

סדור עשיב הרוח

SIDDUR
MASHIV HARUACH
FOR SHABBAT



CONGREGATION B'NAI B'RITH
SANTA BARBARA, CALIFORNIA

Siddur Mashiv HaRuach for Shabbat

CONGREGATION B'NAI B'RITH
SANTA BARBARA, CALIFORNIA

Edited with Translations and Commentary
by Rabbi Stephen E. Cohen

mashiv haruach:

Who causes the wind/spirit to move...

*“Awake North Wind, and come South Wind.
Blow upon my garden and let its spices flow forth.”*

—Song of Songs 4:16

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In Loving Memory of
TOBY ANN PARISSÉ
1939–2011

**TOBY CELEBRATED LIFE EVERY DAY.
HER PRAYER WAS THE SHEHECHYANU:**

*Blessed art Thou, Eternal our God, Ruler of the universe
Who has kept us alive, sustained us, and brought us to this moment.*

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Shabbat Shalom!

Welcome to the Palace—the invisible, sacred Palace in Time that our people have carried with us on all of our journeys across the planet.

Once every seven days, for over three thousand years, we have left the blood, sweat and tears of the work week, and stepped into Shabbat—a vision of the world at peace.

The door to the Palace stands open. To enter, you don't need Hebrew; there are no special qualifications. But you do need to know how to let go—of the world of buying and building; of striving to impress and outdo others; of acquiring and achieving.

This letting go is sometimes hard at first, but soon it comes naturally. Most people find, in fact, that Shabbat becomes the highlight—the heart— of their week. Try it!



*Shabbat
Evening
Service*

Shalom Aleichem

PEACE TO YOU

שְׁלוֹם עֲלֵיכֶם, מְלַאְכֵי הַשָּׁרֵת, מְלַאְכֵי עֲלִיוֹן,
מִמְלַךְ מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם, מְלַאְכֵי הַשָּׁלוֹם, מְלַאְכֵי עֲלִיוֹן,
מִמְלַךְ מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

בְּרַכּוּנֵי לְשָׁלוֹם, מְלַאְכֵי הַשָּׁלוֹם, מְלַאְכֵי עֲלִיוֹן,
מִמְלַךְ מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם, מְלַאְכֵי הַשָּׁלוֹם, מְלַאְכֵי עֲלִיוֹן,
מִמְלַךְ מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא:

Shalom aleichem malachei hasharet, malachei elyon
Mi-melech mal'chei ham'lachim hakadosh baruch hu.

Bo'achem l'shalom, malachei hashalom, malachei elyon
Mi-melech mal'chei ham'lachim hakadosh baruch hu.

Barchuni l'shalom, malachei hashalom, malachei elyon
Mi-melech mal'chei ham'lachim hakadosh baruch hu.

Tzeitchem l'shalom malachei hashalom, malachei elyon
Mi-melech mal'chei ham'lachim hakadosh baruch hu.

Peace to You

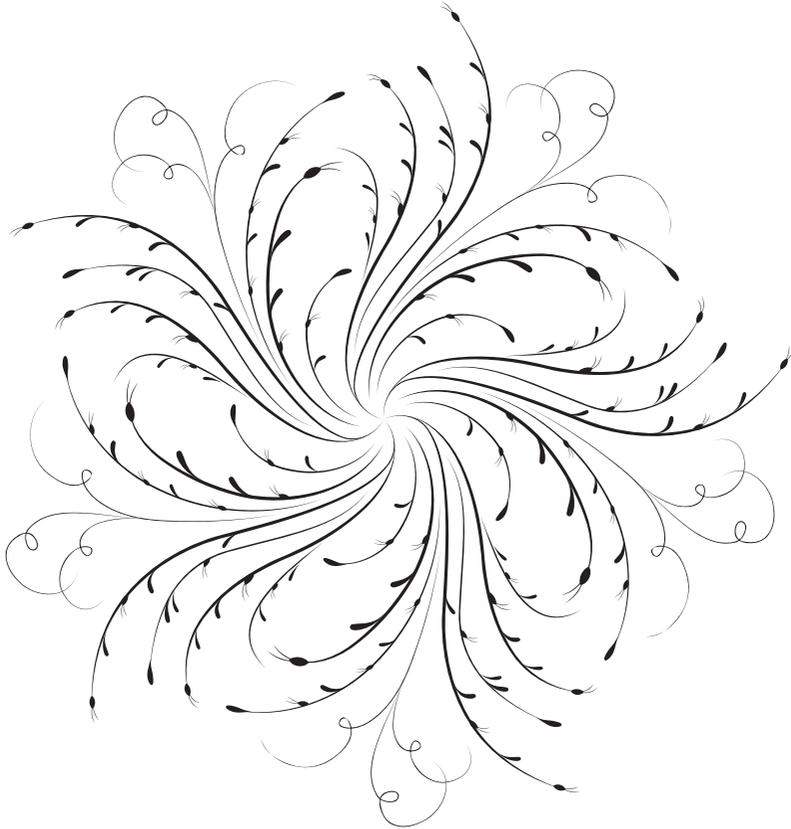
SHALOM ALEICHEM

Peace to you, heavenly servants, messengers from The Above,
Majestic Mind of the Cosmos, the Holy One of Blessing.

Come in peace, angels of peace, messengers from The Above,
Majestic Mind of the Cosmos, the Holy One of Blessing

Bless me for peace, angels of peace, messengers from The Above,
Majestic Mind of the Cosmos, the Holy One of Blessing.

Go forth in peace, angels of peace, messengers from The Above,
Majestic Mind of the Cosmos, the Holy One of Blessing.



Candle Lighting

Almighty God,
Allow us to rest on this Shabbat.
May the light of the candles
drive out from within us all impatience and sorrow.
Send Your blessings to us and to our children,
that we may walk in the ways of Your Torah,
Your light.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Baruch atah Adonai eloheinu melech ha-olam
asher kidshanu b'mitzvotav
v'tzivanu l'hadlik ner shel Shabbat.

Blessed art Thou, יהוה our God, Majesty of the universe
Who has sanctified us by Your commandments
and commanded us to kindle the lights of Shabbat.



Yedid Nefesh

FRIEND OF THE SOUL

יְדִיד נֶפֶשׁ אָב הָרַחֲמָן. מְשֹׁךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ.

Yedid nefesh, av harachaman, m'shoch avdecha el r'tsonecha.
Yarutz avd'cha k'mo ayal. Yishtachaveh el mul hadarecha.

Friend of the soul, Mother-Father, draw me to Your will.
I will run like a deer, and will bow low before Your glory.

Psalm 95

לְכוּ גְרַנְנָה לַיְיָ גְרִיעָה לְצוֹר יִשְׁעֵנוּ:
נִקְדְּמָה פָּנָיו בְּתוֹדָה בְּזִמְרוֹת גְרִיעַ לּוֹ:

L'chu n'ranena l'Adonai, naria l'tzur yisheinu
N'kadma fanav b'todah; biz'mirot naria lo

Come, sing to יהוה; shout to our Mountain God!
We'll come before God with thanks;
our song a grateful shout.

Psalm 96

שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ
שִׁירוּ לַיְיָ כָּל הָאָרֶץ:
שִׁירוּ לַיְיָ בְּרָכוּ שְׁמוֹ בַּשָּׁרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ:

Shiru l'Adonai, shir chadash;

Shiru l'Adonai kol ha-aretz.

Shiru l'Adonai bar'chu sh'mo; basru miyom l'yom y'shuato.

Sing to יהוה a new song;

Sing to יהוה all the earth.

Sing to יהוה; bless God's name. Declare deliverance daily.

Psalm 97

God's earth alive with joy.

Islands laughing, swirling cloud and mist;

The Throne of Justice,

And fire walking before.

A lightning bolt flashed like the sun in the night.

The land saw and trembled; the mountains melted like wax.

People looked to the sky, and they saw

A heavenly world of color and light.

Zion heard and she laughed;

The daughters of Judah, they danced.

God-lovers, hate evil!

Light is a seed, planted for the righteous.

One day soon they will harvest in joy.



Psalm 98

Sing a new song
To the Worker of Wonders
With the mighty right hand
And the outstretched arm.

All the earth: Shout to God!

Cry aloud. Make music. Sing!

Guitars, jangle! Trumpets, blare! Shofar, give us your voice.

The sea will roar; all planet earth...

Rivers clap hands and mountains ring;

Here comes God, judging us all:

Have we been just?

Have we been fair?

Psalm 99

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Romemu Adonai eloheinu v'hishtachavu l'har kodsho,

Ki kadosh Adonai eloheinu.

Exalt יהוה our God; fall down before the Holy Mountain!

For יהוה our God is holy.

Psalm 29

A David Song:

God's voice upon the waters.

The God of glory thunders.

God's voice uproots the cedars,

Splits open the cedars of Lebanon.

Mount Lebanon and Hermon,

They leap like a calf and dance.

God's voice in flames of fire shatters the wilderness silence.

Thunder rolls in the Kadesh desert.

Beneath the storm, gazelles give birth;

God strips the forest bare.

In the celestial Temple

The burning stars sing "Glory!"

God sat above the Flood, and will dwell on high forever.

Give strength unto Your people,

and bless Your people with peace.



Ana B'choach

PLEASE, WITH THE POWER
OF YOUR RIGHT HAND

אָנָּא בְּכַח גְּדֻלַּת יְמִינְךָ תִּתִּיר צְרוּרָה:

קִבֵּל רִנַּת עַמְּךָ שְׂגִבְנוּ טַהַרְנוּ נוֹרָא:

שׁוּעֵתֵינוּ קִבֵּל וּשְׁמַע צַעֲקוֹתֵנוּ יוֹדֵעַ תַּעֲלָמוֹת:

Ana b'choach g'dulat y'mincha tatir tz'rurah

Kabel rinat amcha sagveinu tahareinu nora

Shavateinu kabel, ushma tza'akateinu,

yodeia ta'alumot.

Please, with the power of Your right hand,
untie what is bound.

Accept the song of Your people.

Strengthen us. Purify us. Awesome One.

Accept our prayer, hear our cry,

O One who knows all secrets.

L'cha Dodi

COME MY BELOVED

לְכֵה דוּדֵי לְקִרְאֵת כֹּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד.
יְיָ אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֵרֶת וּלְתַהֲלָה:

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה. סוּף מֵעֲשֶׂה בְּמַחְשָׁבָה וּתְחִלָּה:

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָּא אֲוֵרֶךְ קוּמִי אֲוִרִי.
עוּרִי עוּרִי שִׁיר דַּבְּרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

(rise and turn to greet the Shabbat Bride)

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָהּ. גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ.
תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ. בּוֹאִי כֹלָה, בּוֹאִי כֹלָה:

L'cha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Shamor v'zachor b'dibur echad hishmi'anu el ham'yuchad.

Adonai echad ushmo echad, l'shem ul'tiferet v'lit'hila.

Likrat Shabbat l'chu v'nel-cha; ki hi m'kor hab'racha.

Meirosh mikedem, n'suchah. Sof ma-aseh b'mach-shavah t'chila.

Hitoreri, hitoreri, ki va orech; kumi, ori!

Uri, uri, shir daberi. K'vod Adonai alayich niglah!

(rise and turn to greet the Shabbat Bride)

Bo'i v'shalom ateret ba'alah; gam b'simcha uv'tzoholah;

Toch emunei am segula; bo'i challah, bo'i challah!



Come My Beloved

L'CHA DODI

Come, beloved, toward the Bride; let us greet Shabbat!

“Guard the Sabbath Day” (*Deuteronomy 5*)

“Remember the Sabbath Day” (*Exodus 20*)

God spoke once but we heard two things.

יהוה is One and God's name is One;

for naming, for adorning, for praise.

Let us journey together, pilgrims toward Shabbat;

for She is the Source of Blessing.

From the beginning She was anointed.

The last creation, but the first intention.

Wake up, wake up! For your light has come.

Rise up and shine!

Wake up, wake up; speak song.

The glory of יהוה is revealed in You!

Enter in peace, O Crown of God!

In joy and in song!

Among the faithful of the chosen people;

Come in Bride, come in!

Psalm 92

THE SONG THE SABBATH SANG

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאֱמוּנָתְךָ בַּלַּיְלוֹת:
עַל־יְעֹשׂוֹר וְעַל־נָבֶל עָלֵי הַגִּיּוֹן בְּכִנּוֹר:
כִּי שִׂמַּחְתָּנִי יְהוָה בְּפִעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֶּן:
מִה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמָקוֹ מִחֻשְׁבֹּתֶיךָ:

Mizmor shir l'yom ha-Shabbat

Tov l'hodot l'Adonai ul'zamer l'shimcha elyon.

L'hagid baboker chasdecha, ve-emunatcha baleilot.

Alei asor v'alei navel, alei higayon b'chinor.

Ki simachtani Adonai b'foalecha, b'ma-asei yadecha aranen.

Mah gadlu ma'asecha Adonai, m'od amku mach-shevotecha.

צַדִּיק כַּתָּמַר יִפְרַח כְּאֶרֶז בְּלִבָּנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבַיִת יְהוָה בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי־יָשָׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָה בּוֹ:

Tzadik katamar yifrach, k'erez bal'vanon yisgeh.

Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafrichu.

Od y'nuvun b'seiva, d'sheinim v'ra'anim yihyu.

L'hagid ki yashar Adonai v'lo avlata bo.



Psalm 92

THE SONG THE SABBATH SANG

It is good to praise You, O God,
to sing hymns to Your name, O Most High.
Without noting the many loving ways You enter our lives,
without openly and consistently acknowledging
Your supportive arm,
Your forgiving heart,
I can grow brutish and without appreciation.

*Those who do walk about
with the eyes of awareness open
shall show their gratitude
through prayer and good deeds.*

Then they shall bloom like a date-palm;
they shall thrive like the cedar,
strong and fragrant.

