

## *Shacharit for Shabbat*



**THE** *Shacharit*, or “morning service,” includes two warm-up sections. The first is known as *Birchat ha-Shachar*, or “Blessings of the Morning,” and was originally composed to be said by the individual upon rising each day. The second section is entitled *P’sukei d’Zimra*, or “Verses of Song,”

and is recited in accordance with the talmudic prescription that praises ought to precede prayer.

**THE** morning service traditionally begins with the singing of *Ma Tovu*, “How goodly are thy tents, O Jacob, thy dwelling places, O Israel.” The placement of this biblical song may have little to do with its content, however. Jewish prayer traditionally requires a minyan, or quorum of ten Jews, and yet it was forbidden by custom to point to people and count them. This presented the assembled worshipers with the practical problem of how to ascertain the existence of a minyan, so that the morning service might be prayed in its entirety. The first verse of *Ma Tovu*, is comprised of ten words and therefore may have provided the perfect solution. As long as there were as many worshipers in the room as there were words in the verse, the prayer service could proceed unabridged.





## *For Donning the Tallit*

Make me as a thread.  
Wind me round and round.  
Infuse me with Your knowledge  
Inspired by the blueness  
Of the sky.

Make me as a thread.  
Let me dangle freely,  
But fix my gaze heavenward  
That I may know myself.

Make me as a thread.  
Drop me down with my  
Brothers and sisters  
And weave us together  
Binding our destinies.

Make me as a thread,  
Twisting, continuous, sentient,  
Pushing through  
The shoals and sandbars  
Arm in arm.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהִתְעַטֵּף בְּצִיצִית.

Baruch atah Adonai Eloheinu  
melech ha-olam asher kidshanu  
b'mitzvo-tav v'tzi-vahnu l'hitateif  
ba-tzitzit.

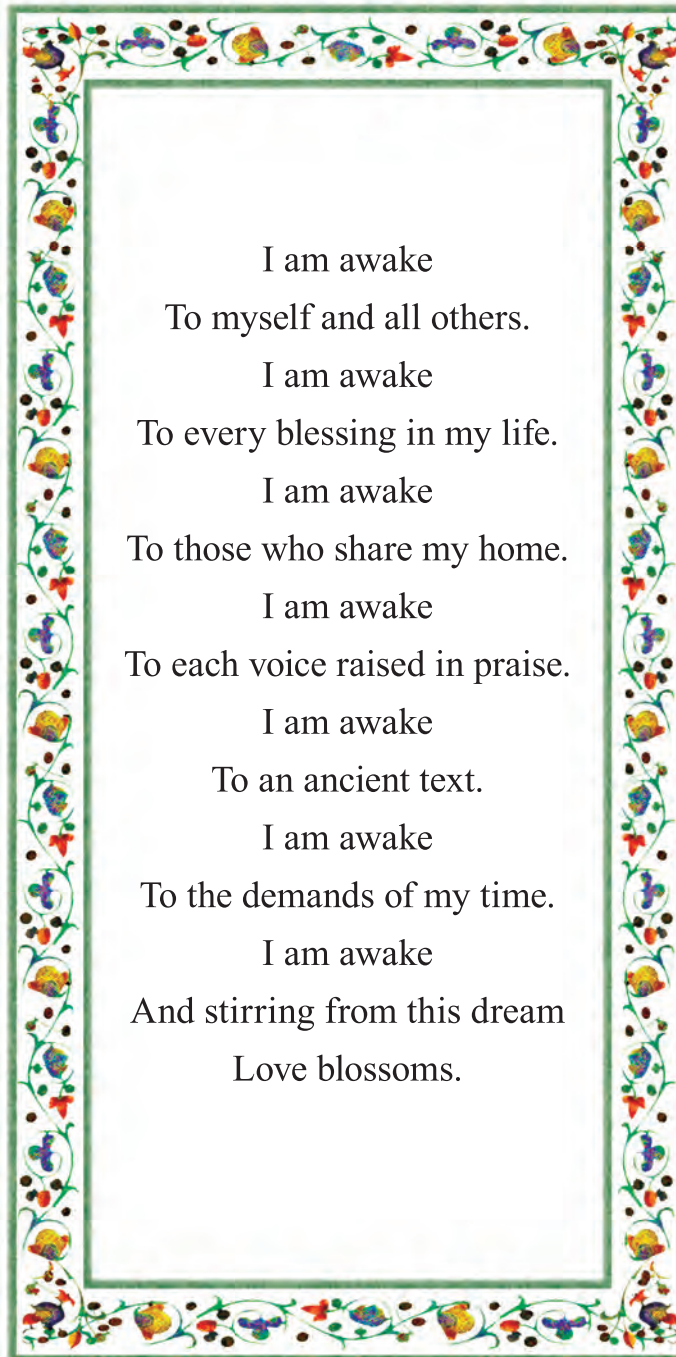
BLESSED ARE YOU, ADONAI OUR GOD,  
WHO COMMANDS US TO WRAP OURSELVES  
IN A FRINGED GARMENT.



## Blessings of the Morning

Ma tovu o-halecha Ya-akov	HOW LOVELY ARE YOUR TENTS,
mish-k'notecha Yisrael.	O JACOB, YOUR DWELLING PLACES,
Va-ani b'rov chas-d'cha	O ISRAEL. AS FOR ME, O GOD,
a-vo vei-techa	ABOUNDING IN
esh-ta-cha-	GRACE, I ENTER
veh el hei-chal	YOUR HOUSE TO
kod-sh'cha	WORSHIP WITH
b'yir-a-techa.	AWE IN YOUR
A d o n a i	SACRED PLACE. I
ahavti m'on	LOVE YOUR HOUSE,
b e i t e c h a	ETERNAL ONE,
u - m ' k o m	THE DWELLING
m i s h k a n	PLACE OF YOUR
k'vodecha	GLORY; HUMBLY
Va-ani esh-ta-	I WORSHIP YOU,
c h a - v e h	HUMBLY I SEEK
v'ech-ra-ah	BLESSING FROM
ev-r'cha lifnei	GOD, MY MAKER.
Adonai o-si.	TO YOU, ETERNAL
Va-ani t'fi-la-	ONE, GOES MY
ti l'cha Adonai	PRAYER: MAY
eit ratzon. Elohim b'rov	THIS BE A TIME OF YOUR FAVOR. IN
chas-decha a-nei-ni beh-	YOUR GREAT LOVE, O GOD, ANSWER
emet yish-eh-cha.	ME WITH YOUR SAVING TRUTH.

**מה-טובו**  
אֵלֶיךָ לֵי  
יְעַקֹב  
מִשְׁכְּנֶיךָ יִשְׂרָאֵל. וְאֲנִי  
בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ  
אֶשְׁתַּחֲוֶה אֶל-הַיֵּיכָל  
קֹדֶשְׁךָ בִּירְתְּךָ. יְהוָה  
אֶהְיֶה מֵעוֹן בֵּיתְךָ  
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.  
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע  
אֶבְרָכָה לִפְנֵי-יְהוָה עֹשֵׂי.  
וְאֲנִי תַפְלִיתִי-לְךָ יְהוָה  
עַתָּה רְצוֹן. אֱלֹהִים בְּרַב-  
חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.



אשר  
יצר

## For Health

**בָּרוּךְ** אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר יָצַר  
אֶת הָאָדָם בְּחָכְמָה וּבְרָא בּוֹ נְקָבִים  
נְקָבִים חֲלוּלִים חֲלוּלִים. גָּלוּי לִפְנֵי  
כִּסֵּא כְבוֹדְךָ שָׁאֵם יִפְתַּח אֶחָד מֵהֶם  
אוֹ יִסֹּתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר  
לְהִתְקַיֵּם וְלַעֲמֹד לִפְנֶיךָ. בָּרוּךְ אַתָּה  
יי רוֹפֵא כָּל-בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah Adonai Eloheinu melech ha-olam asher  
yatzar et ha-adam b'chochma u'varah vo n'kavim n'kavim  
chalulim chalulim. Galui v'yadua lifnei chi-sei ch'vodecha  
sheh im yifatei-ach echad mei-hem oh yi-sateim echad  
mei-hem i-efshar l'hit-kayeim v'la-a-mod l'fa-necha.  
Baruch atah Adonai ro-fei chol basar u-ma-fli la-asot.

In my body God has kindled a divine lamp;  
It leads me in the paths of the enlightened.  
It is the light which shines in the eyes of children  
And grows even brighter in old age.  
Were it not derived from the mystery  
of God's eternal light  
It would gutter with the years.  
It is with this beacon that I explore  
the chamber of wisdom  
And climb with no ladder to the Garden of Delight.

*Moses Ibn Ezra*

BLESSED ARE YOU, O GOD, CREATOR OF THE UNIVERSE,  
WHO HAS MADE OUR BODIES WITH WISDOM, COMBINING  
VEINS, ARTERIES, AND VITAL ORGANS INTO A FINELY BALANCED  
NETWORK. AND IT IS UNDERSTOOD AND KNOWN BEFORE  
THE THRONE OF YOUR GLORY THAT IF ONE WERE TO OPEN  
ONE OF THEM, OR CLOSE EVEN ONE OF THEM, IT WOULD BE  
IMPOSSIBLE TO EXIST AND TO STAND BEFORE YOU. WONDROUS  
FASHIONER AND SUSTAINER OF LIFE, SOURCE OF OUR  
HEALTH AND OUR STRENGTH, WE GIVE YOU OUR THANKS  
AND OUR PRAISE.



## For Torah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסוֹק  
בְּדִבְרֵי תוֹרָה.



Baruch atah Adonai Eloheinu melech ha-olam asher  
kid'sha-nu b'mitzvotav v'tzi-vanu la-asok b'divrei Torah.

BLESSED ARE YOU, ADONAI OUR GOD, ETERNAL SOURCE OF THE  
UNIVERSE, WHO HALLOWS US WITH MITZVOT, AND COMMANDS US TO  
ENGAGE IN THE STUDY OF TORAH.

וְהָעֶרְב־נָא יְיָ אֱלֹהֵינוּ  
אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ  
וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל  
וְנִהְיָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ  
וְצִאֲצֵאֵי עַמֶּךָ בֵּית



יִשְׂרָאֵל כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ. בָּרוּךְ  
אַתָּה יְיָ הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

ETERNAL OUR GOD, MAKE THE WORDS OF YOUR TORAH SWEET TO US  
AND TO THE HOUSE OF ISRAEL, YOUR PEOPLE, THAT WE AND OUR  
CHILDREN MAY BE LOVERS OF YOUR NAME AND STUDENTS OF YOUR  
TORAH. BLESSED IS THE ETERNAL GOD, THE TEACHER OF TORAH TO  
OUR PEOPLE ISRAEL.

THE ESSENCE OF JUDAISM


Our rabbis taught: Six hundred and thirteen commandments were given to Moses.

*Micah reduced them to three: "Do justly, love mercy, and walk humbly with your God."*

Isaiah based all of the commandments upon two of them: "Keep justice and righteousness."

*And Hillel summed up the Torah in this single maxim: "What is hateful to you, do not do unto others. All the rest is commentary. Now go and study!"*

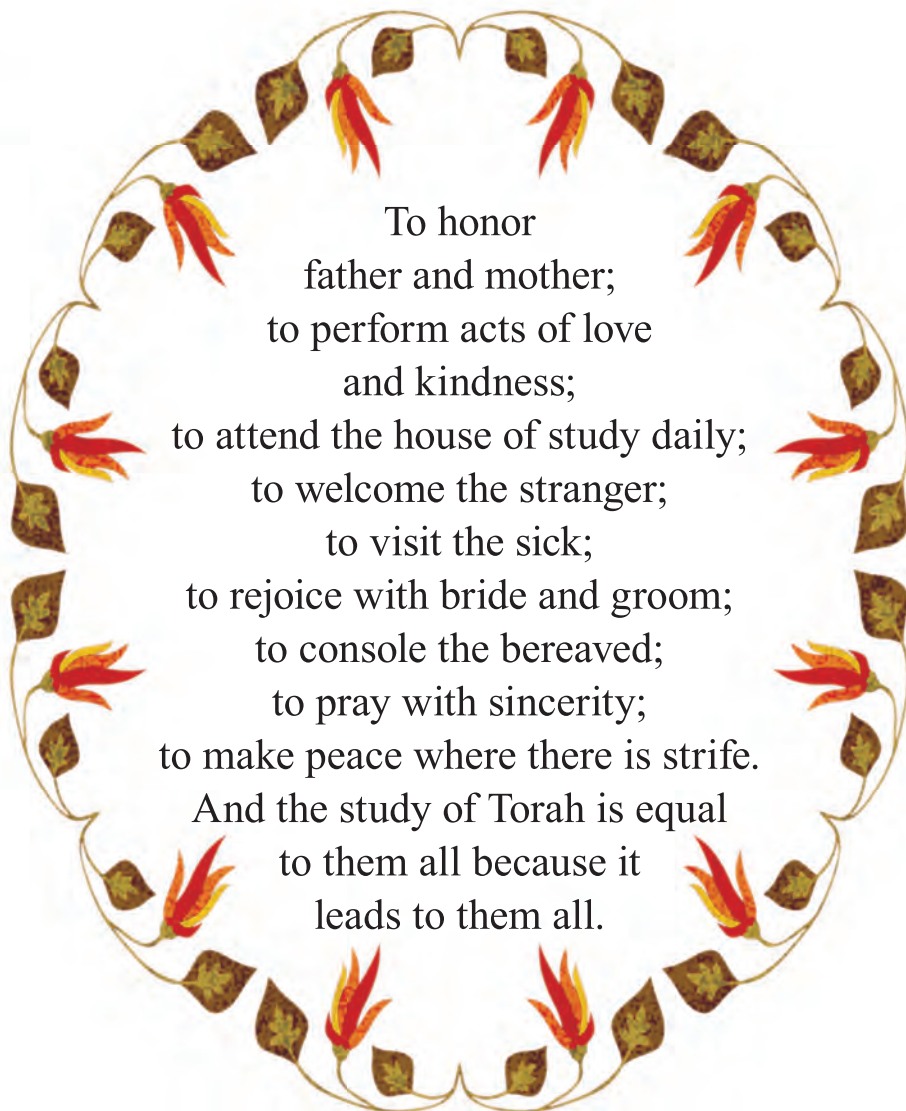
OBLIGATIONS  
WITHOUT MEASURE



אלו דברים  
שאין להם שעור  
שאדם אוכל פרותיהם  
בעולם הזה והקורן קימת  
לו לעולם הבא ואלו הן:  
כבוד אב ואם וגמילות חסדים  
והשכמת בית המדרש שחרית  
וערבית והכנסת אורחים ובקור  
חולים והכנסת כלה ולוית  
המת ועיון תפלה והבאת  
שלום בין אדם לחברו.  
ותלמוד תורה  
כנגד כלם.



