Introduction to This Draft Siddur of 2015

This is a draft version of what will evolve into a more permanent Saturday morning siddur (prayerbook). An older version of Kehilla's Saturday siddur was produced in the 1990s and was only intended for temporary use. However it continued for more than two decades.

We want the more permanent version of our siddur to be developed by tapping into the creative energies of our Kehilla membership and we want to do this using an approach that engages all the congregants who have something to contribute to the process including congregants whose focus is not traditionally thought of as involving liturgical considerations such as our social action committees.

But we need to start with a fuller siddur than the one we have been using. During the period that we are working on the more permanent version we want something to pray out of that is closer to where we are going. And over the last 20 years, we have added so many additional variations to what we do on Saturday morning, that it made sense to have all these pieces available in one place for the working groups that will be involved in this project.

This working version was compiled by checking in with our spiritual and musical leadership to list all the pieces that needed to appear in this iteration. Rabbi David J. Cooper compiled all of these and did an initial layout. Hazzan Shulamit Wise Fairman and Rabbi Dev Noily then went through the initial layout, making many corrections and providing design ideas that substantially improved the work and lifted up its usability. That said, we don't expect that the final iteration will necessarily have the same look as this draft version.

The challenge for any Kehilla prayerbook or religious service is how to meet the needs of a congregation that is theologically diverse even if it is more consistent in its politics and socially activism. This challenge is discussed at greater length in the introduction to our 2007 High Holyday prayerbook, Machzor U-Netaneh Tokef.

Suffice it to say that it is impossible to provide that every prayer, song, contemplation, or poetic reading be reflective of every congregant's spiritual, theological, or atheological outlook.

Some of the English versions of the prayers are fairly accurate translations of the Hebrew; others are interpretive translations; others are readings or prayers that partake of the same or similar themes in their Hebrew equivalent, but are not what could be called translations per se. Sometimes, in order to be a bit more neutral about God being identified as a volitional intelligent entity we have 'fudged' our English a bit such as using a form like "that we have been created" as opposed to "Who created us."

We hope that this siddur, however temporary, better enables our group and private worship. We hope it stimulates your sense of awe and reflects our shared values and the spectrum of our theologies. And in the spirit of tikun, repair and perfection, we are also hoping that it simulates your creativity and personal involvement in the endeavor to create a more permanent and more perfected version of our Kehilla siddur.
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TRANSLITERATION

\(a\) as in “la de dah!”  
\(e\) as in “set”  
\(i\) as in “elite,” like the long “e” sound.  
\(o\) as in “holy”, except that it is little more clipped  
\(u\) as in “lune” or the “oo” of “moon”  
\(ai\) is the diphthong of the \(a\) and \(i\) sounds above, sounding like the affirmation “Aye!” as in “Adonai.”  
\(ey\) is the diphthong of \(e\) and \(i\) above and pronounced like “ey” in “grey”. We do not use “ei” to avoid pronouncing it as one would the German “ei”.

\(ah, eh\), are the same as “\(a\)” and “\(e\)” above. We use them sometimes to avoid a tendency to pronounce the “\(a\)” as it sounds in “advance” or “bate,” or the “\(e\)” as it sound in “elate.”

\(\cdot\) a simple dot in the middle of the word is inserted at times to help the English reader divide syllables when there might be an ambiguity without it. For example “ne-tzach” rather than “net-zach.”

Also the dot divides two vowels that are not pronounced as a diphthong, but which are to be clearly separated such as in “yo-ilu” or “ma-asah.”

\(\cdot\) is silent. It used to divide two word parts. The Hebrew for words like “the” and “in” appear as prefixes to the words that follow them. We use the “\(\cdot\)” to divide these prefixes from the word itself as in “ha-aretz” (rather than “haaretz”), “the earth” or “u-v-ra’tzon”, “and with desire.”

Essentially, the “\(\cdot\)” is silent.

\(‘\) a straight unrounded apostrophe, is used to act as the soft, often silent Hebrew vowel “shva” (equivalent to the English “shwa”) often appearing between two consonants as in “n’shama” (in some texts rendered as “neshama,” but where the “\(e\)” is practically silent).
Prayer Shawl - Talit

We bless the Ever-present Living Spirit of the world
that summons us to holy service and bids us to wrap in tzi’itzit.

*Masculine God form:*

Baruch ata Yah/Adonai, Eloheynu melech ha-olam
asher kid’shanu b-mitz’vetav v-tzivanu l-hit’a-tef ba-tzi’itzit

*Feminine God form:*

Aht brucha Sh’china, Elo-heynu chey ha-olamim
asher kidash’tanu b-mitz’vo-tey-ha v-tziv’tanu l-hit’a-tef ba-tzi’itzit

**Hiney Ma Tov** (adapted from Psalm 133)

*Hi-ney mah tov u-mah na’im*  
*Achim acha-yot gam ya-chad*

*Here is what is good and lovely, brothers and sisters together.*

**How Good and How Pleasant**  
Lior Ben-Hur

*Hi-ney mah tov u-mah na’im*

*How good and how pleasant it is for brothers and sisters to come together in peace and in unity*

**Hava Nashira**

*Hava nashira shir halleluyah*  
*Let’s sing a song of Halleluyah*

**Meditation: This is it...**

This is it  
To come from the blazing sunlight  
into the dim quiet of this room.  
This is the end of the week and the beginning.  
This is the moment of praise,  
The refilling of the empty vessel  
The renewing of the spirit.  
This is the remembering,  
The shared memory of thousands of years  
And the shared embarking  
to thousands more.  
This is the hearth, the gathering together,  
The pain and joy  
The tears and gentle laughter.  
This is the benign wisdom  
in an old man’s eyes  
And the hope in a girl’s fresh voice,  
The roots into the past  
and the arms stretched forward  
into the future.  
This is the great warmth,  
the great at-homeness  
This is the knowledge of belonging,  
The loneness merging into a strong oneness,  
One last drop of water  
finding its way into the sea.  
And we stand, singing and praying,  
Our hearts warm in peace  
And our spirits quiet  
in the fullness of this day.
Meditation: Each of us enters...

Adapted from Gates of Prayer for Shabbat

Each of us enters this sanctuary with a different need:

**Some hearts are full of gratitude and joy.**
We are overflowing with the happiness of love and the joy of life.
We are eager to confront the day, to make the world more fair.
We are recovering from illness or have escaped misfortune.
Together we rejoice.

**Some hearts ache with sorrow.**
Disappointments weigh heavily upon us
and we have tasted despair.
Families have been broken, loved ones are in pain,
death has taken cherished friends.
May our presence and sympathy bring comfort.

**Some hearts are embittered.**
We have sought answers in vain and seen our
ideals mocked and betrayed.
Life has lost its meaning and value.
May the knowledge that we are all searching
restore our hope and give us courage to believe.

**Some hearts are hungry.**
Longing for friendship, craving understanding, and yearning for warmth.
May we in our common need gain strength from one another
as we share our joys, lighten each other’s burdens,
And pray for the welfare of our community and all the world.

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**Birkot Ha-Shachar – Morning Blessings**

Awaken Arise

English lyrics: Hanna Tiferet, Hebrew traditional liturgy

Awaken arise to the wholeness of your being
Awaken arise to the beauty of your soul

חַוֹרֶרְךָ חַוֹרֶרְךָ נְתַנְתֵּנִי הַיָּלָה, הִזְיִיתֶנִי הַיָּלָה.
Ki va o-rech, kumi o-ri

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**Modeh/Modah Ani**

I give thanks to you living spirit, for restoring my soul to me

(For those identifying as female)

מָדָה אֲנִי לְעַשָּרְךָ, רֹאִיתִי וְרָאָה, Modah ani l-fa-necha ru-ach chai, v-ka’yam

(For those identifying as male)

מָדָה אֲנִי לְעַשָּרְךָ, רֹאִיתִי וְרָאָה, Modeh ani l-fa-necha ru-ach chai, v-ka’yam

(For both)

שֵּׁה-הַעַה-בְּזַרְתֶּה בִּי נִשְׁמְתִי בֵּעָמְלֵהַ, sheh-heh-cheh-zarta bi nish’mati b-chem’la

רְבָּה אִמֻנְא-טֶכֶה, rabah emuna-techa

I give thanks to you living spirit, for compassionately and faithfully restoring my soul to me
Mah Tovu - *How goodly*

From Numbers 24:5

Mah tovu oha-lecha Ya-akov, mish’k’n-o-techa Yis’ra-el
Mah tovu oha-la-yich Sarah, mish’k’n-o-ta-yich Rivkah

[How goodly are your tents O Jacob/Sarah: Your dwelling places O Israel/Rebecca]

Va-ani b-rov chas’d’cha avo vey-techa, esh’tacha-veh el hey-chal kod’sh’cha b-yr’atecha.
YHVH ahav’ti m’on bey-techa, u-m’kom mish’kan k’vodecha.
Va-ani esh’tacha-veh v-ech’ra-ah, ev’r’cha li’ney YHVH osi.

And I, with Your great love, come to this house, and I—out of my wonder and awe—worship at a place where holiness dwells. O Eternity, I have loved the grandeur of Your house, Your cosmos, castle of Your glory. I could worship and kneel and make blessing before the Guide within me who still makes me.

Va-ani t’filati l-cha Yah, eyt ratzon, Elohim b-rov chas’d’cha, aneyni b-emet yish’echa.

And so my prayer is to You, Great Presence, in this moment of my desire.

Yah, answer me with great loving and saving truth.  

[tr David J. Cooper]

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Our Prayers

Adapted from Rabbi Jack Riemer

We pray to end war;
and we have *already* been given the humanity,
to find peace within ourselves and with our neighbors,
If only we use it.

We pray to end starvation;
and we have *already* been given the resources
with which to feed the whole world, if we
would only use them fairly.

We pray to root out prejudice;
and we have *already* been given eyes with which
to see the good in all people, if we
would only use them wisely.

We pray to end despair;
and we have *already* been given the power
to give hope and support to the oppressed,
if we would only use it justly.

We pray to end disease;
and we have *already* been given great minds
with which to search out cures and healings,
if only we would use them constructively.

(Together)

*Therefore,* we pray for strength, determination, and wisdom,
and the will to act on our prayers.
Opening Reading by Rabbi Burt Jacobson

We now prepare to unify our whole selves - heart, mind, consciousness, body, passions with this holy community, with the Jewish people everywhere, with all life and being, to commune with the Source of all being.

May we find the words, the music, the movements that will put us in touch with the great light of God.

May the rungs of insight and joy that we reach in out devotion flow from us to others and fill our actions in the world.

May the beauty of God rest upon us. May God establish the works of our hands. And may the works of our hands establish God.

Actions without Measure (a moment of Talmud study) Talmud Tractate Shabbat, 127a

These are the things that cannot be measured. These are the things which do not benefit us materially - their merit is stored in a realm beyond:
- the honoring of parents;
- doing deeds of kindness;
- daily attention to study by day or night;
- welcoming the stranger;
- visiting the sick;
- providing for needy newlyweds;
- caring for the dead and dying;
- devotion in our expressions of awe;
- and making peace between people.

The Torah provides the context to all of these.

[Tr. DJC]

Elohai Neshama - My God, this Soul...

אלוהי, נשמת נשמה בaltı פוריה היחיה.

Elohai n'shamah sheh-natata bi, t'horah hi

[My God, the soul you placed within me is pure.]

Blessing of Our Bodies

ברוך אתה ה' שיצירתו כל חרסה עלולות, אשר צור את האוצרות вашиה, ובירא בך כל בגדים, חלולים חלולים, ו.tencentי ו Matchers בל鬧ו כמנה שלמה, שמש ימח, ואנשה מקהל, כי אמך צור את הכסיות ולחם פעמים

آنברカラ שמעת, רואים כלписать, פלמנרהبحر וערישה עלשת:

Blessed it is that with wisdom we have been created: aperture by aperture, channel by channel so that if but one of these closed or opened against its design, we could not stand and persist in our praise. Blessed is the wondrous healing of all flesh. (DJC)
Morning Blessings

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam
for enabling the rooster to distinguish day from night.

Aht brucha Sh’china, Eloheynu chey ha-olamim for making me a child of my people.

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam for making me free.

Aht brucha Sh’china, Eloheynu chey ha-olamim for making me in the divine image.

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam for imbuing us with vision.

Aht brucha Sh’china, Eloheynu chey ha-olamim for clothing the naked.

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam for freeing the imprisoned.

Aht brucha Sh’china, Eloheynu chey ha-olamim for lifting up those who have been low.

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam for preparing firm land above the waters.

Aht brucha Sh’china, Eloheynu chey ha-olamim for preparing that which would satisfy all my needs.

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam for preparing our daily journeys.

Aht brucha Sh’china, Eloheynu chey ha-olamim for giving us power.

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam for crowning us with glory.

Aht brucha Sh’china, Eloheynu chey ha-olamim for giving strength to the tired.

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam
for wiping sleep from my eyes and slumber from my eyelids.
Morning Will Unfold

1. Morning will unfold for us,
   (Morning will unfold for us)
Life will rise from dust.
   (Life will rise from dust)
We’re rising in remembrance
   (We’re rising in remembrance)
Of your love.
   Halleluyah X4

2. You open up our eyes to see,
   (You open up our eyes to see)
You have made us free.
   (You have made us free)
We’re rising in remembrance
   (We’re rising in remembrance)
Of your love.
   Halleluyah X4

4. You guide our steps at every turn
   (You guide our steps at every turn)
You teach us what we need to learn
   (You teach us what we need to learn)
We’re rising in remembrance
   (We’re rising in remembrance)
Of your love.
   Halleluyah X4

6. Beyond imagination
   (Beyond imagination)
Your presence fills Creation.
   (Your presence fills Creation)
We’re rising in remembrance
   (We’re rising in remembrance)
Of your love.
   Halleluyah X4

3. You lift us up when we are down,
   (You lift us up when we are down)
You share with us your royal crown.
   (You share with us your royal crown)
We’re rising in remembrance
   (We’re rising in remembrance)
Of your love.
   Halleluyah X4

5. You give us strength when we are weak,
   (You give us strength when we are weak)
Reminding us of what we seek.
   (Reminding us of what we seek)
We’re rising in remembrance . . .
   Of your love.
   Halleluyah X4

7. You lift the slumber from our eyes
   (You lift the slumber from our eyes)
You signal for the sun to rise
   (You signal for the sun to rise)
We’re rising in remembrance
   (We’re rising in remembrance)
Of your love.
   Halleluyah X4
Morning Blessings  

Blessed are we for the night and its rest,  
And for the morning and its joys,  
For the day and its challenges,  
And this day, for its peace.  
Blessed are we for the wonder of our bodies,  
For the miracles of our minds, and for the marvel of consciousness.  
Blessed are we for the great depths within us,  
For eyes to see, for ears to hear, and for the words we speak now.  
Blessed are we for the gift of being human,  
And for the freedom to change and grow,  
And for the capacity to give and receive love,  
And blessed are we for coming here this morning  
to celebrate this precious day together.

There is a Vitality  

There is a vitality, a life force, an energy, a quickening that is translated through you into action,  
and because there is only one of you in all of time, this expression is unique. And if you block it, it  
will never exist through any other medium and it will be lost. The world will not have it. It is not  
your business to determine how good it is nor how valuable nor how it compares with other  
expressions. It is your business to keep it yours clearly and directly, to keep the channel open.

V-Ahavta L-Reyacha  

(For those identifying as female)  
Ha-rey-ni m’kabeh-lei alai et mitz’vat ha-Borey: “V-ahavta l-rey-acha ka-mocha”

(For those identifying as male)  
Ha-rey-ni m’ka-beyl alai et mitz’vat ha-Borey: “V-ahavta l-rey-acha ka-mocha”

[iHere now, I take upon myself the mitzvah of “You shall love your neighbor same as yourself.”]

i thank You God  

by E.E. Cummings

i thank You God for most this amazing  
day: for the leaping greenly spirits of trees  
and a blue true dream of sky; and for everything  
which is natural which is infinite which is yes

(i who have died am alive again today,  
and this is the sun’s birthday; this is the birth  
day of life and love and wings: and of the gay  
great happening illimitably earth)

how should tasting touching hearing seeing  
breathing any—lifted from the no  
of all nothing—human merely being  
doubt unimaginable You?

(now the ears of my ears awake and  
now the eyes of my eyes are opened)
Morning Poem  by Mary Oliver

Every morning  
the world  
is created.  
Under the orange  
sticks of the sun  
the heaped  
aroses of the night  
turn into leaves again  
and fasten themselves to the high branches—  
and the ponds appear  
like black cloth  
on which are painted islands  
of summer lilies.  
If it is your nature  
to be happy  
you will swim away along the soft trails  
for hours, your imagination  
alofting everywhere.