*Even in old age they will still be spiritually vigorous,
still produce abundant fruit of righteousness.*

Open my eyes wide, O Lord,
to the many signs of Your Love.

Translation: Armando Quiros

Chatzi Kaddish

READER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וַיִּמְלִיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמֵי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְּאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'mei rabbah.
B'alma divra chirutei v'yamlich malchutei
b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael.
Ba'agala uvizman kariv v'imru: amen.
Y'hei shmei rabbah m'varach l'alam ul'almei almayah
Yitbarach v'ysishtabach v'yitpa'ar v'yitromam v'yitnasei.
V'yit'hadar v'yitaleh v'yit'halal sh'mei d'kud'sha brich hu.
L'eilah min kol birchata v'shirata,
tushb'chata v'nechemata d'amiran b'alma v'imru: amen



Reader's Kaddish

CHATZI KADDISH

God willed this world's creation;
Now let the world be filled with God's Name,
 in our lifetime...soon!
And all say: Amen.

May the Great Name be Blessed,
 in this and in every world.

Blessed

Praised

Glorified

Honored

Revered

Embellished

Exalted and

Praised be the Name of the Holy One,

Far beyond all the blessings, songs,
 praises, and consolations

that we utter in this world.

And all say: amen.

Barchu

THE CALL TO WORSHIP

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Leader: Bar-chu et Adonai ham'vorach.

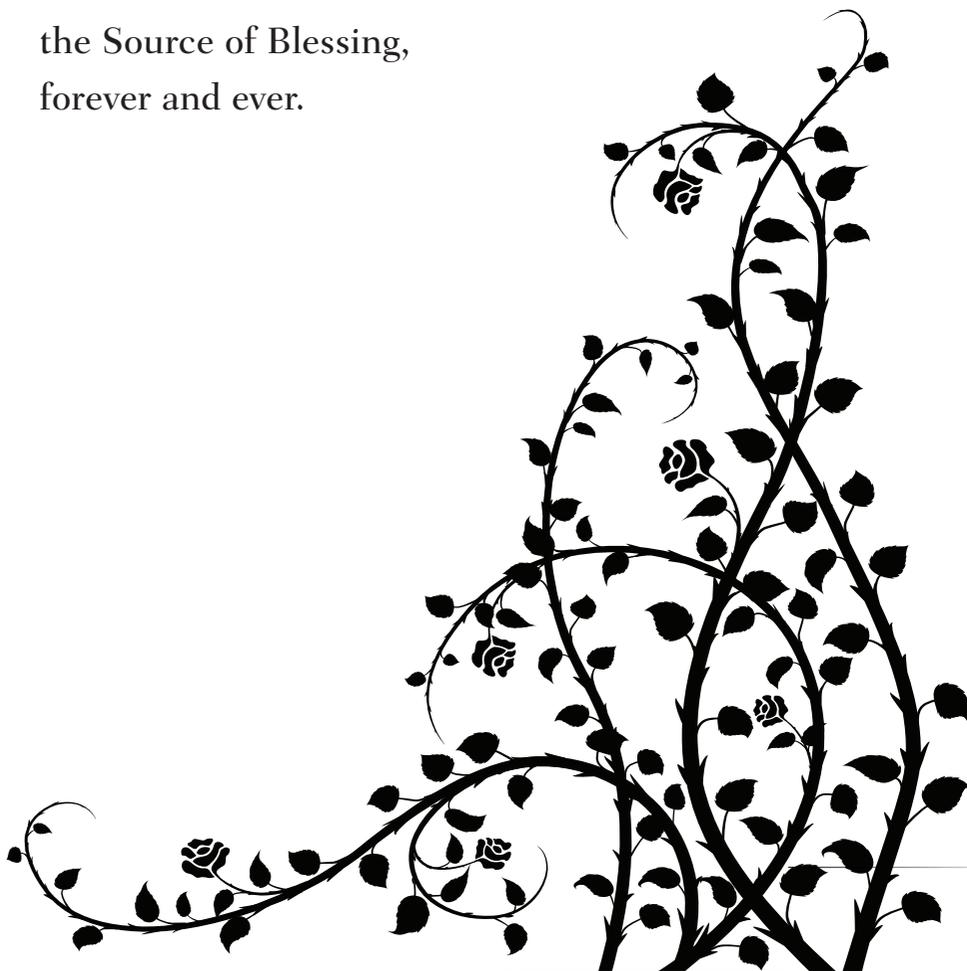
Lead & Cong: Baruch Adonai ham'vorach l'olam va-ed.

The Call to Worship

BARCHU

Bless יהוה,
the Source of Blessing!

Blessed is יהוה
the Source of Blessing,
forever and ever.



Ma'ariv Aravim

EVENING CREATION

ברוך אתה יי, אלהינו מלך העולם,
אשר בדברו מעריב ערבים,
בחכמה פותח שערים, ובתבונה משנה עתים, ומחליף את הזמנים,
ומסדר את הכוכבים, במשמרותיהם ברקיע כרצונו.
בורא יום ולילה, גולל אור מפני חשך, וחשך מפני אור.
ומעביר יום ומביא לילה, ומבדיל בין יום ובין לילה, יי צבאות שמו.
אל חי וקיים, תמיד ימלוך עלינו לעולם ועד.
ברוך אתה יי, המעריב ערבים:

Baruch atah Adonai eloheinu melech haolam,
asher bidvaro ma'ariv aravim.

B'chochma potei-ach she'arim, uvit'vuna m'shaneh itim,
umachalif et hazmanim,

um'sader et hakochovim b'mishm'roteihem barakia kirtsono.

Borei yom valaila, golel or mipnei choshech v'choshech mipnei or.

Uma'avir yom umeivi laila, umavdil bein yom uvein laila,

“Adonai Tsevaot” shmo.

El chai v'kayam tamid yimloch aleinu l'olam vaed.

Baruch atah Adonai, hama'ariv aravim.



Evening Creation

MA'ARIV ARAVIM

Word by word

The evening descends;
The gates of night swing open.

*The sun sets, the moon rises,
And the wheeling stars
Turn through the heavens
On silent watch.*

Night washes over day,
And flows out again at dawn;
Day passes and You bring on the night.

*With rhythm and melody
Composing our world;
Singer of the blue-black night,
We praise You.*

Ahavat Olam

LOVE AND REVELATION

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּה,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּה,
עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוֹמָנוּ נִשְׁיַח בְּחֻקֶיךָ,
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה,
וְאַהֲבָתְךָ אֶל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beit Yisrael am'cha ahavta
Torah umitzvot chukim umishpatim otanu limadta
Al ken Adonai eloheinu b'shoch-beinu uv'kumeinu
na-siach b'chukecha
V'nismach b'divrei Toratecha uv'mitz-votecha l'olam va-ed
Kee hem chayeinu v'orech yameinu uva-hem
neh-geh yomam va-laila.
V'ahavatcha al taseer mimenu l'olamim.
Baruch atah Adonai, ohev amo Yisrael.



Love and Revelation

AHAVAT OLAM

The Torah was first given from mother to child,
And then again by a man to his friend.
Love and language come into the world together.

*In text and commandment,
Passed down with love by parents and teachers,
We have heard and have learned Your Word.*

Now comes our turn to reveal Torah.
Late at night, and in the first hours of the morning,
We will wonder and argue and celebrate Your Teachings.

*For they are our life and the length of our days.
Upon our lips by day, and in our dreams at night.
Loving Teacher of Israel, we praise You.*

Shma Yisrael

ONE GOD

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

(then in a whisper)

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד





One God

SHMA YISRAEL

Shma Yisrael,
Adonai Eloheinu, Adonai echad.

Hear O Israel, יהוה our God, יהוה is one.

(then in a whisper)

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

Blessed is the Name of the glory of God's kingdom
for ever and ever.

Scripture records that Moses first proclaimed “Shma Yisrael” as the end of his life drew near. But ancient legend tells of an earlier “Shma Yisrael,” uttered by the sons of Jacob gathered around their father’s deathbed, to which he responded “Baruch shem k'vod malchuto l'olam vaed.” Recalling Jacob’s murmured words of thanks, we whisper the words “Baruch shem” following the proclamation of God’s unity.

V'ahavta

WHOLEHEARTEDNESS

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:
וּשְׁנִינְתָם לְבָלִידָה וְדִבְרֹתַי בְּסֶם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאֹזֶן עַל-יְדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם
לְהֵיוֹת לְכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

V'AHAVTA ET ADONAI elohecha b'chol l'vav'cha
uv'chol nafshecha uv'chol m'odecha.

V'hayu ha-d'varim ha-eleh asher anochi
m'tzav'cha hayom al l'vavecha.

V'shinantam l'vanecha v'dibarta bam b'shiv-t'cha b'veitecha
uv'lech-t'cha vaderech uv'shoch-b'cha uv'kumecha.

Uk'shar-tam l'ot al yadecha v'hayu l'totafot bein einecha.

Uch'tavtam al m'zuzot beitecha uvish'arecha.

L'ma-an tizk'ru va'asitem et kol mitzvotai
vi'hi-yitem k'doshim l'eloheichem.

Ani Adonai eloheichem, asher hotzeiti
etchem mei-eretz Mitzrayim

li-hiyot lachem leilohim. Ani Adonai eloheichem.



Wholeheartedness

V'AHAVTA

Love יהוה your God,
with all your heart, with all your soul, with all your might.
Set these words upon your heart, let them wait there patiently,
until in a receptive mood, your heart opens, and they can enter.
Teach them to your children.
Speak of them when you sit by the fire
and when you walk on the road,
When you lie down and when you rise up.
Bind them as a sign upon your hand and
as four scrolls between your eyes.
Write them on the doorposts of your house
and upon your gates.
That you may remember, and do all of my commandments,
And be holy to your God.
I am יהוה your God,
Who brought you out from the land of Egypt,
that I might be your God.
I am יהוה your God.

Mi Chamocha

THE WATERS PARTING

In each of our lives, we come at last to a limit
Where we are forced to stop running and to cry out to God:
How many times have You saved us
and pulled us from the fist of danger?
We lose count of Your miracles.

*Our lungs fill with life-breath, our feet grip the earth.
You turned the world of land and sea against Pharaoh,
and brought signs and wonders to Egypt's soil.*

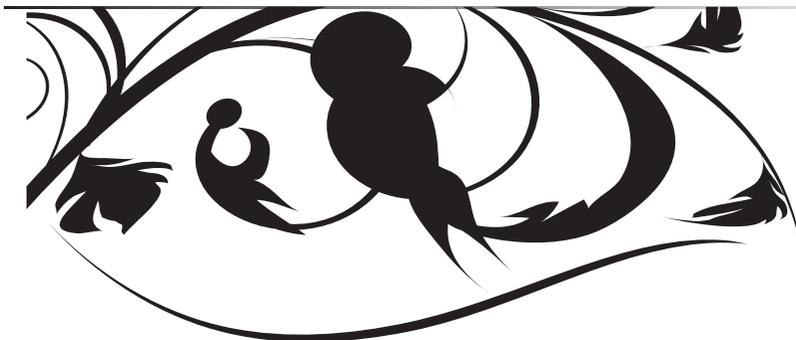
We saw Your power revealed at the shore of the Sea.
There we danced,
and sang a new song to You:

מִי כַמּוֹכָה בְּאֱלִים יְיָ,
מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִילת, עֲשֵׂה פִלָּא
מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,
זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל:

Mi chamocha ba-elim Adonai;
mi kamocho nehdar bakodesh, nora t'hilot, oseh feleh?
Malchut'cha ra-u vanecha, bokei-a
yam lifnei Mosheh,
"Zeh Eli" anu v'amru:
"Adonai yimloch l'olam va-ed!"
V'ne-emar: ki fada Adonai et Yaakov, ug'alo miyad
chazak mimenu.
Baruch atah Adonai, ga'al Yisrael.

The Waters Parting

MI CHAMOCHA



“Who is like You among the gods, Adonai?

Who is like You, splendid in holiness, awesome in praises,
working wonders?”

Your children saw Your majesty revealed,
parting the Sea before Moses.

“This is my God!” they cried, and said

“יהוה will rule forever and ever.”

It was said:

“For יהוה will redeem Yaakov, and deliver him from a hand
mightier than his own.”

Blessed art Thou, יהוה, Redeemer of Israel.



Hashkiveinu

NIGHT PRAYER

הַשְּׂפִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
וּפְרַשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ,
וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ.

וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ
אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֶל כְּנָפֶיךָ תִּסְתִּירֵנוּ.

כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה,
וּשְׁמֹר צִאתָנוּ וּבֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִפְתָּ שְׁלוֹם עָלֵינוּ וְעַל יְרוּשָׁלָּיִם.

Hash-kivenu Adonai eloheinu l'shalom,
v'hamideinu malkeinu l'chayim.

Ushmor tzeiteinu uvo-einu l'chayim ul'shalom mei-atah v'ad olam.



Night Prayer

HASHKIVEINU

Give us a night of peace, God, and bring us life in the morning.

Spread over us Your quiet tent.

Take our hand; lead us safe through this night.

Be above us,

drive away sickness, sword and sighing.

Go before us, watch behind us.

Let the spreading darkness be

The shadow of Your wings.

Tonight our souls fly far,

In our dreams we leave this place.

Guide us home at dawn,

bring us life and make us whole.

You are blessed, God,

who watches over the people Israel and over Jerusalem.

V'shamru

THE COVENANT OF SHABBAT

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

V'shamru v'nei Yisrael et haShabbat,

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

Beini uvein b'nei Yisrael ot hi l'olam

ki sheshet yamim asah Adonai et hashamayim v'et haaretz.

Uvayom hashvi'i, shavat vayinafash.



The Covenant of Shabbat

V'SHAMRU

The Children of Israel have kept the Sabbath
and the Sabbath has kept them, throughout their generations.

