Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.
God began the world by saying, "Let there be light."
We begin Shabbat with candlelight, saying, "Baruch atah, Adonai."

God finished creating the world by making Shabbat a holy day.
We make Shabbat a holy day for ourselves.

May the warm glow of these candles remind us of God’s light.
And may this Shabbat be a special, holy time for us.

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.

Did You Know? Over hundreds and hundreds of years, Jewish people have created a special way of lighting Shabbat candles. Usually we recite a brachah, or blessing, first and then complete an activity connected to that blessing. But lighting Shabbat candles has its own rules. First we light the candles, then we sweep our hands three times to gather the warmth of Shabbat toward us, then we cover our eyes as if the candles aren’t there yet. After the blessing, we uncover our eyes and look: lit candles.

Did You Know? Imagine a world many years ago when the sun would set and darkness touched every space. Almost two thousand years ago, the Rabbis taught us to light candles as part of our Shabbat celebration, bringing light to the surrounding darkness.
כבלת שבת

Vay'hi erev vay'hi voker yom hashishi.
Vay'chulu hashamayim v'haaretz
v'chol tz'vaam. Vay'chal Elohim bayom
ha-sh'vi'i m'lachto asher asah.
Vayishbot bayom ha-sh'vi'i mikol
m'lachto asher asah.
Vay'varech Elohim
et yom ha-sh'vi'i vay'kadeish oto,
ki vo shavat mikol m'lachto
asher bara Elohim laasot.

Baruch atah, Adonai Eloheinu,
Melech haolam, borei p'ri hagafen.

Baruch atah, Adonai Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'ratzah vanu, v'Shabbat kodsho
b'ahavah uv'ratzon hinchlanu,
zikaron l'maasei v'reishit.
Ki hu yom t'chilah
l'mikraei kodesh,
zecher litziyat Mitzrayim.

Ki vanu vacharta, v'otnu kidashka,
mikol haamim.
V'Shabbat kodsh'cha b'ahavah
uv'ratzon hinchaltanu.

Baruch atah, Adonai,
m'kadeish HaShabbat.
Hineih Mah Tov

Hineih mah tov u'mah na-im
shevet achim gam yachad.

(Psalm 133:1)
L'chah Dodi

L'chah dodi likrat kalah,
p'nei Shabbat n'kab'lah.

Shamor v'zachor bdibur echad,
hishmiana El ham'yuchad,
Adonai echad ush'mo echad,
l'shem ul'tiferet v'lit'hilah.

Likrat Shabbat l'chu v'neilchah,
ki hi m'kor hab'rachah,
meirosh mikedem n'suchah,
sof maaseh b'machashavah t'chilah.

Hit'ori, hit'ori,
ki va oreich, kumi ori,
uri uri, shir dabeiri,
k'vod Adonai aliyich niglah.

Get moving! When we come to the last verse, Bo-i v'shalom, some rise and face the open doors at the entrance of the sanctuary so that we can greet Shabbat.

Think About It: Why do you think our ancestors might have imagined Shabbat as a bride? What other images represent beauty to you?

Think About It: Judaism teaches us to welcome the stranger. At some point in our lives, each of us will be the stranger, the new person in the room. How would you want to be welcomed? How might you welcome someone new? May we greet those around us, creating a welcoming place for all.
Bo-i v'shalom ateret balah,
gam b'simchah uv'tzolah,
 toch emunei am s'gulah,
 bo-i chalah, bo-i chalah.

Mizmor Shir / Tov L'hodot

Mizmor shir l'Yom HaShabbat.
Tov l'hodot ladonai
ul'zameir I'shimcha elyon.

L'hagid baboker chasdecha,
ve-emunat'cha baleliot.
Alei asor vaalei nah-vel,
alei higayon b'chinor.

Ki simachtani Adonai b'fo-olecha
b'maasei yadecha aranein.
Mah gadlu maasecha, Adonai,
m'od amku machsh'votecha.
Get moving! In the first line, the prayer leader bows at the word Bar'chu and rises before the word Adonai. In the second line, the congregation bows at Baruch and rises before Adonai.

Highlight on Hebrew: Bar'chu means "praise" or "bless."