And if your spirit  
carries within it  
the thorn  
that is heavier than lead—  
if it’s all you can do  
to keep on trudging—  
there is still  
somewhere deep within you  
a beast shouting that the earth  
is exactly what it wanted—  
each pond with its blazing lilies  
is a prayer heard and answered  
lavishly,  
every morning,  
whether or not  
you have ever dared to be happy,  
whether or not  
you have ever dared to pray.

Morning has Broken  
words adapted from Eleanor Farjeon: Melody: traditional Gaelic tune

Morning has broken like the first morning;  
blackbird has spoken like the first bird.  
Praise for the singing! Praise for the morning!  
Praise for them springing fresh from the Word.

Sweet the rain’s new fall sunlit from heaven,  
like the first dew fall on the first grass.  
Praise for the sweetness of the wet garden,  
sprung in completeness where our feet pass.

Mine is the sunlight! Mine is the morning  
born of the one light Eden saw play!  
Praise with elation, praise every morning,  
God’s recreation of the new day!
Baruch Sheh-Amar

Baruch hu, baruch sh‘mo
Blessed be the One, blessed be the creator.

Baruch o·mer v-o·seh
Blessed be the one who speaks and does.

Baruch go·zer u-m’ka·yeym
Blessed who decrees and causes existence.

Baruch m‘rachem ahl ha·aretz
Blessed who is compassionate for the earth.

Baruch m‘rachem ahl ha·bri·ot
Blessed who is compassionate for the creatures.

Baruch m‘sha·lem sachar tov li·rey·av
Blessed who recompenses well those who are in awe of the divine.

Baruch chai la·ahd v-ka·yam la·netzach
Blessed the one who lives forever and exists eternally.

Baruch po·deh u·matzil, baruch sh‘mo.
Blessed who redeems and saves, blessed be the name.

We bless the Source of time and space, praised by those wise enough to see, praised by those moved enough to sing, extolled by those inspired enough to see grandeur, deemed as sovereign by those mindful of the ever-present. Praises are due to that which is the whole of all existence and whose essence is the oneness of all.

Blessed is the Sovereign One, the ultimate subject of all praises.

Baruch ata YHVH, melech m‘hulal ba-tish‘bachot.
Ash'rey – Happy are They (from Psalms 84:5, 144:15 & 145:1-21)

[Translation: adapted from Joel Rosenberg]

Ash'rey yosh'vey vey-teh-'cha,
ud y'hal'lu-cha, seh-lah!
Happy are they who dwell within your house, may they continue to give praise to you.

Ash'rey ha-am sheh-ka-cha lo,
ash'rey ha-am sheh-YHVH elohav
Happy is the people for whom life is thus, happy is the people with the EVERLASTING for its God.

T'hillah l-Dah-vid
A Psalm of David

Aro-mim'cha Elohai ha-melech
va-avarcha shim'cha l-olam va-ed
All exaltations do I raise to you, my sovereign God, and I give blessing to your name, forever and eternally.

B-chol yom avar'cheh-ka
va-a-ha-l'la shim'cha l-olam va-ed
Blessings do I offer you each day, I hail your name, forever and eternally.

Gadol YHVH u-m'hullal m'od
v-li-g'dulato eyn chey-ker
Great is THE ETERNAL, to be praised emphatically, because God's greatness has no measure.

Dor l-dor y'shabach ma-asecha
u-g'vurotech'a ya-gidu
Declaring praises for your deeds one era to the next, people describe your mighty acts.

Hadar k'vod ho-decha
v-div'rey niflo-techa a-sicha
Heaven's glorious splendor is my song, words of your miracles I eagerly pour forth.

Veh-eh-zuz noro-techa yo-meyru
u-g'dulat'cha a-sa-preh-nah
Wondrous are your powers—people tell of them, and your magnificence do I recount.

Zeh-cher rav tuv'cha ya-bi-u
v-tzid'kot'cha y'ra-ney-nu
Signs of your abundant goodness they express, and in your justice they rejoice.

CHanun v-rachum YHVH,
eh-rech apa-yim u-g'dol cha-sed
How gracious and how merciful is THE ABUNDANT ONE, slow to anger, great in love.

Tov YHVH la-kol, v-racha-mav ahl kol ma-asav
To all God's creatures, goodness flows, on all creation, divine love.

Yo-ducha YHVH kol ma-asecha,
v-cha-si-decha y'var'chu-cha
Your creatures all give thanks to you, your fervent ones bless you emphatically.
K’vod mal’chut’cha yo-mey’ru,
ug’dulat’cha y’da-bey’ru
Calling out the glory of your sovereignty, of your magnificence they speak.

L’hodi-ah li-v’ney ha-adahm g’vurotav,
uch’vod hadar mal’chuto.
Letting all people know your mighty acts, and of your sovereignty’s glory and splendor.

Mal’chut’cha mal’chut kol ola-mim,
 umem’shal’tcha b-chol dor va-dor
May your sovereignty last forever, your dominion for era after era.

So-meych YHVH l-chol ha-nof’slim,
 v-zo-keyf l-chol ha-k’fufim
Strong support to all who fall, God raises up the humble and the lame.

Ey-ney chol ey-leh’cha y’sabey’ru,
 v-ata no-teyn la-hem et och-lam b-ito
All hopeful gazes turn toward you, as you give sustenance in its appointed time.

Potey-ach et ya-decha,
 u-mas’bi-ah l-chol chai ra-tzon
Providing with your open hand, you satisfy desire in all life.

TZaddik YHVH b-chol d’rachav,
 v-cha-sid b-chol ma-asav
So just is God in every way, so loving amid all the divine deeds.

Qarov YHVH l-chol qor’av,
 l-chol asher yi’q’ra-u-hu veh-emet
Close by is God to all who call, to all who call to God in truth.

R’tzon y’rey-av ya-a-l,
 v-et shav’atah yi-shma v-yoshi’eym
Responding to the yearning of all those who fear, God hears their cry and comes to rescue them.

Shomer YHVH et kol o-ha-vav,
 v-et kol ha-r’sha-im yash’mid
Showing care to all who love God, THE ETERNAL disperses the destructive forces.

T’hilat YHVH y’da-ber pi,
 vi-y’va-reych kol basar sheym kod’sho,
l-olam va-ed
The praise of THE ALL-KNOWING does my mouth declare, and all flesh gives blessing to God’s holy name, unto eternity.

Va-anach’nu n’va-reych Yah,
mey-ata v-ahd olam, Halleluyah
And as for us, we bless the name of Yah, from now until the end of time, Halleluyah!
**Psalm 148**

(Chorus) **Halleluyah, halleluyah**

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<td>Hallelu·hu shemesh v'yarey'ach</td>
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<tr>
<td>Hallelu·hu kol koch'vey or</td>
</tr>
<tr>
<td>Hallelu·hu sh'mey ha-shama·yim</td>
</tr>
<tr>
<td>V-ha-ma·yim asher mey'al ha-shama·yim</td>
</tr>
</tbody>
</table>

**Praise Yah: in the skies, all angels, sun, moon and stars, the waters above, for YHVH is the creator, and the decree of the creation remains forever; it cannot be overruled.**

---

**Hallelu Hallelu**

<table>
<thead>
<tr>
<th>Hallelu hallelu hallelu hallelu halleluyah hallelu</th>
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<tbody>
<tr>
<td>Hallelu hallelu hallelu halleluyah hallelu</td>
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<tr>
<td>Kol ha-n'shama t'hallel Yah, hallelu halleluyah</td>
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<tr>
<td>Kol ha-n'shama t'hallel Yah, hallelu halleluyah</td>
</tr>
</tbody>
</table>

*Praise praise praise praise praise Yah; let every breathing soul praise Yah, praise Yah.*

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**Hallelu Eyl B-Kodsho**

<table>
<thead>
<tr>
<th>Halleluyah hallelu eyl b-kod'sho</th>
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<tbody>
<tr>
<td>Hallelu hu bi-r'ki·ah uzo</td>
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<tr>
<td>Hallelu hu b-g'vurotav, hallelu hu k-rov gud'lo</td>
</tr>
<tr>
<td>Hallelu hu b-tey·ka shofar,</td>
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<tr>
<td>Hallelu hu b-ney·vel v-chinor</td>
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<tr>
<td>Hallelu hu b-tof u-ma·chol,</td>
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<td>Hallelu hu b-minim v-ugav</td>
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<tr>
<td>Hallelu hu b-tzil'tz'ley shama</td>
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<td>Hallelu hu b-tzil'tz'ley t'ru'ah</td>
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<tr>
<td>Kol ha-n'shama t'hallel Yah, Halleluyah</td>
</tr>
<tr>
<td>Kol ha-n'shama t'hallel Yah, Halleluyah</td>
</tr>
</tbody>
</table>

*Psalm 150: Praise Yah, the power of holiness, praise Yah in heaven's might, praise Yah by the measure of God's grandeur. Praise Yah with the blast of the shofar, praise Yah with lyre and harp. Praise Yah with drum and dance, praise Yah with strings and flute. Praise Yah with cymbals of volume, praise Yah with cymbals of alarm. Let all that breathes praise Yah, Halleluyah. Let all that breathes praise Yah, Halleluyah.*  

[tr. Rabbi David J. Cooper]
Halleluya Hallelu Avdey Adonai

Those who serve the divine, praise
Yah. Praise (alphabetically)
the most noble נא of nobles,
most blessed כור of the blessed,
grand. יד
eminent. דג
glorious. דרג
ancient. מארין
worthy. יתא
gracious. יבונ
pure. שחר
upright. ישר
mighty. כביר
learned. לזר
royal. שקף
wise. בן
upholding. סופך
helping. צור
liberating. פדה
just. ידכית
holy. כרור
compassionate. רוח
protecting. שפת
supportive. נוח

And Adonai is praised.

Refrain: Halleluya halleluya, hallelu av’dey Adonai

Hallelu נ Adir adirim adir u-m’hulal Adonai

... ב Baruch baruchim baruch ... ג Gadol g’dolim gadol ... ד Dagul d’gulim dagul.

... ה Hadur hadurim hadur ... ו Vatik vatikim vatik ... ז Zakai zaka’im zakai

... כ Hanun hanunim hanun ... י Tahor t’horim tahor ... ש Yashar y’sharim yashar

... ל Kabir kabirim kabir ... ב Lomed lamdinim lamdan ...

... מ Melech m’lichim melech ... נ Navon n’vonim navon ...

... ס Somech s’muchim somech ... ע Ozer ozeyrim ozer ... פ Fodeh f’duyim podeh

... ת TZadik tzadikim tzadik ... ק Kadosh k’doshim kadosh

... ר Rachman rachmanim rachman ... ש SHomer shom’rim shomer

... ת Tomech t’mimim tomech u-m’hulal Adonai
Nishmat Kol Chai

[Leader chants the opening and congregation davens Nishmat and Ilu Finu in Hebrew or English]

Nish'mat kol chai t'varech et shim'cha Yah Eloheynu

The breath of all life blesses the presence of the divine, the spirit of all flesh ever-glorifying and exulting as we meditate on our Source. Powerful from infinitude into infinity, You ultimately are the source of all power and sovereignty. Through the Infinite we aspire to liberation, freedom, sustenance, and compassion for the smallest and for the most grand. Creator and Creation, to You every creature addresses their praise. The Ever-present does not sleep nor slumber but arouses all into consciousness, supporting those who have fallen, enabling the disabled, releasing the imprisoned, to You we come now and to You we direct our gratitude.

[Interpretive Nishmat, DJC]

A Reflection on Nishmat by Rabbi David J. Cooper

All life inhales
and all that breathes exhales in blessing,
and every breath takes in life-giving powers,
and every breath exhales praise.
And all breathing is sharing:
we breathe in what the trees exhale,
and we breathe out what the grass breathes in.
A web of life, a web of praise, a web of blessing.
So we gather to pray and breathe together,
to become aware of how much we need each other,
and to give thanks to the ultimate source of our powers,
which sustains each breath, nourishing the web.
The force of life:
it does not rest and does not sleep,
it awakens those who sleep, arousing those who slumber,
it empowers our voice, it frees the imprisoned;
lifting up those who have fallen, giving support to those who are bent low.
The voice which rides on our breath sings in praise and speaks our gratitude.
May the breath we share carry our thanks.

Ilu Finu Song

אלו פינו פלא אשייה בים

Ilu finu ma'ley shira ka-yam

Were our mouths with song as full as the sea...
Ilu Finu

Were our mouths with song as full as the sea,
and our tongues with joy as the roar of its waves,
and our lips yet a slice of the stretches of the sky,
and our eyes as bright as the sun and the moon,
and our arms out spread as the eagles in the air,
and our legs as fleet as the hinds,
it would not be enough to enable us to express the gratitude we feel for even one single part
in a thousand of a thousand thousands for the goodness enjoyed by us
and by those who came before us.

interpretive English translation Rabbi David J. Cooper

Bar'chi naf'shi et Adonai, v-chol k'ravai et sheym kod'sho

The Eternal is blessed by my soul, and the Holy Presence by my entire body

On holidays:

Ha-Eyl b-ta'atzumot utecha
Ha-gadol bi-ch'vod sh'mecha
Ha-gibor la-netzach v-ha-norah b-nor'otecha
Ha-melech ha-yosheyv al ki'sey rahm v-nissah

The 'Power' in the fortitude of Your forces; 'The Grand' in the glory of Your essence; 'The Everlasting Awesome
Most-Powerful' in Your awesomeness. The sovereign resting on a throne high and exalted.

Shocheyn Ahd

Sho-cheyn ahd marom v-kadosh sh'mo v-chatuv:
Ran'nu tzadikim b-YHVH, la-y'sharim na-ava t'hila
B'fi Y'sharim tit'Romam
u-v-div'rey TZadikim tit'Barach
u-vi-l'shon CHasidim tit'Kodash
u-v-kerev K'doshim tit'Hala!

[Sovereignty embracing all existence, Eternity abiding of essence holy,
Of you, it is said: The righteous rejoice and the upright delight in praise.
By the mouth of the upright: exulted. By the words of the righteous: blessed,
By the tongues of those who love: hallowed, and by the inner-depths of the holy: praised]
U-v-Mak’halot – The Great Choir

U-v-mak’halot riv’vot am’cha beyt Yis’ra-el: A great choir is this house of Israel which sings in joy for the glory of the essence, holy. In each generation we join together to give thanks, praise and adoration, to cherish, bless, and hold up high even beyond all songs of praise.


Yishtabach... Praises, praises


Your Presence, our Source, be praised, Your essence for ever and ever. Your spirit, powerful great and holy surrounds us, above and below. You, the Power of all who came before us, how lovely to offer song and exultation, praise and melody, power, dominion, triumph, grandeur, power, psalms and sonnets, sanctification and sovereignty. Blessings and thanks now and forever more. Blessed are You, Adonai, power, spirit, grand in praise, power of thanksgiving, lord of wonder, appointing melodies of song, living spirit, power, animator of all worlds.

[Interpretive translation DJC]
An Interpretive Yishtabach

Praises, praises, forever and ever;
A river of praises, it cannot be stopped.
Song and celebration open up my mouth,
As I witness the infinite energy
flowing before me
every moment of every day.
All I can say is that blessings are not enough
and all praises lack the scale
to encompass our awe
of just this one humble drop of universe
which has been ours to examine.

Brachot v-hoda-ot
Blessings and many thanks now and forever
more.
Blessed is the majestic and mighty,
the delicate and fragile,
the melody and song,
the power, the beauty, the life of all worlds!

Brachot v-hoda-ot mey-ata v-ad olam.
Baruch ata YHVH, eyl ru-ach gadol ba-tish`bachot,
eyl ha-hoda-ot, adon ha-nif`la-ot,
ha-bo-cher b-shi-rey zim`rah,
ru-ach eyl chey ha-olamim.

Chatzi Kaddish (‘Half-Kaddish’)

Yit-gadal v-yit`kodash shmey rabah – Ameyn -- b-alma di-v’ra chirutey v-yamlich malchutey
b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey d-chol beyt Yis’ra-el ba-agala u-vi-z’mahn
kariv v-im’ru: Ameyn! Y’hey shmey rabah m’vorach l-alam u-l-al’mei al’ma-ya.
Yit’barach v-yish’tabach v-yit’pa-ar v-yit’romam v-yit’na-sey v-yit’hadar v-yit’ah-leh
v-yit’halal shmey d-kud`shah, brich hu.
L-eyla u-l-eyla min kol bir’chata v-shirata
tush’b’chata v-neh-cheh-mata da-amiran b-alma.
V-imru: Ameyn

Magnitude and sanctify the Holy Name (Amen) and throughout the world created, may justice soon rule here, in
our lifetime and in your lifetime and in the lives of all the people, very soon and say: Amen.