THESE ARE THE OBLIGATIONS WITHOUT  
MEASURE, WHOSE REWARD, TOO,  
IS WITHOUT MEASURE:



To honor  
father and mother;  
to perform acts of love  
and kindness;  
to attend the house of study daily;  
to welcome the stranger;  
to visit the sick;  
to rejoice with bride and groom;  
to console the bereaved;  
to pray with sincerity;  
to make peace where there is strife.  
And the study of Torah is equal  
to them all because it  
leads to them all.





## For the Soul



Elohai n'shamah sheh-natata  
bi t'horah hi. Atah b'ratah  
atah y'tzartah  
atah n'fachtah  
bi v'atah  
m'sham'rah  
b'kirbi. Kol  
z'man sheh-  
ha-n'shamah  
b'kirbi modeh  
ani l'fanecha  
Adonai Elohai  
v' E il o h e i  
avotai ribon  
kol ha ma'asim  
adon kol ha  
n'shamot.  
Baruch atah  
Adonai asher b'yado nefesh  
kol chai v'ruach kol b'sar ish.

O GOD, THE SOUL THAT YOU HAVE  
GIVEN ME IS A PURE ONE. YOU HAVE

CREATED AND  
FORMED IT,  
BREATHED IT INTO  
ME, AND WITHIN  
ME YOU SUSTAIN  
IT. SO LONG AS I  
HAVE BREATH,  
THEREFORE,  
I WILL GIVE  
THANKS TO YOU,  
ADONAI, MY GOD  
AND GOD OF ALL  
AGES, MASTER  
OF ALL CREATION,  
FASHIONER OF  
EVERY HUMAN  
SPIRIT. BLESSED  
IS THE ETERNAL  
GOD IN WHOSE  
HANDS ARE THE

SOULS OF ALL THE LIVING AND  
THE SPIRITS OF ALL HUMANITY.





For You who made the light  
And blew it into me,  
Who gave me my soul  
To be a lantern in Your hand, saying:  
“Don’t put out the light.”  
Let me keep pure this filament, my body.  
Let it be according to Your will,  
A sheath for light,  
That I may lift my lamp  
Into Your hands.



“THERE IS IN THIS ONE A PIECE OF THAT ONE”

All souls come from the same root and that root connects us all, one to the other. Thus, at the spiritual level there is no distinction. So the one you mock is not only your brother or sister, but indeed yourself!

*Rabbi Moshe Cordovero*



DAILY MIRACLES

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁכּוֹי  
בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה. **בָּרוּךְ**

Blessed are You, Adonai our God, Creator of the universe,  
who has implanted mind and instinct within every living being.

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי בֶן חוֹרִין. **בָּרוּךְ**

Blessed are You, Adonai our God, our Eternal Redeemer,  
who has made me to be free.

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַלְבִּישׁ עֲרֻמִּים. **בָּרוּךְ**

Blessed are You, Adonai our God, Source of all goodness,  
who provides clothing for the naked.

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים. **בָּרוּךְ**

Blessed are You, Adonai our God, Eternal Soul of the universe,  
who sets free the captive.

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים. **בָּרוּךְ**

Blessed are You, Adonai our God, Source of our strength,  
who lifts up the fallen.

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִּין מַצְעַד־יִגְבָּה. **בָּרוּךְ**

Blessed are You, Adonai our God, our Eternal Hope, who  
makes firm each person's step.

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לַיָּעֵף כֹּחַ. **בָּרוּךְ**

Blessed are You, Adonai our God, Font of all being, who gives  
strength to the weary.

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה. **בָּרוּךְ**

Blessed are You, Adonai our God, Sovereign of the universe,  
who crowns the world with glory.

**בָּרוּךְ**

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עֵינִים.

Blessed are You, Adonai our God, our Eternal Redeemer, who opens the eyes of the blind.

**בָּרוּךְ**

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

Blessed are You, Adonai our God, Source of all goodness, who stretches the earth over the waters.

**בָּרוּךְ**

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעֲבִיר שְׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי.

Blessed are You, Adonai our God, Eternal Soul of the universe, who removes sleep from the eyes, slumber from the eyelids.

**בָּרוּךְ**

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי יִשְׂרָאֵל.

Blessed are You, Adonai our God, Source of our strength, who has made me a Jew.

**בָּרוּךְ**

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי בְּצַלְמֵ אֱלֹהִים.

Blessed are You, Adonai our God, our Eternal Hope, who made me in the image of God.

**בָּרוּךְ**

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

Blessed are You, Adonai our God, Font of all being, who girds Israel with strength.

**בָּרוּךְ**

אֲתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצֻוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

Blessed are You, Adonai our God, Sovereign of the universe, who hallows us with mitzvot and commands us to engage in the study of Torah.

HOW GREATLY WE ARE BLESSED

אשרינו

מה־טוב חֶלְקֵנוּ וּמַה־נָּעִים  
גֹּדְלֵנוּ וּמַה־יָּפָה יְרֻשָּׁתֵנוּ.

How greatly we are blessed! How good is our  
portion. How pleasant our lot. How beautiful  
our heritage.



WHO IS WISE?

Ben Zoma says: Who is wise?

*She who learns from  
all people.*

Who is strong?

*He who controls his temper.*

Who is rich?

*She who is happy with her lot.*

Who is honorable?

*He who honors others.*

*Pirke Avot 4:1*



ברוך שְׁאָמַר וְהָיָה הָעוֹלָם בְּרוּךְ הוּא. בְּרוּךְ עוֹשֶׂה  
בְּרָאשִׁית. בְּרוּךְ אוֹמֵר וְעוֹשֶׂה. בְּרוּךְ גּוֹזֵר וּמַקְיֵם.  
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ. בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת. בְּרוּךְ מְשַׁלֵּם  
שָׂכָר טוֹב לִירְאָיו. בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח. בְּרוּךְ פּוֹדֶה וּמַצִּיל  
בְּרוּךְ שְׁמוֹ. בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדָּלָה וְנִשְׁבַּחָה וְנִפְאָרָה וְנִזְכָּר שְׁמֶךָ  
וְנִמְלִיכָה מִלְכֵנוּ אֱלֹהֵינוּ. יְחִיד חַי הָעוֹלָמִים מֶלֶךְ  
מְשַׁבַּח וּמְפָאֵר עַד־עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי  
מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבוֹת.

Blessed is the One who spoke, and the world came to be.

***Blessed is the Source of creation.***

Blessed is the One whose word is deed,  
whose thought is fact.

***Blessed is the One whose compassion covers the earth  
and all its creatures.***

Blessed is the living and eternal God, Ruler of the  
universe, divine Source of deliverance and help.

***With songs of praise we extol You and proclaim Your  
sovereignty, our God and Ruler, for You are the Source  
of life in the universe.***

Blessed is the Eternal God to whom our praise is due.

# כָּל הַנְּשָׁמָה

"Let everything that has breath praise God."

Each creature  
With its own share of breath?  
Shouting praise  
To its own God?

# כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ

KOL HANESHAMAH T'HALLEL YAH

Let all breath praise God.

One breath,  
One spirit  
That we all share.  
Each of us a note  
Of an endless symphony;  
Each praise  
A completion  
Of the one spirit.

So let all spirit praise God.  
See the separation,  
And in that crease,  
That split I am holding apart,  
Let love exhale  
So all creation  
Rejoices.

**Halleluyah!**

**Praise** God's holiness

**Praise** God whose power  
the heavens proclaim

**Praise** God's strength

**Praise** God's greatness

**Praise** God with  
shofar blast

**Praise** God with the  
harp and the lute

**Praise** God with drums  
and with dance

**Praise** God with strings  
and with the pipe

**Praise** God with the sounding  
of the cymbals

**Praise** God with cymbals  
resounding

**Let Every** soul praise  
our God

**Halleluyah!**



הללויה!

הללו-אל בקדשו

הללויה ברקיע עזו

הללויה בגבורתיו

הללויה כרב גדלו

הללויה בתקע שופר

הללויה בנגבל וכנור

הללויה בתוף ומחול

הללויה במנים ועגב

הללויה בצלצל-שמע

הללויה בצלצלי תרועה

כל הנשמה תהלל יה

הללויה!

*From Psalm 150*

Hallelu-hu hallelu-hu b'tziltz'lei shamah. Hallelu-hu hallelu-hu  
b'tziltz'lei tru-ah. Kol ha-n'shamah t'haleil Ya Halleluyah!



## Reader's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

Yitgadal v'yit-kadash sh'mei raba

בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ

b'al-ma di-v'ra chir-u-tei v'yam-lich mal-chu-tei

בְּחַיֵּיכֹן וּבְיוֹמֵיכֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל

b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yisrael

בְּעֻגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן.

ba-a-ga-la u-viz-man ka-riv v'im'ru amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei ra-ba m'vo-rach l'o-lam u-l'al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

Yitbarach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-sei

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא.

v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mei d'kud'sha b'rich hu.

לְעֵלָא מִן־כָּל־בִּרְכָּתָא וְשִׁירָתָא

L'ei-la min kol bir-cha-ta v'shi-ra-ta

תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאֲמִירָן בְּעָלְמָא וְאָמְרוּ אָמֵן.

tush-b'chata v'neh-cheh-ma-ta da-a-mi-ran b'al-ma v'im'ru amen.



**THE** "Reader's" or *Chatzi Kaddish* separates one section of prayer from another. It is a liturgical comma in a long paragraph of worship. Our introduction has concluded; the main body of our worship service is about to begin.

## THE CALL TO WORSHIP



**THE** *Barechu*, also known as the “Call to Worship,” marks the beginning of a section of prayer known as *Shema u-virchoteiha*, the “Shema and her blessings.” The *Barechu* calls the congregation together as a minyan, as a community of worship. The siddur then treats us to a public recitation of our common history and theology. It is as if we are holding hands spiritually and moving from Creation to Revelation to Redemption; from Adam and Eve to Abraham and Sarah to Moses at Mt. Sinai.

**THE** *Barechu* is a responsive prayer. The cantor begins by praising God with the words, *Bar'chu et Adonai ha-m'vorach*, and the congregation responds with similar words of praise. This is an ancient prayer form dating back to the Temple in Jerusalem.

**SOME** bow when they say the word *baruch*, or “blessed.” This may be because the word *baruch* is related to the word *berach*, or “knee.” We bend our knees only to the One Who is Most Supremely Blessed, our Eternal God.

בָּרְכוּ  
אֶת־יְיָ הַמְּבֹרָךְ.

Bar'chu et Adonai ha-m'vorach.

PRAISED BE THE ONE TO WHOM OUR  
PRAISE IS DUE.

בָּרוּךְ  
יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.  
Baruch Adonai ha-m'vorach  
l'olam va-ed.

PRAISED BE THE ONE TO WHOM OUR  
PRAISE IS DUE, NOW AND FOREVER.

יוֹצֵר  
אוֹר

## *Creation*

If you have a sapling in your hand and someone should say to you that the Messiah has come, stay and complete the planting. Only then should you go and welcome the Messiah.

*Rabbi Yochanan ben Zakkai  
Avot de-Rabbi Natan*



And God said, “Let there be light,” and there was light. God saw that the light was good, and God separated the light from the darkness. God called the light Day and the darkness, Night. And there was evening and there was morning, the first day.

*Genesis 1:3-5*

When God created the first human beings, God led them around the Garden of Eden and said: “Look at My works. See how beautiful they are, how excellent! For your sake have I created them all. See to it that you do not spoil and destroy My world; for if you do, there will be no one else to repair it.”

*Midrash Ecclesiastes Rabbah*

**ברוך** אתה יי אלהינו מלך  
העולם יוצר אור ובורא  
חשך עשה שלום ובורא  
את-הכל. המאיר לארץ ולדריים עליה ברחמים  
ובטובו מחדש בכל-יום תמיד מעשה בראשית.  
מה רבו מעשיך יי. כלם בחכמה עשית מלאה  
הארץ קנינה. תתברך יי אלהינו על-שבח מעשה  
ידיך ועל-מאורי-אור שעשית יפארוך סלה.  
ברוך אתה יי יוצר המאורות.

Baruch atah Adonai Eloheinu melech ha-olam yotzeir  
or u-vo-rei cho-shech oseh shalom u-vo-rei et hakol.  
Ha-meir la-aretz v'ladarim aleha b'rachamim u-v'tuvo  
m'chadeish b'chol yom tamid ma-asei v'reishit. Ma rabu  
ma-asecha Adonai. Kulam b'chochma asita ma-lah ha-  
aretz kinyanecha. Titbarach Adonai Eloheinu al shevach  
ma-asei yadecha v'al m'orei or she-asita yefa-arucha sela.

Baruch atah Adonai yotzeir ha-m'orot.

BLESSED ARE YOU, O GOD, CREATOR OF LIGHT.

אהבה  
רבבה

## *Revelation*

### **A GREAT AND ABIDING LOVE**

From creation to revelation,  
our worship propels us through time.

***“In the beginning God created the heavens and the earth.”***

But the world was destined to be more than  
just a chance creation.

***God spoke, and Abraham responded to the call:***

***“Hineini, God. Here am I.”***

***This is our prayer of God's revelation  
to Abraham and Sarah.***

It is known as *Ahavah Rabah*,

***A great and abiding love.***

For it is in revealing ourselves to  
others that we truly show them our love.

***God's revelation is a divine embrace.***

As God reached out to Abraham and Sarah,

God is reaching out now to us.

***How shall we respond?***

Hineini, God. Here am I.

***Hineini, God. Here am I.***

Blessed are You, O God,  
who has chosen our people  
Israel in love.