Think About It: During the Bar'chu, the prayer leader recites the first line, and the congregation responds on the second line. It's as though the leader asks, "Are you ready to pray?" And we respond, "Yes! Let's pray!" Why do we need to get ready to speak to God? What are some other ways we can prepare to pray or speak to God?
Prayer is the way we speak to God. Sometimes we pray alone; sometimes we pray with others. Sometimes we pray out loud; sometimes we pray silently. Sometimes we pray with our words; sometimes we pray with our deeds, Sometimes we say our prayers; sometimes we sing them. However we choose to pray, God, we pray You will always hear us.
Baruch atah, Adonai Eloheinu, Melech haolam, asher bidvaro maariv aravim, b'chochmah potel-ach sh'arim, uvitvenah m'shanah itim, umachalif et haz'manim, um'sadeir et hakoachavim, b'mishmr'oteihem barakia kirtzono.

Borei yom valailah, goeleil or mip'nei choshech, v'choshech mip'nei or.

Umaavir yom umevi lailah, umavdil bein yom uvein lailah, Adonai Tz'vaot sh'mo. El chai v'kayam, tamid yimloch aleinu l'olam va-ed.

Baruch atah, Adonai, hamaariv aravim.

Think About It: In this prayer we are told that God “maariv aravim,” God “brings on the evening.” This is said in the present tense, letting us know that God is acting in the world today. How else do you think that God acts in the world today?
Baruch atah, Adonai, hamaariv aravim.
'ברוח אתיה, או, נירות חנויות.'

Baruch atah, Adonai, yotzeir ham'orot.

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Did You Know? Imagine... Every time you see a beautiful sunset, try to imagine God painting the sky in multiple shades of orange, pink, and purple.
When the world was created,
God made everything a little bit incomplete.
Rather than making bread grow out of the earth,
God made wheat grow so that we might bake it into bread.
Rather than making the earth of bricks,
God made it of clay
so that we might bake the clay into bricks.
Why?
So that we might become partners
in completing the works of creation.

כְּרֵם אָחדָה, נְנָעָר הַמִּשָּׁרְרָה

Baruch atah, Adonai, yotzei ham'orot.

Think About It: Maariv Aravim is the evening prayer and Yotzei Or is the morning prayer that acknowledge God's role as Creator of the world. What do you see in nature that reminds you that God created the world?
B. Think About It: According to these prayers, God shows us love by giving us the greatest gift, the Torah. How do you think that the words of Torah can bring us happiness?

Baruch atah, Adonai, oheiv amo Yisrael.
God, You gave us the Torah to show that You love us. May it always be a friend at our side.

The Torah is our teacher. It tells us what is right and what is wrong. It shows us how to live good lives.

Be with us always when we study Torah. Be with us always as we try to live good lives.

We praise you, Eternal God, who gave the Jewish people the Torah. It is Your special gift to us. It is the gift of Your love.

ברוך אתה, בָּנָא אַבֵּהַ, Ü, אוֹמֵבּ יִשְׂרָאֵל.

Baruch atah, Adonai, oheiv amo Yisrael.
Sh'ma Yisrael,
Adonai Eloheinu, Adonai Echad!
Baruch shem k'vod malchuto
'alam va-ed.

FOCUS! The Rabbis teach that reciting the Sh'ma requires all our concentration. You might want to close your eyes or cover them so there are no distractions during the prayer.
V'ahavta eit Adonai Elohecha, b'chol l'avv'cha, uv'chol nafsh'cha, uv'chol m'odecha.
V'hayu had'varim ha-eileh, asher anochi m'tzav'cha hayom al l'vavecha.
V'shinantam l'vanecha, v'dibarta bam b'shiv'tcha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha.
Uch'tavtam al m'zuzot beitecha uvisharecha. L'maan tizk'r, vaasitem et kol mitzvotai vihyitem k'doshim l'Eloheichem.

Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mitzrayim lihyot lachem leilohim
ani Adonai Eloheichem.

Think About It: What does it mean to love God? How do we show people we love them? How can we show God love?

Did You Know? The words of the V'ahavta come from Deuteronomy 6 and Numbers 15 in the Torah.
How do we love God?