*Candles, wine and challah
Sacred signs binding parent and child,
Forever joining the people to God.*

For in six days God made heaven and earth,
and on the seventh day God rested
and took a breath.

Amidah

STANDING IN THE PRESENCE

*The Amidah begins here
and continues through page 50.*

*After rising, we take three steps back,
and then three steps forward,
bringing our minds and hearts
“into the Presence of God.”*

אֲדֹנָי שְׁפַתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

Adonai s'fatai tiftach ufi yagid t'hilatecha.

Eternal God, open my lips
that my mouth may declare Your glory.



Standing in the Presence

AMIDAH



Our sages taught that the silent prayer at night-time is a reminder of the glowing coals burning through the night on the altar in the ancient Temple in Jerusalem.

According to ancient tradition, Jacob was the first to stand and pray under the stars, alone on the road at night.

Avot

THE FOUNDERS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמְתֵּינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
הַאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאַמְהוֹת,
וּמְבִיא גְאוּלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Between Rosh HaShanah and Yom Kippur add:

[זְכָרְנוּ לְחַיִּים, מְלֶכֶד חֶפֶץ בְּחַיִּים, וְכִתְבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְדָּ אֱלֹהִים חַיִּים.]

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי, מְגֵן אַבְרָהָם וְעִזְרַת שָׂרָה:

Baruch atah Adonai eloheinu velohei avoteinu v'imoteinu
elohei Avraham elohei Yitzhak velohei Yaakov,
elohei Sarah, elohei Rivkah, elohei Leah velohei Rachel.
Ha'el hagadol hagibor v'hanora, El elyon.
Gomel chasadim tovim, v'koneh hakol, v'zocher chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem l'ma'an sh'mo b'ahavah.

Between Rosh HaShanah and Yom Kippur add:

[Zochreinu l'chayim melech chafetz bachayim
v'chotveinu b'sefer hachayim l'ma'ancha elohim chayim.]

Melech, ozeir umoshiah umagen.

Baruch atah Adonai, magen Avraham v'ezrat Sarah.



The Founders

AVOT

You are blessed, יהוה, Ancient Shepherd of our people.

Speaking in the wind with Abraham,
laughing in the tent with Sarah.

Voice of thunder and earthquake, Highest God.

God of soft word and gentle touch.

Guiding Isaac's trembling hands, teaching Rebecca
kindness and strength.

Jacob, Leah, and Rachel went down to Egyptian darkness.

From the shadows You brought them back,
from the valley of darkness to a place of great light.

Between Rosh HaShanah and Yom Kippur add:

[Do you remember? You loved them just as You love life.

Tonight, remember us, and write us in Your Book of Life.]

We stand before You, יהוה, Ancient Shepherd of our people.

Gevurot

MIRACLES

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אֶתָּה, רַב לְהוֹשִׁיעַ:

Between Sukkot and Pesach add:

[מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:]

**מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹד בְּעַל גְּבוּרוֹת וּמִי דְּוָמָה לָךְ,
מְלַךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:**

Between Rosh HaShanah and Yom Kippur add:

[מִי כְמוֹד אֵב הַרְחָמִים, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:]

וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

Atah gibor l'olam Adonai; m'chayei meitim atah rav l'hoshia.

Between Sukkot and Pesach add:

[mashiv haruach umorid hagashem]

M'chalkel chayim b'chesed, m'chayei meitim b'rachamim rabim.

Somech noflim v'rofeh cholim, umatir asurim;

um'kayem emunato liy'sheinei afar.

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

Melech meimit um'chayei umatzmiach y'shuah.

Between Rosh HaShanah and Yom Kippur add:

[Mi chamocha av harachamim, zocher y'tzurav

l'chayim b'rachamim.]

V'ne'ehman atah l'hachayot meitim.

Baruch atah Adonai m'chayei hameitim.



Miracles

GEVUROT

Your signs and wonders, Adonai, defeat even death.

Between Sukkot and Pesach add:

[The winds howl and the rains pour down]

The trees bear fruit; the grain ripens;
and the dead are yet alive, within us and all around us.

When we stumble You catch us.

When we break You heal us.

When we're trapped You free us.

And when finally we sleep, You will wake us.

Who is like You, Miracle Worker?

Whirling, leaping, dancing God—

Only You destroy and create,

And bring forth tender new shoots of hope.

Between Rosh HaShanah and Yom Kippur add:

[You love us as a parent loves their child.]

Though one day we die, in You we live on.

Life and Death Dancer, we stand before You.

Holiness of the Name

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלָה.
בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

You are holy; Your name is holy;
And heavenly voices sing Your praise daily.
We stand before You, יהוה, the Holy God.

Holiness of the Sabbath Day

אַתָּה קְדֻשַׁתְּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וַיְבָרַכְתוּ מִכָּל הַיָּמִים, וְקִדְּשׁוּ מִכָּל הַיָּמִים וְכֵן כָּתוּב בַּתּוֹרָה:

You made the Seventh Day holy—
Goal and purpose of the entire creation.
You blessed it above all days, and sanctified it above all times.
We see it written in your Torah:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מִלְּאֲכָתוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאֲכָתוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּו שָׁבַת מִכָּל מְלַאֲכָתוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

“The heavens and the earth were finished, and all their host.
God completed the work on the seventh day;
and rested on the seventh day from all the creating.
God blessed the Seventh Day, and sanctified it;
Because on that day God rested
from all the work
all the creating, making and doing.”

(Genesis 2:1-3)



Holiness of the Sabbath Day

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂבַעֲנוּ מְטוֹבֶיךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשֶׁךָ,
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל, מְקִדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מְקִדְּשֵׁי הַשַּׁבָּת:

Our God and God of our ancestors,
Accept our offering of this Day of Rest.

And open our hands to receive from You—
Commandments for holiness,
Torah for wisdom,
Contentment, joy,
Service and truth.

Teach us tonight the love and intimacy of Your holy
Sabbath.

Help us to imagine the Jewish people observing
one complete Sabbath,
One day of family and friends
of song and prayer
of study and rest.

Imagine that.

We stand before You, יהוה Who makes every Sabbath
a wedding day.

R'tseh

LONGING

רצה, יי אלהינו, בעמך ישראל ובתפלתם,
והשב את העבודה לדביר ביתך,
ואשי ישראל, ותפלתם באהבה תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל עמך.

On the New Moon and on Festivals add:

[אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע, ויראה,
וירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון
אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים
עיר קדשך, וזכרון כל עמך בית ישראל לפניך,
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים
ולשלום, ביום

לראש-חדש: ראש החדש הזה

לפסח: חג המצות הזה

לסכות: חג הסכות הזה

זכרנו, יי 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 יי, המחזיר שכנתו לציון.



Longing

R'TSEH

Open Your heart, יהוה,
To Your people Israel and to our prayers.
Restore our ancient worship; return us to Your holy house;
Accept with love the fire offerings of Israel, and our prayers.
May our worship rise up, simple and honest,
and find its way to You.

On the New Moon and on Festivals add:

[On this New Moon,
Festival of Matzot,
Festival of Sukkot,

Think of us. Let a wisp of memory, a trace of us
—our lives, our parents and distant ancestors,
their hopes and dreams, Jerusalem and the Messiah,
our people's long, miraculous history--
rise up and enter Your mind;
and there arouse love, blessing, compassion,
life and peace.

Our eyes turn to You. Gaze down upon us, with love.]

Let our eyes behold Your return to Zion in compassion.
We stand before You, יהוה,
Who restores the Divine Presence to Zion.

Modim

GRATITUDE

מוֹדִים אֲנַחְנוּ לָךְ,

שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אֵתָה הוּא לְדוֹר וָדוֹר
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ.
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,
וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יְעַת, עָרַב וּבִקֵּר וְצַהֲרִים,
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.
וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּכָנוּ, תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh HaShanah and Yom Kippur add:

[וְכַתּוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ]

וְכָל הַחַיִּים יוֹדִיךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,
הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.



Gratitude

MODIM

Teach us gratitude
Not forced or faked, but humble and true.
We know our old tendency, to think:
 “My own power and the strength of my hand
 achieved this success.”

It's not so.
We have worked hard (perhaps),
But help has come to us from Above.

In generation after generation
We awaken again to the miracle of our lives
To Your wonders all around us
 a fragrant twilight
 dew glistening at dawn
 the gift of a meal at midday.

Your kindness rains down;
Our hopes are born and reborn.

*Between Rosh HaShanah and Yom Kippur add:
[Inscribe us for life in this holy season.]*

We join our voice to the songs of the earth:
 piping bird and howling wolf,
 they all praise Your Name.

We stand before You, יהוה,
Our hearts open with thanks;
We name You “The Good.”

Shalom

PEACE

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכֹל יֵת וּבְכֹל שְׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Shalom rav al Yisrael amcha tasim l'olam
Ki atah hu melech adon l'chol hashalom
V'tov b'einecha l'varech et amcha Yisrael
b'chol et uv'chol sha'ah bish'lomecha.

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

All week long, God,
We have wrestled with men and with You.

Now grant us peace.

One night Your angel came to our father Jacob,
Wounded him, blessed him and gave him our name:
“Yisrael/God Wrestler.”

Now bless us again, יהוה, grant us Your peace.

Meditations after Prayer

The Private Prayer of Mar, Son of Ravina

אֱלֹהִי, נְצוּר לְשׁוֹנֵי מֵרַע. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים,
וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדְּדוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה
לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

My God, guard my tongue from evil,
and my lips from speaking deceit.
Toward those who would curse me, let my soul be silent;
And about all things let my soul be like dust.
Open my heart to Your Torah;
let my soul chase after Your mitzvot.
And as for all who think badly about me,
quickly undo their plans and dispel their thoughts.

Do this for the sake of Your name,
do it for the sake of Your right hand,
Do it for the sake of Your holiness,
do it for the sake of Your Torah.
So that Your friends may be strengthened,
Save Your right hand, and answer me.

The traditional prayerbook offers the private prayer of the Talmudic sage Mar bar Ravina as an example of how to open our hearts before stepping away from the presence of God.

Meditations after Prayer

Before concluding, take three steps backwards,
bow slightly to the left, to the right, and to the center.

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanecha,
Adonai tzuri v'go-ali.

May the words of my mouth and the meditations of my heart
Be acceptable, יהוה, my Rock and my Redeemer.

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

Oseh shalom bimromav
hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.

May the One who makes peace in the cosmos grant peace to us,
To all of Israel, to the entire human race, and all say "amen."

Mi Shebeirach

PRAYER FOR HEALING

Mi shebeirach avoteinu, m'kor habracha l'imoteinu
May the Source of strength,
Who blessed the ones before us
Help us find the courage to make our lives a blessing,
and let us say "amen."

Mi shebeirach imoteinu, m'kor habracha lavoteinu
Bless those in need of healing with *re'fuah shleima*
The renewal of body, the renewal of spirit.
And let us say "amen."

Setting: Debbie Friedman z"l



Concluding Prayers Begin on Page 120



*Shabbat
Morning
Service*

Mah Tovu

ENTERING SACRED SPACE

מה טובו אהלֵיךָ יַעֲקֹב, מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.
וְאֲנִי בְּרֹב חֲסִדֶיךָ אָבוֹא בֵיתְךָ,
אֲשֶׁתַּחֲוֶה אֶל הַיְיָכֹל קֹדֶשְׁךָ בְּיִרְאַתְךָ.

יְיָ אֲהַבְתִּי מְעֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֲבָרְכָה לִפְנֵי יְיָ עֲשֵׂי.

וְאֲנִי, תִּפְלְתִי לְךָ יְיָ, עֵת רָצוֹן,
אֱלֹהִים בְּרֹב חֲסִדֶיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

Mah tovu ohalecha Ya'akov, mish-k'notecha Yisrael.

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

Esh'tachaveh el heichal kod'shecha b'yiratecha.

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

Va'ani eshtachaveh v'echra'a, evr'cha lifnei Adonai osi.

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

Elohim, b'rov chasdecha, aneini b'emet yishecha.



Entering Sacred Space

MAH TOVU

**How lovely are your tents, O Jacob,
your dwelling places, O Israel!**

And I, in Your great love, I enter Your house.
I fall in awe upon the floor of Your holy palace.

יהוה I love this House, dwelling-place of Your glory.
I will fall, and bow, and bless יהוה my Maker.

May my prayer come to You, יהוה, in a receptive hour.
God, in Your great love, answer me with Your liberating truth.

We first met God outdoors in the wind on a mountaintop, and thundering above the ocean waters. But we have also known the Divine Presence which dwells indoors, within our many tents and houses:

- a backyard sukkah,
- a wedding canopy,
- the ancient desert tabernacle,
- a home lit by Shabbat candles,
- a synagogue alive with prayer.

Of all these sacred interior spaces an oracle declared “How lovely are your tents O Jacob, your dwelling places O Israel!”

(Numbers 24:5)

Yigdal

A MEDIEVAL SONG OF JEWISH FAITH

יגדל אלהים חַי וְיִשְׁתַּבַּח, נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתָיו:
אֶחָד וְאֵין יְחִיד כְּיַחֲדוֹ, נְעַלְמִים, וְגַם אֵין סוֹף לְאַחֲדוּתָיו:
אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף, לֹא נֶעְרוֹךְ אֵלָיו קִדְשָׁתוֹ:
קִדְמוֹן לְכֹל דְבַר אֲשֶׁר נִבְרָא, רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
הֵנוּ אֲדוֹן עוֹלָם, לְכֹל נוֹצָר. יוֹרֵה גְדֻלָּתוֹ וּמְלִכּוּתוֹ:
שֹׁפֵעַ נְבוֹאָתוֹ נְתָנוּ, אֶל אַנְשֵׁי סְגוּלָתוֹ וְתַפְאֲרָתוֹ:
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד, נִבְיָא וּמַבִּיט אֶת תְּמוֹנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ, אֵל, עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:
לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ. לְעוֹלָמִים, לְזוּלָּתוֹ:
צוּפָה וְיודֵעַ סִתְרֵינוּ, מַבִּיט לְסוֹף דְבַר בְּקִדְמָתוֹ:
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ, נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ:
יְשַׁלַּח לְקֶץ יָמִין מְשִׁיחֵנוּ, לְפָדוּת מְחַכֵּי קֶץ יְשׁוּעָתוֹ:
מֵתִים יַחֲיֶה אֵל בְּרוֹב חֶסְדּוֹ,
בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתוֹ:

Leader: Yigdal elohim chai v'yishtabach; nimtza v'ein eit el m'tziuto.

