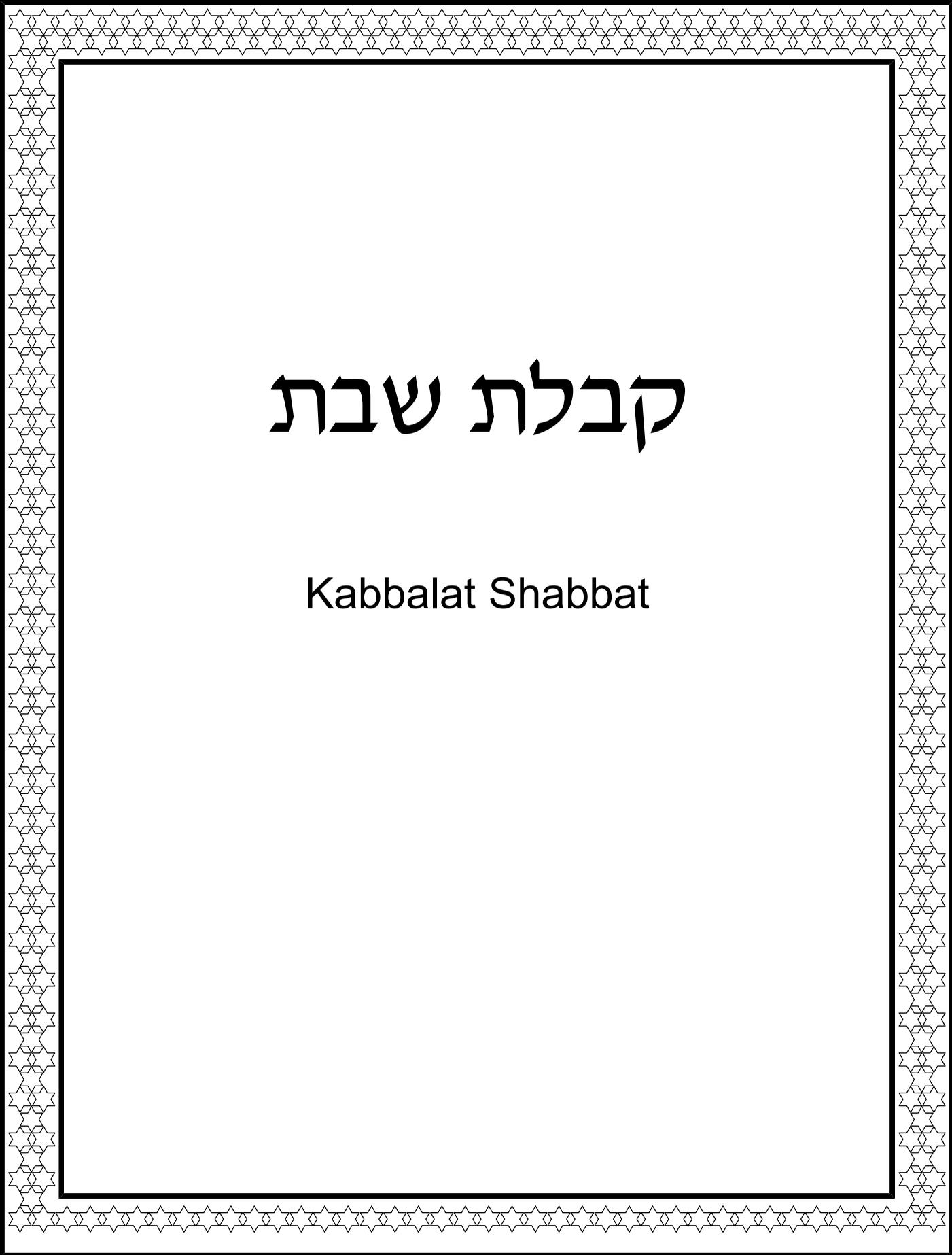
א	(not pronounced)	ל	l
ב	b	מ ם	m
בּ	v	נ ן	n
ג	g (as in “go”)	ס	s
ד	d	ע	(not pronounced)
ה	h	פ	p
ו	v	פ ף	f
ז	z (as in “Zion”)	צ ץ	tz (as in “mitzvah”)
ח	ḥ (as in “ḥazan”)	ק	k
ט	t	ר	r
י	y	שׁ	sh
כ ך	k	שׂ	s
כ ך	ḥ (as in “ <i>baruh</i> ”)	ת ך	t

Vowels

אֵ / אֶ / אֹ / אֺ	e (as in “bed”)
אָ / אֲ / אַ	a (as in “are”)
אָו / אֹו / אֶו / אֺו	o (as in “store”)
אָוּ / אֹוּ	u (as in “put”)
אִ / אֵ	i (as in “sit”)

Diphthongs and Glides

אֵי / אֵי / אֵי	ey (as in “they”)
אֵי	ay (as in “bayou”)
אֵי	uwi (u + i, pronounced rapidly together)
אֵי	oy (as in “toy”)



קבלת שבת

Kabbalat Shabbat

ON PRAYING TOGETHER

Rabbi Sidney Greenberg

Each of us enters this sanctuary with a different need.

Some hearts are full of gratitude and joy:

They are overflowing with the happiness of love
and the joy of life;

Others are stirred by the challenge of making
tomorrow's world better by their efforts;

And still others have found healing from illness
or escape from misfortune.

And we rejoice with them.

Some hearts are full of sorrow.

Disappointment has overtaken them;

Homes have been broken;

Loved ones lie on a bed of pain;

Death has taken one they held dear.

May our presence and sympathy bring them comfort.

Some hearts are full of despair:

Ideals are mocked and betrayed;

Life seems empty of meaning and value.

May the knowledge that we too are searching
restore their hope and give them courage to
believe that there is something to find.

Some hearts are hungry:

They look for friendship;

They yearn for understanding;

They long for warmth.

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

May our worship offered in this sanctuary bring us
hope and blessing.

May our worship, dedicated to our vision of the
Ideal be great in aspiration and love.

May each heart that seeks God here, find God,
as our ancestors did in the Temple of Zion. And
may this house be a house of prayer for all people.

WE NO LONGER STAND ALONE

Author Unknown

I stand here alone, a single life come to seek peace within myself,

We all have come, each separate from all others, to find strength to leave the past and embrace the future.

Let us join together to worship as a congregation, so that we no longer stand here alone.

Here, each of us is supported by the strength of us all, and we need no longer carry our heavy burdens alone.

Together, let us reach out to share our strengths and our burdens with all the other gatherings of our people tonight.

We embrace all our brothers and sisters, our forbearers and those who will follow us. We welcome them all as part of our congregation tonight.

Even as one congregation among many, we do not stand here alone.

One is with us tonight Who has watched over our world since it was created, Who called us "My children," and promised to teach us and to love us.

Let the Spirit of God be with us in our prayers tonight, and walk with us through all the days that follow.

For each of us standing here separate from all others, for the congregation that brings our separate lives together, for the community of congregations joining in worship on this Shabbat day, and for the Spirit of the One who brings us all together, we give thanks, and let us say: Amen.

GROWING IN UNDERSTANDING

Rabbi Martin Siegel

How good it is to join together as a congregational community - to enjoy the chance to see some people whom we have not met for awhile, to meet new people whom we have not known and so enlarge the circle of our existence - to touch again the lives of those who have joined theirs to ours, making real the shared destiny we call family. We come as a community growing in understanding and mutuality.

May this service bring us closer to each other and to the possibility for community that we seek. May it join our congregational community to all those who have preceded us in our Jewish tradition. May we be one with those who came out of Egypt, wandered in the desert, received the Teaching, arrived in the Promised Land, built the Temple and saw its destruction, wandered in persecuted exile, and saw Israel reborn.

We are grateful this day for each other, this service in community, this heritage of wisdom and the chance to grow together in love.

We come here from the world of events - we are alone but when we come here we are no longer single - we join with those we know and the stranger in the special community of prayer. Because we can pray together, we can reach each other in a new way - open out of ourselves new dimensions that we hardly knew existed. We thirst together for the peace and tranquility, the joy and consecration, of the day of rest.

HOW GOOD IT IS

Congregation Sha'ar Zahav

How good it is to gather,
in the house of God
Who loves each of us as
we are created,
without limit and forever.

How sweet it is to gather,
women and men together,
in the house of God
Who transcends human
limits and categories.

How pleasant it is to gather,
Jews and non-Jews together,
in the house of God
Who hears the prayers
of all people.

How fine it is to gather,
people with firm beliefs
together with people with
questions in our hearts,
in the house of God Who values
deeds of caring and justice
far above the recitation of creeds.



WE BID YOU WELCOME

Adapted from Richard S. Gilbert

We welcome all who come
with weary spirit seeking rest,

*Who come with troubles that are too much,
Who come hurt and afraid.*

We welcome all who come
with hope in their hearts.

*Who come with anticipation in their steps,
Who come proud and joyous.*

We welcome all
who are seekers of faith,

*Who come to probe and explore,
Who come to learn.*

We welcome all who enter this sanctuary
as a homecoming,

*Who have found here room for spirit,
Who find in this congregation a family.*

Whoever we are, whatever we are,
Wherever we are on our journey.

We are all welcome here.

IT IS DIFFICULT FOR MANY FOLKS TO WALK INTO A SYNAGOGUE

Rabbi Michael Robinson

It is difficult for many folks to walk into a synagogue.
It is their home.
It is where they want to belong.
It is where they know that they belong,
yet they do not know if they believe, or what they believe.
Their hearts bid them enter,
their minds may demand they turn back.

We have come into the synagogue this Shabbat,
some of us with deep faith,
some in profound questioning,
some in holy doubt.

Our entering is nevertheless an affirmation,
an affirmation of our Jewishness.
More than this, an affirmation of our very
existence as Jews and as human beings.
By coming here we testify with our very being,
though our words and our reasons do not suffice to
explain.

We know that life has meaning,
that our individual lives can share in the meaning
of the universe,
That it is possible for our lives to gain
additional facets of meaning because we are Jewish.

For this we have entered this synagogue.
In this spirit we offer all of our prayers in word
in song and in silence.

HINEH MAH TOV

Psalm 133:1

Hineh mah tov umah na'im
Shevet aḥim/aḥyot gam yaḥad

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֵׁבֶת אֲחִים/אֲחִיּוֹת גַּם־יַחַד

Behold how good and how pleasant it is for brothers and sisters to dwell in peace.

Kabbalat Shabbat

L'MA'AN AḤAY V'RE'AY

Psalm 122:8-9

L'ma'an aḥay v're'ay (2x)

לְמַעַן־אֲחֵי וְרַעֵי (2x) 

Adabrah-na, adabrah-na, shalom baḥ

אֲדַבְרָה־נָא אֲדַבְרָה־נָא שְׁלוֹם בְּךָ

L'ma'an beyt Adonay eloheynu (2x)

לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ

Avakshah tov laḥ

אֲבַקֶּשָׁה טוֹב לְךָ

For the sake of my brothers and friends, For the sake of my sisters and friends, I will ask, oh I will ask, peace for you.

This is the house, the house of our God. I wish the best for you. (2x)

MAH YAFEH HAYOM

Ḥayim Naḥman Bialik

Mah yafeh hayom Shabbat shalom

מָה יָפֵה הַיּוֹם שַׁבַּת שְׁלוֹם 

What a fabulous day. Good Shabbos!

B'SHEM ADONAY

B'shem Adonay Elohey Yisrael

בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל 

Mi'y'mini Miḥael u'mi'smoli Gavriel

מִימֵינִי מִיְכָאֵל וּמִשְׁמֹאלִי גַבְרִיאֵל

U'milfanay Uriel

וּמִלְפָנַי אֱוִרִיאֵל

U'me'aḥaray Refael

וּמֵאַחֲרַי רִפְאֵל

V'al roshi v'al roshi Sh'hinat El.

וְעַל רֹאשִׁי וְעַל רֹאשִׁי שְׁכִינַת אֵל

In the name of the God of Israel,
May the angel Michael be at my right
side
Gabriel at my left, Uriel before me;

And Rafael behind me;
And above my head may there be the
Holy Presence of God.

MAH TOVU
Number 24:5

Mah tovu ohaleha ya'akov

mishkenoteha yisra'el.

Va'ani berov hasdeha avo vayteha

eshta'aveh el heyhal kodsheha
beyirateha.

Adonay ahavti me'on beyteha

umkom mishkan k'vodeha.

Va'ani eshta'aveh ve'e'hra'ah

evrehah lifney Adonay osi

va'ani tefilati leha Adonay

et ratzon Elohim berov hasdeha

aneni be'emet yisheha.

How goodly are your dwellings,
O Jacob, Your sanctuaries, O Israel!

Thanks to Your abundant kindness,
O God, I am able to enter Your house.

To bow down before You in reverence
In this sacred place of worship.

מה טובו אהל־יך יַעֲקֹב

מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל

וְאֲנִי בְּרַב חֲסִדֶיךָ אָבֹא בֵיתֶךָ

אֲשַׁתְּחֹה אֶל־הַיֵּכָל קֹדֶשְׁךָ
בְּיִרְאַתְךָ:

יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתֶךָ

וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ:

וְאֲנִי אֲשַׁתְּחֹה וְאֶכְרַע

אֶבְרַכְהָ לְפָנַי־יְהוָה עֲשֵׂי:

וְאֲנִי תַפְלִיתִי לְךָ יְהוָה

עַתָּה רְצוֹן אֱלֹהִים בְּרַב־חֲסִדֶיךָ

עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

God, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O God my maker.

In kindness, God, answer my prayer;
Mercifully, grant me Your abiding help.

DISPELLING DARKNESS

Anonymous



Before we light the Shabbat candles, let us take a few moments to gaze at the space above the wicks -- at that place which is devoid of light.

That dark place is not unknown to us.

There are places of darkness in the world.

There are places of darkness in our lives.

As we light these candles, may their light remind us that darkness can be dispelled, and that with God's help we can bring light into the world. May their light give us hope.

LET THERE BE LIGHT

Found in Siddur Shabbat Vayinafash

May we be blessed with the light of dignity, creation, and freedom.

May we be blessed with a life of joy, love, and peace.

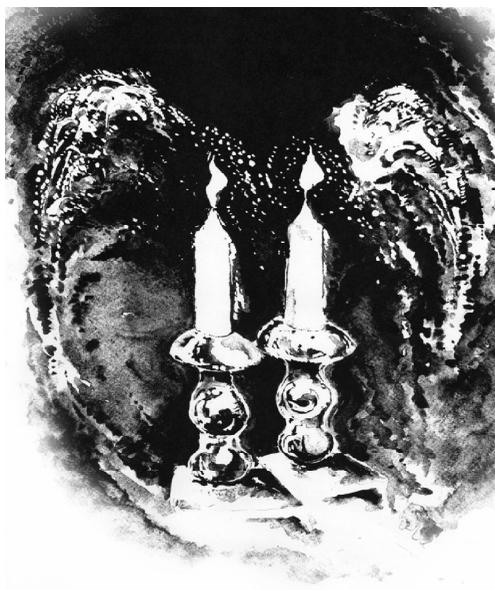
Let there be joy.

Let there be peace.

Let there be light.

Let there be Shabbat.

Amen.



ONE MASTER TAUGHT

Every person must have two pockets.

In one pocket should be a piece of paper saying, "I am but dust and ashes." When a person is feeling too proud, he should reach into this pocket and withdraw the paper to read it.

In the other pocket should be a piece of paper saying, "For my sake the world was created." When a person is feeling disheartened and lowly, he should reach into this pocket, withdraw the paper, and read it.

For each of us is the joining together of two worlds.

Of clay we are fashioned, but our spirit is the breath of God. We must seek to balance in our lives what is ordinary and what is holy, what is creaturely and what is sacred.

A REBBI'S PROVERB (from the Yiddish)

Daniel Siegel

If you always assume
the one sitting next to you is the Messiah
waiting for some simple human kindness--

You will soon come to weigh your words
and watch your hands.

And if he or she so chooses
not to be revealed
in your time --

It will not matter.

THE SABBATH FLAME

Rabbi Rami Shapiro

What is more fragile than the Sabbath flame?
And yet what is more enduring?
A single breath can extinguish its glow,
yet no storm has ever blown out its light.

We kindle the Sabbath
with the fires of the heart.
We kindle the Sabbath
with the warmth of human love and kindness,
the courage of human striving and dignity.
We kindle the Sabbath
with our daring to live despite
the fragility of the world.

May the lighting of these Shabbat candles
remind us
that we are light bearers,
and to bear our light well,
we must share our light freely.

BEFORE LIGHTING

Christine Robinson

We gather this hour as people of faith
With joys and sorrows, gifts and needs.
We light this beacon of hope,
 sign of our quest
 for truth and meaning
 in celebration of the life we share together.

PRAYER AT THE KINDLING OF LIGHT

Rabbi Lynn Gottlieb

Blessed be she who kindles the flames of creation
Blessed be he who sparks the imagination.
Blessed be those who weave threads of light throughout the generations,
Who turn our longing for peace into illumination.

LIGHTING THE CANDLES

Baruh atah Adonay Eloheynu Meleḥ ha'olam

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

asher kideshanu bemitzvotav

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ

vetzivanu lehadlik ner shel Shabbat.

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

We praise You, Eternal God, ruler of the universe, who hallows us with Your commandments and commands us to light the Shabbat candles.

HOW CAN WE DRIVE OUT THE DARKNESS?

Rabbi Bernard Raskas



An eminent rabbi was once confronted by a number of his students who complained bitterly about the existence of so many evils in the world.

“How,” they asked him, “can we drive out the forces of darkness?” “Take brooms,” he told them, “sweep the darkness out of the synagogue cellar.” The bewildered students went down into the basement and attempted to sweep away the darkness. When they failed, they came back to their teacher. “Let each light a candle, and descend into the cellar.” The pupils did as they were told. Lo and behold -- the darkness disappeared.

A casual reading of the newspapers is all that it takes to reinforce the notion that there is too much darkness in the world. What we tend to forget is that the power of light is also great. The power of light comes from many small deeds of goodness. The more individuals who share in acts of goodness, the stronger the power of light becomes. If each one of us concentrates on doing his or her best to create a better world, the world really will become better. As Goethe said, “If each person would sweep in front of his or her door, then the whole world will become clean.”

Kabbalat Shabbat

SONG OF THE SABBATH

Kadia Molodowsky translation by Jean Valentine

I quarreled with kings till the Sabbath
I fought with the six kings
of the six days of the week.

Sunday they took away my sleep.
Monday they scattered my salt.
And on the third day, my God,
they threw out my bread; whips flashed
across my face. The fourth day
they caught my dove, my flying dove
and slaughtered it.
It was like that until Friday morning.

This is my whole week,
the dove's flight dying.

At nightfall Friday
I lit four candles,
and the queen of the Sabbath came to me.
Her face lit up the whole world,
and made it all a Sabbath.

My scattered salt
shone in its little bowl,
and my dove, my flying dove,
clapped its wings together,
and licked its throat.
The Sabbath Queen blessed my candles,
and they burned with a pure, clean flame.
The light put out the days of the week,
and my quarreling with the six kings.

The greenness of the mountains
is the greenness of the Sabbath.
The silver of the lake
is the silver of the Sabbath.
The singing of the wind
is the singing of the Sabbath.

And my heart's song
is an eternal Sabbath.

SHALOM ALEYHEM

Shalom aleyhem,
malahey hasharet, malahey elyon,
mimeleh malhey hamelahim,
hakadosh baruh hu.

Bo'ahem leshalom,
malahey hashalom, malahey elyon,
mimeleh malahey hamelahim,
hakadosh baruh hu.

Barehuni leshalom,
malahey hashalom, malahey elyon,
mimeleh malahey hamelahim,
hakadosh baruh hu.

Tzeythem leshalom,
malahey hashalom, malahey elyon,
mimeleh malahey hamelahim,
hakadosh baruh hu.

Welcome among us, messengers of peace, angels of the Highest One from deep within us, Majesty of Majesties be blessed Holy One. Come then, in peace, blessing us with peace leaving us with holy peace from deep within us Majesty of Majesties, The Blessed Holy One.

Adapted from Burt Jacobson

שָׁלוֹם עֲלֵיכֶם
מְלֵאכֵי הַשָּׁרֵת מְלֵאכֵי עֲלִיוֹן
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם
מְלֵאכֵי הַשָּׁלוֹם מְלֵאכֵי עֲלִיוֹן
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוּנִי לְשָׁלוֹם מְלֵאכֵי
הַשָּׁלוֹם מְלֵאכֵי עֲלִיוֹן
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם
מְלֵאכֵי הַשָּׁלוֹם מְלֵאכֵי עֲלִיוֹן
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:



THE GOOD GUARANTORS

from Song of Songs Rabbah

It is told, in one of the ancient books, of the time when God was ready to give the Torah to the Children of Israel. As Israel stood ready to receive the precious gift, God said, "I will give you my Torah. But first you must bring me good guarantors, that I may know you will guard it well."

And the Children of Israel said, "Let our parents be our guarantors: Abraham, Isaac, and Jacob, Sarah, Rebekah, Leah and Rachel."

And God said, "Your parents are not acceptable to me. Abraham and Isaac are not acceptable. Jacob, Sarah, Rebekah are not acceptable. Leah and Rachel are not acceptable. But offer Me good guarantors, and I shall yet give the Torah to you."

Then the Children of Israel said, "Ruler of the universe, we offer You our prophets as guarantors."

And God replied, "The prophets are unacceptable to Me. Bring me good guarantors that I may give the Torah to you."

Then the Children of Israel said, "Let our children and our children's children be our guarantors."

And God replied, "Your children and your children's children are good guarantors. For their sake will I give the Torah to you."



A PRAYER FOR CHILDREN

Ina J. Hughes

We pray for children who put chocolate fingers everywhere,
who like to be tickled, who stomp in puddles and ruin their new pants,
who sneak popsicles before supper, who can never find their shoes.

And we pray for those
who stare at photographers from behind barbed wire,
who can't bound down the street in a new pair of sneakers,
who were born in places we wouldn't be caught dead in,
who never go to the circus, who live in an X-rated world.

We pray for children who bring us sticky kisses and fistfuls of dandelions,
who sleep with the dog and bury goldfish,
who hug us in a hurry and forget their lunch money,
who cover themselves with band-aids and sing off key,
who squeeze toothpaste all over the sink,
who slurp their soup.

And we pray for those who never get dessert,
who have no safe blanket to drag behind them,
who watch their parents watch them die, who can't find any bread to steal,
who don't have any rooms to clean up,
whose pictures aren't on anybody's dresser,
whose monsters are real.

We pray for children
who spend all their allowance before Tuesday,
who throw tantrums in the grocery store and pick at their food,
who like ghost stories, who shove dirty clothes under the bed
and never rinse out the tub, who get visits from the tooth fairy,
who don't like to be kissed in front of the carpool,
who squirm in church or temple and scream in the phone.

And we pray for those whose nightmares come in the daytime,
who will eat anything, who have never seen a dentist,
who aren't spoiled by anybody,
who go to bed hungry and cry themselves to sleep,
who live and move, but have no being.

We pray for children who want to be carried and for those who must,
for those we never give up on and for those who don't get a second chance.

For those we smother... and for
those who will grab the hand of anybody kind enough to offer it.

PRIESTLY BLESSING

Yevareheha Adonay veyishmereha

יְבָרְכֶךָ יְהוָה וַיְשִׁמְרֶךָ:

Ya'er Adonay panav eleha vihuneka

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ:

Yisa Adonay panav eleha

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

veyasem leha shalom.

וַיִּשֶׂם לְךָ שְׁלוֹם:

May The Eternal bless you and protect you.

May The Eternal's face give light to you, and show you favor.

May The Eternal's face be lifted toward you, and bestow upon you peace.

YEVAREHEHA

Ps. 128:5-6

Yevareheha Adonay mitziyon ureh betuv
Yerushalayim

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן וַיֵּרְאֶה בְּטוֹב
יְרוּשָׁלַיִם

Yevareheha Adonay mitziyon kol yemay
hayeha

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן כָּל יְמֵי
חַיֶּיךָ:

Urey vanim levaneha, Shalom al Yisrael.

וַיֵּרְאֶח-בְּנִים לְבָנֶיךָ שְׁלוֹם עַל-יִשְׂרָאֵל:

God will bless you from Zion, to see the goodness of Jerusalem.

God will bless you from Zion, all the days of your life.

You shall see your children have children, and peace to all Israel.

A PRAYER

adapted from The Freedom Haggadah

For all of us, and especially for the children, who will in their turn be keepers of the flame, we ask God's blessing:

May God bless you and keep you.
May God smile upon you and be gracious to you.
May God look upon you with favor and give you peace.
May God bless you with the wisdom and kindness of your people.
May God grant you a life of health and joy, filled with opportunities to help make the world a better place.
May God shelter you with pleasure.

YEVAREHEHA

Judi Tal and Phil Sims

Yevareheha Adonay veyishmereha

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ: 

Ya'er Adonay panav eleha vihunekta

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ:

Yisa Adonay panav eleha
veyasem leha shalom.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וַיַּשֵּׂם לְךָ שָׁלוֹם:

Haraḥaman hu yevareh otanu
kulanu yaḥad bevirkat shalom

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶתְנוּ
כָּלְנוּ יַחַד בְּבִרְכַת שָׁלוֹם

May God bless you and may God keep you always,
May God watch over you in kindness.
May God grant you life of good health and joy
May God grant you life filled with peace.
May God bless us all as we join in song with the blessing of peace.

SHABBAT BLESSING

Hanna Tiferet Siegel

Parents: ♪

May you feel the light within you,
and see it in your friends.
May you hear the song of freedom,
as a chant that never ends.
May you breathe into each moment,
and share your love of life.

Shalom, Shabbat Shalom
Shabbat Shalom u'mevorah (2X)

שְׁלוֹם שַׁבָּת שְׁלוֹם
(2X) שַׁבָּת שְׁלוֹם וּמְבוֹרָה

Children:

May you trust the voice within me,
as you watch me spread my wings.
May you listen to my stories and enjoy the little things.
May you take delight in who I am,
and know I've learned from you.

Shalom, Shabbat Shalom
Shabbat Shalom u'mevorah (2X)

שְׁלוֹם שַׁבָּת שְׁלוֹם
(2X) שַׁבָּת שְׁלוֹם וּמְבוֹרָה

Yevareheha Adonay ve'yishmereha:

יְבָרְכֶהּ יְהוָה וַיִּשְׁמְרֶהּ:

Ya'er Adonay pa'nav eleha vihuneka

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ:

Yisa Adonay pa'nav eleha
ve'yasem leha shalom.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וַיַּשֵּׂם לָךְ שְׁלוֹם:

Shalom, Shabbat Shalom
Shabbat Shalom u'mevorah (2X)

שְׁלוֹם שַׁבָּת שְׁלוֹם
(2X) שַׁבָּת שְׁלוֹם וּמְבוֹרָה

THE GIFT OF SHABBAT
Siddur Shabbat Vayinafash

From of old, the Jewish people have seen in Shabbat
a unique gift, a token of its covenant with God.

Shabbat is the most cherished creation of the Jewish spirit;
it mirrors the essence of the Jewish soul.

Shabbat is a symbol of liberation, a symbol of triumph --
the triumph of the holy over the ordinary, of spirit over matter.

Shabbat is a holy retreat, a haven of safety,
a fountain of new strength and perpetual self-renewal.

Shabbat is a gift of the divine presence, the Sheḥinah,
who dwells among our people and radiates lovingly upon us.

WE WELCOME SHABBAT
Siddur Wings of Awe

We sit here newly gathered
before the face of our God,
joining together this evening
to worship the Holy One,
to sanctify our existence.

How shall we begin the search
to reach the sacred part
of ourselves where rests
the essence of all that is good?

By stopping,
stopping our concerns for those things
that divert us all week long,
at least for the brief moments
of our Shabbat eve, and
opening ourselves to hear the message,
oh so silent, carried to us
by the still
small voice
of God.

SHABBAT PRAYER

Ruth F. Brin

God, help us now to make this a new
Shabbat.
After noise, we seek quiet;

After crowds of indifferent strangers,
We seek to touch those we love;

After concentration on work and
responsibility,
We seek freedom to meditate, to listen
to our inward selves.

We open our eyes to the hidden
beauties and the infinite possibilities
in the world You are creating;

We break open the gates of the
reservoirs
of goodness and kindness in ourselves
and in others;

We reach toward one holy perfect
moment of Shabbat.

WELCOMING SHABBAT

Our noisy day has now descended with the sun beyond our sight. In the silence of our praying place we close the door upon the hectic joys and fears, the accomplishments and anguish, of the week we have left behind.

What was but moments ago the substance of our life has become memory; what we did must now be woven into what we are. On this day we shall not do, but be.

We are to walk the path of our humanity, no longer ride unseeing through a world we do not touch and only vaguely sense. No longer can we tear the world apart to make our fire. On this day heat and warmth and light must come from deep within ourselves.



I HAVE PLENTY OF TIME

Michael Quoist

I went out God.
People were coming and going,
walking and running.

Everything was rushing: cars, trucks, the street, the whole town.
People were rushing after time,
to catch up with time,
to gain time.

Good-bye, excuse me, I haven't time.
I'll be back, I can't wait, I haven't time.
I must end this letter, I haven't time.
I'd love to help you, but I haven't time.
I can't accept, not having time.
I can't think, I can't read, I'm swamped, I haven't time.
I'd like to pray, but I haven't time.