אהבה  
רבה

## A Great and Abiding Love

רַבָּה אַהֲבַתָּנוּ יי אֱלֹהֵינוּ חֶמְלָה גְדוֹלָה  
וַיִּתְּרָה חֶמְלָתָ עָלֵינוּ. אָבִינוּ מַלְכֵנוּ  
בְּעָבוּר אַבוֹתֵינוּ וְאַמּוֹתֵינוּ שֶׁבְּטָחוּ בָךְ  
וּתְלַמְּדֵם חֻקֵּי חַיִּים בֶּן תִּחַנְּנוּ וּתְלַמְּדֵנוּ. אָבִינוּ הָאֵב הַרְחֵמֵן  
הַמְּרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד  
וּלְלַמֵּד לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי תִלְמוּד תּוֹרָתְךָ  
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחַד לְבָבֵנוּ  
לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ. וְלֹא-נִבּוֹשׁ לְעוֹלָם וָעֶד כִּי בְשֵׁם  
קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ. נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ כִּי  
אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה וּבָנוּ בְּחֵרְפָה וּקְרִבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל  
סֵלָה בְּאַמֶּת לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בָּרוּךְ אַתָּה יי  
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Ahavah rabah ahavtanu Adonai Eloheinu chemlah g'dolah  
vi-teirah chamaltah aleinu. Avinu malkeinu ba-avur avoteinu  
v'imoteinu she-bat-chu v'cha va-t'lam-deim chu-kei chayim kein  
t'chaneinu u-t'lamdeinu. Avinu ha-av ha-rachaman ha-m'racheim  
racheim aleinu v'tein b'libeinu l'havin u'l'haskil lishmoa lilmod  
u-l'lameid lishmor v'la-asot u-l'kayeim et kol divrei talmud  
toratecha b'ahavah. V'ha-eir eineinu b'toratecha v'dabeik libeinu  
b'mitzvatecha v'yacheid l'vaveinu l'ahava u-l'yira et sh'mecha.  
V'lo nei-vosh l'olam va-ed. Ki v'sheim kodsh'cha ha-gadol  
v'ha-nora ba-tachnu. Nagilah v'nism'cha bi-shu-atecha ki eil  
po-eil y'shu-ot atah u-vanu vacharta v'kei-rav-tanu l'shimcha  
ha-gadol selah beh-emet l'hodot l'cha u-l'ya-ched-cha b'ahavah.

Baruch atah Adonai ha-bocheir b'amo Yisrael b'ahavah.

BLESSED ARE YOU, O GOD, WHO CHOOSES YOUR PEOPLE  
ISRAEL WITH LOVE.

*Creation*



*Revelation*



*Redemption*

The cycle of our prayer reflects the history of our people. It is an ancient circle revolving around a single eternal truth: There is only one God in heaven and in earth. One God, who created the universe and revealed the Torah, who lifts up the fallen and redeems the oppressed, who separates light from darkness and good from evil, who is the source of our blessings and the yearning of our hearts.

## THE WATCHWORD OF OUR FAITH



**OUR** liturgical history lesson climaxes in the “Watchword of Our Faith,” the Shema. Drawn from Deuteronomy 6:4, the Shema is a perfect expression of our ethical monotheism. Just as the belief in one God is the mainstay of our religion and history, so too is the Shema the centerpiece of our liturgy.

**THE** rabbis taught that one must reach a state of *kavanah* before completing the recitation of this prayer. *Kavanah*, literally translated, means “intention” or “direction.” At this point in the service we should be ready

to direct our hearts, our minds, and our souls to God. Some Jews cover their eyes in order to direct their thoughts to the God within. Others repeat the sacred words over and over to themselves.

שמע

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ  
יְהוָה אֶחָד.

Sh'ma Yisrael Adonai Eloheinu  
Adonai Echad.

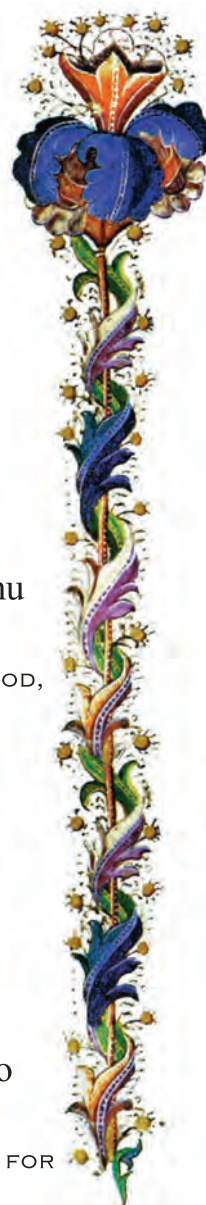
HEAR, O ISRAEL: ADONAI IS OUR GOD,  
ADONAI IS ONE.

ברוך

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד.

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

BLESSED IS GOD'S GLORIOUS NAME FOR  
EVER AND EVER.





## Thou Shalt Love

את יהוה אלהיך  
בכל לבבך ובכל-  
נפשך ובכל מאדך  
והיו הדברים האלה  
אשר אנכי מצוך  
היום על לבבך  
ושננתם לבניך  
ודברת בם בשבתך



בביתך ובלכתך בדרך ובשכבך ובקומך וקשרתם לאות על ידך והיו לטטפת  
בין עיניך. וכתבתם על מזוזות ביתך ובשעריך. למען תזכרו ועשיתם  
את כל מצותי והייתם קדשים לאלהיכם. אני יהוה אלהיכם אשר הוצאתי אתכם  
מארץ מצרים להיות לכם לאלהים. אני יהוה אלהיכם.

V'ahavtah et Adonai Elohecha b'chol l'vav'cha u-v'chol  
naf-sh'cha u-v'chol m'o-de-cha. V'hayu ha-d'varim ha-ei-leh asher  
anochi m'tza-v'cha hayom al l'va-ve-cha. V'shi-nantam l'vanecha  
v'dibarta bam b'shiv-t'cha b'vei-techa u-v'lech-t'cha va-derech  
u-v'shoch-b'cha u-v'ku-me-cha. U-k'shar-tam l'ot al ya-de-cha v'ha-yu  
l'to-ta-fot bein ei-ne-cha. U-ch'tav-tam al m'zu-zot bei-te-cha  
u-vi-sh'a-recha.

L'ma-an tiz-k'ru va-a-si-tem et kol mitz-vo-tai vi-h'yi-tem  
k'doshim l'Ei-lo-heichem. Ani Adonai Eloheichem asher hotzei-  
ti et-chem mei-eretz Mitzrayim l'hi-yot la-chem l'Eil-ohim.  
Ani Adonai Elo-hei-chem.



**THE** *V'ahavtah* provides the basis for the Jewish tradition of the mezuzah: "Thou shalt write them (the mitzvot) upon the doorposts of thy house."

**IT** is customary to conclude the *V'ahavtah* with the word *emet* or "truth," which is the first word of the next prayer. Thus, we create the phrase *Adonai Eloheichem emet*, "Adonai, your God, is truth."

**IN** this translation, an archaic English style is used in order to reflect the ancient biblical style of the Hebrew of this prayer as contrasted with the more modern rabbinic Hebrew style used in most of the liturgy.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee on this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them as a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them on the doorposts of thy house and upon thy gates. That ye may remember and do all of My commandments and be holy unto thy God.



## Redemption



**THE** *Ge'ulah* is our song of freedom. It transports us mystically to that liminal moment in our people's history when, standing at the shores of the Red Sea, we sang for joy at our redemption from Egyptian slavery. In reliving this emancipation we are called to empathize with all who are enslaved in our world and to work for their redemption.

**THE** first letters of the words which comprise the opening of the

*Mi Chamocha* spell out the name "Maccabee." This reminds us that this pattern of redemption has repeated itself throughout our history. We have enjoyed many exoduses from oppression to freedom. We have passed through the parted waters of the Red Sea and rededicated the Temple in Jerusalem. We have come to this beautiful land of freedom and have seen our people return to the Holy Land of Israel.

"And the women dancing with their timbrels followed Miriam as she sang her song. Sing a song to the one whom we've exalted. Miriam and the women danced and danced the whole night long."

## אֶמֶת וִיצִיב

וְאֶהוּב וְחָבִיב וְנוֹרָא וְאֲדִיר וְטוֹב וְיָפֶה הַדָּבָר  
הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֶמֶת אֱלֹהֵי עוֹלָם  
מִלְּפָנֵינוּ צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ. לְדֹר וָדֹר הוּא  
קַיָּם וְשִׁמּוֹ קַיָּם וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וְאַמוֹנָתוֹ  
לְעֵד קַיָּמָת וּדְבָרָיו חַיִּים וְקַיָּמִים נְאֻמִּים  
וְנִחְמָדִים לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. מִמְצָרִים  
גָּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.  
עַל־זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל וְנִתְּנוּ יָדִידִים  
זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת בְּרָכוֹת וְהוֹדָאוֹת  
לְמֶלֶךְ אֵל חַי וְקַיָּם. רָם וְנֹשָׂא גְדוֹל וְנוֹרָא  
מִשְׁפִּיל גָּאִים וּמִגְבִּיָּה שְׁפָלִים מוֹצִיא אֲסִירִים  
וּפּוֹדֶה עֲנוּיִם וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת  
שׁוֹעֵם אֱלֵינוּ. תְּהַלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא  
וּמְבָרֵךְ. מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם:

## *Redemption*

On this special day I bind myself to the tradition of my ancestors:

To the faith of Abraham and Sarah  
Whose belief in one God led them to a new land;  
To the strength of Jacob who wrestled with an angel and prevailed;  
To the joy of Miriam who danced on the shores of the Red Sea;  
To the wisdom of the Torah which was given to Moses at Sinai  
And to the traditions of those who came after them.

I stand here today hoping that God will grant me these same qualities  
As I commit myself to a life of Jewish values  
Guided by the stories of my people.



True and enduring, beloved, precious, awesome,  
good, and beautiful is this eternal teaching.

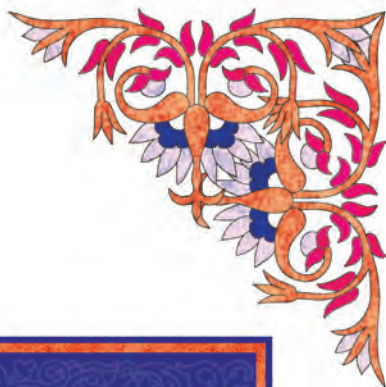
***This truth we hold to be forever certain:  
God is eternal, the Rock of Jacob, our protecting Shield.***

God abides through all generations; God's name is eternal. God's throne stands firm. God's sovereignty and faithfulness are everlasting.

***God's words live and endure, true and precious,  
to all eternity.***

Adonai, our God, You redeemed us from Egypt;  
You set us free from the house of bondage.

***For this the people who felt Your love sang songs of  
praise to You. Like Moses, Miriam, and the Children of Israel, we  
sing to You this song of rejoicing:***



מִי־כִמְכָּה בָּאֱלִים יי? מִי כִמְכָּה  
נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת  
עֲשֵׂה פֶלֶא?

Mi-cha-mocha ba-ei-lim Adonai?  
Mi ka-mocha ne'edar ba-  
kodesh nora t'hilot osei feh-leh?

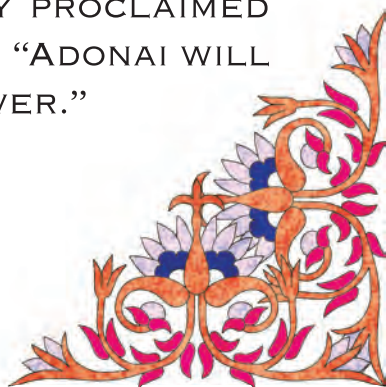
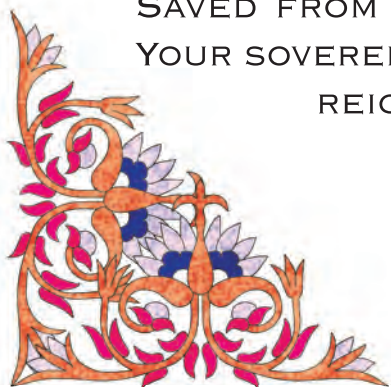
מי  
כמכה

WHO IS LIKE THEE, O GOD, AMONG THE MIGHTY? WHO IS LIKE  
THEE, GLORIOUS IN HOLINESS, AWE-INSPIRING, WORKING WONDERS?

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל־שִׁפְת  
הַיָּם יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:  
"יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד"

Shira chadasha shi-b'chu g'ulim l'shimcha al s'fat  
ha-yam yachad kulam hodu v'hi-m'li-chu v'amru:  
"Adonai yimloch l'olam va'ed."

AT THE SHORE OF THE SEA, THOSE WHO WERE  
REDEEMED SANG A NEW SONG TO YOUR NAME.  
SAVED FROM DESTRUCTION, THEY PROCLAIMED  
YOUR SOVEREIGN POWER, SINGING: "ADONAI WILL  
REIGN FOR EVER AND EVER."





# צור ישראל

קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה  
כְּנָאֲמָה יְהוּדָה וְיִשְׂרָאֵל. גָּאֲלֵנוּ  
יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יְיָ גֹאֲלֵי יִשְׂרָאֵל.

Tzur Yisrael ku-ma b'ezrat  
Yisrael u-f'dei chi-nu-mecha  
Yehuda v'Yisrael. Go-aleinu  
Adonai tz'va-ot sh'mo k'dosh  
Yisrael. Baruch atah Adonai  
ga'al Yisrael.

O ROCK OF ISRAEL, COME TO ISRAEL'S  
HELP. OUR REDEEMER IS GOD MOST  
HIGH, THE HOLY ONE OF ISRAEL.  
WE PRAISE YOU, O GOD, REDEEMER  
OF ISRAEL.





## The Prayer



**THE** seminal importance of this prayer section can be discerned from its name: *ha-Tephillah*, or “the Prayer.” It is also known as the *Amida*, or “Standing Prayer,” as it was traditionally recited in a standing position. On weekdays it is referred to as the *Shmoneh Esrei*, or “Eighteen Benedictions.”

However, since we are prohibited from asking God for favors on the Sabbath, the thirteen *bakashot*, or “requests,” are omitted, replaced with special prayers for the Sabbath day.