Congregation: Echad v'ein yachid k'yichudo; nehlam v'gam ein sof l'achduto.

Leader: Ein lo d'mut haguf, v'eino guf; lo na'aroch eilav k'dushato.

Congregation: Kadmon l'chol davar asher nivra; rishon v'ein reishit l'reishito.

Leader: Hino adon olam; l'chol notzar yoreh g'dulato umalchuto.

Congregation: Shefa n'vuato n'tano el anshei s'gulato v'tifarto.

Leader: Lo kam b'Yisrael k'Mosheh od; navi umabit et t'munato.

Congregation: Torat emet natan l'amo el al yad n'vi-o nehman beito.

Leader: Lo yachalif ha-el v'lo yamir dato l'olamim l'zulato.

Congregation: Tzofeh v'yodea s'tareinu, mabit l'sof davar b'kadmato.

Leader: Gomel l'ish chesed k'mifalo, noten l'rasha ra k'rishato.

Congregation: Yishlach l'ketz yamin m'shicheinu, lifdot m'chakei ketz y'shuato.

Lead & Cong: Meitim y'chayei el b'rov chasdo, baruch adei ad shem t'hilato.



A Medieval Song of Jewish Faith

YIGDAL

Great is the living God, and glorified;
God exists! An existence beyond time.
One, and no other unity compares;
A hidden Oneness with No End.
God has no body and no form; our mind cannot fathom God's holiness.
Preceding every created thing;
The First, and there is no beginning to God's beginning.
Behold, God rules the universe;
Teaching every created being God's magnitude and majesty.
The flow of prophecy God granted to the choice and treasured few.
There has never arisen in Israel one like Moses,
 the prophet who beheld God's image.
The Torah of truth was given to the people,
By the hand of the prophet, trusted one of God's house.
God will not change nor revoke the law, through all the changing worlds.
God sees and knows our secrets;
 beholds the end of each thing in its beginning.
Rewarding a person with love, according to their acts;
 and bringing evil to the wicked.
Sending us our messiah at the end of days,
 to bring redemption to those who wait.
God restores the dead to life, in abounding love.
 Blessed forever is the name of God's glory!

Judaism is a religion of “deed, not creed.” Our God is concerned primarily with what we do, not with what we believe. That being said, there have been many attempts to map the outlines of Jewish faith, none more influential than that of Maimonides in the 12th century. His Thirteen Articles of Faith were rendered poetically in the song *Yigdal*.

What We Are

We are the people of the book
but before the book, there was the word
and there is still the word
and at the end, when there is nothing else, there will be the word.

When we wandered forty years in the desert,
we had the word and it sustained us.
When we lost our homeland and were scattered,
the word became our world and it nourished us.
When we were raped, beaten, betrayed and murdered,
we had the word and it healed us.

We are the people who painted our dancing letters
with honey, that our children would love the word.
We are the people whose women traded in the streets,
that their men could study the word.
We are the people who bow before the Holy Word in our temples.

Do you hear our wordsmiths as they beat their words
into vessels to hold our experience?
Do you hear Singer singing, do you hear Rich
reading, do you hear Roth writing?
Do you hear the sound of Amichai's shuttle as he
weaves the words of our scattered people into whole cloth?

We are few, but our words are many. Listen well,
for we have something to tell.

—Sheila Golburgh Johnson

THE CENTRAL COMMANDMENT OF JUDAISM
I am ready and now take upon myself the *mitzvah*:

וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ

“You shall love your neighbor as yourself.”

The Fundamentals of a Good Life

These are obligations which have no prescribed measure:
The corner of the field set aside for the poor,
the offering of our first fruits, the Pilgrimage offering,
acts of compassion,
and the study of Torah.

(Mishnah Peah 1:1)

These are obligations
for which a person enjoys their fruits in this world,
and the full benefit awaits in the world to come:
Honoring father and mother, acts of compassion,
Rising early to the house of study morning and evening,
welcoming guests, visiting the sick,
making a wedding for a bride, attending a funeral,
studying the prayers, bringing peace between two people,
and the study of Torah is equal to them all.

(Babylonian Talmud, Shabbat 127)

Song for Dov Shamir

Working is another way of praying.
You plant in Israel the soul of a tree.
You plant in the desert the spirit of gardens.

Praying is another way of singing.
You plant in the tree the soul of lemons.
You plant in the gardens the spirit of roses.

Singing is another way of loving.
You plant in the lemons the spirit of your son.
You plant in the roses the soul of your daughter.

Loving is another way of living.
You plant in your daughter the spirit of Israel.
You plant in your son the soul of the desert.

—Dannie Abse

Psalm 19

THE HEAVENS DECLARE THE GLORY OF GOD

לְמַנְצַחַת מִזְמוֹר לְדָוִד:

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ:
יוֹם לְיוֹם יַבִּיעַ אָמַר וְלַיְלָה לְלַיְלָה יַחֲוֶה דָּעַת:
אִין אָמַר וְאִין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:
בְּכָל הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבֵּל מְלִיָּהֶם, לְשֹׁמֵשׁ שָׁם אֶהֱל בָּהֶם:
וְהוּא כְּחֻתָּן יֵצֵא מִחֻפְתּוֹ יִשִּׁישׁ כְּגִבּוֹר לְרוּץ אֲרָח:
מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל קְצוֹתָם וְאִין נִסְתָּר מִחֻפְתּוֹ:
תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְיָ נְאֻמָּנָה מִחֻפְיַת פִּתִּי:
פְּקוּדֵי יְיָ יִשְׂרָאֵל מְשֻׁמְחֵי לֵב מִצּוֹת יְיָ בְּרָה מְאִירַת עֵינָיִם:
יִרְאֵת יְיָ טְהוֹרָה עוֹמֶדֶת לְעַד מְשֻׁפְּטֵי יְיָ אֱמֶת, צִדְקוֹ יַחֲדוֹ:
הַנְּחַמְדִּים מְזֻהָב וּמְפֹזָר רַב וּמִתּוֹקִים מְדִבֵּשׁ וְנֹפֶת צוּפִים:
גַּם עֲבָדָךְ נִזְהָר בָּהֶם בְּשִׁמְרָם עֵקֵב רַב:
שְׂגִיאוֹת מִי יָבִין מִנְּסֻתְרוֹת נִקְנִי:
גַּם מִזֵּדִים חֲשָׁךְ עֲבָדָךְ אֵל יִמְשְׁלוּ בִי, אֲזֵ אֵיתָם, וְנִקְיַתִּי מִפֶּשַׁע רַב:
**יְהִי לְרָצוֹן אִמְרֵי פִי, וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי:**

Psalm 19

THE HEAVENS DECLARE THE GLORY OF GOD

The heavens declare the Glory of God;
and the blue sky tells of God's handiwork.
Day speaks to day, and night to night shares knowledge.
There is no speech, nor are there words; their voices are not heard.
Throughout all the world their verse is gone forth
their poetry has reached to the ends of the earth.
God pitches the sky as a tent for the sun,
who shines like a bridegroom leaving his chuppah,
rejoicing like an athlete running a race.
The sun rises at one end of the sky, and descends at the far horizon.
Nothing is hidden from his heat.

God's Torah is perfect; restoring the soul.
God's testimony is honest; making wise the simple.
God's instruction is direct, making our heart glad.
God's mitzvah is clear, a light for our eyes.
The awe of God is pure, enduring forever.
God's laws are true; they are righteous altogether.

More desirable than gold and immense wealth;
Sweeter than honey and the dripping beehive.
I know of the dangers, and that in keeping them there is great reward.
Who can discern his own errors?
Protect me from hidden faults and from arrogance--
Let them not rule over me.
Then shall I live simply, and be innocent of great transgression.
Let the words of my mouth, and the meditation of my heart,
be acceptable in Your sight, Eternal God,
my Rock, and my Redeemer.

Psalm 150

MAKE MUSIC TO GOD

הַלְלוּ יְהוָה, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזָו:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:
הַלְלוּהוּ בְּתוֹף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְב:
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ:

Haleluyah, Halelu El b'kod'sho; haleluhu bir'kia uzo.

Haleluhu vig'vurotav, haleluhu k'rov gudlo,

Haleluhu b'teika shofar, haleluhu b'nevel v'chinar,

Haleluhu b'tof umachol; haleluhu b'minim v'ugav.

Haleluhu b'tziltzelei shama, Haleluhu b'tziltzelei t'ruah.

Kol han'shama t'halel Yah.

Kol han'shama t'halel Yah. Haleluyah.



Psalm 150

MAKE MUSIC TO GOD

Make music to Yah! Make music in God's holiness;
Make music in God's mighty sky.

Make music in God's strength.
Make music in God's vast greatness.

Make music to God with the blast of the shofar;
Make music to God with the lyre and harp.

Make music to God with drum and dance;
Make music to God with pipes and flute.

Make music to God with cymbals;
Make music to God with clashing cymbals!

Every breath is music to Yah. Praise Yah!

With words, we express our ideas. But music conveys our emotions, from bitter sorrow to supreme joy. For that reason the Book of Psalms, the Bible of human emotion, closes with Psalm 150, a call for music.

Ilu Finu

MOUTH SINGING LIKE THE SEA

אלו פינינו מלא שיחה פים, ולשוננו רנה בהמון גליו, ושפתותינו שבח
במרחבי רקיע, ועינינו מאירות בשמש וכיפה, ודינו פרושות כנשרי
שמים, ורגלינו קלות כאילות, אין אנחנו מספיקים, להודות לך יי
אלהינו ואלהי אבותינו, ולברך את שמך על אחת מאלף אלף אלפי
אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו.

ממצרים גאלתנו יי אלהינו, ומבית עבדים פדיתנו,
ברעב זנתנו, ובשבע כלכלתנו, מחרב הצלתנו,
ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו:
עד הנה עזרונו רחמיך,
ולא עזבונו חסדיך ואל תטשנו יי אלהינו לנצח.

על כן אברים שפלגת בנו, ורוח ונשמה שנפחת באפינו,
ולשון אשר שמת בפינו.
הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו
את שמך.



Mouth Singing Like the Sea

ILU FINU

In a dream we became the world we live in:

Mouth singing like the sea,
Tongue laughing like the ocean waves,
Lips open wide like the expanse of the sky,
Eyes shining like the sun and the moon,
Arms spread wide like eagles' wings,
and feet flying over hills like gazelles.

And still it was not enough.

*That mouth, that tongue, those lips, eyes, arms, and feet
Could not begin to thank You,*

They could not bless Your name for even one

Of the thousands upon thousands upon thousands

Of kindnesses that You have done for our ancestors and for us.

Bread in the midst of famine;

The good earth sustaining us;

And when war came—with death, disease and destruction—

You did not leave us; You have never abandoned us.

And so these human hands,

The eyes, feet and mouths which You have given us,

And Your breath which gives us our voice

They will do the best they can

*To thank, to bless, to praise, to exalt, to uplift, to sanctify, and to glorify
Your Name.*

Chatzi Kaddish

READER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וַיְמַלִּיךְ מַלְכוּתֵיהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֲלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְּאָמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash shmei rabbah.

B'alma divra chirutei v'yamlich malchutei

b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael.

Ba'agala uvizman kariv v'imru: amen.

Y'hei shmei rabbah m'varach l'alam ul'almei almayah

Yitbarach v'yshtabach v'yitpa'ar v'yitromam v'yitnasei.

V'yit'hadar v'yitaleh v'yit'halal shmei d'kud'sha brich hu.

L'eilah min kol birchata v'shirata,

tushb'chata v'nechemata d'amiran b'alma v'imru: amen



Reader's Kaddish

CHATZI KADDISH

God willed this world's creation;

Now let the world be filled with God's Name, in our lifetime
...soon!

And all say: Amen.

May the Great Name be Blessed, in this and in every world.

Blessed

Praised

Glorified

Honored

Revered

Embellished

Exalted and

Praised be the Name of the Holy One,

Far beyond all the blessings, songs, praises, and consolations
that we utter in this world.

And all say: amen.

Barchu

CALL TO WORSHIP

(only when a quorum/minyan of 10 is present)

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Leader: Bar-chu et Adonai ham'vorach.

Leader & Congregation: Baruch Adonai ham'vorach l'olam va-ed.

Call to Worship

BARCHU

(only when a quorum/minyan of 10 is present)

Bless יהוה, the Source of Blessing!

Blessed is יהוה the Source of Blessing, forever and ever.



The tenth Jew arrives and the group attains critical mass.

Faces, voices, bodies and minds set each other into motion.

If there are less than ten, the reaction cannot occur and there is no call.

Then each one is left alone, a solitary soul making its way toward God.