And so all people run after time, Oh God.
They pass through life running, hurried, jostled, overburdened,
frantic, and they never get there.
They're still short of time,
of a great deal of time.
God, You must have made a mistake in Your calculations.
There is a big mistake somewhere.
The hours are too short,
the days are too short,
our lives are too short.

God, I have time,
I have plenty of time,
all the time You gave me,
the years of my life,
the days of my years,
the hours of my days,
they are all mine,
mine to fill, quietly, calmly,
but to fill completely, up to the brim.

UNTIE

Sheila Peltz Weinberg

Dear God,
we are bound with very tight knots.
They choke off air and stop the blood from pulsating freely.
The knots make us like computers with carefully controlled circuitry.
The knots in our brains tie our creativity -- our link with you.
We follow the knot around in its intricacy -- but it remains a knot.
The knots in our hearts keep us from crying and dancing when we long to,
they tie us to the posts of the fences that separate us from each other.
The knots in our muscles keep our teeth clenched, our jaws locked, our legs crossed,
our shoulders stooped, our backs bent, our chests from inhaling and exhaling the full
sweetness of life's breath. O, God, untie all our knots!



MOMENTS

Michael Bernstein

There are times in the performance of a ballet, when two dancers, having engaged in their individual leaps, turns, and lifts, suddenly become one in their movements; then, after dancing briefly together, they separate and become partners again.

There are times in symphonic music when several themes or melodies, after weaving in and out, suddenly fuse into a powerful unison or a vibrant harmony, briefly move together for a few measures, then part.

There are times in literature, when a narrative about other people, other places, other times, suddenly becomes part of the reader's own experience and for a moment, the reader and the story become one; then the spell dissolves, and they are separate again.

So is life a work of art, a collaboration between our Creator and ourselves. We each dance our own steps, sing our own melodies, play our own roles. But there are special moments, at times like this, when we find ourselves together as one, sharing common thoughts, feelings and purpose.

AL SHELOSHAH DEVARIM

Shimon the Righteous, Pirkey Avot 1:2

Al sheloshah devarim ha-olam omed

עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד Al ha-torah, v'al ha-avodah,
v'al g'milut hasa-dimעַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל גְּמִילוּת חֲסָדִים

The world depends on these three things:
on Torah, on worship, and on deeds of loving kindness.

EREV SHEL SHOSHANIM

Moshe Dor and Yosef Hadar

Erev shel shoshanim,
netze na el habustan.
Mor b'samim u'lvonah,
l'ragleḥ miftan.

Laylah yored le'at,
v'ruaḥ shoshan noshvah,
havah elḥash laḥ shir balat
zemer shel ahavah.

Shaḥar homah yonah,
rosheḥ male t'la'lim.
Piḥ el haboker shoshanah
ek-t'fenu li.

An evening fragrant with roses.
Let us go out to the orchard.
Myrrh, spices, and frankenscense
Are as a carpet for your feet.
Night falls slowly,
the rose-wind blows.

The Meaning of Sabbath

Erich Fromm

On the Sabbath we are people separate from our work, just people, with no other task than to be a person. It is truly a day of equality for all before God.

Chorus:

עֶרֶב שֶׁל שׁוֹשָׁנִים
נִצָּא נָא אֶל הַבְּסִתָּן
מִזֶּרֶחַ בְּשָׁמִים וּלְבוֹנָה
לְרַגְלֶךָ מִפְּתָן

לַיְלָה יוֹרֵד לְאֵט
וְרוּחַ שׁוֹשָׁן נוֹשֶׁבֶה
הָבָה אֶלְחָשׁ לְךָ שִׁיר בְּלֵאט
זָמֵר שֶׁל אַהֲבָה

Chorus:

שַׁחַר הוֹמָה יוֹנָה
רֵאשֶׁתְּךָ מְלֵא טָלָלִים
פִּיךָ אֶל הַבֹּקֵר שׁוֹשָׁנָה
אֶקְטִפְנִי לִי

Come - I will whisper to you a
song, quietly, a song of love.
Dawn; the dove is cooing,
your hair is full of dewdrops.
Your mouth is like a rose unto the
morning.
I will pick it for myself.

DODI LI

Song of Songs 2:16; 3:6; 4:9; 4:16

Chorus:

Dodi li va'a-ni lo, haro'eh, bashoshanim

Mi zot olah min hamidbar mi zot olah

Mekuteret mor, ulvonah.

דודי לי ואני לו הרעה בשושנים

מי זאת עלה מן-המדבר מי זאת עלה

מקטרת מור ולבונה:

(Chorus)

Libavtini, ahoti kalah, libavtini kalah (2x).

לבבתני אחתי כלה לבבתני כלה:

(Chorus)

Uri, tzafon u'vo'i teyman (2x)

עורי צפון ובואי תימן ובואי תימן

(Chorus)

My love is mine, and I am his,
who browses in the lotus patch.

Who is this coming up out of the wilderness
perfumed with myrrh and frankincense?

You have enlivened me, my bride.

Awake, north wind,
yes, come, south wind!





ET DODIM

based on Song of Songs 6:11

Et dodim kalah bo'i legani
Parḥah hagefen henetzu harimonim
Neranehah nezamerah (4x)
Et simḥah ve-et ahavah bo'i legani

The time for love has come,
my bride: come to my garden
the vine is blooming and
the pomegranate is budding.

עַת דּוֹדִים כָּלָה בּוֹאֵי לְגַנִּי
פְּרָחָה הַגֶּפֶן הַנִּצּוֹ הָרִמּוֹנִים:
נִרְנְנָה נְזַמְרָה (4)
עַת שִׂמְחָה וְעַת אַהֲבָה בּוֹאֵי לְגַנִּי

Let us rejoice and sing,
the time for joy and
for love has come,
come to my garden.

YEDID NEFESH

Yedid nefesh av haraḥaman (2x)

Meshoḥ avdeḥa el retzoneḥa.

Meshoḥ avdeḥa (la la la la la la) el
retzoneḥa.

Yarutz avdeḥa kemo ayal.

Yishtaḥaveh (la la la la la la la la) el mul
hadareḥa.

Te'erav lo yediduteḥa.

Minofet tzuf (la la la la la la la la)
vehol ta'am.

Beloved of the soul,
Source of mercy,
Draw Your servant into Your arms.
I leap like a deer
To stand in awe before You.
Before Your glorious presence

יְדִיד נֶפֶשׁ אָב הַרְחָמָן (2x)
מְשׁוֹךְ עֲבֹדְךָ אֶל רְצוֹנְךָ
מְשׁוֹךְ עֲבֹדְךָ (לֵה לֵה ...) אֶל
רְצוֹנְךָ

יָרוּץ עֲבֹדְךָ כְּמוֹ אֵיל
יִשְׁתַּחֲוֶה (לֵה לֵה ...) אֶל מוֹל
הַדָּרָךְ

תִּעַרְבַּ לּוֹ יְדִידוּתְךָ
מִנֹּפֶת צוּף (לֵה לֵה ..)
וְכֹל-טַעַם:

Humbly do I bow.
Let Your sweet love
Delight me with its thrill.
Because no other dainty
Will my hunger still.

AḤAT SHA'ALTI

Aḥat sha'alti me'et Adonay otah
avakesh

אַחַת שְׁאַלְתִּי מֵאֵת יְהוָה אוֹתָהּ
אַבְקֶשׁ

Shivti beveyt Adonay kol yemey ḥayay

שִׁבְתִּי בְּבֵית יְהוָה כָּל יְמֵי חַיֵּי

laḥazot b'no'am Adonay ulevaker
b'heyḥalo.

לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר
בְּהֵיכָלוֹ:

One thing have I asked of God, this is my desire:
May I dwell in Your house all the days of my life,
to behold Your pleasantness and to enter Your sanctuary.

LET ME HEAR - HASHMI'I'NI

Song of Songs

Hashmi'i'ni et koleḥ

הִשְׁמִיעֵנִי אֶת־קוֹלְךָ

Ki koleḥ arev

כִּי־קוֹלְךָ עָרֵב

U'mareyḥ naveh

וּמְרֵאִידָּךְ נְאוּהָ:

Let me hear Thy voice
For sweet is Thy voice
and fair Thy countenance.

SHABBAT SHALOM

Shabbat Shalom (2x)
Shabbat (4x) Shalom
Shabbat (4x) Shalom

שַׁבָּת שְׁלוֹם (2)
שַׁבָּת (4) שְׁלוֹם
שַׁבָּת (4) שְׁלוֹם

PSALM 95

Lehu neranenah l'Adonay
nari'ah letzur yishenu

לְכוּ נִרְנְנָה לַיהוָה
נְרִיעָה לְצוּר יִשְׁעֵנוּ:

Nekadmah fanav betodah
bezmirot nari'ah lo.

נִקְדָּמָה פָּנָיו בְּתוֹדָה
בְּזִמְרוֹת נְרִיעַ לּוֹ:

Ki El gadol Adonay
umeleh gadol al kol Elohim

כִּי אֵל גָּדוֹל יְהוָה
וּמְלֹךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:

Asher beyado mehkerey aretz
veto'afot harim lo

אֲשֶׁר בְּיָדוֹ מְחַקְרֵי-אָרֶץ
וְתוֹעֲפוֹת הַרִים לּוֹ:

Asher lo hayam vehu asahu
veyabeshet yadav yatzaru

אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ
וַיִּבְשֹׁת יָדָיו יִצְרוּ:

Bo'u nishtahaveh venihra'ah
nivreha lifney Adonay osenu

בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה,
נִבְרָכָה לִפְנֵי-יְהוָה עֲשֵׂנוּ:

Ki hu Eloheynu
va'anaḥnu am marito vetzon yado.
Hayom im bekolo tishma'u

כִּי הוּא אֱלֹהֵינוּ
וְאַנְחֵנוּ עִם מְרִיעֵתוֹ וְצֹאן יָדוֹ
הַיּוֹם אִם-בְּקֹלוֹ תִשְׁמָעוּ:

Al takshu l'vavehem kimeriva
keyom masa bamibar

אַל-תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה
כַּיּוֹם מָסָה בַּמִּדְבָּר:

Asher nisuni avoteyhem
behanuni gam ra'u fa'ali

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחַנוּנֵי גַם-רָאוּ פְעָלִי:

Arba'im shana akut bedor
va'omar am to'ey levav hem
vehem lo yad'u derahay

אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר
וְאָמַר עִם תִּעֵי לִבָּב הֵם
וְהֵם לֹא-יִדְעוּ דַרְכֵי:

Asher nishbati ve'afi
im yevo'un el minuhati.

אֲשֶׁר-נִשְׁבַּעְתִּי בְּאִפִּי
אִם-יָבִאוּן אֶל-מְנוּחָתִי:

PSALM 95

Come, let us sing joyously to Adonay,
raise a shout for our Rock and Deliverer;

Let us come into God's presence with praise;
let us raise a shout for God in song!

For Adonay is a great God,
the great Sovereign of all divine beings.

In God's hands are the depths of the earth;
the peaks of the mountains are God's.

God's is the sea, God made it;
and the land, which God's hands fashioned.

Come, let us bow down and kneel,
bend the knee before Adonay our Maker,

For Adonay is our God,
and we are the people God tends, the flock in
God's care.

O, if you would but heed God's charge this day:
Do not be stubborn as at Meribah,
as on the day of Massah, in the wilderness,
when your ancestors put Me to the test,
tried Me, though they had seen My deeds.

Forty years I was provoked by that generation;
I thought, "They are a senseless people;
they would not know My ways."

Concerning them I swore in anger,
"They shall never come to My resting-place!"

PSALM 96

Shiru l'Adonay shiru shir hadash,
shiru l'Adonay kol ha'aretz.

Shiru l'Adonay barehu shemo
basru miyom leiyom yeshu'ato.

Sapru vagoyim kevodo,
behol ha'amim nifle'otav.

Ki gadol Adonay umhulal me'od,
no-ra hu al kol elohim.

Ki kol elohey ha'amim elilim,
vAdonay shamayim asah.

Hod vehadar lefanov,
oz vetiferet bemikdasho.

Havu l'Adonay mishpehot amim,
havu l'Adonay kavod va'oz

Havu l'Adonay kevod shemo,
se'u minhah uvo'u lehatzrotav.

Histahev l'Adonay behadrat kodesh,
hilu mipanav kol ha'aretz.

Imru vagoyim Adonay malah
af tikon tevel bal timot.
Yadin amin bemeysarim.

Yismehu hashamayim vetagel ha'aretz
yiram hayam umlo'o

Ya'aloz saday vehol asher bo,
az yeranenu kol atzey ya'ar.

Lifney Adonay ki va,
ki va lishpot ha'aretz

Yishpot tevel betzedek,
ve'amim be'emunato.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:

שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ

בְּשָׁרוֹ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ

בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד

נִרְאָה הוּא עַל־כָּל־אֱלֹהִים:

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים

וַיהוָה שָׁמַיִם עָשָׂה:

הוֹדִוּוּהוּדָר לְפָנָיו

עַז וּתְפָאֶרֶת בְּמִקְדָּשׁוֹ:

הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים

הִבּוּ לַיהוָה כְּבוֹד וָעֹז:

הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ

שְׂאוּ־מִנְחָה וּבְאוּ לְחַצְרוֹתָיו:

הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ

חִילוּ מִפְּנֵי כָל־הָאָרֶץ:

אִמְרוּ בְּגוֹיִם יְהוָה מְלֹךְ

אֶף־תִּכּוֹן תִּבְּל בַּל־תִּמּוֹט

יָדִין עַמִּים בְּמִישָׁרִים:

יְשַׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמְלֹאוֹ:

יַעֲלֹז שָׂדֵי וְכָל־אֲשֶׁר־בוֹ

אֲזַ יִרְנְנוּ כָל־עֵצֵי־יַעַר:

לִפְנֵי יְהוָה כִּי בָּא

כִּי בָּא לְשִׁפֹּט הָאָרֶץ

יְשִׁפֹּט־תִּבְּל בְּצַדִּיק

וְעַמִּים בְּאִמּוֹנָתוֹ:

PSALM 96

Sing to God a new song,
sing to God, all the earth.

Sing to God, bless God's name,
proclaim God's victory day after day.

Tell of God's glory among the nations,
God's wondrous deeds, among all peoples.

For God is great and much acclaimed,
God is held in awe by all divine beings.

All the gods of the peoples are mere idols,
but God made the heavens.

Glory and majesty are before God;
strength and splendor are in God's temple.

Ascribe to God, O families of the peoples,
ascribe to God the glory and strength.

Ascribe to God the glory of God's name,
bring tribute and enter God's courts.

Bow down to God majestic in holiness;
tremble in God's presence, all the earth!

Declare among the nations, "God is Sovereign!"
the world stands firm; it cannot be shaken;
God judges the nations equally.

Let the heavens rejoice and the earth exult;
let the sea and all within it thunder,
the fields and everything in them exult;
then shall all the trees of the forest shout
for joy at the presence of God, for God is
coming, for God is coming to rule the earth;
God will rule the world justly,
and its peoples in faithfulness.



PSALM 97

Adonay malah tagel ha'aretz,
yismiḥu iyim rabim.

יהוה מלך תגל הארץ
ישמחו איים רבים:

Anan va'arafel sevivav,
tzedek umishpat mehon kis'o.

ענן וערפל סביביו
צדק ומשפט מכון כסאו:

Esh lefanav teleh,
u'telahet saviv tzarev

אש לפניו תלך
ותלהט סביב צריו:

He'iru verakav tevel,
ra'atah vatahel ha'aretz

האירו ברקו תבל
ראתה ותחל הארץ:

Harim kadonag namasu milifaney
Adonay milifaney adon kol ha'aretz

הרים כדונג נמסו מלפני
יהוה מלפני אדון כל-הארץ:

Higidu hashamayim tzidko
v'ra'u kol ha'amim k'vodo

הגידו השמים צדקו
וראו כל-העמים כבודו:

Yevoshu kol ovdai fesel,
hamit'halelim ba'elilim
hishtahavu lo kol elohim

יבשו כל-עבדי פסל
המתהללים באלילים
השתחוו-לו כל-אלהים:

Sham'ah vatismah tziyon
vatagelnah b'not y'hudah
l'ma'an mishpateha Adonay

שמעה ותשמח ציון
ותגלנה בנות יהודה
למען משפטיך יהוה:

Ki atah Adonay elyon
al kol ha'aretz
Mi'od na'aleyta al kol elohim

כי-אתה יהוה עליון
על-כל-הארץ
מאד נעלית על-כל-אלהים:

Ohavey Adonay sinu ra,
shomar nafshot hasidav,
miyad resha'im yatzilam

אהבי יהוה שנאו רע
שמר נפשות חסידי
מיד רשעים יצילם:

Or zaru'a latzadik,
uleyishrey lev simḥah.

אור זרע לצדיק
ולישרי-לב שמחה:

Simḥu tzadikim b'Adonay
vehodu lezeher kodsho.

שמחו צדיקים ביהוה
והודו לזכר קדשו:

Kabbalat Shabbat

PSALM 97

God is sovereign!

Let the earth exult,
the many islands rejoice!

Dense clouds are around God,
righteousness and justice are the base of God's throne.

Fire is God's vanguard,
burning God's foes on every side.

God's lightning lights up the world;
the earth is convulsed at the sight;
mountains melt like wax at God's presence,
at the presence of the God of all the earth.

The heavens proclaim God's righteousness
and all peoples see God's glory.

All who worship images,
who vaunt their idols,
are dismayed;
all divine beings bow down to God.

Zion, hearing it rejoices,
the daughters of Judah exult,
because of Your judgements, O God,

For You, God, are supreme over all the earth;
You are exalted high above all divine beings.

O you who love God, hate evil!

God guards the lives of God's loyal ones,
saving them from the hand of the wicked.

Light is sown for the righteous,
radiance for the upright.

O you righteous, rejoice in God
and acclaim God's holy name!

PSALM 98

Mizmor shiru l'Adonay shir ḥadash
ki nifala'ot asah
Hoshi'ah lo yemino
u'zero'a kodsho.

Hodi'a Adonay yeshuato
le'eyney hagoyim gilah tzidakto

Zaḥar ḥasdo ve'emunato leveyt Yisrael
ra'u ḥol afsey aretz
et yeshuat Eloheyenu

Hari'u l'Adonay kol ha'arets
pitzḥu veranenu vezameru

Zamru l'Adonay beḥinor
beḥinor vekol zimrah

Baḥatzotzerot vekol shofar
hari'u lifney hameleḥ Adonay

Yiram hayam u'melo'o
tevel veyoshvey vah

Neharot yimḥa'u ḥaf
yaḥad harim yeranenu

Lifney Adonay ki va lishpot ha'arets,
Yishpot tevel betzedek
v'amim b'meysharim.

מִזְמוֹר שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ
כִּי נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה-לוֹ יְמִינוֹ
וְזָרוּעַ קִדְשׁוֹ:

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ:

זָכַר חֲסִדּוֹ וְאַמוּנָתוֹ לְבַיַּת יִשְׂרָאֵל
רְאוּ כָל-אַפְסֵי-אֶרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:

הֲרִיעוּ לַיהוָה כָּל-הָאָרֶץ
פִּצְחוּ וּרְנְנוּ וְזַמְרוּ:

זַמְרוּ לַיהוָה בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זִמְרָה:

בְּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:

יִרְעַם הַיָּם וּמְלֹאוֹ
תִּבְּל וַיִּשְׁבֵּי בָהּ:

נְהַרוֹת יִמְחֹאוּ-כָף
יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי-יְהוָה כִּי בָא לְשִׁפֹּט הָאָרֶץ
יִשְׁפֹּט-תִּבְּל בְּצֶדֶק
וְעַמִּים בְּמִישָׁרִים:

PSALM 98

Sing to God a new song,
for God has worked wonders;
God's right hand, God's holy arm,
has won God victory.

God has been victorious
God has triumphed in the sight of the nations.

God has been steadfast in love and faithfulness
toward the house of Israel;
all the ends of earth beheld the victory of our God.

Raise a shout to Adonay, all the earth,
break into joyous songs of praise!

Sing praise to Adonay with the lyre,
with the lyre and melodious song.

With trumpets and the blast of the horn
raise a shout before Adonay, the Sovereign.

Let the sea and all within it thunder,
the world and its inhabitants;
let the rivers clap their hands,
the mountains sing joyously together
at the presence of Adonay,
for God is coming to rule the earth;
God will rule the world justly,
and its peoples with equity.

PSALM 99

Adonay malaḥ yirgezu amim,
yoshev keruvim tanut ha'aretz

יהוה מִלְךְ יִרְגְּזוּ עַמִּים
יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:

Adonay betziyon gadol,
veram hu al kol ha'amim.

יהוה בְּצִיּוֹן גָּדוֹל
וְרָם הוּא עַל-כָּל-הָעַמִּים:

Yodu shimḥa gadol venora
kadosh hu

יִדּוּ שִׁמְךָ גָּדוֹל וְנוֹרָא
קְדוֹשׁ הוּא:

Ve'oz meleḥ mishpat ahev atah konanta
meysharim mishpat u'tzedakah
beya'akov atah asita

וְעַז מִלְךְ מִשְׁפָּט אָהֵב אַתָּה כּוֹנֵנֵת
מִיִּשְׁרָיִם מִשְׁפָּט וְצְדָקָה
בַּיַּעֲקֹב אַתָּה עֹשֵׂית:

Romemu Adonay Eloheynu
vehishtaḥavu lahadom raglav
kadosh hu

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדָם רַגְלָיו
קְדוֹשׁ הוּא:

Mosheh v'Aharon beḥohanav
uShmu'el bekorey shemo kor'im
el Adonay vehu ya'anem

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
וְשִׁמְוֵאל בְּקֹרְאֵי שְׁמוֹ קֹרְאִים
אֶל-יְהוָה וְהוּא יַעֲנֵם:

Be'amud anan yedaber aleyhem
shamru edotav veḥok natan lamo

בְּעַמּוּד עָנַן יִדְבַר אֲלֵיהֶם
שִׁמְרוּ עֲדוֹתָיו וְחֹק נִתַּן-לָמוֹ:

Adonay Eloheynu atah anitam,
El nosey hayita lahem,
venokem al ailotam.

יהוה אֱלֹהֵינוּ אַתָּה עֲנִיתָם
אֵל נֹשֵׂא הַיִּתָּ לָהֶם
וְנָקַם עַל-עֲלִילוֹתָם:

Romemu Adonay Eloheynu
vehishtaḥavu lehar kadsho,
ki kadosh Adonay Eloheynu.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קְדִשׁוֹ
כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

PSALM 99

Adonay, enthroned on cherubim, is ruler,
peoples tremble, the earth quakes.

Adonay is great in Zion,
and exalted above all peoples.

They praise Your name as great and awesome;
God is holy!

Mighty sovereign who loves justice,
it was You who established equity,
You who worked righteous judgement in Jacob.

Exalt Adonay our God,
and bow down to God's footstool;
Adonay is holy!

Moses and Aaron among God's priests,
Samuel, among those who call on God's name--
when they called to Adonay,
God answered them.

God spoke to them in a pillar of cloud;
they obeyed God's decrees,
the law God gave them.

O Adonay our God, You answered them;
You were a forgiving God for them.
but You exacted retribution for their misdeeds,

Exalt Adonay our God,
and bow toward God's holy hill,
for Adonay our God is holy.

PSALM 29

Mizmor l'David.

Havu l'Adonay beney elim,
havu l'Adonay kavod va'oz.

Havu l'Adonay kevod shemo,
hishtaḥavu l'Adonay behadrat kodesh.

Kol Adonay al hamayim,
el hakavod hirim
Adonay al mayim rabim.

Kol Adonay bako'ah,
kol Adonay behadar.

Kol Adonay shover arazim,
vayshaber Adonay et arzey halevanon.

Vayarkidem kemo egel,
levanon vesiryon kemo ven re'emim.

Kol Adonay ḥotzev lahavot esh.

Kol Adonay yahil midbar,
yahil Adonay midbar kadesh.

Kol Adonay yeḥolel ayalot,
vayeḥesof ye'arot.
Uvheyhalo kulo omer kavod.

Adonay lamabul yashav,
vayeshev Adonay meleḥ le'olam

Adonay oz le'amo yiten,
Adonay yevareḥ et amo vashalom.

מִזְמוֹר לְדָוִד
הָבוּ לַיהוָה בְּנֵי אֱלִים
הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:

קוֹל יְהוָה עַל־הַמַּיִם
אֶל־הַכְּבוֹד הַרְעִים
יְהוָה עַל־מַיִם רַבִּים:

קוֹל־יְהוָה בַּכֶּתֶחַ
קוֹל יְהוָה בְּהַדָּר:

קוֹל יְהוָה שֹׁבֵר אַרְזִים
וַיִּשְׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְבָנוֹן:

וַיִּרְקִידֵם כְּמוֹ־עֵגֶל
לְבָנוֹן וְשָׂרִיֹן כְּמוֹ בֶן־רֵאמִים:

קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ:

קוֹל יְהוָה יַחִיל מִדְּבַר
יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ:

קוֹל יְהוָה יַחֲלֵל אַיִלוֹת
וַיַּחֲשֹׁף יַעְרוֹת
וַבְּהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד:

יְהוָה לַמַּבּוּל יָשָׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

PSALM 29

Ascribe to Adonay, O divine beings,
ascribe to Adonay glory and strength.

Ascribe to Adonay the glory of God's name;
bow down to Adonay, majestic in holiness.

The voice of Adonay is over the waters;
The God of glory thunders,
Adonay rules over the mighty waters.

The voice of Adonay is power;
the voice of Adonay is majesty;
the voice of Adonay breaks cedars;
Adonay shatters the cedars of Lebanon.
God makes Lebanon skip like a calf,
Sirion, like a young wild ox.

The voice of Adonay kindles flames of fire;
the voice of Adonay convulses the wilderness;
Adonay convulses the wilderness of Kadesh;
the voice of Adonay causes hinds to calve,
and strips forests bare;
while in God's temple all say, "Glory!"

Adonay sat enthroned as the Flood;
Adonay sits enthroned, ruler forever.

May Adonay grant strength to God's people;
may Adonay bestow on God's people well-being.

ON LEḤAH DODI

Author Unknown

Two themes are emphasized in this popular hymn: Love for the Sabbath, and the redemption of Jerusalem and the people of Israel.

The comparison of the Shabbat to a bride (who is to be welcomed) is of Talmudic origin. Rabbi Hahina used to say, "Come, let us go out to meet the Bride, the Queen."

In the sixteenth century, in the picturesque city of Safed, Jewish mystics whose faith was marked by intensity and fervor took this idea quite literally. Boys and men, dressed in white robes, would go out to the fields in procession on Shabbat eve, chanting psalms and portions of the Biblical Song of Songs.

One of these Kabbalists, Rabbi Solomon Halevi Alkabetz, composed the hymn, Lecha Dodi. (The first letters of each of the stanzas spell out the author's name, Shlomo Halevi.)

In the first stanza, the author refers to the Midrashic explanation of the two versions of the Sabbath commandments in the Ten Commandments. "Remember (Zahor) the Sabbath Day" (Exodus 20:8) and "Observe (Shamor) the Sabbath Day" (Deuteronomy 5:12). Both words, said the Rabbis, were spoken in a single utterance, indicating that we are bidden not only to remember the Sabbath day, but also to observe and guard it.

When the last stanza is recited, it is customary to rise, turn toward the door and bow, as if acknowledging the entrance of the Sabbath Bride and Queen.

Leḥah dodi likrat kalah
peney shabbat nekabelah.

Shamor vezaḥor bedibur eḥad
Hishmi'anu el hamyuḥad
Adonay eḥad ushmo eḥad
Leshem ultiferet velit-hilah

Likrat shabbat leḥu venelḥah
Ki hi mekor haberaḥah
Merosh mikedem nesuḥah
Sof ma'aseh bemaḥashavah teḥilah.

Mikdash meleḥ ir meluḥah
Kumi tze'i mitoḥ hahafeḥa
Rav laḥ shevet be'emek habaḥa
Vehu yaḥamol alayih ḥemlah

Hitna'ari me'afar kumi
Livshi bigdey tifarteh ami
Al yad ben yishay beyt halaḥmi
Korvah el nafshi ge'alah.

Hitoreri hitoreri
Ki va oreḥ kumi ori
Uri uri shir daberu
Kevod Adonay alayih niglah.

Lo tevoshi velo tikalmi
Mah tishtoḥaḥi umah tehemi
Baḥ yeḥesu aniyey ami
Venivnetah ir al tilah.



לָכָה דוֹדֵי לְקִרְאֵת כְּלָה:
פְּנֵי שַׁבָּת נִקְבְּלָה:

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׂמִיעֵנוּ אֵל הַמִּיּוּחָד:
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:
לְשֵׁם וּלְתַפְאֳרָתוֹ וּלְתַהֲלָה:

לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה:
כִּי הִיא מְקוֹר הַבְּרָכָה:
מִרֹאשׁ מִקְדָּם נִסּוּכָה:
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:

מִקְדָּשׁ מְלֻכָּד עִיר מְלוּכָה:
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה:
רַב לָךְ שַׁבָּת בְּעַמְּקֵי הַבְּכָא:
וְהוּא יַחְמוּל עָלֶיךָ חֲמֵלָה:

הַתְנַעֲרִי מֵעַפָּר קוּמִי:
לְבָשִׁי בְּגָדֵי תִפְאֳרָתֶךָ עַמִּי:
עַל יַד בֶּן יוֹשֵׁי בֵּית הַלְחָמִי:
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:

הַתְעוֹרְרִי הַתְעוֹרְרִי:
כִּי בָּא אֲוֶרֶךְ קוּמִי אֲוֶרֶךְ:
עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי:
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי:
מֵהַתְשַׁתְּחַחֵי וּמֵהַתְהַמִּי:
בְּךָ יַחְסוּ עַנְיֵי עַמִּי:
וְנִבְנְתָה עִיר עַל תַּלְתָּה:

Vehayu limshisah shosayih

Veraḥaku kol mevalayih

Yasis alayih Elohayih

Kimsos ḥatan al kalah.