**ORIGINALLY** the text of this section was fluid, allowing the worshiper to enter spiritually into God’s chambers for a very personal and private “chat.” Over time, however, the liturgy became fixed. This siddur attempts to preserve both traditions by including, alongside the fixed benedictions, meditational readings which reflect the traditionally established themes.



PRAISED BE OUR GOD, THE GOD OF OUR FATHERS AND OUR MOTHERS: GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB; GOD OF SARAH, GOD OF REBEKAH, GOD OF LEAH, AND GOD OF RACHEL. GREAT, MIGHTY, AND AWESOME GOD, GOD SUPREME, RULER OF ALL THE LIVING, YOUR WAYS ARE WAYS OF LOVE. YOU REMEMBER THE FAITHFULNESS OF OUR ANCESTORS AND IN LOVE BRING REDEMPTION TO THEIR CHILDREN'S CHILDREN FOR THE SAKE OF YOUR NAME. YOU ARE OUR SOVEREIGN AND OUR HELP, OUR REDEEMER AND OUR SHIELD. WE PRAISE YOU, ETERNAL ONE, SHIELD OF ABRAHAM, PROTECTOR OF SARAH.

אבות

# אֲדֹנָי שְׁפַתִּי תַפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ

Adonai s'fatai tif-tach u-fi yagid t'hilatecha.

ETERNAL GOD, OPEN MY LIPS THAT MY MOUTH MAY  
DECLARE YOUR GLORY.

אֶתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק  
וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה  
אֱלֹהֵי לָאָה וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה  
הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמָהוֹת וּמַבִּיא גְּאֻלָּה לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בָּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעֶזְרַת שָׂרָה.

Baruch atah Adonai Eloheinu v'Eilohei avoteinu v'i-mo-teinu:  
Elohei Avraham Elohei Yitzchak v'Eilohei Ya-a-kov. Elohei  
Sarah Elohei Rivkah Elohei Lei-ah v'Eilohei Ra-cheil.  
Ha-eil ha-gadol ha-gi-bor v'ha-no-ra Eil el-yon.  
Go-meil chasadim tovim v'ko-nei ha-kol v'zo-cheir  
chas-dei avot v'i-mahot u-mei-vi g'u-la li-v'nei v'nei-hem  
l'ma-an sh'mo b'ahavah. Melech o-zeir u-mo-shi-a u-magein.

Baruch atah Adonai magein Avraham v'ezrat Sarah.

# גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחִיָּה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אֲמוֹנָתוֹ  
לִישְׁנֵי עָפָר. מִי כְמוֹד בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ מֶלֶךְ  
מִמִּית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.  
בָּרוּךְ אַתָּה יְיָ מְחִיָּה הַכֹּל.

Atah gibor l'olam Adonai m'cha-yei ha-kol atah rav  
l'ho-shi-a. M'chal-keil chayim b'chesed m'cha-yei ha-kol  
b'ra-cha-mim ra-bim. So-meich no-flim v'ro-fei  
cho-lim u-ma-tir a-su-rim u-m'ka-yeim e-mu-nato  
li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-rot u-mi  
do-meh lach melech mei-mit u-m'cha-yeh u-matz-mi-  
ach y'shu-ah: v'neh-eh-man atah l'ha-cha-yot ha-kol.  
Baruch atah Adonai m'cha-yei ha-kol.

## GOD IS NEAR

Consider how high God is above the world. Yet if one enters the synagogue and stands behind a pillar and prays in a whisper, the Holy One listens to that prayer. Can there be a God nearer than this? Who is as near to us as the mouth is to the ear?

*Jerusalem Talmud: Berachot, 9:1*



## *God's Power*

Of course, in truth  
God is neither near nor far,  
Up or down,  
A person or a thing.  
God exists in infinite dimensions  
And yet is as close to me as the beating of my heart—  
The Soul of the universe  
And a Spark within my soul  
Whose awesome power can best be felt  
Through acts of loving kindness  
Towards other human beings,  
Also the bearers of God's holy flame.



As a Jewish adult, I promise to live my life driven by Jewish values,  
Inspired by the one God in whose image we were all created.

***God is mighty.***

Inspired by God, I use my strength to stand up for others.

***God is caring.***

Inspired by God, I feel deeply for those around me.

***God is compassionate.***

Inspired by God, I strive for peace in my daily life.

***God is creative.***

Blessed are You, O God, who renews all things.



## Kedusha

אֶת־שִׁמְךָ בְּעוֹלָם כָּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי  
מְרוֹם כְּכַתוּב עַל־יַד נְבִיאֶךָ וְקָרָא זֶה אֶל־זֶה וְאָמַר:

נִקְדִּישׁ

WE SANCTIFY YOUR NAME ON EARTH, EVEN AS ALL THINGS, TO THE ENDS OF TIME AND SPACE, PROCLAIM YOUR HOLINESS, AND IN THE WORDS OF THE PROPHET, WE SING:

קָדוֹשׁ קָדוֹשׁ יְהוָה יְהוָה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

קָדוֹשׁ

Kadosh kadosh kadosh Adonai tz'va-ot m'lo chol ha-aretz k'vo-do.

HOLY, HOLY, HOLY IS THE SOURCE OF ALL BEING. THE WHOLE EARTH IS FILLED WITH GOD'S GLORY.

אֲדִירָנוּ יְהוָה אֲדִינֵנוּ מֶה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ.  
SOURCE OF OUR STRENGTH, SOVEREIGN GOD,  
HOW MAJESTIC IS YOUR NAME IN ALL THE EARTH.

אֲדִיר

בְּבוֹד־יְהוָה מִמְּקוֹמוֹ.  
Baruch k'vod Adonai mi-m'ko-mo.

בָּרוּךְ

PRAISED BE THE GLORY OF GOD IN HEAVEN AND EARTH.



**KEDUSHA** is the Hebrew word for holiness. The morning *Kedusha* climaxes with the chorus: *Kadosh kadosh, kadosh...* “Holy, holy, holy is the God of Hosts. The whole earth is filled with God's glory.” This text depicts a scene from Isaiah 6:3 in which Isaiah has a vision of God seated on a high and lofty throne. In this vision, God is surrounded by angels who call to one another: “Holy, holy, holy...” Some Jews rise on their toes each time that they pronounce

the word *kadosh* as if they are elevating themselves to the level of the *malachei ha-shareit*, the “angels on high,” who are basking in God's spiritual light.



אֶחָד הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מִלְכֵנוּ הוּא  
מוֹשִׁיעֵנוּ וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל־חַיִּי:

YOU ALONE ARE OUR GOD AND OUR CREATOR; YOU ARE OUR RULER  
AND OUR HELPER, AND IN YOUR MERCY YOU REVEAL YOURSELF IN  
THE SIGHT OF ALL THE LIVING, SAYING:

"אֲנִי יְהוָה אֱלֹהֵיכֶם"

"I AM ADONAI, YOUR GOD."

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ!

Yimloch Adonai l'olam Elohayich Tziyon l'dor va-dor. Halleluyah!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נְצָחִים קְדוּשַׁתְךָ נִקְדִּישׁ.

L'dor va-dor nagid god-lecha u-l'netzach n'tzachim kedushat'cha nakdish

וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

TO ALL GENERATIONS WE WILL MAKE KNOWN YOUR GREATNESS, AND  
TO ALL ETERNITY PROCLAIM YOUR HOLINESS. YOUR PRAISE, O GOD,  
SHALL NEVER DEPART FROM OUR LIPS.

בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

BLESSED ARE YOU, ADONAI, THE HOLY GOD.



## The Holiness of Shabbat

*On Festivals, continue on page 167.*



Yism'chu v'malchut'cha  
sho-m'rei Shabbat v'ko-rei

oneg. Am  
m'kad'shei  
sh'vi-i ku-  
lam yis-b'u  
v'yit-angu  
mi-tu-veh-  
cha. V'ha-  
shvi-i ratzita  
bo v'ki-dash-  
to. Chemdat  
yamim o-to

karata zeicher l'ma'asei  
v'reishit.

THOSE WHO KEEP THE SABBATH  
AND CALL IT A DELIGHT SHALL

REJOICE IN YOUR  
DELIVERANCE. ALL  
WHO HALLOW THE  
SEVENTH DAY SHALL  
BE GLADDENED BY  
YOUR GOODNESS.  
THIS DAY IS ISRAEL'S  
FESTIVAL OF THE  
SPIRIT, SANCTIFIED  
AND BLESSED BY  
YOU, THE MOST  
PRECIOUS

**יְשׁוּעָה**  
בְּמַלְכוּתְךָ  
שׁוֹמְרֵי  
שַׁבָּת וְקוֹרְאֵי עֲנֵג.  
עִם מְקַדְשֵׁי שְׁבִיעִי  
כָּל־שְׁבָעוֹ וְיִתְעַנְּגוּ  
מְטוֹבָךְ וְהַשְׁבִּיעִי רְצִיתָ  
בוֹ וְקִדַּשְׁתּוֹ חֲמִידָת  
יָמִים אוֹתוֹ קִרְאתָ זֵכֶר  
לְמַעֲשֵׂה בְּרֵאשִׁית.

OF DAYS, A SYMBOL OF THE JOY  
OF CREATION.





# A PRAYER OF HEALING

מִי שֶׁבֵּרַךְ

*Mi she-bei-rach avoteinu M'kor ha-b'racha 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 she-bei-rach imoteinu M'kor ha-bracha la'avoteinu,*  
bless those in need of healing with *refuah sh'leimah*: the  
renewal of body, the renewal of spirit, and let us say, amen.

sh' me ch  
Baruch atah



## THE MARRIAGE OF ISRAEL AND SHABBAT

Rabbi Simeon bar Yochai taught: The Sabbath spoke right up to the Holy One, “Master of the universe, each one of the days has a mate, but I have no mate.” The Holy One replied, “The congregation of Israel will be your mate.” And when Israel stood before Mt. Sinai, the Holy One said to them, “Remember the special thing I told the Sabbath, ‘The congregation of Israel is to be your mate.’” It is this that is implied in the verse, “Remember the Sabbath day to hallow it” (Exodus 20:8). Hallow it by uniting with it in holy matrimony.

*Genesis Rabbah 11:8*



## THE SPECIAL SABBATH SPICE

A Caesar once asked Rabbi Joshua ben Hannaniah, “Why do your Sabbath delicacies have such a fragrant aroma?” Rabbi Joshua responded, “We have a certain seasoning called Sabbath which we put into each dish, and that gives it its fragrant aroma.” Caesar, delighted, demanded, “Give me some!” Rabbi Joshua responded, “Caesar, it is not a spice that I can give to you. It is available only to those who keep the Sabbath and call it a delight.”

*Talmud, Shabbat 119a*

עבודה  
*Worship*

# הַלֵּלָהּ

רְצֵה יי אֱלֹהֵינוּ בְּעַמֶּךָ  
יִשְׂרָאֵל וּתְפַלֵּתֵם בְּאַהֲבָה  
תִּקְבַּל וּתְהִי לְרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל  
עַמֶּךָ. בְּרוּךְ אַתָּה יי שְׂאוֹתָךְ לְבִדְךָ  
בִּירְאָה נִעְבּוֹד.

O GOD, LOOK WITH FAVOR UPON US, AND  
MAY OUR SERVICE BE ACCEPTABLE TO YOU.  
WE PRAISE YOU, ADONAI, WHOM ALONE  
WE SERVE WITH REVERENCE.

**PRAISED BE THE GOD OF IMPERFECTION**

Praised be the God of imperfection.  
Your flaws are everywhere:  
In the elm's unbalanced foliage  
and the asymmetric faces of Your creatures.  
You form the ripping floods that tear the forests  
and bend tornadoes in a twisted dance.  
The lion is blotched with age and mud,  
and the Shabbat silverware  
lies stained as a reminder.  
Praised be Your Torah of scratches and scars.  
Praised be Your discolorations,  
for they are puzzles and poems  
of Your sacred character.



**A SHORT AMIDAH**

They say we're supposed to be in a palace, so we bow and take certain steps as the prescribed supplication drops from our lips. But what do we really know of castles and kings! My kitchen faucet constantly leaks and the kids' faces usually need cleaning. If a door opened to a real palace, I'd probably forget and carry in a load of groceries. No, the door we stand in front of when the *Amidah* begins is silence. And when we open it and step through, we arrive in our hearts. Mine's not a fancy place, no jewels, no throne, certainly not fit for a king. But in that small chamber, for just a few moments on Shabbat, God and I can roll up our sleeves, put some schnapps out on the table, sit down together, and finally talk. That's palace enough for me.

THANKSGIVING

# מודים אנחנו לך

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו  
ואמותינו לעולם ועד. צור חיינו מגן ישענו אתה הוא לדור ודור.  
נודה לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו  
הפקודות לך ועל נסיך שבכל יום עמנו ועל נפלאותיך וטובותיך  
שבכל לעת ערב ובקר וצהרים. הטוב כי לא כלו רחמיך  
והמרחם. כי לא תמו חסדיך מעולם קוינו לך ועל  
כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.  
וכל החיים יודוך סלה ויהללו את שמך באמת האל  
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך  
ולך נאה להודות.

WE GRATEFULLY ACKNOWLEDGE, ETERNAL GOD, THAT YOU ARE  
OUR CREATOR AND PRESERVER, THE ROCK OF OUR LIFE AND OUR  
PROTECTING SHIELD. WE GIVE THANKS TO YOU FOR OUR LIVES  
WHICH ARE IN YOUR HANDS, FOR OUR SOULS WHICH ARE EVER  
IN YOUR KEEPING, FOR YOUR WONDROUS PROVIDENCE AND YOUR  
CONTINUOUS GOODNESS, WHICH YOU BESTOW UPON US DAY BY  
DAY. TRULY, YOUR MERCIES NEVER FAIL, AND YOUR LOVE AND  
KINDNESS NEVER CEASE. THEREFORE, DO WE PUT OUR TRUST IN  
YOU. BLESSED IS THE ETERNAL GOD, TO WHOM OUR  
THANKS ARE DUE.



Gratitude rejoices with her sister joy  
and is always ready to light a candle and have a party.  
Gratitude does not much like the old cronies  
of boredom, despair and taking life for granted.