We love God when we do good deeds each day.
Help us, God, to show You our love in every way.

How do we love God with all our hearts?

We love God with all our hearts when we love other people.
Help us, God, to respect everyone, to speak kind words,
to listen well.

How do we love God with all our minds?

We love God with all our minds when we study Torah.
Help us, God, to learn Your Torah.

How do we love God with all our strength?

We love God when we share what we have.
Helping others is the way we love God with all our strength.
Help us, God, to be people who give tzedakah.

Eternal our God, we want to show You
we love You through all our deeds.
May our love make the world a better place,
the kind of world You meant it to be when You created us.
Mi chamochah ba-eilim, Adonai!
Mi kamochah nedar bakodesh,
nora t'hilot, oseh fele!

Malchut'cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v'amru,
Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,
ug'alo miyd chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.
When woman and man were made,
God left one good thing for last:
Shabbat, the day to give thanks for the world and its wonders.

Now the seventh day has come.
Now Shabbat begins:
to bring us rest, to bring us joy,
to bring us song, to bring us peace.

On this day, we remember the goodness of earth and air,
water and sun, and all that grows.

On this day, we remember the many gifts of God.
Let us remember, and let us give thanks.
Adonai, s'fatai tif'tach,
ufi yagid t'hilatecha.

-Israel 26:10

Think About It: This prayer asks God to open up our lips. What do you think God would want us to say?

Think About It: How is praying with open lips different than praying with closed lips?

Think About It: What are some words we can use to praise God? Try to think of some that aren't in the prayer book.

Get moving! Reciting the T'filah is like standing before a king or queen. As we enter the throne room, it is customary to take a few small steps back, then three small steps forward.
I cannot see the wind at all or hold it in my hand, and yet I know there is a wind because it swirls the sand. I know there is a wondrous wind because I glimpse its power whenever it bends low a tree or sways the smallest flower.

And God is very much like this, invisible as air. I cannot touch or see God, yet I know that God is there because I glimpse God's wondrous works and goodness everywhere.

Pray as if everything depended on God. Act as if everything depended on you.
Baruch atah, Adonai Eloheinu veIohoie
avoteinu v'imoteinu,
Elohe Avraham,
Elohe Yitzchak veIohoie Yaakov,
Elohe Sarah, Elohe Rivkah,
Elohe Rachel veIohoie Leah.
Ha-El hagadol hagibor v'hanora,
El elyon, gomei chasadim tovim,
v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem
I'maan sh'mo b'ahavah.
Melech ozeir umoshi'ah umagein.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Thinks About It: This prayer says, "God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah." Each of the patriarchs and matriarchs shared a special relationship with God. Why doesn't it just say, "God of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah"? How is your relationship with God special and different from other people's?

Get moving! At the beginning and end of the prayer, we bend our knees and bow at the word Baruch and rise at the word Adonai.
Sometimes when I talk to God,
I feel connected to something from long, long ago,
something that makes me feel safe,
that lets me know I am never alone.

ברוך אֲדונָי שֶרַף אֲבִרְמאַ אוֹלְם וְאָבְרָהָם וּזוֹרָת סָרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.
Atah gibor l'olam, Adonai,
m'chayeih hakol [meitim] atah,

d'vash shehaiv neshamah.

[winter]
Mashiv haruach umorid hagashem.

[summer]
Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeih hakol [meitim]
b'rachamim rabim, someich nof'lim,

v'rofei cholim, umatir asurim,

um'kayelim emunato lishinei afar.

Mi chamocha baal g'vurat
umi domeh lach, melech meimit
um'chayey umatzmiach y'shuah.

V'ne-eman atah l'hachayot hakol
[meitim].

Baruch atah, Adonai, m'chayeih hakol [hameitim].

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**Think About It:** In this prayer God is depicted as a hero. But God is not described as performing superhuman feats. Rather, these are God's acts of heroism: showing *chesed* (kindness); acting with *rochamim* (compassion); giving support to people who are falling down; helping sick people; and giving hope. How can we all be heroes like God?
We are mighty like God when we help other people. We are powerful like God when we make peace in our families. We are strong like God when we feed the poor. We are great like God when we care for the sick. We are awesome like God when we help people to be free. We are amazing like God when we take care of our earth. O God, as we remember all the heroic things You do, we promise to try to be like You.