Yamin usmol tifrotzi

Va'et Adonay ta'aritz

Al yad ish ben Partzi

Venismehah venagilah.

וְהָיוּ לְמִשְׁסָּה שְׂאֵסִיד:

וְרָחֲקוּ כָּל מְבַלְעִיד:

יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ:

כְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:

יָמִין וּשְׂמֹאל תִּפְרֹצִי:

וְאֶת־יְהוָה תִּעְרִיצִי:

עַל יַד אִישׁ בֶּן פֶּרְצִי:

וְנִשְׁמַחָה וְנִגִּילָה:

Rise and face the entrance:

Bo'i veshalom ateret balah

Gam besimḥah uv'itzoholah

Toḥ emuney am segulah

בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָה:

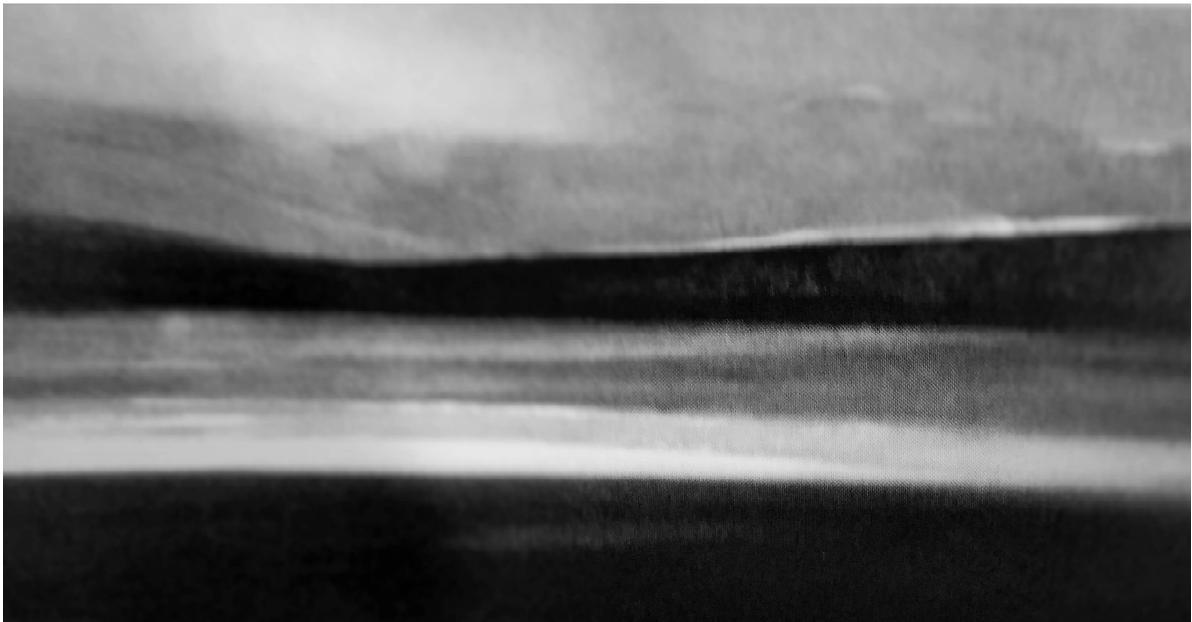
גַּם בְּשִׂמְחָה וּבְצִהּוֹלָה:

תּוֹךְ אֱמוּנֵי עַם סִגְלָה:

Bow when saying the words Bo'i ḥalah (בּוֹאִי כְּלָה)

Bo'i ḥalah bo'i ḥalah

בּוֹאִי כְּלָה בּוֹאִי כְּלָה:



LEHAH DODI

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 Bethlehemite 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!

PSALM 92

Mizmor shir leyom hashabbat.

Tov lehodot l'Adonay
ulezamer l'shimha elyon.

Lehagid baboker hasdeha
ve'emunatha baleylot.

Aley asor va'aley navel
aley higayon behinor.

Ki simahtani Adonay befa'aleha,
bema'asey yadeha aranen.

Mah gadlu ma'aseha Adonay,
meod amku mahshevotaha.

Ish ba'ar lo yeda,
uhsil lo yavin et zot.

Bifro'ah resha'im kemo eisev,
vayatzitu kol po'aley aven,
lehishtadam adey ad.

Ve'atah marom l'olam Adonay.

Ki hiney oy'veha yovedu,
yitpardu kol po'aley aven.

Vatarem kireym kar'ni,
baloti beshemen ra'anan.

Vatabet eynei beshuray,
bekamim alay mereim
tishmanah oznay.

Tzadik katamar yifrah,
ke'erez balvanon yisgeh.

Shetulim beveyt Adonay,
behatzrot Eloheyenu yafrihu.

Od yenuvun beseyvah,
deshenim vera'ananim yihyu.

Lehagid ki yashar Adonay,
tzuri velo avlatah bo.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהִדּוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן:

לְהַגִּיד בַּבֹּקֶר חֲסִדֶּךָ
וּבְמוֹנוֹתֶיךָ בְּלֵילוֹת:

עַל־עֲשׂוֹר וְעַל־נֶבֶל
עַל־יִגְוִן בְּכִנּוֹר:

כִּי שִׂמַּחְתָּנִי יְהוָה בְּפִעֲלֶךָ
בְּמַעֲשֵׂי יְדִידֶךָ אֲרָנוּ:

מִה־גָּדְלוֹ מַעֲשֵׂיֶךָ יְהוָה
מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ:

אִישׁ בְּעַר לֹא יָדַע
וּכְסִיל לֹא־יִבִּין אֶת־זֹאת:

בְּפִרְחֵי רִשְׁעִים כְּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כָּל־פְּעָלֵי אָוֶן
לְהַשְׁמָדָם עַד־עַד:

וְאַתָּה מְרוֹם לְעֵלְמָם יְהוָה:

כִּי הִנֵּה אֵיבֶיךָ לֹא־בָדוּ
וַיִּתְפָּרְדּוּ כָּל־פְּעָלֵי אָוֶן:

וַתִּרְם כְּרָאִים קַרְנֵי
בְּלֹתֵי בְשָׁמוֹן רַעְנָן:

וַתִּבֶּט עֵינֵי בְּשׁוּרֵי
בְּקָמִים עַל־מְרַעִים
תִּשְׁמַעְנָה אָזְנֵי:

צְדִיק כְּתִמֵּר יִפְרַח
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה:

שְׁתוּלִים בְּבַיִת יְהוָה
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנּוּבוּן בְּשִׁיבָה
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:

לְהַגִּיד כִּי־יָשָׁר יְהוָה
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

PSALM 92

It is good to offer praise to You, Adonay,
and to sing to Your name supreme
to proclaim Your love in the morning
and Your faithfulness every night,
with the music of the human voice
or the melody of my silence.
For You let me delight in Your world, Adonay;
You make my heart sing with joy.

How great is Your goodness, Adonay;
how unfathomable Your justice!
It can't be seen by our eyes
and can't be grasped by our thinking;
but every secret is told,
every crime is punished,
every good deed is rewarded,
every wrong is redressed.
Though chaos rules on the surface,
in the depths all becomes law.

And the wise flourish like palm trees;
they grow like the cedars of Lebanon.
They are planted in the dark soil of God,
and their leaves keep turning to God's light.
Even in old age they bear fruit;
they are green and supple and strong;
living proof that Adonay
is just, and God's way is perfect.

PSALM 93

Adonay malah ge'ut lavesh,
lavesh Adonay oz hit'azar.
Af tikon tevel bal timot.

Naḥon kis'ah'a me'az,
me'olam atah.

Nas'u neharot, Adonay,
nas'u neharot kolam,
yis'u neharot doḥyam.

Mikolot mayim rabim,
adirim mish'berey yam,
adir bamarom Adonay.

Edoteḥa ne'emnu meod,
leveyṭḥa na'avah kodesh
Adonay, leoreḥ yamim.

יהוה מִלְךְ גֵּאוּת לְבִשׁ
לְבִשׁ יְהוָה עַז הַתְּאָזֵר
אַף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט:

נִכּוֹן כִּסְאֶךָ מֵאֶז
מֵעוֹלָם אַתָּה:

נִשְׂאוּ נְהָרוֹת יְהוָה
נִשְׂאוּ נְהָרוֹת קוֹלָם
יִשְׂאוּ נְהָרוֹת דְּכִיָּם:

מִקְלוֹת מַיִם רַבִּים
אֲדִירִים מִשְׁבְּרֵי־יָם
אֲדִיר בַּמְרוֹם יְהוָה:

עֲדוֹתֶיךָ נֶאֱמְנוּ מְאֹד
לְבֵיתֶךָ נִאֲוָה־קֹדֶשׁ
יְהוָה לְאַרְךָ יָמִים:

PSALM 93

Adonay is Sovereign,
 God is robed in grandeur;
 Adonay is robed,
 God is girded with strength.
The world stands firm;
 it cannot be shaken.
Your throne stands firm from of old;
 from eternity You have existed.

The ocean sounds, O Adonay,
 the ocean sounds its thunder,
 the ocean sounds its pounding,
Above the thunder of the mighty waters,
 more majestic than the breakers of
the sea
 is Adonay, majestic on high.
Your decrees are indeed enduring,
 O Adonay, for all times.

INTERPRETIVE TRANSLATION

Steven Mitchell

God acts within every moment
and creates the world with each breath.
God speaks from the center of the universe,
in the silence beyond all thought.
Mightier than the crash of a thunderstorm,

mightier than the roar of the sea,
is God's voice silently speaking
in the depths of the listening heart.

HATZI KADDISH

חצי קדיש

Reader:

Yitgadal veyitkadash shemey raba,

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא:

be'alma divra ħirutey,

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ

veyamliĥ malĥutey

וַיִּמְלִיךְ מַלְכוּתָהּ

beĥayeyĥon uvyomeyĥon

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

uvĥayey deĥol beyt Yisrael,

וּבְחַיֵּי דְכָל בַּיִת יִשְׂרָאֵל:

ba'agala uvizman kariv, ve'imru:
Amen.

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Congregation:

Yehey shemey raba mevarah

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

le'alam ulalmey almaya.

לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא:

Reader:

Yitbarah veyishtabah, veyitpa'ar

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

veyitromam veyitnasey, veyit'hadar

וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

veyitaleh veyit'halal, shemey dekadsha,

וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא

berih hu,

בְּרִיךְ הוּא

le'ela (*On Shabbat Shuvah add: le'ela*)

לְעֵלָא (*On Shabbat Shuvah add: לְעֵלָא*)

min kol birĥata veshirata,

מִן כָּל בִּרְכָתָא וְשִׁירָתָא

tushbeĥata veneĥemata, da'amiran
be'alma,

תִּשְׁבַּחְתָּא וְנַחֲמְתָּא דְאֲמִירָן
בְּעֵלְמָא

ve'imru: Amen.

וְאָמְרוּ אָמֵן:

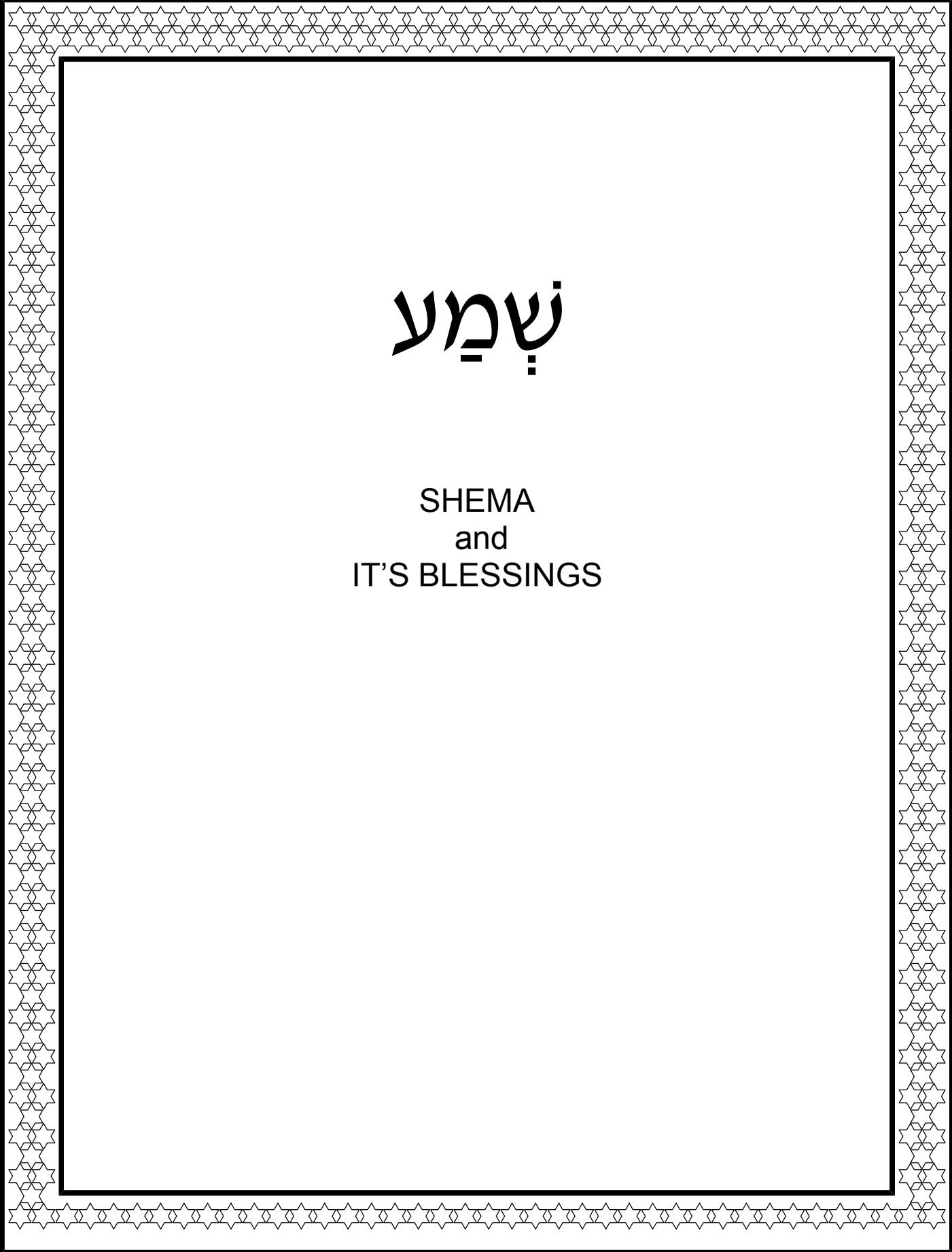
Ḥatzi Kaddish

Ḥatzi Kaddish translation

Reader: 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.

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

Reader: 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 is higher (*on Shabbat Shuvah add: by far*) than all blessings, songs, praises, and consolations that we utter in this world. And say: Amen.



שְׁמַע

SHEMA
and
IT'S BLESSINGS

Shema And It's Blessings

WHAT DO WE CALL YOU Siddur Shabbat Vayinafash

O God. because You are the source of all life and being,
We call You Creator.

Because we know the history of Your presence among Your people,
We call You Adonay.

Because we know You intimately as a parent,
We call You Father.

Because You are present at the act of birth, and because You shield, nurture and care
for us,
We call you Mother.

Because You give us strength and courage when we are in need,
We call You Sustainer.

Because we have known You in our pain and suffering,
We call You Comforter.

Because beyond pain lies Your promise of all things made new,
We call You Hope.

Because You are the means of liberation and the way to freedom,
We call You Deliverer.

Because You guide us to a world of goodness and peace,
We call You Redeemer.

Confident that You will hear, we call upon You
With all the names that make You real to us.

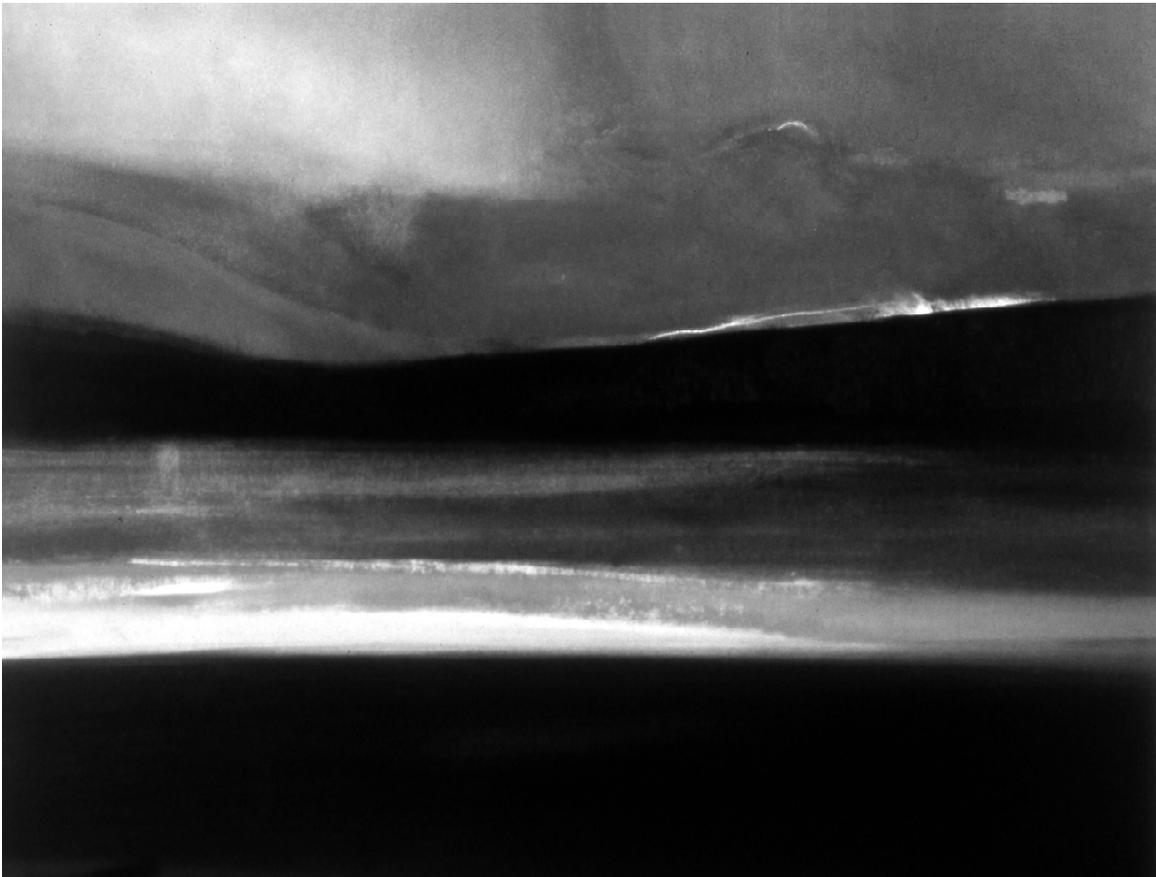
The names that create an image in our minds and hearts,
An image that our souls can understand and touch.

And yet, You are more than all these names,
You are more than we will ever know or comprehend.

You are our God, in heaven and earth,
You are our God, now and forever.

INTERPRETIVE VERSION

Beloved are You, Eternal God;
Soul of the universe,
By whose design the evening falls,
By whose command dimensions open up
And aeons pass away
And stars spin in their orbits.
You beat the rhythm of day and night;
The alternations of light and darkness
Sing Your creative word.
In westering sun and spreading dusk,
God of all things, You are made manifest.
Eternal, everlasting God,
May we ever be aware of Your dominion.
Beloved are You, O Eternal,
In this serene hour of nightfall.



ALONE WITH NATURE

Anne Frank

The best remedy for those who are afraid, lonely, or unhappy, is to go outside, somewhere where they can be quite alone with the heavens, nature, and God. Because only then does one feel that all is as it should be and that God wishes to see people happy, amidst the simple beauty of nature. As long as this exists, and it certainly always will, I know that then there will always be comfort for every sorrow, whatever the circumstances may be.

THOUGHTS

In the daily cycles of day and night - indeed throughout creation - throughout the natural world - we see God revealed. We can easily relate to Thoreau's words - "Heaven is under our feet as well as over our heads." And to the poet Danny Siegel who writes of "Hints of Paradise" and asks in grateful wonder "How much do we pay for the evening sunsets?

What is the price of the stars?"



ADONAY IS A WHISPER AT MIDNIGHT

New Psalm 9 - Danny Siegel

Adonay is a whisper at midnight,
and the spontaneity of songs at dawn.

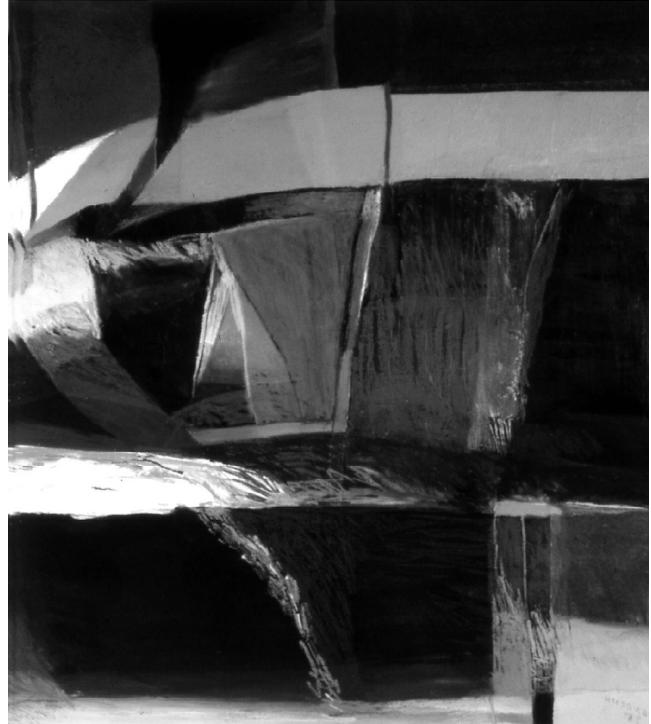
I have no fear or hesitation.

In after-Shabbas spice and wine,
I sense God's presence,
and I walk with confidence
through week-long trivialities.

How shall I doubt or contradict
the sway of reed grass by the river?

Shall I speculate away my life,
denying the flight of geese
and the swoop of eagles?

How dare I resist God's glance
through the mountain mist?



AT DAWN I SEARCH FOR YOU

New Psalm 5 - Danny Siegel

O God --
At dawn I search for You
in the orange and yellow streaks
of the sunrise sky.
At dusk my eyes survey the stars for
You.

My Rebbi speaks,
and I hear You.
My baker, plumber, sandal-maker teach,
and I feel Your presence.

In all these words and signs,
in all these silences and sounds
I suspect You care for me.

In windows I find You, in mirrors,
on the open farms
and in the stadiums You hide,
seeking out the touch
of human happiness

O how I love Your humorous variety
and costumes,
my Great and Playful God.

Shema And It's Blessings

CITY PSALM

Sara Sarasohn

The city sings with You, O God of all places,
The city, it breathes You: Your praises, Your call.

Sirens shimmer off buildings, busses wheeze up steep hills,
their traffic Your commerce, Your heartbeat, Your life.

The scent of bread baking, the sweat of the bakers,
their work feeds the city, Your people, Your life.

O God of all places, show us Your presence;
hear all our praises from sidewalks and stoops.

Men in long overcoats hail taxis in the rain;
the drivers swerve and curse in every language,
Your language, Your rain, Your overcoats, Your cars.

Women with headphones go running in the park;
their legs pump Your music, their cheeks flush Your heat.

The scrape of the backhoe, steel girders staying concrete,
filling in foundations for Your buildings, Your walls.

Rowhouses flash by, their bricks all the same;
inside them each family eats their own meal.
All the families fill the city, Your city, with life.

O God of all places, we see all Your glories;
they remind us again all creation is Yours.



IN THE GARDEN OF SHECHINA

Hanna Tiferet Siegel

Born from the earth
Breathed by the air
Healed in the water
Kindled with prayer
I walk through the fiery sword of truth
And listen with all of my heart.

I am a Tree of Life
In the Garden of Shechina
Singing a psalm of wonder and love

Ki hi m'kor habr'ahah.
Adonay ehad ush'mo ehad
L'shem ul'tiferet v'lit'hilah
Adonay ehad ush'mo ehad
L'shem ul'tiferet v'lit'hilah

כִּי הִיא מְקוֹר הַבְּרָכָה
יְהוּה אֶחָד וְשְׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלֵה
יְהוּה אֶחָד וְשְׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלֵה

If Spirit is both
Woman and man
Then Heaven and Earth
Dance hand in hand
The balance of power restores inner light
As we enter the Covenant of Peace.
We are the Tree of Life
In the Garden of Shechina
Singing a psalm of wonder and love

Ki hi m'kor habr'achah.
Adonay ehad ush'mo ehad
L'shem ul'tiferet v'lit'hilah
Adonay ehad ush'mo ehad
L'shem ul'tiferet v'lit'hilah.

כִּי הִיא מְקוֹר הַבְּרָכָה
יְהוּה אֶחָד וְשְׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלֵה
יְהוּה אֶחָד וְשְׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלֵה



THIS PRETTY PLANET

Tom Chapin

This pretty planet, spinning in space
Your garden, Your harbor,
Your holy place.

Golden sun going down,
Gentle blue giant, spin us around.
All through the night,
Safe 'til the morning light.

Shema And It's Blessings

ALTERNATIVE AHAVAT OLAM

Found in Siddur Wings of Awe

You were God
And we were Israel,
God alone
And lonely people,
Long ago.

You loved us with great love
And You taught us
How to respond to You

Through Mitzvot
Recollections
Celebrations
Torah

They are the light of our eyes
The uniqueness of our being.

In the joy of them
You have drawn us close to You.

In the truth of them
We have discovered You, the only One.

We are together still.

You respond to every people
In Your chosen way.
With Your love
You have chosen to respond to us.

With our love
We offer You our praise



TORAH - OUR TREE OF LIFE

Author Unknown

Reverence for life is the beginning of wisdom,
And the knowledge of the Eternal is true understanding.

*Where there is no knowledge, there is no reverence for life;
Where there is no reverence for life, there is no true knowledge.*

The Torah endows us with modesty and reverence,
And teaches us to be virtuous, pious, upright and faithful.

*Torah keeps us far from sin,
And draws us near to virtue.*

You shall teach diligently
The ways of life to your children.

*The moral world is maintained by the instruction of our young;
Their education shall not be interrupted even to rebuild the Temple.*

When parents encourage children to study Torah,
Their influence lives beyond the grave.

*If one studies Torah,
Its words are woven into the texture of life.*

Train your children in the way they should go,
And when they are older they will not depart from it.

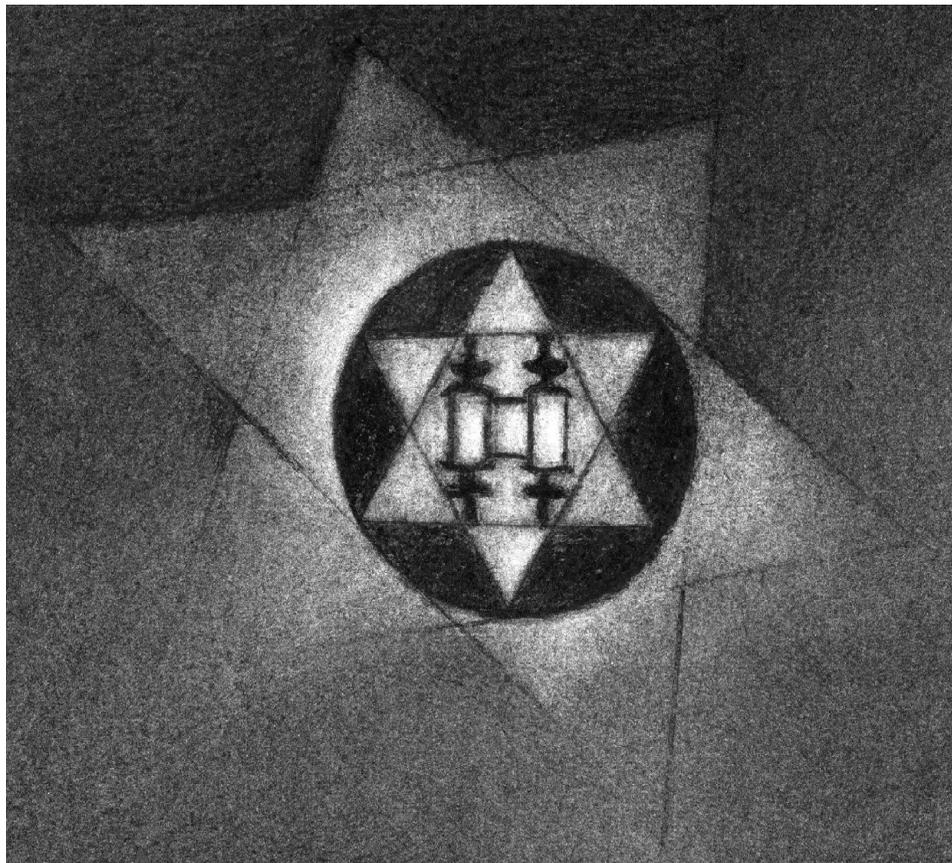
*As long as the voices of children resound with the study of Torah,
No enemy can triumph over Israel.*

The Torah is a Tree of Life;
Happy are they who understand its teachings,
And fulfill the Mitzvot.