*Reb Nachman of Bratslav*



Everyone should have two pockets.  
In one should be a note saying,  
“I am but ashes and dust.” In the other,  
“For my sake was the whole world created.”

*Reb Simcha Bunam of Pshis'cha*



#### A CONVERSATION WITH GOD

I try to be thankful for all of the blessings in my life, but I feel I must ask: If You are indeed watching over us from above, why do bad things happen to people I love? Up until now, I have been looking for You in the heavens—an old man with a white beard and a staff, sitting on a throne in the vast open spaces. But perhaps I should have been looking instead in the smallest of places: the curl of a lip which leads to a smile, the softness of babies, the first tooth of a child, a loving response, an altruistic turn, the passing of time, the healing of a burn. It would be so much easier if fairy tales did come true, if the good were rewarded, and righteousness fell from the heavens like dew. I still am not sure exactly what I believe, or what my life is leading to, but in this quiet moment of reflection I do feel grateful for the chance to just sit and talk with You.



## A Prayer for Peace

# שִׁלּוֹם

Sim shalom  
tova u-v'racha  
chein va-chesed  
v'rachamim  
aleinu v'al kol  
Yisrael amecha.  
Bar-cheinu  
avinu kulanu  
k'echad b'or  
panecha ki v'or  
panecha natata  
lanu Adonai  
Eloheinu.  
Torat chayim  
v'ahavat chesed  
u'tzedakah  
u-v'racha  
v'rachamim

טוֹבָה וּבִרְכָה חַן וְחֶסֶד  
וְרַחֲמִים עָלֵינוּ וְעַל-כָּל-  
יִשְׂרָאֵל עַמָּךְ. בְּרַכֵּנוּ  
אֲבִינוּ כָּלנוּ כְּאַחַד בְּאוֹר  
פְּנִיךָ כִּי בְּאוֹר פְּנִיךָ נִתַּתָּ  
לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים  
וְאַהֲבַת חֶסֶד וְצִדְקָה  
וּבִרְכָה וְרַחֲמִים וְחַיִּים  
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
אֶת-עַמָּךְ יִשְׂרָאֵל וְאֶת-כָּל-  
הָעַמִּים בְּכָל-עֵת וּבְכָל-  
שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ  
אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם.

GRANT PEACE,  
GOODNESS,  
BLESSING,  
G R A C E ,  
KINDNESS AND  
MERCY TO US  
AND TO ALL  
YOUR PEOPLE  
I S R A E L .  
BLESS US, OUR  
CREATOR, ALL  
OF US AS ONE,  
WITH THE  
LIGHT OF YOUR  
COUNTEenance.  
FOR IT IS  
THROUGH YOUR  
S H I N I N G  
P R E S E N C E ,  
ADONAI OUR  
GOD, THAT YOU  
GAVE US THE  
TORAH OF LIFE

v'chayim v'shalom. V'tov b'einecha  
l'vareich et am'cha Yisrael v'et kol  
ha-amim b'chol eit u-v'chol sha-ah  
bi'shlomecha. Baruch atah Adonai  
oseh ha-shalom.

AND A LOVE OF KINDNESS,  
RIGHTEOUSNESS, BLESSING,  
MERCY, LIFE, AND PEACE. MAY YOU  
SEE FIT TO BLESS YOUR PEOPLE  
ISRAEL AT ALL TIMES, AND IN  
EVERY HOUR, WITH YOUR BLESSING  
OF PEACE.



אֱלֹהֵי נֹצֵר לְשׁוֹנִי מִרָע וּשְׁפָתַי מִדִּבֶּר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם  
וְנַפְשִׁי כְעֶפֶר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִרְדֹּף  
נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל  
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ  
עֲשֵׂה לְמַעַן תּוֹרָתְךָ לְמַעַן יִחְלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנְךָ וְעֲגִנִּי.

O GOD, KEEP MY TONGUE FROM EVIL AND MY LIPS FROM DECEIT. HELP  
ME TO BE SILENT IN THE FACE OF DERISION, HUMBLE IN THE PRESENCE  
OF ALL. OPEN MY HEART TO YOUR TORAH, AND I WILL HASTEN TO DO  
YOUR MITZVOT. SAVE ME WITH YOUR POWER, IN TIME OF TROUBLE BE  
MY ANSWER, THAT THOSE WHO LOVE YOU MAY REJOICE.



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

MAY GOD, WHO CAUSES PEACE TO REIGN IN THE HIGH HEAVENS, LET  
PEACE DESCEND ON US, ON ALL ISRAEL, AND ON ALL THE WORLD.



יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי.

Yihiyu l'ratzon im-rei-fi v'heg'yon libi l'fanecha  
Adonai tzu-ri v'go-ali.

MAY THE WORDS OF MY MOUTH AND THE MEDITATIONS OF MY HEART  
BE ACCEPTABLE TO YOU, O GOD, MY ROCK AND MY REDEEMER.

## Prayers Of Healing

# מי שברך

*Mi she-bei-rach avoteinu M'kor ha-b'racha 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 she-bei-rach imoteinu M'kor ha-bracha la'avoteinu,*  
bless those in need of healing with *refuah sh'leimah*:  
the renewal of body, the renewal of spirit, and  
let us say, amen.

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו  
שרה רבקה רחל ולאה הוא יברך וירפא את־החולה  
(החולה) ..... בן (בת) ..... הקדוש ברוך הוא  
ימלא רחמים עליו (עליה) להחלימו (להחלימה)  
ולרפאותו (ולרפאותה) להחזיקו (להחזיקה) ולהחיותו  
(ולהחיותה). וישלח לו (לה) במהרה רפואה שלמה.  
רפואת הנפש ורפואת הגוף בתוך שָׁאַר חולי ישראל  
השָׁתָא בעגלא ובזמן קריב ונאמר אָמֵן.

אל נא רפא נא לה. אל נא רפא נא לו.

Eil na refah-na la. Eil na refah-na lo.

O GOD, PLEASE HEAL HER. O GOD, PLEASE HEAL HIM.

*Numbers 12:13*

# רפאנו יהוה

R'fa-einu Adonai v'neirafei  
hoshi-einu v'nivashei-a  
ki t'hilateinu atah.

רפאנו יהוה ונרפא  
הושיענו ונשיעה  
כי תהללנו אתה.

והעלה רפואה שלמה לכל-מפותינו.  
V'ha-alei refuah sh'leimah l'chol makoteinu.

Ki eil melech rofei neh-eman  
v'rachaman atah.  
Baruch atah Adonai  
rofei cholei amo Yisrael.

כי אל מלך רופא נאמן  
ורחמן אתה.  
ברוך אתה יהוה  
רופא חולי עמו ישראל.

Heal us, Adonai, and we shall be healed. Save us and we shall be saved. Because we sing praises to You, grant us a complete healing from all our wounds.



God, I may not often speak to You.  
I am not sure that You listen.  
But if You are out there, if You can hear me...

I feel helpless and ask You for strength.  
I feel anxious and beg You for calm.  
I feel fear and call on You for healing.  
I feel pain and pray to You for release.

God, I may not often speak to You  
But I hope You are listening.  
Be with me. Stay close to me.  
Hear me.



## *Tephillah for Yom Tov*

**אֶתָּה**  
בְּחֶרְפָּתְנוּ מִכָּל־הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ  
בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת וְקִדְשָׁתָנוּ  
בְּמִצְוֹתֶיךָ. וְקִרְבָּתָנוּ מִלְּכֵנוּ לְעִבּוּדְךָ וְשִׁמְךָ  
הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

IN LOVE AND FAVOR, O GOD, YOU HAVE CHOSEN US FROM ALL THE PEOPLES,  
EXALTING US BY HALLOWING US WITH YOUR MITZVOT. OUR SOVEREIGN,  
YOU HAVE SUMMONED US TO YOUR SERVICE, THAT THROUGH US YOUR GREAT  
AND HOLY NAME MAY BECOME KNOWN IN ALL THE EARTH.

**וְהַתֵּן לָנוּ**  
יְיָ אֱלֹהֵינוּ בְּאַהֲבָה  
[שַׁבָּתוֹת לְמִנוּחָהּ ו]  
מוֹעֲדִים לְשִׂמְחָה חַגִּים  
וְזִמְנִים לְשִׁשּׁוֹן אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם]

IN YOUR LOVE, O GOD, YOU HAVE GIVEN US [SABBATHS OF REST,] FEASTS OF  
GLADNESS AND SEASONS OF JOY, THIS [SABBATH DAY AND THIS] FESTIVAL OF

Pesach - season of our freedom  
Shavuot - season of revelation  
Sukkot - season of thanksgiving  
Atzeret - Simchat Torah -  
season of our gladness

חַג הַמִּצּוֹת הַזֶּה־זְמַן חֲרוּתָנוּ  
חַג הַשְּׁבָעוֹת הַזֶּה־זְמַן מַתָּן תּוֹרָתָנוּ  
חַג הַסֻּכּוֹת הַזֶּה־זְמַן שִׂמְחָתָנוּ  
הַשְּׂמִינִי חַג הָעֲצָרֶת הַזֶּה־  
זְמַן שִׂמְחָתָנוּ

מִקְרָא קֹדֶשׁ זָכֹר לִיציאת מצרים.

TO UNITE IN WORSHIP AND RECALL THE EXODUS FROM EGYPT.

**אלהינו**  
 ואלהי אבותינו יעלה ויבא ויזכר ויזכרנו  
 ויזכרנו כל-עמך בית ישראל לפניך לטובה  
 לחן לחסד ולרחמים לחיים ולשלום ביום

OUR GOD AND GOD OF ALL AGES, BE MINDFUL OF YOUR PEOPLE ISRAEL  
 ON THIS

Festival of Pesach

Festival of Shavuot

Festival of Sukkot

Festival of Atzeret - Simchat Torah

חג המצות הזה

חג השבועות הזה

חג הסוכות הזה

השמיני חג העצרת הזה

and renew in us love and compassion, goodness, life, and peace.

זכרנו יי אלהינו בו לטובה. אמן.

THIS DAY REMEMBER US FOR WELL-BEING. AMEN.

ופקדנו בו לברכה. אמן.

THIS DAY BLESS US WITH YOUR NEARNESS. AMEN.

והושיענו בו לחיים. אמן.

THIS DAY HELP US TO A FULLER LIFE. AMEN.

**והשיאנו**  
 יי אלהינו את-ברכת מועדיך לחיים ולשלום  
 לשמחה ולששון באשר רצית ואמרת  
 לברכנו. אלהינו ואלהי אבותינו ואמותינו [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.

BESTOW UPON US THE BLESSING OF YOUR HOLY FESTIVALS, AND MAY WE  
 SO CELEBRATE THEM AS TO BE WORTHY OF YOUR FAVOR.

OUR GOD AND GOD OF AGES PAST, SANCTIFY US WITH YOUR MITZVOT, AND  
 LET YOUR TORAH BE OUR WAY OF LIFE. [MAY OUR REST ON THIS DAY BE  
 PLEASING IN YOUR SIGHT.] SATISFY US WITH YOUR GOODNESS, GLADDEN  
 US WITH YOUR SALVATION, AND PURIFY OUR HEARTS TO SERVE YOU IN  
 TRUTH. [IN YOUR GRACIOUS LOVE, LET YOUR HOLY SABBATH REMAIN OUR  
 HERITAGE.] LET US CELEBRATE YOUR HOLY FESTIVALS WITH JOY AND  
 GLADNESS, THAT ALL ISRAEL, HALLOWING YOUR NAME, MAY HAVE CAUSE  
 TO REJOICE. BLESSED IS ADONAI, WHO HALLOWS [THE SABBATH,]  
 THE HOUSE OF ISRAEL AND THE FESTIVALS.

## WORSHIP

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל וּתְהִי לְרָצוֹן  
תְּמִיד עֲבֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה יי שְׂאוֹתָךְ לְבָדָךְ בִּירְאָה נִעְבֹּד.

## THANKSGIVING

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֻמוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ  
וְנִסְפָּר תְּהִלָּתְךָ עַל־חַיֵּינוּ הַמְּסוּרִים בִּיָּדְךָ וְעַל־נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת  
לָךְ וְעַל־נִסְיָךְ שְׂבָכָל־יוֹם עִמָּנוּ וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת  
עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ וְהִמְרָחֵם. כִּי־לֹא תִמּוּ  
חֲסָדֶיךָ מֵעוֹלָם קוִינֵנוּ לָךְ. וְעַל כָּל־מִלְּכָם וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תְּמִיד  
לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל  
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

## PEACE

(Morning)

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל  
וְעַל־כָּל־הָעַמִּים. בְּרַכְּנוּ אֲבִינוּ כָּלֵנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ כִּי בְּאוֹר  
פָּנֶיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה  
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל  
בְּכָל־עֵת וּבְכָל שְׁעָה בְּשִׁלּוּמֶךָ. בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת־עַמּוֹ  
יִשְׂרָאֵל בְּשִׁלּוֹם.

(Evening)

שְׁלוֹם רַב עַל־יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם כִּי אַתָּה הוּא מְלֶכֶךְ  
אֲדוֹן לְכָל הַשְׁלֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת  
וּבְכָל־שְׁעָה בְּשִׁלּוּמֶךָ. בְּרוּךְ אַתָּה יי הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.



יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יי צוּרִי וְגוֹאֲלִי.

MAY THE WORDS OF MY MOUTH AND THE MEDITATIONS OF MY  
HEART BE ACCEPTABLE TO YOU, O GOD, MY ROCK AND MY REDEEMER.





## *Hymns of Praise*

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו  
לקרא את-ההלל.

Baruch atah Adonai Eloheinu melech ha-olam asher  
kid'shanu b'mitzvotav v'tzi-vanu li-kro et ha-hallel.

BLESSED ARE YOU, O GOD, ETERNAL SOURCE OF THE UNIVERSE,  
WHO HALLOWS US WITH MITZVOT AND INSPIRES US TO SING HYMNS  
OF PRAISE.

# הללויה!

הללו עבדי יי הללו את-שם יי.  
יהי שם יי מברך מעתה ועד-עולם.

Halleluyah! Sing praises, you servants of Adonai,  
praise God's name.

