מישקון תפילה
Visual T’filah

SHABBAT EVENING
Welcoming

Kabbalat Panim for Shabbat

Kabbalat Panim

Candle Blessing
Kiddush, Evening
Welcome
Shabbat Songs
BARUCH atah, Adonai Eloheinu,
Melech haolam, asher kid’shanu
b’mitzvotav, v’tzivanu l’hadlik
ner shel Shabbat.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe, who hallows us
with mitzvot, commanding us to kindle
the light of Shabbat.

Shabbat Candle Blessing — The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (M. Shabbat 2:1ff.) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, Seder Rav Amram. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.
AS THESE SHABBAT CANDLES give light

to all who behold them,

so may we, by our lives, give light to all who behold us.

As their brightness reminds us

of the generations of Israel who have kindled light,

so may we, in our own day, be among those who kindle light.
O SOURCE of light and truth,
Creator of the eternal law of goodness,
help us to find knowledge by which to live.
Lead us to take the words we shall speak
into our hearts and our lives.

Bless all who enter this sanctuary in need,
all who bring the offerings of their hearts.
May our worship lead us to acts of kindness, peace and love.
Help me perfect my ways of loving and caring.

Inspire me to make myself whole

so that I may honor Your name and

create a world of justice and peace.
VAY’HI EREV vay’hi voker
yom hashisheni.

AND THERE WAS EVENING and there was morning, the sixth day.

VAY’CHULU hashamayim
v’haaretz v’chol tz’vaam.

THE HEAVEN AND EARTH finished, and all their array.
Vay’chal Elohim bayom hashvi-i
m’lachto asher asah.
Vayishbot bayom hashvi-i
mikol m’lachto asher asah.

On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done.
Vay’varech Elohim et yom hashvi-i vay’kadeish oto, ki vo shavat mikol m’lachto asher bara Elohim laasot.

And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done.
BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei p’ri hagafen.

PRAISE to You, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.
Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid’shanu b’mitzvotav
v’ratzah vanu, v’Shabbat kodsho
b’ahavah uv’ratzon hinchilanu,
zikaron l’maaseih v’reishit.

Praise to You, Adonai our God, Sovereign of the universe who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation.
Ki hu yom t’chilah

l’mikra-ei kodesh,
zecher litziat Mitzrayim.

Ki vanu vachar’ta v’otanu
kidash’ta mikol haamim,
v’Shabbat kodshecha
b’ahavah uv’ratzon hinchaltanu.

As first among our sacred days, it recalls the Exodus from Egypt. You chose us and set us apart from the peoples. In love and favor You have given us Your holy Shabbat as an inheritance.
Baruch atah, Adonai, m’kadeish HaShabbat.

Praise to You, Adonai, who sanctifies Shabbat.
WE ENTER THIS SANCTUARY to welcome Shabbat.

Within these walls we sit surrounded by numberless generations. Our ancestors built the synagogue as a visible sign of God’s Presence in their midst.

Throughout our long history and our endless wanderings, it has endured, a beacon of truth, love, and justice for all humanity. Its presence guided our ancestors to lives of righteousness, holding up to them a vision of their truest selves.
Now, we, in our turn, come into this sanctuary to affirm the sacredness of our lives.

May we enter this place in peace.

May holiness wear around us as we cross its threshold.

Weariness, doubt, the flowers within our human hearts.

the harshness of the week — let these drop away at the door.

In the brightens of Shabbat, let peace settle upon us as we lift our hearts in prayer.
MAY THE DOOR of this synagogue be wide enough
to receive all who hunger for love,
all who are lonely for friendship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.
May its threshold be no stumbling block
to young or straying feet.

May it be too high to admit complacency,
selfishness and harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.
WHERE HAS THIS WEEK VANISHED?

Is it lost forever?

Will I ever recover anything from it?

The joy of life, the unexpected victory,
the realized hope, the task accomplished?

Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?

On this day let me keep for a while what must drift away.
On this day let me be free of the burdens that must return.
On this day, Shabbat, abide.
Help me to withdraw for a while
from the flight of time.

Contain the retreat of the hours and days from the
grasp of frantic life.

Let me learn to pause, if only for this day.
Let me find peace on this day.
Let me enter into a quiet world this day.
On this day, Shabbat, abide.
I BEGIN WITH A PRAYER of gratitude
for all that is holy in my life.

God needs no words, no English or Hebrew,
no semantics and no services.

But I need them.
Through prayer, I can sense my inner strength,
my inner purpose,
my inner joy, my capacity to love.
As I reach upward in prayer,
I sense these qualities in my Creator.
To love God is to love each other,
to work to make our lives better.

To love God is to love the world God created
and to work to perfect it.

To love God is to love dreams of peace and joy
that illumine all of us,
and to bring that vision to life.

I begin with a prayer of gratitude... Ruth Brin
THERE ARE DAYS when we seek things
for ourselves and measure failure
by what we do not gain.

On Shabbat, we seek not to acquire
but to share.
There are days when we exploit nature as if it were a horn of plenty that can never be exhausted.

On Shabbat, we stand in wonder before the mystery of creation.
There are days when we act as if we cared nothing for the rights of others.

On Shabbat, we remember that justice is our duty and a better world our goal.

So we embrace Shabbat:

day of rest, day of wonder, day of peace.
WE OFFER THANKS, O God, for this Shabbat which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living, for Shabbat memories, glowing even in darkness, for Shabbat peace, born of friendship and love, we offer thanks and blessing, O God.
Hineih mah tov u’mah na-im
shevet achim gam yachad.

How good and how pleasant it is
that brothers and sisters dwell together.
Hineih mah tov u’mah na-im
shevet achim gam yachad/
shevet achayot gam yachad.

How good and how pleasant it is
that brothers and sisters dwell together.

Psalm 133:1 adapted
Y’DID NEFESH

Y’did nefesh, av harachaman,
m’shoch avd’cha el r’tzonecha.

Yarutz avd’cha k’mo ayal,
yishtachaveh el mul hadarecha.

Heart’s delight, Source of mercy,
draw Your servant into Your arms:
I leap like a deer to stand in awe before You.

Y’did nefesh . . . Elezar ben Moses Azikri
Hachamah meirosh
ha-ilanot nistalkah,
bo-u v’neitzei likrat
Shabbat hamalkah.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our queen.
Hinei hi yoredet,
hak’dosha hab’ruchah.
V’imah malachim,
tz’va shalom um’nuchah.

Behold her descending, the holy, the blessed, and with her the angels of peace and of rest.
Bo-i bo-i hamalkah,
bo-i bo-i hakalah.
Shalom aleichem,
malachei hashalom.

Draw near, draw near, and here abide,
draw near, draw near, O Sabbath bride.
Peace also to you, you angels of peace.

שלאַום עליכם,
מֵלאַךְי הַשְׁלָום.

בָּאָי בָּאָי הַמָּלַכָּה,
בָּאָי בָּאָי הַסְּלָה.

Shabbat Hamalkah... Haim Nachman Bialik
Dodi li vaani lo
haro-eh bashoshanim.
Mi zot olah min hamidbar,
M’kuteret mor ul’vonah . . .

My beloved is mine and I am my beloved’s
who browses among the lilies.
Who is this that comes up from the desert,
in clouds of myrrh and frankincense?

Dodi li vaani lo
haro-eh bashoshanim.
Mi zot olah min hamidbar,
M’kuteret mor ul’vonah . . .

My beloved is mine and I am my beloved’s
who browses among the lilies.
Who is this that comes up from the desert,
in clouds of myrrh and frankincense?
Libavtini, achoti chalah.

Uri tzafon uvo-i teiman . . .

You have captured my heart, my sister, my bride.
Awake, O north wind, come, O south wind!
Kol dodi hinei zeh ba,
midaleig al heharim,
m’kapeitz al hag’vaot.

Hark! My beloved comes leaping over the mountains,
bounding over the hills.

Kol Dodi

Kol Zi.diy Heh Ha-rey.ah
M’dol Ul-heh-raim
M’kope Ul-hekvaot.

Song of Songs 2:8
KI ESHMERAH

Ki eshm’rah Shabbat
El yishm’reini.
Ot hi l’olmei
ad beino uveini.

When I keep Shabbat, God watches over me.
It is a sign forever between God and me.
EILEH CHAMDAH LIBI

Eileh chamdah libi,

chusah na

v’al na titalam.

God is my heart’s desire. Appear! Do not hide.
KABBALAT SHABBAT

WELCOMING SHABBAT

Psalms 95-99, 29
L’chah Dodi
Psalms 92-93
Shalom Aleichem
COME, LET US SING joyously to Adonai,
raise a shout for our Rock and Deliverer;

L’CHU n’ran’na l’Adonai,
nariyah l’tzur yisheinu.
N’kadmah fanav b’todah,
bizmirot naria lo.
Ki El gadol Adonai,
umenth glad al kol elohim.
Asher b’yado mech’k’rei aretz,
v’to-afot harim lo.
Asher lo hayam v’hu asahu,
v’yabeshet yadav yatzaru.

let us come into God’s presence with praise;
let us raise a shout for God in song!
For Adonai is a great God, the great ruler of all divine beings.
Bo-u nishtachaveh v’nichraah, nivr’cha lifnei Adonai oseinu.

In God’s hand are the depths of the earth; the peaks of the mountains are God’s. God’s is the sea, God made it; and the land, which God’s hands fashioned.
Ki hu Eloheinu,
vaanachnu am marito
v’tzon yado.

Hayom im b’kolo tishma-u.

Come, let us bow down and kneel, bend the knee before Adonai our maker, for Adonai is our God, and we ae the people God tends, the flock in God’s care. O’ if you would but heed God’s charge this day.
PSALM 96: 1-6, 11-13

SHIRU l’Adonai shir chadash,
shiru l’Adonai kol haaretz.
Shiru l’Adonai, bar’chu sh’mo,
asru miyom l’yom y’shuato.

SING TO ADONAI a new song,
sing to Adonai, all the earth.
Sing to Adonai, bless God’s name,
proclaim God’s victory day after day.
Tell of God’s glory among the nations,
God’s wondrous deeds, among all peoples.
For Adonai is great and much acclaimed,
God is held in awe by all divine beings.
Ki kol elohei haamim elilim
v'Adonai shamayim asah.
Hod v'hadar l’fanav,
oz v’tiferet b’mikdasho.

All the gods of the peoples are mere idols,
but Adonai made the heavens.
Glory and majesty are before God;
strength and splendor are in God’s temple.
Yism’chu hashamayim
v’tageil haaretz
yiram hayam um’lo-o.
Yaaloz saddai v’chol asher bo,
az y’ran’nu kol atzei yaar.

Let the heavens rejoice and the earth exult;
let the sea and all within it thunder,
the fields and everything in them exult;
then shall all the trees of the forest shout for joy
at the presence of Adonai,
Lifnei Adonai ki va,
ki va lishpot haaretz,
yishpot teiveil b’tzedek
v’amim be-emunato.

for God is coming,
for God is coming to rule the earth;
God will rule the world justly,
and its peoples in faithfulness.
ADONAI IS SOVEREIGN!
Let the earth exult, the many islands rejoice!
Dense clouds are around God,
righteousness and justice are the base of God’s throne.
Ohavei Adonai sinu ra,
shomeir nafshot chasidav
miyad r’sha-im yatzileim.

O you who love Adonai, hate evil!
God guards the lives of God’s loyal ones,
saving them from the hand of the wicked.
Or zarua latzaddik
ul’yishrei lev simchah.
Simchu tzaddikim b’Adonai
v’hodu l’zeicher kodsho.

Light is sown for the righteous,
radiance for the upright.
O you righteous, rejoice in Adonai
and acclaim God’s holy name!
MIZMOR.

Shiru l’Adonai shir chadash,

ki niflaot asah,

hoshiah lo y’mino

uz’ro-a kodsho.

ADONAI IS SOVEREIGN!

Let the earth exult, the many islands rejoice!

Dense clouds are around God,

righteousness and justice are the base of God’s throne.
Hodia Adonai y’shuato,

l’einei hagoyim gilah tzidkato.

Adonai has manifested God’s victory, 
has displayed God’s triumph in the sight of the nations.
Zachar chasdo ve-eminato
l’veit Yisrael,
ra-u chol afsei aretz
et y’shuat Eloheinu.

Hariu l’Adonai kol haaretz
pitz’chu v’ran’nu v’zameiru.

God was mindful of God’s steadfast love and faithfulness toward the house of Israel; all the ends of the earth beheld the victory of our God. Raise a shout to Adonai, all the earth, break into joyous songs of praise!
Zamru l’Adonai b’chinor,
b’chinor v’kol zimrah.
Bachatzotz’rot v’kol shofar
hariu lifnei HaMelech Adonai.
Yiram hayam um’lo-o
teiveil v’yoshvei vah.

Sing praise to Adonai with the lyre, with the lyre and melodious song. With trumpets and the blast of the horn raise a shout before Adonai, the ruler. Let the sea and all within it thunder, the world and its inhabitants;
N’harot yimcha-u chaf
yachad harim y’raneinu.