TORAH IS A GUIDE

Author Unknown

Torah is a guide.
A voice, a whisper of wisdom
echoing, within and without.
Her mitzvot commit us to justice.
Her teachings move us to compassion.
Her stories bring us to attention that we might be present to life's everyday wonders.
May the words of Torah be pleasant in our mouths.
May we hearken to the voice of Sinai addressing us now and here.
May we be moved to exclaim the mystery of life revealed in the rising sun,
the rustling leaf,
the child's cry and a friend's embrace.
Blessed are those who bring Torah to our people Israel.



HEAR O ISRAEL

Rabbi Jack Riemer

Judaism begins with the commandment: Hear O Israel,
But what does it really mean to hear?

*The person who attends a concert
with his mind on business,
Hears -- but does not really hear.*

The person who walks amidst the songs of birds
And thinks only of what he will have for dinner,
Hears - but does not really hear.

*The man who listens to the words of his friends,
of his wife, or his children,
And does not catch the note of urgency:
"Notice me, help me, care about me,"
Hears -- but does not really hear.*

The man who listens to the news
and thinks only of how it will affect business,
Hears -- but does not really hear.

*The person who stifles the sound of his conscience
And tells himself he has done enough already,
Hears -- but does not really hear.*

The person who hears the hazzan pray
And does not feel the call to join with him,
Hears -- but does not really hear.

*The person who listens to the rabbi's sermon
And thinks that someone else is being addressed,
Hears -- but does not really hear.*

On this Shabbat, Oh God, sharpen our ability to hear.
May we hear the music of the world,
And the infant's cry, and the lover's sigh.

*May we hear the call for help of the lonely soul,
And the sound of the breaking heart.*

May we hear the words of our friends,
And also their unspoken pleas and dreams.

*May we hear within ourselves the yearnings
That are struggling for expression.*

May we hear You, O God,

*For only if we hear You
Do we have the right to hope
That You will hear us.*

Hear the prayers we offer to You this day, O God --
And may we hear them too.

Shema And It's Blessings

TO BE REMINDED

Ferdinand M. Isserman

The best known prayer of Judaism is: "Hear, O Israel: Adonay, our God, Adonay is One." This prayer makes no request of God. It only affirms that God is One.

Its recital is not needed by God; God does not need to be reminded that God is One. It is needed by people; we must be reminded that God is One.

People must be reminded that only God is to be worshipped, or else we might worship idols or power or wealth or prestige or the other false gods which easily claim us today as three thousand years ago.

To worship something means to give everything one possesses, all one's talents and energies to this end.

Those who worship power may sacrifice their honor for power, may neglect their family for power, may destroy their character for power.

Thus, three times daily, we recite the Shema so that we may be reminded that there is but One God in the universe to whom we should dedicate everything we possess.

WHAT DOES IT MEAN TO SAY GOD IS ONE?

Rabbi Robert Saks

It means that the God of Israelis is the God of Palestinians, the God of Indians is the God of Pakistanis - one God cares equally for all of us, so we'd do well to care for each other.

It means that the God of humans is the God of cows, the God of those who build factories and drill for oil is the God of trees and birds and fish in the seas, so we would do well to care for each other.

It means that the God whose goodness is revealed by poets is also served by schoolteachers, athletes, firefighters, violinists, lawyers, philosophers, weavers, indeed, by all who do good in the world, so we would do well to do good for each other.

It means that all goodness is one and divine and each spark of goodness must be nurtured, set free, lifted up, and allowed to shine.

We proclaim the one God of all goodness as we join in the Shema.

SHEMA

Rabbi Shefa Gold

Shema Yisrael, Yah Eloheynu,

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ

Yah, Yah Yah Eḥad.

יְהוָה יְהוָה אֶחָד:

I will love my God (2x)
with all my heart, with all my soul, with all my might.



SHEMA V'AHAVTA

Debbie Friedman

Lyrics from Deuteronomy 6:4, 5-9

Sh'ma Yisrael Adonay Eloheynu, (Adonay) (2x) eḥad.

Baruḥ (shem kevod) (2x) malḥuto (le'olam) (2x) va'ed.

And thou shalt love the Lord thy God (with all thy heart) (2x)

With all thy soul and (with all of thy might) (2x)

And all these words which I command you on this day
(shall be in thy heart) (2x)

And thou shalt teach them diligently (unto thy children) (2x)

And thou shall speak of them when thou (sittest in thy house) (2x)

When thou walkest by the way and when thou risest up,
(and when thou liest down) (2x)

And thou shalt bind them for a sign (upon thy hand) (2x)

And they shall be for frontlets (between thine eyes) (2x)

And thou shalt write them on the doorposts of thy house,
(and upon thy gates) (2x)

That ye may remember and do all of my commandments,
and be holy (unto your God) (3x)

• 1972 Deborah Lynn Friedman (ASCAP)

Shema And It's Blessings

SH'MA: PERSONAL DECLARATION OF FAITH

Hear, O Israel
the divine abounds everywhere
and swells in everything:
the many are One.

Loving life
and its mysterious source
with all my heart
and all my spirit,
all my senses and strength,
I take upon myself
and unto myself
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,

to love kindness and compassion.
I will teach this to our children
throughout the passage of the day
as I dwell in my home
and as I go on my journeys,
from the time I rise
until I fall asleep.
And may my actions
be faithful to my words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have kissed
and are one.

TZITZIT

Rabbi Robert Saks

Tzitzit, fringes, elegant adornments on the garments of ancient nobility.
Tzitzit, made, we're instructed, with a thread of royal blue, rare and expensive, the color
of royalty.
Tzitzit, sacred garb for centuries of Jews wrapped in prayer.
"You shall see them," we're told, so they're worn in daylight.
"See them" and remember - we are, all of us, royalty
"See them" and remember - we are all people of worth
All of us, all humanity noble and worthy,
all humanity children of God.
There is no second class, no under class, no lower class in God's family.
Each life must be protected, each death must be mourned.
We must honor each other, for God dwells within us,
We must honor God, within whom we each dwell.

OHR HADASH

Marge Piercy

So you shall love what is holy
with all your courage, with all your passion, with all
your strength.
Let the words that have come down
shine in our words and our actions.
We must teach each child to know and understand
them.
We must speak about what is good and holy within our
homes,
When we are working, when we are at play,
when we lie down and when we get up.
Let the work of your hands speak them,
let your eyes shine and see with their knowledge.
Let them run in your blood
and glow from your doors and windows.

We should love ourselves, for we are of God
We should love our neighbors as ourselves.
We should love the stranger, for we were once strangers
in the land of Egypt
and have been strangers in all the lands of the world
since.
Let love fill our hearts with its clear precious water
for all the living with whom we share the water of life.
Heaven and earth observe how we cherish or spoil our
world.
Heaven and earth watch whether we choose life or
choose death.
We must choose life so that we and our children's
children may live.
We must love the source of being and the power of life.
Be quiet and listen to the still small voice within that
speaks in love.
Open to it, hear it, heed it, and work for life.
Let us remember and strive to be good.
Let us remember to find what is holy
within and without.

THE UNSENTIMENTAL CORE OF LOVE

Author unknown

The V'ahavta prayer speaks of our love for God and of the ways we manifest that love by sharing God's teachings with our young people and with the community. Let's take a minute and see if we can't understand a little more about love.

Love is as love does. That's the unsentimental core of love.

It's good to love the earth on a sun-washed spring morning in the intoxication of flowers and fresh green leaves. But to do love in the earth is to stop the wastes that pollute its waters and flood its skies with a thick, grey death.



It's good to love the city on a winter's night, sparkling with white snow and bright lights, the perfume of concerts and soft restaurants. But to do love in the city is to clean its streets of broken glass and old papers and broken tenements and the greed and fear which breed in them.

It's good to love a child, clean and fresh, skipping lightly and singing softly. But to do love for children is to make schools which are good and playgrounds which are safe, for all of them; to nourish them with food, and see that someone holds them when they cry.

It's good to love your partner when the night is warm, and laughter is quick and eyes sparkle. But to do love for a companion is a word of thankfulness for dinner when the day is long, the caress of a worried brow, "I'm sorry" spoken for a thoughtless act, forgiveness offered, a task shared, a trust kept.

That is the unsentimental core of love. The accent of responsibility. The picture of what love is from the things which love has done.

IF WE CAN HEAR

Author Unknown

If we can hear the words from Sinai,
Then love will flow from us,
And we shall serve all that is holy
With all our intellect and all our passion and all our life.
If we can serve all that is holy,
We shall be doing all that humans can
To help the rains to flow,
The grasses to be green,
The grains to grow up golden like the sun,
And the rivers to be filled with life once more.
All the children of God shall eat, and there will be enough.
But if we turn from Sinai's words,
And serve only what is common and profane,
Making gods of our own comfort and power,
Then the holiness of life will contract for us;
Our world will grow inhospitable to rains from heaven,
And the produce of the earth will not be ours.
Or worse: It will be ours unjustly,
And our acts shall isolate us
From the flowing waves of green and gold.
Let us therefore lace these words
Into our passion and our intellect,
And bind them, all of us,
As a sign upon our hands and our eyes,
Writing them in mezuzot for our doors and gates,
Studying them with those who join with us,
That our generations may be as numerous
As the stars of heaven and the dust of earth,
And as faithful as the living waters
That unite them all.

INTERPRETATION

Rabbi Leila Gal Berner

If you faithfully accept the opportunities for holiness that I offer you, carrying them out with all your heart and all your soul, then the "Land" of your soul will be nurtured in all its proper seasons and you will reap a joyful harvest.

Take care not to lose your way and become misguided. For then godliness will be hidden from you, and the land of your soul will dry up, and you will be unable to survive.

Therefore, let these godly words enter your heart and soul. Carry them with you as a sign, on your arm near your heart. Let them be a reminder reflected in your eyes, the lighted gateways to your mind. Teach them diligently and gently to your children. Speak of them when you are at home, and when you lie down at night, and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates as reminders of God's presence.

In this way, the land of your soul will flourish for as long as you live.

INTERPRETATION

Rabbi Robert Saks

It shall be, if you heed these commandments which stand before you today, that you will reap many blessings. You may not have riches or fame, but you will be able to go to sleep at night with a clear conscience. You will know the satisfaction that comes from integrity, and from living up to the standards that you profess. You will be able to say of yourself, "I am an honest person," "I care about others," "I try to live my life to be true to the divine spark within me." And you will have the greatest blessing of all-knowing that others feel blessed by your presence.

Therefore keep these words in your heart and in your soul. Then will you and your generations grow to fullness on the land which God promised to your ancestors for as long as the heavens remain over the earth.

Call to Worship

Congregation Rises:

Reader:

Bareḥu et Adonay hamevorach: בְּרַחוּ אֶת יְהוָה הַמְבֹרָךְ:

Bless God, source of all blessings.

Cong.:

Baruḥ Adonay hamevorah leo'lam va'ed. בְּרוּךְ יְהוָה הַמְבֹרָךְ לְעוֹלָם וָעֶד

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

Baruḥ atah Adonay,

בְּרוּךְ אַתָּה יְהוָה

Eloheynu meleḥ haolam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

asher bid'varo ma'ariv aravim.

אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים

Beḥoḥmah pote'aḥ she'arim,

בְּחֹכְמָה פּוֹתֵחַ שַׁעְרִים

uvit'vunah meshaneh itim,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים

umaḥalif et haz'manim,

וּמַחְלִיף אֶת הַזְּמַנִּים

umesader et hakoḥa-vim

וּמְסַדֵּר אֶת הַכּוֹכָבִים

bemishmeroteyhem barakia kirtsono.

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ:

Borey yom valaylah,

בוֹרֵא יוֹם וְלַיְלָה

golel or mipney ḥosheḥ

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ

veḥosheḥ mipney or,

וְחֹשֶׁךְ מִפְּנֵי אוֹר:

uma'avir yom umevi laylah,

וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה

umavdil beyn yom uveyn laylah,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה

Shema And It's Blessings

Adonay tzva'ot shemo.

יהוה צְבָאוֹת שְׁמוֹ:

El ḥay vekayam,

אֵל חַי וְקַיָּם

tamid yimloḥ aleynu, le'olam va'ed.

תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

Baruḥ atah Adonay, hama'ariv aravim.

בָּרוּךְ אַתָּה יְהוָה הַמַּעֲרִיב עֲרֵבִים:

You are praised, Adonay
Author of time and space
Who brings on evening with a word,
Opens heaven's gates with wisdom,
Adjusts the ages with sensitive judgement,
Varies the seasons,
And the orbits of a sky full of stars.
You create each day and each night
afresh,
Roll light in front of darkness
And darkness in front of light
You make day pass into night
And You alone know the boundary point
Dividing one from the other.
Unifier of all things is Your name.

Timeless God,
Rule forever.

You are praised Adonay
Who brings on evening.

AHAVAT OLAM

Ahavat olam beyt Yisra'el amha ahavta.	אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבָתְךָ
Torah umitzvot, hukim umishpatim, otanu limadeta.	תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ
Al ken Adonay Eloheynu beshohevnu uv'kumenu nasi'ah behukeha venismaḥ bedivrey torateha uvmitzvoteya le'olam va'ed	עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ נִשְׁיַח בְּחֻקֶיךָ וְנִשְׂמַח בְּדַבְרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד:
Ki hem hayeynu, veoreḥ yameynu uvaḥem nehgeh yomam valaylah.	כִּי הֵם חַיֵּינוּ וְאָרְךְ יָמֵינוּ וּבָהֶם נִהְגֶּה יוֹמָם וְלַיְלָה
Ve'ahavatha al tasir mimenu le'olamim.	וְאַהֲבַתְךָ אַל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים:
Baruḥ atah Adonay, ohev amo Yisra'el.	בָּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:



With everlasting love, You love the house of Israel. Torah and mitzvot, laws and justice You have taught us. And so, Adonay our God, when we lie down and when we rise, we reflect upon Your laws; we take pleasure in Your Torah's words and Your mitzvot, now and always. Truly, they are our life, our length of days. On them we mediate by day and night. Your love will never depart from us as long as worlds endure. Blessed are You, Adonay who loves Your people Israel.

Shema And It's Blessings

The following prayer, the Shema, has four sections. The term “the Shema” is sometimes applied to the opening line “Shema Yisrael ...” and sometimes to the entire prayer. While all groups within the Jewish community include the first two sections through the Ve’ahavta paragraph, the Reform and Reconstructionist movements have either eliminated the third paragraph entirely or offer the option of reciting another text in its place. The traditional paragraph describes a world where the righteous are rewarded and the wicked are punished, a world with which many Jews, ancient and modern, have found it difficult to identify. In its 1945 edition, the traditional text was replaced in Reconstructionist prayerbooks by Deut. 28:1-6 and 30:15-19 which emphasize the positive ways in which observance of mitzvot focuses our attention on God’s presence. The 1994 Reconstructionist siddur acknowledges that both selections have merit and something to teach us, and so includes both. In keeping with that precedent CJC has provided both selections, respecting the individual choice of every Jew.

SHEMA

שמע

Shema Yisra'el, Adonay
Eloheynu, Adonay Ehad.

שְׁמַע יִשְׂרָאֵל יְהוָה
אֱלֹהֵינוּ יְהוָה אֶחָד:

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

Baruh shem kevod malhuto le'olam va'ed. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

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

Ve'ahavta et Adonay Eloheha,	וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
Behol levaveha, uvhol nafsheha,	בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
uvhol me'odeha.	וּבְכָל-מְאֹדְךָ:
Vehayu hadevarim ha'eleh,	וְהָיוּ הַדְּבָרִים הָאֵלֶּה
Asher anohei metzavha hayom	אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם
al levaveha. Veshinantam levaneha,	עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָבְךָ
vedibarta bam beshivteha beveyteha,	וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
uvlehteha vadereh,	וּבְלַחְתְּךָ בְּדֶרֶךְ
uvshohebeha uvkumeha. Ukshartam	וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם
leot al yadeha,	לְאוֹת עַל-יָדְךָ
vehayu letotafot beyn eyneha.	וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ
Uhtavtam, al mezuzot beyteha,	וְכַתַּבְתָּם עַל מְזוּזוֹת בֵּיתְךָ
uvishareha.	וּבְשָׁעָרֶיךָ:

Shema And It's Blessings

You shall love the Eternal, your God, with all your heart, with all your soul, and with all your might. These words which I command you this day shall be in your heart. You shall teach them diligently to your children. You shall talk about them when you are at home or away from home, night and day. You shall bind them for a sign upon your hand, and they shall be as a reminder on your forehead. And you shall write them upon the doorposts of your house, and upon your gates. Deuteronomy 6:4-9

Continue silently choosing one of the following:

Deuteronomy 11:13-21, Traditional Reading or Deuteronomy 28:1-6; 30:15-19 Alternative reading:

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וְלָעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשׁוֹכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפֹּת דְגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאֶכְלֶתָּ וְשָׂבַעְתָּ: הַשְּׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יְהִיָּה מִטֶּר וְהִאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַי עַל־לִבְבְּכֶם וְעַל־נַפְשׁוֹכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְתֶּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכַתַּבְתֶּם עַל־מְזוּזוֹת בְּיַתְדְךָ וּבְשַׁעֲרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְתַת לָהֶם פְּרִי הַשָּׁמַיִם עַל־הָאָרֶץ:

If you will earnestly obey the commandments I command you this day, to love the Eternal your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will make grass grow in the fields for your cattle. You will eat and be satisfied.

Beware lest you be tempted to forsake God and worship false gods. For then the wrath of the Eternal will be directed against you. God will close the heavens and there will be no rain. The earth will not yield its produce; and you will soon disappear from the good land which the Eternal gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes, and upon the gates of your cities. Thus will your life and the lives of your children be prolonged on the land which the Eternal promised to your ancestors for as long as the sky remains over the earth.

וְהָיָה אִם-שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת
 אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם וּנְתַנֶּךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ עַל
 כָּל-גּוֹיֵי הָאָרֶץ: וּבָאוּ עֲלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגָה כִּי תִשְׁמַע בְּקוֹל
 יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטְנֶךָ וּפְרִי
 אֲדָמָתְךָ וּפְרִי בְהֵמְתֶךָ שֶׁגֶר אֶלְפִיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ: בְּרוּךְ טִנְאֶךָ
 וּמִשְׁאֲרֹתֶךָ: בְּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתֶךָ:

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת
 וְאֶת-הָרָע: אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם לְאֶהְבָּה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת
 בְּדַרְכָּיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָה יְהוָה
 אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר-אַתָּה בֹא-שָׁמָּה לְרִשְׁתָּהּ: וְאִם-יִפְנֶה לְבַבְךָ וְלֹא
 תִשְׁמַע וּנְדַחְתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וְעַבַדְתָּם: הַגִּדְתִּי לְכֶם הַיּוֹם
 כִּי אֶבֶד תֵּאבְדוּן לֹא-תֵאָרִיכוּ יָמִים עַל-הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר
 אֶת-הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ: הַעֲדִיתִי בְכֶם הַיּוֹם אֶת-הַשְּׁמַיִם
 וְאֶת-הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בְּחַיִּים
 לְמַעַן תַּחֲיֶה אַתָּה וְזֶרְעֶךָ:

It shall come to pass, and will again, that if you truly listen to the voice of the Eternal One, your God, being sure to do whatever has been asked of you today, The One, your God, will make of you a model for all nations of the earth, and there will come upon you all these blessings, as you listen to the call of the Abundant One, your God: Blessed be you in the city, blessed be you upon the field. Blessed be the fruit of your womb, the fruit of your land, the fruit of your cattle, the calving of your oxen, and the lambing of your sheep. Blessed be your basket and your kneading-trough. Blessed be you when you go forth. See, I have placed in front of you today both life and good, both death and ill, commanding you today to love the Boundless One, your God, to walk in ways I have ordained, keeping the commandments, laws, and judgements, so that you survive and multiply. The Bountiful, your God, will bless you on the land you are about to enter and inherit. But if your heart should turn away, and you not heed, and go astray, and you submit to other gods and serve them, I declare to you today that you shall be destroyed completely; you shall not live out a great expanse of days upon the land that you now cross the Jordan to possess.

I call as witnesses concerning you, both heaven and earth, both life and death, that I have placed in front of you a blessing and a curse. Choose life that you may live, you and your seed!

Everyone continues here:

Numbers 15:37-41

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ
לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף פְּתִיל
תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים
אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

The Eternal said to Moses: Tell the people Israel that in every generation they should put fringes on the corners of their garments and add a thread of blue to the fringe of each corner.

When you look upon these fringes you will be reminded of all of God's mitzvot and fulfill them. You will not be led astray by the inclination of your heart or by the attraction of your eyes. Then you will remember to observe all My mitzvot and be consecrated to your God. I am Adonay, your God who brought you out of the land of Egypt to be your God. I Adonay, am your God.

Shema And It's Blessings

I SHALL SING

Ruth H. Sohn

I, Miriam, stand at the sea
and turn to face the desert
stretching endless and still.
My eyes are dazzled
the sky brilliant blue
sunburnt sands unyielding white.
My hands turn to dove wings.
My arms reach for the sky
and I want to sing
the song rising inside me.
My mouth open
I stop.
Where are the words?
Where the melody?
In a moment of panic
my eyes go blind.
Can I take a step
without knowing a
destination?
Will I falter
will I fall
will the ground sink away from under
me?

The song still unformed --
how can I sing?

To take the first step --
to sing a new song --
is to close one's eyes
and dive
into unknown waters.
For a moment knowing nothing, risking
all --
but then to discover

The waters are friendly
the ground is firm.
And the song --
the song rises again.
Out of my mouth
come words lifting the wind,
and I hear
for the first -- the song
that has been in my heart -- silent --
unknown
even to me.

THOUGHTS ON LIBERATION - DO WE REMEMBER?

Rabbi Robert Saks

Our ancestors insisted that we remember the experience of slavery, that we never forget that we were once weak and defenseless and at the mercy of those who held the power and the whip. They wanted us to remember, so we would feel the plight of others. In ancient Israel, that meant the widow and the orphan, the poor and the foreigners who dwelt among us: "Remember the stranger, for you were strangers in the land of Egypt." Today, it means, among others, the homeless and the poor, the mentally and physically ill, and the victims of still-rampant racial and sexual prejudice, and all those in so many countries whose lives are endangered and whose lands are plundered by the forces of greed and prejudice that are at the command of the pharaohs of our day.

Our ancestors wanted us not to despair in the face of evil, but to stand up like the prophets and to remember that, just as God heard the cries of the enslaved Israelites, so does God hear all who are in distress. The God of Israel is the God, first and foremost, of the downtrodden. We, who are Israel, are to serve this God by being a people who, first and foremost, hears the cries of the downtrodden and like God, reaches out and lifts them up from bondage to freedom.

We sing now the song of redemption, the song our ancestors sang when they came out of Egypt.

REDEMPTION

As a midwife guides the newborn to life,
You brought forth our people from Egypt,
the place of narrowness and bondage.
As a parent, You have watched over us
with love and understanding.

You revealed Your love for us
when You parted the waters of the Sea of
Reeds.

We remember Your saving hand,
and sing the song that Miriam and Moses
sang, a song of joy and praise:

"Who is like You, Adonay, among the
mighty?

Who is like You, majestic in holiness,

awesome in splendor, maker of miracles?"

When Your children saw the power of
freedom when the unknown sea parted
before Moses and Miriam,

"This is my God," they answered and
said: "Adonay rules now and forever."

And Jeremiah foretold: "As God saved
Jacob from arms stronger than his own,
so will God redeem all who are
oppressed."

Praised are You, Redeemer of Israel.

Shema And It's Blessings

REDEMPTION

We acknowledge and embrace the truth
That You alone are our God,
And that we are Your people Israel.

*You redeem us from the hand of tyrants,
And bring judgement upon all our oppressors.*

You guide us in the face of danger,
And help us overcome adversity.

*You bring our souls to life,
And do not let our footsteps falter.*

Great are the things that You have done!
Your wonders are without number.

*You visited judgement upon Pharaoh,
Performing signs and wonders in the land of Egypt.*

You led Your people Israel through the divided waters,
Delivering us from slavery to lasting freedom.

*When Your people Israel beheld Your awesome power,
They gave thanks and joyously accepted Your sovereignty.*

As Miriam, Moses, and the children of Israel
Sang praises for their redemption,
So we sing to You, our Redeemer in all generations:

INTRODUCTION TO GEULAH -

Rabbi Robert Saks

Hundreds of years after Abraham and Sarah set out across the desert, trusting in God to see them safely through, our ancestors faced another danger. God had heard their cries when they were slaves in Egypt and led them forth to freedom. Soon after the Exodus, they found themselves in a perilous situation - the armies of Pharaoh pursued them from behind the Red Sea blocked their forward progress. Suddenly, one man who refused to give up hope, or to abandon his trust in the ultimate triumph of good over evil, stepped forward into the Sea and kept on going even when the water was up to his nostrils. Only then did the Sea part. Let us reflect together on the meaning of his heroic deed:

*Congregation: Into the Sea he walked. He almost drowned in the Sea!
Wasn't he afraid to walk into the Sea?*

*Reader: Egypt too was a sea, a raging sea.
Israel almost died in that fierce cruel sea.*

*Life wondrous and beautiful is a bountiful sea.
Life wondrous and beautiful can be a raging sea.*

Life and its gifts flow to us like the bountiful sea.
Life and its evils flow over us like the raging sea.

*The brave defy the raging waters.
Jews trust in a Goodness greater than the stormy sea.*

Jews trust in a God who overthrows all tyrants.
Jews trust in God's help to part the sea.

*Our courage, our faith, our defiant resistance -
Through them, God works to calm the seas.*

Tyrants will fall, the seas will part
When brave people refuse to be turned back by the sea.

*Mi Chamocha? - Who is like You, God of courage and strength?
It is You who leads us through deserts and sea!*

Mi Chamocha? - Who is like You, O God Who fights tyrants,
Who calls us to join You, and thus make ourselves free.

*We've been shaped by this fight; Our history unites us.
We've been made into a people by crossing deserts and seas.*

We sing *Mi Chamocha* - Miriam's song of rejoicing
In God's strength that is in us, that makes us a people who fight to be free.

Shema And It's Blessings

INTRODUCTION TO THE *MI CHAMOCHA PRAYER*

Rabbi Zoe Klein

There are three regions in each of our souls:
There is Egypt, there is the Desert, and there is the Promised Land.
Many of us have glimpsed our Egypt,
Or perhaps some are still there,
Wearing the chains,
Bearing the burdens of fear, insecurity,
Doubt, and weakness
Mustering the strength to clamber up...

Still fewer of us have glimpsed our
Promised Land,
Our Destiny,
Fulfillment of dreams,
Our fruitfulness, our blossoming,
Our purpose,

We talk of Egypt often...
Every holiday, every prayer service
Mentions we once were slaves,
Recalls our hardships under Pharaoh.

We talk of the Promised Land often.
Every holiday, every prayer service,
Longs for Israel,
For the Voice to come forth from Zion,
We turn to the east,
Reminisce Jerusalem.

But rarely do we talk of, or pray about, the Desert...
Yet that is the region in which most of us are,
Pushing forward in the wilderness,
Dragging our footsteps across that forty year stretch
Or pristine, barren, moonscape,

It is there we encounter truth,
It is there we encounter miracle,

We are nomads still,
At the shore of some sparkling oasis,
And we sing our nomad song.

THE PROMISE OF REDEMPTION -

Author unknown

These words are true:
You make our lives difficult.
You chase us with Your commands.
You force us to choose between life and death,
between slavery and freedom.
We must learn to listen,
or succumb to anguish and despair,
to the death of the spirit.

But You do not abandon us.
You give us the courage to enter our struggles,

To wrestle with the Pharaohs in our hearts,
and the Pharaohs in the world,
and to slowly free ourselves from bondage.

When the children of Israel stood poised at the shore of the Reed Sea, they took a deep breath... and then, in a powerful gesture of trust that someone who loved them would not let them drown, they stepped forward into the water.



Shema And It's Blessings

Mosheh uMiriam uvney Yisra'el

מִשֵּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל

leḥa anu shirah besimḥah rabah,

לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה

ve'ameru ḥulam:

וְאָמְרוּ כֻלָּם:

Moses, Miriam, and all the Israelites broke out in song, abundant in their joy, and all as one, they said:

Mi ḥamoḥah ba'elim Adonay.

מִי כְמוֹחָה בְּאֱלִים יְהוָה

Mi kamoḥah nedar bakodesh.

מִי כְמוֹחָה נֹאדָר בְּקֹדֶשׁ

Nora tehilot osey feleh.

נֹרָא תְהִילַת עֹשֶׂה פִלָּא:

Malḥuteḥa ra'u vaneḥa, boke'a

מַלְכוּתֶיךָ רָאוּ בְנֵיךָ בּוֹקֵעַ

yam lifney Mosheh, zeh eli anu

יָם לְפָנַי מִשֵּׁה זֶה אֱלֹהֵי עָנּוּ

ve'ameru Adonay yimloḥ le'olam va'ed.