***Blessed be the name of the Eternal, now and forever.***

ממזרח-שמש עד-מבואו מהלל שם יי.  
רם על-כל-גוים יי על השמים כבודו.

Let God's name be praised from sunrise to sunset.

***The Eternal is supreme above the nations; God's glory is  
higher than the heavens.***

מי כיי אלהינו המגביה לשבת  
המשפילי לראות בשמים ובארץ?

Who is like our Eternal God in heaven and earth?

***Who so exalted and yet so near?***



# בְּצֵיִת

יִשְׂרָאֵל מִמִּצְרַיִם  
בֵּית יַעֲקֹב מֵעַם לֵעַז  
הִיְתָה יְהוּדָה לְקֹדֶשׁ יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו.  
הֵיִם רָאָה וַיִּנָּס  
הִירִידָן יָסֵב לְאַחֹר.  
הַהָרִים רָקְדוּ כְּאֵילִים גְּבָעוֹת כְּבְּנֵי־צֶאֱנָן.



B'tzeit Yisrael mi-Mitzrayim  
beit Ya'akov mei-am lo-eiz.

FROM PSALM 118

עָזִי וְזִמְרַת יְהוָה לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה  
בְּאֶהְלֵי צְדִיקִים. יָמִין יְיָ עֲשָׂה חֵיל. יָמִין יְיָ רוֹמְמָה  
יָמִין יְיָ עֲשָׂה חֵיל.

O God, You are my strength and my shield; You  
have become my help. Hear glad songs of triumph  
in the tents of the just:

***The power of Adonai is triumphant!***

The power of Adonai is supreme!

***The power of Adonai is triumphant!***

לֹא־אָמוֹת כִּי־אָחֳזָה וְאֶסְפֹּר מִעֲשֵׂי יְהוָה.  
פֶּתַח־חַיִּי שְׁעֵר־צֶדֶק אֲבֹאֲבָם אוֹדָה יְהוָה.

I shall not die but live and tell the  
deeds of our God.

***Open for me the gates of righteousness;  
let me enter and give thanks to Adonai.***

אֶבֶן מָאֲסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ פִּנָּה.  
מֵאֵת יְיָ הִיתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ.

The stone the builders rejected has  
become the chief cornerstone.

***This is God's doing; it is wonderful  
in our eyes.***

FROM PSALM 118

זֶה-הַיּוֹם עָשָׂה יי  
נְגִילָה וְנִשְׂמָחָה בּוֹ.

אֲנֵא יי הוֹשִׁיעָה נָא.  
אֲנֵא יי הוֹשִׁיעָה נָא.

אֲנֵא יי הַצְלִיחָה נָא.  
אֲנֵא יי הַצְלִיחָה נָא.

בְּרוּךְ הַבָּא בְּשֵׁם יי  
בְּרַכְנוּכֶם מִבֵּית יי.

אֵלֵי אַתָּה וְאוֹדֶךָ  
אֱלֹהֵי אֲרוֹמְמֶךָ.

This is the day that God has made;

***Let us rejoice and be glad in it.***

Eternal God, be our help.

***Eternal God, be our help.***

Eternal God, sustain us.

***Eternal God, sustain us.***

Blessed is the one who comes to seek Adonai;

***We bless you from the house of Adonai.***

You are my God, and I will thank You;

***You are my God, I will exalt You.***

FROM PSALM 118

# הודו

Hodu l'Adonai ki tov  
ki l'olam chasdo.

Yo-mar na Yisrael:  
ki l'olam chasdo.

Yo-m'ru na beit Aharon:  
ki l'olam chasdo.

Yo-m'ru na yirei Adonai:  
ki l'olam chasdo.

הודו לַיהוָה כִּי־טוֹב  
כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ־נָא יִשְׂרָאֵל:  
כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ־נָא בֵּית אַהֲרֹן:  
כִּי לְעוֹלָם חַסְדּוֹ.

יֹאמְרוּ־נָא יִרְאֵי יְיָ:  
כִּי לְעוֹלָם חַסְדּוֹ.

O give thanks to Adonai, for God is good,

***For God's love is everlasting.***

Let Israel now say:

***God's love is everlasting.***

Let the House of Aaron now say:

***God's love is everlasting.***

Let all who revere Adonai now say:

***God's love is everlasting.***

## Torah Service 1

From Psalm 24

**לִי הָאֶרֶץ** וּמְלוֹאָהּ תִּבֵּל וְיוֹשְׁבֵי בָהּ. כִּי-  
הוּא עַל-יָמִים יִסְדָּהּ וְעַל-נְהָרוֹת  
יִכּוֹנְנֶהּ. מִי־עֹלָה בְּהַר-יְיָ וּמִי־יָקוּם בְּמָקוֹם קֹדֶשׁוֹ.

YOURS IS THE EARTH, O GOD, IN ALL ITS FULLNESS; THE WORLD AND ALL WHO DWELL THERE. FOR YOU HAVE LAID ITS FOUNDATIONS IN THE SEA AND ESTABLISHED IT UPON THE CURRENTS. WHO MAY ASCEND THE MOUNTAIN OF ADONAI? WHO MAY STAND IN GOD'S HOLY PLACE?

**נָקִי כַפַּיִם** וּבֶרֶךְ-לֵבָב אֲשֶׁר לֹא-נִשְׂא לִשְׂוֹא  
נִפְשׁוֹ וְלֹא נִשְׁבַּע לְמַרְמָהּ. יִשָּׂא  
בְּרָכָה מֵאֵת יְיָ וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.

THOSE WITH CLEAN HANDS AND PURE HEARTS, WHO NEVER SPEAK WITH MALICE, WHO NEVER SWEAR DECEITFULLY, THEY SHALL RECEIVE BLESSINGS FROM ADONAI, JUSTICE FROM GOD, THEIR HELPER.

**זֶה דֹּר** דִּרְשׁוּ מִבִּקְשֵׁי פָנֶיךָ יַעֲקֹב. סֵלָה.

SUCH ARE THE PEOPLE WHO TURN TO YOU, WHO SEEK YOUR PRESENCE, O GOD OF JACOB.

שִׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא  
מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?  
יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

LIFT UP YOUR HEADS, O GATES! LIFT YOURSELVES UP, O ANCIENT DOORS! LET THE SOURCE OF GLORY ENTER. WHO IS THE SOURCE OF GLORY? THE GOD OF HOSTS; ADONAI IS THE ETERNAL SOURCE OF GLORY!

## Torah Service 2

**אֵין כָּמוֹךָ**  
בְּאַלֵּהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ.  
מַלְכוּתְךָ מְלָכּוּת כָּל-עוֹלָמִים  
וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר.

THERE IS NONE LIKE YOU, O GOD, AND THERE ARE NO DEEDS  
LIKE YOURS. YOU ARE REAL TO US AND ETERNAL, PRESENT IN  
EVERY GENERATION.



יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ  
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

YOU WERE, YOU ARE,  
YOU WILL BE THE SOURCE OF OUR GOODNESS;  
YOUR SOVEREIGNTY WILL ENDURE FOREVER.

יְהוָה עֹז לְעַמּוֹ יִתֵּן  
יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

GIVE STRENGTH TO OUR PEOPLE ISRAEL, ADONAI,  
AND BLESS ALL PEOPLES WITH PEACE.



**אֵל הַרְחָמִים**  
הִיטִיבָה בְּרַצוֹנְךָ אֶת-צִיּוֹן  
תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.  
כִּי בָּךְ לִבֵּד בְּטַחָנוּ מֶלֶךְ אֵל רַם וְנָשָׂא אֲדוֹן עוֹלָמִים.



## *Torah Service 3*

“Will you accept my Torah?” asked God.

***“Of course we will,” responded  
the People Israel. “How could we not?  
You are holding a mountain over our heads!”***

“No, you have misunderstood,” smiled God.

“Mt. Sinai is your chuppah;  
the Torah is your bride.”

***“Behold you are sanctified unto me,”  
declared the people.***

“Siman tov, mazal tov,”  
sang the Holy One of Blessing.



**עַל שְׁלוֹשָׁה דְּבָרִים**

הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה וְעַל הָעֲבוּדָה  
וְעַל גְּמִילוּת חֲסָדִים.

Al shloshe d'varim ha-olam omed. Al ha-Torah v'al  
ha-avodah v'al g'milut chasadim.

THE WORLD IS SUSTAINED BY THREE THINGS:  
BY TORAH, BY WORSHIP, AND BY DEEDS OF LOVING KINDNESS.

*Pirke Avot*

## TAKING THE TORAH FROM THE ARK

**בְּרוּךְ** שָׁנַתָּה תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.  
BLESSED ARE YOU, O GOD, WHO IN YOUR HOLINESS  
HAS GIVEN THE TORAH TO OUR PEOPLE ISRAEL.

**הָבוּ** גָּדֹל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.  
LET US DECLARE THE GREATNESS OF OUR GOD  
AND GIVE HONOR UNTO THE TORAH.

**תּוֹרָה** צִוָּה-לָנוּ יי בְּיַד מֹשֶׁה וְהַנְּבִיאִים מִוֶּרְשָׁה  
קֹהֶלֶת יַעֲקֹב.

THE TORAH, COMMANDED US BY GOD THROUGH MOSES AND THE  
PROPHETS, IS THE HERITAGE OF THE HOUSE OF JACOB.

**בֵּית יַעֲקֹב** לְכוּ וְנִלְכֶּה בְּאוֹר יְהוָה.  
O HOUSE OF JACOB, COME LET US  
WALK BY THE LIGHT OF THE ETERNAL.

**כִּי מִצִּיּוֹן** תֵּצֵא תוֹרָה וְדָבָר יְהוָה מִירוּשָׁלַיִם.  
FOR OUT OF ZION SHALL GO FORTH TORAH  
AND THE WORD OF ADONAI FROM JERUSALEM.

**רוֹמָמוֹ** יי אֲלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ כִּי  
קֹדֶשׁ יי אֲלֹהֵינוּ.

LET US EXALT ADONAI, OUR GOD, AND WORSHIP AT GOD'S HOLY  
MOUNTAIN, FOR HOLY IS OUR GOD.

## FOR YOM TOV

**יְיָ יְיָ** אֵל רַחוּם וְחַנוּן אָרְךָ אֲפִים וְרַב־חֶסֶד וְאֱמֶת נֹצֵר  
חֶסֶד לְאֱלֹפִים נִשָּׂא עוֹן וּפָשַׁע וְחַטָּאת וְנָקָה.

ADONAI, ADONAI, YOU ARE MERCIFUL AND GRACIOUS, ENDLESSLY  
PATIENT, LOVING, AND TRUE, SHOWING MERCY TO THOUSANDS,  
FORGIVING INIQUITY, TRANSGRESSIONS, AND SIN, AND  
GRANTING PARDON.

# שמע

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Shema Yisrael Adonai Eloheinu Adonai Echad.

HEAR, O ISRAEL: ADONAI IS OUR GOD, ADONAI IS ONE.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ.

Echad Eloheinu gadol Adoneinu kadosh sh'mo.

OUR GOD IS ONE; GREAT AND HOLY IS THE ETERNAL ONE.

# לְךָ יְהוָה

לְךָ יְהוָה הַגָּדֹל וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ. לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

Lecha Adonai ha-g'dulah v'hag'vurah v'ha-tiferet v'ha-neitzach  
v'ha-hod ki chol ba-shamayim u-va-aretz. Lecha Adonai  
ha-mamlachah v'ha-mitnasei l'chol l'rosh.

# READING OF THE TORAH

*Before the Reading*

**Bar'chu** et Adonai ha-m'vorach.

Baruch Adonai ha-m'vorach

l'olam va-ed.

Baruch atah Adonai

Eloheinu melech ha-olam

asher bachar banu mi-kol ha-amim

v'natan lanu et tora-to.

Baruch atah Adonai notein ha-torah.

**בָּרְכוּ** אֶת־יְיָ הַמְּבָרָךְ.

בָּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר בָּחַר־בָּנוּ מִכָּל הָעַמִּים

וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ.

בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

*After the Reading*

**Baruch** atah Adonai

Eloheinu melech ha-olam

asher natan lanu torat emet

v'chayei olam na-ta b'tocheinu.

Baruch atah Adonai notein ha-torah.

**בָּרוּךְ** אַתָּה יְיָ

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת

וַחַיֵּי עוֹלָם נִטֵּעַ בְּתוֹכֵנוּ.

בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי

בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ

בְּיַד־מֹשֶׁה.

**וְזֹאת הַתּוֹרָה**

V'zot ha-torah asher sam Moshe lifnei b'nei Yisrael al pi

Adonai b'yad Moshe.

THIS IS THE TORAH THAT MOSES PLACED BEFORE THE  
PEOPLE OF ISRAEL, FROM THE MOUTH OF GOD  
THROUGH THE HAND OF MOSES.

## THE READING OF THE HAFTARAH

*Before the reading of the Haftarah*

**ברוך** אֲתָהּ יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
בָּחַר בַּנְּבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם  
הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה יי  
הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאִי  
הָאֱמֶת וְצֶדֶק.

*After the reading of the Haftarah*

**ברוך** אֲתָהּ יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
צוֹר כָּל-הָעוֹלָמִים צַדִּיק בְּכָל-  
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה  
הַמְדַּבֵּר וּמַקְיֵם שְׁכָל-דְּבָרָיו אֱמֶת וְצֶדֶק. עַל-הַתּוֹרָה וְעַל-  
הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יּוֹם הַשַּׁבָּת הַזֶּה שְׁנַת־תָּלָנוּ יי  
אֱלֹהֵינוּ לְקִדְשָׁהּ וּלְמִנּוּחָהּ לְכָבוֹד וּלְתִפְאַרֶת עַל-הַכֹּל יי  
אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ  
בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת.



גְּדָלוֹ לִיהוָה אֲתִי וְנִרְוֹמָמָה שְׁמוֹ יַחְדָּו.

O MAGNIFY THE ETERNAL ONE WITH ME,  
AND LET US EXALT GOD'S NAME TOGETHER.

# FESTIVAL HAFTAROT

*Before the reading of the Haftarah*

אֶתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
בָּחַר בְּנָבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם  
הַנֶּאֱמָרִים בְּאַמֶּת. בְּרוּךְ אַתָּה יְיָ  
הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי  
הָאֱמֶת וְצִדִּיק.