Lifnei Adonai ki va lishpot
haaretz yishpot teiveil b’tzedek
v’amim b’meisharim.

let the rivers clap their hands,
the mountains sing joyously together at the presence of Adonai,
for God is coming to rule the earth;
God will rule the world justly, and its peoples with equity.
ADONAI MALACH
yirg’zu amim, yosheiv
k’ruvim tanut haaretz.
Adonai b’Tzion gadol
v’ram hu al kol haamim.

ADONAI ENTHRONED on cherubim, is sovereign,
peoples tremble, the earth quakes.
Adonai is great in Zion, and exulted above all peoples.
Yodu shimcha gadol v’nora,
kadosh hu.

V’oz Melech mishpat aheiv, atah konanta meisharim, mishpat utz’dakah b’Yaakov atah asita.

They praise Your name as great and awesome; God is holy!
Mighty ruler who loves justice, it was You who established equity,
You who worked righteous judgement in Jacob.
Rom’mu Adonai Eloheinu
v’hishtachavu lahadom raglav,
kadosh hu.

Rom’mu Adonai Eloheinu
v’hishtachavu l’har kodsho,
ki kadosh Adonai Eloheinu.

Exult Adonai our God and bow down to God’s footstool;
God is holy! Exult Adonai our God, and bow toward God’s holy
hill, for Adonai our God is holy.
MIZMOR L’DAVID.

Havu l’Adonai b’nei eilim,

havu l’Adonai kavod vaoz.

Havu l’Adonai k’vod sh’mo,

hishtachavu l’Adonai

b’hadrat kodesh.

A PSALM OF DAVID. Ascribe to Adonai, O divine beings, ascribe to Adonai glory and strength. Ascribe to Adonai the glory of God’s name; bow down to Adonai, majestic in holiness.
Kol Adonai al hamayim,
El hakavod hirim,
Adonai al mayim rabim.
Kol Adonai bako-ach
kol Adonai behadar.

The voice of Adonai is over the waters;
the God of glory thunders, Adonai,
over the mighty waters.
The voice of Adonai is power;
the voice of Adonai is majesty;
Kol Adonai shoveir arazim
vay’shabeir Adonai et arzei
hal’vanon, vayarkideim
k’mo eigel l’vanon v’siryon
k’mo ven r’eimim.

the voice of Adonai breaks cedars;
Adonai shatters the cedars of Lebanon.
God makes Lebanon skip like a calf,
Sirion, like a young wild ox.
Kol Adonai chotzeiv lahavot eish,
kol Adonai yachil midbar,
yachil Adonai midbar Kadeish.

THE VOICE OF ADONAI kindles flames of fire;
the voice of Adonai convulses the wilderness;
Adonai convulses the wilderness of Kadesh;
Kol Adonai y’choleil ayalot
vayechesof y’arot
uv’heichalo kulo omeir kavod.
Adonai lamabul yashav
vayeishev Adonai Melech l’olam.

the voice of Adonai causes hinds to calve,
and strips forests bare;
while in God’s temple all say “Glory!”
Adonai sat enthroned at the Flood;
Adonai sits enthroned, sovereign forever.
Adonai oz l’amó yítein,
Adonai y’vareich et amo
vashalom.

May Adonai grant strength to God’s people;
may Adonai bestow on God’s people wellbeing.
L’CHAH DODI likrat kalah,
p’nei Shabbat n’kab’lah.

BELOVED, COME to meet the bride;
beloved come to greet Shabbat.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. This first eight verses are arranged acrostically according to the author’s name (שתואל לקד).
VERSE 1

Shamor v’zachor b’dibur echad,

“Keep” and “remember”: a single command the Only God caused us to hear; the Eternal is One, God’s Name is One; glory and praise are God’s.

hishmianu El ham’yuchad,

Shamor v’zachor b’dibur echad,

hishmianu El ham’yuchad,

השומנו אל הימ gcd,

השומנו אל הימ gcd,

כינ אחד ושמו אחד,

כינ אחד ושמו אחד,

לשמ ולתפארת ולתהלת.

לשמ ולתפארת ולתהלת.
VERE 2

Likrat Shabbat l’chu v’neilcha,
ki hi m’kor hab’rachah,
meirosh mikedem n’suchah,
sof maaseh b’machashava
t’chilah.

Come with me to meet Shabbat, forever a fountain of blessing. Still it flows, as from the start: the last of days, for which the first was made.
VERSE 3

Mikdash Melech, ir m’luchah,
kumi tz’i mitoch hahafeichah,
rav lach shevet b’emek habacha,
v’hu yachamol alayich chemlah.

Royal shrine, city of kings, rise up and leave your ravaged state. You have dwelt long enough in the valley of tears; now God will shower mercy on you.
VERSE 4

Hitnaari, mei-afar kumi,
livshi bigdei tifarteich ami,
al yad ben Yishai Beit haLachmi,
korvah el nafshi g’alah.

Lift yourself up! Shake off the dust! Array yourself in beauty,
O my people! At hand is Bethlehem’s David, Jesse’s son, bringing
deliverance into my life.
VERSE 5

Hitor’ri, hitor’ri,
ki va oreich, kumi ori,
uri uri shir dabeiri,
k’vod Adonai alayich niglah.

Awake, awake, your light has come!
Arise, shine, awake and sing:
the Eternal’s glory dawns upon you.
Lo teivoshi v’lo tikalmi,
mah tishtochachi umah tehemi,
bach yechesu aniyei ami,
v’nivn’tah ir al tilah.

An end to shame and degradation;
forget your sorrow; quiet your groans.
The afflicted of my people find respite in you,
the city renewed upon its ancient ruins.
VERSE 7

V’hayu lim’shisah shosayich,

The scavengers are scattered, your devourers have fled;

v’rachaku kol m’valayich,
as a bridegroom rejoices in his bride, your God takes joy in you.

yasis alayich Elohayich,
kimsos chatan al kalah.

The scavengers are scattered, your devourers have fled;
as a bridegroom rejoices in his bride, your God takes joy in you.
Yamin usmol tifrotzi,
v’et Adonai taaritzi,
al yad ish ben partzi,
v’nism’chah v’nagilah.

Your space will be broad, your worship free:
await the promised one;
we will exult, we will sing for joy!
Bo-i v’shalom ateret ba’lah,  
gam b’simchah uv’tzoholah,  
toch emunei am s’gulah,  
bo-i chalah, bo-i chalah.

Enter in peace, O crown of your husband;  
enter in gladness, enter in joy.  
Come to the people that keeps its faith.  
Enter, O bride! Enter, O bride!

For those who choose: When the congregation reaches the last verse, beginning בואי בשלום Enter in peace, all rise and turn toward the entrance of the sanctuary, as it to greet the Presence of Shabbat.
PSALM 92:1-7, 13-16

MIZMOR SHIR
l’yom HaShabbat.
Tov l’hodot l’Adonai
ul’zameir l’shimcha elyon.

A PSALM. A SONG FOR SHABBAT.
It is good to praise Adonai; to sing hymns to Your name,
O Most High, to proclaim Your steadfast love at daybreak,
Your faithfulness each night,
L’hagid babokeir chasdecha,
ve-eminatcha baleilot.

Alei asor vaalei navel,
alei higayon b’chinor.

Ki simachtani Adonai b’fo-olecha
b’masei yadecha aranein.

with a ten-stringed harp, with voice and lyre together.
You have gladdened me by Your deeds, Adonai;
I shout for joy at Your handiwork.
Mah gadlu maasecha, Adonai,
m’od amku machsh’votecha.
Ish baar lo yeida
uch’sil lo yavin et zot.

How great are Your works, Adonai,
how very subtle Your designs! A brute cannot know, a fool cannot understand this:
The righteous bloom like a date-palm; they thrive like a cedar in Lebanon; planted in the house of Adonai, they flourish in the courts of our God.
Od y’nuvun b’seivah, 

d’sheinim v’raananim yih’yu.

L’hagid ki yashar Adonai, 
tzuri v’lo avlatah bo.

In old age they still produce fruit; they are full of sap and freshness, 
attesting that Adonai is upright, my Rock, in whom there is no wrong.

*Psalm 92:1-7, 13-16* . . . sung by the Levites in the ancient Temple (M. *Tamid* 7:4), taken by the Rabbis to refer to the longed-for future time when every day will be like Shabbat.  *Mechilta d’Rabbi Yishma-eil, Masechta d’Shabta I*
ADONAI MALACH gei-ut laveish,
laveish Adonai oz hitazar,
af tikken teiveil bal timot.

ADONAI IS SOVEREIGN, God is robed in grandeur;
Adonai is robed, God is girded with strength.
Nachon kisacha mei-az,
mei-olam atah.

Nasu n’harot, Adonai,
nasu n’harot kolam,
yisu n’harot dochyam.

The world stands firm; it cannot be shaken.
Your throne stands firm from of old;
from eternity You have existed.
The ocean sounds, Adonai, the ocean sounds its thunder, the ocean sounds its pounding.
Mikolot mayim rabim,
adir mishb’rei yam,
adir bamarom Adonai.

Above the thunder of the mighty waters,
more majestic than the breakers of the sea
is Adonai, majestic on high.
Eidotecha ne-emnu m’od,  
l’veitcha naavah kodesh,  
Adonai l’orech yamim.

Your decrees are indeed enduring; 
holiness befits Your house, Adonai, for all times.

_Psalm 93_ — Proclaiming the completion of God’s work of creation and the establishment of divine sovereignty over all, this psalm serves as a fitting climax to Kabbalat Shabbat. See M. Tamid 7:4
SHALOM ALEICHEM,
malachei hashareit,
malachei elyon,
mimelech malchei ham’lachim,
HaKadosh Baruch Hu.

PEACE BE TO YOU
O ministering angels, messengers of the Most High,
Majesty of majesties, Holy One of Blessing.
Bo-achem l’shalom,
malachei hashalom,
malachei elyon,
mimelech malchei ham’lachim,
HaKadosh Baruch Hu.

Enter in peace
O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.
Bar’chuni l’shalom,
malachei hashalom,
malachei elyon,
mimelech malchei ham’lachim,
HaKadosh Baruch Hu.

Bless me with peace,
O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.
Tzeit’chem l’shalom,
malachei hashalom,
malachei elyon,
mimelech malchei ham’lachim,
HaKadosh Baruch Hu.

Depart in peace,
O messengers of peace, angels of the Most High,
Majesty of majesties, Holy One of Blessing.
AND JACOB LEFT Beersheba and set out for Haran. Coming upon a [certain] place, he passed the night there, for the sun was setting; taking one of the stones of the place, he made it his head-rest as he lay down in that place.
He dreamed, and lo — a ladder was set on the ground, with its top reaching to heaven, and lo — angels of God going up and coming down on it.

And lo — Adonai stood up above it, and said, “I, Adonai, am the God of your father Abraham and God of Isaac: 
the land on which you are lying I will give to you and to your descendants. And your descendants shall be like the dust of the earth, and you shall spread out to the west and the east and the north and the south. Through you and your descendants all the families of the earth shall find blessing.
And here I am, with you:

I will watch over you

wherever you go, and I will

bring you back to this soil. I

will not let go of you as long

as I have yet to do what I

have promised you.”
Waking from his sleep, Jacob said, “Truly, Adonai is in this place, and I did not know it!” He was awestruck, and said, “How awe-inspiring is this place! This is none other than the house of God, and this is the gate of heaven!”
AR’VIT L’SHABBAT

SHABBAT EVENING
YITGADAL v’yitkadash
sh’meih raba
b’alma di vra chiruteih,
v’yamlich malchuteih
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisrael,

EXALTED and hallowed be God’s great name,
in the world which God created, according to plan.
May God’s majesty be revealed in the days of our lifetime
and the life of all Israel —
baagala uvizman kariv,

v’imru: Amen.

Y’hei sh’meih raba m’varach

l’alam ul’almei almaya.

speedily, imminently. To which we say: Amen.

Blessed be God’s great name to all eternity.
Yitbarach v’yishtabach v’yitpaar
v’yitromam v’yitnasei,
v’yit’hadar v’yitaleh v’yit’halal
sh’meih d’kudsha b’rich hu,

Blessed, praised, honored, exalted
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One
l’eila min kol birchata  
leila mei kol berkhatam
v’shirata,  
vesheratam
v’nechemata,  
toshb’chata v’nechemata,
daamiran b’alma,  
坝miron b’alama,
v’imru: Amen.

beyond all earthly words and songs  
leila mei kol berkhatam
of blessing, praise, and comfort.  
vesheratam  
toshb’chata v’nechemata,
坝miron b’alama,
To which we say: Amen.

The קדיש kaddish is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. Judith Z. Abrams
Lamdeini Elohai,
bareich v’hitpaleil
al sod aleh kameil,
al noah p’ri basheil,
al hacheirut hazot;

Teach Me O God, a blessing, a prayer on the mystery
of a withered leaf, on ripened fruit so fair,
Lirot, lachush, linshom,

ladaat, layacheil, l’hikasheil.