Hold the great Name as blessed, forever and ever and ever: Blessed be.
Blessed and praised and worshipped and lauded and honored, and exulted and exalted and so praised: the
Name of the Holy. (Blessed!) And beyond every blessing and singing, praising and peaceful word ever uttered
on the planet, and let us say: Amen.
Sh'ma u-Virchoteyha—The Shema & Its Blessings

Barchu – Call to Worship

[Leader alone]: ברכו אֱלֹהֵינוּ יִהְיֶה מָלוֹא בְּרוּךְ
Barchu et [Adonai / YHVH / Yah] ha-m’vorach
[All respond]: בְּרוּךְ׀ בְּֽדֶם׀ הַמְבֻּלָה׀ לְבָנָֽלָם׀ וּרְאָה
Baruch [Adonai / YHVH / Yah] ha-m’vorach l-olam va-ed
Let us bless the Eternal the blessed one
Bless the Eternal the blessed one forever more

Barchu – As We Bless

by Faith Rogow

As we bless the source of life, so we are blessed √x2
And our blessings give us strength, and make our vision clear
And our blessings give us peace and the courage to dare.

[Cantor alone]: בְּרוּךְ׀ אֱלֹהֵינוּ׀ יִהְיֶה מָלוֹא
Barchu et Adonai ha-m’vorach [Let us bless the Eternal the blessed one]
[All respond]: בְּרָעָה׀ בְּֽדֶם׀ הַמְבֻּלָה׀ לְבָנָֽם׀ וּרְאָה
Baruch Adonai ha-m’vorach l-olam va-ed [Bless the Eternal the blessed one forever more]

Barchu, Dear One

Adapted by Lev Friedman from a Hindu chant

Bar’chu, Dear One,
Sh’china, Holy Name.
When I call on the light of my soul,
I come home.

Yotzer Or: Opening Blessing For Light & Creation

Baruch ata Adonai, eloheynu meh-lech ha-olam
yo-tzer ohr u-vo-rey cho-shech
o-seh shalom u-vo-rey et ha-kol.
Blessed be the Source forming light, creating darkness, making peace, creating all.
OR
Blessed is the existence of light, the creation of darkness,
The making of harmony, the creation of chaos
El Adon — On Creation (a mystical & alphabetical ode on the celestial spheres. Tr. Rabbi David J. Cooper)

El adon ahl kol ha-ma'asim
A divine power mastering all phenomena

Baruch u-m'vorach b-fi kol n'shama.
Blessed by the mouths of every breathing soul.

Gohd-lah v-tu-vah ma-ley olam,
Grandeur and beneficence fill the universe,

Da-at u-t'vunah sov'vim o-tah
Defined by knowledge and reason.

Ha-mit-ga-eh ahl cha-yot ha-kodesh
Heavenly magnificence driving the animating vitality,

V-neh'dar b-cha-vod ahl ha-mer-kavah
Victorious upon the celestial chariot.

Z'chut u-mi-shor li-fney chis'ah
Zenith of righteousness before the divine throne,

Cheh-sed v-rachamim li-fney ch'vodah.
Having kindness and compassion before the divine glory.

Tovim m'orot sheh-barah Eloheynu,
The luminaries created by the Power are goodly,

Y'tza-ram b-da-at b-vina u-v-has-kel.
Yielding their form with knowledge, understanding and wisdom.

Ko-ach u-g'vurah nat'nah ba-hem,
Charged with energy and force, they are the

Li-h'yt mosh-lim b-kerev t'vel.
Leading elements within the core of existence.

M'ley-im ziv u-m'fi-kim nogah,
Magnificent with brilliance, they radiate brightly,

Na-eh ziv'am b chol ha-olam.
No place is empty of their gorgeous glow.

S'mey-chim b-tzey-tam v-sah-sim b-vo-am,
So blissful as they rise, so joyful as they set,

O-sim b-ey-mah r'tzon ko-nam.
Unwaveringly filled with awe, they do the will of their creator.

P'ehr v-cha-vod not-nim li-sh'mah,
Projecting beauty and glory upon the divine reality,

TZo-ho-lah v-rina l-zey-cher mal-chu-tah.
Zealous and jubilant, contemplating the celestial realm.

Karah la-sheh-mesh va-yiz-rach or,
Calling for the sun, it burst into light,

Ra-ah v-hit-kin tzu-rat ha-l'vana.
Rectifying, perfecting the form of the moon.

Sheh-vach not-nim lah kol tz'vah marom,
Sharing their praises: all the forces of the cosmos,

Tiferet u-g'dula,
Together they orbit — radiating harmony and grandeur — all of heaven's creatures.
An Interpretive ‘Ha-Me·ir’

Blessed are you Infinite Power that we are, majesty of the universe,
forming light and creating darkness,
making harmony and creating chaos
You, O Infinite, do all this.
You fill and embrace all things,
guiding Your universe as it unfolds and evolves,
turning planets, suns and galaxies in their celestial dance,
moving the atoms, molecules and cells, the substance of our very being.
In Your compassion
You let the sun shine upon the earth,
and on all the creatures that live here.
In Your goodness
You renew, day after day, the work of creation.
How many, how varied Your works, O Eternal!
All of them fashioned in wisdom.
The earth is full of Your riches

El Baruch G’dol Deyah (traditional liturgy; Kehilla melody by Rabbi Burt Jacobson, tr. DJC)

El Baruch G’dol Dey·ah, God—blessed, grand in knowledge—
Hey’chin U-fa’al Zohorey Chamah, preparing making the rays of the sun
Tov Yatzra Kavod Li-sh’ma, Well formed, glorifying the divine Name,
M’orot Nahtna S’vivot Uzah luminaries placed around the divine power.
Pinot TZ’va’av K’doshim, All aspects of the divine forces are holy—
Rom’ney Shahday, exalted ones of Shaddai—
Tamid m’saprim forever demonstrating
k’vod Eyl u-k’dushato. The glory of God, divine holiness

Be blessed, Yah, for the praiseworthy creation you have yielded, and you are glorified for the celestial illuminations which you have made manifest. Selah!

On Creation (“Genesis 1, 2”) Ruth F. Brin

Hail the hand that scattered space with stars,
Wrapped whirling world
in bright blue blanket, air,
Made worlds within worlds,
elements in earth,
Souls within skins,
every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul,
power or force
That so inclosed, separated, limited planets,
trees, humans
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.
Let Us Rejoice In the Light of the Day – Gates of Prayer

Let us rejoice in the light of the day, in the glory and warmth of the sun, in the reawakening of life to duty and labor.

We rejoice in the light of the day.
In the earth with its hills and valleys, its widespread fields of green, its fruit and hidden treasures,

We rejoice in the beauty of the earth.
We rejoice in the strength to win our daily bread,
and in homes where we find refuge from the cold and storm.

We rejoice in the shelter of home.
In the love of fathers and mothers who have nurtured our lives,
with whose blessings we have gone forth to do our own work in the world.

We rejoice in the love of parents.
In children who bless our homes, whose eager minds and hearts are the promise of tomorrow,

We rejoice in our children.
In friends who share our sorrows and joys, in the fullness of the abundant life,
in the serenity of old age,

We rejoice and will rejoice throughout the generations.

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L-Eyl Baruch N'imot Yiteynu – Sweet Melody Offering
To a blessed power they offered sweet melody, to a sovereign—powerful, living and enduring—they sang psalms and made their praises heard for the mighty deeds rendered, the obstacles overcome, for the healing which they felt, and for the wonders which held them in awe, and for the daily renewal of the world’s creation. They addressed the Source of the grand lights of the heavens and said: “Let the lovingkindness ever flow.”

לָהֶל בָּרוּךְ נִמְמוֹת יִתְיָנוּ. לָהֶל אֲלֵי חַי נִקְוָי יְפֵרָה. יֵנָא נְשָׁבֵת, מְשָׁבֵת וּבְשָׁבֵת. יִנָּא נְשָׁבֵת, מְשָׁבֵת וּבְשָׁבֵת.

בְּוֹרְחַת, לָעְשָׁה תְּרֶשֶׁת, בְּעָלָה מִלְחַמָּה. נָא הַשָּׁבְעָה, צֶלָּה לִשָּׁמַע. בּוֹאָה הַרְפָּאָה, נוֹאָה

תְּרוֹפָה, אַהֲרִי הַפְּלָגָה. הַמֶּחֲרֶה מֵמְעַלָּה בָּלַי יָהְדָּה מְפֵשָׁה בַּאֲשָׁפָה. בָּאֲשָׁפָה לָלֹעָה אַוְיָם

בְּלָיָם. בְּלָלֹעָה חֲמָרָה. אוֹר הָרִים עַל צֵיוֹנָה, אוֹר הָרִים עַל צֵיוֹנָה, אוֹר הָרִים עַל צֵיוֹנָה. בָּלָיָם, בָּלָיָם, בָּלָיָם.

לָהֶל: בְּרָוָה אָלָתָה, בְּזָוְרָה תְּמָאָרָה.

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Great and Unfathomable by Rabbi Burt Jacobson

Great and unfathomable creating and destroying,
giving life, bringing death,
shaping the beauty of this universe,
flowing through all things.
Blessed be this Infinite Glory,
shining forth from its hidden place!

O may a new light shine upon Zion,
and upon the whole earth,
and may we live to see its light.
Blessed are You, Shechina,
the Whole of Creation
and the mystery at its depths,
shaping the light.
This Grand Show

This grand show is eternal.
It is always sunrise somewhere;
the dew is never all dried at once;
a shower is forever falling; vapor ever rising.
Eternal sunrise,
eternal sunset,
eternal dawn and gloaming,
on seas and continents and islands, each in its turn, as the round earth rolls.

Or Chadash – a New Light

Or Chadash ah! Tzi'on ta'ir, Or chadash ah! ha-olam ta'ir
v-niz'keh chulanu m'hey-rah l-oro

May a new light shine upon Zion, and upon the whole earth, and may we live to see its light.

A New Light – Or Chadash

Or Chadash ah! Tzi'on ta'ir

A new light shines on Zion,
A new light shines on Zion,
A new light; May we be illuminated in her light.

Concluding Blessing on Light and Creation

Masculine God form:

Baruch ata YHVH, ha-hava-ya kulah v-sod om'kah yo-tzer ha-m'orot.

Feminine God form:

Aht b'rucha Sh'china, ha-hava-ya kulah v-sod om'kah yo-tzeh-ret ha-m'orot.

Blessed are You, Shechina, the Whole of Creation and the mystery at its depths, shaping the light.

[Hebrew variations and English by Rabbi Burt Jacobson]
For Love – Ahava Raba Ahavtanu

Ahlakha raba al'hemoneh, ve akhaneh, ma'akhat yireh v'hemah ma'akhat yireh. Ahavta, ha-remah, suvenot ha-remah, suvenot ha-remah. Ha-remah, suvenot ha-remah, suvenot ha-remah. Ha-remah, suvenot ha-remah, suvenot ha-remah. Ha-remah, suvenot ha-remah, suvenot ha-remah.


V-ha-er Ey-ney-nu b-tora-techa, v-da-beyk libey-nu b-mitz'vo-techa,

Va-havi-eynu l'sha-lom mey-ar'ba kan'fot ha-aretz v-toli-chey-nu kom'mi-yut l-ar'tzeynu.

Baruch ata Adonai, oheye amo Yis'ra-el
Aht b'rucha Sh'china ha-cha-ya b-kir'beynu u-v-chol ha-ma-asim, ohevet b-chol ahava.
Ahava Raba Song

Ah, aha, ahava raba

Abounding love and compassion we receive from You

Ahava raba ahav’tanu Yah Eloheynu

Abounding love and compassion we reflect to You.

Chem’la g’dola vi-y’teyra chamal’ta a-leynu

Love Prayer

by Rabbi Burt Jacobson

Sometimes the horrors and the emptiness of Your world overwhelm us.
Frightened and angry, we struggle with You, trying to understand, to make sense of it all.
And sometimes, the precious beauty of life lifts us toward You.
The love we receive from those dear to us opens our hearts to a deeper love,
and we sense Your presence, knowing that You are somehow here, within our love.
Let us learn to deepen our faith,
to be more loving and compassionate, towards friends and strangers,
to strengthen our bonds with our people, and with the teachings of our Jewish tradition,
and to feel our connection with our humanity and with the earth.

We Are Loved by an Unending Love

by Rabbi Rami Shapiro

We are loved by an unending love.
We are embraced by arms that find us, even when we are hidden from ourselves.
We are touched by fingers that soothe us, even when we are too proud for soothing.
We are counseled by voices that guide us, even when we are too embittered to hear.
We are loved by an unending love.
We are supported by hands that uplift us, even in the midst of a fall.
We are urged on by eyes that meet us, even when we are too weak for meeting.
We are loved by an unending love.
Embraced, touched, soothed and counseled—
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;
We are loved by an unending love.

Open Up Our Eyes

by Jeff Klepper

Open up our eyes, teach us how to live,
fill our hearts with joy and all the love you have to give.
Gather us in peace as you lead us to Your Name,
and we will know that You are One.

Concluding the Blessings on Love

Traditional Closing

Baruch ata Adonai. o-heyw amo Yis’ra-el

Kehilla Closing

[Ahebrew & English: Rabbi Burt Jacobson]

Aht b’rucha Sh’china, ha-cha-ya b-kir’beynu u-v-chol ha-ma-asim o-heh-yet b-chol ahava.

Blessed is the holy Presence, living within us and in all creation, loving in all love.
The Sh'ma

Sh'ma Yis'ra-el Elo-hey-nu eh-chad!

[In a whisper]

Baruch sheym k'vod mal-cho-to l-olam va-ed.
[Blessed is the majesty of divinity in all time and space.]

And you shall love YHVH [what is holy or eternal]
with all of your heart [consciousness]
with all your spirit and with all of your life-force.
And these words
which I instruct you today
will remain in your consciousness.

You will transmit them to your children and speak of them
when you are at rest at home and when you go about
on your path, when lie down to sleep and when you awake.
You will bind them as a sign to your hands [to your actions]
and they will be for a focus before your eyes,
and you will write them upon the doorposts of your houses
and upon your town gates.
From Marcia Falk

Loving life
and its mysterious source
with all our heart
and all our spirit,
all our senses and strength,
we take upon ourselves
and into ourselves
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and compassion.
We will teach this to our children
throughout the passage of the day—as we dwell in our homes
and as we go on our journeys,
from the time we rise
until we fall asleep.
And may our actions
be faithful to our words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have kissed
and are one.

by Marcia Falk,

From Marge Piercy

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

We should love ourselves, for we are of God.
We should love our neighbor as ourselves.
We should love the stranger,
for we were once strangers in the land of Egypt...
Let love fill our hearts with its clear precious water
for all living with whom we share the water of life.

Heaven and earth observe
how we cherish and spoil our world.

Heaven and earth watch
whether we choose life or choose death.
We must choose life
so that we and our children’s children may live.
We must love the source of being and the power of life.
Be quiet and listen to the still small voice within
that speaks in love.
Open to it, hear it, heed it and work for life.
Let us remember and strive to be good.

by Marge Piercy
Excerpted from The Art of Blessing Each Day: Poems with a Jewish Theme, Alfred A. Knopf, 1999

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לשא הוברים ונשישים כראוי משלتي, והיהים זרים לאלכוהלים: זה ני אלכוהלים.


**Yah Elo-hey-chem Eh-met.**

[YHVH, your power is truth] [YHVH is your power: True] [Yah is your Power is truth]
The Closing Verses of the Shema

[Deuteronomy 11:13-21 Trans. R. David J. Cooper]

If you would carefully attend these instructions that I have given you today, to love What-Is-Holy, your Power, and serve it with all your consciousness and spirit, then it will rain upon your lands at the proper time, both the early rain and the later rain, and thus you will be enabled to gather your grain, your wine, and your oil. The grass will grow in the fields for your cattle and you will eat and be satisfied. Be careful that you do not distract your consciousness and pursue false gods to worship. Then Eternity’s displeasure will cause the skies to stop operating as they do and the rains will stop according to their schedule, and the land will not yield its bounty and you will quickly be lost from upon the good land which the Eternal has provided to you. So place these words upon your consciousness and upon your spirit, and bind them as a sign upon your actions and serve as a focus before your eyes. Teach them to your children and speak of them when you are at rest at home and when you go about on your path, when you lie down to sleep and when you awake. Write them upon the doorposts of your houses and your town gates in order to multiply your days and the days of your descendants upon the land which the Eternal has pledged to your ancestors for so long as the skies are above the earth.