ברוך

*After the reading of the Haftarah*

אֶתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר  
כָּל־הָעוֹלָמִים צְדִיק בְּכָל־הַדּוֹרוֹת  
הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמַּדְבֵּר  
וּמְקִיִּם שְׁכָל־דִּבְרֵיו אֱמֶת וְצִדִּיק.

ברוך

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם [הַשַּׁבָּת הַזֶּה וְעַל יוֹם]

FOR THE TORAH, FOR THE PRIVILEGE OF WORSHIP, FOR THE  
PROPHETS, [FOR THIS SHABBAT,] AND FOR THIS FESTIVAL OF

Pesach

Shavuot

Sukkot

Shemini Atzeret

Simchat Torah

חַג הַמִּצּוֹת הַזֶּה

חַג הַשָּׁבְעוֹת הַזֶּה

חַג הַסֻּכּוֹת הַזֶּה

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה

שִׂמְחַת תּוֹרָה

שְׁנַת־לָנוּ יְיָ אֱלֹהֵינוּ [לְקַדְּשָׁה וְלִמְנוּחָה] לְשִׁשּׁוֹן וּלְשִׂמְחָה לְכָבוֹד  
וּלְתַפָּאֶרֶת עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ.  
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמִינִים.

RETURNING THE  
TORAH TO THE ARK

# הוֹדוּ

עַל-אֶרֶץ וְשָׁמַיִם וְיָרֵם קָרוֹן לְעַמּוֹ  
תִּהְיֶה לְכָל-חֲסִידָיו לְבָנֵי יִשְׂרָאֵל  
עַם-קָרְבוֹ. הִלְלוּהָ.



תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ  
עֲדוֹת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי.

GOD'S TORAH IS PERFECT, REVIVING THE SOUL;  
GOD'S TEACHING IS SURE, MAKING WISE THE SIMPLE.

פְּקוּדֵי יְהוָה יִשְׂרִים מְשִׁמְחֵי-לֵב  
מִצְוֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם.

GOD'S PRECEPTS ARE RIGHT, DELIGHTING THE MIND;  
GOD'S MITZVAH IS CLEAR, GIVING LIGHT TO THE EYES.

יִרְאֵת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד  
מִשְׁפָּטֵי-יְהוָה אֱמֶת צְדָקוֹ יַחֲדוּ.

GOD'S WORD IS PURE, ENDURING FOREVER; GOD'S  
JUDGMENTS ARE TRUE AND ALTOGETHER JUST.

# כ

לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי  
אַל-תִּעָזֹב.

BEHOLD, I HAVE GIVEN YOU A GOOD DOCTRINE,  
MY TORAH; DO NOT FORSAKE IT!

עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ  
וְתִמְכֶּיהָ מְאֹד. דְּרָכֶיהָ דְּרָכֵי-נֹעַם  
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם.

Eitz chayim hi la-machazikim ba v'tom-  
che-ha m'u-shar. D'racheha darchei no-am  
v'chol n'ti-vo-teha shalom.

IT IS A TREE OF LIFE TO THOSE WHO HOLD FAST  
TO IT, AND ALL ITS SUPPORTERS ARE HAPPY. ITS  
WAYS ARE WAYS OF PLEASANTNESS, AND ALL ITS  
PATHS ARE PEACE.

הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה. חֲדָשׁ  
יָמֵינוּ כְּקֶדֶם.

Hashi-veinu Adonai eilecha v'na-shuva.  
Chadeish yameinu k'kedem.

RETURN US TO YOU, O GOD, AND WE WILL RETURN.  
RENEW OUR DAYS AS OF OLD.

## Memorial Service

PSALM 23

# מזמור לדוד

יְהוָה רֹעִי לֹא אֶחָסֶר.  
בְּנֵאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי.  
נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בַּמַּעְגָּלִי־צֶדֶק לְמַעַן שְׁמוֹ.  
גַּם כִּי־אֵלֶף בְּגִיא צִלְמוֹת לֹא־אִירָא רָע כִּי־אַתָּה עֹמְדִי.  
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה יִנְחָמֵנִי.  
תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֹגֵד צָרָרִי.  
דִּשְׁנֶנֶת בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָה.  
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי  
וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים.

The Lord is my Shepherd, I shall not want.  
He maketh me to lie down in green pastures.  
He leadeth me beside the still waters.  
He restoreth my soul.  
He leadeth me in straight paths for His name's sake.  
Yea, though I walk through the valley  
of the shadow of death,  
I shall fear no evil, for Thou art with me.  
Thy rod and Thy staff they comfort me.  
Thou hast prepared a table before me in the presence of my enemies.  
Thou hast anointed my head with oil;  
my cup runneth over.  
Surely goodness and mercy shall follow me  
all the days of my life,  
And I shall dwell in the House of the Lord forever.



EACH OF US HAS A NAME

Each of us has a name given by God  
and given by our parents.

*Each of us has a name given by our stature  
and our smile and given by what we wear.*

Each of us has a name given by the mountains  
and given by our walls.

*Each of us has a name given by the stars  
and given by our neighbors.*

Each of us has a name given by our sins  
and given by our longing.

*Each of us has a name given by our enemies  
and given by our love.*

Each of us has a name given by our celebrations  
and given by our work.

*Each of us has a name given by the seasons  
and given by our blindness.*

Each of us has a name given by the sea  
and given by our death.



WE REMEMBER THEM NOW WITH  
THE SILENT YIZKOR PRAYER.



יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת יְקִירֵי... שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תִּהְיֶינָה נַפְשוֹתֵיהֶם  
צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד. שִׁבְעַת שְׁמֵחוֹת אֶת־פָּנֶיךָ נְעִימוֹת  
בִּימִינְךָ נֹצֵחַ. אָמֵן.

May God remember forever my dear ones who have  
gone to their eternal rest. May they be at one with the  
One who is life eternal. May the beauty of their lives  
shine forevermore, and may my life always bring honor  
to their memory.

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשוֹתֵיהֶם עַל  
קִדּוּשׁ הַשֵּׁם. אָנָּה תִּהְיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם  
כְּבוֹד. שִׁבְעַת שְׁמֵחוֹת אֶת־פָּנֶיךָ נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

May God remember forever our brothers and sisters of the House  
of Israel who gave their lives for the Sanctification of the Divine  
Name. May they be at one with the One who is life eternal. May the  
beauty of their lives shine forevermore and may my life always bring  
honor to their memory.

*Please Rise*

יְיָ מֵלֵא רַחֲמִים

שׁוֹכֵן בַּמְרוֹמִים הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֶי  
הַשְּׂכִינָה עִם קְדוּשִׁים וְטְהוֹרִים כְּזוֹהַר הָרָקִיעַ  
מְזַהְרִים לְנִשְׁמוֹת יְקִירֵינוּ שֶׁהֵלְכוּ לְעוֹלָמָם. בְּעַל  
הַרְחָמִים יִסְתִּירם בְּסֶתֶר כְּנָפָיו לְעוֹלָמִים וְיִצְרֹר  
בְּצִרּוֹר הַחַיִּים אֶת־נִשְׁמָתָם. יְיָ הוּא נִחְלָתָם. וְיִנּוּחוּ  
בְּשָׁלוֹם עַל מִשְׁכָּבָם וְנֹאמַר אָמֵן.

O God full of compassion, Eternal Spirit of the  
universe, grant perfect rest under Your sheltering  
presence to our loved ones who have entered eternity.  
O God of mercy, let them find refuge forever in the  
shadow of Your wings, and let their souls be bound  
up in the bond of eternal life. God is their inheritance.

May they rest in peace, and let us say, amen.



## *The Adoration*

Aleinu l'sha-bei-ach la'adon ha-kol  
la-teit g'dulah l'yotseir breishit  
Sheh-lo asanu k'goy-ei ha-a-ra-tzot  
v'lo sa-manu  
k'mishpachot ha-adamah  
Sheh-lo sam chelkeinu ka-heim  
v'goraleinu k'chol ha-mo-nam.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לִתְּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת  
וְלֹא שָׁמְנוּ  
כְּמִשְׁפָּחוֹת הָאָדָמָה  
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם  
וְגוֹרְלָנוּ כְּכָל־הַמוֹנִם.

LET US ADORE THE EVER-LIVING GOD AND RENDER PRAISE UNTO  
GOD, WHO SPREAD OUT THE HEAVENS AND ESTABLISHED THE EARTH,  
WHOSE GLORY IS REVEALED IN THE HEAVENS ABOVE, AND WHOSE  
GREATNESS IS MANIFEST THROUGHOUT THE WORLD. ADONAI IS OUR  
GOD; THERE IS NONE ELSE.

וְאֵנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנָיו  
מִלֶּךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

Va-a-nach-nu ko-r'im u-mish-ta-cha-vim u-mo-dim lif-nei  
melech mal-chei ha-m'la-chim ha-kadosh baruch hu.

WE THEREFORE BOW IN AWE AND THANKSGIVING BEFORE THE ONE  
WHO IS SOVEREIGN OVER ALL, THE HOLY AND BLESSED ONE.



שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל וְשְׁכִינָתָהּ עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין  
עוֹד אֲמַת מַלְכֵנוּ אַפֶּס זֹלָתוֹ בְּכָתוּב בְּתוֹרָתוֹ.  
”וַיֵּדַעַתְּ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבָךְ כִּי יְיָ הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת אֵין עוֹד.”

Sheh-hu noteh shamayim v'yo-sed aretz u-moshav  
y'karo ba-shamayim mi-ma'al u-sh'chinat u-zo  
b'gav-hei m'romim. Hu Eloheinu ain od emet  
melkainu efes zu-lato ka-katuv b'torato. V'yadah-ta  
ha-yom va-ha-shei-vo-tah el l'vavecha ki Adonai  
hu ha-Elohim ba-shamayim mi-ma'al  
v'al ha-aretz mi-tachat ein od.

וְנֹאמַר ”יְהִיָּה יְהוָה לְמִלְךָ עַל־כָּל־הָאָרֶץ.  
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.”

V'ne'emar v'hayah Adonai l'melech al kol ha-aretz.  
Ba-yom ha-hu yi-h'yeh Adonai echad u-sh'mo echad.

AS IT IS SAID: AND GOD WILL REIGN IN ALL THE EARTH.  
ON THAT DAY, YOU SHALL BE ONE AND YOUR NAME  
SHALL BE ONE.

## *The Mourner's Kaddish*

The Chasidic rabbi Elimelech of Lyzhansk said: "When I die and stand before the Court of Justice, they will ask me if I had been as just as I should have. I will answer 'No.' Then they will ask me if I had been as charitable as I should have. I will answer 'No.' Did I study as much as I should have? Again, I will answer 'No.' Did I pray as much as I should have? And this time too I will have to give the same answer. Then the Supreme Judge will smile and say: 'Elimelech, you spoke the truth. For this alone you shall have a share in the world to come.'"


*Chasidic*

In the world to come, there is neither eating nor drinking nor business dealings nor jealousy nor hate nor competition. But the righteous sit with their crowns on their heads and enjoy the splendor of the Divine Presence.

*Talmud, Berachot 17a*



**T H E** K a d d i s h does not mention death. Rather, the *Kaddish d'Rabbanan*, or "Rabbi's Kaddish," was recited by scholars at the end of a chapter of study. The rabbis recognized, however, that study is very much like prayer, and so they instituted a *Chatzi Kaddish*, or "Reader's Kaddish," to be recited at the conclusion of a section of prayer. Since life too is like a chapter of study and also like a prayer, a *Kaddish Yatom*, or "Mourner's Kaddish," was eventually instituted to mark the end of a loved one's life.



As Rabbi Nachman lay dying, Rava said to him, "Please show yourself to me in a dream after you have died." Indeed, Nachman kept his promise and did show himself to Rava in a dream. Rava asked him, "Did you suffer much pain?" Nachman answered, "It was as easy as taking a hair from a pitcher of milk. But were God to say to me, 'Go back to the world as you were before,' I would not want to go, for the fear of death is so great there."

*Talmud, Moed Katan 28a*



I have been teaching myself how to die  
every day of my life.

*Reb Simcha Bunam of Pshis'cha*



Death is nothing but a move from one house to  
another. If we are wise, we strive to make the latter  
the more beautiful home.

*Reb Menachem Mendel of Kotzk*



I shall not die, but live.



*Psalms 118:17*



Be sure not to be one of the living dead.

*Reb Yitzchak of Vorka*





I wrote your name in the sand  
But the ocean washed it away.

I said your name out loud  
But my voice was drowned by the silence.

I write your name,  
I speak your name,  
To help keep you alive  
So you live in more than just my memory,  
And so other people  
See your name,  
Hear your name,  
And remember you too.



A thousand times a day, I pick up the phone to call you.  
Each joy found, each challenge met,  
you're always the first one I want to tell.  
But then I remember and I put down the phone.



I reach inward instead,  
hoping, praying, believing  
that your soul is now intertwined with my own.

You are with me because you are part of me,  
coursing through my veins.

You have helped me find each joy  
and meet each challenge.

I reach inward and find you there.





Saying Kaddish for you  
Breaks my teeth;  
The words come out  
In shards and fragments.

I want the words to carry your soul,  
But I still want to hold your body;  
So the words clash and shatter  
And break in my mouth.

My heart is broken too.  
But I still say the Kaddish,  
Putting the pieces together,  
Word by word.

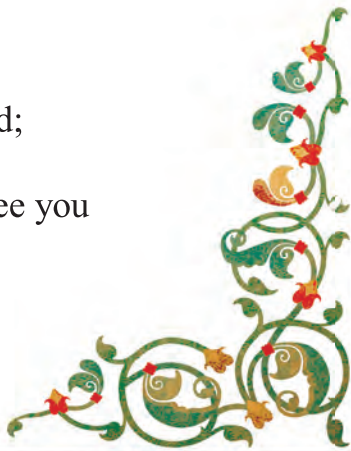
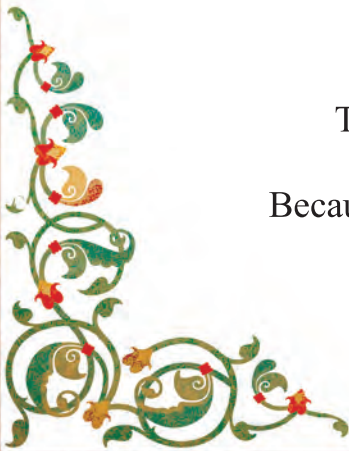
They will never be whole,  
But neither will I.