ברוך אתה, עֲצַמְוֹן, מַחְיֶה חַלָּלוֹת אָדָמִים.

Baruch atah, Adonai, m'chayeih hakol [nameitim].
ראד הכהן קדוש
אלה קדוש בנווים
יחלוך שלוח.
ברך אתה, אלוהים, אלהי אבותינו
ברוך אתה הגדולה אבותינו.
ברוך אתה הגדולה אבותינו.
I see You in the starry field,
I see You in the harvest’s yield,
in every breath, in every sound,
an echo of Your name is found.
The blade of grass, the simple flower,
bear witness to Your matchless power.
In wonder-workings or some bush aflame,
we look for You and fancy You concealed;
but in earth’s common things, You stand revealed
while grass and flowers and stars spell out Your name.

בָּרוּךְ אַתָּה, אֲדֹנָי, הַ-הַא-ל הָ-ה-קָדוֹשׁ.

Baruch atah, Adonai, Ha-El HaKadosh.

* Highlight on Hebrew: The word *kadosh* means “holy.” What things do we do that are holy? What makes them holy?
God gave us Shabbat as a special holy day.
When we celebrate Shabbat, we make our lives holy.

We make our lives holy when we rest.
We make our lives holy when we pray.
We make our lives holy when we study Torah.
We make our lives holy when we share the joy of Shabbat.
Thank You, God, for this holy day.
Thank You, God, for Shabbat.

ברוך אתה,CAC  שacı תשכז.ת

*Baruch atah, Adonai, m'kadeish HaShabbat.*

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**Think About It:** What would life be like if every day were exactly the same? Why do we set apart days and make them holy? How can we make Shabbat holy? How can Shabbat make us holy?
Baruch atah, Adonai,
she-ot'cha l'vad'cha b'iyrah naavod.

O God, may we always say and do what is right and good. Wherever we live—in this country, in the Land of Israel, anywhere—may we understand that You are our God. We turn to You in prayer.

Highlight on Hebrew: Avodah (worship) has had many forms. Many years ago, Jewish people did not pray in synagogues. To show their love for God, they gave fruit and goats and birds and even cows as sacrifices. In that time, this was called avodah. Now avodah means giving the prayers of our lips and our hearts.
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.

בְּרוֹךְ אַתָּה, נִּי, נְפוֹב שְׁמֹךְ וּלְךָ נְאָה לִהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

**Highlight on Hebrew:** The Hebrew word for “thank you” is *todah*. This Shabbat, offer a special *todah*, a special thank you, to the people you love.

**Think About It:** The *Hodaah* is a prayer of thanks to God. Do you think God needs our thanks?

**Think About It:** What are some other ways we can say “thank You” to God?
Shalom rav al Yisrael amcha
tasim l'olam,
ki atah hu Melech Adon
l'chod hashalom.
V'tov b'einecha l'vareich
et amcha Yisrael
b'chol eit uv'chol shaah bishlomecha.

Sim shalom tovah uv'rachah,
chein vachesed v'rachamim,
aleinu v'al kol Yisrael amecha.
Bar'cheinu, yotz'reinu,
kulanu k'eched b'or panecha,
ki v'or panecha natata lanu,
Adonai Eloheinu, Torah chayim
v'ahavat chesed, utz'dakah uv'rachah
v'rachamim v'chayim v'shalom.
V'tov b'einecha l'vareich
et am'cha Yisrael
b'chol eit uv'chol shaah bishlomecha.

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

Did You Know? When something is worrying or bothering us, it's helpful to find a quiet space and listen to the silence around us. These times of peace can help heal us from within.

Think About It: Sometime after this service, find a quiet place (in bed, in a park, or on the sofa) and listen to the silence around you. Stay in that quiet place for at least five minutes, silently. Can you feel peace in the silence?
Dear God,
Save us from thinking that we have all the answers.
Save us from talking when we should be listening.
Save us from clenched fists and closed minds.
Open our hearts to the way of peace. Amen.