[Numbers 15:37-41]

And YHVH spoke to Moses saying: “Speak to the Israelites and tell them to place fringes on the corners of their garments for their generations, and they shall place on the fringe-corner a blue thread. And it will be a fringe that will remind you when you see it of all the instructions of the Eternal so that you can perform them and not have your consciousness and senses be so distracted by attractions that lead you astray. But rather that you remain aware of and perform all the instructions which render you holy to your Power. I am YHVH – the Eternal – who brought you out from the land of Mitz'ra-yim to be your power. I am YHVH, your power.”

YHVH Elohey-chem – EMET

A Call & Response Conclusion to the Shema


[Leader] Adonai
[Respond] Adonai

[Leader] Adonai
[Respond] Adonai

[Together] Adonai Eloheychem Emet

(Suggested alternatives Yah, Shechina, HaMakom, HaShem, ...)

Adonai – The Transcendent
Yah – YHVH Eternal One
Shechina – Indwelling presence
HaMakon – The Location
HaRofey – The Healer
HaShem – The Essence
Havayah – Is-ness
HaBorey – The Creator
El Shaddai – Nurturer or Almighty

Emet – Truth

Eh-met v-ya-tziv v-na-chon
v-ka-yam v-ya-shar v-neh-eh-man
v-a-huv v-cha-viv v-nech-mahd
v-na-im v-no-rah v-adir
u-m’tu-kahn u-m’ku-bal
v-tov v-ya-feh
ha-davar ha-zeh a-ley-nu l-olam va-ed

True, certain, established,
sustaining, direct, trustworthy,
lovable, amiable, darling,
pleasant, awesome, mighty,
perfected, received,
good, and beautiful
is this declaration
for us forever more.
Mi Chamocha

Praises to the highest Power, blesser and blessed.
Moses, Miriam and Israelites responded to You with song and great joy, and they sang:


T’hillot l-eyl elyon, baruch hu u-m’vo-rach,
Mo-sheh u-Mir’yam u-v’ney Yis’ra-el l-cha anu shi-rah,
b-simcha raba v-am’ru chu-lam:

Mi kapha b’alma yi’ye, mi-kapha b’eyra b’alma, nora’ vehalohu le’ishke pemah.

Mi cha-mo-cha ba-ey-lim Adonai; mi ka-mo-cha neh-dar ba-ko-desh,
no-rah t’hi-lot o-sey feh-leh

What is like the Eternal among all powers, YHVH? What compares so revered in holiness,
The awesome one of all praises, creator of wonder.

Shira chadasha shib’chu g’ulim l-shim’cha ah! s’fat ha-yam.
Yachad ku-lam hodu v-him’lichu v-amru

The liberated sang to Your presence a new song of praise by the shore,
together they gave thanks, acknowledged sovereignty and declared:

YHVH yim’loch l-olam va-ed:
YHVH will reign forever and ever.

[tr. DJC]

Rock of Yisrael

[English verses by Rabbi Burt Jacobson]


Tzur Yis’ra-el, kuma b-ezrat Yis’ra-el, u-f’dey chinu’mecha Yehuda v- Yis’ra-el.
Go’aleynu, YHVH tz’va’ot sh’mo, k’dosh Yis’ra-el

O’ Rock of Israel,
Your cry is heard in the tears of the oppressed,
Your command summons all who struggle for justice,
You burn in the hearts of those who wrestle for Truth within;
You are the Freedom in our lives, calling us to transform despair into hope.

Aht brucha Sh’china, go-eh-let b-chol g’ula
Blessed are you Shechina, living in our struggles to reach You,
And freeing through all acts of justice.
Adonai S’fatai

יהוה שפתא הפתהו ופי תיוד ההלחנה
O' God, open up my lips that I begin to pray.

Y'hiu L-Ratzon – May my words be acceptable

יהיו לרצון אמרים פי ובהורי לבי
לפא נеча יHVH צורי וגוalli
May the words of my mouth and the meditations of my heart be acceptable before You, YHVH my rock and deliverer

L’chah Dumia T’hillah

ל ча דומי תיהלה
For You, silence is praise

How to Use the Silent Time of the Amida
- The Silent Amida is a moment of “communion” or personal connection in Jewish prayer, traditionally the time when the individual worshipper ‘talks to God’ with no intermediary. This can be taken literally or metaphorically.
- You may use this time in several ways. The most traditional is stand and quietly or silently read the words of the Amida which begin on page 32
- You may silently meditate, sitting or standing.
- You may contemplate themes of the service and whatever has come up for you during the service.
- You can read any one or more of the Amida-related materials here:
  A Short Amida p. 30
  A Contemplation for ‘Non-Believers’ p. 31
  A Meditation on Silence p. 31
  A ’Haiku’ Shabbat Amida p. 44

A Short Amida by Syd Lieberman

They say we’re supposed to be in a palace.
So we bow and take certain steps
as the prescribed supplication
drops from our lips.
But what do we really know
of castles and kings?
My kitchen faucet constantly leaks
and the kids’ faces usually need cleaning.
If a door opened to a real palace,
I’d probably forget
and carry in a load of groceries.

No, the door we stand in front of
when the Amidah begins is silence.
And when we open it
and step through,
we arrive in our hearts.
Mine’s not a fancy place,
o no jewels, no throne,
certainly not fit for a king.
But in that small chamber,
for just a few moments on Sabbath,
God and I can roll up our sleeves,
and put some schnapps out on the table,
sit down together, and finally talk.
That’s palace enough for me.
A Contemplation before the Amida
for those who do not define their belief as a belief in God

by Rabbi David J. Cooper

I know that the world is a place of contradiction. If I did not, why would I—one who does not define myself as a believer in any traditional definition of God—come here to pray with my fellow people? It is to be with them that I have come. It is because I believe in them, in us, and in what we can create and in what we can destroy. If I came merely out of habit or out of guilt, I would quickly abandon this practice.

Although every day is a day for appreciating the wonder of the world, although every day is a day for fighting the good fight to perfect the world, although every day is a day to meditate and to struggle, we also need to set aside times for us to come together as a community and to pause and celebrate our struggles and meditations.

At this moment, I am gathered here with others saying prayers apparently addressed to a transcendent God. But everyday of my life I employ traditions of speech that both reflect and don’t reflect the reality I understand before me. In the morning I say, “the sun rises,” and at evening I say “the sun sets,” knowing very well that the sun neither sets nor rises, and that it is the earth that is rotating. I use these words, nevertheless, because they describe the feelings of dawn and dusk. In the same way, I can still pray to the Eternal Power of our parents in the Amida, because no matter how mistaken (from my particular point of view) was the content of Abraham and Sarah’s belief as described in the Torah, I yet appreciate the power of that belief and what it accomplished through time.

And I cannot consider myself superior to those who call their belief a belief in God just because they believe in something without proof. Even though I do not define my belief as they do, that does not mean that what I do believe is any more probable and requires any less of a leap of faith. That is because I may be making an even greater leap of faith than they are. After all, I believe in people, and I act as if we have a hope for the future; and during a time of possible nuclear annihilation or ecological disaster, such a belief may have even less foundation than a belief in God.

And so, for now, I will allow myself to say that the sun sets and rises and allow myself to say “Adonai,” “Yah,” and “Shechena” not because I literally believe in a supernatural divine entity, but because these terms are valuable symbols of eternal powers and they affirm that ultimately the universe is one and sacred, and because these names reflect the feelings of awe engendered by the contemplation of the infinite and of the infinitesimal, the feelings we experience as we meditate upon and interact with the cosmos, with people, with art, and with history which is yet ours to make or to end.

A Meditation on Silence

from Annie Dillard, “Teaching a Stone to Talk”

At a certain point you say to the woods, to the sea, to the mountains, the world. Now I am ready. Now I will stop and be wholly attentive. You empty yourself and wait, listening. After a time you hear it: there is nothing there. There is nothing but those things only, those created objects, discrete, growing or holding, or swaying, being rained on or raining, held, flooding or ebbing, standing, or spread. You feel the world’s word as a tension, a hum, a single chorused note everywhere the same. This is it: the hum is the silence....

The silence is all there is. It is the alpha and the omega. It is God’s brooding over the face of the waters; it is the blended note of the ten thousand things, the whine of wings. You take a step in the right direction to pray to this silence, and even address the prayer to “World.” Distinctions blur. Quit your tents. Pray without ceasing.
Amida – Tefilla – Silent Standing Prayer

Dorot – The Generations Before Us – יולתם

Baruch ata Adonai, Eloheynu v-Eylo-hey dorot-eynu
Elo-hey Avraham,        Elo-hey Sarah,
Elo-hey Yitz’chak,      Elo-hey Riv’kah,
Elo-hey Ya’akov,        Elo-hey Ra-chel, v-Eylo-hey Ley-ah
(some add> Elo-hey Bil’ha, v-Eylo-hey Zil’pa)

Ha-Eyl ha-gadol ha-gibor v-ha-norah, Eyl el-yon, go-mel cha-sa-dim tovim, v-ko-ney ha-kol,
v-zo-cher chas’dey dorot, u-mey’vi go-el li-v’ney v’ney-hem [u-v’no-tey-hem]
I-ma’an sh’mo b-ahava.

Me-lech o-zer u-mo-shi-ah u-ma-geyn.
Baruch ata Adonai, ma-geyn Avraham u-fo-keyd Sarah
Aht brucha Sh’china ma-geh-net Avraham u-fo-keh-det Sarah

We stand on the shoulders of all the generations that came before me—Abraham, Isaac, Jacob, Sarah, Rebecca, Leah and Rachel—all the parents who begat us in all the generations before us. We are the children of those who survived, and our existence is their redemption—and for that we are grateful. And we also give thanks for the blessings of grace and freedom which they received and which is our inheritance as well.

The survival of our predecessors has enabled our existence; so too may we be protected.

[For religious humanists]
A blessing of security upon us all, protecting us like the shield of Abraham and Sarah.

[For religious theists]
Blessed are you, YHVH shield of Abraham and Sarah.
Gevurot – Source of Energy – גְּבוּרוֹת

[English below]

Ata gibor l-olam Adonai, m’cha-yey mey-tim ata, rav l-hoshi-a.

In late spring, summer and early fall.

morid ha-tal

In late fall and winter.

ma-shiv ha-ru-ach u-morid ha-gashem

M’chal’kel cha-yim b-ceh-sed, m’cha-yey mey-tim b-ra-chamim ra-bim, so-meych noflim,
v-ro-fey cho-lim, u-ma-tir asurim, u-m’ka-yeym emunato li-y’shey-ney a-far.

Mi chamocha ba-al g’vurot, u-mi do-meh lach?

Meh-lech mey-mit u-m’cha-yeh, u-matz’mi-ach y’shu-ah.

V-neh-eh-man ata la-hacha-yot mey-tim

On Shabbat Shuva add:

Mi Chamocha horeynu ha-Rachaman, zo-cher y’tzu-rav l-cha-yim b-rachamim
Aht b’rucha Sh’china, m’cha-ya ha-mey-tim / Baruch ata YHVH, m’cha-ye ha-mey-tim

We address ourselves to the eternal source of all, energizing everything with a vibrant life of action,

In Spring, Summer, early Fall: endowing the earth with dew.

In late Fall and Winter: quenching the land with rain and snow.

Bringing sustenance to all that breathes: giving life to the inert, lifting up those who are cast down, healing the sick, freeing those in prison, and fulfilling the promise of those who now lie in the dust.

What can compare in glory to this: the energy that pervades everything, bringing life to that which was dead.

May life and death ever continue in the great cycle of existence.

[For religious humanists]

Blessed is the life force pulsing through matter, animating dust into life.

[For religious theists]

Blessed are You, YHVH, source of all, bringing life to the inert.]

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Kedusha - On Holiness - קדושה

When praying silently  (but for Public Kedusha continue as directed)
Day by day we might not notice the grandeur that surrounds us. Let us learn how our lives and existence itself must never be taken for granted. May we learn to be in awe of the reality ever evolving before us in our environment, in the species of the planet, in the societies around us. Let us treat our reality with care and compassion, to tread lightly so that we do not destroy the wonders about us. Let us come to understand that this mindfulness is what our predecessors called “sanctification,” “kedushah,” where we come to realize that it is up to us to find the holiness lurking everywhere, and then to serve reality—or serve God—as our sense of what is sacred instructs us. We learn, day by day, how to give value to those things we must hold as sacred.

[For religious humanists]
Blessed is the holiness infusing all time and space

[For religious theists]
Blessed are You, YHVH, the power of holiness. (Shabbat Shuva: sovereign of hilness)

Kadosh Kadosh Song
(Isaiah 6:3, Melody & English: Tirzah Firestone)

Kadosh kadosh kadosh Yah tz’va-ot m’lo chol ha-aretz k’vodo
m’lo chol ha-aretz k’vodo
Holy holy holy is Yah tz’va-ot the whole world is filled with Yah’s glory
the whole world is filled with Yah’s glory

Ki Ki Kadosh
(words: based on Isaiah 6:3, music and English by Mark Rosenfeld)

Ki Ki Kadosh, Ki Ki Kadosh Ani
Ki Ki Kadosh, Ki Ki Kadosh Atah
Kadosh, Kadosh, Kadosh Adonai Tz’va-ot
Kadosh, Kadosh, Kadosh
m’lo chol ha-aretz k’vodo, ha-aretz k’vodo

Holy, Holy, Holy, in that I am Holy
Holy, Holy, Holy, in that you are Holy too
Holy, Holy, Holy, within and without God is Holy
Holy, Holy, Holy, the beauty of life is divine
All the glorious world is... (Holy holy...)

Continue L-DOR VA-DOR page 36
Traditional Kedusha

Leader

N'ka-deysh et shim'cha ba-olam, k-sheyem sheh-mak'dishim oto bi-sh'mey marom,
ka-katuv ahl yad n'vi-echa, v-kara zeh el zeh v-amar:
As we make life holy through our deeds, we open to the presence of the Holy,
just as myriads of cosmic forces reveal God's holiness in the harmony above.
So it was seen in the prophet's vision: in the silence of their splendor they call out to one another:

All respond and then Leader repeats:

Kadosh kadosh kadosh Yah tz'va-o t'm lo chol ha-a-retz k'vodo.
Holy Holy Holy is the Source of all creation, the fullness of all the world is the divine glory

Leader

Az b-kol ra-ash gadol adir v-chazak mash'mi-im kol, mit'nasim l'umat s'rafim,
Then a roar—great, mighty, powerful—thus they made their voice heard by the Seraphim, to whom
l'umatam, "Baruch" yo-meyru
they say "Baruch, Blessed"

All respond and then Leader repeats:

Baruch k'vod Adonai mi-m'komo!
Blessed is the Divine glory from where it shines.

Leader

Mi-m'kom'cha ha-le'keynu tofi-ah, v-tim'loch aleynu ki m'chakim anach'nu lach.
From where You shine, reveal yourself, and you be our sovereign, and for that we are waiting. So
Matai tim'loch b-Tzi-on, b-karov b-yameynu tish'kon. Tit'gadal v-tit'kadash b-toch Yerushala-yim
when will you reign in the land of Zion? May it be soon in our days – and then abide forever. Be
ir'cha, l-dor va-dor u-l-ne'etzach n'tzachim. V-ey-neynu tir'ena mal'chu-techa, ka-davar
magnified and sanctified in your city Jerusalem, from age to age, from eon to eon. May our eyes yet see
ha-amur b-shi-ri ey uzecha, al y'dey Dav-id m'shi-ach tzid'kecha.
your sovereignty established as it is retold in the songs of your power, by the hand of David, your holy
From where You shine, reveal yourself, and you be our sovereign, and for that we are waiting. So

All respond and then Leader repeats:

Yim'loch Adonai l-olam, Elohai-yich Tzi-on, l-dor va-dor, Halleluyah
The Eternal will reign forever, your Power, O Zion, from age to age, Halleluyah.
Leader

Baruch ata Adonai - ha-El ha-Kadosh. [on Shabbat Shuva: - ha-Melech ha-kadosh]
From age to age we retell your grandeur, and forever and ever we sanctify your sacredness; your praises will not be absent from our lips till the end of time.