וְאָמְרוּ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

“Who is like You, O God, among the mighty?
Who is like You, glorious in holiness?
Revered in praises, doing wonders?”
When you rescued Israel at the sea,
Your children beheld Your power.
This is my God!” they exclaimed, and said:
“You shall reign forever, and ever.”

Vene'emar: ki fadah Adonay et Ya'akov,

וְנֵאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב

U'ge'alo miyad ḥazak mimenu.

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ:

Baruḥ atah Adonay, ga'al Yisra'el.

בָּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל:

And it was said: “Yes, The Redeeming One has rescued Jacob, saved him from a power stronger than his own!” Blessed are you, The Guardian, Israel's redeeming power!

REDEMPTION

Truth and our faith rest on all we have just said:

That Adonay alone is our God
and that no divinity exists but One;
that we are Israel, community of God;
and that it is God who saves us from the
hands of tyrants,
and who puts our souls amid the living,
and who keeps our feet from giving way;
that it is God who ruins the schemes of
those who hate us
and confounds the thoughts of our foes;
that it is God who made miracles for us
in Egypt,
signs and wonders in the Narrow Place.

From one generation to the next, God is
our certainty,
and even on a day that turned night,

God stayed with us when death's deep
shadow fell,
and even in our age of orphans and
survivors,
God's loving acts have not abandoned
us,
and God has brought together our
scattered kin from the distant corners of
the earth.

As then, so now,
God brings our people forth from every
place of menace, to a lasting freedom,
God is the one who brought the
Israelites through a divided Sea of
Reeds.

There, they beheld divine might
they praised and thanked the Name,
and willingly accepted for themselves
God's way.

PSALM VI

Danny Siegel

You, who give work to the laborer and food to the soil,
praised be You

You, who see the ocean waves in motion and balance the sunlight,
be praised.

You, who show Your eyes in the face of the children and the blind,
blessed be Your name.

And You, who spray the storms and sleet on midnight city streets,
be thanked today and every season

Your variety be sung; Your shades be imitated
Your infinitum-presence be sensed now and forever.

Halleluyah.

Shema And It's Blessings

Hashkivenu Adonay Eloheynu, leshalom,

veha'amidenu, malkenu, lehayim.

Ufros aleynu sukkat shelomeha,

Vetaknenu ve'etzah tovah milefaneha,

vehoshi'enu lema'an shemeha.

Uvtzel kenafeha tastirenu,

Ki el shomrenu umatzilenu atah,

ki el meleḥ ḥanun veraḥum atah.

Ushmor tseytenu uvo'enu

lehayim ulshalom,

me'atah ve'ad olam,

ufros aleynu sukkat shelomeha.

Baruḥ atah, Adonay, hapores sukkat

shalom aleynu ve'al kol amo Yisra'el ve'al

yerushalayim.

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם

וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ

וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ

וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ

וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ:

כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה

כִּי אֵל מְלֶכֶךְ חַנוּן וְרַחוּם אַתָּה

וּשְׁמוֹר צִאתָנוּ וּבוֹאֵנוּ

לְחַיִּים וּלְשָׁלוֹם

מֵעַתָּה וְעַד עוֹלָם:

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:

בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת

שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל

יְרוּשָׁלָיִם:



Grant that we lie down in peace, secure in Your protecting love, and shelter us beneath Your wings, to keep us safe throughout the night. In the morning raise us up in perfect peace to life, O God, to face each task that must be done, in honesty and truth. Grant Your gift of peace, O God, to Jerusalem, we pray. And shield your people Israel, wherever they may dwell. Praise to You, our God and Ruler, whose sheltering love spreads over all the world.

HASHKIVEINU

Rami Shapiro

May I live each day with fullness of mind,
Attending to life and all she places before me.
Thus will I live without hesitation.
Only then can I lie down in peace,
having given my all.
Only then can I rise up
in anticipation of a new day,
knowing I have so much more to give.
Let mercy refine my actions,
and justice shield me from enemies.
Let my life be a vehicle for grace and mercy,
Bringing peace and comfort to all in need.
May the Source of Life spread a blanket of peace
over me, over Israel, over Jerusalem,
and over all the world.

Shema And It's Blessings

PEACE MEANS MORE THAN QUIET

Rabbi Sidney Greenberg

Help us, God, to lie down in peace,
But teach us that peace means more than quiet.

Remind us that if we are to be at peace at night,
We must take heed how we live by day.

Grant us the peace that comes from honest dealing,
So that no fear of discovery will haunt our sleep.

Rid us of resentments and hatreds,
Which rob us of the peace we crave.

Liberate us from enslaving habits,
Which disturb us and give us no rest.

May we inflict no pain, bring no shame,
And see no profit by another's loss.

May we commit no act during the day
That will bring us remorse at night.

May we so live that we can face
The whole world with dignity.

Praised are You, O God, who spreads the shelter of peace over us, over all Your people
Israel, and over Jerusalem.

HELP US FIND PEACE

Anonymous

Help us, our dear God,
to find peace each night as we lie down,
and renew our spirits each day as we rise.

Spread over us Your sukkah of peace,
and help us find renewal through Your good counsel.

Liberate us from the narrow, dark places
where we ought no longer dwell,
so that we can draw closer to Your light.

Shield us from all that threatens us,
and bring us to shelter
in the soft, long, evening shadows of Your truth.

You are the source of protection and safekeeping,
and in Your presence
we find acceptance and gentle love.

Watch over us as we go forth,
and as we return,
prepare for us a peaceful welcome.

Spread Your peace-filled sukkah
over us, over all we love,
and over Jerusalem.
And let us say: Amen.

OH GUIDE MY STEPS

(Debra Winston)

Oh guide my steps and help me find my way
I need Your shelter now
Rock me in Your arms and guide my steps
And help me make this day
A song of praise to You.
Rock me in Your arms and guide my steps
And guide my steps and guide my steps

U-fros aleinu su-kat shlo-me-ḥa.

וּפְרֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמָהּ:

Shema And It's Blessings

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית
עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָּשׁ:

Veshameru veney yisra'el et hashabbat
La'asot et hashabbat ledorotam berit olam.
Beyni uveyn beney Yisra'el ot hi le'olam.
Ki sheshet yamim asah Adonay et hashamayim ve'et ha'aretz
uvayom hashevi'i shavat vayinafash.

(When Shabbat coincides with a festival, add:

וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל

Vaydaber Mosheh et mo'aday Adonay el beney Yisra'el.)

HATZI KADDISH

חצי קדיש

Reader:

Yitgadal veyitkadash shemey raba,

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:

be'alma divra ħirutey,

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ

veyamliĥ malĥutey

וַיִּמְלִיךְ מַלְכוּתָהּ

beĥayeyĥon uvyomeyĥon

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן

uvĥayey deĥol beyt Yisrael,

וּבְחַיֵּי דְכָל בַּיִת יִשְׂרָאֵל:

ba'agala uvizman kariv, ve'imru:
Amen.

בְּעֲגָלָא וּבְזַמַּן קָרִיב וְאָמְרוּ אָמֵן:

Congregation:

Yehey shemey raba mevarah

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

le'alam ulalmey almaya.

לְעָלַם וּלְעֲלָמֵי עֲלָמַיָּא:

Reader:

Yitbarah veyishtabaĥ, veyitpa'ar

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

veyitromam veyitnasey, veyit'hadar

וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

veyitaleh veyit'halal, shemey dekadsha,

וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא

berih hu,

בְּרִיךְ הוּא

le'ela (*On Shabbat Shuvah add: le'ela*)

לְעֵלָא (*On Shabbat Shuvah add: לְעֵלָא*)

min kol birĥata veshirata,

מִן כָּל בִּרְכָתָא

tushbeĥata

וְשִׁירָתָא

veneĥemata, da'amiran be'alma,

תִּשְׁבַּחְתָּא וְנַחְמְתָא דְאִמְרוּן בְּעֲלָמָא

ve'imru: Amen.

וְאָמְרוּ אָמֵן:

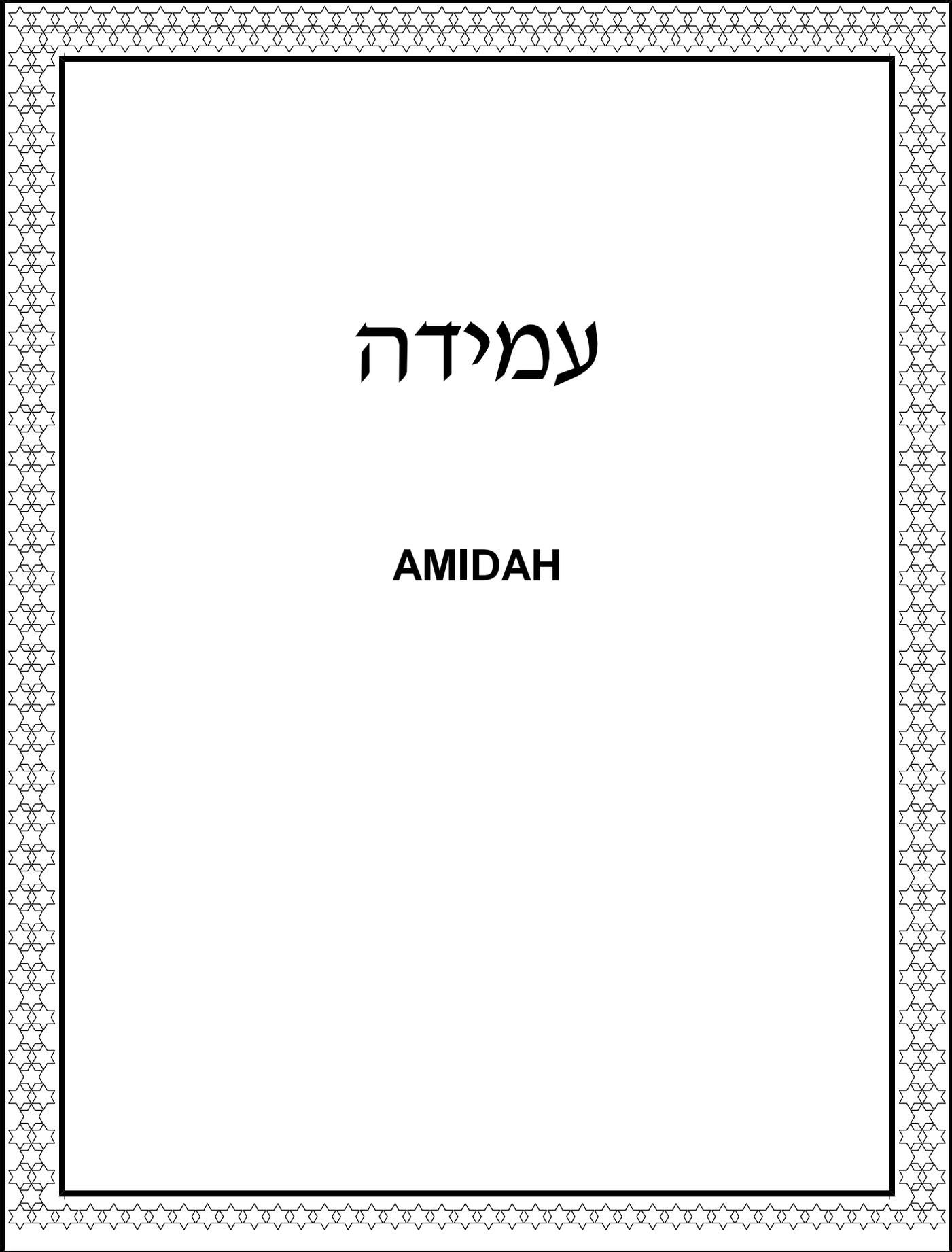
Ḥatzi Kaddish

Ḥatzi Kaddish

Reader: 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.

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

Reader: 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 is higher (*on Shabbat Shuvah add: by far*) than all blessings, songs, praises, and consolations that we utter in this world. And say: Amen.



עמידה

AMIDAH

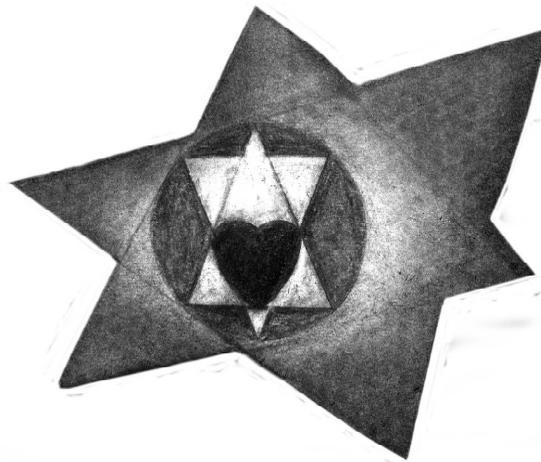
Amidah

THE SHEPHERD

Judah the Ḥasid, 13th Century

Once there was a shepherd who was in the habit of saying every day, "Creator of the world, You know well that if You had cattle and gave them to me to tend, I would take no wages from You because I love You "

One time a scholar was walking by and chanced to hear this prayer. "Fool," the scholar said, "don't you know that this is not the proper way to pray?" The scholar taught the shepherd the traditional blessings, the reading of the Sh'ma and the Amidah. But after the learned one had left, the shepherd forgot all the words and did not pray at all, being afraid to say the old prayer because someone so learned had warned against it.



In a dream one night, the scholar heard a voice saying, "If you do not tell the shepherd to express the prayers as always, only misfortune will befall you, because you have deprived Me of one of My most devout worshippers."

The scholar immediately went to the shepherd and recounted the message of the dream, urging, "Continue to say what you used to say." The Merciful One desires above all sincerity of heart.

PRAYER

Anonymous

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power.

*Prayer is an invitation to God to intervene in our lives,
to let God's will prevail in our affairs.*

We go hopelessly astray if we think of prayer as a selfish endeavor to persuade or inveigle, or browbeat God to do us a favor, or win us a victory, or even help us in some dire distress.

*God is not to be summoned,
to the service of our passing whims.*

God does not come to us, but we to God - and prayer is the high road to God's presence.

Prayer does not change God, but changes the person who prays.

Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water to parched fields.

*Prayer can mend a broken heart, lift up a discouraged soul, and
strengthen a weakened will.*

Prayer digs the channels from the reservoir of God's boundless resources to the tiny pool of our lives.

*Our prayers are answered not when we are given what we
ask, but when we are challenged to be what we can be;*

If I recite my wants, it is not to remind You of them, but only that I may be conscious of my dependence upon You.

Prayer is answered when it enables us to act as God desires.

If you would have God hear you when you pray, you must hear God when God speaks.

Prayer requires more of the heart than of the tongue.

It is for us to pray not for tasks equal to our powers, but for powers equal to our tasks.

True worship is not a petition to God: it is a sermon to ourselves.

By benevolence we rise to a height where we meet God.
Therefore do a good deed before you begin your prayers.

Who rises from prayer a better person, that person's prayer is answered.

Pray as if everything depends on God, and work as if everything depends on you.

Amidah

PRAISED

Anonymous

Praised be the God of our fathers,
The God of Abraham, of Isaac, and of Jacob.
Praised be the God of our mothers,
Of Sarah, of Rebecca, of Leah, and of Rachel.
Praised be the source of strength and courage,
The source of kindness and good deeds.
Praised be the source of gentleness and love,
Of softness and kind words
Praised be the man who transcends strength
Through gentleness,
Praised be the woman who perfects
gentleness
Through strength.
Praised be the person who acts according to the
best that is within,
Praised be the person who reaches out to touch the best in others.
Praised be the gentle faithfulness of Abraham
And the valiant strength of Sarah.
Praised be the God Who created humanity with divinity.



ANA BEHO'AH

R. Nehunya ben Hakanah, 2nd Century

Ana beho'ah g'edulat yeminha tatir tzerurah

אָנָא בְּכַח גְּדֻלַּת יְמִינְךָ תִּתִּיר צְרוּרָה

Baruh shem kevod malhuto le'olam va'ed.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

We pray: With the power of Your Great Love, please release all those who are bound.
Blessed be the glorious realm of God's presence, forever and ever.

SURRENDERING TO THE STILLNESS THAT SURROUNDS US

Author Unknown

Prayer is a surrendering to the stillness that surrounds us, a withdrawal from the marketplace, the honking of horns, the television set, the innumerable diversions and attractions which modern living thrusts upon us, and a yielding to the quiet that is everywhere. For there is another world about and within us which we neither see nor touch, a world which is as real as the flowers we smell or the ground we walk upon, as the mountains we behold or the rock we lean against. There is One, Who at all times and in all places, speaks to us with love and guidance and concern; but God speaks to us with a tone barely audible, and we must clear away the din of daily living and open our ears to hear God.

PITHU LI

Psalm 118:19-20

Pithu li sha'arey tzedek

פְּתַחוּ לִי שַׁעַר־צְדָק

avo vam odeh Yah.

אָבֹא־בָּם אוֹדֶה יְהוָה

Zeh hash'a'ar l'Adonay
tzadikim yavo'u vo.

זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ

Open the gates of righteousness; I long to enter and give thanks. Let all who are righteous come in.

Amidah

Amidah means standing prayer as it is said while standing. It combines words of praise and gratitude to God with opportunities to ask for God's help for ourselves, for the Jewish people, and for all of humanity. Our prayers can be drawn from the words of the siddur or from our own hearts. The teachers of Jewish mysticism taught that this is a time when we can truly enter God's presence and draw blessings forth. The traditional text was said by them to hold the key through which human beings can reach into the deepest part of themselves and beyond themselves. Because it is a most personal prayer a portion of it is always said quietly and individually. Each person is encouraged to take as long as needed for this prayer. The congregation will wait for you.

We have included four options for you to choose from:

Reconstructionist Amidah begins on page 99

Traditional Amidah section on page 107

Alternate Amidah begins on page 119

Children's Amidah begins on page 126

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב: אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֲמוֹת וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

(זְכַרְנוּ לְחַיִּים מְלֶכֶד חַפֵּץ בְּחַיִּים וְכֹתְבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:)

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מְגֵן אַבְרָהָם וְעִזְרַת שָׂרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי רַב לְהוֹשִׁיעַ

Between Pesah and Shemini Atzeret:

(מוֹרִיד הַטַּל:)

Between Shemini Atzeret and Pesah:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:)

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לְךָ מְלֶכֶד מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים:)

וְנִאֶמֶן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשָׁיִם בְּכָל יוֹם יְהִלְלוּךָ סְלָה: בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ

On Shabbat Shuvah concludes:

(הַמְּלֶכֶד הַקְּדוֹשׁ)

Reconstructionist Amidah

Open my lips, Beloved One, and let my mouth declare Your praise.

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.

On Shabbat Shuvah add:

(Remember us for life, sovereign, who wishes us to live, and write us in the Book of Life, for Your sake, ever-living God.)

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

You are forever powerful, Almighty One, abundant in Your saving acts.

Between Pesah and Shemini Atzeret:

(You send down the dew.)

Between Shemini Atzeret and Pesah:

(You cause the wind to blow and the rain to fall.)

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?

On Shabbat Shuvah add:

(Who can compare to You, source of all mercy, remembering all creatures mercifully, decreeing life!)

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, the Awesome One, the holy God.

on Shabbat Shuvah conclude:

(the holy sovereign.)

אתה קדשת את יום השביעי לשמך תכלית מעשה שמים וארץ
 וברכתו מכל הימים וקדשתו מכל הזמנים וכן כתוב בתורתך:
 ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו
 אשר עשה: וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך
 אלהים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר
 ברא אלהים לעשות:

אלהינו ואלהי אבותינו ואמותינו רצה במנוחתנו: קדשנו במצותיך ותן
 חלקנו בתורתך שבענו מטובך ושמחנו בישועתך וטהר לבנו לעבדך
 באמת והנחילנו יהוה אלהינו באהבה וברצון שבת קדשך וינחונו בה
 כל ישראל מקדשי שמך: ברוך אתה יהוה מקדש השבת:

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל ברצון
 ותהי לרצון תמיד עבודת ישראל עמך:

When Shabbat coincides with a Rosh Hodesh or Festival, add:

(אלהינו ואלהי אבותינו ואמותינו יעלה ויבא ויגיע ויראה וירצה
 וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו ואמותינו וזכרון
 ימות המשיח וזכרון ירושלים עיר קדשך וזכרון כל עמך בית ישראל
 לפניך לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום ביום

ראש החדש הזה On Rosh Hodesh

חג המצות הזה On Pesah

חג הסוכות הזה On Sukkot

זכרנו יהוה אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים
 ובדבר ישועה ורחמים חוס וחנו ורחם עלינו והושיענו כי אלקי עינינו
 כי אל מלך חנון ורחום אתה:)

ותחזינה עינינו בשובך לציון ברחמים: ברוך אתה יהוה המחזיר
 שכנתו לציון:

Reconstructionist Amidah

You sanctified the seventh day, Your signature upon completion of the heavens and the earth. You made it most blessed of all days, declared it holiest of times. Thus it is written in Your Torah:

Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God ceased from all the work that had been done in carrying out Creation.

Our God, our ancients' God, take pleasure in our rest. Enable us to realize holiness through Your mitzvot, give us our portion in Your Torah, let us enjoy the good things in Your world, and gladden us with Your salvation. Refine our hearts to serve You honestly. Help us to perpetuate, Dear One our God, Your holy Shabbat, with love and joy. Let all Israel, and all who treat Your name as holy, rest upon this day. Blessed are You Sacred One, source of the holiness of Shabbat.

Take pleasure, Gracious One, our God, in Israel Your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to You.

When Shabbat coincides with a Rosh Hodesh or Festival, add:

(Our God, our ancients' God, may our prayer arise and come to You, and be beheld, and be acceptable. Let it be heard, acted upon, remembered -- the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem Your holy city, and the memory of all Your kin, the house of Israel, all surviving in Your presence. Act for goodness and grace, for love and care, for life, and well-being and peace, on this day of

Rosh Hodesh: the new moon.
Pesah: the festival of matzot.
Sukkot: the festival of sukkot.

Remember us this day, All-Knowing One, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With Your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward You, for You are a providing God; gracious and merciful are You.)

And may our eyes behold Your homecoming, with merciful intent, to Zion. Blessed are You, the Faithful One, who brings Your presence home to Zion.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ
 לְעוֹלָם וָעֶד צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר: נוֹדָה לָךְ וְנִסְפֹּר
 תְּהִלָּתְךָ: עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל
 נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת עָרַב וּבֹקֶר
 וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם
 קוֹיֵנוּ לָךְ

On Hanukah add:

(עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
 שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְן הַזֶּה: בַּיָּמִי מִתְתַּיְהוּ בֶן יוֹחָנָן כִּהֵן
 גְּדוֹל חֲשֻׁמוֹנָאִי וּבְנָיו כְּשִׁעְמֻדָּה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל
 לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ וְאֵתָה בְּרַחֲמֶיךָ הַרְבִּים
 עֲמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבָּתָּ אֶת רִיבָם וְדָנַתְּ אֶת דֵּינָם מִסִּרְתָּ גְבוּרִים
 בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעַטִּים וְרִשְׁעִים בְּיַד צַדִּיקִים וְזָדִים בְּיַד עוֹסְקֵי
 תּוֹרַתְךָ: וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה: וְאַחַר כֵּן בָּאוּ בְנֶיךָ לְדַבֵּר בֵּיתְךָ וּפְנוּ
 אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ
 שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶיךָ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל:)

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ מִלְּכָנוּ תָמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

(וּכְתַב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:)

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמַּת הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ
 סְלָה: בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וְלָךְ נָאֵה לְהוֹדוֹת:

Reconstructionist Amidah

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 You 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.

On Hanukah add:

(For the miracles, for the redemption, for heroic acts, for saving deeds, for consolations, all of which You have enacted for our ancestors at this time of year in days gone by -- as in the days of Matityahu, son of Yohanan, Hasmonean High Priest, and Matityahu's sons: a wicked Hellenistic government arose against Your people Israel, forcing them to shun Your Torah and to leave off from the laws You will ordained. And You, in Your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known Your name that day, and made it holy in Your world. And for Your people Israel You enacted great deliverance; as in our own time. Afterward, Your children came into Your Temple's inner room. They cleared Your sanctuary, purified Your holy place, kindled lights inside Your holy courtyards, and established these eight days of Hanukah, for giving thanks and praise to Your great name.)

For all these things, may Your name be blessed and raised in honor always, sovereign of ours, forever.

On Shabbat Shuvah add:

(And write down for a good life all the people of Your covenant.)

Let all of life acknowledge You! May all beings praise Your name in truth, O God, our rescue and our aid. Blessed are You, The Gracious One, whose name is Good, to whom all thanks are due.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשָּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל יוֹשְׁבֵי תֵבֵל בְּכָל
עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:

Shalom rav, al yisrael amha, tasim le'olam

Ki Atah hu meleh adon lehol ha-shalom.

V'tov b'eyneha l'vareh et amha yisrael b'hol et u'v'hol sha'ah bishlomeha.

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, in every time and hour with Your peace.

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:)

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה: יְהִי רָצוֹן שְׁאֲסוּר מִרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה יְהִי חֶלְקִי עִם מְבַקְשֵׁי שָׁלוֹם וְרוֹדְפָיו: יְהִיו לְרָצוֹן
אִמְרֵי כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרֵי וְגוֹאֲלֵי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ: אָמֵן:

Oseh shalom bimromav, hu ya'aseh shalom, aleynu v'al kol Yisrael,

V'al kol yosh-vey tei-vel, v'im'ru Amen.

May the One who makes peace in all places bring peace to us and to all Israel and let us say, Amen.

Reconstructionist Amidah

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.

On Shabbat Shuvah add:

(In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all Your people, the house of Israel, for a good life and for peace.)

Dear God, protect my tongue from evil
and my lips from telling lies.
May I turn away from evil
And do what is good in your sight.
Let me counted among those who seek peace.
May my words of prayer
And my heart's meditation be seen favorably,
Beloved One, my rock and my redeemer.
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.

Blessed are You, Compassionate One, maker of peace.

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה:

On Shabbat Shuvah add:

(זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:)

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם:
אַתָּה גִבּוֹר לְעוֹלָם אֲדַנִּי מִחַיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

Between Shemini Atzeret and Pesach:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:)

Between Pesach and Shemini Atzeret:

(מוֹרִיד הַטָּל:)

מְכַלְכֵל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא
חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵם אֲמוּנָתוֹ לִישָׁנֵי עֶפְרַיִם מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמָה לָךְ מְלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים:
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשָׁיִם בְּכָל יוֹם יְהִלְלוּךָ סְלָה:

On Shabbat Shuvah substitute:

(בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקָּדוֹשׁ)
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ

Traditional Amidah

O Lord, open thou my lips, that my mouth may declare thy praise

Blessed art Thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty, and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

On Shabbat Shuvah add:

(Remember us to life, O King, who delightest in life; inscribe us in the book of life for thy name's sake, O living God.)

O King, Supporter, Savior, and Shield. Blessed art thou, o Lord, Shield of Abraham. Thou o Lord art mighty forever; thou revivest the dead; thou art powerful to save

Between Shemini Atzert and Pesah:

(Thou causest the wind to blow and the rain to fall.)

Between Pesah and Sukkot:

(Thou bringest the morning dew.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

On Shabbat Shuvah substitute:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, Who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily.
Blessed art thou, holy God.

On Shabbat Shuvah:

(Blessed art thou, O Lord, holy King)

אתה קדשת את יום השביעי לשמך: תכלית מעשה שמים וארץ:
 וברכתו מכל הימים וקדשתו מכל הזמנים וכן כתוב בתורתך:
 ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו
 אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה: ויברך
 אלהים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר
 ברא אלהים לעשות:

אלהינו ואלהי אבותינו רצה במנוחתנו: קדשנו במצותיך ותן חלקנו
 בתורתך שבענו מטובך ושמחנו בישועתך וטהר לבנו לעבדך באמת
 והנחילנו יהוה אלהינו באהבה וברצון שבת קדשך וינחונו בה ישראל
 מקדשי שמך: ברוך אתה יהוה מקדש השבת:

רצה יהוה אלהינו בעמך ישראל ובתפלתם והשב את העבודה לדביר
 ביתך ותפלתם באהבה תקבל ברצון ותהי לרצון ותמיד עבודת ישראל
 עמך:

Traditional Amidah

Thou hast sanctified to thyself the seventh day, marking the end of creation of heaven and earth; thou hast blessed it above all days, and hallowed it above all festivals, as it is written in thy Torah:

“Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made; and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel, who sanctifies thy Name, rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.