What does peace look like?
It looks like Jacob and Esau hugging after many years apart.
It looks like two countries signing a peace treaty.
It looks like Rebecca comforting Isaac after the death of his mother, Sarah.

What does peace sound like?
It sounds like kind words on a bad day.
It sounds like a sincere apology and a promise to try harder.
It sounds like people who are different trying to understand each other.

What does peace feel like?
It feels like Joseph's tears when he is reunited with his brothers.
It feels like people going outside without being afraid.
It feels like everything is going to be okay . . .

ברוך אתה, שמים, ומלכותך, ושם ישראל בשלום.

Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.
Yih’yu L’Ratzon
Yih’yu l’ratzon imrei fi
v’hegyon libi l’fanecha,
Adonai tzuri v’go-ali.

Oseh Shalom
Oseh shalom bimromov,
hu yaaseh shalom aleinu,
v’al kol Yisrael,
v’al kol yosh’vei teiveil,
v’imru: Amen.

Did You Know? Imagine... what a peaceful world would be like...

Think About It: Recall a time when you helped other people make peace with each other. Are there times when it's easier to pray the words of the prayer book, and are there times when it's easier to share your own thoughts with God?
Concluding Prayers
Aleinu I’shabei-ach laadon hakol,
laitit g’dolah l’yotzeir b’reishit,
shelo asanu k’goyei haaratzot,
v’lo samanu k’mishp’chot haadamah.

Shelo sam chelkeinu kahem,
v’goraleinu k’chol hamonam.
Vaanachnu kor’im
umishtachavim umodim,
lfnei Melech, malchei ham’lachim
HaKadosh Baruch Hu.

Aleinu I’shabei-ach laadon hakol,
laitit g’dolah l’yotzeir b’reishit,
shewu asanu k’shom’rei haadamah,
v’hu samanu kishlichei haTorah.

Shehu sam chayeinu itam,
v’goraleinu im kol haolam.
Vaanachnu kor’im
umishtachavim umodim,
lfnei Melech, malchei ham’lachim
HaKadosh Baruch Hu.

We must praise the God of all and glorify the Creator of the universe, who did
not make us like the other nations of the lands, nor like the other families of the
earth. You did not make our destiny like theirs. Therefore we bend our knees,
bow, and give thanks to You, Ruler of all rulers, the Holy One of Blessing.

Get moving! Bend your knees at the word kor’im, bow at the waist at the word
umishtachavim, and stand up straight at the words lfnei melech.

Think About It: During the Aleinu we pray to God for a time when things will be better
on earth. What are a few things you would fix in the world?
Dear God,

May we, the children of the world, not repeat the mistakes of past generations.
Free us from the traps of old arguments and ancient battles.
May we, the children of the world, discover a new way of living, where the riches of some are not at the expense of others.
May we, the children of the world, use our energy and optimism to overcome the barriers and fences of the past.
May we, the children of the world, have a new vision for this planet, so that we waste less and conserve more.
May we, the children of the world, live in harmony with You, Your creation, and each other.
Amen.

V'ne-emas, v'hayah Adonai
l'Melech al kol haaretz.
Bayom hahu yih'yeh Adonai echad
ush'mo echad.

And as it is said, “Then Adonai will rule over all the earth. On that day, Adonai will be One, and God's name will be One.”

**Think About It:** Aleinu is recited in “we” language rather than “I.” Why do you think it is important for Jews to pray as a group in addition to praying as individuals?
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.
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.

As our service ends, we think about people whose lives have ended.
Some of them we knew, and they were very special to us.
We loved them and we miss them very much.
Others we did not know, but we honor them as well.

Did You Know? It is a mitzvah for mourners to recite the Mourner’s Kaddish during shivah (the first seven days after the funeral) at home and thereafter in the synagogue. For a parent, one says Kaddish for eleven months or a full year; for other relatives, one recites Kaddish until the end of shlishim (the first thirty days after the funeral).

Get moving! In many Reform congregations, it is the custom for everyone to stand with the mourners in solidarity. We also stand for those who have no one to say Kaddish for them, like those who died in the Holocaust.
We recall the names of our loved ones whose lives have recently ended...

We mark the anniversaries of the deaths of our loved ones by sharing their names at this time.