[For religious humanists]
Blessed is the holiness that permeates all time and space

[For religious theists]
Blessed are You, YHVH, the power of holiness. (Shabbat Shuva: sovereign of holiness)

L-Dor va-Dor - From Age to Age

Refrain

Leader: L-dor va-dor, , L-dor va-dor, , L-dor va-dor, , L-dor va-dor, , L-dor va-dor nagid gohd'lecha
All: L-dor va-dor nagid gohd'lecha

[Repeat all]

Leader:

U-l-neh-tzach n'tzachim k'dushat'cha nak'dish, k'dushat'cha nak'dish
v-shiv'cha-cha Eloheynu, mi-pinu lo ya-mush l-olam l-olam va-ed

Refrain L-dor va-dor...

Leader:

Ki eyl melech gadol, gadol v-kadosh, gadol v-kadosh ata.
Ki eyl melech gadol, gadol v-kadosh, gadol v-kadosh ata.

Leader: Baruch ata Adonai - ha-El ha-Kadosh. [on Shabbat Shuva: - ha-Melech ha-kadosh]
From age to age we retell your grandeur, and forever and ever we sanctify your sacredness; your praises will not be absent from our lips till the end of time.

[For religious humanists]
Blessed is the holiness that permeates all time and space

[For religious theists]
Blessed are You, YHVH, the power of holiness. (Shabbat Shuva: sovereign of holiness)
Sanctifying the Sabbath – Kedushat Yom Ha-Shabbat – קדשׁת יומְהַשַׁבָּת

V-Shamru Dorot Yisrael et ha-Shabbat  [Shabbat meditation by Rabbi David J. Cooper]

The generations of Israelites observed the Sabbath. Every seven days.
Year in and year out. Century in, century out. Millennium in, millennium out.
Every seven days back, back... Each generation taught their children:
This is freedom. This is peace. This is a taste of what the world should be.
This day of rest is yours. A gift from on high, a gift from the generations.
Teach it to the whole planet.
Tell them weekend time is worth fighting for and then always worth its celebration.
It is the time that the soul requires. A day to love yourself; a day to love each other;
a day to sing and dance; a day to remember; a day to take notice.
A day that is not time off, but time on.
It is the great citadel of time. The holiest of all days.

[For religious humanists]

Blessed be the source of all our powers which summons us to hallow a day of rest.

[For religious theists]

Blessed are You, YHVH, summoning us to hallow the day of rest.

Of Moses it is said that he rejoiced as he received his assignment as a faithful servant crowned with glory standing before You on Sinai’s mountain. And in his arms were two stone tablets inscribed with words of Sabbath observance. And this is what the instruction declared:
“*The Israelites observed the Sabbath day and provided Shabbat eternally for all their generations, a signed covenant between Me and the Israelites forever more. For in six periods the Eternal One brought forth heavens and earth, resting on the seventh, and restoring the soul.***

**Yis’m’chu – They Will Rejoice**

בֵּין יִשָּׂרָאֵל אֶת הַשַּׁבָּת, לְעַשׂוֹת אַתָּה הַשַּׁבָּת לְרֹאשׁ הָעָתָן עַל עֵץ הַמְּנוֹרֹת (פַּרְשָׁה)

Yis’m’chu v-mal’chut’cha shom’rey Shabbat v-kor’ey o-neg (Shabbat)

ַעַם מַפְּלַשֶּׁי שֶׁבֶּדֶית פַּלְמוֹשֵׁי וּרְחֵמְנָה פַּדָּבָת (פַּרְשָׁה)

Ahm m’kad’shey sh’vi’I kulam yi’s’b’u v-yit’an’gu mi-tuv-echa (Shabbat)

וּבָשְׂרֵי עַדָּת בִּכְּפָרָהּ יִשְׂרָאֵל לְמַעַם לִמְוָיו אֱוָאָה קְרָאָה (פַּרְשָׁה)

U-va-sh’vi’i ra-tzita bo v-kidash’to chem’dat ya-mim oto kara-ta (Shabbat)

זֶכֶר לָעָמֶשֶׁת כָּל אֶשֶׁר (פַּרְשָׁה)

Zey-cher l-ma-asey v’rey-shit (Shabbat),

Those who observe a Sabbath and treat it as a delight, rejoice in heaven’s realm. A people who hallow a seventh day are gratified as they celebrate divine goodness. God wanted the seventh day and hallowed it, calling it most desirable of days in contemplation of the task of the creation.
Desire Our Sabbath Rest - R'tzey M'nuchateynu

Eloheynu v-Elohey avoteynu v-imoteynu,
R'tzey na vi-m'nu·cha·teynu
kad'sheynu b-mitz'vo·techa
v-teyn chel'keynu b-tora·techa
sab'eynu mi-tu·vecha
v-sam'cheynu bi-shu·atecha
v-ta·her libey·nu l-av'decha b-emet
v-han'chi·leynu Adonai Eloheynu
b-ahava u-v-ra·tzon Shabbat kod'shecha
v-yanu·chu vo Yis'ra·el, m'kad'shey sh'mecha
Baruch ata YHVH, m'kadeysh ha-Shabbat

Aht b'rucha Sh'china, m'ka·deshet ha-Shabbat

God and God of our predecessors, desire our Sabbath rest, sanctify us with holy deeds, enable us to have a portion in your teaching, satiate us with your goodness, delight us with your deliverance, purify our hearts in your service, and prepare for us in love and desire your holy Sabbath and Israelites will rest upon it as they sanctify your presence. Blessed are you, YHVH, sanctifying the Sabbath.

V-Taher Libeynu – Purify our hearts

V-ta·her libey·nu l-av'decha l-av'decha l-av'decha l-av'decha b-emet
Purify our hearts in your service

Closing Blessing for the Sabbath

Baruch ata YHVH, m'kadeysh ha-Shabbat
Aht b'rucha Sh'china, m'ka·deshet ha-Shabbat

[For religious humanists]
We bless the sacred repose of Sabbath, bequeathed to all generations.

[For religious theists]
Blessed are you, YHVH, sanctifying the Sabbath
A Prayer on Prayer – *R'tzey T'filateynu* – רציה תפילינו

We pray that these prayers be heart-felt and serve purposes which are goodly. We pray that these words we utter are not merely lip-service but that they kindle a fire that inspires ourselves and others to act. We pray that these words enable us to be more mindful of the wonders of our existence and that they encourage us to act in the spirit of compassion with all that we encounter.

*For religious humanists*

We bless the power of our collective consciousness that endows our assembly with a sense of holy presence.

*For religious theists*

Blessed are you, YHVH, the Power of Holiness, endowing imminent reality with divine presence.

ךְָצִית נַעֲלֵי אֶת הַשֵּׁכִינָה לַמֵּקֵמָה
בָטָאִזְוּ בֶּמֶּבֵּל בֵּלוֹת
בִּרְבֵּרָה אַזַּי לַאֲחֵי הַתָּהוֹמִים
v-cho nit'bareych

Let us restore Shekhinah to her place
in Israel and throughout the world,
and let us infuse all places
with her presence.

As we bless the source of life
so we are blessed.

Ya'aleh V-Yavo - Additional Prayer for Rosh Chodesh & Holidays

Source of all, our power and the power of all who came before us:
On this [New Moon - Rosh Chodesh] [Passover holiday] [Holiday of Sukkot],
be mindful of those who came before us and show us your grace.
Let this mindfulness and grace
arise and arrive,
let it be apparent and desired,
let it be heard and accounted.
And let us be accounted for a time of mashiach,
a time of sustenance and goodness,
of mercy and grace, of life and of peace.
We turn to our Source in the hope
that all for which we hope will be granted for the good.
And we say: Amen.

On Gratitude – Modim – שология

During the Public Repetition of the Amida continue on the next page

[Bend knees then bow] We are grateful and we know it. [Arise] And we rise in our awareness that we are able to invest our lives with purposefulness. We are grateful for our lives and for the wonders and miracles that we witness daily—every hour, from sunset to sunset—and for the potential for goodness inherent in every moment. May goodness never cease. May lovingkindness never diminish.

We Are Thankful (An Alternative Gratitude prayer)
We are thankful for all the generations that came before us
For our parents who brought us into this world;
For the daily wonders of nature; For morning, noon and night;
For the joy of continual discovery;
For the beauty that surrounds us and is us.
May we be thankful for these all of our lives.
We bless You Yah, Source of all goodness.
For the Public Repetition of the Amida

(Congregants chant quietly below)

We give thanks to the Source of all, creator of all time and space, that we have been given life itself and that we yet survive, so too may we continue to live and be sustained so that we may be of service and perform wholeheartedly our life's purposes, and for this we express our deepest gratitude.

(Leader chants aloud here)

[CAN BE SUNG – melody by Shlomo Carlebach]
Ha-tov, ki lo chalu racha'mech
v-ha-m'ra-chem, ki lo tamu cha-sa-decha
[Ki] mey-olam [ki] mey-olam ki-vinu lach

[The Good’ – because compassion does not diminish;
‘The Compassionate’ – because loving kindness does not cease. Forever we direct ourselves to You.]

For Chanukah and Purim

For all the miracles and good fortune, and for the deliverance experienced by our predecessors in the past ages during this season:

On Chanukah

We give thanks for the successful outcome of the struggles of the Maccabees to preserve Jewish spirit and Jewish lives in a time of repression. We learn from them that during the darkest times we need to have faith that our efforts can bring us back into the light, and for that we praise the name of the power of liberation, the power of hope.

On Purim

We give thanks for the lessons we learn from the story of Esther and Mordechai that we must not remain silent in the face of despair and oppression. And we also learn that with humor we can bring joy to an aching world.
Concluding the prayers of Gratitude

Let all life sing its praise and shout its gratitude for the help and deliverance we experience.

And may we be written into the book of goodness and life with all who those join in the covenant of holy responsibility.

[For religious humanists]

We bless the goodness which is ours to augment, and for this opportunity we give thanks.

[For religious theists]

Blessed are You Source of all; for all the world’s goodness we are pleased to give our thanks.

(During the Public Amida leader chants here)

On Peace – Shalom – שלום

Other prayers and readings on Peace are on pages 69-71
For Peace
We pray for peace, but we are so very aware that our prayers alone do not bring peace. However humble our efforts and however inadequate our actions may seem, let us have the courage to go forth and do what we can to bring justice and peace to a world so much in need. May we guide our actions by the holy instruction that teaches that all of us depend on the well-being and security of the other. Thus let us work not only for our own benefit, but for everyone. We pray for sustenance and life; we pray that everyone be inscribed for lives of goodness and peace.

On the Ten Days of Awe add:
כָּפָרָה חִיָּה, בְּרָכָה יִשָּׁלוֹם, וּפְרוֹנָהָה מְרִיבָה, נֶבֶרֶת וּרְכַבֶּה לֶפֶקְדָּה.
אֲמַהְוָה יָכְלֶה עָשֶׂי יַעֲשֶׂה לְיִשְׂרָאֵל, לְּהָיֶה מְרֻבָּה וּיִשָּׁלוֹם.

May we be recalled and recorded into the book of life, blessing, peace, and sustenance,
Yes, for all of us, for life, goodness and peace.

[For religious humanists]
We bless everyone on the planet with a blessing of peace.

[For religious theists]
Blessed are You, YHVH, who blesses us all with peace: Israelites and all who dwell on the planet.

(m) Baruch ata YHVH, ha-m'varech b-shalom et am Yis'ra-el v-et kol ha-emunot
(f) Aht brucha YHVH, ha-m'varechet b-shalom et am Yis'ra-el v-et kol ha-emunot

Private Concluding Prayer – Elohai N’tzor – אֱלֹהֵי נְתֹזוֹר
Add private prayers here or use the traditional prayer below:
אֱלֹהֵי נְתֹזוֹר, צְרוּ לִשׁׁוֹנִי מָכָה, וּשְׁמוֹ תִּמְצָא מִרְכָּע: יְמַסְרַּסְתִּי נְשֵׁי הַתַּחַת, יְמַסְרַּסְתִּי נְשֵׁי לָלָל.
שָׁמַע לִבִּי מְלָכָה, וְחַשְׁמוּרָהּ הַתֵּרָה, נִבְּלֹת הַחַשְׁמֹעָה הַלֻּלְלָה, שָׁמַע לַפְּלַשְׁתִּים: וְיַעֲבוּ לְפָרָה בְּשֵׁכָה.
שָׁמַע לַפְּלַשְׁתִּים, וְיַעֲבוּ לְפָרָה בְּשֵׁכָה: יְמַסְרַּסְתִּי נְשֵׁי הַתַּחַת, יְמַסְרַּסְתִּי נְשֵׁי לָלָל.
שָׁמַע לִבִּי מְלָכָה, וְחַשְׁמוּרָהּ הַתֵּרָה: נִבְּלֹת הַחַשְׁמֹעָה הַלֻּלְלָה, שָׁמַע לַפְּלַשְׁתִּים, וְיַעֲבוּ לְפָרָה בְּשֵׁכָה.
שָׁמַע לִבִּי מְלָכָה, וְחַשְׁמוּרָהּ הַתֵּרָה.

אֱלֹהֵי נְתֹזוֹר, צְרוּ לִשׁׁוֹנִי מָכָה, מִרְכָּע, מִרְכָּע, תּוֹסֵפַת תְּמַשְׁגָּלָה, תּוֹסֵפַת תְּמַשְׁגָּלָה.

Guard my tongue from evil use, and my lips from speaking deceitfully. And let me not respond with curses to those who curse me, but let my ego lie still as the dust. And for all those who plan evil for me - may their plans be overthrown and their intentions be reversed, if not for my sake then for the sake of peace and justice, and for the sake of the Torah’s holy instruction to love one’s neighbor the same as oneself. May that which brings peace in the cosmos enable us to bring peace to this world, to all Israelites, to all Ishmaelites, to all who dwell on the planet. And we say: Amen.

THE AMIDA ENDS HERE
May the words of my mouth
Yih’yu l-ratzon im’rey fi v-heg’yon libi l-fanecha, Adonai tzuri v-go’ali
l-fanecha, Adonai tzuri v-go’ali
May the words of my mouth and the meditations of my heart
be acceptable in thy sight O Yah ["over I"]

Elohai N’tzor
by Rabbi Julie Ringold Spitzer

My God guard my tongue from all evil
And my lips from spouting lies
May I think before I begin to speak
May my words be humble and wise.
Help me to ignore those who wish me ill
Help me to be humble before all
Open my heart to Your Torah
May I learn how to answer Your call.

Elohai n’tzor l’shoni mey-ra u-sfatai mi-daber mirma (x2)
v-lim’kal’lai naf’shi tidom, v-naf’shi k-afar l-chol ti’hyeh,
p’tach libi b-toratecha, u-v-mitz’vo-techa tir’dof naf’shi.

A ‘Haiku’ Shabbat Amida (M’eyn Ha-Brachot b-Haiku)
by Rabbi David J. Cooper

1. **Dorot** - The Generations
   We persist, shielded by spirit.
   This redeems the forbears:
   Upon their shoulders we stand.

2. **Gevurot** - Power
   The inert cycles into living forms;
   The sleepers awake.
   What power pervades all time and space!

3. **Kedushah** - Holiness
   Between heavens and earth:
   The angels’-eye-view.
   Everything holy, redundantly sacred.

4. **Kedushat Ha-Yom** - Holy day
   Inevitably Sabbath time does come.
   Don’t just do something,
   Stand there!

5. **Tefillah** - Prayer
   Even in silence, how loud my prayer.
   Only I who spoke it, heard it,
   And yet the heavens are moved.

6. **Hoda’ah** - Gratitude
   Every moment, every day: miracles!
   I speak my thanks.
   How inadequate my words.

7. **Shalom** - Peace
   May that which makes for peace in heaven
   Bring us peace as well
   And all of Life does say as one: “Amen”
Oseh Shalom

Words adapted from traditional liturgy

Oseh shalom bi-m'romav, hu ya-aseh shalom a-leynu, v-al kol Yis'ra-el,

v-al kol yosh'vey tey-vel

Ya-aseh shalom, ya-aseh shalom, shalom a-leynu v-al kol Yis'ra-el

May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all who dwell on the earth.

Al Kol Yisrael, al Kol Yishmael

Words adapted from traditional liturgy, Music: Jhos Singer

Oseh shalom shalom bi-m'romav,

hu ya-aseh shalom a-leynu,

v-al kol, v-al kol Yis'ra-el,

v-al kol Yish'ma-el, v-al kol ha-olam

May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all Ishmaelites, and upon the whole world.

Osah Shalom

Words adapted from traditional liturgy; Music: Linda Hirschhorn

Osah shalom shalom shalom, bi-m'romey-ha

Hi ta-aseh shalom a-leynu

v-al kol Yis'ra-el, v-al kol yosh'vey tey-vel

v-im'ru: A-meyn

May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all who dwell on the earth.