Lameid et siftotai

b’rachah v’shir hallel,

b’hit’chadeish z’mancha

im boker v’im leil,

on the freedom to see, to sense, to breathe, to know,
to hope, to despair. Teach my lips a blessing,
a hymn of praise, as each morning and night
I’val yih’yeh yomi hayom
kitmol shilshom,
l’val yih’yeh alai yomi hergeil.

You renew Your days, lest my day be today as the one before; lest routine set my ways.
ENTRANCES to holiness are everywhere.

The possibility of ascent is all the time,
even at unlikely times and through unlikely places.

There is no plan on earth without the Presence.

Entrances to holiness are everywhere... Lawrence Kushner
SH’MA UVIRCHOTEHA

SH’MA AND ITS BLESSINGS
BAR’CHU et Adonai ham’vorach!

Baruch Adonai ham’vorach

l’olam va-ed!

PRAISE ADONAI to whom praise is due forever!

Praised be Adonai to whom praise is due,
now and forever!

For those who choose: The prayer leader at the word ברכו (the call to worship) bends the knees and bows from the waist, and Adonai stands straight. ברכו is the communal response, whereupon the community repeats the choreography of the first line.
THERE IS ONE who sings the song of his own life, finding everything within himself.
There is one who leaves the circle of her self, and sings the song of her people.
There is one whose voice rings with the song of humanity, hoping for the highest perfection.
And there is one who rises even higher, uniting with all creatures, with all worlds, filling the universe with song.

N’vareich! בברכה! Let us bless!
O GOD, You are as near as
the very air we breathe,
yet farther than the farthestmost star.

We yearn to reach You.
We seek the light and warmth of Your Presence.
Though we say You are near,
we are lonely and alone.
O let our desire be so strong
that it will tear the veil that keeps You from our sight!
Let Your light release our darkness
and reveal the glory and joy of Your Presence.
BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher bidvaro maariv aravim,
b’chochmah potei-ach sh’arim,

BLESSED are You, Adonai our God, Ruler of the universe,
who speaks the evening into being, skillfully opens the gates,
thoughtfully alters the time and changes the seasons, and arranges the stars in their heavenly courses according to plan.
Borei yom valailah,
goleil or mipnei choshech,
v’choshech mipnei or,

You are Creator of day and night, rolling light away from darkness and darkness from light,
Umaavir yom umeivi lailah, transforming day into night and distinguishing one from the other.

umavdil bein yom uvein lailah,

Adonai Tz’vaot sh’mo.

El chai v’kayam,

tamid yimloch aleinu

l’olam va-ed.

Adonai Tz’vaot: this is one of many names that help elucidate God’s attributes. God designs, creates and arranges the universe with order and purpose.

El chai v’kayam, tamid yimloch aleinu l’olam va-ed.

Adonai Tz’vaot is Your Name. Ever-living God, may You reign continually over us into eternity.
Baruch atah, Adonai, hamaariv aravim.

Blessed are You, Adonai, who brings on evening.

The darkness of the first day different from the darkness that preceded creation. The root of Maariv can also mean “mix,” suggesting God mixed light into the primordial darkness. The tiniest spark of light can transform darkness.
PRAISE to You, Adonai our God, from whom the evening flows. Your wisdom sets the way on which time and season glide; Your breath guides the sail of the stars. Creator of the tide of time and light, You guide the current of day into night. As heaven spans to infinity, You set its course for eternity.

Praise to You, Adonai our God, from whom the evening flows.

Baruch atah, Adonai, hamaariv aravim.
THIS IS AN HOUR of change.
Within it we stand uncertain on the border of light.
Shall we draw back or cross over?
Where shall our hearts turn?
Shall we draw back, my brother, my sister, or cross over?
This is the hour of change, and within it, we stand quietly on the border of light.
What lies before us?
Shall we draw back, my brother, my sister, or cross over?

בְּרוּחַ אָתָה, יְיָ הוָעֵדָךְ עֵרָבִים.
Baruch atah, Adonai, hamaariv aravim.

This is an hour of change . . . Leah Goldberg, adapted
AHAVAT OLAM

beit Yisrael amcha ahavta,
Torah umitzvot,
chukim umishpatim,
otanu limad’ta.

EVERLASTING LOVE  You offered Your people Israel by teaching us Torah and mitzvot, laws and precepts.
Therefore, Adonai our God,
when we lie down and when we rise up,
we will meditate on Your laws and Your commandments.
We will rejoice in Your Torah forever.
Ki heim chayeinu
v’orech yameinu
uvahem neh’geh
yomam valailah.
V’ahavat’cha al tasir
mimenu l’olamim.

Day and night we will reflect on them
for they are our life and doing them lengthens our days.
Never remove Your love from us.
Baruch atah, Adonai, ohev amo Yisrael.
Praise to You, Adonai, who loves Your people Israel.
AS YOU TAUGHT TORAH

to those whose names I bear, teach me Torah, too.
Its mystery beckons, yet I struggle with its truth.
You meant Torah for me:
did You mean the struggle for me, too?
Don’t let me struggle alone; help me to understand,
to be wise, to listen, to know . . .
Lead me into the mystery.

Baruch atah, Adonai, ohev amo Yisrael.
WISDOM AND WONDER,

passion and instruction,

story and symbol.

All these things, Your Torah gives to us.

All these things,

Your Torah gives to us.

And the more we devote ourselves to it,

the more it grows and gives.
What could be a truer token
of Your abiding love

than this holiest of Your works,
and the living language
that gives it form?

ברוך אתה, יי, א comunità ישראל.

Baruch atah, Adonai, ohev amo Yisrael.
Hear, O Israel, Adonai is our God, Adonai is One!
Blessed is God’s glorious majesty forever and ever.
V’AHAVTA et Adonai Elohecha,
b’chol l’vav’cha
uv’chol nafsh’cha
uv’chol m’odecha.

YOU SHALL LOVE Adonai your God with all your heart, with all your soul, and with all your might.
V’hayu had’varim ha-eileh
asher anochi m’tzav’cha
hayom al l’vavecha.

Take to heart these instructions with which I charge you this day.
Impress them upon your children.
V’shinantam l’vanecha v’dibarta
bam b’shivt’cha b’veitecha
uv’lecht’cha vaderech
uv’shochb’cha uv’kumecha.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;
Uk’shartam l’ot al yadecha
v’hayu l’totafot bein einecha.
Uch’tvtamal m’zuzot beitecha uvisharecha.

inscribe them on the doorposts of your house and on your gates.
Thus you shall remember to observe all My commandments and to be holy to your God.
Ani Adonai Eloheichem,
asher hotzeiti et-chem
mei-eretz Mitzrayim
lih’yot lachem l’Elohim
ani Adonai Eloheichem.

I am Adonai, your God, who brought you out of the land of Egypt to be your God: I am Adonai your God.

 перевод
Ani Adonai Eloheichem, אשר הוטאתי אתכם מאור אחרי משה להיו לאלים עני ה’ אלהיכם: אני ה’ אלהיכם.

Adonai Eloheichem EMET.
LOVE your God with every heartbeat,
with every breath,
with every conscious act.

Keep in mind the words I command you today.
Teach them to your children,
talk about them at work:
whether you are tired or you are rested.
Let them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house, or outside your gate.

They are reminders to do all of My mitzvot, so that you can be holy for God.

I am Adonai your God.

I led you out of Egypt to become your God, I am Adonai your God!
EMET ve-emunah kol zot,
v’kayam aleinu,
ki hu Adonai Eloheinu
v’ein zulato,
vaanachnu Yisrael amo.

ALL THIS WE HOLD
to be true and trustworthy for us.
You alone are our God, and we are Israel Your people.
Hapodeinu miyad m'lachim,
Malkeinu hago-aleinu mikaf
kol he-aritzim, haoseh
g'dolot ad ein cheiker
v'niflaot ad ein mispar,

You are our Sovereign and Savior,
who delivers us from oppressors’ hands
and saves us from tyrants’ fists.
You work wonders without number, marvels beyond count.

[Job 9:10] Haoseh g'dolot... You work wonders...
hasam nafsheinu bachayim,

v’lo natan lamot

ragleinu, haoseh lanu nisim

b’Faroh, otot umoftim

b’admat b’nei Cham.

You give us life and steady our footsteps.
You performed miracles for us before Pharaoh, signs and wonders in the land of the Egyptians;
Vayotzei et amo Yisrael mitocham l’cheirut olam.
V’ra-u vanav g’vurato,
shib’chu v’hodu lishmo.
Umalchuto b’ratzon kiblu aleihem.

You led Your people Israel out from their midst to freedom for all time. When Your children witnessed Your dominance they praised Your Name in gratitude. And they accepted Your sovereignty —
Moshe uMiryam
uv’nei Yisrael
l’cha anu shirah
b’simchah rabah,
v’amru chulam.

Moses, Miriam and all Israel sang to You together,
lifting their voices joyously:
STANDING on the parted shores of history we still believe what we were taught before ever we stood at Sinai’s foot;

that wherever we go, it is eternally Egypt that there is a better place, a promised land; that the winding way to that promise passes through the wilderness.

That there is no way to get from here to there except by joining hands, marching together.
IN A WORLD torn by violence and pain,
a world far from wholeness and peace,
give us the courage to say, Adonai:

There is one God in heaven and earth.
The high heavens declare Your glory;
may earth reveal Your justice and love.
From bondage in Egypt, we were delivered;  
at Sinai, we bound ourselves to Your way.  

Inspired by prophets and instructed by sages, 
time and again, we overcame oppressive forces.
Though our failings are many and our faults are great, it has been our glory to bear witness to our God, keeping alive in dark ages Your vision of a world redeemed.

Let us continue to work for the day when the nations will be one and at peace. Then shall we rejoice as Israel did, singing on the shores of the Sea.

*In a world torn...* adapted from Chaim Stern
MI CHAMOCHAH

ba-eilim, Adonai!

Mi kamochah nedar bakodesh,
nora t’hiot, oseih fele!

WHO IS LIKE YOU, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

Mi Chamochah . . . Who is like You . . . Exodus 15:11
Malchut’cha ra-u vanecha,
bokei-a yam lifnei
Moshe uMiryam.
Zeh Eli, anu v’amru,
Adonai yimloch l’olam va-ed!

Your children witnessed Your sovereignty, the sea splitting before Moses and Miriam.
“This is our God!” they cried.
“Adonai will reign forever and ever!”
Thus it is said, “Adonai redeemed Jacob, from a hand stronger than his own.” Praised are You, Adonai, for redeeming Israel.
SING THE song of men and women
joined in understanding and respect.
The song of God’s miracles,
an earth protected and cherished;
a gift for our children and the generations to come.
The song of a land once ravaged by war, now quiet and content;
her soldiers home, to leave no more.
The song of a world redeemed:
the song of peace.
HASHKIVEINU, Adonai Eloheinu, 
l’shalom, v’haamideinu
shomreinu l’chayim,
ufros aleinu sukat sh’lomecha,

GRANT, O GOD that we lie down in peace,
and raise us up, our Guardian, to life renewed.
Spread over us the shelter of Your peace.
v’takneinu b’eitzah tovah
milfanecha,
v’hoshi-einu l’maan sh’mecha.

Guide us with Your good counsel;
for Your Name’s sake, be our help.
V’hagein baadeinu,

v’haseir mei-aleinu oyeiv, dever,

v’cherev, v’raav, v’yagon,

v’harcheik mimenu avon vafesha.

Shield and shelter us beneath the shadow of Your wings. Defend us against enemies, illness, war, famine and sorrow. Distance us from wrongdoing.
Uv’tzeil k’nafecha tastireinu,
ki El shomreinu
umatzileinu atah,
ki El chanun v’rachum atah.

For You, God, watch over us and deliver us.
For You, God, are gracious and merciful.
Ushmor tzeiteinu uvo-einu
l’chayim ul’shalom,
mei-atah v’ad olam.

Guard our going and coming,
to life and to peace, evermore.
Baruch atah, Adonai, haporeis sukat shalom aleinu v’al kol amo Yisrael v’al Yerushalayim.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.
GRANT, O GOD that we lie down in peace, and raise us up, our Guardian, to life renewed. Spread over us the shelter of Your peace. Guide us with Your good counsel; for Your Name’s sake, be our help. Shield and shelter us beneath the shadow of Your wings. Defend us against enemies, illness, war, famine and sorrow. Distance us from wrongdoing. For You, God, watch over us and deliver us.
Baruch atah, Adonai, haporeis sukat shalom aleinu v’al kol amo Yisrael v’al Yerushalayim.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.
LET THERE BE

love and understanding among us.

Let peace and friendship be our shelter from life’s storms.

Adonai, help us to walk with good companions,
to live with hope in our hearts and eternity in our thoughts,
that we may lie down in peace and
rise up waiting to do Your will.