Yotzer Or

MORNING CREATION

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:
הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחוּךָ, וְהַכֹּל יֹאמְרוּ אֵין קְדוּשׁ כִּיִּי:
הַכֹּל יְרוֹמְמוּךָ סֵלָה, יוֹצֵר הַכֹּל:
הָאֵל הַפּוֹתַח בְּכֹל יוֹם דְּלִתּוֹת שְׁעָרֵי מִזְרַח,
וּבוֹקֵעַ חֲלוֹנֵי רָקִיעַ מוֹצִיא חֲמָה מִמְּקוֹמָהּ, וְלִבְנָה מִמְּכוּן שְׁבִתָּהּ:
הַמַּאִיר לְאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים.
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית:
הַמְּלַךְ הַמְּרוֹמֵם לְבָדוֹ מְאֹד. הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מֵימוֹת עוֹלָם:
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ.
אֲדוֹן עֲזָנוּ צוּר מְשַׁנְּבֵנוּ, מְגֹן יִשְׁעָנוּ, מְשֹׁבֵב בְּעֵדְנוּ:

Baruch atah Adonai eloheinu melech haolam
yotzer or uvorei choshech, oseh shalom uvorei et hakol.
Hakol yoducha, v'hakol y'shab'chucha, v'hakol yomru ein kadosh kAdonai.
Hakol y'rom'memucha selah, yotzer hakol.
HaEl hapoteiach b'chol yom daltot shaarei mizrach
uvokeia chalonei rakia. Motzi chamah mimkomah, ul'vanah mimkon shivta.
Hameir la'aretz v'ladarim aleha b'rachamim
uv'tuvo m'chadesh b'chol yom tamid ma'aseh v'reishit.
Hamelech ham'romam l'vado mei-az.
Ham'shubach v'ham'fo-ar v'hamitnaseh mi'mot olam.
Elohei olam, b'rachamecha harabim rachem aleinu.
Adon uzeinu, tzur misgabeinu, magen yisheinu, misgav ba'adeinu.



Morning Creation

YOTZER OR

Blessed art Thou, Eternal our God, Majesty of the universe,
You weave light, knit darkness, and give us peace.
Everything thanks you; everything praises You;
Everything says “Incomparable holiness!”
Everything exalts You, the Creator of all.

*The God Who opens every day the gates of the East,
Throwing open the windows of the sky,
Bringing forth the sun from its place,
And the moon from its dwelling place.
You illumine the earth and those who live upon it,
with compassion,
And in Your goodness renew each day the work of creation.*

The Monarch on high, alone, from of old;
Praised, glorified, exalted from the first days of the universe.
God of the universe, in Your great love have mercy upon us,
Pillar of our strength, our rocky stronghold,
Shield of our deliverance, our fortress.

אֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ:
בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

Or chadash al Tzion ta-ir v'niz-keh chulanu m'heira l'oro.
Baruch atah Adonai, yotzer ham'orot.

Cause a new light to shine upon Zion,
and may we all merit to see it soon.
Blessed art Thou, יהוה, Creator of the great lights.

We move perpetually between two worlds: between the
daylight of noise and activity and the night darkness of silence and dreams.
The Morning Creation Prayer sings of the sunlight and awakens us to daily life.

Ahava Rabbah

LOVE AND TEACHING

אַהֲבָה רַבָּה אַהֲבַתְנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתְךָ עָלֵינוּ.
אָבִינוּ מִלְּפָנֶינוּ, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבְטָחוּ בְּךָ, וַתִּלְמַדְם חֻקֵי חַיִּים, כִּן תַּחֲנֹנֵנוּ
וַתִּלְמַדְנוּ. אָבִינוּ, הָאֵב הַרְחֵמוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין
וּלְהַשְׁפִּיל, לְשִׁמְעָה, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם
אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

A great love You have loved us, יהוה our God,
Showering us with wisdom like the rain.
Avinu Malkeinu, for the sake of our ancestors,
Who trusted in You and You taught them laws of life,
So too be gracious to us and teach us.
Have mercy upon us;
train our hearts to understand,
to probe,
to hear,
to learn,
to teach,
to observe,
to do,
and to transmit all the words of Your teaching with love.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא יִבוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא
בְּטַחֲנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

V'ha-er einenu b'Toratecha
v'dabek libeinu b'mitzvotcha
v'yacheid l'vaveinu l'ahava ul'yira et sh'mecha.
V'lo neivosh l'olam vaed.
Ki v'shem kod'sh'cha hagadol v'hanora batachnu
Nagila v'nis'mecha bi'shuatecha



Love and Teaching

AHAVAH RABBAH

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ, וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאֶרֶצְנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ בְּחֵרֶת מְכַל עִם וְלָשׁוֹן.
וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סְלָה בְּאַמַּת לְהוֹדוֹת לְךָ וּלְיַחֲדָד בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

A light flashes from the eye—

The lamp of God, our human soul.

Abraham and Sarah, your old friends,

Journeyed together toward an unknown land.

You drew them close,

Gave us a land,

And taught us Your Name.

From the four corners of the earth, bring us home once more.

Baruch atah Adonai habocheh b'amo Yisrael b'ahavah.

Blessed art Thou, יהוה, Who awakes again our old love.

Real teaching begins with love, the divine connection between human souls which enables the flow of Torah between two people. In that flow a father imparts his inner life to his child, and a teacher transmits her deepest wisdom to her students.

Shma Yisrael

ONE GOD

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

(then in a whisper)

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד





One God

SHMA YISRAEL

Shma Yisrael,
Adonai Eloheinu, Adonai echad.

Hear O Israel, יהוה our God, יהוה is one.

(then in a whisper)

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

Blessed is the Name of the glory of God's kingdom
for ever and ever.

An Interpretation: Rabbi Shlomo Yitzhaki (RaSHI) read the Shma as a prophecy of the time to come when the false gods that divide us will disappear, and the human family will abandon our old hatreds and fears.

Another Interpretation: In each recitation of the Shma, we prepare for that moment in which our separate existence will come to an end, and we each will return to the One.

V'ahavta

WHOLEHEARTEDNESS

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:
וּשְׁנִינְתָם לְבָלְיָךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וְכַתַּבְתָּם עַל-מִזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

V'ahavta et Adonai elohecha b'chol l'avcha
uv'chol nafshecha uv'chol m'odecha.

V'hayu ha-d'varim ha-eleh asher anochi
m'tzav'cha hayom al l'avvecha.

V'shinantam l'vanecha v'dibarta bam b'shiv-t'cha b'veitecha
uv'lech-t'cha vaderech uv'shoch-b'cha uv'kumecha.

Uk'shar-tam l'ot al yadecha v'hayu l'totafot bein einecha.

Uch'tavtam al m'zuzot beitecha uvish'arecha.



Wholeheartedness

V'AHAVTA

Love יהוה your God,
with all your heart, with all your soul, with all your might.
Set these words upon your heart, let them wait there patiently,
until in a receptive mood, your heart opens, and they can enter.
Teach them to your children.
Speak of them when you sit by the fire
and when you walk on the road,
When you lie down and when you rise up.
Bind them as a sign upon your hand and
as four scrolls between your eyes.
Write them on the doorposts of your house
and upon your gates.

V'ahavta is a call to wholeness, three times insisting on *bechol*: “with all your heart, with all your soul, with all your might.”

Love God, taught our ancient sages, with both of your hearts: with your *yetzer tov* or “good heart,” of course, but also with your *yetzer ra*, the dark chaotic heart. This heart is not to be denied, but befriended, and brought to the love of God.

V'haya im shamoa

PROMISE AND THREAT

וְהָיָה אִם-שָׁמַעַתְּ אֶת-קוֹלֵי מְצֻוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם,
לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכֹל-לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם.
וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ,
וְאֶסְפָּת דָּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ.
הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם,
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.
וְחָרָה אָף יְיָ בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר,
וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם:
וְשָׁמַתֶּם אֶת דְּבַרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל-נַפְשְׁכֶם
וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל יַדְכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:
וּלְמִדְוָתֶם אֹתָם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם,
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתּוֹךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם
לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:



Promise and Threat

V'HAYA IM SHAMOA

And it shall come to pass if you listen, yes, listen to my Mitzvot,
Which I am commanding you today,
To love יהוה your God, serving God with all your heart and with all your soul,
Then I shall give the rain of your land in its proper season, first rain
and last rain,
And you shall harvest your grain, your wine and your oil.
And I will provide grass in your field for your cattle,
And you shall eat and be satisfied.
Take care, lest your heart turn and you go astray,
And serve other gods and worship them.
Then the wrath of יהוה will blaze against you;
He will seal up the sky, and there will be no rain, and the earth will
not yield its bounty,
And you shall quickly perish from the good land which יהוה gives to you.
Set these words upon your hearts, and upon your souls;
Bind them as a sign upon your hand, and set them as four scrolls
between your eyes.
Teach them to your children, speaking of them when you sit in your house,
When you walk on the way, when you lie down and when you rise up.
Write them upon the doorposts of your house and upon your gates.
Then your days and the days of your children will be many,
Upon the earth which יהוה swore to your ancestors, as long as the
sky is above the earth.

V'haya im shamoa encourages us to consider the future and its roots in our choices in each present moment. The first future pictured is a bountiful world of rain and harvest, including the elements for a complete Sabbath: challah, wine and candles are implicit in the grain, wine and oil which are promised as reward for our love. After the promise comes the threat. In a single verse, we behold a terrifying vision of a sealed heaven and a desolate earth upon which we wander lost, having put our lives at the service of alien gods.

Tzitzit

MATURITY

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם:
וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם,
וְנָתַנּוּ עַל-צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת.
וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ,
וַעֲשִׂיתֶם אֹתָם,
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אֹתָם זֵנִים אַחֲרֵיהֶם:

And יהוה said to Moses:

Speak to the Children of Israel

And they shall make for themselves a tzitzit/fringe

Upon the corners of their garments throughout their
generations.

And they shall set within it a blue thread.

It shall be a *tzitzit*/visual reminder for you, and you shall see it,

And remember all the *mitzvot* of יהוה, and do them.

Then you shall not go wandering after your own hearts
and your own eyes,

Which lead you to promiscuity.



Maturity

TZITZIT

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

L'ma-an tizk'ru va'asitem et kol mitzvotai
vih'yitem k'doshim l'eloheichem. Ani Adonai eloheichem,
asher hotzeiti etchem mei-eretz Mizrayim
li-hiyot lachem leilohim. Ani Adonai eloheichem.

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

I am יהוה your God, Who brought you out of the land of Egypt,
to be your God.

I am יהוה your God.

As children we are ruled by instinct and impulse. The *tzitzit* prayer describes the passage from childhood to adulthood as an “Exodus from Egypt.” Journeying out of childhood, we escape the slavery of animal instinct and ascend to the freedom of responsible choice. When our daughters and sons come of age, we drape them in the tallit, a garment distinguished by its *tzitzit*/fringe, which symbolizes the totality of adult ethical and ritual responsibility. As parents, we work to enrobe our children in the garment of responsibility, the vestments of maturity and freedom.

Mi Chamocha

THE WATERS PARTING

Redemption Reading I

We cannot merely pray to God to end war;
For the world was made in such a way
That we must find our own path to peace
Within ourselves and with our neighbor.

*We cannot merely pray to God to root out prejudice;
For we already have eyes
With which to see the good in all people
If we would only use them rightly.*

We cannot merely pray to God to end starvation;
For we already have the resources
With which to feed the entire world
If we would only use them wisely.

*We cannot merely pray to God to end despair;
For we already have the power
To clear away slums and to give hope
If we would only use our power justly.*

We cannot merely pray to God to end disease;
For we already have great minds
With which to search out cures and healings
If we would only use them constructively.

*Therefore we pray instead
For strength, determination, and will power,
To do instead of merely to pray
To become instead of merely to wish;
That our world may be safe,
And that our lives may be blessed.*

—Rabbi Jack Riemer



Mi Chamocha

THE WATERS PARTING

Redemption Reading II

After four hundred years of servitude,
Our ancestors in Egypt believed their slavery would
continue forever.

Previous escapes all had ended in failure.

*Then at the Sea, something new happened;
The waters parted and a doorway opened to freedom.*

A time comes in each of our lives, when we stand
again at the Sea;
Trapped and frightened, enclosed by an army of dangers.

*Depression. Fear. Addiction. Hunger.
Anger. Illness. Loneliness. Shame.*

Each of us is pursued by enemies, both real and imagined.
And the Sea is the unknown, stretched out forbidding before us.

*Then: "Our soul like a bird is escaped from the snare.
The snare has broken and we are escaped." (Psalm 124)
The God of Exodus opens a path through the Sea.*

Mi Chamocha

THE WATERS PARTING

תְּהִלּוֹת לְאֵל עֲלִיּוֹן, בְּרוּךְ הוּא וּמְבוֹרָךְ.
מִשָּׁה, מִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

“Praises to the Supreme God!”

Alive, amazed, on the shore of the Sea,

Moses, Miriam and the Children of Israel sang to You,

in relief and in shouting joy:

מִי כָמֹכָה בְּאֱלֹהִים יְיָ, *All*

מִי כָמֹכָה נֹאדָר בְּקֹדֶשׁ,

נֹרָא תְהִלַּת עֹשֶׂה פֶּלֶא.

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, *Leader*

יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. *All*

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, *All*

וּפְדֵה כְנָאמְךָ יְהוּדָה וַיִּשְׂרָאֵל.

גְאֻלָּנוּ יְיָ צְבָאוֹת שָׁמוּ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְיָ גְאֹל יִשְׂרָאֵל:

Leader & Congregation: Mi chamocha ba-elim Adonai;
mi kamocho nehdar bakodesh nora t'hilot, oseh feleh.

Leader: Shirah chadasha shib-chu g'ulim l'shim-cha al s'fat hayam
Yachad kulam hodu v'him-lichu v'amru:

Leader & Congregation: “Adonai yimloch l'olam va-ed.

Leader & Congregation: Tzur Yisrael, kumah b'ezrat Yisrael,
uf'deh chin'umecha Yehuda v'Yisrael.

Go'aleinu Adonai tzeva'ot shmo, k'dosh Yisrael.

Baruch atah Adonai, ga'al Yisrael.



The Waters Parting

MI CHAMOCHA

Who is like You among the mighty, יהוה?

Who is like You, wonderful in power, awesome in praises,
doing marvels?

A song never heard before was sung to Your name
by those You freed at the shore of the sea.