On Rosh Hodesh and Hol Ha-Mo'ed add:

וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד
וְיִזְכֵּר זְכוֹנָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה
לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

ראש החדש הַזֶּה *Rosh Hodesh*

חג המצות הַזֶּה *Pesah*

חג הסוכות הַזֶּה *Sukkot*

הַזֶּה: זְכוֹנָנוּ יְהוּה אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ כִּי אֵל מִלְּךָ חַנוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוּה הַמַּחְזִיר
שְׂכִינְתּוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד
צוּר חַיֵּינוּ מְגוֹן יְשׁוּעָנוּ אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ: עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עָרַב וּבִקֵּר וְצַהֲרִים הַטוֹב כִּי
לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ:

Traditional Amidah

On Rosh Hodesh and Intermediate Days of Festivals:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David, thy servant; of Jerusalem thy holy city, and of all thy people, the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness, and mercy, for life and peace on this day of:

Rosh Hodesh: The New Moon

Pesah: The Feast of Unleavened Bread

Sukkot: The Feast of Tabernacles

Remember us this day, Lord our God, for holiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy, spare us and be gracious to us; have pity on us and save us; for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, Who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and God of our fathers. Thou are the strength of our life and our saving shield. In every generation to generation, we will thank thee and recount thy praise - for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors - evening, morning, and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukah add:

(על הנסים ועל הפרקו ועל הגבורות ועל התשועות ועל המלחמות
 שעשית לאבותינו בימים ההם בזמן הזה:
 בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו כשעמדה מלכות יון
 הרשעה על עמך ישראל להשפיתם תורתך ולהעבירם מחקי רצונך
 ואתה ברחמיך הרבים עמדת להם בעת צרתם רבת את ריבם דנת את
 דינם נקמת את נקמתם מסרת גבורים ביד חלשים ורבים ביד מעטים
 וטמאים ביד טהורים ורשעים ביד צדיקים וזדים ביד עוסקי תורתך:
 ולך עשית שם גדול וקדוש בעולמך ולעמך ישראל עשית תשועה
 גדולה ופרקו כהיום הזה: ואחר כך באו בניך לדביר ביתך ופנו את
 היכלך וטהרו את מקדשך והדליקו נרות בחצרות קדשך וקבעו
 שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול:)

Traditional Amidah

On Hanukah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days at this season - In the days of the Hasmonean Mattathias ben Yohanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights, and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house; cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy court, and designated these eight days of Hanukah for giving thanks and praise to thy great name.)

וְעַל כֵּלָם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֵךְ מִלְּכָנוּ תָמִיד לְעוֹלָם וָעֶד:

On Shabbat Shuvah add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ:)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְלְלוּ אֶת שְׁמֵךְ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ
סֵלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֵךְ וְלֵךְ נֶאֱמָה לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תַּשְׁיִם לְעוֹלָם כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל
הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שְׁעָה
בְּשָׁלוֹמְךָ:

בְּרוּךְ אַתָּה יְהוָה הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

On Shabbat Shuvah add:

(בְּסִפּוֹר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל
עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:)

Traditional Amidah

For all acts, may thy name, our King, be blessed and exalted forever and ever.

On Shabbat Shuvah:

(inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who are always our salvation and help. Blessed art thou, O God, Beneficent One, to whom it is fitting to give thanks.

Oh grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours.

Blessed are thou, our Lord, Who blessest thy people Israel with peace.

On Shabbat Shuvah:

(May we and all Israel, thy people, be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. entire Blessed art thou, O Lord, Author of peace.)

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מִרְעָה: וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים
וְנַפְשֵׁי כְּעֶפֶר לְכָל תַּהֲיָה: פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי: וְכָל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן
שְׂמִיךְ עֲשֵׂה לְמַעַן יִמְיֶנְךָ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ: עֲשֵׂה לְמַעַן תוֹרָתְךָ: לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי: יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי
לְפָנֶיךָ יְהוֹה צוּרֵי וְגוֹאֲלֵי: עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן:

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom
a-lei-nu v'al kal Yis-ra-eil, v'im'ru: A-mein.

Traditional Amidah

After the Amidah, add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsely. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy Name, do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand, and answer me.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

May he who makes peace in his high heavens, create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old, and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

OUR GOD AND GOD OF OUR ANCESTORS

Baal Shem Tov, retold by Martin Buber adapted

Why do we say both "Our God" and "God of our ancestors"? There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying.

The advantage of one is that, no matter what arguments may be brought against it, this faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self.

The advantage of the other is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: this faith can be shaken through refutation.

But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our personal studies, and "God of our ancestors" with an eye to tradition.

The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob," rather than "God of Abraham, Isaac, and Jacob." For this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; each of them personally searched for God.

I CAME INTO THE WORLD

Gertrude Hildreth Housman

I came into the world without being asked,
And then when the time for dying comes
I shall not be consulted;

But between the boundaries of birth and
death

Lies the dominion of Choice:

To be a doer or a dreamer,
To be a lifter or a leaner,

To speak out or remain silent,
To extend a hand in friendship
Or to look the other way;
To feel the sufferings of others
Or to be callous and insensitive.

These are the choices;
It is in the choosing
That my measure as a person
Is determined.

COMING OUT TO GOD

Chris Glazer

Holy One,
why do I keep myself
from Your holy Sanctuaries,
From that which most nurtures my soul:
the hugs of ones who love me,
the inspiration of true fulfillment,
the grace of natural beauty,
the embrace of spiritual
community?

Open my heart
that I may recognize these places
of healing, of wholeness,
of integrity, of growth
for me.

Help me to transform
or, if need be,

abandon sources of alienation:
bad relationships,
unfulfilling activities,
unhealthy environments,
unsupportive community.

Open my eyes that I may recognize places
of wounding, of brokenness,
of segregation, of stagnation
for me.

As I walk through the valley
of these shadows of death,
lead me to the green pastures
beside still waters
by which You restore my soul.

Amen

THE ESSENCE OF THE JEWISH CONCEPTION OF LIFE

Albert Einstein

The essence of the Jewish conception of life seems to me to lie in an affirmative attitude to the life of all creation. The life of the individual has meaning only insofar as it aids in making the life of every living thing nobler and more beautiful. Life is sacred - that is to say, it is the supreme value, to which all other values are subordinate. The hallowing of the supra-individual life brings in its train a reverence for everything spiritual - a particularly characteristic feature of the Jewish tradition.

But the Jewish tradition also contains something else, something which finds splendid expression in many of the Psalms, namely a sort of intoxicated joy and amazement at the beauty and grandeur of this world, of which humankind can just form a faint notion. It is the feeling from which true scientific research draws its spiritual substance, but which also seems to find expression in leafy trees and the crash of waves.

WHERE SHALL I FIND YOU?

Rabindranath Tagore - Translated and Adapted

Adonay, where shall I find You?
Your Glory fills the World.

Behold, I find You
Where the ploughman breaks through the
hard soil,
Where the quarryman explodes stone out
of the hillside,
Where the miner digs metals out of the
reluctant earth,
Where men earn their bread by the sweat
of their brow,
Among the lonely and the poor, the lowly,
the lost,
*You are with them in blasting heat and
shattering storm.*

Behold, I find you
In the mind free to sail by its own star,
In words that spring from the depth of
truth,
Where endeavour reaches undespairing
for perfection,
Wherever men struggle for justice and
freedom,
Where the scientist toils to unravel the
secrets of Your world
Where the poet makes beauty out of
words,
Wherever noble deeds are done.

Behold, I find You,
In the merry shouts of children at their
play;
In the mother's lullaby, as she rocks her
baby in the cradle;
In the sleep falling on his infant eyelids,
*And in the smile that dances on his
sleeping lips.*

Behold, I find You
When dawn comes up golden, bearing
gifts,
and in the fall of evening, bringing peace
and rest from the Western sea.
In the joy that flows from heaven with
morning light.
If men must hate, let them hate suffering.
If men must fight, then let them fight
injustice
Till none is poor and no man is despised
*And then may violence vanish from our
land.*

In the current of life flowing day and night
through all things,
throbbing in my sinews and in the dust of
the earth,
In the blades of grass beyond count, in
every leaf and flower.

Behold, I find You
In the wealth of joys that quickly fade,
In the pulse of life that comes from eternity
and dances in my own blood.
In birth, which renews the generations
continually,
and in death, knocking on the door of life.

Oh, my God,
give me strength never to cast off one in
need,
Never to bend the knee before a haughty
tyrant.
Give me strength to lift my spirit above the
trivial,
To bear lightly my joys and my sorrows,
and in love to surrender all my strength to
Your will.

RADIANT IS THE WORLD SOUL

Rav Kook

Radiant is the world soul,
Full of splendor and beauty.
Full of life,
Of souls hidden,
Of treasures of the holy spirit,
Of fountains of strength,
Of greatness and beauty.
Proudly, I ascend
Toward the heights of the world soul
That gives life to the universe.
How majestic the vision.

Come, enjoy,
Come, find peace,
Embrace delight
Taste and see that God is good.
Why spend your substance on what does
not nourish
And your labor on what cannot satisfy?
Listen to me, and you will enjoy what is
good.
And find delight in what is truly precious.

AMIDAH: ON OUR FEET WE SPEAK TO YOU

Marge Piercy

All living are one and holy, let us
remember
as we eat, as we work, as we walk and
drive.

All living are one and holy, we must make
ourselves worthy.
We must act out justice and mercy and
healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel
above us.
We must repair goodness.
Whether we plunge in or thrust ourselves
far out
finally we reach the face of glory too bright
for our eyes and yet we burn and we give
light.

We will try to be holy.
We will try to repair the world given to us
to hand on.
Precious is this treasure of words and

knowledge and deeds
that moves inside us.
Holy is the hand that works for peace and
for justice.
Holy is the mouth that speaks for
goodness.
Holy is the foot that walks towards mercy.

Let us lift each other on our shoulders and
carry each other along.
Let holiness move in us.
Let us pay attention to its small voice.
Let us see the light in others and honor
that light.
Remember the dead who paid our way
here dearly, dearly
and remember the unborn for whom we
build our houses.

Praise the light that shines before us,
through us, after us,

Amen.

MEDITATION

Found in the Jewish Calendar - 5742

O God, when I am estranged from others, when walls of misunderstanding rise between us, I fade and wither like a leaf separated from its stem. How much I need the balm of friendship, the warmth of understanding! How greatly I need to be needed and cherished! I pray therefore that my soul may know the joy of love given and received, and that no unworthiness diminish me, as I reach out to family and friends.

Open my eyes to the beauty that shines within all who walk the earth. Keep me from imagined hurts, from seeing foes where only friends are to be found. And give me insight into my own heart, that I may uproot all that weakens me. Help me to be patient when others misunderstand me, open to the thoughts of those who are near to me, and quick to forgive all who wound me. When I feel lonely and forsaken, may I find strength to bear the ache of my loneliness in the faith that You are with me, and in the confidence that friends will find me once again.

Help me to walk with integrity, and to face the world with an open and trusting mind. Let me not judge others in arrogant haste, nor follow them in self-abasement. Rather may we go hand in hand, all conflicts abated, all resentments forgotten. As we walk through life together, let me and my dear ones go with that righteousness which leads to peace, that love which will bring us harmony and joy, that regard whose fruit is enduring friendship. Amen.

IF YOU LOOK AT THE STARS AND YAWN

(Hillel Zeitlin)

Praise me, says God, and I will know that you love me.
Curse me, says God, and I will know that you love me.
Praise me or curse me
And I will know that you love me.

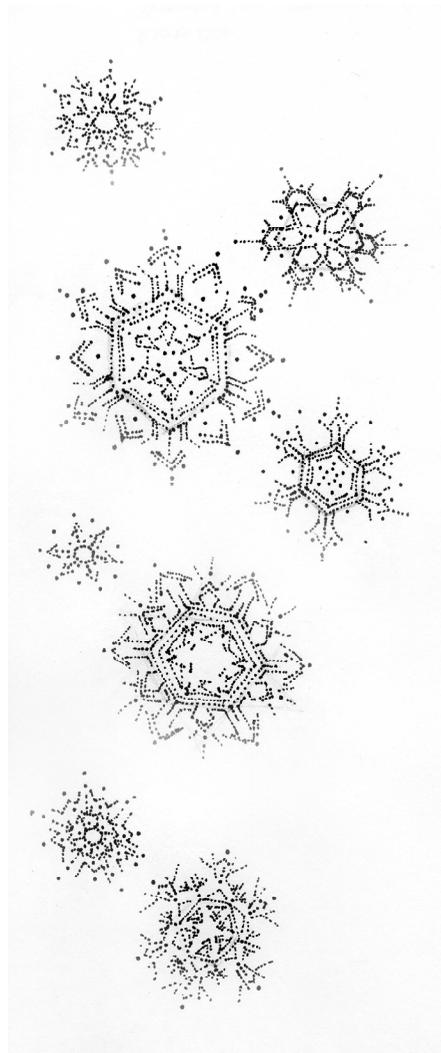
Sing out my praises, says God.
Raise your fist and revile me, says God.
Sing out your praises or revile me,
Reviling is also a kind of praise, says God.

But if you sit fenced off in apathy, says God,
If you sit entrenched in "I don't give a hang," says God.
If you look at the stars and yawn,
If you see suffering and don't cry out,
If you see wrongdoing and pretend you did not see,
If you don't praise and you don't revile,
Then I created you in vain, says God.

THE WEIGHT OF A SNOWFLAKE

Kurt Kauter

'Tell me the weight of a snowflake,'
a coal mouse asked a wild dove.
'Nothing more than nothing,' was the answer.
'In that case I must tell you
a marvelous story,' the coal mouse said.
'I sat on the branch of a fir,
close to its trunk, when it began to snow...
Since I didn't have anything better to do,
I counted the snowflakes settling
on the twigs and needles on my branch.
Their number was exactly 3,741,952.
When the next snowflake dropped onto
the branch-nothing more than nothing,
as you say- the branch broke off...'
The dove, since Noah's time
an authority on the matter,
thought about the story for a while
and finally said to herself:
'Perhaps there is only one person's voice lacking
for peace to come about in the world.'



PEACE THEMES

Mordecai M. Kaplan

Shalom is one of the many names by which God is known in Judaism. It is the name by which God will bless you if you dedicate yourselves to each other in accordance with the divine will. The name Shalom embraces everything that is calculated to render life happy, useful and holy. It denotes, in the first place, love - love that is binding and everlasting, love that does not fade with the flowers or pass with the sunshine. Shalom is the peace that is secured when we have done our share toward our companions, whenever we bring light into hearts that are dark with despair and cheer into souls overcast with gloom. No language possesses a word that so accurately describes the serenity of the soul which we experience whenever we have thus made God's presence real to men and women. By seeking to promote happiness to your companion and by engaging in every effort to be of help to your companion and by emphasizing that aspect of life that we call holy, you will realize the full blessing of love and peace, the blessing of Shalom.

AMIDAH - II

Marge Piercy

This is my prayer to You, O my God:

Let me not swerve from my life's path,
 Let not my spirit wither and shrivel
 In its thirst for You
 And lose the dew
 With which You sprinkled it
 When I was young.

Let my heart be open
 To every broken thing,
 To orphaned life,
 To every stumbler,
 Wandering unknown
 And groping in the shadow.

Bless my eyes, purify me to see
 Human beauty rise in the world,
 And my people's grandeur

In its land redeemed,
 Scattering its scent
 Over all the earth.

Deepen and broaden my senses
 To absorb a fresh, green, flowering
 world,
 To take from it the secret of blossoming
 in silence.

Grant me the strength to yield fine fruits,
 Quintessence of my life,
 Steeped in my very being,
 Without expectation of reward.

And when my time comes --
 Let me slip into the night
 Demanding nothing, God, of any person
 Or of You.

Children's Amidah

Blessed are You Eternal One our God
Life of the world.
The One who set us free and
The One who gave us life
And the One who makes me successful
Alexandra Kempner

Blessed are You,
I am like You because we both
Like things and maybe
We don't like the same things.
Jon Kittner

God, You're the one and only idol
You can lead me to Derech Eretz
(Or the right path).
Rachel Linder

Bless it our God
I feel that it's good
Having God right there for
Helping me make the
Right decision. Amen.
Rachel Knobel

Adonai, Ruler of the Universe
Thank you for making
Smart teachers to
Make it easier to learn new stuff.
Ilana Grabenstein

Thank you God
For giving me a good life.
I have learned lots of
Things about You.
Luigi Starr Kramer

Blessed are You God,
Ruler of all the land and sea,
Who has tightened my bond to heaven
Through Tikkun Olam,
And the holy spirit with happiness
And strength.
May all of Israel be blessed.
Daniel Goldstein

Dear God
All people in all
States and countries
Should be free and all
Wars should be stopped.
Lauren Carter

Blessed are You our Lord our God.
Ruler of all I see.
I wish I could hear You.
When I plant a seed or enter a doorway,
I think of You.
Why don't You speak to me?
Do You not speak?
Or, do I not know how to listen?
I think of You, I hope you think of me.
Nechama Kramer

Blessed are You God,
Ruler of the Universe.
In the beginning of the year I
didn't know as much and I wasn't
as close to You as I am now.
Thank you God for being a part of my
life.
Nathaniel Frank

Vayeḥulu hashamayim vecha'aretz

veḥol tzeva'am

vayeḥal Elohim bayom hashevi'i

melaḥto asher asah

vayishbot bayom hashevi'i

mikol melaḥto asher asah.

Vayevareḥ Elohim et yom hashevi'i

viykadesh oto ki vo shavat

mikol melaḥto

asher bara Elohim la'asot.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל צְבָאָם:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל מִלְאֲכָתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבֹת

מִכָּל מִלְאֲכָתּוֹ

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Heaven earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation.

Baruḥ atah adonay eloheynu veylohey

avoteynu ve'imoteynu

elohey avraham elohey sarah

elohey yitzḥak elohey rivkah

elohey ya'akov, elohey raḥel

vaylohey le'ah

ha'el hagadol hagibor vehanora

el elyon

koney shamayim va'aretz.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא

אֵל עֲלִיּוֹן

קוֹנֵה שָׁמַיִם וָאָרֶץ.

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors, God of Abraham God of Sarah God of Isaac God of Rebekah God of Jacob God of Rachel and God of Leah; great, heroic, awesome God, supreme divinity, who creates the heavens and the earth.

Reprise of the Amidah

Magen avot bidvaro
meḥayey kol ḥai bema'amaro,
ha'el (on Shabbat Shuvah: hameleḥ)

hakodosh she'eyn
kamohu hameniaḥ le'amo beyom shabbat
kodsho

ki vam ratzah lehani'aḥ lahem.
Lefanav na'avod beyirah vafaḥad

venodeh lishmo beḥol yom tamid
me'eyn haberaḥot.
El hahoda'ot

adon hashalom
mekadesh hashabbat umvareḥ
shevi'i umeniaḥ bikdushah

le'am medushney oneg
zeḥer lema'asey vereyshit.

מִגֵּן אֲבוֹת בְּדַבְרוֹ
מְחַיֶּה כָּל חַי בְּמֵאֲמָרוֹ
הָאֵל (on Shabbat Shuvah:) הַמֶּלֶךְ

הַקְּדוֹשׁ שֶׁאֵין כְּמוֹהוּ
הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת
קְדוֹשׁ

כִּי בָם רָצָה לְהִנָּיֵחַ לָהֶם:
לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחַד

וְנוֹדָה לְשִׁמּוֹ בְּכֹל יוֹם תָּמִיד
מֵעַין הַבְּרָכוֹת:
אֵל הַהוֹדָאוֹת

אֲדוֹן הַשָּׁלוֹם
מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ
שְׁבִיעֵי וּמְנִיחַ בְּקִדְשָׁהּ

לְעַם מְדַשְׁנֵי עֲנֵג
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

Shield of our ancestors, Source of Life,
the Holy God (on Shabbat Shuvah: the Holy Sovereign),
to whom no being can compare,
who gives this people rest upon the holy Shabbat --
yes, God is pleased to give them rest!
We stand in the divine presence, awed and trembling,
and offer up continually our thankful prayer,
our expression of praise.
God to whom all thanks are due,
the source of peace, who sanctifies Shabbat,
who blesses the seventh day
and gives rest in holiness
to a people steeped in Shabbat joy
in memory of Creation

Eloheynu veylohey avoteynu ve'imoteynu
retzey vimnuhatenu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
רְצֵה בְּמִנוּחֵינוּ:

Kadeshenu bemitzvoteyha veten helkenu
betoreteha. Sabe'enu mituveha

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ
בְּתוֹרַתְךָ שֶׁבְּעֵנֵינוּ מְטוֹיֵבֶךָ

vesamehenu biyeshu'ateha
vetaher libenu le'ovdeha be'emet.

וְשַׂמְחֵנוּ בִּישׁוּעָתְךָ
וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת

Vehanhilenu Adonay eloheynu

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

ba'ahavah uvratzon shabbat kodsheha,
veyanuhu ba yisra'el mekadeshey
shemeha.

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ
וַיְנַחֲנוּ בָּהּ יִשְׂרָאֵל מְקִדְּשֵׁי
שִׁמְךָ:

Baruh atah Adonay mekadesh hashabbat.

בָּרוּךְ אַתָּה יְהוָה מְקִדֵּשׁ הַשַּׁבָּת:

Our God, our ancestors' God, take pleasure in our rest. Make us holy through Your mitzvot. Make us a part of Torah. Let us enjoy the good things of Your world and rejoice in all Your saving acts. Refine our hearts to serve You honestly. Help us to perpetuate, with love and joy, Your holy Shabbat. Let all Israel, and all who treat Your name as holy, rest upon this day. Blessed are You, Beloved One, Source of the holiness of Shabbat.

Prayers For Healing

WE PRAY FOR THOSE WHO ARE ILL

Siddur Shavat Vayinafash

Within this hour of prayer,
how can we not pray for those who are ill?
We pray for ourselves and for our friends,
for those we know and those we don't know
for those we love and even those we don't love.
We pray for a healing of the body
and a healing of the soul,
a healing of the mind
and a healing of the spirit.

May it be Your will, our God and God of our ancestors, Sarah and Abraham, Rebecca and Isaac, Leah and Rachel and Jacob, that a רפואה שלימה ומהירה (*r'fu'ah sh'lemah u'm'heirah*), a full and speedy healing - be sent to all persons who are ill or suffering, especially _____.

We pray
that the Power that lights up the world every morning
will bring light to those who are ill;
that the Power that turns seeds into blossoms
may flow through those who languish.

We pray
that those who are in our hearts may be speedily healed.
But if that is not to be, if their lives are near their end,
we pray that their death may be gentle,
as they slip into God's embrace.

Refa'enu, Adonay, venerafey;
hoshi'enu venivashe'ah.

רְפְּאוּנוּ יְהוָה וְנִרְפָּא;
הוֹשִׁיעֵנו וְנִשְׁעָה:

Heal us, O God, and we shall be healed;
save us and we shall be saved. And let us say Amen.

MI SHEBERAḤ

(Debbie Friedman)

Mi sheberaḥ avotenu

מי שְׁבֵרַךְ אֲבוֹתֵינוּ

Mikor habraḥah le'imoteynu.

מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

May the source of strength
Who blessed the ones before us,
Help us find the courage
To make our lives a blessing,
And let us say, Amen.

Mi sheberaḥ imoteynu

מי שְׁבֵרַךְ אִמּוֹתֵינוּ

Mikor habraḥah le'avoteynu,

מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing
With refuah shelemah, רְפוּאָה שְׁלֵמָה
The renewal of body,
The renewal of spirit,
And let us say, Amen.

SH'MA KOLENU - HEAR OUR VOICES

Shema kolenu, Adonay Eloheynu

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ

Hus veraḥem aleynu

חַוֵּס וְרַחֵם עָלֵינוּ

Vekabel beraḥamim u'veratzon et
tefilatenu

וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת
תְּפִילָתֵנוּ

Ki El shome'a tefilot vetahanunim atah.

כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה

Hear our voices, Adonay our God. Have compassion upon us and with that compassion accept our prayer. Help us return to You, O God, then we shall return. Renew our days as in the past.

OUT OF THE DEPTHS

יגעתי בקראי נחר גרוני כלו עיני מנחל לאלהי

I am weary with calling, my throat is dry; my eyes fail while I wait for God. (Psalms 69:4)

אזכרה אלהים ואהמיה אשיחה | ותתעטף רוחי סלה:

I call God to mind, I moan, I complain, my spirit fails. (Psalms 77:4)

נקטה נפשי בחיי אעזבה עלי שיחי אדברה במר נפשי:

I am disgusted with life; I will give rein to my complaint, speak in the bitterness of my soul. (Job 10:1)

למה יהוה תזנח נפשי תסתיר פניך ממני: עני אני וגוע מנער נשאתי
אמיד אפונה:

Why, Adonai, do You reject me? Why do You hide Your face from me? From my youth I have been afflicted and near death; I suffer Your terrors wherever I turn. (Psalms 88:15-16)

אלי אלי למה עזבתני רחוק מישועתי דברי שאגתי: ג אלהי אקרא
יומם ולא תענה ולילה ולא דומיה לי:

My God, my God, why have You abandoned me; why so far from delivering me and from my anguished roaring? My God, I cry by day -- You answer not; by night, and have no respite. (Psalms 22:2-3)

יהוה שמעה תפלתי ושוועתי אליך תבוא: ג אל-תסתיר פניך | ממני
ביום צר לי הטה-אלי אזנך ביום אקרא מהר ענני:

Adonay, hear my prayer, let my cry come before You. Do not hide Your face from me in my time of trouble. Turn Your ear to me when I cry, answer me speedily! (Psalm 102:2-3)

HEAR OUR VOICES

Hear our voices in this our prayer for Your Healing

Heal our bodies	Help us respect them as gifts.
Heal our spirits.	Help us to understand their power for good.
Heal our emotions.	Help us to express them in creative ways.
Heal our relationships	Help us to grow closer to each other and break down divisions.
Heal our communities.	Help us to care for those who have no place to go.
Heal our suffering.	Help us to know Your presence.

Look with compassion on this gathering of Your people and let Your love transform our lives. May anger give way to peace, despair give way to hope, and sorrow to joy. Protect those who are healthy, and calm those who are afraid. Give courage to those who suffer, and comfort those who are dying.

Beruhah at Shehinah,
rofat haḥolim.
Venomar: Amen.

בְּרוּכָה אַתְּ שְׂכִינָה
רוֹפֵאת הַחֹלִים:
וְנֹאמֵר אָמֵן:

Praised are You, the Presence of God, who heals the sick. And let us say, Amen.

PRAYER FOR OUR COUNTRY

Sovereign of the universe, mercifully receive our prayer for our land and its government. Let your blessing pour out on this land and on all officials of this country who are occupied, in good faith, with the public's needs. Instruct them from Your Torah's laws, enable them to understand Your principles of justice, so that peace and tranquility, happiness and freedom, might never turn away from our land. Please, Wise One, God of the lifebreath of all flesh, waken Your spirit within all inhabitants of our land, and plant among the peoples of different nationalities and faiths who dwell here, love and brotherhood, peace and friendship. Uproot from their hearts all hatred and enmity, all jealousy and vying for supremacy. Fulfill the yearning of all the people of our country to speak proudly in its honor. Fulfill their desire to see it become a light to all nations. Therefore, may it be Your will, that our land should be a blessing to all inhabitants of the globe. Cause to dwell among all peoples friendship and freedom. And soon fulfill the vision of Your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war." And let us say: Amen.

PRAYER FOR THE STATE OF ISRAEL

Rock and champion of Israel, please bless the State of Israel, first fruit of the flourishing of our redemption. Guard it in the abundance of Your love. Spread over it the shelter of Your peace. Send forth Your light and truth to those who lead and judge it, and to those who hold elective office. Establish in them, through Your presence, wise counsel, that they might walk in the way of justice, freedom and integrity. Strengthen the hands of those who guard our holy land. Let them inherit salvation and life. And give peace to the land, and perpetual joy to its inhabitants. Appoint for a blessing all our kindred of the house of Israel in all the lands of their dispersion. Plant in their hearts a love for Zion. And for all our people everywhere, may God be with them, and may they have the opportunity to go up to the land. Cause Your spirit's influence to emanate upon all dwellers of our holy land. Remove from their midst hatred and enmity, jealousy and wickedness. Plant in their hearts love and kinship, peace and friendship. And soon fulfill the vision of Your prophet: "Nation shall not lift up sword against nation. Let them no longer learn ways of war." And let us say: Amen.

VIYEHUDAH LE'OLAM TESHEV

Joel 4:20

ViYehudah le'olam teshev (2)

וְיִהְיֶה לְעוֹלָם תֵּשֵׁב

Vi'Yerushalayim ledor vador (2)

וְיִרְוַשְׁלַיִם לְדוֹר וָדוֹר

And Judea will dwell forever, and Jerusalem endure for eternity.

Prayers For Healing The World

NASIM SHALOM

Debbie Friedman

Nasim shalom tovah uveraḥah

ḥen vaḥesed veraḥamim (2x)

Let the light of Your presence
Be the light of our lives.
Grant us happiness, mercy, and peace.
May the people of Israel join hands with
the world
And our passion for justice increase.

Chorus

נְשִׁים שְׁלוֹם טוֹבָה וּבְרָכָה
חֵן וְחֶסֶד וְרַחֲמִים (2x)

Let the light of Your Torah
Be the light of our dreams
Grant us goodness, grant us blessings
and love
May our yearning for peace be a blessing
for the world
As the olive branch soars with the dove.

Chorus

LO YISA GOY

Isaiah 2:4

Lo yisa goy el goy ḥerev

lo yilmedu od milḥamah.

And everyone, 'neath a vine and fig tree
Shall live in peace and unafraid. (2x)

לֹא-יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב
לֹא-יִלְמְדוּ עוֹד מִלְחָמָה:

And into plowshares turn their swords,
Nations shall learn war no more. (2x)

VISION OF PEACE

Yehudah Amichai, translated by Glenda Abramson & Tudor Parfitt

Don't stop after beating the swords
into ploughshares, don't stop! Go on beating
and make musical instruments out of them.
Whoever wants to make war again
will have to turn them into ploughshares first.