Lo Yisa Goy / Nations shall lift no swords

[Hey ho, ho hey]

Lo yisa goy el goy cheh-rev, lo yil'm'du od mil'chamah

And everyone 'neath their vine and fig tree shall live in peace and unafraid then into plowshares beat their swords; nations shall learn war no more.
Olam Chesed Yibaneh

Words: Psalm 89:3. Music, English: Rabbi Menachem Creditor

ואולם חסד יבנה
Olam cheh·sed yi·ba·neh, yai dai dai dai dai dai dai (4x)
I will build this world from love, yai dai dai...
You must build this world from love, yai dai dai...
And if we build this world from love, yai dai dai...
Then Yah will build this world from love, yai dai dai...

Od Yavo Shalom

Rah yi·ji a-salaam alaina }3x
Wa·ala kul il·aalam

Salaam alaina wa·ala kul il·aalam }2x
Salaam Salaam

Od yavo shalom aleynu }3x
v'·al kulam

Salaam aleynu v'·al kol ha·olam }2x
Salaam Salaam

Peace will yet come, upon us, upon everyone and the whole world.
Hallel - Psalm of Praise - רַחֲמִים

Baruch ata Adonai
Eloheynu melech ha-olam
asher kid'shanu b-mitz'votav
v-tzi-vanu
li-kro et ha-Hallel.

You are the source of blessing, Yah our Power
drawing us toward holiness, instructing to call out our praise.

From Psalm 113:1-2

Halleluyah hallelu av'dey Adonai,
Halleluyah hallelu et sheym Adonai,
Y'hi sheym Adonai m'vorach
mey-ata v-ad olam.

Praise Yah! Praise, you servants of the Eternal! Praise the essence of the Eternal.
May the essence of the Eternal be blessed from now until the end of time!

From Psalm 114:1-4

B-tzeyt Yis'ra-el mi-Mitz'rayim
beyt Ya-akov mey-am lo-eyz.
Hai'ta Y'hudah l-kod'sho,
Yis'ra-el mam'sh'lotav.
Ha-yam ra'ah va-yanos,
ha-Yardeyn yisov l-achor.
Heh-harim rak'du ch-eylim,
g'va'ot ki-v'ney tzon.
B-tzeyt Yis'ra-el mi-Mitz'rayim
beyt Ya-akov mey-am lo-eyz.

When the Israelites went out from the land of Mitzrayim, the house of Jacob from a foreign people,
Judah was his sanctuary, Israel was his dominion. The sea watched and fled; the Jordan reversed
course; the mountains danced like rams, hills like young sheep.
From Psalm 114:5-8

Mah l'cha ha-yam ki tanus
ha-Yardeyn ti-sov l-achor.
Heh-ha-rim tir’k’du ch-ey-lim
g’va’ot ki-v’ney tzon.
Mi-lif’ney adon chu-li aretz
mi-lif’ney Elo-ah Ya-akov
Ha-hof’chi ha-tzur agam ma-yim
chala-mish l-ma’i’no ma-yim

Why, O' sea, do you flee, and Jordan, why do you reverse your course, and mountains, why do you dance like rams? In the presence of the Sovereign the earth trembles, in the presence of Jacob's God who turned rock into a pool of water, and flint into a flowing stream

[Not on Rosh Chodesh or last 6 days of passover]

from Psalm 115: (adapted from verse 1)

Lo lanu, Shaddai, lo lanu
Ki l-shim’cha teyn kavod,
al chas’dey-cha al ami-teh-cha

Not for us, Shaddai, not for us, but for your name
Grant us glorious presence
for Your kindness, for Your truth.
from Psalm 115: 12-18

Yah z'cha·ranu y'varech:

Y'varech et beyt Yis'ra·el,
Y'varech et beyt Aharon,
Y'varech yir'ey Adonai,
ha-k'tanim im ha-g'dolim.
Yoseyf Adonai aley'chem,
aley'chem v-al b'ney'chem.
B'ruchim a·tem l-Adonai,
o·sey shama·yim va·aretz.
Ha-shamayim, shama·yim l-Adonai,
v·ha·aretz natan li-v'ney Adahm.
Lo ha·mey·tim y'hall'lu Yah,
v·lo kol yor'dey dumah.
Va·anach'nu n'varech Yah,
mey·atah v·ahd olam
Halleluyah

Yah remembers us and blesses: Make blessing, House of Israel; ... House of Aaron. ... you who are in awe of YHVH, children and adults. YHVH will bring increase upon you and upon your children. You are all blessed to YHVH, the creator... The heavens are of YHVH, but the earth was given to the children of Adam. The dead will not praise Yah, nor those who descend to the silence.

[Not on Rosh Chodesh or last 6 days of passover]

From Psalm 116 : 7-8

Shuv'i naf'shi li·m'nuchai'chi
ki YHVH gamal a·la'i'chi
ki chilatz'ta naf'shi mi·ma·vet
et ey·ni min dim'ah
et rag'li mi·deh·chi

Let my soul rest at ease, for YHVH'S kindness is upon me, My soul is delivered from death, and my eye from tears, and my feet from stumbling
From Psalm 116: 16

Ana Adonai ki ani av'decha
ani av'decha, ben ama-techa
pi-tach'ta l-mosey-rai

Answer me, Yah, for I am Your servant, Your servant and Your maidservant’s son.
You release me from bondage.

From Psalm 117: 1-2

Hallelu et Adonai, kol go-yim,
shab'chu-hu kol ha-umim.
Ki gavar aleynu chas'do,
veh-emet Adonai l-olam halleluyah.

All the nations will laud YHVH, all the nations praise.
We are overcome by loving-kindness and YHVH is eternally true. Halleluyah!

From Psalm 118:1-4

(2x) Hodu l-Adonai ki tov, ki l-olam chas'do.
(2x) Yomar na Yis'ra-el, ki l-olam chas'do.
(2x) Yom'ru na veyt Aharon, ki l-olam chas'do
(2x) Yom'ru na yir'ey Adonai, ki l-olam chas'do.

O give thanks to YHVH who is good .....Let Israel now say.....Let the house of Aharon say.....
Let those who fear YHVH say.............Divine loving kindness endures for ever!!

Psalm 118:5

Min ha mey-tzar karati Yah,
She'ani va-mer'chav Yah.

I have called to Yah from the narrows. Yah, answer me from spaciousness!

Psalm 118:14

Ozi v-zim'rat Yah, va-y'hi li li-shu-ah
Yah is my strength and my song, and, for me, is deliverance itself.

Psalm 118:19-20

Pit'chu li sha'a-rey tze-dek, avo vam odeh Yah.
Zeh ha-sha-ar l-Adonai, tzadikim yavo-u vo
Open the gates of righteous for me so I may enter and thank Yah.
This is the gate to the Holy One, the righteous may enter.
Psalm 118:25  [CALL & RESPONSE]

Ana Adonai hoshi'ah na
Ana Adonai hoshi'ah na
Ana Adonai hoshi'ah na
Ana Adonai hatz'li-chah na
Ana Adonai hatz'li-chah na

Eternal One, deliver us. Eternal One, grant us success.

Psalm 118:28-29

Eli ata v-odeka, Elohai arom'meka
Hodu l-Adonai ki tov, ki l-olam has'do.

You are my God and I thank you. My God, I exalt you.
Give thanks to YHVH for the good. Lovingkindness forever!

Closing Blessing of Hallel

Y'hall'ucha Yah Eloheynu kol ma-asecha
They will praise You, Eternal Power, all Your creations!

We clasp the hands of those who go before us,
and the hands of those who come after us.
We enter the little circle of each other's arms
and the larger circle of lovers
whose hands are joined in dance,
and the larger circle of all creatures,
Passing in and out of life,
who move also in a dance
to a music so subtle and vast that no one hears it,
except in fragments. [The Larger Circle by Wendell Berry]

Ki mey-olam v-ad olam ata El.

Baruch ata Adonai,

melech m'hulal ba-tish'ba-chot.
You are the Power throughout time and space.
Blessed are you Holy one, sovereign lauded with praise.
Eyn Kamocha

Eyn kamocha va-elahim YHVH v-eyn k-ma-asecha
Mal'chut'cha mal'chut kol olamim,
Rum'sh'al't'cha b-chol dor va-dor
YHVH meh-lech, YHVH ma-lach
YHVH yim'loch l-olam va-ed
YHVH oz la-kol yi-teyn
YHVH y'va-reych et olamo va-shalom

There is none among the gods compared to You, and there is nothing like Your creation.
Your sovereignty is over all realms, Your leadership from age to age. YHVH does reign, YHVH did reign, YHVH will reign until the end of time. YHVH gives strength to all, may YHVH bless this world with peace.

[translations this page DJC]

Arise Kehilla

Arise Kehilla and receive the Torah, a Torah of wisdom, a Torah of life.
Ki mi-Tzi-on tey-tzey Torah, u-d'var Adonai mi-Y'rusha-la-yim.
Baruch sheh-na-tan, Torah l-ahm Yis'ra-el u-l-chol ha-eh-munot.

For from Zion came forth Torah, and the word of Yah from Jerusalem.
Blessed is the One who gave Torah/Teaching to the Israelites and to people of all faiths.

Ki Mi-Tzion

Ki mi-Tzi-on tey-tzey Torah, u-d'var Adonai mi-Y'rusha-la-yim.
Baruch sheh-na-tan Torah l-ahmo Yis'ra-el.
Baruch sheh-na-tan Torah l-ahmo Yis'ra-el bi-k'dushato.

For from Zion came forth Torah, and the word of Yah from Jerusalem.
Blessed in the One who in holiness gave Torah/Teaching to those who struggle for truth.

Ma Gadlu

Halleluyah
Ma gad'lu ma-asecha Yah,
m'od am'ku mach'sh'vo-techa

How magnificent Your creation, Yah, how deep Your designs

52
Torah Contemplations

Meditation Before Reading Torah

We are people of the word
and the breath of the word fills our minds with light.
We are people of the word
and the breath of life sings through us
playing on the pipes of our bones
and the strings of our sinews,
an ancient song carved in Laurentian granite
and new as a spring azure butterfly just drying her wings
in a moment’s splash of sun.
We must live the word and make it real.

We are the people of the book
and the letters march busy as ants
carrying the work of the great ages through our minds.

We are the people of the book.
Through fire and mud and dust we have borne
our scrolls tenderly as a baby swaddled in a blanket,
traveling with our words sewn in our clothes
and carried on our backs.

Let us take up the scroll of Torah
and dance with it and touch it
and read it out, for the mind
touches the word and makes it light.
So does light enter us, and we shine.

What is this Torah We Bless?

Rabbi David J. Cooper

We bless Torah, the process of instruction received from those who came before us. They strived to understand this world and to determine what purpose they were to fulfill and what tasks they were supposed to accomplish during the brief days allotted to each of us on this earth. This Torah scroll we hold was their attempt to teach what they understood and believed. So too may we continue to strive to better understand this world in which we live, and to pursue fulfillment with joy and with purposefulness.

And may we use our days to heal this world – for all who dwell upon this planet.
That is our prayer and our hope.

Blessing Before Torah Study

ברוך אתה יי אלוהינו מלך העולם Asheer Kahashem be-Mash웃א, ותנוה לוプレゼת רבים תורת

Masculine God form:
Baruch ata Yah/Adonai, Eloheynu melech ha-olam
asher kid’shanu b-mitz’votav v-tzivanu l-asok b-div’rey Torah

Feminine God form:
Aht brucha Sh’china, Elo-hey-nu chey ha-olamim
asher kidash’tanu b-mitz’vo-tey-ha v-tziv’tanu l-asok b-div’rey Torah
Bey Ana Racheytz

בֶּן אָנָא בְּרִי, יְלַשֵׁמָהּ כְּדִי נַעֲרָה יְנוּרֵיהּ, יָהְרוּ אַלְפֵיהּ.

To you whom I direct my desire, and to whose holy and cherished presence I address my praise: may it be Your will that You open my heart to Your teaching and answer the prayers of my heart and all the hearts of your people, for goodness, for life, and for peace. Amen. [tr. DJC]

Sh’mah!

[Torah carrier calls out the Sh’mah, and then all repeat:]

שְׁמַעְתָּם יִשְׂרָאֵל, וְאַלְפֵּיהּ וְאַלְפֵּיהּ,

Sh’mah Yis’ra-el, YHVH Eloheynu YHVH eh-chad

Listen Israelite! YHVH our Power, YHVH the Oneness of all.

[The Torah carrier calls out Echod..., and then all repeat:]

אֲחֵד אָלְפֵיהּ, בִּגְוַי אָדֹנָי, וְאַדֹנָי שָׁמוֹ.

Echod Eloheynu, gadol adonenu, kadosh sh’moh.

Our God is Oneness, our Sovereign is grand, of holy essence.

[Singing together and bowing toward the ark on the first word:]

נִבְרַל הַיָּעִם, וְנֶרֶפֶסֶת שָׁמוֹ נַחֲרָה.

Gad’lu l-Adonai iti, u-n’ro-m’mah sh’mo yach’dav.

Come magnify the Eternal with me, and let us exalt Her/His essence together

Ma Gadlu – processional

כַּלַּלְתָּה Halleluyah

Ma gad’lu ma’a-secha Yah,

How magnificent Your creation, Yah, how deep Your designs

[The Torah is brought to the Torah table and is undressed while the song continues. After it is undressed, the song ceases and all are seated.]
Torah Blessings: Variation on Traditional Version

[Before the Aliya reading: Blessers:]

כבר את ידך ימי השכורות

Barchu et Adonai ha-m'vorach

[All respond & then blessers repeat]

ברוך אתי המ'ורач ל-ואל-מה ו-א-זור

Baruch Adonai ha-m'vorach l-olam va-ed

[Blessers]

ברוך אתי א-דניよ המ'לך היה-א-ל

asher ba-char banu im kol ha-amim

v-na-tan lanu et Torato

ברוך אתי ה-א-דניよ ה-ה-ו-רך ה-כ-ו-ר-ו

Baruch ata Adonai no-teyn ha-Torah

[After the Aliya reading is concluded: Blessers:]

ברוך אתי א-דניよ המ'לך היה-א-ל

asher na-tan lanu Torat eh-met

v-cha-yey olam na-tah b-to-cheynu

ברוך אתי ה-א-דניよ ה-ה-ו-רך ה-כ-ו-ר-ו

Baruch ata Adonai no-teyn ha-Torah

Bless YHVH the blessed one.
Blessed is YHVH the blessed one now and ever.

Blessed are You, YHVH our Power, sovereign animator of all worlds, who has chosen us with all peoples and given us Torah. Blessed are You YHVH, giving Torah.

Blessed are You, YHVH our Power, sovereign animator of all worlds, who has given us a Torah of truth, and planted a seed of eternity within us. Blessed are You YHVH, giving Torah. [tr. DIC]

Torah Blessings: in Feminine God Language

[Before the Aliya reading: Blessers:]

כְּרוֹךְ אֱלוֹהֵינוּ מְלָכוֹת הָאֵד

Barchu et Sh'china ha-m'vo-reh-chet

[All respond & then blessers repeat]

בְּרֻחַ שֶׁחָכַית לְוָ-א-לוּ-מָה זֶרַע

B'rucha Sh'china ha-m'vo-reh-chet l-olam va-ed

[Blessers]

אַתָּ הַבְּרֻחַ שֶׁחָכַית אֶלֹהֵינוּ הֵי הָעָלֶם

asher bachara banu im kol ha-amim

v-nat'na lanu et Torata

אַתָּ הַבְּרֻחַ שֶׁחָכַית לְוָ-א-לוּ-מָה

Aht b'rucha Sh'china no-teh-net ha-Torah

[After the Aliya reading is concluded: Blessers:]

אַתָּ הַבְּרֻחַ שֶׁחָכַית לְוָ-א-לוּ-מָה

asher nat'na lanu Torat eh-met

v-cha'yey olam nat'ah b-tochey'nu

אַתָּ הַבְּרֻחַ שֶׁחָכַית לְוָ-א-לוּ-מָה

Aht b'rucha Sh'china no-teh-net ha-Torah
Ahl Shlosha Dvarim – Three Things

עַל שְלֹשָׁה דְּבָרֵיָם
Ha-olam (ha-olam) o-meyd
עַל הָוָה וַהֲנֵי הָבָרִיהָ
Ahl ha-Torah, v-ahl ha-avodah,
v-ahl g’milut chasadim

The world persists because of these three: Torah (i.e. study), Worship, and Deeds of Lovingkindness

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Prayers for Healing

Ana El Na אַנָּא אל נָא

(Text: Exodus 12:13, Music: Rabbi Aryeh Hirschfield)
From deep within the source of my soul: now let the healing, let the healing begin

אַנָּא אל נָא רָפָא נָא לָהֶם
Ana, El nah, r’fah nah lam

Heal our bodies, open our hearts, awaken our minds, Shechina!