With one voice, we gave thanks and declared You our God:
“יהוה will rule forever!”

Rock of Israel, rise up to the aid of Israel,
and redeem Judah and Israel, as You have promised.

Our Redeemer, יהוה of hosts, the Holy One of Israel.
You are blessed, יהוה, Redeemer of Israel.

How the opening occurs is not explained.

We are redeemed one by one, and we are redeemed all together.
God is Redeemer; but we must redeem ourselves and each other.

The opening comes when least expected. It may not even look
like an opening. Redemption comes at the last possible moment.

We bring it about through our own efforts. But it comes upon us by
surprise and beyond our control.

Amidah

STANDING IN THE PRESENCE

*After rising, we take three steps back,
and then three steps forward,
bringing our minds and hearts
“into the Presence of God.”*

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

Adonai s'fatai tiftach ufi yagid t'hilatecha.

Eternal God, open my lips
that my mouth may declare Your glory.



Standing in the Presence

AMIDAH



In the year 70 of the Common Era our holy city Jerusalem was burned to the ground, subduing forever our fascination with sacred fire. From that moment forward, the daily fire offerings were replaced by three daily “standings,” in which we rise up from our workbench, from our couch, from our fatigue and from our doubts, and take three steps forward into the presence of God. There we take our stand, feet planted together, presenting ourselves, imperfect but fully human.

Avot

THE FOUNDERS

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמְתֵּינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת,
וּמְבִיא גְאוּלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

[Between Rosh HaShanah and Yom Kippur add:

זְכָרֵנוּ לְחַיִּים, מְלִכְךָ חֶפֶץ בְּחַיִּים, וְכֹתְבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.]

מְלִכְךָ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

Baruch atah Adonai eloheinu velohei avoteinu v'imoteinu
elohei Avraham elohei Yitzhak velohei Yaakov,
elohei Sarah, elohei Rivkah, elohei Leah velohei Rachel.

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

Gomel chasadim tovim, v'koneh hakol, v'zocher chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem l'ma'an shmo b'ahavah.

[Between Rosh HaShanah and Yom Kippur add:

Zochreinu l'chayim melech chafetz bachayim
v'chotveinu b'sefer hachayim l'ma'ancha elohim chayim.]

Melech, ozeir umoshiah umagen.

Baruch atah Adonai, magen Avraham v'ezrat Sarah.



The Founders

AVOT

You are blessed, יהוה, Ancient Shepherd of our people.
Speaking in the wind with Abraham, laughing in the tent
with Sarah.

Voice of thunder and earthquake, Supreme God.
God of soft word and gentle touch.

Guiding Isaac's trembling hands, teaching Rebecca kindness
and strength.

Jacob, Leah, and Rachel went down to Egyptian darkness.
From the shadows You brought them back,
from the valley of darkness to a place of great light.

[Between Rosh HaShanah and Yom Kippur add:

*Do you remember? You loved them just as You love life.
Today, remember us, and write us in Your Book of Life.]*

We stand before You, יהוה, Ancient Shepherd of our people.

Gevurot

MIRACLES

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מַחֲיֵה מֵתִים אֶתָּה, רַב לְהוֹשִׁיעַ:

During the Winter, add:

[מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:]

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹד בְּעַל גְּבוּרוֹת וּמִי דְּוֹמָה לָךְ,
מְלֶךְ מֵמִית וּמַחֲיֵה וּמְצַמִּיחַ יְשׁוּעָה:

Between Rosh HaShanah and Yom Kippur add:

[מִי כְמוֹד אָב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:]

וּנְאֻמֵּן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מַחֲיֵה הַמֵּתִים:



Miracles

GEVUROT

Your signs and wonders, Adonai, defeat even death.

[*In the winter add:*

The winds howl and the rain pours down]

The trees bear fruit; the grain ripens;

and the dead are yet alive, within us and all around us.

When we stumble You catch us.

When we break You heal us.

When we're trapped You free us.

And when finally we sleep, You will wake us.

Who is like You, Miracle Worker?

Whirling, leaping, dancing God--

Only You destroy and create,

And bring forth tender new shoots of hope.

[*Between Rosh Hashanah and Yom Kippur add:*

You love us as a father loves his child.]

Though one day we die, in You we live on.

Life and Death Dancer, we stand before You.

Death comes and overturns our world, wrecking the foundations of our life. What faith or trust is possible in the face of such insecurity?

We crave a reliable universe, but *Gevurot* offers us a different vision, of God's trustworthiness within a dynamic reality of wind and rain, sickness and healing, risings and fallings. Life and death are just two of the transformations within this ever-changing universe. And God is Destroyer and Creator, Source of life, of death, and of hope.

Kedushat HaShem

HOLINESS OF THE NAME

נְקִדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
Cong. then leader
בְּשִׁמֵי מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
Cong. then leader
אֲדִיר אֲדִירֵנוּ, יְהוּה אֲדוֹנֵינוּ, מֶה אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ
Cong. then leader
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ
Cong. then leader
אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
All
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.
אֲנִי יְיָ אֱלֹהֵיכֶם
Leader
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.
All
לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ,
Leader then all
וּלְנִצַּח נִצְחִים קְדֻשְׁתְּךָ נִקְדִּישׁ,
וְשִׁבְחָתְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.
Leader
Congregation then leader:
N'kadesh et shimcha ba-olam,
k'shem sheh makdishim oto bishmei marom.
Kakatuv al yad n'vi-echa: "V'kara zeh el zeh v'amar:"
Congregation then leader:
Kadosh, kadosh, kadosh Adonai tz'vaot, m'lo kol ha-aretz k'vodo.
Congregation then leader:
Adir adirenu, Adonai Adoneinu, mah adir shimcha b'chol ha-aretz
Congregation then leader:
Baruch k'vod Adonai, mim'komo.
All: Echad hu eloheinu, hu avinu, hu malkeinu, hu moshieniu.
V'hu yashmi-einu b'rachamav l'einei kol chai.
Leader: Ani Adonai eloheichem.
All: Yimloch Adonai l'olam, elohayich Tsion, l'dor vador Halleluyah.
L'dor vador nagid godlecha. Ul'neztach netzachim k'dushatcha nakdish,
v'shiv-checha eloheinu mipinu lo yamush l'olam, l'olam vaed.
Baruch atah Adonai ha-el hakadosh.



Holiness of the Name

KEDUSHAT HASHEM

We sanctify Your name in this world,
just as the angels do in the high heavens.

As it is written by the hand of Your prophet:
“They called to each other saying:”

Holy, holy, holy is יהוה of hosts;
the whole earth is full of God’s glory.

Our mighty God, יהוה our Adon,
how mighty is Your name in the whole earth?

Blessed is the Glory of יהוה, from God’s place.

Our God is One; our parent, our ruler, our liberator,
And God will cause us to hear, before the eyes of all the living:
I am יהוה your God.

יהוה rules forever, your God O Zion,
from generation to generation. Halleluyah!

From generation to generation we shall speak of Your greatness,
and forever we shall declare Your holiness.
Your praise shall never depart from our lips.
We stand before You, יהוה, holy God.

(on Sukkot, Simchat Torah, Pesach, or Shavout, go to page 94)

In this prayer, we find ourselves inside two mystic dramas: Isaiah’s visionary journey to the celestial throne-room, where fiery six-winged seraphim sing “Holy, Holy, Holy!” and Ezekiel’s vision of a shimmering chariot carried by chayot/beasts with four faces, all crying out “Blessed is the glory of God from His place!” Our synagogue becomes the cosmic throne-room, and we are the seraphim and the chayot, crying out the words that blazed in the minds of the visionary prophets.

Kedushat Hayom

HOLINESS OF THE SABBATH DAY

יְשַׂמַח מֹשֶׁה בְּמַתַּנֵּת חֶלְקוֹ, כִּי עֶבֶד נְאֻמוֹ קָרָאתָ לוֹ. כָּלִיל תִּפְאַרֶת
בְּרָאשׁוֹ נָתַתָּ (לוֹ) בְּעַמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וְשָׁנִי לְוַחוֹת אֲבָנִים הוֹרִיד
בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתְךָ: וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל
אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אוֹת הִיא לְעַלְמִם, כִּי נִשְׁתַּת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבִיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ. וְלֹא נָתַתּוּ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאֲרָצוֹת, וְלֹא
הִנְחַלְתּוּ מִלְּפָנֵינוּ לְעוֹבְדֵי פְסִילִים, וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי
לְיִשְׂרָאֵל עֲמַדָּה נָתַתּוּ בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בְּחִרְתָּ.

Moses rejoiced in receiving his portion, for you called him a faithful servant. A crown of beauty you set upon his head as he stood before you on Mount Sinai. Two tablets of stone he brought down in his hand, and upon them was written the observance of the Sabbath. And so it is written in your Torah:

“The Children of Israel shall keep the Sabbath, making the Sabbath throughout their generations, an eternal covenant. Between me and the Children of Israel it is an eternal sign, for in six days יְהוָה made the heavens and the earth, and on the seventh day he rested.”

And you did not give it, יְהוָה our God, to the worshippers of idols; and in its rest the wicked shall not dwell. To your people Israel you gave it in love, to the seed of Jacob, whom you chose.

יְשַׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי,
עַם מְקֻדָּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ,
וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

Yism'chu v'mal'chutcha shomrei Shabbat v'kor'ei oneg
Am m'kad'shei shvi'i kulam yisb'u v'yitangu mituvecha
uvashvi'i ratzita bo v'kidashto, chemdat yamim oto karata
zecher l'ma'aseh v'reishit.

(continue silently)



Holiness of the Sabbath Day

KEDUSHAT HAYOM

Those who observe the Shabbat and call it a delight
Shall rejoice in Your kingdom.
The people who make the seventh day holy,
Shall all be satisfied and shall delight in Your goodness.
You desired the seventh day, and made it holy.
You called it “beloved of days.”
a remembrance of the creation of the world.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה נָא בְּמִנוּחֵתֵנוּ, קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ
בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךָ, וְיִנּוּחוּ בוֹ כָּל יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מִקִּדְּשׁ הַשַּׁבָּת:

Our God and God of our ancestors,
Accept our offering of this Day of Rest.
And open our hands to receive from You—

Commandments for holiness,
Torah for wisdom,
Contentment, joy,
Service and truth.

Teach us today the love and intimacy of Your holy Sabbath.
Help us to imagine the Jewish people observing
one complete Sabbath,
One day of family and friends
of song and prayer
of study and rest.

Imagine that.
We stand before You, יהוה Who makes every Sabbath
a wedding day.

(continue on page 96)

Kedushat haYom for Festivals

SUKKOT, SIMCHAT TORAH, PESACH, OR SHAVUOT

אתה בחרתנו מכל העמים, אהבת אותנו, ורצית בנו, ורוממתנו מכל
הלשונות, וקדשתנו במצותיך, וקרבתנו מלכנו לעבודתך, ושמוך הגדול
והקדוש עלינו קראת:

ותתן לנו יי אלהינו באהבה (שבתות למנוחה ו) מועדים לשמחה, חגים
וזמנים לששון, את יום (השבת הזה ואת יום)

<u>לפסח</u>	<u>לשבועות</u>	<u>לסוכות</u>	<u>לשמע"צ ולש"ת</u>
חג המצות	חג השבועות	חג הסוכות	שמני חג
הזה. זמן	הזה. זמן	הזה. זמן	העצרת הזה.
חרותנו	מתן תורתנו	שמחתנו	זמן שמחתנו

(באהבה) מקרא קדש, זכר ליציאת מצרים:

והשיאנו יי אלהינו את ברכת מועדיך לחיים ולשלום, לשמחה ולששון,
כאשר רצית ואמרת לברכנו, (אלהינו ואלהי אבותינו רצה במנוחתנו)
קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך, ושמחנו
בישועתך, וטהר לבנו לעבדך באמת, והנחילנו יי אלהינו (באהבה
וברצון) בשמחה ובששון (שבת ו) מועדי קדשך, וישמחו בך ישראל
מקדשי שמך. ברוך אתה יי, מקדש (השבת ו) ישראל והזמנים:



Sukkot, Simchat Torah, Pesach, Shavuot

KEDUSHAT HAYOM FOR FESTIVALS

You chose us from among all the nations and loved us, sought us,
gave us an exalted language, and made us holy through
Your commandments.

You drew us near to Your service, and set Your great and holy
name upon us.

You gave us, יהוה our God, (Sabbaths for rest), set times for joy,
Festivals and seasons for happiness, (the Sabbath day and)
this day of:

On Pesach: the festival of Matzot, the time of our freedom

On Shavuot: the festival of Weeks, the time of the
Giving of our Torah

On Sukkot: the festival of booths, the time of our joy

On Shmini Atseret/Simchat Torah: the Eighth Day of Assembly,
the time of our joy

(in love), for declaring holiness, a remembrance of the
Exodus from Egypt.

Grant us, יהוה our God, the blessing of Your festivals,
For life and for peace,
For joy and gladness, as You once promised to bless us.
Accept our offering of this Day of Rest.
And open our hands to receive from You—

Commandments for holiness,
Torah for wisdom,
Contentment, joy,
Service and truth.

Bequeath to us (in love and acceptance),
in joy and gladness, (the Sabbath and) Your holy festivals.
And let Israel, who declare the holiness of Your name,
rejoice in You.

We stand before You, יהוה, Who sanctifies (the Sabbath),
Israel and the festivals.

R'tseh

LONGING

רצה, יי אלהינו, בעמך ישראל ובתפלתם,
והשב את העבודה לדביר ביתך,
ואשי ישראל, ותפלתם באהבה תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל עמך.