Children's Vision of Peace -

Greg Schimmel

Grade 5

There is not a sound of peace but
you should always listen.
There is not a sight of peace
but you should always look.
There is not a smell of

peace but you should always smell of it.
There is not a taste of peace
but you should always taste it.
You can't smell, taste, see, touch, or
hear it, but it is always there

Matt Rubenstein

Grade 3

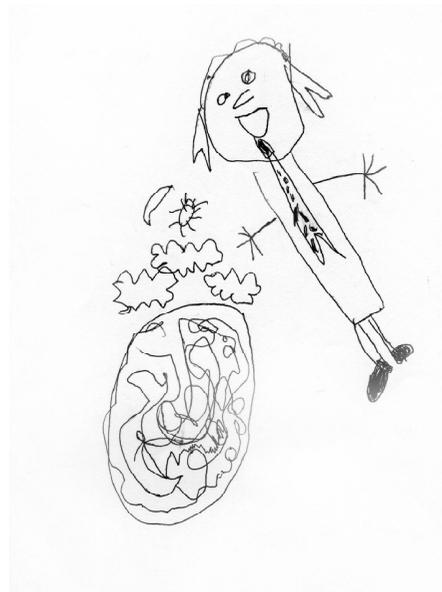
Peace is a touch
of a tree like
a friend.

Peace is the smell
of my mom's cookies
baking.

Peace is the look
of my friends having
fun together.

Peace is a sound of friendship

Peace is a taste of love.



Prayers For Healing The World

FOUNDATION OF PEACE

Author Unknown

Foundation of peace, Sovereign Source of peace,
Fashioner of peace and Creator of All
Inspire us to forever live out the pattern of peace.
Let there be great and true peace
between ourselves and our neighbors,
between the fragmented genders;
let no strife, not even in thought,
divide humankind, one from another.
You fashioned peace in the heavens,
You unite opposites --
even fire and water --
and with Your limitless wonders You
fashion harmony between them.
Forge a great peace for us,
and for all the world,
so that all discord will be resolved in
great love and peace.

Gather us into one mind and one heart so
that we draw closer to You and Your teaching
with deep integrity.
Fashion of us a unity to fulfill Your will
with wholeness of mind.
Eternal One of Peace, bless us with peace.

ELI ELI

Hannah Szenesh

Eli, eli, shelo yigamer le'olam.

Haḥol vehayam, rishrush shel hamayim,

berak hashamayim, tefilat ha'adam.

Haḥol vehayam, rishrush shel hamayim,

Berak hashamayim, tefilat ha'adam.

אֱלֹהֵי אֱלֹהֵי שְׁלֵא יִגְמַר לְעוֹלָם
 הַחֹל וְהַיָּם וְהַרְרֻשׁ שֶׁל הַמַּיִם
 בְּרַק הַשָּׁמַיִם תְּפִילַת הָאָדָם:
 הַחֹל וְהַיָּם וְהַרְרֻשׁ שֶׁל הַמַּיִם
 בְּרַק הַשָּׁמַיִם תְּפִילַת הָאָדָם:

O hear my words that these shall never end.
 The sand and the sea, the rush of the waters,
 The thundering heavens, the prayers of our heart. (2x)

GESHER TSAR MEOD - ALL THE WORLD IS A VERY NARROW BRIDGE ♪

Reb Naḥman of Bratslav

Kol haolam kulo

כָּל-הָעוֹלָם כְּלוֹ

Gesher tsar meod (3x)

גֶּשֶׁר צָר מְאֹד (3x)

Kol haolam kulo

כָּל-הָעוֹלָם כְּלוֹ

Gesher tsar meod (2x)

גֶּשֶׁר צָר מְאֹד (2x)

Vehaikar (2x)

וְהַעֲקֹר (2x)

Lo lefaḥed (2x) klal

לֹא לְפַחַד (2x) כָּלֵל

Vehaikar (2x)

וְהַעֲקֹר (2x)

Lo lefaḥed klal

לֹא לְפַחַד (2x) כָּלֵל

All the world is a very narrow bridge; the important thing is to be unafraid.

Prayers For Healing The World

ON LOVE

Tielhard de Chardin

The day will come when,
after harnessing space, the winds, the
tides and gravitation,
we shall harness for God
the energies of love.

And on that day,
for the second time in the history of the
world,
we shall have discovered fire.

A POEM

Reinhold Niebuhr

Nothing worth doing is completed
in one lifetime.
Therefore, we must be saved by hope.

Nothing true or beautiful makes
complete sense in any context of history.
Therefore, we must be saved by faith.

Nothing we do, no matter how virtuous,
can be accomplished alone.
Therefore, we are saved by love.

Order Of Counting The Omer

From the eve of the Second Day of Pesah through the evening before Shavuot, the days are counted as follows after the evening Amidah:

Meditation

On the second day of Pesah in ancient times, our ancestors brought the first sheaf of barley reaped that season as an offering to God. From that day, they began counting the days and weeks to Shavuot, when they would celebrate the beginning of the wheat harvest by offering the loaves made of the first wheat. Even after the Temple was destroyed and offerings were no longer brought, they continued to count the days from Pesah to Shavuot in accordance with the biblical injunction.

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת-עֹמֶר הַתְּנוּפָה שֶׁבַע
שָׁבָתוֹת תְּמִימוֹת תִּהְיֶינָה עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית וְתִסְפְּרוּ חֲמִשִּׁים
יּוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:

And you shall count from the day after the Sabbath, from the day that you brought the sheaf of the wave offerings; seven full weeks shall they be; continuing fifty days to the day after the seventh Sabbath; then you shall present a cereal offering of new grain to the Eternal.

Leviticus 23:15-17

Thus our ancestors linked Pesah and Shavuot as occasions for thanking God for the fruits of the field. So do we thank God for the renewal of life which all nature proclaims at this season.

However, as Pesah and Shavuot acquired historical significance, their linkage through the counting of the intervening days took on new meaning. It connected the idea of freedom, associated with Pesah, to the idea of fulfillment, associated with Shavuot. It thus proclaimed that:

אִין לָךְ בֶּן חוֹרִין אֵלָּא מִי שְׁעוֹסֵק בְּתַלְמוּד תּוֹרָה:

Only one who engages in the study of Torah is truly free.

Before counting the Omer say:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
סְפִירַת הָעֹמֶר:

Baruḥ atah adonay Eloheynu meleḥ ha'olam asher kideshanu bemitzvotav vetzivanu al sefirat ha'omer.

Counting The Omer

1. This is the first day of the Omer. 1. היום יום אֶחָד לְעֹמֵר.
2. This is the second day of the Omer. 2. היום שְׁנַי יָמִים לְעֹמֵר.
3. This is the third day of the Omer. 3. היום שְׁלֹשָׁה יָמִים לְעֹמֵר.
4. This is the fourth day of the Omer. 4. היום אַרְבָּעָה יָמִים לְעֹמֵר.
5. This is the fifth day of the Omer. 5. היום חֲמִשָּׁה יָמִים לְעֹמֵר.
6. This is the sixth day of the Omer. 6. היום שֵׁשָׁה יָמִים לְעֹמֵר.
7. This is the seventh day of the Omer, making one week of the Omer. 7. היום שִׁבְעָה יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד לְעֹמֵר.
8. This is the eighth day of the Omer, making one week and one day of the Omer. 8. היום שְׁמוֹנֶה יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד וְיוֹם אֶחָד לְעֹמֵר.
9. This is the ninth day of the Omer, making one week and two days of the Omer. 9. היום תְּשַׁעָה יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד וְשְׁנַי יָמִים לְעֹמֵר.
10. This is the tenth day of the Omer, making one week and three days of the Omer. 10. היום עֶשְׂרֵה יָמִים שֶׁהֵם שְׁבוּעַ אֶחָד וְשְׁלֹשָׁה יָמִים לְעֹמֵר.
11. This is the eleventh day of the Omer, making one week and four days of the Omer. 11. היום אֶחָד עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֵר.
12. This is the twelfth day of the Omer, making one week and five days of the Omer. 12. היום שְׁנַיִם עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַ אֶחָד וְחֲמִשָּׁה יָמִים לְעֹמֵר.
13. This is the thirteenth day of the Omer, making one week and six days of the Omer. 13. היום שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַ אֶחָד וְשֵׁשָׁה יָמִים לְעֹמֵר.
14. This is the fourteenth day of the Omer, making two weeks of the Omer. 14. היום אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנַי שְׁבוּעוֹת לְעֹמֵר.
15. This is the fifteenth day of the Omer, making two weeks and one day of the Omer 15. היום אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנַי שְׁבוּעוֹת לְעֹמֵר.
16. This is the sixteenth day of the Omer, making two weeks and two days of the Omer. 16. היום שִׁשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנַי שְׁבוּעוֹת וְשְׁנַי יָמִים לְעֹמֵר.
17. This is the seventeenth day of the Omer, making two weeks and three days of the Omer. 17. היום שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנַי שְׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעֹמֵר.
18. This is the eighteenth day of the Omer, making two weeks and four days of the Omer. 18. היום שְׁמוֹנֶה עָשָׂר יוֹם שֶׁהֵם שְׁנַי שְׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.
19. This is the nineteenth day of the Omer, making two weeks and five days of the Omer 19. היום תְּשַׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנַי שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֵר.

20. This is the twentieth day of the Omer, making two weeks and six days of the Omer

20. היום עֶשְׂרִים יום שָׁהֵם שְׁנֵי שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֶר.

21. This is the twenty-first day of the Omer, making three weeks of the Omer

21. היום אֶחָד וְעֶשְׂרִים יום שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר.

22. This is the twenty-second day of the Omer, making three weeks and one day of the Omer.

22. היום שְׁנַיִם וְעֶשְׂרִים יום שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר.

23. This is the twenty-third day of the Omer, making three weeks and two days of the Omer.

23. היום שְׁלֹשָׁה וְעֶשְׂרִים יום שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשְׁנֵי יָמִים לְעֹמֶר.

24. This is the twenty-fourth day of the Omer, making three weeks and three days of the Omer.

24. היום אַרְבָּעָה וְעֶשְׂרִים יום שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעֹמֶר.

25. This is the twenty-fifth day of the Omer, making three weeks and four days of the Omer.

25. היום חֲמִשָּׁה וְעֶשְׂרִים יום שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.

26. This is the twenty-sixth day of the Omer, making three weeks and five days of the Omer.

26. היום שֵׁשׁ וְעֶשְׂרִים יום שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.

27. This is the twenty-seventh day of the Omer, making three weeks and six days of the Omer.

27. היום שִׁבְעָה וְעֶשְׂרִים יום שָׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֶר.

28. This is the twenty-eighth day of the Omer, making four weeks of the Omer.

28. היום שְׁמוֹנֶה וְעֶשְׂרִים יום שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר.

29. This is the twenty-ninth day of the Omer, making four weeks and one day of the Omer.

29. היום תִּשְׁעָה וְעֶשְׂרִים יום שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר.

30. This is the thirtieth day of the Omer, making four weeks and two days of the Omer.

30. היום שְׁלֹשִׁים יום שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשְׁנֵי יָמִים לְעֹמֶר.

31. This is the thirty-first day of the Omer, making four weeks and three days of the Omer

31. היום אֶחָד וְשְׁלֹשִׁים יום שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשְׁלֹשָׁה יָמִים לְעֹמֶר.

32. This is the thirty-second day of the Omer, making four weeks and four days of the Omer

32. היום שְׁנַיִם וְשְׁלֹשִׁים יום שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.

33. This is the thirty-third day of the Omer, making four weeks and five days of the Omer.

33. היום שְׁלֹשָׁה וְשְׁלֹשִׁים יום שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.

34. This is the thirty-fourth day of the Omer, making four weeks and six days of the Omer.

34. היום אַרְבָּעָה וְשְׁלֹשִׁים יום שָׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֶר.

35. This is the thirty-fifth day of the Omer, making five weeks of the Omer.

35. היום חֲמִשָּׁה וְשְׁלֹשִׁים יום שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעֹמֶר.

36. This is the thirty-sixth day of the Omer, making five weeks and one day of the Omer.

36. היום שֵׁשׁ וְשְׁלֹשִׁים יום שָׁהֵם מִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר.

Counting The Omer

37. This is the thirty-seventh day of the Omer, making five weeks and two days of the Omer.

38. This is the thirty-eighth day of the Omer, making five weeks and three days of the Omer.

39. This is the thirty-ninth day of the Omer, making five weeks and four days of the Omer.

40. This is the fortieth day of the Omer, making five weeks and five days of the Omer.

41. This is the forty-first day of the Omer, making five weeks and six days of the Omer.

42. This is the forty-second day of the Omer, making six weeks of the Omer.

43. This is the forty-third day of the Omer, making six weeks and one day of the Omer.

44. This is the forty-fourth day of the Omer, making six weeks and two days of the Omer

45. This is the forty-fifth day of the Omer, making six weeks and three days of the Omer.

46. This is the forty-sixth day of the Omer, making six weeks and four days of the Omer.

47. This is the forty-seventh day of the Omer, making six weeks and five days of the Omer.

48. This is the forty-eighth day of the Omer, making six weeks and six days of the Omer.

49. This is the forty-ninth day of the Omer, making seven weeks of the Omer.

37. היום שבעה ושלשים יום שהם
חמשה שבועות ושני ימים לעומר.

38. היום שמונה ושלשים יום שהם
חמשה שבועות ושלשה ימים לעומר.

39. היום תשעה ושלשים יום שהם
חמשה שבועות וארבעה ימים לעומר.

40. היום ארבעים יום שהם
חמשה שבועות וחמשה ימים לעומר.

41. היום אחד וארבעים יום שהם
חמשה שבועות וששה ימים לעומר.

42. היום שנים וארבעים יום שהם
ששה שבועות לעומר.

43. היום שלשה וארבעים יום שהם
ששה שבועות ויום אחד לעומר.

44. היום ארבעה וארבעים יום שהם
ששה שבועות ושני ימים לעומר.

45. היום חמשה וארבעים יום שהם
ששה שבועות ושלשה ימים לעומר.

46. היום ששה וארבעים יום שהם
ששה שבועות וארבעה ימים לעומר.

47. היום שבעה וארבעים יום שהם
ששה שבועות וחמשה ימים לעומר.

48. היום שמונה וארבעים יום שהם
ששה שבועות וששה ימים לעומר.

49. היום תשעה וארבעים יום שהם
שבעה שבועות לעומר.

KADDISH TITKABAL

קדיש תתקבל

Reader:

Yitgadal veytkadash shemey raba,

יתגדל ויתקדש שמה רבא:

be'alma divra ĥirutey,

בעלמא די ברא כרעותה

veyamliĥ malĥutey

וימליך מלכותה

beĥayeyĥon uvyomeyĥon

בחייכון וביומיכון

uvĥayey deĥol beyt Yisrael,

ובחיי דכל בית ישראל:

ba'agala uvizman kariv, ve'imru:
Amen.

בעגלא ובזמן קריב ואמרו אמן:

Congregation:

Yehey shemey raba mevarah

יהא שמה רבא מברך

le'alam ulalmey almaya.

לעלם ולעלמי עלמיא:

Reader:

Yitbarah veyishtabaĥ, veyitpa'ar

יתברך וישתבח ויתפאר

veyitromam veyitnasey, veyit'hadar

ויתרומם ויתנשא ויתהדר

veyitaleh veyit'halal, shemey dekudsha,

ויתעלה ויתהלל שמה דקדשא

berih hu,

ברוך הוא

le'ela (*On Shabbat Shuvah add: le'ela*)

לעלא (*On Shabbat Shuvah add: לעלא*)

min kol birĥata veshirata,

מן כל ברכתא ושירתא

tushbeĥata veneĥemata, da'amiran
be'alma,

תשבתתא ונחתתא דאמירן
בעלמא

ve'imru: Amen.

ואמרו אמן:

Kaddish Titkabal

titkabal tz'lot'hon u'vahut'hon d'hol beit

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית

yisrael kadahm ahvuhon di vishmaya

יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּה

ve'imru: amen.

וְאָמְרוּ אָמֵן.

Yehey shlamah rabah min sh'mayah

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּה

v'hayim aleinu v'al kol yisrael

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

ve'imru: amen.

וְאָמְרוּ אָמֵן.

Oseh shalom bimromav

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו

hu ya'aseh shalom, aleynu v'al kol Yisrael

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

V'al kol yosh-vey tei-vel,

וְעַל כָּל יוֹשְׁבֵי תֵיבֵל

v'im'ru Amen.

וְאָמְרוּ: אָמֵן.

Reader: 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.

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

Reader: 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 (*on Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. 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.

ALEYNU*(All rise)**Choose either the traditional text starting here or the Reconstructionist text below:*

Aleynu l'shabeah la'adon hakol	עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
latet g'dulah l'yotser b'reshit	לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
shelo asanu kegoyey ha'aratzot	שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
velo samanu kemishpehot ha'adamah	וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
shelo sam helkenu kahem	שֶׁלֹא שָׂם חֵלְקֵנוּ כְּהֵם
vegoralenu kehol hamonam.	וְגָרְלָנוּ כְּכֹל הַמוֹנָם

We rise to our duty to praise God, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny.

Reconstructionist text:

Aleynu l'shabeah la'adon hakol	עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
latet gedulah leyotzer bereshit	לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
shenatan lanu torat emet	שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
vehayay olam nata betochenu	וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

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 form theirs, and given us a destiny uncommon in this world.

Aleynu

Everyone continues together here:

Va'anahnu korim umishtahavim
umodim

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים

lifney meleḥ, malḥey hamelaḥim

לִפְנֵי מֶלֶךְ מְלַכֵי הַמְּלָכִים

hakadosh baruḥ hu.

הַקְּדוֹשׁ בְּרוּךְ הוּא:

Shehu noteh shamayim veyosed aretz,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ

umoshav yekaro bashamayim mima'al,

וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל

usheḥinat uzo begavhey meromim.

וְשֹׁכֵנֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים

Hu Eloheynu, eyn od.

הוּא אֱלֹהֵינוּ אֵין עוֹד:

Emet malkenu, efes zulato,

אֱמֶת מַלְכֵנוּ אֵפֶס זֹולָתוֹ

Kakatuv betorato: Veyadata hayom,

כְּכָתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם

vahashevota el levaveḥa,

וְהִשְׁבֵּת אֶל לִבָּבָךְ

Ki Adonay hu ha'elohim,

כִּי יְהוָה הוּא הָאֱלֹהִים

bashamayim mima'al,

בַּשָּׁמַיִם מִמַּעַל

ve'al ha'aretz mitaḥat, eyn od.

וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד:

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 permeates the 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 heaven and on the earth below. There is no other God."

Al ken nekaveh l'ha Adonay eloheynu

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ,

lirot meherah betiferet uzeḥa

לְרֹאוֹת מְהֵרָה בְּתִפְאַרֶת עֲזֶיךָ,

leha'avir gelulim min ha'aretz

לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ

veha'elilim karot yekaretun

וְהַאֲלִילִים כָּרוֹת יַכְרִיתוּן

letaken olam bemaḥhut Shaday

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי:

Vehol beney vasar yikr'u vishemeḥa

וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ:

Lehafnot eleḥa kol rishey aretz.

לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

Yakiru veyeadu kol yoshvey tevel ki l'ha
tiḥra kol bereḥ tishava kol lashon.

יִכְרִיּוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לְךָ
תִּכְרַע כָּל בְּרֵךְ וְתִשָּׁבַע כָּל-לָשׁוֹן:

Lefaneḥa Adonay eloheynu yiḥre'u veyipolu

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.

Veliḥvod shimḥa yekar yitenu

וְלִכְבוֹד שִׁמְךָ יִקְרַע יִתְּנוּ:

Viyekablu ḥulam et ol malḥuteḥa

וַיִּקְבְּלוּ כָלֶם אֶת עוֹל מַלְכוּתֶךָ.

Vetimloḥ aleyhem meherah le'olam va'ed

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֵד:

Ki hamalḥut shelḥa hi ule'olmey ad
timloḥ beḥavod kakatuv betorateḥa

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלָמֵי עַד
תִּמְלֹךְ בְּכָבוֹד כְּכַתוּב בְּתוֹרַתֶךָ:

Adonay yimloḥ le'olam va'ed.

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֵד:

Aleynu

Vene'emar: Vehayah Adonay

lemeleḥ al kol ha'aretz.

Bayom hahu

yihyeh Adonay eḥad

ushmo eḥad.

וְנֵאמָר, יְהִיָּה יְהוָה

לְמִלְכָּךְ עַל כָּל הָאָרֶץ,

בְּיוֹם הַהוּא

יְהִיָּה יְהוָה אֶחָד,

וּשְׁמוֹ אֶחָד:

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all people shall invoke Your name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to You alone every knee must bend and every tongue give homage. O may all created in Your image, recognize that they are brothers and sisters so that, one in spirit and one in fellowship, they may be forever united before You. Then shall Your kingdom be established on earth and the word of Your prophets be fulfilled; the Eternal shall reign for ever and ever.

AND THEN

Judy Chicago

And then all that has divided us will merge
 And then compassion will be wedded to power
 And then softness will come to a world that is harsh and unkind

*♪ And then both men and women will be gentle,
 And then, and then both women and men will be strong,*

And then no person will be subject to another's will

♪ And then all will be rich and free and varied

And then the greed of some will give way to the needs of many
 And then all will share equally in the Earth's abundance
 And then all will care for the sick and the weak and the old
 And then all will nourish the young
 And then all will cherish life's creatures
 And then all will live in harmony with each other and the Earth

♪ And then everywhere will be called Eden once again.

CONTEMPORARY ALEYNU

Rabbi Yoel H. Kahn

We are called to praise the Ruler of all things, and to magnify the Creator of all beginnings, who has made all people different, and has given us such a special destiny; who has led our souls to worship the one God of all creation, and who has formed our hearts to love in our own unique ways.

It is before the God who created us, who transcends human power and human judgments, that we bow down, worship and praise.

For we worship the One who spread out the heavens and founded the earth, who dwells on high but keeps watch in our world; we know in our hearts that no other is our ruler.

And so our hope, our Almighty God, is that all peoples abandon their empty worship of human bigotry, and cease the blasphemy of calling on Your Name to justify oppression and hatred. Speedily turn all hearts to You, and soften our human arrogance, and make the lives of all women and men a source of honor to Your glorious Name; for Your rule is meant to make all Your creation a reflection of Your glory, as it is written, "God will reign forever in all things." And it is said, "Adonay will be Ruler over all the earth; for on that day, God will be one, and will be called by one Name."



קדיש

KADDISH

PSALM 23

Mizmor ledavid Adonay ro'i lo ehsar

מִזְמוֹר לְדָוִד יְהוָה רֵעִי לֹא אֶחְסָר:

God is my shepherd, I shall not want

Bine'ot deshe yarbitzeni

בְּנֵאֹת דְּשָׂא יִרְבִּיצֵנִי

God gives me repose in green meadows

Al mey menuhot yenhaleni. Nafshi yeshovev

עַל-מַי מְנַחֹת יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבֵב

God leads me beside the still waters to revive my spirit

Yanheni vemageley tzedek lema'an shemo

יְנַחֵנִי בְּמַעְגְּלֵי-צְדָק לְמַעַן שְׁמוֹ:

God guides me on the right path, for that is God's nature

Gam ki eleh begey tzalmavet

גַּם כִּי-אֵלֶךְ בְּגֵיא צַלְמוֹת לֹא-אִירָא

lo ira ra ki atah imadi

רַע כִּי-אַתָּה עִמָּדִי

Though I walk in the valley of the shadow of death, I fear no harm, for You are with me.

Shivteha umishanteha hemah yenaḥamuni

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יְנַחֲמֵנִי:

Your staff and Your rod comfort me.

Ta'aroh lefanay shulhan neged tzoreray

תַּעֲרֹךְ לִפְנֵי | שְׁלַחַן נֶגֶד צָרָרִי

You prepare a banquet for me in the presence of my foes.

dishanta vashemen roshi kosi revayah.

דִּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:

You anoint my head with oil; my cup overflows.

Aḥ tov veḥesed yirdefuni kol yemey hayay

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי

Surely goodness and kindness shall be my portion all the days of my life.

veshavti beveyt Adonay le'oreh yamim.

וְשָׁבַתִּי בְּבֵית-יְהוָה לְאַרְךָ יָמִים:

And I shall dwell in the House of God forever.

Kaddish

IN MANY HOUSES

Diane Cole

In many houses
all at once
I see my mother and father
and they are young
as they walk in.

Why should my
tears come,
to see them laughing?

That they cannot
see me
is of no matter:

I was once
their dream:
now
they are mine.

WE REMEMBER THEM

Jack Riemer and Sylvan Kamens

At the rising of the sun and at its going down
we remember them.

At the blowing of the wind and in the chill of winter
we remember them.

At the opening of the buds and in the rebirth of spring
we remember them.

At the blueness of the skies and in the warmth of summer
we remember them.

At the rustling of the leaves and in the beauty of the autumn
we remember them.

At the beginning of the year and when it ends
we remember them.

As long as we live, they too will live, for they are now a part of us
as we remember them.

When we are lost and sick at heart
we remember them.

When we have joy we crave to share
we remember them.

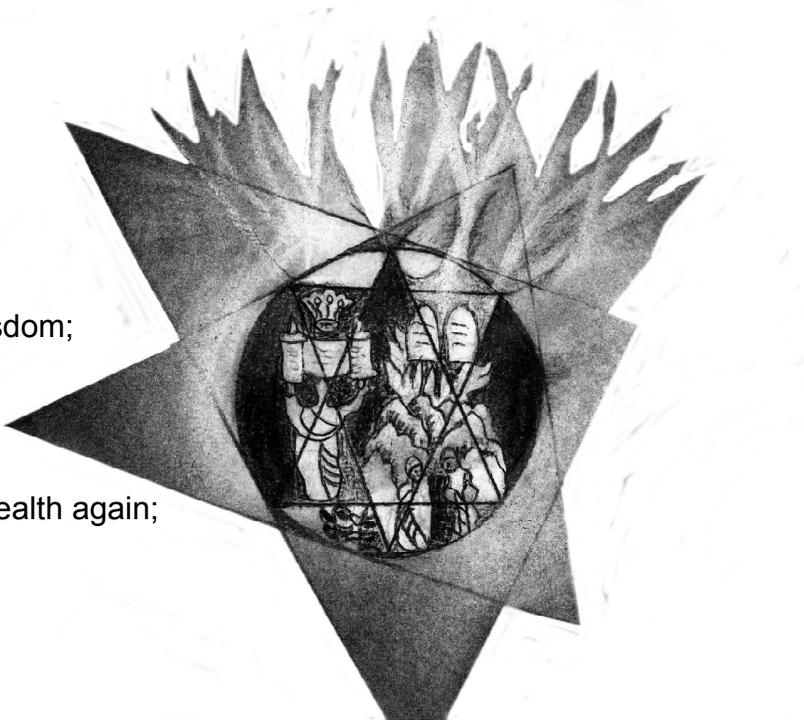
When we have decisions that are difficult to make
we remember them.

As long as we live, they too will live, for they are now a part of us
as we remember them.

BIRTH IS A BEGINNING

Alvin I. Fine

Birth is a beginning
 And death a destination
 And life is a journey:
 From childhood to maturity
 And youth to age;
 From innocence to awareness
 And ignorance to knowing;
 From foolishness to discretion
 And then perhaps to wisdom;
 From weakness to strength
 Or strength to weakness -
 And, often back again;
 From health to sickness
 And back, we pray, to health again;
 From offense to forgiveness,
 From loneliness to love,
 From joy to gratitude,
 From pain to compassion,
 And grief to understanding -
 From fear to faith;
 From defeat to defeat to defeat -
 Until, looking backward or ahead,
 We see that victory lies
 Not at some high place along the way,
 But in having made the journey, stage by stage,
 A sacred pilgrimage.
 Birth is a beginning
 And death a destination
 But life is a journey,
 A sacred pilgrimage -
 To life everlasting.



Kaddish

IN PRAISE OF THE LIVING

Harvey J. Fields

Yitgadal ve'yitkadash shemey raba

This, the profound praise of the living:
Praise for the generous gift of life.

Praise for the presence of loved ones,
the bonds of friendship, the link of memory.

Praise for the toil and searching,
the dedication and visions, the ennobling aspirations.