Yitgadal v'yitkadesh sh'meih rabah
b'alma di v'reh chitureih,
v'amlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uv'vizman kariv,
v'imru: Amen.

Y'hei sh'meih rabah m'varach
l'alum ul'almei almaya.

Yitbarach v'yishtabach,
v'yitpaar v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kudsha b'rich hu,
leila min kol birchata v'shirata,
tush'b'chata v'nechemata,
daamiran b'alma,
v'imru: Amen.

Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael.
v'imru: Amen.

Oseh shalom bimaromav,
uh yaaseh shalom aleinu,
Songs
Eitz Chayim

Eitz chayim hi lamachazkim bah,
vlom'cheha n'ushar.
Drache ha dorchei no-am,
v'chol n'tivoteha shalom.
Hashiveinu Adonai eilecha v'nashuvah,
chadeish yameinu k'kedem.

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. Return us to You, Adonai, and we will return; renew our days as of old.

Esa Einai

Esa einai el heharim,
miy-ayin yava ezri?
Ezri mei-im Adonai,
oseh shamayim vaaretz.

I lift my eyes to the mountains; from where does my help come? My help comes from God, maker of heaven and earth. (Psalm 121:1–2)

Hineih Mah Tov

Hineih mah tov u'mah na-im
shevet achim gam yachad.

How good and how pleasant it is that brothers/sisters dwell together. (Psalm 133:1)
Im Tirtzu

Im tirtzu, ein zo agadah
lih'yet am chofshi b'artzeinu,
b'aretz Tziyon virushalayim.

If you will it, it is no dream, to be a free people in Zion and Jerusalem.

Am Yisrael Chai

Am Yisrael chai! Od avinu chai!

The people of Israel lives! Our God yet lives!

Od Yavo Shalom Aleinu

Od yavo shalom aleinu v'al kulam.
Salaam, aleinu v'al kol haolam,
Salaam, salaam.

Peace will surely come to us, to everyone. Salaam, for us and for the entire world.
**L'Dor VaDor**

We are gifts and we are blessings,  
We are history in song,  
We are hope and we are healing,  
We are learning to be strong.  
We are words and we are stories,  
We are pictures of the past,  
We are carriers of wisdom,  
Not the first and not the last.  
L'dor vador nagid godecha  
L'dor vador . . . we protect this chain  
From generation to generation  
L'dor vador, these lips will praise Your name.  

Looking back on the journey  
That we carry in our heart,  
From the shadow of the mountain  
To the waters that would part.  
We are blessed and we are holy,  
We are children of Your way  
And the words that bring us meaning,  
We will have the strength to say;  
L'dor vador nagid godecha  
L'dor vador . . . we protect this chain  
From generation to generation  
L'dor vador, these lips will praise Your name.

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**B'tzelem Elohim**

Yeah, yeah, yeah, yeah, yeah (4x)  
We all got a life to live. We all got a gift to give.  
Just open your heart and let it out.  
We all got a peace to bring. We all got a song to sing.  
Just open your heart and let it out. Yeah . . .  
When I reach out to you and you to me,  
We become b'tzelem Elohim.  
When we share our hopes and our dreams,  
Each one of us, b'tzelem Elohim.  

We all got a tale to tell. We all want to speak it well.  
Just open your heart and let it out.  
We all got a mountain to climb. We all got a truth to find.  
Just open your heart and let it out. Yeah . . .  

**Chorus:** B'reishit bara Elohim, (4x)  
B'reishit bara Elohim, all our hopes, all our dreams,  
B'reishit bara Elohim, each one of us, b'tzelem Elohim.  
B'reishit bara Elohim, all our hopes, all our dreams,  
B'reishit bara Elohim, each one of us, b'tzelem Elohim. Yeah . . .  

**Chorus:** 2x. Repeat last line 3x: "Each one of us, b'tzelem Elohim"

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Siman Tov U'Mazal Tov

Siman tov u'mazal tov.  
U'mazal tov v'siman tov.  
Y'hei lanu.  
Y'hei lanu, y'hei lanu, ul'khol Yisrael.  

It is a good and lucky sign for us and for all Israel.