On the New Moon and on Festivals, add:

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע, ויראה, וירצה,
וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך,
וזכרון כל עמך בית ישראל לפניך, לפליטה, לטובה, לחן
ולחסד ולרחמים, לחיים ולשלום, ביום
לראש-חדש: ראש החדש הזה
לפסח: חג המצות הזה
לסכות: חג הסכות הזה
לשבועות: חג השבועות הזה
לשמני עצרת וש"ת: השמני חג העצרת הזה
זכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה,
והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחנו, ורחם
עלינו והושיענו,
כי אליך עינינו, כי אל מלך חנון ורחום אתה.

**ותחזינה עינינו בשובך לציון ברחמים.
ברוך אתה יי, המחזיר שכנתו לציון.**



Longing

R'TSEH

Open Your gates, יהוה,
To Your people Israel and to our prayers.
Restore our ancient worship; return us to Your holy house;
Receive with love the fire offerings of Israel, and our prayers.
May our worship rise up, simple and honest,
and find its way to You.

(On the New Moon and on Festivals, add:)

On this New Moon,
Festival of Matzot,
Festival of Shavuot,
Festival of Sukkot,
Festival of Shmini Atzeret,

Think of us. Let a wisp of memory, a trace of us
—our lives, our parents and distant ancestors,
their hopes and dreams, Jerusalem and the Messiah,
our people's long, miraculous history—
rise up and enter Your mind;
and there arouse love, blessing, compassion,
life and peace.

Our eyes turn to You. Gaze down upon us, with love.

Let our eyes behold Your return to Zion in compassion.
We stand before You, יהוה, Who restores the Divine Presence to Zion.

When Israel was exiled from Jerusalem, the winged Presence of God took flight as well, departing from the Holy of Holies and vanishing into the wilderness. **R'tseh** is our prayer of longing for the return of the lost bird, the winged Presence. It ends with our eyes, scanning the horizon. We wait for a stirring, for any sign that the rarest and shyest of birds might finally be ready to return home.

Modim

GRATITUDE

מוֹדִים אֲנַחְנוּ לָךְ,
שָׂאתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ, מְגִן יְשָׁעֵנוּ, אֶתָּה הוּא לְדוֹר וָדוֹר
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ.
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכָל יוֹם עַמּוּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל יְעַת, עָרַב וּבִקֵּר וְצָהָרִים,
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.
וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ, מִלְכָּנוּ, תִּמְיֵד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur, add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.



Gratitude

MODIM

Teach us gratitude
Not forced or faked, but humble and true.
We know our old tendency, to think:
 “My own power and the strength of my hand
 achieved this success.”

It's not so.
We have worked hard (perhaps),
But help has come to us from Above.
In generation after generation
We awaken again to the miracle of our lives
To Your wonders all around us
 a fragrant twilight
 dew glistening at dawn
 the gift of a meal at midday.

Your kindness rains down;
Our hopes are born and reborn.
 Between Rosh Hashanah and Yom Kippur add:
 (Inscribe us for life in this holy season.)

We join our voice to the songs of the earth:
 piping bird and howling wolf, they all praise Your Name.
We stand before You, יהוה,
Our hearts open with thanks; we call You “The Good.”

Gratitude cannot be forced. It can, however, be cultivated.

Tradition recommends that we begin each day with the words “thank you.”
Before the first thought enters the mind, we speak a word of thanks, planting
a seed which we hope will grow into an honest and mature spirit of gratitude.
Similarly, *modim* reminds us that a spirit of gratitude, properly cultivated, can
become second nature; not a payment of debt, but a surge of joy.

Shalom

PEACE

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל עַמּוֹ. בְּרַכְנוּ, אָבֵינוּ, בְּלַגְנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה, כִּי
בְאוֹר פְּנִיָּה נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

Between Rosh Hashanah and Yom Kippur, add:

(בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר

וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹת בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.)

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Sim shalom tova uv'racha, chen vachessed v'rachamim

aleinu v'al kol Yisrael amecha.

Barcheinu avinu kulanu k'echad b'or panecha;

ki v'or panecha natata lanu, Adonai eloheinu

Torat chayim, v'ahavat chesed, utzedakah uv'racha,

v'rachamim v'chayim v'shalom

V'tov b'einecha l'varech et amcha Yisrael,

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

Between Rosh Hashanah and Yom Kippur add:

(B'sefer chayim, bracha, v'shalom, ufarnasa tova,

nizacher v'nikatev l'fanecha

anachnu v'chol amcha Bet Yisrael l'chayim tovim ul'shalom.)

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



Peace

SHALOM

Grant peace,
goodness,
blessing,
grace,
love and mercy

to us and to Your people Israel.

Bless us, all of us as one, in the light of Your face.

For in the shining of Your face You gave to us
the Torah of life,

and the love of mercy, righteousness,
blessing, compassion, life and peace.

Bless Your people Israel, at all times and in every hour
with Your peace.

Between Rosh HaShanah and Yom Kippur add:

(In the Book of Life, Blessing, Peace and Good Work,
may we be remembered and written before you,
we and all of your people Israel, for a good life and for
peace.)

We stand before You, יהוה, Maker of peace.

As we prepare to step away from the presence of God, we
seek the light of God's invisible face. We hope for an inner shift, a surge
of vital well-being which engenders Torah and love, righteousness and
blessing, compassion, life and peace.

Meditations after Prayer

אֱלֹהִי, נְצוּר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשִׁי תִדְּם,
וְנַפְשִׁי כְּעֶפֶר לְכֹל תִּהְיֶה. פֶּתַח לְבָי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה
לְמַעַן שְׁמִיךְ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֵׁךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

My God, guard my tongue from evil,
and my lips from speaking deceit.

Toward those who would curse me, let my soul be silent;
And about all things let my soul be like dust.

Open my heart to Your Torah;
let my soul chase after Your *mitzvot*.

And as for all who think badly about me,
quickly undo their plans and dispel their thoughts.

Do this for the sake of Your name,
do it for the sake of Your right hand,

Do it for the sake of Your holiness,
do it for the sake of Your Torah.

So that Your friends may be strengthened,
save Your right hand, and answer me.



Meditations after Prayer

יְהִי לְרָצוֹן אֱמִרֵי פִי וְהֶגְיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanecha,
Adonai tzuri v'go-ali.

*May the words of my mouth and the meditations of my heart
be acceptable, יהוה, my Rock and my Redeemer.*

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

Oseh shalom bimromav
hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.
*May the One who makes peace in the cosmos grant peace to us,
to all of Israel, to the entire human race, and let us say "amen."*

*Before concluding, take three steps backwards,
bow slightly to the left, to the right, and to the center.*

Torah Service

אין כְּמוֹד בְּאֱלֹהִים, יי, וְאִין כְּמַעֲשֵׂיךְ.
מְלֻכּוּתְךָ מְלֻכּוּת כָּל עֲלָמִים, וּמְשַׁלְּתְךָ בְּכָל דּוֹר וְדוֹר.
יי מְלֻךְ, יי מְלֻךְ, יי יְמֻלְךָ לְעַלְמָא וְעַד.
יי עַז לְעַמּוֹ יִתֵּן יי יְבָרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.
אב הַרְחָמִים, הֵיטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בְּדָ לְבַד בְּטַחְנוֹ, מְלֻךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.
וַיְהִי בְּנִסּוֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה,
קוּמָה יי, וַיִּפְצוּ אֵיבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֲיֶךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יי מִירוּשָׁלַיִם:
בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשְׁתּוֹ:

Ein kamocho va-elohim Adonai, v'ein k'ma-asecha.

Malchutchā malchut kol olamim umemshaltecha b'chol dor vador.

Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed.

Adonai oz l'amo yitein, Adonai y'varech et amo vashalom.

Av harachamim heitiva vir-tzonecha et Tzion.

Tivneh chomot Yerushalayim.

Ki v'cha l'vad batachnu, melech el ram v'nisa adon olamim.

Vay'hi bin'soa ha-aron vayomer Mosheh:

“Kuma Adonai v'yafutzu oyvecha, v'yanusu m'sanecha mipanecha!”

Ki miTzion teitzei Torah, ud'var Adonai miy'rushalayim.

Baruch sheh natan Torah l'amo Yisrael bik'dushato.



Torah Service

Incomparable! Beyond our imagining.

We cannot comprehend Your works...much less You, יהוה!

Your realm extends beyond all worlds, to the end of time.

יהוה reigns over present, past and future.

יהוה give us strength. Bless us with peace.

Compassionate One!

Build the walls of Jerusalem.

We have trusted in You, Majesty of all worlds.

The Ark began to move and Moses would say:

“Rise up יהוה and scatter Your enemies;

and let those who hate You flee from Your presence!”

Out of Zion shall come forth Torah,

and the word of יהוה from Jerusalem.

Blessed is the One who gave Torah to the people Israel,
in holiness.

For Festivals only, Not on Shabbat

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת:
נֹצֵר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְּה:

Adonai, Adonai el rachum v'chanun, erech apayim v'rav chesed v'emet
notzer chesed la'alafim noseh avon vafeshah, v'chata-ah v'nakeh.

Adonai, Adonai, compassionate and gracious, endlessly patient,
abounding in love and truth.

Laying up kindness for future grandchildren, a thousand generations,
and for our failures, our stumblings, our sins
...the gift of forgiveness.

On the Occasion of a Bar or Bat Mitzvah

AFTER PASSING THE TORAH FROM GENERATION TO GENERATION

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְן הַזֶּה.

Baruch atah Adonai eloheinu melech ha'olam,
shehecheyanu v'kiy'manu v'higiyanu lazman hazeh.

Blessed art Thou, יהוה our God, Majesty of the universe
who has kept us alive, and sustained us,
and brought us to this moment.

The Bar or Bat Mitzvah Declares:

In this scroll is the secret of our people's life from Sinai until now.
Its teaching is love and justice, goodness and hope.
Freedom is its gift to all who treasure it.

Leader, the Congregation repeats:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shma Yisrael Adonai eloheinu Adonai echad.

Hear O Israel יהוה our God יהוה is One.

Leader, the Congregation repeats:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ (וְנוֹרָא) שְׁמוֹ.

Echad eloheinu gadol adoneinu kadosh (v'nora) shmo.

Our God is One, and vast;
Holy (and awesome) is the Name of God.

***The Leader turns toward the Ark,
holding the scroll, bows and declares:***

גָּדְלוּ לַיְיָ אֱתֵי, וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai iti, un'romema shmo yachdav.

Magnify יהוה with me, and let us exalt the Name together!

Torah Procession

לְדָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ:
לְדָךְ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ:

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדוֹם רַגְלָיו קְדוֹשׁ הוּא:
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֵר קְדוֹשׁ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

L'cha Adonai hag'dulah v'hag'vurah v'hatiferet v'hanetzach v'hahod;
Ki chol bashamayim uva-aretz;
l'cha Adonai hamamlacha v'hamitnaseh l'chol l'rosh;
Romemu Adonai eloheinu v'hishtachavu lahadom raglav kadosh hu;
Romemu Adonai eloheinu v'histachavu lahar kodsho, ki kadosh
Adonai eloheinu.



Torah Procession

Yours יהוה is The Greatness

The Power,

The Beauty,

The Eternity and

The Glory.

Everything in heaven and in earth!

Yours יהוה—Supremacy.

Exalted, high above every head.

Exalt יהוה, the highest mountain is God's footstool!

Fall down before God's holy mountain;

For יהוה our God is holy.

On the last day of his life, David blessed God “before the eyes of the entire congregation” with the verse that we sing as the Torah is carried on its circuit around the room.

Blessing before the Torah Reading

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ: *The one called to bless*

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד: *Everyone responds*

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד: *The one called to bless*

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

Barchu et Adonai ham'vorach. *The one called to bless*

Baruch Adonai ham'vorach l'olam va-ed. *Everyone responds*

Baruch Adonai ham'vorach l'olam va-ed. *The one called to bless*

Baruch atah Adonai eloheinu melech ha-olam,
asher bachar banu mikol ha-amim,
v'natan lanu et Torato.
Baruch atah Adonai, notein haTorah.

Blessing after the Torah Reading

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

Baruch atah Adonai eloheinu melech ha-olam,
asher natan lanu Torat emet, v'chayei olam nata
b'tocheinu.

Baruch atah Adonai, notein haTorah.



Blessing before the Torah Reading

Bless יהוה, the Source of Blessing!

Blessed is יהוה the Source of Blessing, forever and ever.

You are Blessed יהוה our God, Majesty of the universe,

Who chose us from among all the peoples
and gave us the Torah.

You are Blessed, יהוה, First Teacher of Torah.

Blessing after the Torah Reading

You are Blessed יהוה our God, Majesty of the universe,

Who gave us the Torah of Truth ,

Planting within us eternal life.

You are Blessed, יהוה, First Teacher of Torah.

Mi Shebeirach

PRAYER FOR HEALING

מי שְׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה, רֵבֵקָה, לֵאָה, וְרַחֵל, הוּא יְבָרֵךְ אֶת יְקִירֵנוּ הַחוֹלִים.
הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם,
לְהַחֲלִימָם וּלְרַפְּאוֹתָם, וּלְהַחֲזִיקָם, וּלְהַחֲיוֹתָם,
וּיְשַׁלַּח לָהֶם מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל,
רְפוּאָת הַנֶּפֶשׁ, וּרְפוּאָת הַגּוּף, הַשְּׂתָא בְּעַגְלָא וּבְזִמְן קָרִיב.
וְנֹאמַר אָמֵן

May the One Who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Leah and Rachel, bless our loved ones who are ill. May the Holy One have mercy upon them, to cure, to heal, to strengthen and to bring them life. May God send a speedy and complete healing from heaven, among all those in need of healing, a healing of spirit and a healing of body, in this hour and in the near future, and we say "amen."

Birkat HaGomel

RECITED BY ONE WHO RECENTLY ESCAPED DANGER

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם,
הַגּוֹמֵל לְחַיִּבִּים טוֹבוֹת, שְׁגַמְלָנִי כָּל טוֹב:

Baruch atah Adonai eloheinu melech ha'olam,
hagomel l'chayavim tovot, sheh g'malani kol tuv.