I looked in the mirror  
And I saw your face.  
Your eyes were looking back at me,  
Not my own.

It took me by surprise;  
It scared me. I stepped away.  
And then I looked again  
And I saw you again.

This time I was not surprised;  
I was comforted  
Because now I know that I can see you  
When I look at myself.





I stand stopped  
In a world that keeps moving.  
I feel still  
In a day that keeps turning.  
The ticks of the clock remind me of the moments without you.  
The chimes mark memories we could have made.  
I move through time knowing I must keep going;  
Observe the ticking away,  
Let the moments of absence be felt.  
As the winds of life swirl around me  
I let them carry me along my way.  
My new moments will be marked by remembrance.  
You will be the light of my pathway and the strength of my step.  
The light may sometimes dim, but it is always there.  
The step might seem to falter, but I move forward just the same.



We are the pages of the book  
that was begun those many years ago.  
We are the holders of the dream  
that shines brightly in our children's eyes.  
We are the ember of the flame  
that was gleaned from those who walked before.  
Threads together woven,  
Joys and sorrows to each other bound,  
A people forever united.



**S**omehow  
the roles were reversed,  
the world turned upside down,  
and now you're  
buried in the ground  
and I'm left standing here.

**I** couldn't save you.  
Now I can't bring you back.  
You took with you  
a piece of my heart  
and now we are worlds apart  
and I'm left standing here.

**T**he sun is shining  
but it's hard to feel the warmth.  
I know it is bright  
but I feel laid bare in the light,  
and still, I am standing here.

**Y**our siblings make me smile.  
They are like a balm  
on my wounded soul,  
but the pain is persistent  
though my efforts  
to heal are consistent,  
and still, I am standing here.

**I** will always have  
the black ribbon  
I wore over my heart.  
I look at the permanent tear;  
it matches the scar I wear  
as I still stand here.

**P**eople look at me  
and I smile and  
nod back at them.  
I wonder if they can see  
the turmoil inside of me,  
as I am left standing there.

**I** say Kaddish every night  
and light a candle as I pray.  
I know your body is at rest,  
and your soul has been blessed,  
and I will somehow  
pass this test  
and stand firmly here.



**IT IS A FEARFUL THING**

It is a fearful thing  
to love  
what death can touch.

A fearful thing  
to love,  
hope, dream, to be. . .

to be,  
and Oh! to lose.  
A thing for fools, this,  
and a holy thing.

For your life has lived in me,  
your laugh once lifted me,  
your word was gift to me.

To remember this brings  
painful joy.

'Tis a human thing, love.  
A holy thing, to love  
what death has touched.

**DO YOU COME TO ME**

Do you come to me  
In the flicker of a lamp?  
In a shadow?

In the spot I see in the corner  
of my eye?

Do you visit me  
In the music we used to listen to?  
In the foods we used to share?  
In the house where we lived?  
Some days, your spirit is heavy;  
Other days I grab at the air  
And am left with empty hands.

Please visit me.  
I am waiting for you,  
Awaiting a sign from you,  
A sign of you,  
A flicker of your spirit.  
I carry you every day in my heart.

If You, O God, are the Wind  
that hovered over the face of the earth  
in the beginning  
and my soul  
a breath of God within me,  
then when I die,  
my soul must flow gently into Yours,  
a single drop of rain  
making its way to the sea,  
a tiny gust  
of the Sacred Wind  
which animates our universe  
and abides forever.



I put a penny on your grave instead of a stone,  
Because whenever I see a lost penny on the street, I think of you.  
I remember how you used to put a penny in that little  
dish next to the cash register that says,  
“Give a penny, take a penny,”  
How you used to throw your loose change  
into the case of the street musician  
even when he was out of tune,  
and how you dug deep into your pockets  
for more than just pennies to help the person on the street.  
“Find a penny, pick it up...”  
I look for lost pennies because everywhere I look, I see you.



From the void  
That's opened up my soul,  
I see  
That every severed tie will hold,  
Every love  
Is written down in gold.

קדוּשָׁה  
יְתוּם

## *Mourner's Kaddish*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

Yitgadal v'yit-kadash sh'mei raba

בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ

b'al-ma di-v'ra chir-u-tei v'yam-lich mal-chu-tei

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל־בֵּית יִשְׂרָאֵל

b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yisrael

בְּעֶגְלָא וּבְזֶמַן קָרִיב וְאָמְרוּ אָמֵן.

ba-a-ga-la u-viz-man ka-riv v'im'ru amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei ra-ba m'vo-rach l'o-lam u-l'al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

Yitbarach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-sei

וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mei d'kud'sha b'rich hu.

לְעֵלָא מִן־כָּל־בִּרְכָּתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא

וְנַחֲמָתָא דְּאִמְרִין בְּעֶלְמָא וְאָמְרוּ אָמֵן.

L'ei-la min kol bir-cha-ta v'shi-ra-ta tush-b'chata  
v'neh-cheh-ma-ta da-a-mi-ran b'al-ma v'im'ru amen.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

Y'hei sh'la-ma raba min sh'ma-ya v'chayim aleinu

v'al kol Yisrael v'i-m'ru amen.

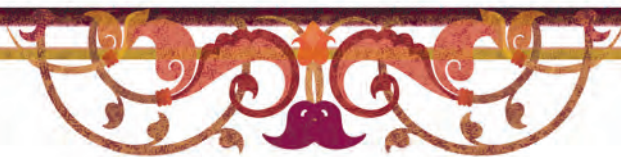
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ

וְעַל־כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

Oseh shalom bi-m'ro-mav hu ya-a-seh shalom aleinu

v'al kol Yisrael v'i-m'ru amen.

MAY THE SOURCE OF PEACE SEND PEACE TO ALL WHO MOURN AND COMFORT  
TO ALL WHO ARE BEREAVED AMONG US.



## *Mourner's Kaddish*

Exalted and hallowed is God's greatness.

In this world of Your creation,

May Your will be fulfilled

And Your sovereignty revealed

In the days of our lifetime

And the life of the whole House of Israel

Speedily and soon,

And let us say, amen.

May You be blessed forever,

Even to all eternity.

May You, most Holy One, be blessed,

Praised and honored, extolled and glorified,

Adored and exalted above all else.

Blessed are You

Beyond all blessings and hymns,

Praises and consolations

That may be uttered in this world,

And let us say, amen.

May peace abundant descend from heaven

With life for us and for all Israel,

And let us say, amen.

May God who causes peace to reign in the high heavens,

let peace descend on us, on our people Israel,

and on all the world.

And let us say, amen.

## ADON OLAM

Adon olam asher malach  
b'terem kol y'tsir niv'ra.  
L'eit na-a-sa v'chef-tso kol  
a-zai melech sh'mo ni-k'ra.

V'a-cha-rei ki-ch'lot ha-kol  
l'va-do yimloch nora.  
V'hu haya v'hu ho-veh  
v'hu yi-h'yeh b'tif-a-ra.

V'hu echad v'ein shei-ni  
l'ham-shil lo l'hach-bi-ra.  
B'li rei-shit b'li tach-lit  
v'lo ha-oz v'ha-mis-ra.

V'hu Eili v'chai go-a-li  
v'tsur chev-li b'eit tsa-ra.  
V'hu ni-si u-ma-nos li  
m'nat ko-si b'yom ek-ra.

B'ya-do af-kid ru-chi  
b'eit i-shan v'a-ira.  
V'im ru-chi g'vi-ya-ti  
Adonai li v'lo i-ra.

Adonai is the Eternal God, who reigned before any being had yet been created, when all was done according to God's divine will and when God's name was sovereign in all the earth.

## אדון עולם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ  
בְּטֶרֶם כָּל-יִצְיִיר נִבְרָא.  
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל  
אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָּכֹלֹת הַכֹּל  
לְבִדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הָיָה וְהוּא הוֹה  
וְהוּא יִהְיֶה בְּתִפְאַרָה.

הוּא אֶחָד וְאֵין שְׁנֵי  
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַּכְלִית  
וְלֹא הָעֵז וְהַמְשָׁרָה.

וְהוּא אֵלֵינוּ וְחַי גּוֹאֲלֵנוּ  
וְצוּר חֲבִלֵינוּ בְּעֵת צָרָה.  
וְהוּא נֹסֵי וּמְנוֹסֵינוּ  
מִנֶּת כּוֹסֵי בָּיִם אֶקְרָא.

בִּידּוֹ אֶפְקִיד רוּחֵנוּ  
בְּעֵת אִישׁוֹן וְאַעֲרִירָה.  
וְעַם-רוּחֵנוּ גְּוִיָּתֵנוּ  
יְיָ לִי וְלֹא אִירָא.

# **EIN KEILOHEINU**

Ein kei-lo-hei-nu  
ein ka-doh-nei-nu  
ein k'mal-kei-nu  
ein k-mo-shi-ein-u.

Mi chei-lo-hei-nu.  
mi cha-doh-nei-nu.  
mi ch'mal-kei-nu.  
mi ch'mo-shi-ei-nu?

No-deh lei-lo-hei-nu  
no-deh la-doh-nei-nu  
no-deh l'mal-kei-nu  
no-deh l'mo-shi-ei-nu.

Baruch Eloheinu  
baruch Adonei-nu  
baruch mal-kei-nu  
baruch mo-shi-ei-nu.

Atah hu Eloheinu  
atah hu Adonei-nu  
atah hu mal-kei-nu  
atah hu mo-shi-ei-nu.

# **אין כאלהינו**

אין כאלהינו  
אין כאדונינו  
אין כמלכנו  
אין כמושיענו.

מי כאלהינו  
מי כאדונינו  
מי כמלכנו  
מי כמושיענו?

נודה לאלהינו  
נודה לאדונינו  
נודה למלכנו  
נודה למושיענו.

ברוך אלהינו  
ברוך אדונינו  
ברוך מלכנו  
ברוך מושיענו.

אתה הוא אלהינו  
אתה הוא אדונינו  
אתה הוא מלכנו  
אתה הוא מושיענו.

Who? Who is like our God?  
Thanks, we give thanks to our God.  
Blessed, blessed is our God.  
You, You are our God.

YIGDAL

יגדל

Yigdal Elohim chai v'yish-ta-bach  
nim-tsa v'ein eit el m'tsi-u-to.  
Echad v'ein ya-chid k'yi-chu-do  
ne-lam v'gam ein sof l'ach-du-to.  
Ein lo d'mut ha-guf v'ei-no guf  
lo na-a-roch ei-lav k'du-sha-to.  
Kad-mon l'chol davar asher niv-ra  
rishon v'ein rei-shit l'rei-shi-to.  
Hi-no adon olam l'chol no-tsar.  
Yo-reh g'du-la-to u-mal-chu-to.  
Shefa n'vu-a-to n'ta-no  
el a-n'shei s'gu-la-to v'tif-ar-to.  
Lo kam b'yisrael k'mo-sheh od  
na-vi u-ma-bit et t'mu-na-to.  
Torat emet natan l'amo Eil  
al yad n'vi-o ne-e-man bei-to.

Lo ya-cha-lif ha-eil v'lo ya-mir  
da-to l'o-la-mim l'zu-la-to.  
Tso-feh v'yo-dei-a s'ta-rei-nu  
ma-bit l'sof davar b'kad-ma-to.  
Go-meil l'ish che-sed k'mifa-lo  
no-tein l'ra-sha ra k'rish-a-to.  
Yish-lach l'keits ya-min p'dut olam  
kol chai v'yeish ya-kir y'shu-a-to.  
Cha-yei olam na-ta b'to-chei-nu  
baruch a-dei ad sheim t'hi-la-to.

יגדל אלהים חי וישתבח  
נמצא ואין עת אל-מציאותו.  
אחד ואין יחיד כיחודו  
נעלם וגם אין סוף לאחדותו.  
אין לו דמות הגוף ואינו גוף  
לא נערוף אליו קדשתו.  
קדמון לכל-דבר אשר נברא  
ראשון ואין ראשית לראשיתו.  
הנו אדון עולם לכל-נוצר.  
יורה גדלותו ומלכותו.  
שפע נבואתו נתנו  
אל-אנשי סגלתו ותפארתו.  
לא קם בישראל כמשה עוד  
נביא ומביט את-תמונתו.  
תורת אמת נתן לעמו אל  
על יד נביאו נאמן ביתו.  
לא יחליף האל ולא ימיר  
דתו לעולמים לזולתו.  
צופה ויודע סתרינו  
מביט לסוף דבר בקדמתו.  
גומל לאיש חסד כמפעלו  
נותן לרשע רע כרשעתו.  
ישלח לקץ ימין פדות עולם  
כל-חי ויש יכיר ישועתו.  
חיי עולם נטע בתוכנו  
ברוך עדי עד שם תהלתו.

Magnified and praised is the living God, whose existence is eternal. God is unique and one, unfathomable and unending. God has no bodily form, is incorporeal; God's holiness is beyond compare. God preceded all creation; God was the first and had no beginning.



**OD YAVO SHALOM ALEINU**

עוֹד יָבוֹא שָׁלוֹם עָלֵינוּ.

Od yavo shalom aleinu

Od yavo shalom aleinu v'al kulam.

Salaam. Aleinu v'al kol ha'olam salaam... salaam.

*Moshe Ben Ari*



**TEFILLAT HADERECH**

May we be blessed as we go on our way.

May we be guided in peace.

May we be blessed with health and joy.

May this be our blessing, amen.

May we be sheltered by the wings of peace.

May we be kept in safety and in love.

May grace and compassion

find their way to every soul.

May this be our blessing, amen.

*Debbie Friedman*



**OSEH SHALOM**

עֲשֵׂה שָׁלוֹם בְּמִרְוָמִי 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 GOD, WHO CAUSES PEACE TO REIGN IN THE HIGH  
HEAVENS, LET PEACE DESCEND ON US, ON ALL ISRAEL, AND ON  
ALL THE WORLD.