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Let there be love and understanding . . . Chaim Stern, based on B’rachot 16b
Baruch atah, Adonai, haporeis sukat shalom aleinu v’al kol amo Yisrael v’al Yerushalayim.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.
GIVE US A PLACE TO REST Adonai, our God.

Bring us into shelter

in the soft, long, evening shadows of Your truth.

For with You are true protection and safety,

and in Your Presence are acceptance and gentle love.

Watch over us as we go forth.

Prepare for us as we return.

Spread over us Your shelter of peace,

over all we love — over our Jerusalem and Yours.
Baruch atah, Adonai, haporeis sukat shalom aleinu v’al kol amo Yisrael v’al Yerushalayim.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.
V'SHAMRU V'NEI YISRAEL

et HaShabbat,

laasot et HaShabbat

l'dorotam b'rit olam.

THE PEOPLE OF ISRAEL shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time.
Beini u’vein b’nei Yisrael

It is a sign for all time between Me and the people of Israel.
ki sheishet yamim asah Adonai
et hashamayim v’et haaretz,

For in six days Adonai made heaven and earth,
u’vayom hashvi-i
shavat vayinafash.

and on the seventh day
God ceased from work and was refreshed.
V’SHAMRU V’NEI YISRAEL

et HaShabbat,

laasot et HaShabbat

l’dorotam b’rit olam.

THE PEOPLE OF ISRAEL shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time.

V’shamru v’nei Yisrael... The people of Israel shall keep... Exodus 31:16–17
Beini u’vein b’nei
Yisrael ot hi l’olam,
ki sheishet yamim asah Adonai
et hashamayim v’et haaretz,
’vayom hashvi-i
shavat vayinafash.

It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work
and was refreshed.
Yism’chu v’malchut’cha

shomrei Shabbat v’korei oneg.

Am m’kad’shei shvi-i,

kulam yisb’u

v’yitangu mituvecha.

THOSE WHO KEEP SHABBAT

by calling it a delight will rejoice in Your realm.
The people that hallow Shabbat will delight in Your goodness.

Yism’chu contains twenty-four Hebrew words said to correspond to the twenty-four hours of Shabbat.
For, being pleased with the Seventh Day,
You hallowed it as the most precious of days,
drawing our attention to the work of Creation.
WE ARE A PEOPLE in whom the past endures,
in whom the present is inconceivable without moments gone by.
The Exodus lasted a moment, a moment enduring forever.
What happened once upon a time happens all the time.
A THOUGHT has blown the market place away.

There is a song on the wind and joy in the trees.
The Sabbath arrives in the world,
scattering a song in the silence of the night:
Eternity utters a day.
Shabbat Evening

T’FILAH

המלה

Avot v’Imahot
G’vurot
K’dushah
K’dushat HaYom
Avodah
Hodaah
Shalom
T’filat HaLev
ADONAI, s’fatai tiftach,
ufi yagid t’hilatecha.

ADONAI, open up my lips,
that my mouth may declare Your praise.
PRAY AS IF everything depended on God.

Act as if everything depended on you.
PRAYER invites

God’s Presence to suffuse our spirits,
God’s will to prevail in our lives.

Prayer may not bring water to parched fields,
nor mend a broken bridge, nor rebuild a ruined city.

But prayer can water an arid soul, mend a broken heart,
rebuild a weakened will.

Prayer invites... Abraham Joshua Heschel, adapted
BARUCH atah, Adonai
Eloheinu v’Elohei avoteinu
v’imoteinu, Elohei Avraham,
Elohei Yitzchak v’Elohei Yaakov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel v’Elohei Leah.

BLESSED ARE YOU, Adonai our God,
God of our fathers and mothers, God of Abraham,
God of Isaac, and God of Jacob, God of Sarah,
God of Rebecca, God of Rachel, and God of Leah,
Ha-El hagadol hagibor
v’hanora, El elyon,
gomeil chasadim tovim,
v’koneih hakol,
v’zocheir chasdei
avot v’imahot,

the great, mighty and awesome God, transcendent God who bestows loving kindness, creates everything out of love, remembers the love of our fathers and mothers,

Aboth v’imahot... As God has been gracious to our forebears, so may we receive divine favor.
and brings redemption
to their children’s children
for the sake of the Divine Name.

umeivi g’ulah
livnei v’neihem l’maan
sh’mo b’ahavah.
Remember us for life, O Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, Living God.
Sovereign, Deliverer, Helper and Shield, 
Blessed are You, Adonai, Sarah’s Helper, Abraham’s Shield.

Melech ozeir umoshia umagen.
Baruch atah, Adonai, 
magein Avraham v’ezrat Sarah.

Maléh 'Azor v'moshia 'amagen.
Baróth 'Atá, Yínu, 
magein Ávraham v'ezrat Sárah.
SOME PERISHED by fire, some by water.

Some crossed the sea, or watered the desert.

Some starved all week to make a Shabbat feast.

Some were left childless until old age.

Some lifted their chins beneath a father’s knife.

Those who came before us gave everything so that we, generations later, could glorify You.
And despite the dangers, with Your protection, some did survive, and even flourished, some reaped in joy, were spared the knife, were granted children.

We are their inheritors, O God, and we know how rare is our good fortune to be born to such hard-won treasures.
A great responsibility is ours,
and Yours as well,
for if You do not sustain us,
as you did Abraham and Sarah,
Rebecca and Isaac, Jacob, Rachel and Leah,
then who will sing Your praises?
Who will lift their chins, as we do now, to sanctify Your name?

Baruch atah, Adonai, pokeid Sarah u’magein Avraham.
**ATAH** gibor l’olam, Adonai,
m’chayeih hakol (meitim) atah,
rav l’hoshia.

*Winter — Mashiv haruach umorid hagashem.*

*Summer — Morid hatal.*

**YOU ARE FOREVER MIGHTY, Adonai:**
You give life to all (revive the dead).

Winter — You cause the wind to shift and rain to fall.
Summer — You rain dew upon us.

Winter — Morid hatal.
Summer — Mashiv haruach umorid hagashem.
ATAH gibor l’olam, Adonai,

m’chayeih hakol (meitim) atah,
rav l’hoshia.

Mashiv haruach
umorid hagashem.

YOU ARE FOREVER MIGHTY, Adonai:
You give life to all (revive the dead).

You cause the wind to shift and rain to fall.
You are forever mighty, Adonai:
You give life to all (revive the dead).

You rain dew upon us.

SUMMER: Pesach to Sh’mini Atzeret / Simchat Torah.
M’chalkeil chayim b’chesed,
m’chayeih hakol (meitim)
b’rachamim rabim, someich
noflim, v’rofei cholim,
umatir asurim, um’kayeim
emunato lisheinei afar.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust.
Mi chamochah baal g’vurot
umi domeh lach,
melech meimit um’chayeh
umatzmiaach y’shuah.

Who is like You, Source of mighty acts?
Who resembles You, a Sovereign who takes and gives life,
causing deliverance to spring up and faithfully giving life to all
(reviving that which is dead)?
Who is like You, Compassionate God, who mercifully remembers Your creatures for life?
V’ne-eman atah
l’hachayot hakol (meitim).
Baruch atah, Adonai,
m’chayeih hakol (hameitim).

Blessed are You, Adonai, who gives life to all
(who revives the dead).
WE PRAY that we might know before whom we stand:
the Power whose gift is life,
who quickens those who have forgotten how to live.

We pray for the winds to disperse the choking air of sadness,
for cleansing rains to make parched hopes flower,
and to give all of us the strength to rise up toward the sun.
We pray for love to encompass us
for no other reason save that we are human,
for love through which we may all blossom into persons
who have gained power over our own lives.

We pray to stand upright, we fallen; to be healed, we sufferers; we
pray to break the bonds that keep us from the world of beauty; we
pray for opened eyes, we who are blind to our own authentic selves.
We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world.

Praised be the God whose gift is life, whose cleansing rains let parched men and women flower toward the sun.

Baruch atah, Adonai, m’chayeih hakol (hameitim).
ATAH kadosh v’shimcha kadosh
uk’doshim b’chol yom
y’hal’ucha, selah.
Baruch atah Adonai,
Ha-El hakadosh.

YOU ARE HOLY, Your Name is holy,
and those who are holy praise You every day.
Blessed are You, Adonai, the Holy God.
YOU ARE HOLY, Your Name is holy, and those who are holy praise You every day. Praised are You, Adonai, Holy Sovereign.
DAYS PASS and the years vanish, and we walk sightless among miracles. God, fill our eyes with seeing and our minds with knowing; let there be moments when Your Presence, like lightning, illumines the darkness in which we walk.
Help us to see, wherever we gaze, that the bush burns unconsumed. And we, clay touched by God, will reach out for holiness, and exclaim in wonder: How filled with awe is this place, and we did not know it!

Baruch atah, Adonai, Ha-El hakadosh.
WHERE might I go to find You, Exalted, Hidden One?
Yet where would I not go to find You, Everpresent, Eternal One?

My heart cries out to You:
Please draw near to me.
The moment I reach out for You,
I find You reaching in for me.
Baruch atah, Adonai, Ha-El hakadosh.
ATAH kidashta
et yom hashvi-i
lishmecha, tachlit maaseih
shamayim vaaretz,
Uveirachto mikol hayamim,
v’kidashto mikol haz’manim,
v’chein katuv b’Toratecha:

YOU SET ASIDE the seventh day for Your Name, the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times. So it is written in Your Torah:
Vay’chulu hashamayim
v’haaretz v’chol tz’vaam.

Vay’chal Elohim bayom
hashvi-i m’lachto asher asah,
vayishbot bayom hashvi-i
mikol m’lachto asher asah.

The heaven and the earth were finished and all their array.
On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done.
Vay‘varech Elohim
et yom hashvi-i
vay‘kadeish oto,
ki vo shavat mikol m’lachto
asher bara Elohim laasot.

Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do.
Eloheinu v’Elohei avoteinu v’imoteinu, r’tzeih vim’nuchateinu.

Kad’sheinu b’mitzvotecha v’tein chelkeinu b’Toratecha.

Sabeinu mituvecha, v’samcheinu biy’shutecha, v’taheir libeinu

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with You goodness and gladden us with Your salvation.
l’ovd’cha be-emet,
v’hanchileinu Adonai Eloheinu
b’ahavah uv’ratzon
Shabbat kodshecha,
v’yanuchu vah Yisrael,
m’kadshei sh’mecha.

Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it.
Baruch atah, Adonai, m’kadeish HaShabbat.
Praise to You, Adonai, who sanctifies Shabbat.
MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may this day fulfill its promise.

Baruch atah, Adonai, m’kadeish haShabbat.
DISTURB US, Adonai, ruffle us from our complacency; Make us dissatisfied. Dissatisfied with the peace of ignorance, the quietude which arises from a shunning of the horror, the defeat, the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us from the sweet and sad poignancies rendered by half forgotten melodies and rubric prayers of yesteryears;
Make us know that the border of the sanctuary is not the border of living and the walls of Your temples are not shelters from the winds of truth, justice and reality.

Disturb us, O God, and vex us; let not Your Shabbat be a day of torpor and slumber; let it be a time to be stirred and spurred to action.

ברוך אתה ה' שמכדש את השבת.

Baruch atah, Adonai, m’kadeish haShabbat.
R’TZEI, Adonai Eloheinu, b’amcha Yisrael, ut’filatam b’ahavah t’kabeil, ut’hi l’ratzon tamid avodat Yisrael amecha.

FIND FAVOR, Adonai, our God, with Your people Israel and accept their prayer in love. May the worship of Your people Israel always be acceptable.
El karov l’chol korav,

p’nei el avadecha v’choneinu,

sh’foch ruchacha aleinu.

God who is near to all who call,

turn lovingly to Your servants.

Pour out Your spirit upon us.
Rosh Chodesh

Eloheinu v’Elohei avoteinu
v’imoteinu, yaaleh v’yavo,
v’yizacheir zichroneinu
v’zichron kol amcha beit

Yisrael l’faneca, l’tovah,

Our God and God of our fathers and mothers,
on this first day of the new month
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
l’chein ul’chesed ul’rachamim,

l’chayim ul’shalom, b’Yom

Rosh HaChodesh hazeh.

Our God and God of our fathers and mothers,
on this first day of the new month
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
Eloheinu v’Elohei avoteinu
v’imoteinu, yaaleh v’yavo,
v’yizacheir zichroneinu
v’zichron kol amcha beit
Yisrael l’fanecha, l’tovah,

Our God and God of our fathers and mothers,
on Pesach
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
l’chein ul’chesed ul’rachamim,

l’chayim ul’shalom, b’Yom Chag HaMatzot hazeh.

Our God and God of our fathers and mothers,
on Pesach be mindful of us and all Your people Israel,for good, for love, for compassion, life and peace.
Our God and God of our fathers and mothers, on Sukkot make us mindful of us and all Your people Israel, for good, for love, for compassion, life and peace.
l’chein u’chesed u’rachamim,
l’chayim u’shalom, b’Yom Chag HaSukkot hazeh.