Blessed art thou, Eternal our God, who is kind to us,
both deserving and undeserving,
who has shown me every kindness.

The Congregation replies:

מִי שְׁגַמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב סְלָה:

Mi sheh g'malcha kol tuv, hu yig'malcha kol tuv selah.

May the One who has shown you every kindness,
continue to show you every kindness.

Lifting the Torah

A member of the congregation is called to lift the Torah scroll and lifts it high for all to see.

וְזֹאת הַתּוֹרָה
אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל
עַל פִּי יי בְּיַד מֹשֶׁה:

V'zot haTorah
asher sam Mosheh lifnei b'nei Yisrael
al pi Adonai, b'yad Mosheh.

And this is the Torah,
which Moses placed before the Children of Israel,
by the mouth of God, and the hand of Moses.



Blessing before the Haftarah

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה
בדבריהם הנאמרים באמת, ברוך אתה יי, הבוחר בתורה ובמשנה
עבודו, ובישראל עמו, ובנביאי האמת וצדק.

Blessing after the Haftarah

ברוך אתה יי אלהינו מלך העולם, צור כל העולמים, צדיק בכל
הדורות, האל הנאמן האומר ועשה, המדבר ומקיים,
שכל דבריו אמת וצדק.

* על התורה, ועל העבודה, ועל הנביאים, ועל יום השבת הזה, שנתת
לנו יי אלהינו, לקדשה ולמנוחה, לכבוד ולתפארת. על הכל יי אלהינו,
אנחנו מודים לך, ומברכים אותך, יתברך שמך בפי כל חי תמיד לעולם
ועד. ברוך אתה יי, מקדש השבת.

**On a festival insert:*

על התורה, ועל העבודה, ועל הנביאים ועל יום (השבת הזה ועל יום)
חג המצות חג השבעות חג הסוכות השמיני חג העצרת
הזה, שנתת לנו יי אלהינו, (לקדשה ולמנוחה) לששון ולשמחה, לכבוד
ולתפארת. על הכל יי אלהינו, אנחנו מודים לך, ומברכים אותך,
יתברך שמך בפי כל חי תמיד לעולם ועד. ברוך אתה יי, מקדש (השבת
ו)ישראל והזמנים.



Blessing before the Haftarah

Blessed art Thou, יהוה our God, Majesty of the universe; You spoke to the prophets, and accepted their words, spoken in truth. Blessed art Thou, יהוה; Who chooses the Torah, Moses, the people Israel and the prophets of truth and justice.

Blessing after the Haftarah

Blessed art Thou, יהוה our God, Majesty of the universe, Rock of all worlds, righteous in all ages, the faithful God, Who says and does, Who speaks and fulfills, all of Whose words are truth and justice. *For the Torah, for our worship, for the prophets, and for this Shabbat Day, which You gave to us, יהוה our God, for holiness and for rest, for glory and for beauty. For everything, יהוה our God, we thank You and bless You. Your name is blessed in the mouth of all who live, forever. Blessed art Thou, יהוה Who makes the Shabbat holy.

**On a Festival insert:*

For the Torah, for our worship, for the prophets, and (for this Shabbat Day), and for this Festival of Passover/ Shavuot/ Sukkot/ Shmini Atseret which You gave to us, יהוה our God, (for holiness and for rest), for joy and gladness, for glory and for beauty. For everything, יהוה our God, we thank You and bless You. Your name is blessed in the mouth of all who live, forever. Blessed art Thou, יהוה Who sanctifies (the Shabbat), Israel and the Festivals.

Birkat Hachodesh

ANNOUNCING THE NEW MOON

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּחַדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה,
וְתִתֶּן לָנוּ חַיִּים אָרוּכִים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה,
חַיִּים שֶׁל בְּרָכָה, חַיִּים שֶׁתִּהְיֶה בָנוּ אֶהְבֵּת וְתוֹרָה וְיִרְאַת שְׁמַיִם,
חַיִּים שְׂיִמְלֵא יי מִשְׁאַלוֹת לְבָנוּ לְטוֹבָה, אָמֵן סְלָה:
מִי שֶׁעָשָׂה נְסִים לְאֲבוֹתֵינוּ, וְגָאֵל אוֹתָם מֵעַבְדוֹת לְחֵרוֹת,
הוּא יְגָאֵל אוֹתָנוּ בְּקִרְוֹב, וְיִקְבֹּץ נְדָחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמֵר אָמֵן:
רֹאשׁ חֹדֶשׁ _____ יְהִי בַיּוֹם _____ הַבֹּא עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:
חֲדָשָׁהּוּ הַקָּדוֹשׁ בְּרוּךְ הוּא, עֲלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,
לְחַיִּים וְלְשָׁלוֹם. לְשִׁשּׁוֹן וְלְשִׁמְחָה. לְיִשׁוּעָה וְלְנִחְמָה. וְנֹאמֵר אָמֵן



Announcing the New Moon

BIRKAT HACHODESH

May it be Your will, יהוה our God and God of our ancestors,
To renew the moon for us for good and for blessing.

Grant us long life,

A life of peace, of goodness, of blessing, a life of love
of Torah and of reverence,

A life in which the desires of our heart are fulfilled. Amen.

May the One Who performed miracles for our ancestors,

And Who redeemed them from slavery to freedom,

Redeem us soon,

And gather us from the four corners of the earth, all of Israel as
sisters and brothers.

The New Moon of _____ falls on this coming _____,

For us and for all of Israel for good.

May the Holy One renew it for us for life, for peace,
for joy, for deliverance,

and for consolation.

And we say “amen.”

Returning the Torah—the Tree of Life

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ

They will praise the Name יהוה, for that Name is on high, alone.

Behold, I have given to you a good doctrine;
My Torah—do not forsake it.

*It is a Tree of Life to those who hold it fast;
And all of its supporters are happy.*

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

*Return us to You, יהוה, and we will return.
Renew our days as of old.*

Returning the Torah—the Tree of Life

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתִמְכֶּיָּה מְאֹשָׁר
דַּרְכֶּיהָ דַּרְכֵי נֹעַם, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבָנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Ki lekach tov natati lachem; Torati al ta'azovu.
Etz chayim hi lamachazikim bah, v'tom-cheha m'ushar.
D'racheha darchei noam, v'chol n'tivoteha shalom.
Hashiveinu Adonai eilecha v'nashuva.
Chadesh yameinu k'kedem.



Aleinu L'shabeiach

OUR CALLING

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם, וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם
וְאַנְחָנוּ כְּזֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

Aleinu l'shabeiach la-adon hakol, latet g'dulah l'yotzer b'reishit
Shelo asanu k'goyei ha-aratsot, v'lo samanu k'mishp'chot ha-adama.

Shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam.

Va-anachnu kor'im umishtachavim umodim

lifnei melech malchei ham'lachim hakadosh baruch hu.

It falls upon us, the Jewish people, to praise the Creator of all
And to give glory to the Maker of heaven and earth.
For God did not make us like the other peoples,
But set us apart from the other families of the earth.
God has given us a different history
And will give us a different future.
So we bend our knees and bow,
And give thanks
Before the Majesty of Majesties,
The Holy One of Blessing.



Our Calling

ALEINU L'SHABEIACH

This palace—blue curtain of sky, rock foundation of earth—
conceals and reveals the Presence of God.

All is God; there is nothing else.

As it is written:

“Make yourself aware; awaken your heart to this:

God fills the heaven and earth.

There is nothing else.” (Deuteronomy 4:39)

*You are our hope for a better world,
in which the false gods that divide us will disappear
and the human family will abandon our old hatreds and fears.*

*L'taken olam, to heal this fractured world,
we need vision and hope.*

We still hold fast to the ancient prophecy:

A time will come of a world at peace.

On that day, there shall be one God,

and the Name of God shall be: “One.” (Zechariah 14:9)

וְנֵאמָר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

V'ne-emar: V'haya Adonai l'melech al kol ha-aretz,
Bayom hahu, bayom hahu, yih-yeh Adonai echad, ush'mo echad.

Aleinu leads us from the Jewish particular to the human universal. “We Jews are different,” this prayer declares in four different ways. But in the closing lines, the Holy One sits enthroned by a united, awakened humanity. Our need for God arises because we are strangers to each other. Our differences stimulate the religious impulse to make connections and to cross boundaries. The distances between us are the open space at the heart of the loom, across which we weave the fabric of a redeemed humanity.

Kaddish Yatom

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא

לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תַּשְׁבַּחְתָּא וְנִחְמַתָּא, דְאָמְרוּ בְּעֵלְמָא,

וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash shmeh rabbah. B'alma divra chirutei
v'yamlich malchutei b'chayeichon uv'yomeichon uv'chaye
d'chol beit Yisrael.

Ba'agala uvizman kariv v'imru: **amen.**

Y'hei shmei rabbah m'varach l'alam ul'almei almayah.

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

V'yit'hadar v'yitaleh v'yit'halal shmei d'kudsha brich hu.

L'eilah min kol birchata v'shirata,

tushb'chata v'nechemata d'amiran b'alma v'imru: **amen.**

Y'hei shlama rabah min sh'maya v'chayim aleinu v'al kol Yisrael
v'imru: **amen.**

Oseh shalom bimromav, hu yaaseh shalom aleinu v'al kol Yisrael,
v'imru: **amen.**



Mourner's Kaddish

KADDISH YATOM

God willed the creation of this world;
Now let this world be filled with God's Name, in our lifetime...soon!
And all say: Amen.

May the Great Name be Blessed, in this and in every world to come.

Blessed

Praised

Glorified

Honored

Revered

Embellished

Exalted and

Praised be the Name of the Holy One,

Far beyond

All the blessings, songs, praises, and consolations
that we utter in this world.

And all say: amen.

Grant a great peace from heaven, and life, for all of us and all Israel.
And all say: amen.

May the One who creates peace in the cosmos, grant peace to us,
to all Israel, and to the entire human race.

And all say: amen.

The drum-beat of the kaddish pounds with the thud of the earth shoveled onto the casket, the tread of our steps as we walk to the grave, and back. The kaddish carries us through the strange land of grief, a foreign and bewildering landscape. The language is not our Holy Tongue, but unfamiliar Aramaic. Finally, in the last two lines, we emerge from the Aramaic and the valley of the shadow, into the comforting Hebrew of chayyim v'shalom, life and peace. And the entire community says: "Amen."

Adon Olam

BEYOND THE UNIVERSE

אָדוֹן עוֹלָם אֲשֶׁר מַלְאֵךְ, בְּטֶרֶם כָּל יַצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל, אַזַּי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכָלּוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.
וְהוּא אֵלִי וְחֵי גֹאֲלִי, וְצוֹר חֲבֻלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעֲיָרָה.
וְעַם רוּחִי גְוִיָּתִי, יְיָ לִי וְלֹא אֵיֶרָא.

Adon olam asher malach b'terem kol yetsir nivra
L'eit na-asah v'chef-tso kol azai melech shmo nikra.

V'acharei kichlot hakol l'vado yimloch nora
V'hu haya, v'hu hoveh, v'hu yihyeh b'tif-arah.

V'hu echad v'ein sheni l'hamshil lo l'hachbira
B'li reishit b'li tachlit v'lo ha-oz v'ha-misra.

V'hu eli v'chai goali v'tsur chevli b'eit tsara
V'hu nisi umanos li m'nat kosi b'yom ekra.

B'yado afkid ruchi b'eit ishan v'a-ira
V'im ruchi g'vi-ati Adonai li v'lo ira.



Beyond the Universe

ADON OLAM

The Mind of the universe, the Will before all creation
Whose desire gave birth to the entire Creation,
a universe to speak God's Name.

And after everything has come to an end,
alone God still will remain;

The Holy One above and beyond the realm of time, in glory.

And God is one, without partner;

Without beginning, without end, Source of all power and all glory.

My God, living redeemer, Rock of my harbor in time of storm;

God is my banner and shelter to me,
the portion of my cup in the day I call.

Into God's hand I give my soul, when I sleep and when I wake;

And with my soul, my body; Adonai is with me and I will not fear.

Ein Keloheinu

NONE LIKE OUR GOD

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדֹנֵינוּ, אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדֹנֵינוּ, מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדֹנֵינוּ, נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדֹנֵינוּ, בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.
אַתָּה הוּא שֶׁהַקָּטִירוּ אַבֹּתֵינוּ לְפָנֶיךָ אֶת קְטָרֶת הַסַּמִּים.

Ein keloheinu, ein kadoneinu,
ein k'malkeinu, ein k'moshieinu.

Mi cheloheinu, mi chadoneinu,
mi ch'malkeinu, mi ch'moshieinu.

Nodeh leloheinu, nodeh ladoneinu,
nodeh l'malkenu, nodeh l'moshieinu.

Baruch eloheinu, baruch adoneinu,
baruch malkeinu, baruch moshieinu.

Atah eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshieinu.

Atah hu sheh hiktiru avotenu l'fanecha et k'toret hasamim.



None Like Our God

EIN KELOHEINU

There is none like our God; there is none like Adonai,
There is none like our Majesty; there is none like our Liberator.

Who is like our God? Who is like Adonai?

Who is like our Majesty? Who is like our Liberator?

We give thanks to our God; we give thanks to Adonai,

We give thanks to our Majesty; we give thanks to our Liberator

Blessed is our God; blessed is Adonai;

Blessed is our Majesty; blessed is our Liberator.

You are our God; You are Adonai;

You are our Majesty; You are our Liberator.

You are the One before Whom our ancestors offered
the spiced incense.



We Extend Our Thanks...

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*"Song for Dov Shamir" by Dr Dannie Abse from DANNIE ABSE: NEW AND COLLECTED POEMS published by Hutchinson. (©Dr Dannie Abse, 2003) is reproduced by permission of United Agents (www.unitedagents.co.uk) on behalf of Dr Dannie Abse.