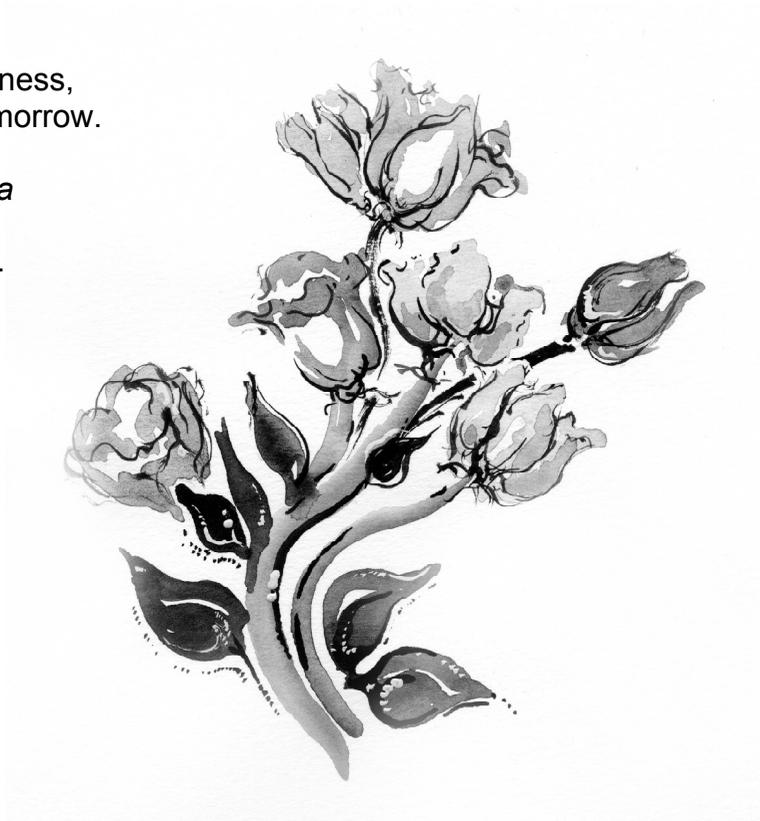
Praise for the precious moorings of faith,
for courageous souls, for prophets, psalmists, and sages.

Praise for those who walked before us,
the sufferers in the valley of shadows,
the steadfast in the furnace of hate.

Praise for the God of our fathers,
the Source of all growth and goodness,
the Promise on which we build tomorrow.

Yitgadal ve'yitkadash shemey raba

This, the profound praise we offer.
Praise for the generous gift of life.



LIFE AFTER DEATH

Laura Gilpin

These things I know:
 How the living go on living
 and how the dead go on living with them
 so that in a forest
 even a dead tree casts a shadow
 and the leaves fall one by one
 and the branches break in the wind
 and the bark peels off slowly
 and the trunk cracks
 and the rain seeps in through the cracks
 and the trunk falls to the ground
 and the moss covers it
 and in the spring the rabbits find it
 and build their nest inside the dead tree
 so that nothing is wasted in nature
 or in love.

USING THE DARKER THREADS

Sidney Greenberg

Oriental rugs which are found in many homes are all woven by hand. Usually there will be a group of people weaving a single rug together under the direction of an artist who issues instructions to the rest. The artist determines the choice of colors and the nature of the pattern.

It often happens that one of the weavers inserts the wrong color thread. The artist may have called for blue and instead black was used. If you examine an oriental rug carefully, you may be able to detect such irregularities. What is significant about them is that they were not removed. The skillful artist just proceeded to weave them into the pattern.

Here is a wise procedure that we can follow in life. We should like the pattern of our lives to be woven exclusively of bright-colored threads. But every now and then a dark thread steals into the fabric. If we are true artists of life, we can weave even this thread into the pattern and make it contribute its share to the beauty of the whole.



לְכָל אִישׁ יֵשׁ שֵׁם EACH OF US HAS A NAME - (Zelda)
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּן לֹו אֱלֹהִים given by God
וְנָתְנוּ לֹו אָבוֹי וְאִמּוֹ and given by our parents.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּנוּ לֹו קוֹמָתוֹ וְאִפְּן חִיּוּכּוֹ given by our stature and our smile
וְנָתַן לֹו הָאָרֶיג and given by what we wear.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּנוּ לֹו הַהָרִים given by the mountains
וְנָתְנוּ לֹו כְּתָלָיו and given by our walls.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּנוּ לֹו הַמַּזְלוֹת given by the stars
וְנָתְנוּ לֹו שְׁכֵנָיו and given by our neighbors.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּנוּ לֹו חַטָּאָיו given by our sins
וְנָתְנָה לֹו כְּמִיחָתוֹ and given by our longing.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּנוּ לֹו שׁוֹנְאָיו given by our enemies
וְנָתְנָה לֹו אֶהְבָּתוֹ and given by our love.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּנוּ לֹו חֲגִיו given by our celebrations
וְנָתְנָה לֹו מְלַאכְתּוֹ and given by our work.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּנוּ לֹו תְּקוּפוֹת הַשָּׁנָה given by the seasons
וְנָתַן לֹו עִוְרוֹנוֹ and given by our blindness.
לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name
שְׁנַתָּן לֹו הַיָּם given by the sea
וְנָתַן לֹו and given by
מוֹתוֹ. our death.

From The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival by Marcia Falk

KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

Will the mourners and all those observing a Yahrzeit please rise

הַמָּקוֹם יִנַּחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וְיְרוּשָׁלַיִם:

May God console you among the mourners of Zion and Jerusalem.

Yit-ga-dal v'yit-ka-dash sh'mey ra-ba,

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא

b'al-ma di-v'ra hi-ru-tey,

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ

v'yam-lih mal-hu-tey

וַיַּמְלִיחַ מַלְכוּתֵיהּ

b'hai-yey-hon uv'yo-mey-hon

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

uv'ha-yey d'hal beyt Yis-ra-eil,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

ba-a-ga-la u-viz-man ka-riv, v'im'ru:

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ

A-men.

אָמֵן:

Y'hey sh'mey ra-ba m'va-rah

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

l'a-lam ul'al-mey al-ma-ya.

לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא:

Yit-ba-rah v'yish-ta-bah,

וַיִּתְבָּרַךְ וַיְשִׁיתֵבַח

v'yit-pa-ar v'yit-ro-mam v'yit-na-sey,

וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא

Kaddish

v'yit-ha-dar v'yit-a-leh v'yit-ha-lal,

sh'mey d'ku-d'sha, b'rih hu,

l'ela (On Shabbat Shuvah add: ul'ela)

min-kal-bir-ḥa-ta v'shi-ra-ta,

tush-b'ḥa-ta v'ne-ḥe-ma-ta,

da-a-mi-ran b'al-ma,

v'im'ru: A-men.

Y'hey sh'la-ma ra-ba min sh'ma-ya,

v'ḥa-yim, a-ley-nu v'al kal

Yis-ra-el, v'im'ru: A-men.

O-seh sha-lom bim-ro-mav, hu

ya-a-seh sha-lom a-ley-nu

v'al kal Yis-ra-el,

ve'al kol yoshvey tevel

v'im'ru: A-men.

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

לְעֵלָא (*בעשי"ת ולעלא)

מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבַּחְתָּא וְנַחֲמְתָּא

דְּאִמְרוּן בְּעֵלְמָא

וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא

וְחַיִּים עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא

יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל

וְעַל כָּל יוֹשְׁבֵי תֵבֶל

וְאִמְרוּ 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 (**on Shabbat Shuvah add:* by far) 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.



שרים

SONGS

AND THE YOUTH SHALL SEE VISIONS

Debbie Friedman

Lyrics adapted from Joel 3:1

Childhood was for fantasies, for nursery rhymes and toys.
 The world was much too busy to understand small girls and boys.
 As I grew up, I came to learn that life was not a game,
 That heroes were just people that we called another name.

Chorus: *And the old shall dream dreams
 and the youth shall see visions,
 And our hopes shall rise up to the sky.
 We must live for today,
 we must build for tomorrow.
 Give us time, give us strength, give us life.*

Now I'm grown, the years have passed, I've come to understand.
 There are choices to be made and my life's at my command.
 I cannot have a future, 'til I embrace my past.
 I promise to pursue the challenge, time is going fast.

Chorus

Today's the day I take my stand, the future's mine to hold.
 Commitments that I make today are dreams from days of old.
 I have to make the way for generations come and go.
 I'll have to teach them what I've learned so they will come to know:

That the old shall dream dreams.....

1981 Deborah Lynn Friedman (ASCAP)

KAREV YOM

Reb Nachman of Bratszlav

Karev yom (2)

asher hu lo yom v'lo laylah (2)

rom hoda, ki l'ha hayom

af l'ha halaylah.

קרב יום

אשר הוא לא יום ולא לילה

רם הודע פי לך היום

אף לך הלילה

May the day draw near which is neither day nor night. May it be proclaimed that the day
 and the night are Yours!

Songs

THIS IS THE DAY

Debbie Friedman

Chorus (2x):

This is the day,
It's whispering new beginnings.
The sun's shining over us
As we journey on our way;
These are our dreams,
that fill our lives with blessings.
The angels are by our side
'til the breaking of the day.

May you be blessed with strength
to struggle with your dreams.
May the angels surround you
and shelter you from above.

May you bless the world with
mercy and with justice.
May you bless the world with your
open heart filled with love.

Chorus (1x)

May you see the light in every living soul.
We are as angels in disguise.
May you have the courage to
forgive and start again.
May you see the holiness that's in our
eyes.

Chorus

SABBATH PRAYER

(Jerry Bock and Sheldon Harnick from the Fiddler on the Roof)

May the Lord protect and defend you
May God always shield you from shame
May you come to be in Israel a shining name.

May you be like Ruth and like Esther
May you be deserving of praise
Strengthen them oh Lord and keep them from the stranger's ways.

May God bless you and grant you long life
May the Lord fulfill our Sabbath Prayer for you
May God take you and keep you from strife
May God send you loved ones who will care for you.

May the Lord protect and defend you
May the Lord preserve you from pain
Favor them Oh Lord, with happiness and peace
Oh, hear our Sabbath Prayer, Amen.

YIGDAL

Yigdal elohim hay veyishtabah
nimtza ve'eyn et al metzi'uto

Ehad ve'eyn yahid keyihudo
nelam vegam eyn sof le'ahduto

Eyn lo demut haguf ve'eyno guf
lo na'aroh elav kedushato

Kadmon lehol davar asher nivra
rishon ve'eyn reyshit lereyshito

Hino adon olam lehol notzar
yoreh gedulato umalhuto

Shefa nevu'ato netano el
anshey segulato vetifarto

Lo kam beyisra'el kemosheh od
navi umabit et temunato

Torat emet natan le'amo el
al yad nevi'o ne'eman beyto

Lo yahalif ha'el velo yamir
dato le'olamim lezulato

Tzofeh veyode'a setareynu
mabit lesod davar bekadmato

Gomel le'ish hesod kemifalo
noten lerasha ra kerishato

Yishlah leketz yamin ge'ulato
lifdot mehakey ketz yeshu'ato

Hayim mehalkel el berov hasdo
baruḥ adey ad shem tehilato.

יגדל אלהים חי וישתבח
נמצא ואין עת אל מציאותו:

אחד ואין יחיד כִּיחודו
נעלם וגם אין סוף לאחדותו:

אין לו דמות הגוף ואינו גוף
לא נערוך אליו קדשותו:

קדמון לכל דבר אשר נברא
ראשון ואין ראשית לראשיתו:

הנו אדון עולם לכל נוצר:
יורה גדלתו ומלכותו:

שפע נבואתו נתנו אל
אנשי סגלתו ותפארתו:

לא קם בישראל כמשנה עוד
נביא ומביט את תמונתו:

תורת אמת נתן לעמו אל
על יד נביאו נאמן ביתו:

לא יחליף האל ולא ימיר
דתו: לעולמים לזולתו:

צופה ויודע סתרינו
מביט לסוף דבר בקדמתו:

גומל לאיש חסד כמפעלו
נותן לרשע רע כרשעתו:

ישלח לקץ ימין גאלתו
לפדות מחכי קץ ישועתו:

חיים מכלכל אל ברב חסדו
ברוך עדי עד שם תהלתו:

Songs

YIGDAL

Great is the living God,
to whom we give our praise,
who is, and whose great being
is timeless, without days.
the One, to whom in oneness
no one can compare,
invisible, in unity
unbounded, everywhere,

Who has no body's form,
has no material dress,
nor can we find the likeness
of God's awesome holiness,
more ancient than all things
brought forth in creation,
the first of everything that is,
Beginning unbegun!

Behold the supreme being,
whose universal power,
whose greatness and whose rule
all creatures shall declare,
whose flow of prophecy
was granted to a few,
the treasured ones who stood amid
God's splendor ever new.

In Israel none arose
as prophet like Moshe,

a prophet who would come to see
the "image" in the *sneh* (bush).
Torah of truth God gave
the people Isra'el,
by truest prophet's hand
than in God's house would dwell.

And God will never let
the Torah pass away,
its doctrine will not change,
but through all change will stay.
God sees and knows all things,
and even what we hide,
can look upon how things begin
the end of things to find.

Rewarding acts of love,
when love for love, we'll find,
and paying to all wickedness
a recompense in kind,
God shall deliver all,
upon the end of time,
redeeming all who wait for God,
who for salvation pine.

God wake all beings to life,
abundant love shall reign,
blessed evermore,
the glory of God's Name!

BASHANAH HABA'AH

Ehud Manor

Chorus:

Od tireh, od tireh kamah tov
yihyeh, bashanah bashanah haba'ah.

Bashanah haba'ah, neshev al
hamirpeset

venispor tziporim nodedot.

Yeledim baḥufshah y'saḥaku tofeset
beyn habayit leveyn hasadot.

Chorus

Anavim adumim yavshilu ad haerev

Veyugshu tzenenim lashulḥan.

Veruḥot redumim yisu el
em hadereḥ

Itonim yeshanim ve'anan.

Chorus

Bashana haba'ah nifros kapot yadayim

Mul ha'or hanigar halavan

Anafa levanah tifros ba'or kenafayim

Vehashemesh tizraḥ betoḥan.

Chorus

Soon the day will arrive
When we will be together
And no longer shall we live in fear.
And the children will smile
Without their wondering whether

עוֹד תִּרְאֶה עוֹד תִּרְאֶה כַּמָּה טוֹב
יְהִי בַשָּׁנָה בַשָּׁנָה הַבָּאָה

בַּשָּׁנָה הַבָּאָה נִשֵּׁב עַל
הַמִּרְפֶּסֶת

וְנִסְפָּר צִפּוֹרִים נוֹדְדוֹת

יְלָדִים בְּחֻפְשָׁה יִשְׁחַקוּ תוֹפְסֵת
בֵּין הַבַּיִת לְבֵּין הַשָּׂדוֹת

Chorus

עֲנָבִים אֲדָמִים יִבְשִׁילוּ עַד הָעֶרֶב
וַיִּגְשׁוּ צוֹנְנִים לְשִׁלְחָן

וְרוּחוֹת רְדוּמִים יִשְׂאוּ אֶל
אִם-הַדֶּרֶךְ

עֲתוֹנִים יִשָּׁנִים וְעָנָן

Chorus

בַּשָּׁנָה הַבָּאָה נִפְרֵשׁ כַּפּוֹת יָדַיִם
מוֹל הָאוֹר הַנִּגָּר הַלָּבָן

אֲנָפָה לְבָנָה תִּפְרֵשׁ בְּאוֹר כְּנָפַיִם
וְהַשֶּׁמֶשׁ תִּזְרַח בְּתוֹכָן

Chorus

Dark blue clouds in the sky will appear....

*You shall see, you shall see
Oh, how nice it will be
Bashanah, bashanah habaah.*

בַּשָּׁנָה בַּשָּׁנָה הַבָּאָה

Songs

BASHANA HABAAH

Next year we will sit on the porch and count migrating birds. Children on vacation will play catch between the house and the fields.

You will yet see how good it will be next year.

Red grapes will ripen till the evening, and will be served chilled to the table. And languid winds will carry to the crossroads old newspapers and a cloud.

You will yet see how good it will be next year.

Next year we will spread our own hands toward the radiant light. A white heron like a light will spread her wings and within them the sun will rise.

You will yet see how good it will be next year.

ADON OLAM

Adon olam asher malaḥ,
 beterem kol yetzir nivra.
 Le'et na'asah veḥeftzo kol,
 azay meleḥ shemom nikra.

Ve'aḥarey kiḥlot hakol,
 levado yimloḥ nora.
 Vehu hayah vehu hoveh,
 vehu yihyeh betifarah.

Vehu eḥad ve'eyn sheni,
 lehamshil lo lehaḥbirah.
 Beli reshit beli taḥlit,
 velo ha'oz vehamisrah.

Vehu eli veḥay go'ali,
 vetzur ḥevli be'et tzarah.
 Vehu nisi umanos li,
 menat kosi beyom ekra.

Beyado afkid ruḥi,
 be'et ishan ve'a'irah.
 Ve'im ruḥi geviyati,
 Adonay li velo ira

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
 בְּטֶרֶם כָּל יִצִיר נִבְרָא
 לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל
 אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא

וְאַחֲרֵי כָכֵלֹת הַכֹּל
 לְבַדּוֹ יִמְלֹךְ נוֹרָא
 וְהוּא הָיָה וְהוּא הוֹיָה
 וְהוּא יִהְיֶה בְּתִפְאַרָה

וְהוּא אֶחָד וְאֵין שֵׁנִי
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית
 וְלוֹ הַעֲזֹ וְהַמְשָׁרָה

וְהוּא אֵלִי וְחִי גּוֹאֲלִי
 וְצוּר חֲבָלִי בְּעֵת צָרָה
 וְהוּא נָסִי וּמְנוּס לִי
 מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא

בְּיָדוֹ אֶפְקִיד רוּחִי
 בְּעֵת אִישׁוֹן וְאַעֲרָה
 וְעַם רוּחִי גְוִיָּתִי
 יִהוּה לִי וְלֹא אֵירָא

Songs

Adon Olam

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.

Closing Prayers

BENEDICTION

Our prayers and thoughts and songs are not concluded.
The world that ushered us into this room
Will greet us once again when we return
And it will look the same.

But we are not the same.

We have encountered a Presence in this place
And it has entered into us.

MAY GOD GRANT YOU

Zoll eich der ribono shel olam
Gebn nicht vos ihr vilt ober vos ihr derft

May God grant you not what you want,
but what you need

THE BLESSING I FELT I COULD GIVE

Walter Hartmann

The Eternal bless you and protect you, The Eternal surround you with light and grace,
May you rise to encounter The Eternal, and be granted wholeness, completion - peace.
May you so act, and so live, and so be that The Eternal will bless you and protect you.

Kiddush

KIDDUSH

On this Shabbat, which is a reminder of creation,
We give thanks for the world around us.

Our world has been filled with beauty for our eyes,
With music and laughter for our ears,
With soft things for us to touch,
With fragrances for us to smell,
With fine foods to sustain us and to bring us delight.

As we enjoy the many blessings
Which we have been bountifully granted,
May we bring goodness into the lives of others.

As we recall our blessings, too many to be counted,
May we be moved to give thanks always, as we do now,
For the fruit of the vine
And for the Shabbat which we sanctify.

Amen.

KIDDUSH FOR SHABBAT EVENING

Kiddush is recited over wine, the symbol of joy. It is attributed to the members of the Great Assembly which flourished during the Babylonian exile, the early period of the second Temple. Kiddush, to sanctify and to make holy, is said to separate a holy time from normal time. It recalls the creation and our gratitude for being given the Shabbat and the freedom to enjoy it. Saying or hearing Kiddush also permits us to fulfill the commandment to remember the Shabbat and make it holy.

Vayehi erev vayehi voker yom hashishi.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי:

Vayeḥulu hashamayim

וַיִּכְלוּ הַשָּׁמַיִם

veha'aretz veḥol tzeva'am.

וְהָאָרֶץ וְכָל-צְבָאָם:

Vayeḥal elohim bayom hashevi'i

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

melaḥto asher asah

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

vayishbot bayom hashevi'i

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

mikol melaḥto asher asah.

מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

Vayevareḥ elohim et yom hashevi'i

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי

vayi'kadesh oto

וַיְקַדְּשׁ אֹתוֹ

ki vo shavat mikol melaḥto

כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ

asher bara elohim la'asot

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

“And there was evening and there was morning, the sixth day. Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation.” (Genesis 2)

Kiddush

Savrey ḥaveray

סַבְרֵי חֲבֵרַי

Baruḥ atah Adonay eloheynu meleḥ
ha-olam borey peri hagafen.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

Baruḥ atah Adonay eloheynu meleḥ
ha-olam

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם

asher kideshanu bemitzvotav veratzah
vanu.

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וּרְצָה בָּנוּ

Veshabbat kodsho be'ahavah uvratzon
hinḥilanu zikaron lema-asey v'reyshit.

וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ זִכְרוֹן לַמַּעֲשֵׂה בְּרֵאשִׁית

Ki hu yom teḥilah lemikra'ey kodesh

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ

zeḥer litz'i'at mitzrayim.

זֶכֶר לִיציאת מצרים

Reconstructionist

Traditional

כִּי אֵלֵינוּ קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ
לְעִבּוֹדְתֶךָ

כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
הָעַמִּים

Ki eleynu karata ve'otanu kidashta
`la'avodateḥa

Ki vanu vaḥarta ve'otanu kidashta mikol
ha'amim.

Veshabbat kodsheḥa be'ahavah uvratzon
hinḥaltanu.

וְשַׁבַּת קִדְּשְׁךָ בְּאַהֲבָה
וּבְרָצוֹן הִנְחַלְתָּנוּ:

Baruḥ atah Adonay mekadesh hashabbat.

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

We praise You, Eternal God, Sovereign of the Universe, who creates the fruit of the vine.

We praise You, Eternal God, Sovereign of the Universe, for You hallowed us with Your mitzvot and have chosen us. You have given us in love and graciousness the Shabbat as a heritage, in remembrance of the creation. This is the first of the holy festivals, commemorating the exodus from Egypt. (**You have chosen us and made us holy from among all the nations*), (**For you have called to us and set us apart to serve You*) and with love and graciousness have given us Your holy Shabbat. We praise You, God, who hallows the Shabbat.

Baruḥ atah Adonay eloheynu meleḥ
ha'olam

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם

hamotzi leḥem min ha'aretz

הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, Bountiful, the sovereign of all worlds, who brings forth bread from the earth.



שרים

SONG SUPPLEMENT

<p>HOW DID WE KNOW? <i>(by Matia Angelou)</i> How did we know we would need our drums, How did we know we would need our tambourines, How did we know we would need our drums, As we left the narrow places. ---Yai dai dai...</p> <p>How did we know we would cross the sea, How did we know we would cross to freedom, How did we know we would cross the sea, As we left the narrow places. --- Yai dai dai...</p> <p>How did we know we would drum and dance, How did we know we would sing and celebrate, How did we know we would drum and dance, As we left the narrow places. --- Yai dai dai</p>	<p>מִי־כְמֹכָה בְּאֵלִים יְהוָה מִי כְּמֹכָה נְאֻדָר בְּקִדְשׁ נֹרָא תְהִלַּת עֲשֵׂה פְּלֵא:</p> <p><i>Mi hamocha ba-elim Adonay. Mi kamocha neder bakodesh. Norah tehilah osey feleh.</i></p>
<p>HATIKVAH Kol od ba-lelav p'ni-ma... NefeshYe-hu-di ho-mi-ya U-lfa-tey miz-rah ka-di-ma A-yin l'Tzi-on tzo-fi-ya</p> <p>Od lo av-da Tik-va-tey-nu Ha-tik-va bat sh'not al-pay-im Li-yot am haf-shi b-ar-tze-nu Eh-retz Tzi-yon vi-ru-sha-la-yim</p> <p><i>So long as the heart of the Jew beats and the eye is turned to the East, so long does our ancient hope of returning to Zion still live.</i></p>	<p>כל עוד בלבב פנימה נפש יהודי הומיה וילפאתי מזרח קדימה עין לציון צופה. עוד לא אבדה תקותנו התקוה (בת) שנות אלפים. להיות עם חפשי בארצנו ארץ ציון וירושלים</p>

Songs

<p><u>CHILDREN OF FREEDOM</u> (by Beth Schafer)</p> <p>Delivered on shores still with sand in our shoes, homeward bound, survivors in spirit with nothing to lose. We have found a land, a life.</p> <p><i>Children of freedom sing, That freedom must always ring, Children of freedom rise Repairing the world through freedom's eyes. (chorus 2x)</i></p> <p>Living the hope of American dreams, we rejoice. We honor the struggle of our history. Hear our voice, our prayer, our song. <i>Chorus</i></p>	<p>We look back on Sinai to the roots of our tree. We look back on Philly and the branches we see Are fruited with olives but yield apple pie. A harvest of peace set on tables of pride.</p> <p><i>Children of freedom sing, That freedom must always ring, Children of freedom rise Repairing the world through freedom's eyes. (chorus 2x)</i></p>
<p><u>MI SHEBEIRACH</u></p> <p>Adonay yishlakh, yishlakh la'hem refuah sheleimah (x2)</p> <p>Refuat ha'nefesh urefu'at ha'guf venomar Amen</p>	<p>י' ישלח, ישלח להם רפוא שלמה רפואת הנפש, ורפואת הגוף ונומר אמן</p> <p><i>G-d send, send to them complete healing Healing of the soul and healing of the body. And we say: Amen</i></p>
<p><u>MODIM</u> (Debbie Friedman) V'al nisecha sheb'chal yom (verse 2: V'al nisecha sheb'chal ait) Erev vavoker v'tzharayim. May-oh-lahm kivinu lach (2x)</p> <p>Hatov ki lo chalu rachamecha v'hamrahchaim ki lo tamu chasadecha May-oh-lahm kivinu lach (2x)</p> <p><i>"...For your miracles that greet us every day, morning, noon and night, G-d whose kindness never stops, always have we placed our hope in you.</i></p>	<p>וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם (שֶׁבְּכָל עֵת), עֶרֶב וּבֹקֵר וְצַהֲרָיִם, מֵעוֹלָם קִיְּנוּ לָךְ. הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָּמּוּ חַסְדֶּיךָ, מֵעוֹלָם קִיְּנוּ לָךְ.</p>

<p><u>G-d IS EVERYWHERE</u> <i>G-d is everywhere and G-d is One, G-d is One (2x)</i> <i>G-d is everywhere and G-d is One</i> <i>In the moon, in the stars, in the shining sun,</i> <i>G-d is everywhere and G-d is One,</i> <i>G-d is One</i></p> <p>In my eyes, G-d is One. In my hands, G-d is One, In my mouth, G-d is One And in my feet, G-d is One. <i>Chorus</i></p>	<p>In the trees, G-d is One In the sky, G-d is One In the flowers, G-d is One And in the waters, G-d is One <i>Chorus</i></p> <p>In my friends, G-d is One In my family, G-d is One In my neighbors, G-d is One And in my world, G-d is One.</p>
<p><i>Getting Ready for Shabbat!</i></p> <p>what's that smell? I know that smell. It's challah baking in the oven. Is it Shabbat time already? Let's go!</p> <p>This is the way we get dressed up get dressed up, get dressed up This is the way we get dressed up Get ready for Shabbat <i>do do do</i></p> <p>This is the way we wash our hands wash our hands wash our hands This is the way we wash our hands to Get ready for Shabbat</p>	<p>This is the way we braid the challah braid the challah, braid the challah This is the way we braid the challah Get ready for Shabbat</p> <p>This is the way we set the table Set the table, set the table This is the way we set the table Get ready for Shabbat</p> <p>The is the way we light the candles Light the candles, light the candles The is the way we light the candles Get ready for Shabbat</p> <p>This is the way we welcome Shabbat We welcome Shabbat, welcome Shabbat This is the way we welcome Shabbat Shabbat Shalom!</p>
<p><u>THERE'S A DINOSAUR!</u> There's a dinosaur knocking at my door Knockin' one two three There's a dinosaur knocking at my door And he's come to have Shabbat with me.</p> <p>Oh he wants to light the candles and He wants to drink the wine. He wants to eat the challah and He wants to dine (with us!).</p>	<p>There's a dinosaur knocking at my door Knockin' one two three There's a dinosaur knocking at my door And he's come to have Shabbat with me.</p> <p>He wants to have Shabbat He wants to have Shabbat He wants to have Shabbat with me.</p>

Songs

<p><u>STANDING AT THE SEA!</u></p> <p><i>by Ellen Allard</i></p> <p>1. Standing at the Sea, Mi Chamocha (3x) Freedom's on our way.</p> <p>Singing and dancing, Mi Chamocha (3x) Freedom's on our way.</p> <p>Chorus <i>Freedom (6x)</i> <i>Freedom's on our way.</i></p> <p>2. They're coming up behind, Mi Chamocha (3x) Freedom's on our way. Bound no more, Mi Chamocha (3x) Freedom's on our way. <i>Chorus</i></p>	<p>3. The sea she parts, Mi Chamocha (3x) Freedom's on our way. Walking through the Water, Mi Chamocha (3x) Freedom's on our way. <i>Chorus</i></p> <p>4. We're on the other side, Mi Chamocha (3x) Freedom's on our way. !! One G*d, Mi Chamocha (3x) Freedom's on our way. <i>Chorus</i></p> <p>5. Standing at the Sea, Mi Chamocha (3x) Freedom's on our way. Singing and dancing, Mi Chamocha (3x) Freedom's on our way. <i>Chorus</i></p>
<p><u>BARUCH ATAH ADONAY</u></p> <p>Baruch Atah Adonay Thank You G*d.</p> <p>Thank you for the candles Thank you for the wine Thank you for the challah It always tastes so fine.</p> <p>Baruch Atah Adonay Thank You G*d.</p>	<p>Thank you for my friends and Thank you for my toys Thank You G*d for watching Over all the girls and boys.</p> <p>Baruch Atah Adonay Thank You G*d.</p> <p>Thank you for my family Thank you for me tool'm happy that they love me And to be blessed by You Baruch Atah Adonay Thank You G*d.</p>

Songs

Resources:

The passages by Marcia Falk are excerpted from The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival (Harper, 1996; Beacon, 1999). © 1996 by Marcia Lee Falk.

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