Nafshi Cholat נפשי חלה

(words: traditional liturgy and Book of Exodus. Music: Hanna Tiferet)
Naf’shi cholat ahava-techa My soul pines for your loving care.
Ana el nah r’fah nah lam Please heal us, please

Prayer for Caregivers (adapted from Rabbi Nancy Flamm)
May the One who blessed our ancestors be present to all of us providing help for the ill and the troubled. May we be filled with fortitude and courage, endowed with sympathy and compassion, as we give strength to those at our side. May we fight against despair, and continue to find within ourselves the will to reach out to those in need. And in our love of others, may we know the blessing of community, and the blessing of renewed faith.

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Gomel Blessing

[Those doing the Gomel blessing:]
כְּרוּךְ בִּאֲרָה יְהִי שְׁמַלְתוֹ נַפֶל מַעֲבָר בַּעֲלֵמָה Baruch ata Yah sheh-g’ma-lani kol tov
Humbly I stand before you today blessed with the gift of life

[All respond:]
מִי שְׁמַלְתָּהּ נַפֶל מַעֲבָר, יְמִלְתָּהּ נַפֶל מַעֲבָר Mi sheh-g’ma-lech kol tov, yig’mlech kol tov, selah
May the gracious One Who heard your prayers guide your steps in peace

Simin Tov un Mazel Tov

Simin tov un Mazel tov un Mazel tov un Simin tov }x3
Y’hey lanu
Y’hey lanu Y’hey lanu u-l-chol Yis’ra·el }x4

סְמוּكָה מָוֶב אֵין מָוֶב אֵין מָוֶב מָוֶב אֵין סְמוּקָה מָוֶב
Simu-moh doyn mah-bah doyn mah-bah doyn mah-bah doyn mah-bah

יְהֵי לָנֶה 4x
Yeh-leh

4x

Good luck and good fortune upon us and everyone.

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Chatzi Kaddish ('Half-Kaddish')

דַּעַתָּנוּ וְחָכְמוּתָּנוּ שְׁפַתָּהּ רְבָּא (אָמָן), כְּלַלְתָּהּ דָּוְךָ כְּרֵמְיָהּ, יִמְלָכֶּהָ מְלָכֹתָהּ;
כְּלוֹם וָיוֹמַיָמוֹן וְכָלְּיִת לִשְׁרָאָה. בְּנַלְבָּאָה וָבְגִּמְוּר צַוְּרִי אָמָר אָמָן;

טָבְּאֵמָּה כְּלָמָּה מִרְּכֶּבֶּהָ לַעֲלָהָ וְעֶלְּמָה עֶלְּמָה;

עֵלֶּה מִן כְּלָא בּרָכַּאָה וְשִיְתָאָהָ בְּשַׁחְּטָהָ מַרְגָּמוֹתָה, בְּאֶמְפִּיָּהָ עֶלְּמָה.

יאָמָן אָמָן.

Yit-gadal v-yit'kodash shmei rabah – Ameyn – b-alma di-v'ra chirutey v-yamlich malchutey
b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey d-chol beyt Yis'ra-ai ba-aga-la u-vi-z'mahn
kariv v-im'ru: Ameyn!

Yit'barach v-yish'tabach v-yit'pa-ar v-yit'romam v-yit'na-sey v-yit'hadar v-yit'ah-leh
v-yit'halal shmei d-kud'shah, bri'ch hu.

L-eyla u-l-eyla min kol bir'chata v-shirata
tush'b'chata v-neh-cheh-mata da-amiran b-alma.
V-imru: Ameyn

Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may justice soon rule here, in
our lifetime and in your lifetime and in the lives of all the people, very soon and say: Amen.

Hold the great Name as blessed, forever and ever and ever: Blessed be.

Blessed and praised and worshipped and honored, and exalted and exalted and so praised: the
Name of the Holy. (Blessed!) And beyond every blessing and singing, praising and peaceful word ever uttered
on the planet, and let us say: Amen.

[Trans. D.J.C]

Lifting & Dressing the Torah

[All who are able, rise: The person designated as hag'bah lifts the Torah while the following is chanted:]

וָאָהֶה עַבְּדֵהָ עַמֵּי הָיָא לַפְּתּוּחֵי קָדָם, יִרְמָכֶּהָ פְּלַשְׁר.
V-zot ha-Torah, etz yahim hi la-macha-zikim bah, v-tom'chey-ha m'ushar.

[Remain standing as the scroll is closed, bound and dressed. The following is sung:]

עַמֵּי הָיָא לְפָתּוּחֵי קָדָם, יִרְמָכֶּהָ פְּלַשְׁר
ברבֵּךְ דְּרִי נַעַמְתָּנוּ נֶבֶל נְתִיֶּבְּטִיָּהוּ שֶׁלֹּמָ.

Eytz cha-yim hi la-macha-zikim bah, v-tom'chey-ha m'ushar
D'ra-chey-ha dar'chey no'am, v-chol n'ti-vo-tey-ha shalom.

This is the Torah, a tree of life to those who grasp it, and fortunate are they who give it support;
its pathways are pleasant, all its byways are peace

[tr. D.J.C]
Haftara Blessing before Chanting

Baruch ata Adonai eloheynu melech ha-olam asher ba-char b-n’vi-im to-vim v-ra-tzah v-div’rey-hem ha-neh-eh-marim b-eh-met. Baruch ata Adonai, ha-bo-cher ba-Torah u-v-Mo-sheh avdo, u-v-Yis’ra-el amo, u-vi-n’vi-ey ha-emet va-tzedek.

Blessed are you Eternal One ruling time and space who has chosen good prophets and desired their expressions spoken in truth. Blessed are you Eternal One embracing Torah, Moses, Israelites, and prophets of truth and justice.

[tr. DJC]

Haftara Blessing after Chanting

Baruch ata Adonai eloheynu melech ha-olam, tzur kol ha-olamim, tzadik b-chol ha-dorot, ha-El ha-neh-eman ha-omer v-oseh, ha-m’dab-er u-m’ka-yeym, sheh-kol d’varav eh-met va-tzeh-dek. Ahi ha-torah, v-ahl ha-avodah, v-ahl ha-n’vi-im, v-al Yom ha-Shabbat ha-zeh

on Passover: v-al Yom chag Ha-Matzot ha-zeh /
on Sukkot: v-al Yom chag Ha-Sukkot ha-zeh /on Shemini Atzeret: v-al Yom Shemini chag Ha-Atzeret ha-zeh

sheh-natata lanu Adonai eloheynu, li-k’dusha v-li-m’nucha l-cha-vod u-l-tif’aret. Ahi ha-kol Adonai eloheynu, anach’nu modim lach, u-m-var’chim o-tach, yit’ba-rach shim’cha b-fi kol chai tamid l-olam va-ed.

Baruch ata Adonai, m’kadesh ha-Shabbat [on holidays: v-Yisrael v-ha-z’manim].

Blessed are you Eternal One, ruling time and space, ground of all being, righteous in all generations, power of fidelity, saying and then doing, speaking and then sustaining, whose word is truth and justice. For the Torah, for service, for the prophets, and for this Sabbath day [and for this Passover holiday / this Sukkot holiday / this Shemini Atzeret holiday] that You have given to us for glory and splendor. For everything we thank you, and bless you—may your name be ever blessed upon the lips of all life. Blessed are you Adonai, sanctifying Sabbath [and the holy days of Israelites.]

[tr. DJC]
Blessing of the Community and Those Who Serve the Community

May the Source of the blessings received by our predecessors, Abraham, Sarah, Isaac, Rebecca, Jacob, Leah, Rachel, Zilpah and Bilha, bless this holy community, and all holy communities, they and their families, and all that they have. And bless all those who band together to create houses for congregating in prayer, and for those who enter therein to pray, and those who donate candles for kindling, and wine for Kiddush and Havdalah, and food for visitors and tzedakah for the needy.

And for all who engage faithfully in serving the needs of the community, may the Holy One of Blessed name reward them, and protect them from all ailment, and give healing to their bodies, and forgive them for their mistakes. And may the Holy One send a blessing of success upon all the work of their hands. And together with all their brothers and sisters we say:
Amen.

[tr. DIC]

Blessing of the Coming Month

May it be the Divine will that this be a month of renewal for goodness and blessing.

And grant us many years to live,
Seeking peace and justice for the world,
Sustained more by friendship than by wealth,
Renewed with the cycles of the moon.
A life that has no embarrassment or shame,
Knowing we’ve lived as fully as we can,
A life that’s filled with the wonders of the world,
Renewed with the cycles of the moon.

Rosh Chodesh of ___ will be on _____.
May it be a time of the renewal of life and of peace, of joy and of gladness, liberation and consolment for us, all the house of Israel and all who dwell on the earth.
Returning the Torah to the Ark

Eytz cha-yim hi la-macha-zikim bah, v-tom'chey-ha m'ushar
Hashi-veynu Adonai ey-lecha v-na-shuva, cha-deysh ya-meynu k-keh-dem
D'ra-chey-ha dar'chey no'am, v-chol n'ti-vo-tey-ha shalom

It's a tree of life to those who hold it, and fortunate are they who give it support; its pathways are pleasant, its byways are peace. Return us to you, and we shall return. Make all our days a new beginning.

[tr. DJC]
Blessings & Prayers to Conclude the Service

Sheh-hecheyanu

Baruch ata Adonai eloheynu melech ha-olam
sheh-heh-cheh-yanu v-ki'y'manu v-higi-anu la-z'man ha-zeh

Aht b'rucha Shechina eloheynu chey ha-olamim
sheh-heh-cheh-yat'nu v-ki'y'mat'nu v-higi-at'nu la-z'man ha-zeh
We bless the Source of Life, that we are alive,
that we have survived and that we have arrived at this moment.

L'chi Lach

L'chi Lach, to a land that I will show you.
Lech l'cha, to a place you do not know.
L'chi Lach, on your journey I will bless you.
And you shall be a blessing (3x) L'chi Lach

Circle Chant

Circle round for freedom
Circle round for peace
For all of us imprisoned
Circle for release.

L'chi Lach

L'chi Lach, and I shall make your name great.
Lech l'cha, and all shall praise your name.
L'chi Lach, to the plave that I will show you.
L-sim'chat cha-yim (3x), L'chi Lach

Circle for the planet
Circle for each soul
For the children of our children
Keep the circle whole.

Aleynu: Variations

Aleynu Hebrew Opening

A-leynu l'sha'bey-ach la-adon ha-kol,
l'a-teyt g'dula l-yo-tzer brey-shit,
sh-e-h-nat-an la-nu torat eh-met
v-cha-yey olam nata b-to-chey-nu.

It is upon us to praise the reigning power over all things, and to ascribe grandeur to the creator, who has given us a Torah of truth, and planted the seed of life within us.

Va-anach'nu kor'im u-mish'tacha-vim u-mo-dim li-fney Ru-ach,
M'kor ha-cha-yim, ha-Kadosh Baruch Hu

And we kneel and bow and give thanks before the spirit, Source of all life, the Holy Blessed One.

Continue V-NEH-EMAR, p. 63
O Come Let Us Praise

O come let us praise the Light of the World,
and add to the greatness of the Shaper of life,
Who made every people a spark divine
and blessed each one in its own special way
Who gave us all the Torah of life
and destined our service to hallow this world.

VA-ANACHNU kor'im u-mish'tacha-vim u-mo-dim li-fney Ru-ach,
M'kor ha-cha-yim, ha-Kadosh Baruch Hu

And we kneel and bow and give thanks before the Spirit, Source of all life, the Holy Blessed One.

Takeyn Olam – To Heal the World

Words: Traditional liturgy; Music: Tirzah Firestone

Takeyn Olam, ta-keyn olam, ta-keyn olam b-mal'chut Shaddai
To heal the world, we must feel the world, then heal the world with the power of Shaddai
Amen

May We Feel Your Holy Power

May we feel Your holy power,
May we feel Your holy strength,
May we feel Your holy Presence,
Surround us in this holy place.

May we feel the earth beneath our feet
As we bend and bow to You.
May our bodies rise to greet You
As we feel Your Presence pouring through.

It is up to us
It’s upon us, it’s upon us...
... to feel Your holy ground,
... to hear Your holy sound.
... to feel the love inside,
... to face You and not hide.
... to think, to act, to do,
... to do what’s right and true.
... to reach up to the sky,
... to take our wings and fly.

A-leynu l’sha-bey-ach la-adon ha-kol. (4x)

It is up to us
It is up to us
It is up to us
It is up to us
It is up to us

to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and to bind our lives to Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Continue V-NEH-EMAR, bottom next page
On Hope
Howard Zinn

To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, and kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. And if we do act, in however small a way, we don’t have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory.

And Then
Judy Chicago

And then all that has divided us will merge.
And then compassion
    will be wedded to power.
And then softness will come
to a world that is often harsh and unkind.
And then both women and men
    will be gentle.
And then both men and women
    will be strong.
And then no other person
    will be subject to another’s will.

And then all will be rich and varied.
And then all will share equally
    in the earth’s abundance.
And then all will care for the sick
    and the weak and the old.
And then all will nourish the young.
And then all will cherish life’s creatures.
And then all will live in harmony
    with each other and the earth.
And then everywhere
    will be called Eden once again.

And Then: SONG
Judy Chicago

And then, and then, both women and men will be gentle.
And then, and then, both men and women will be strong.
    And all will be so varied, rich and free.
And everywhere will be called Eden once again

V-NEH-EMAR – Conclusion of the Aleynu

V-ne-eh-mar, va-ha-ya Adonai l-ru-ach ahl kol ha-aretz,
ba-yom ha-hu yih’ye Adonai eh-chad, u-shmo eh-chad
And it is to be said that YHVH’s spirit will be over all the earth,
and on that day YHVH will be one and of one essence.
Priestly Blessings: Variations

Y'va-reh-ch'cha Adonai v-yish'm'reh-cha. *(Keyn y'hi ratzon)*

Ya-ehr Adonai panav ey-leh-cha vi-y-chu-neh-ka. *(Keyn y'hi ratzon)*

Yisa Adonai panav ey-leh-cha, v-ya-sem l'cha shalom. *(Keyn y'hi ratzon)*

Literal translation:
YHVH will bless you and protect you.
YHVH will light up his face to you and grace you.
YHVH will lift up his face to you and put peace to you.

May You Be Blessed (Interpretive translation)
May you be blessed and protected.
May you be filled with light and grace.
May you be filled with divine presence and with peace.

May Yah Bless You (Interpretive translation)
May Yah bless you and keep you!
May Yah shine Her/His face upon you and grace you!
May Yah bestow Her/His presence upon you and give you peace!

A Sufi Blessing *in the same vein ascribed to Hazrat Inayat Khan*
May the blessings of God rest upon you
May God's peace abide with you
May god's presence illuminate your heart
Now and forever more.

Priestly Blessing Song

Y'va-reh-ch'cha Adonai v-yish'm'reh-cha—keyn y'hi ratzon.

Ya-er Adonai panav ey-leh-cha vi-y-chu-neh-ka—keyn y'hi ratzon.

Yisa Adonai panav ey-leh-cha, v-ya-sem l'cha shalom

May God bless and keep you, friend, and shine a light upon you.
May the garden of the life you tend bring forth graciousness and peace.
The road is long and the journey- it can be quite hard.
And no one's strong enough to travel it alone.
May you be a blessing and be blessed by everyone who knows you.
And may you always do your best to serve your God with love.
Mourners' Kaddish

Yit'gadal v-yit'kadash shmey ra·ba. (Ameyn)
B-alma di-v'ra chi-ru·tey v-yam'lich mal'chu·tey
b-cha-yey·chon u-v-yo·mey·chon u-v-cha·yey
d-chol beyt Yis'ra-el,
ba-agala u-vi-z'mahn ka·riv. V-im'ru: Ameyn
Y'hey sh'mey ra·bah m'varach
l-olam u-l-ol'mey ol'ma·ya.
Yit'ba-rach v-yish'ta·bach
v-yit'pa·ar v-yit'ro·mam
v-yit'na·sey v-yit'hadar v-yit'ah·leh
v-yit'ha·lal sh'mey d-kud'shah, B'rich hu.
L-eyla min kol bir'cha·ta v-shi·rata
tush'ba·ta v-neh'che·he·mata
da-amiran b-alma.
V-imru: Ameyn
Y'hey sh'lama rabah min sh'ma·ya v-cha·yim
a-leynu v-al kol Yis'ra-el. V-imru: Ameyn
Oseh shalom bi-m'romav, hu ya·ah·seh shalom
a-leynu v-ahl·kol Yis'ra-el, v-al kol Yish'ma·el,
v-al kol yosh'vey tey·vel. V-imru: Ameyn.