Our God and God of our fathers and mothers,
on Sukkot
be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace.
Zochreinu, Adonai Eloheinu,
bo l’tovéah. Amen.
Ufokdeinu vo liv’rachah. Amen.

Remember us for wellbeing. Amen.
Visit us with blessing. Amen.
Help us to a fuller life. Amen.
V’techezenah eineinu b’shuv’cha

Let our eyes behold Your loving return to Zion.

Baruch atah, Adonai, hamachazir Shechinato l’Tzion.

Blessed are You, Adonai, whose Presence returns to Zion.
R’TZEI, Adonai Eloheinu,
b’amcha Yisrael,
ut’filatam b’ahavah t’kabeil,
ut’hi l’ratzon tamid
avodat Yisrael amecha.

FIND FAVOR, Adonai, our God, with Your people Israel and accept their prayer in love. May the worship of Your people Israel always be acceptable.
El karov l’chol korav,
p’nei el avadecha v’choneinu,
sh’foch ruchacha aleinu.

God who is near to all who call,
turn lovingly to Your servants.
Pour out Your spirit upon us.
Eloheinu v’Elohei avoteinu
v’imoteinu, yaaleh v’yavo,
v’yizacheir zichroneinu
v’zichron kol amcha beit
Yisrael l’fanecha, l’tovah,
l’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’Yom
Rosh HaChodesh hazeh.
Eloheinu v’Elohei avoteinu
v’imoteinu, yaaleh v’yavo,
v’yizacheir zichroneinu
v’zichron kol amcha beit

Yisrael l’fanecha, l’tovah,
l’chein ul’chesed ul’rachamin,
l’chayim ul’shalom, b’Yom

Chag HaMatzot hazeh.
Eloheinu v’Elohei avoteinu
v’imoteinu, yaaleh v’yavo,
v’yizacheir zichroneinu
v’zichron kol amcha beit
Yisrael l’fanucha, l’tovah,
l’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’Yom
Chag HaSukkot hazeh.
Zochreinu, Adonai Eloheinu,  זכרנו, עון אלוהינו,
bo l’tovah. Amen.

Ufokdeinu vo liv’rachah. Amen.


Our God and God of our fathers and mothers, on this  Our God and God of our fathers and mothers, on this
(first day of the new month) — (day of Pesach) — (day of Sukkot) be mindful of us and all Your people Israel, be mindful of us and all Your people Israel,
for good, for love, for compassion, life and peace. for good, for love, for compassion, life and peace.
V’techeznah einu b’shuv’cha la’Tzion b’rachamim.

Let our eyes behold Your loving return to Zion.
Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,
hamachazir Shechinato l’Tzion.
R’TZEI, Adonai Eloheinu,
b’amcha Yisrael,
ut’filatam b’ahavah t’kabeil,
utt’hi l’ratzon tamid
avodat Yisrael amecha.
Baruch atah, Adonai,
she-ot-cha l’vadcha
b’yirah naavod.
EVERPRESENT ONE, may we, Your people Israel, be worthy in our deeds and our prayer. Wherever we live, wherever we seek You — in this land, in Zion restored, in all lands — You are our God, whom alone we serve in reverence.

ברוך אתה, י״ז, שא NST לברך ביראה נאבד.
Baruch atah, Adonai, she-ot-cha l’vadcha b’yirah naavod.
YOU ARE WITH US in our prayer, our love and our doubt, in our longing to feel Your Presence and do Your will. You are the still clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, when pain clouds the mind, we look inward for the answer to our prayers. There may we find You, and there find courage, insight and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek You, may find new strength for Your service.

ברוך אתה, יי, שאתה לברך ביראה נאבד
Baruch atah, Adonai, she-ot-cha l’vadcha b’yirah naavod.
WE ACKNOWLEDGE with thanks that You are Adonai, our God and the God of our ancestors forever. You are the Rock of our lives, and the Shield of our salvation in every generation.
Nodeh l’cha un’sapeir
t’hilatecha. Al chayeinu
ham’surim b’yadecha,
v’al nishmoteinu
hap’kudot lach, v’al nisecha

Let us thank You and praise You ——
for our lives which are in Your hand,
for our souls which are in Your care,
for Your miracles
sheb’chol yom imanu,
v’al niflotecha v’tovotecha
sheb’chol eit, erev vavoker
v’tzohorayim.

that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon.
Hatov ki lo chalu
rachamecha, v’ham’racheim
ki lo tamu chasadecha,
mei-olam kivinu lach.

O Good One, whose mercies never end,
O Compassionate One, whose kindness never fails,
we forever put our hope in You.
ON CHANUKAH

AL HANISIM, v’al hapurkan,
v’al hag’vurot,
v’al hat’shu-ot,
v’al hamilchamot, she-asita
laavoteinu v’imoteinu,
bayamim haheim baz’man hazeh.

WE THANK YOU for the miracles,
for the redemption, for the mighty deeds and saving acts, brought about by You, and for the wars which You waged for our ancestors in the days of old, at this season.
IN THE DAYS OF THE HASMONEANS, Mattathias ben Yohanan, the high priest, and his children, when the evil government of Greece rose up against Your People Israel to make them forget Your Torah and to make them leave the laws of Your will; in Your great mercy You rose up with them in their time of trouble
and fought in their fight, judged their cause just. You delivered the mighty into the hands of the weak, the many into the hands of the few, the unclean into the hands of the pure, the evil into the hands of the righteous, and the arrogant into the hands of those who engage in Your Torah. For You, You made a great and holy name in Your world;
and for Your People Israel, You brought about the great triumph and redemption on that very day. And when Your children came to the Holy of Holies, and emptied Your temple, and purified Your holy place, and lit candles in Your holy courts, and established these eight days of Chanukah grateful to acknowledge, and to praise, Your great name.
V’al kulam yitbarach

v’yitromam shìmcha,

Malkeinu, tamid l’olam va-ed.

For all these things, O Sovereign,
let Your Name be forever praised and blessed.

SHABBAT SHUVAH

Uch’tov l’chayim tovim kol b’nei v’reitecha.

Inscribe all the children of Your covenant for a good life.
V’chol hachayim yoducha selah, 
viy’hal’lu et shimcha be-emet,
Ha-El v’shuateinu 
v’ezrateinu selah.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth.
Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.

Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.
GOD OF GOODNESS, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.
WHEN WE BEHOOLD, Your heavens, the work of Your fingers, the moon and stars that You set in place —
What are we humans that You are mindful of us?
We mortals that You take note of us?
You made us little less than divine,
adorned us with glory and majesty.
You gave us dominion over Your handiwork, 
laying the world at our feet . . .

how majestic is Your name throughout the earth!

Б'ruch at'ha, 'iy, 'rov Shim'cha ul'cha na-eh l'hadot.

Baruch atah, Adonai, hatov shimcha ul’cha na-eh l’hodot.
SHALOM RAV

al Yisrael amcha
tasim l’olam,
ki atah hu Melech Adon
l’chol hashalom.

GRANT ABUNDANT PEACE to Israel Your people forever,
for You are the Sovereign God of all peace.
V’tov b’einecha l’vareich
et amcha Yisrael
b’chol eit uv’chol
shaah bishlomecha.

May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.
SHABBAT SHUVAH

B’sefer chayim,

b’rachah, v’shalom,

ufarnasah tovah,

nizacheir v’nikateiv l’fanecha,

anachnu v’chol amcha beit Yisrael,

l’chayim tovim ul’shalom.

In the book of life, blessing, peace and prosperity, may we be remembered and inscribed by You, we and all Your people Israel for a good life and for peace.
Baruch atah, Adonai, oseih hashalom.
Blessed are You, Adonai, who makes peace.
Baruch atah, Adonai, ham’vareich et amo Yisrael bashalom.

Blessed are You, Adonai, who blesses Your people Israel with peace.
GRANT US PEACE, Your most precious gift,
O Eternal Source of peace.
And give us the will to proclaim its message
to all the peoples of the earth.
Bless our country as a safeguard of peace,
its advocate among the nations.
May contentment reign within our borders,
health and happiness within our homes.
Strengthen the bonds of friendship and fellowship among all the inhabitants of every land.

Plant virtue in every soul, and may the love of Your Name hallow every home and every heart.

Praised are You, Eternal One, who blesses our people with peace.

Baruch atah, Adonai, ham’vareich et amo Yisrael bashalom.
LO YISA GOI el goi cherev, Ła-irona Goy Eilim haḤar,
V’lo yilm’du od milchamah. Vel-a-Ḥilmoda 'od milchamah.

NATION shall not take up sword against nation; they shall never again know war.
ELOHAI, n’tzor l’shoni meira us’fatai midabeir mirmah, v’limkal’lai nafshi tidom, v’nafshi ke-afar lakol tih’yeh.

MY GOD, guard my speech from evil and my lips from deception. Before those who slander me, I will hold my tongue; I will practice humility. Open my heart to Your Torah, that I may pursue Your mitzvot.
P’tach libi b’Toratecha,
uv’mitzvotecha tirdof nafshi.
V’chol hachoshvim alai raah,
m’heirah hafeir atzatam
v’kalkeil machashavtam.

Open my heart to Your Torah, that I may pursue Your mitzvot. As for all who think evil of me, cancel their designs and frustrate their schemes.
Aseih l’maan sh’mecha,
aseih l’maan y’minecha,
aseih l’maan k’dushatecha,
aseih l’maan Toratecha.

Act for Your own sake,
for the sake of Your Power,
for the sake of Your Holiness,
for the sake of Your Torah;
so that Your loved ones may be rescued,
save with Your power. And answer me.
MY GOD, guard my speech from evil and my lips from deception. Before those who slander me, I will hold my tongue; I will practice humility. Open my heart to Your Torah, that I may pursue Your mitzvot. As for all who think evil of me, cancel their designs and frustrate their schemes. Act for Your own sake, for the sake of Your Power, for the sake of Your Holiness, for the sake of Your Torah; so that Your loved ones may be rescued, save with Your power. And answer me.
Yih’yu l’ratzon imrei fi
v’hegyon libi l’fanécha,
Adonai tzuri v’go-ali.

May the words of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.
Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v’al kol Yisrael,
v’al kol yoshvei teiveil,
v’imru: Amen.

May the One who makes peace in the high heavens
make peace for us, for all Israel and all who inhabit the earth.
Amen.
WE REACH for You, our God
from our quiet places.

May we stand still, for a brief moment,
and listen to the rain —

Stand still, for a brief moment,
and watch the play of sunlight and shadow on the leaves.

For a brief moment — listen to the world.
Let us stop the wheels of every day to be aware of Shabbat. Find the stillness of the sanctuary which the soul cherished. Renew the Covenant of an ancient people.

We need a quiet space to test the balance of our days. The weight of our own deeds against the heaviness of the world’s demands. The balance is precarious — steady us with faith:
Quiet places and stillness — where we will hear our own best impulses speak.

Quiet places and stillness — from which we will reach out to each other.

We will find strength in silence

and with this strength

we will turn again to Your service.
MAGEIN AVOT V’IMAHOT

BARUCH atah, Adonai Eloheinu
v’Elohei avoteinu v’imoteinu,
Elohei Avraham, Elohei Yitzchak, v’Elohei Yaakov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v’Elohei Leah.

BLESSED ARE YOU, Adonai our God and God of those who came before us: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah.
Great, mighty and revered God, God transcendent, Maker of heaven and earth. With a word, You shielded our ancestors; with a phrase, You give all things life.
Ha-El hakadosh, she-ein kamohu, hameiniach l’amo
b’yom Shabbat kodsho
ki vam ratzah l’haniach lahem
l’fanav naavod b’yirah

Sacred God, beyond compare,
who took joy in providing rest for
Your people on Your holy Shabbat day.
vafachad, v’nodedh lish’mo
b’chol yom tamid,
m’on hab’rachot,
El hahodaot,
Adon hashalom,
m’kadeish HaShabbat

We will serve You reverently, acknowledging on each and every day forever, just who You are: the One to whom blessing goes, the One to whom thanksgiving is due, Source of peace,
um’vareich shvi-i,
umeiniach bik’dushah l’am
m’dushnei oneg,
zecher l’maasei v’reishit.

who recalls the time of creation by sanctifying Shabbat, blessing the seventh day, and in holiness, granting rest to a people overflowing with joy.
LET US PRAISE Adonai,
Source of knowledge and light,
from whom we draw wisdom and insight.

Let us savor the fullness of each and every day
and fill our souls with the treasures of Shabbat.
And let us appreciate these distinctions:
sacred from profane, charity from greed,
purpose from drift.
Let us affirm our covenant as God’s people.
Let us honor those who study Torah.
Let us uphold the truth of ongoing revelation.

Let us celebrate the glory of our tradition
and draw refreshment from the wellsprings of prayer.
Let us respect tradition and encourage creative faith.

And let us dress ourselves in the garments of God —
compassion for the needy, embrace of the stranger —
and then spread the canopy of peace over all the world.

Adapted from “I believe in one,” Shalom Rav, The Shabbat Morning Siddur
Seder K’riat Hatorah L’Shabbat

Reading the Torah on Shabbat
EIN KAMOCHA

va-Elohim Adonai,

v’ein k’maasecha.

Malchut’cha malchut

kol olamim,

umemshalt’cha b’chol dor vador.

THERE IS NONE LIKE YOU, among the gods, Adonai, and there are no deeds like Yours. You are Sovereign over all worlds, and Your dominion is in all generations.
Adonai reigns, Adonai has reigned, Adonai will reign forever and ever. Adonai will give strength to our people, Adonai will bless our people with peace.
**HAK’HEIL** et haam,  
haanashim v’hanashim v’hataf  
v’geircha asher bish’arecha,  
l’maan yishm’u ul’maan yilm’du  
v’yaru et Adonai Eloheichem,

ASSEMBLE THE PEOPLE, men, women and children, 
and the strangers in your cities, 
to hear, to learn, to revere Adonai your God,
v’shamru la-asot
et kol divrei HaTorah hazot.
Uv’neihem asher lo yadu
yishm’u v’lamdu l’yirah
et Adonai Eloheichem.

דומע לַעֲשָׂות
אַתִּכֹּל דְּבָרֵי הַתּוּרָה הַזָּהָב.
אֵבוֹנִים אַשֶּר לָאֵדְעוֹ
יִשְׁמַעְוֶה וָלְמַדְדוּ לְיִרְחָא
אַחֲרֵיָא אֶלֹהֵיכֶם.

to observe faithfully the words of this Torah.
And let their children, who do not yet know it, hear,
that they, too, may learn to revere Adonai your God.
ASHREI adam matza chochmah
v’adam yafik t’vunah.
Ki tov sachrah mis’char kasef
umeicharutz t’vuatah.
Y’karah hi mipninim
v’chol chafatzecha lo yishvu vah.

HAPPY IS THE ONE, who finds wisdom, the one who gains understanding; for its value is greater than silver, its yield than fine gold. It is more precious than rubies, no treasure can match it.

Ashrei adam matza . . . Happy is the one . . . Proverbs 3:13-15
KI MITZION teizei Torah,
ud’var Adonai miY’rushalayim.

FOR FROM OUT OF ZION your heads, will come the Torah, and the word of Adonai from Jerusalem.

Ki mitziyon teitzei Torah... For from out of Zion... Isaiah 2:3

LIFT UP your heads, O gates! Lift yourselves up, O ancient doors! Let the Sovereign of glory enter. Who is this Sovereign of glory? The God of Hosts is the Sovereign of glory?

Psalm 24:9-10 is interpreted rabbincally as the psalm recited when the original ark of the covenant was brought to Jerusalem. It is a longstanding Reform innovation in this part of the service, ever since the first German Reform prayer book of 1819 and used therefore, in Reform liturgy as we remove the Torah from the ark.
**They shall not hurt** or destroy in My holy mountain, for the earth shall be filled with the knowledge of Adonai as the sea-bed is covered by water.

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_Lo yarei-u... They shall not hurt... Isaiah 11:9_
V’yashvu ish tachat gafno
v’chat t’einato
v’ein macharid.

And all shall sit under their vines and fig trees, and none shall make them afraid.
V’CHIT’TU charvotam
l’itim vachanioteihem
l’mazmeirot. Lo yisa goy
el goy cherev v’lo yilm’du
od milchamah.

THEY SHALL BEAT THEIR SWORDS into plowshares
and their spears into pruning hooks.
Nation shall not lift up sword against nation;
never again shall they learn war.
BARUCH shenatan Torah
l’amo Yisrael bikdushato.

BLESSED IS GOD who in holiness
gave the Torah to the people Israel.
Sh’mat Yisrael, Adonai Eloheinu, Adonai Echad.

Hear O Israel, Adonai is our God, Adonai is One.
Echad Eloheinu,

kadosh sh’mo.

OUR GOD IS ONE, Adonai is great, holy is God’s Name.

Gadlu l’Adonai iti,

un’rom’mah sh’mo yachdav.

EXALT ADONAI with me, let us extol God’s Name together.
L’cha Adonai hag’dulah
v’hag’vurah v’hatiferet
v’haneitzach v’hahod,
ki chol bashamayim uvaaretz.
L’cha Adonai hamamlachah
v’hamitnasei l’chol l’rosh.

Yours, Adonai is the greatness, might, splendor, triumph, and
majesty — yes, all that is in heaven and on earth.
To You, Adonai, belong sovereignty and preeminence above all.
Rom’mu Adonai Eloheinu,

v’hishtachavu l’har kodsho,

ki kadosh Adonai Eloheinu.

EXALT ADONAI our God and
bow down toward God’s holy mountain,
for Adonai our God is holy.

Rom’mu Adonai Eloheinu . . . Psalm 99:9
Al sh’loshah d’varim

haolam omeid:

al HaTorah v’al haavadah

v’al g’milut chasadim.

The world is sustained by three things:

Torah, worship and loving deeds.
Lo yisa goy el goy cherev
v’lo yilm’du od milchamah.

Nation shall not lift up sword against nation;
neither shall they learn war anymore.
Hal’lu . . .
Kol han’shamah t’haleil Yah,
Hal’lu, hal’lu Yah!

Let all that breathes praise God. Hallelujah!
HAVU GODEL l’Eloheinu
ut’nu chavod laTorah.

LET US DECLARE the greatness of our God
and give honor to the Torah.
ONE WHO MAKES AN ALIYAH MIGHT OFFER:

**MAY GOD** be with you!

Congregation responds:

**Y’varech’cha Adonai.**

**MAY GOD** bless you!
BLESSING BEFORE READING THE TORAH

BAR’CHU et Adonai ham’vorach.
Baruch Adonai ham’vorach
l’olam va-ed.

BLESS ADONAI who is blessed.
Blessed is Adonai who is blessed now and forever.
Baruch atah, Adonai
Eloheinu, Melech haolam,
asher bachar banu mikol haamim,
v’natan lanu et Torato.

Baruch atah, Adonai,
notein haTorah.

Blessed are You, Adonai our God, Sovereign of the universe,
who has chosen us from among the peoples, and gives us the
Torah. Blessed are You, Adonai, who gives the Torah.
BLESSING AFTER THE READING OF THE TORAH

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lanu Torat emet,

v’chayei olam nata b’tocheinu.

Baruch atah, Adonai,

notein haTorah.

Blessed are You, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.
ALTERNATIVE BLESSING BEFORE THE READING OF THE TORAH

HOLY ONE OF BLESSING

Your Presence fills creation.

You have enlightened this path with the wisdom of Torah, giving it to the Jewish people as their particular way.

Blessed are You, Merciful One, who gives this Torah to the Jewish people.
ALTERNATIVE BLESSING AFTER THE READING OF THE TORAH

HOLY ONE OF BLESSING

Your Presence fills creation.

This Torah is a teaching of truth,
whole and balanced,
and from it comes eternal life
for the people who embrace it.
Blessed are You, Merciful One,
who gives this Torah to the Jewish people.
MI SHEBEIRACH FOR ALIYAH

MI SHEBEIRACH

avoteinu v'imoteinu,
Avraham, Yitzchak v'Yaakov,
Sarah, Rivkah, Rachel v'Lei-ah,

hu y'vareich et [name] [name]

ben/bat [parents],

MAY THE ONE WHO BLESSED our ancestors
Abraham, Issac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless
[name] son/daughter of [parents],
since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing
yishm’reihu/yishm’rehah
v’yatzileihu/v’yatzilehah
mikol tzarah v’tzukah
umikol nega umachalah,

protection, rescue from any trouble or distress,
and from any illness, minor or serious;
v’yishlach b’rachah v’hatzlachah
v’chol maaseh yadav/yadeha,
im kol Yisrael.
V’nomar: Amen.

may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.
V’ZOT haTorah

which Moses placed before the people of Israel, God’s word through the hand of Moses.

This is the Torah

which Moses placed before the people of Israel, God’s word through the hand of Moses.

asher sam Moshe

al pi Adonai b’yad Moshe.

lifnei b’nei Yisrael,

V’ZOT haTorah

This is the Torah... Deuteronomy 4:44

al pi Adonai... God’s word... Numbers 9:23
PRAYER FOR HEALING

MI SHEBEIRACH

avoteinu v’imoteinu,
Avraham Yitzchak v’Yaakov,
Sarah, Rivkah, Rachel v’Lei-ah,
hu y’vareich et hacholim

[ names ].

MAY THE ONE who blessed our ancestors
Abraham, Issac, and Jacob, Sarah, Reccieca, Rachel and Leah, bless
and heal those who are ill [ names ].
May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived.
May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.
PRAYER FOR HEALING

MI SHEBEIRACH avoteinu
M’kor hab’rachah 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

Bless those in need of healing
with р’фуах ш’леима, the renewal of body,
the renewal of spirit,
and let us say, Amen.
BIRKAT HAGOMEIL — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI

Eloheinu Melech haolam,
sheg’malanu kol tov.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has bestowed every goodness upon us.

Birkat HaGomeil — may be recited by one who has survived a life challenging situation.
Amen.

Mi sheg’malchem
kol tov

Hu yigmolchem
kol tov.

Selah

Amen. May the One who has bestowed goodness upon you continue to bestow every goodness upon you forever.
BLESSING BEFORE THE HAFTARAH

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher bachar binvi-im tovim,
v’ratzah v’divreihem
hane-emarim be-emet.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has chosen faithful prophets to speak words of truth.
Baruch atah, Adonai,
habocher baTorah
uv’Moshe avdo,
uv’Yisrael amo,
vunvi-ei ha-emet vatzedek.

Praise to You, Adonai, for the revelation of Torah,
for Your servant Moses, for Your people Israel
and for prophets of truth and righteousness.
BLESSING AFTER THE HAFTARAH

BARUCH atah, Adonai
Eloheinu, Melech haolam,
tzur kol haolamim,
tzaddik b’chol hadorot,
HaEl hane-eman,

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Rock of all creation, Righteous One of all generations,
the faithful God
whose word is deed, whose every command is just and true.
Al haTorah, v’al haavodah,
v’al han’vi-im,
v’al yom HaShabbat hazeh,
shenatata lanu Adonai Eloheinu,
likdushah v’limnuchah,
l’chavod ul’tifaret.

For the Torah, for the privilege of worship, for the prophets,
and for this Shabbat that You, Adonai our God, have given us
for holiness and rest, for honor and glory:
Al hakol Adonai Eloheinu,
anachnu modim lach,
um’varchim otach,
yitbarach shimcha b’fi chol chai
tamid l’olam va-ed.
Baruch atah, Adonai,
m’kadeish HaShabbat.

we thank and bless You.
May Your name be blessed forever by every living being.
Praise to You, Adonai, for the Sabbath and its holiness.
I, THE ETERNAL, have called you to righteousness, and taken you by the hand, and kept you; I have made you a covenant people, a light of nations.

We are Israel: witness to the covenant Between God and God’s children.
This is the covenant I make with Israel:
I will place My Torah in your midst,
and write it upon your hearts.
I will be your God, and you shall be My people.

We are Israel: our Torah forbids the worship
of race or nation, possessions or power.
You who worship gods that cannot save you,
hear the words of the Eternal One:
I am God, there is none else!

We are Israel: our prophets proclaimed
an exalted vision for the world.

Hate evil, and love what is good;
let justice well up as waters and righteousness as a mighty stream.

We are Israel, schooled in the suffering of the oppressed.
You shall not oppress your neighbors nor rob them.
You shall not stand idle while your neighbor bleeds.

We are Israel, taught to beat swords into plowshares, commanded to pursue peace.
Violence shall no longer be heard in your land, desolation and destruction within your borders. All your children will be taught of your God, and great shall be the peace of your children.

We are Israel, O God, when we are witnesses to Your love and messengers of Your truth.
Y’HAL’LU et shem Adonai, 
ki nisgav sh’mo l’vado.

**LET US PRAISE** the Name of Adonai, 
for God’s Name alone is exalted!
HODO al eretz v’shamayim.
Vayarem keren l’amo,
t’hilah l’chol chasiday,
liv’nei Yisrael am k’rovo.
Hal’lu Yah!

GOD’S MAJESTY is above the earth and heaven; and God is the strength of our people, making God’s faithful ones, Israel, a people close to the Eternal. Halleluyah!
KI LEKACH töv natati lachem,
Torati al taazovu.

FOR I HAVE GIVEN YOU
good instruction;
do not abandon My Torah.

Ki lekach tov…For I have given you…is an agglomeration of Proverbs 4:2, Proverbs 3:18, Proverbs 3:17, and Lamentations 5:21
Eitz chayim hi

lamachazikim bah,

v’tom’cheha m’ushar.

D’rachehah darchei no-am,

v’chol n’tivoteha shalom.

It is a tree of life for those who hold fast to it, and all its supporters are happy. Its ways are ways of pleasantness and all its paths are peace.
Hashiveinu Adonai
eilecha v’nashuvah,
chadeish yameinu k’kedem.

Return us to You, Adonai, and we will return;
renew our days as of old.
TORAT Adonai t’mimah, m’shivat nafesh.

Eidut Adonai ne-emanah, mach’kimat peti.
Pikudei Adonai y’sharim, m’samchei lev.

GOD’S TORAH IS PERFECT, reviving the soul; God’s teaching is sure, making wise the simple. God’s precepts are right, delighting the mind;
God’s mitzvot are clear, giving light to the eyes.

God’s word is pure, enduring forever;

God’s judgments are true and altogether just.

Torat Adonai t’mimah…God’s Torah is perfect…Psalm 19:8–10
WHEN TORAH ENTERED the world, freedom entered it.
The whole Torah exists only to establish peace.

   Its highest teaching is love and kindness.
   What is hateful to you, do not do to any person.

That is the whole Torah; all the rest is commentary.
Go and learn it.
Those who study Torah are the true guardians of civilization.
Honoring one another, doing acts of kindness, and making peace: these are our highest duties.

But the study of Torah is equal to them all, because it leads to them all.

Let us learn in order to teach.

Let us learn in order to do!
FOR OUR CONGREGATION

SOURCE of all being,
may the children of this community learn these passions from us:
love of Torah, devotion in prayer, and support of the needy. May
we guide with integrity, and may our leadership be in Your service.
May those who teach and nourish us be blessed with satisfaction,
and may we appreciate their time and their devotion. Bless us with
the fruits of wisdom and understanding, and may our efforts bring
fulfillment and joy.

ברוך אתה, אֱלֹהֵינוּ הַאֱלֹהִים, שֶׁאָמַרֵךְ לְבָדְךָ בִּירָאָה נַעֲדוּ.
Baruch atah, Adonai, she-ot’cha l’vad’cha b’yirah naavod.

Source of all being . . . Elyse Frishman
THUS SAYS ADONAI, This is what I desire: to unlock the fetters of wickedness, and untie the cords of lawlessness; to let the oppressed go free, to break off every yoke. Share your bread with the hungry, and take the wretched poor into your home. When you see the naked, give clothing, and do not ignore your own kin. If you banish the yoke from your midst, the menacing hand, the evil speech; if you offer compassion to the hungry and satisfy the famished creature — then your light shall shine in darkness.
FOR OUR COUNTRY

O GUARDIAN of life and liberty, may our nation always merit Your protection. Teach us to give thanks for what we have by sharing it with those who are in need. Keep our eyes open to the wonders of creation, and alert to the care of the earth. May we never be lazy in the work of peace; may we honor those who have died in defense of our ideals. Grant our leaders wisdom and forebearance. May they govern with justice and compassion. Help us all to appreciate one another, and to respect the many ways that we may serve You. May our homes be safe from affliction and strife, and our country be sound in body and spirit. Amen.
FOR THE STATE OF ISRAEL

SHAALU shalom Y’rushalayim,
yishlayu ohavayich.

PRAY for the peace of Jerusalem;
may those who love you prosper.

Shaalu shalom Y’rushalayim... Pray for the peace of Jerusalem... Psalm 122:6
AVINU SHEBASHAMAYIM,

tzur Yisrael v’go-alo,
bareich et m’dinat Yisrael,
reishit tz’michat g’ulateinu.
Hagein aleha b’evrat chasdecha,
ufros aleha sukat sh’lomecha.

O HEAVENLY ONE, Protector and Redeemer of Israel,
bless the State of Israel which marks the dawning of hope for all who seek peace. Shield it beneath the wings of Your love; spread over it the canopy of Your peace;
Ush’lach orcha
vaamit’cha l’rashehaa,
sareha v’yo-atzeha,
v’takneim b’eitazah
tovah milfanecha.
V’natata shalom baaretz,
v’simchat olam l’yoshveha.
V’nomar: Amen.
send Your light and truth to all who lead and advise, guiding them with Your good counsel. May those who love you prosper. Amen.
T’FILAT HADERECH – תפילת הדרך

Y’HI RATZON milpansecha,

Adonai Eloheinu v’Elohei
avoteinu v’imoteinu,
shetolischeinu l’shalom
v’taaazreinu l’hagia limchoz
cheftzeinu l’chayim ul’simchah
ul’shalom.

MAY IT BE YOUR WILL,

our God and God of our ancestors, that You lead us in peace and help us reach our destination safely, joyfully, and peacefully.
Ushmor tzeiteinu uvo-einu
v’tatzileinu mikol tzarah
v’tishlach b’rachah b’chol maasei yadeinu,
umaaseinu y’chabdu et sh’mecha.

May You protect us on our leaving and on our return,
and rescue us from any harm,
and may You bless the work of our hands,
and may our deeds merit honor for You.
Baruch atah, Adonai, shomeir Yisrael laad.
Praise to You, Adonai, Protector of Israel.
ROSH CHODESH – לראשה חַדָּשׁ

Y’HI RATZON milfanecha,
Adonai Eloheinu v’Elohei avoteinu v’imoteinu,
shet’chadeish aleinu et hachodesh haba (hazeh)
l’tovah v’liv’rachah.

OUR GOD and God of our ancestors
may the new month bring us goodness and blessing.
V’titen lanu chayim arukim,
chayim shel shalom,
chayim shel parnasah,
chayim shet’hei vanu

May we have long life, peace, prosperity, a life exalted
ahavat Torah

v’yirat shamayim,

chayim sheyimalu mishalot

libeinu l’tovah. Amen.

by love of Torah and reverence for the divine;
a life in which the longings of our hearts are fulfilled for good.
Rosh Chodesh [name of month] yih’yeh b’yom [day] / hu hayom.

THE NEW MONTH of __________
will begin on __________/
begins today.
INTO OUR HANDS, O God, You have placed Your Torah, to be held high by parents and children, and taught by one generation to the next. Whatever has befallen us, our people have remained steadfast in loyalty to the Torah. It was carried in the arms of parents that their children might not be deprived of their birthright.
And now, we pray that you, [name], may always be worthy of this inheritance. Take its teaching into your heart, and in turn pass it on to your children and those who come after you. May you be a faithful Jew, searching for wisdom and truth, working for justice and peace. May the One who has always been our Guide inspire you to bring honor to our family and to the House of Israel.
Blessed is Adonai our God, who gives me the honor and privilege of entrusting you with Torah.
OUR HEARTS are one on this joyous day as you commit yourself to a life of Torah: a life, we pray, filled with wisdom, caring and right action.

We pray that you will grow each day in compassion for the needy, in concern for the stranger, in love of all people.
May the One who blessed our ancestors,
Abraham and Sarah, Isaac and Rebecca,
Jacob and Rachel and Leah,
bless you on your becoming a Bar/t Mitzvah.

May you grow with strength and courage,
with vision and sensitivity.
And may you always be certain of our love.
Amen.

Our hearts are one . . . Elyse Frishman
MAY YOU LIVE to see your world fulfilled
may your destiny be for worlds still to come,
and may you trust in generations past and yet to be.
May your heart be filled with intuition
and your words be rich in understanding.
May songs of praise ever be upon your tongue,
and your vision clarify a straight path before you.
May your eyes shine with the light of Torah
and your face reflect the brightness of the heavens.

May your lips ever speak wisdom and your fulfillment be in righteousness,
even as you ever yearn to hear the words of the Ancient One of Holiness.
WEDDING BLESSING

SOURCE of laughter and gladness,
let Your Presence accompany these loving companions.
Pour love over them; grant them growth, each alone and together.
May health and devotion, laughter and understanding abound for them. May they have the strength to share life’s sorrows. May their love deepen and flower. Open their hearts to one another and may their hands be open to family, to friends, to our people Israel, to all humanity. Amen.

Source of laughter and gladness . . . Barton G. Lee, adapted
Aleinu and Mourners' Kaddish

Aleinu
Mourners' Kaddish

Aleinu v'Kaddish Yatom

Aleinu and Mourners' Kaddish
ALEINU l’shabei-ach
laadon hakol
lateit g’dulah
l’yotzeir b’reishit,

LET US NOW PRAISE the Sovereign of the universe,
and proclaim the greatness of the Creator
shehu noteh shamayim
v’yoseid aretz, umoshav y’karo
bashamayim mimaal
ush’chinat uzo
b’govhei m’romim,
hu Eloheinu ein od.

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.
You are our God. There is none else.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech,
malchei ham’lachim
haKadosh Baruch Hu.

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

For those who choose: At the word 'kor'im, one bends the knees; at 'umishtachavim one bows at the waist; and at 'lifnei Melech, one stands straight.
ALEINU l’shabei-ach
laadon hakol
lateit g’dulah
l’yotzeir b’reishit,

LET US NOW PRAISE the Sovereign of the universe,
and proclaim the greatness of the Creator
shelo asanu k’goyei haaratzot,
who has set us apart from the other families of the earth,
v’lo samanu
giving us a destiny unique among the nations.
k’mishp’chot haadamah.
Shelo sam chelkeinu kahem,
and all nations.
v’goraleinu k’chol hamonam.

Aleinu and Mourner’s Kaddish
Vaanachnu kor’im
umishtachavim umodim,
lifnei Melech,
malchei ham’lachim
haKadosh Baruch Hu.

We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

For those who choose: At the word kor’im, one bends the knees; at umishtachavim one bows at the waist; and at lifnei Melech, one stands straight.
ALEINU l’shabei-ach
laadon hakol
lateit g’dulah
l’yotzeir b’reishit,

OUR CALLING is to praise the Living Source.
Our duty is to make known the greatness of the One Creator,
shehu asanu
l’shomrei haadamah,
v’hu samanu
lishlichei haTorah;

shehu sam chayeinu itam,
v’goraleinu im kol haolam.

who trusts us to be guardians of the earth and messengers of Torah; who gives us a destiny shared with all human beings, and who binds our lives to theirs.
Vaanachnu kor’im
umishtachavim umodim,
lifnei Melech,
malchei ham’lachim
haKadosh Baruch Hu.

And so we bend, bow, and give thanks before the Blessed One whose realm is unfathomable, whose sovereignty over all makes all life holy and precious.

For those who choose: At the word kor’im, one bends the knees; at umishtachavim one bows at the waist; and at lifnei Melech, one stands straight.
ALEINU l’shabei-ach
laadon hakol
lateit g’dulah
l’yotzeir b’reishit,
shehu sam chelkeinu
l’yacheid et sh’mo
v’goraleinu l’hamlich malchuto

LET US NOW PRAISE the Sovereign of the universe and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold.
Vaanachnu kor’im
umishtachavim umodim,
lifnei Melech,
malchei ham’lachim

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

For those who choose: At the word "kor’im," one bends the knees; at "umishtachavim" one bows at the waist; and at "lifnei Melech," one stands straight.
LET US ADORE the ever-living God,
and render praise unto You
who spreads out the heavens and established the earth,
whose glory is revealed in the heavens above,
and whose greatness is manifest throughout the world.
You are our God; there is none else.
Vaanachnu kor’im umishtachavim umodim,
lifnei Melech malchei ham’lachim haKadosh Baruch Hu.

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope and in failure, the possibility of repair.  
Eugene Borowitz
Aleinu  

Mourner’s Kaddish

SHEHU noteh shamayim
v’yoseid aretz, umoshav y’karo
bashamayim mimaal,
ush’chinat uzo b’govhei
m’romim.

FOR YOU SPREAD OUT THE HEAVENS and established the earth: Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights.
You are our God and there is none else.

(Shem) noteh shamayim . . . (For You) spread out the heavens . . . Isaiah 51:13
Hu Eloheinu ein od,  
emet Malkeinu efes zulato.  
Kakatuv b’Torato, v’yadata  
hayom v’hasheivota el l’vavecha,  

In truth You are our Sovereign without compare,  
as is written in Your Torah:  
Know then this day and take it heart
that Adonai is surely God in the heavens above and on the earth below. 
There is none else.

Ein od... There is none else... The Kabbalah’s interpretation is “Adonai is God; there is nothing (!) else,” the idea being, “God is all there is!” God and the universe become the same, interwoven in history. Joel Hoffman
Al kein n’kaveh l’cha

Adonai Eloheinu,

lirot m’heirah

b’tiferet uzecha,

l’haavir gilulim min haaretz

v’ha-elilim karot yikareitun.

We therefore hope in You, Adonai our God, may we soon behold the glory of Your might: sweeping away the false gods of the earth that idolatry be utterly destroyed;
Aleinu

L’takein olam
b’malchut Shaddai,
v’chol b’nei vasar
yikr’u vishmecha.
L’hafnot eilecha
kol rishei aretz.

perfecting the world under the rule of God that all humanity
invoke Your name; turning all the wicked of the earth
toward You.

Aleinu

Mourner’s Kaddish

L’takein olam
b’malchut Shaddai,
v’chol b’nei vasar
yikr’u vishmecha.
L’hafnot eilecha
kol rishei aretz.
LET THE TIME not be distant, O God,
when all shall turn to You in love,
when corruption and evil shall give way to integrity and goodness,
when superstition shall no longer enslave the mind, nor idolatry
blind the eye.
O may all, created in Your image,
become one in spirit and one in friendship,
forever united in Your service.
Then shall Your realm be established on earth,
and the word of Your prophet fulfilled:
“Adonai will reign for ever and ever.”
Al kein n’kaveh l’cha
Adonai Eloheinu,
lirot m’heirah
b’tiferet uzecha,
l’takein olam
b’malchut Shaddai.

Adonai our God, how soon we hope to
behold the perfection of our world,
guided by a sacred Covenant drawn
from human and divine meeting.
Yakiru v’yeidu
kol yoshvei teivel,
ki l’cha tichra kol berech,
tishava kol lashon.

Let all who dwell on earth acknowledge that unto You
every knee must bend and every tongue swear loyalty.

Ki l’cha (li) tichra . . . Unto You (Me) every knee must bend . . . Isaiah 45:23
L’fanecha Adonai Eloheinu
yichr’u v’yipolu.
V’lichvod shimcha y’kar yiteinu.
Vikablu chulam et ol
malchutecha, v’timloch
aleihem m’heirah l’olam va-ed.

Before You, Adonai, our God, let them pay homage.
Let them give glory to Your honored Name. Let all accept the yoke of Your reign, that You may rule over us soon and forever.
Ki hamalchut shelcha hi,
ul’olmei ad timloch b’chavod,
kakatuv b’Toratecha:
Adonai yimloch l’olam va-ed.

For Sovereignty is Yours and to all eternity
You will reign in glory, as it is written in Your Torah:
Adonai will reign forever and ever.
V’ne-emar, v’hayah Adonai
l’Melech al kol haaretz.
Bayom hahu yih’yeh
Adonai echad ush’mo echad.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God’s Name will be one.
MAY WE GAIN WISDOM in our lives
overflowing like a river with understanding.
Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech,
and may we never lift up our hand
but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
Cause light to go forth over all the lands between the seas.
And light up the universe with the joy
of wholeness, of freedom, and of peace.
V’ne-emar, v’hayah Adonai
l’Melech al kol haaretz.
Bayom hahu yih’yeh
Adonai ehad ush’mo ehad.

Thus it has been said,
Adonai will become Sovereign of all the earth.
On that day, Adonai will be one, and God’s Name will be one.
KADDISH YATOM

MOURNER’S KADDISH
1.

**WHEN I DIE** give what’s left of me away
to children and old men that wait to die.
And if you need to cry,
cry for your brother walking the street beside you.
And when you need me, put your arms around anyone
and give them what you need to give me.
I want to leave you something,
something better than words or sounds.
Look for me in the people I’ve known or loved,
and if you cannot give me away,
at least let me live in your eyes and not in your mind.
You can love me best by letting hands touch hands,
by letting bodies touch bodies,
and by letting go of children that need to be free.
Love doesn’t die, people do.
So, when all that’s left of me is love,
give me away.
IN NATURE’S EBB AND FLOW God’s eternal law abides.

When tears dim our vision or grief clouds our understanding, we often lose sight of God’s eternal plan.

Yet we know that growth and decay, life and death, all reveal a divine purpose.

God who is our support in the struggles of life, is also our hope in death.

We have set God before us and shall not despair.
In God’s hands are the souls of all the living
and the spirits of all flesh.
Under God’s protection we abide,
and by God’s love are we comforted.
O Life of our life, Soul of our soul,
cause Your light to shine into our hearts,
and fill our spirits with abiding trust in You.
3.

**THE LIGHT OF LIFE** is a finite flame

Like the Shabbat candles,

life is kindled, it burns, it glows,

it is radiant with warmth and beauty.

But soon it fades, its substance is consumed,

and it is no more.
In light we see;
in light we are seen.
The flames dance and our lives are full.
But as night follows day,
the candle of our life burns down and gutters.
There is an end to the flames.

We see no more

and are no more seen,

yet we do not despair,

for we are more than a memory

slowly fading into the darkness.
With our lives we give life.

Something of us can never die:
we move in the eternal cycle
of darkness and death,
of light and life.
WHY should I wish to see God better than this day?
I see something of God in each hour of the twenty-four, and each moment then:
In the faces of men and women I see God, and in my own face in the glass.
I find letters from God dropt in the street, and every one is sign’d by God’s name.
And I leave them where they are,
for I know that whereso’er I go,
others will punctually come forever and ever.
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, a holy thing to love.
For
your life has lived in me,
your laugh once lifted me,
your word was gift to me.

To remember this brings a painful joy.
‘Tis a human thing, love,
a holy thing,
to love
what death has touched.
IT IS HARD to sing of oneness when the world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind.
But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone: those who live no more, echo still within our thoughts and words, and what they did is part of what we have become.
We do best homage to our dead when we live our lives more fully, even in the shadow of our loss.

For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One.

In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of life, in whose unity no one is alone and every life finds purpose.
YEISH kochavim sh-oram
magia artzah rak kaasher
heim atzmam avdu v’einam.
Yeish anashim sheziv zichram
mei-ir kaasher heim atzmam
einam od b’tocheinu.

THERE ARE STARS up above, so far away we only see their light
long, long after the star itself is gone. And so it is with people that
we loved — their memories keep shining ever brightly though their
time with us is done.
Orot eileh hamavhikim
b’cheshkat halayil
heim heim shemarim laadam
et haderech.

But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember.
WHEN CHERISHED TIES are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear, but if we dwell too long on our loss, we embitter our hearts and harm ourselves and those about us.
The Psalmist said that in his affliction, he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silent in their presence, and when a word will assure them of our love and concern.
Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts; they are an abiding blessing.
WE HAVE LIVED in numberless towns and villages; and in too many of them we have endured cruel suffering. Some we have forgotten; others are sealed in our memory, a wound that does not heal. A hundred generation of victims and martyrs; still their blood cries out from the earth. And so many, so many at Dachau, at Buchenwald, at Babi Yar...
What can we say? What can we do? How bear the unbearable, or accept what life has brought to our people? All who are born must die, but how shall we compare the slow passage of time with the callous slaughter of the innocent, cut off before their time?

They lived with faith. Not all but many. And, surely, many died, with faith in God, in life, in the goodness that even flames cannot destroy.
May we find a way to the strength of that faith, that trust, that sure sense that life and soul endure beyond this body’s death.

They have left their lives to us: let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.
YIZKOR . . . We remember

Remember our people who suffered and died so that we could be free and secure; may their memory be more than a distant shadow.

For their dreams left unfulfilled and lives taken too soon: we remember.
Remember our brothers and sisters whose sacrifice kept the dream of democracy and justice alive; may their courage be our inspiration and strength.

For life cut short and vision unrealized: we remember.
Remember the fallen of our armed services, the victims of terror and tragedy; may the darkness of their loss not obscure the light of peace. They were in love with our land and in love with life.

For the agony, the tears, the mothers and the fathers, for the children who were and for the children yet to be: we remember.
OUR THOUGHTS TURN to those who have departed this earth: our own loved ones, those whom our friends and neighbors have lost, the martyrs of our people whose graves are unmarked, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, we meditate on the meaning of love and loss, of life and death.
EXALTED and hallowed be God’s great name in the world which God created, according to plan. May God’s majesty be revealed in the days of our lifetime and the life of all Israel —

YITGADAL v’yitkadash
sh’meih raba.
b’alma di v’ra chiruteih,
v’yamlich malchuteih,
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisrael,

Aleinu

Mourner’s Kaddish

YITGADAL v’yitkadash
sh’meih raba.
b’alma di v’ra chiruteih,
v’yamlich malchuteih,
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisrael,

Aleinu

Mourner’s Kaddish
baagala uviz’man kariv,

v’imru: Amen.

Y’hei sh’meih raba m’varach

l’alam ul’almei almaya.

speedily, imminently, to which we say Amen.
Blessed be God’s great name to all eternity.
Yitbarach v’yishtabach, יתבארו ויתשתבו
v’yitpaar v’yitromam v’yitnasei,
v’yit’hadar v’yit’aleh v’yit’halal
sh’meh d’Kud’sha B’rich Hu,
l’eila min kol birchata
v’shirata,

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One,
tushb’chata v’nechemata, beyond all earthly words and songs of blessing, praise and comfort.
daamiran b’alma. To which we say Amen. May there be abundant peace from
V’imru: Amen. heaven, and life, for us and all Israel. To which we say: Amen.

Y’hei sh’lama raba min sh’maya, v’chayim aleinu
v’al kol Yisrael.

V’imru: Amen.

beyond all earthly words and songs of blessing, praise and comfort.

To which we say Amen. May there be abundant peace from
heaven, and life, for us and all Israel. To which we say: Amen.
Oseh shalom bimromav,
Hu yaaseh shalom aleinu,
v’al kol Yisrael,
v’al kol yoshvei teivel.
V’imru: Amen.

May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.
WE THINK OF OUR LOVED ONES
whom death has recently taken from us,
those who died at this season in years past,
and those whom we have warn into our hearts
with our own . . .

זִכְרוֹנָם לְבָרֵכָה.
Zichronam livrachah.

May their memories be for blessing.
Songs and Hymns

Adon Olam
Ein k’Eloheinu
Shalom Aleichem

Shirim u’Z’mirot

SONGS AND HYMNS
Adon olam asher malach,
b’terem kol y’tzir nivra.
L’eit naasah v’cheftzo kol,
azai Melech sh’mo nikra.

You are our Eternal God, who reigned before any being had been created; when all was done according to Your will, then You were called Ruler.
V’acharei kichlot hakol,
אָסָפוּ יָכְלֹתָה כֶּפֶל,
l’vado yimloch nora.
לְבָדוּ יָמֹלֵךְ נוֹרָה.
V’hu hayah, v’hu hoveh,
וְהוָא חֵי, וְהוָא הַוֶּה, v’hu yih’yeh, b’tifarah.
וְהוָא יִвших, בַּתְּפיָרָה.

And after all ceases to be, You alone will rule in majesty.
You have been, are yet, and will be in glory.
V’hu ehad v’ein sheini,
l’hamshil lo l’hachbirah.
B’li reishit b’li tachlit,
v’lo haoz v’hamisrah.

And You are One; none other can compare to or consort with You. You are without beginning, without end. To You belong power and dominion.
V’hu Eli v’chai go-ali,
v’tzur chevli b’eit tzarah.
V’hu nisi umanos li
m’nat kosi b’yom ekra.

And You are my God, my living Redeemer, my Rock in times of trouble and distress. You are my standard bearer and my refuge, my benefactor when I call on You.
B’yado askid ruchi,
b’eit ishan v’a-irah.

V’im ruchi g’viyati,
Adonai li v’lo ira.

Into Your hands I entrust my spirit, when I sleep
and when I wake, and with my spirit my body also;
Adonai is with me and I shall not fear.
Ein k’Eloheinu,

ein k’Adoneinu,

ein k’Malkeinu,

ein k’Moshi-einu.

There is none like our God;
there is none like our Eternal One;
There is none like our Ruler;
there is none like our Redeemer.
Mi ch’Eloheinu,
mi ch’Adoneinu,
mi ch’Malkeinu,
mi ch’Moshi-einu?

Who is like our God;
Who is like our Eternal One;
Who is like our Ruler;
Who is like our Redeemer?

We will give thanks to our God; we will give thanks to our Eternal One; We will give thanks to our Ruler; we will give thanks to our Redeemer.
Baruch Eloheinu,
baruch Adoneinu,
baruch Malkeinu,
baruch Moshi-einu.

Praised be our God;
praised be our Eternal One;
Praised be our Ruler;
praised be our Redeemer.
Atah hu Eloheinu,
atan hu Adoneinu,
atat hu Malkeinu,
atat hu Moshi-einu.

You are our God;
You are our Eternal One;
You are our Ruler;
You are our Redeemer.
Peace be to you, O ministering angels,
messengers of the Most High,
Majesty of majesties, Holy One of Blessing.
Bo-achem l’shalom,
malachei hashalom,
malachei Elyon,
miMelech mal’chei hamlachim,
HaKadosh Baruch Hu.

Enter in peace, O messengers of peace,
angels of the Most High,
Majesty of majesties, Holy One of Blessing.
Bless me with peace, O messengers of peace, angels of the Most High, Majesty of majesties, Holy One of Blessing.
Tzeit’chem l’shalom,
malachei hashalom,
malachei Elyon,
miMelech mal’chei hamlachim,
HaKadosh Baruch Hu.

Depart in peace, O messengers of peace,
angels of the Most High,
Majesty of majesties, Holy One of Blessing.
Permissions

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Jewish Fund for Justice: "I can stay the tears."