Zeycher Li-Vracha

Zey-cher cha-yey·hem li-v'ra·cha
May, may, may their memory bless our days, bless our days.

Kaddish

The Great Essence will flower in our lives
and expand throughout the world.
May we learn to let it shine through so we can augment its glory.
We praise, we continue to praise,
and yet, whatever it is we praise, is quite beyond the grasp
of all the words and symbols that point us towards it.
We know, yet we do not know.
May great peace pour forth from the heavens for us,
for all Israel, and for all who struggle toward truth.
May that which makes harmony in the cosmos above,
bring peace within and between us, and to all who dwell on this earth.
May the Source of peace send peace to all who mourn
and comfort all who are bereaved.
And let us say: Amen.
Eyn K-Eyroheynu

Eyn keylo-hey-nu, eyn k-ado-ney-nu, eyn k-mal’key-nu, eyn k-moshi-eynu

Mi cheylo-hey-nu, mi ch-ado-ney-nu, mi ch-mal’key-nu, mi ch-moshi-eynu

No-deh leylo-hey-nu, no-deh l-ado-ney-nu, no-deh l-mal’key-nu, no-deh l-moshi-eynu

Baruch elo-hey-nu, baruch ado-ney-nu, baruch mal’key-nu, baruch moshi-eynu

Ata hu elo-hey-nu, ata hu ado-ney-nu, ata hu mal’key-nu, ata hu moshi-eynu

Ata hu sheh-hik’tiru avo-hey-nu l-fanecha ey k’toret ha-samim

There is none: like our God, like our Lord, like our Sovereign, like our Savior
Who is like our...; We thank our...; Blessed be our...; You are our...
You are the one to whom fragrant incense was offered by our ancestors

Eyn K-Eyroheynu, Non Komo Muesto Dyo in Hebrew & Ladino

Eyn k-eleyo-hey-nu, eyn k-ado-ney-nu, eyn k-mal’key-nu, eyn k-moshi-eynu
Non komo muesto Dyo, non komo muesto sinjor, non komo muesto rey
Non komo muesto Sal-va-dor.

Mi cheylo-hey-nu, mi cheylo-hey-nu, mi cheylo-hey-nu, mi cheylo-hey-nu
Ken komo muesto Dyo, ken komo muesto sinjor, ken komo muesto rey
Ken komo muesto Sal-va-dor.

No-deh l-eleyo-hey-nu, no-deh l-ado-ney-nu, no-deh l-mal’key-nu, no-deh l-moshi-eynu
Loare-mos a muesto Dyo, loare-mos a muesto sinjor, loare-mos a muesto rey
Loare-mos a muesto Sal-va-dor.

Baruch elo-hey-nu, baruch ado-ney-nu, baruch mal’key-nu, baruch moshi-eynu
Bendicho muesto Dyo, bendicho muesto sinjor, bendicho muesto rey
Bendicho muesto Sal-va-dor.

Ata hu elo-hey-nu, ata hu ado-ney-nu, ata hu mal’key-nu, ata hu moshi-eynu
Tu el muesto Dyo, tu el muesto sinjor, tu el muesto rey
Tu el muesto Sal-va-dor.

There is none: like our God, like our Lord, like our Sovereign, like our Savior
Who is like our...; We thank our...; Blessed be our...; You are our...
Adon Olam

Master of the universe, reigning before all was created
in the moment in which He determined all:
then he could be called 'sovereign.'
When everything comes to its end
He alone will wondrously rule.
He was, he is
and he will be in splendor.
He is One and there is no second
to be compared to Him or be His equal.
Without beginning, without ending,
His has the energy; He governs all.
And He is my Power, my living liberation,
the rock on whom I depend in my despair.
And He is my banner and my refuge,
my cup's portion on the day I call.
Into His hand I entrust my spirit,
as I sleep and when I awake.
With me in spirit and body,
YHVH is mine, I need not fear.
[tr. David J. Cooper]

Od Yavo Shalom

Peace will yet come, upon us, upon everyone and the whole world.
Kiddush on Shabbat Morning

אַשְׁרֵי יָדוּתְךָ יִשְׂרָאֵל אֲתָא בְּשֵׁבָתָה, לְשֵׁשׁ יָאָתָא בְּשֵׁבָתָה לָרוּתְךָ בְּרָחָת עַולָּה.

בֵּין יָמִין רָוִיתָךָ יִשְׂרָאֵל אֲתָא בְּשֵׁבָתָה, לָרוּתְךָ בְּרָחָת עַולָּה.

כִּי שָׁמֵשְתָּבָא עֹשֶׂה לְאֶת הַשֵּׁבָהָא לָרוּתְךָ אֲחֵּרָים, לָרוּתְךָ בְּרָחָת עַולָּה.

וְבֵין הַשֵּׁבָהָא לָרוּתְךָ בְּרָחָת עַולָּה.

V-sham'ru dorot Yis'ra-el et ha-Shabbat, la-sot et ha-Shabbat l-doro-tam brit olam.
Bey-ni u-veyn dorot Yis'ra-el ot hi l-olam. V-sham'ru...
Ki shey-shet ya-mim asa Adonai et ha-shama-yim v-et ha-aretz. V-sham'ru...
U-va-yom ha-sh'vi-i sha-vat va-yi-nafash V-sham'ru...

The generations of Israelites observed the Sabbath rest, to make the Sabbath an everlasting covenant for their generations. For six days the Eternal created heavens and earth and on the seventh day rested and was refreshed (literally: became invested with soul).

Blessing on Wine

ברוך אתה يי אֱלֹהֵינוּ מלֹך הָעוֹלָם, בָּרוּךְ פָּרִי הַגַּפֵּן.
Baruch ata Adonai eloheynu melech ha-olam bo-rey p'ri ha-ga-fen
Blessed is the Eternal our power ruling time and space, creating the fruit of the vine.

Blessing Before the Meal

נְבוּךְ אֲתָא עֵין הָאָתָּם
N'va-reych et eyn ha-cha-yim

הָמוֹטְצֵי אַלְטָה מִן הָאֵרֶץ
ha-mo-tzi-a le-chem min ha-aretz

Let us bless the source of life that brings forth bread from the earth.


HaMotzi – traditional

ברוך אתה יי, אֱלֹהֵינוּ מלֹך הָעוֹלָם, מַעַזְזֵי לָהֶם מִי הָאָרֶץ.
Baruch ata Adonai Eloheynu melech ha-olam, ha-motzi lechem min ha-aretz
We bless the Creator of all time and space, pulling out bread from the soil.

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Peace Prayers

May My Heart Be Open  Rabbi Burt Jacobson
May my heart be open to envision a world yet to be.
A world filled with love and compassion, righteousness, justice and peace.
May I join hands with my sisters and brothers
To bring this hope and vision into reality.
We will rest and celebrate on this special Shabbat day,
We will make ourselves known,
Lifting our voices has one
We will delight in our love for each other
A foretaste of the way things will be.
Bless the Infinite, alive within us in all generations, making Shabbat day holy.

Longing for Justice and Peace  Unknown
Our world is so filled with fear, violence and greed.
Yet we long for justice and peace.
A light, deep within us, shines through us on this Shabbat day,
And brings us peace, contentment and joy.
May this light shine through us this coming week as we work for peace;
Peace within ourselves and our families,
Peace within our community,
Peace between Israel and her neighbors,
Peace between our country and other nations.
May we come together to see that all of us are really one,
and that there is a unity that binds us together.
May we learn to share what we have with those who have less than we do,
so that you can bring justice and peace to the world.

Prayer for Tikkun Olam  Rabbi Burt Jacobson
Shechina, we know Your presence here this morning.
You are the peace and joy of our Shabbat.
But we also know that You dwell in the depths of suffering and sorrow.
We pray now for the hungry, for the homeless,
for the victims of war and catastrophe, for the sick and for the dying.
And we pray for our fragile earth, for all her inhabitants, and for life itself.
We ask Your blessing on all those engaged in tikkun olam,
the healing and transforming of our planet.
Open our hearts and stir us to struggle on behalf of Your creations.
May each of us, all of us, become Your limbs and hands,
Bringing healing and compassion, justice and peace to Your world.

An Appendix to the Vision of Peace  Yehuda Amichai
Don’t stop after beating the swords
into plowshares, don’t stop! Go on beating
and make musical instruments out of them.
Whoever wants to make war again
Will have to turn them into plowshares first.
Prayer  (Shlomit Grossman, Jerusalem, then age 13)

What shall I ask You for, God?
I have everything.
There is nothing I lack.
I ask only for one thing.
And not for myself alone.
It's for many mothers and children and fathers—
Not just in this land, but in many lands hostile to each other.
I'd like to ask for Peace.
Yes, it's Peace I want,
And You, You won't deny the single wish of a girl.
You created the land of Peace,
Where stands the City of Peace,
Where stood the temple of Peace,
But where still there is no Peace...

What shall I ask You for, God?
I have everything.
Peace is what I ask for,
only Peace.

When Will It Come, the Day?
(Mahmud Abu Rajd, then age 12 from Sakhnin, Palestinian village in Israel)

When will peace take over?
When will it come, the day?
When with armies and bombs will they do away?
When will all this hostility cease,
A day on which battleships
Will become palaces of leisure and fun
Floating on the seas.

A day on which the steel of guns will be melted into pleasure cars,
A day on which generals will begin to raise flowers.

When peace
Will include all the peoples of those neighboring lands,
When Ishmael and Israel
Will go hand in hand,
And when every Jew
The Arab's brother will be.
When will it come, the day?
Prayer on Peace

Rabbi Burt Jacobson

May the light shine through our lives and expand throughout the world
Make great peace pour forth for us and for all who struggle toward truth
May harmony reign within us and between us
as for all who dwell on this earth
May gladness reign and joy increase.

Let us carry the warmth of this moment we have shared together
through the Shabbat and into the new week,
sharing the warmth with others.

Prayer of Peace excerpted and adapted from St. Francis of Assisi

Eternal One,
make me an instrument of Your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is error, truth;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.

O Divine Source,
Grant that I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned...

Songs & Prayers

Bim Bam

Bim bam bim bim bim bam bim bim bim bim bim bam
Bim bam bim bim bim bim bim bim bim bim bam
Shabbat Shalom, Shabbat Shalom, Shabbat Shabbat Shalom, Shabbat Shalom
Shabbat Shalom, Shabbat Shalom, Shabbat Shabbat Shalom, Shabbat Shalom
Shabbat Shabbat Shabbat Shabbat Shalom,
Shabbat Shabbat Shabbat Shabbat Shalom,
Shabbat Shabbat Shabbat Shabbat Shalom,
Shabbat Shabbat Shabbat Shabbat Shalom

Ivdu et HaShem B-Simcha

from Psalm 100:2

Ivdu et Ha-Shem b-simcha,
bo-u l'fa-nav bi-r'nanah.
Serve the One with Joy, come before the Presence with joyful song. tr. Shulamit Wise Fairman

Esah Eynai

(from Psalm 121:1)

Esah ey-nai el heh-ha-rim mey-a-yin yavo ez'ri?
Ez'ri mey-im Ha-Shem o-sey shama-yim va-aretz.
I lift my gaze toward the mountains. From where will come my help?
It comes from the Eternal Source, creator of heavens and earth. [DJC]
Eyli Eyli ("Halicha L-Keysaria")

Eyli eyli, O hear my words,
Sheh-lo yi-ga-mehr l-olam That these may never end:
Ha-chol v-ha-yahm, The sand and the sea,
Rish’rush shel ha-ma-yim The rush of the waters,
B’rak ha-shama-yim The thundering heavens,
T’fi-lat ha-adam. The prayers of our hearts.

V-Nomar L-Fanav traditional Chassidic z’mirah

V-nomar l-fanav shirah chadasha Sing in God’s presence a new song: Halleluyah!

Halleluyah

Echad Yachid U-Myuchad based on Rabbi Moshe Hayyim Luzzato

E-chad ya-chid u-m’yuchad One, every single one, each one joined and united in the One.

L’ma’an Achai Shlomo Carlebach

L’ma’an achai v-rey’ai For all of my brothers and friends
L’ma’an ach’yo’ tai v-rey’ai For all of my sisters and friends,
Adab’rah nah adab’ra na Please let me ask, please let me say:
Shalom bach Peace to you.
L’ma’an beyt This is the house.
Adonai eloheynu The house of the One.
Avak’sha tov lach I wish the best for you.
L’ma’an beyt This is the house.
Adonai eloheynu The house of the One.
Avak’sha tov lach I wish the best for you.

Our Deepest Fear Marianne Williamson

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, and fabulou? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people will not feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone and as we let our own light shine, we unconsciously give others permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.
Reconstructionist Torah Blessings

[Before the Aliya reading: Blessers:]

Baruch et Adonai ha-m'vorach
[All respond & then blessers repeat]
Baruch Adonai ha-m'vorach l-olam va-ed
[Blessers]
Baruch ata Adonai Eloheynu melech ha-olam
asher ker'vanu la-avodato
v-natan lanu et Torato.
Baruch ata Adonai no-teyn ha-Torah

Blessed be YHVH, Sovereign power ruling us, that has drawn us to service and given us Torah.
Blessed are You, giving the Torah.

[After the Aliya reading is concluded: Blessers:]

Baruch ata Adonai eloheynu melech ha-olam
asher natan lanu Torat emet
v-cha-yey olam nata b-tocheynu
Baruch ata Adonai noteyn ha-Torah

Blessed be YHVH, Sovereign power ruling us, that has given us a Torah for truth and planted eternity in our lives. Blessed are You, giving the Torah.

Travelers Prayer – T'filat Ha-Derach

May it be the divine will that we be led in peace, that our steps be guided toward peace, that we reach our destinations in life, happiness and peace, and that we return home in peace. Save us from all enmity and afflictions that trouble our world, but may there be blessing upon all that we seek to accomplish, and may we find grace, lovingkindness, compassion in the eyes of all whom we encounter. May these, our supplications, be heard. Blessed is the Source to which all our prayers are directed.

Travelers Prayer – Song by Debbie Friedman

May we be blessed as we go on our way
May we be guided in peace
May we be blessed with health and joy
May this be our blessing. Amen

May we be sheltered by the wings of peace
May we be kept in safety and in love
May grace and compassion
find their way to every soul
May this be our blessing. Amen
For the Month of Elul (Preceding Rosh Hashanah)

Psalm 27

לַהֵם, צַאֲרֵי נַפְשִׁי, צַאֲרֵי נַפְשִׁי, צַאֲרֵי נַפְשִׁי: בֵּדְעוּ נַפְשֵׁי, בֵּדְעוּ נַפְשֵׁי, בֵּדְעוּ נַפְשֵׁי, בֵּדְעוּ נַפְשֵׁי, בֵּדְעוּ נַפְשֵׁי.

A Gift from David

Interpreted by Bracha Stone

You are my light and my help
The strength of my life
Who else should inspire awe?

When evil came close to devour me,
My worst distractions and illusions,
They stumbled and fell

But even if they gathered in force nearby,
Even if they arose and declared war,
My heart would not be awed.
   I am confident of this.

There is only one thing I ask of you
I want to live in your home
   all the days of my life
To see your sweetness
And to visit in your Temple
   for that short time

When the day is dark,
   you hide me in your sukkah, like a treasure
You carefully secure me
   in the secret places of your tent

You lift me up onto a rock
And even though
   I can see my enemies circling around me
I am not distracted
I awaken to my practice
   with the shofar sounding in your own tent

I will sing and dance
   and play beautiful instruments
In service to you I sing,
   “Hear my voice when I cry!
   Be gracious to me, and answer me!”
With all my heart I say to you,
   “Let us seek each other’s faces.”

Don’t hide your face and don’t be angry
You have helped me, do not turn away
   from me, do not abandon me!
My father and my mother
   have left me alone in this world
But you will gather me in
   like a mother her brood

Sweet God, show me your path
And lead me on an even road
Because there are those
   who lie in wait for me
Do not give me to my own passions
   and illusions
For they are great lies
   and will destroy me with a breath
If only I could strengthen my faith –
   That it is possible to see your goodness
   in this land of the living . . .
Then I could wait for you with a strong
   and courageous heart
Then I could expect you
Song Prayers of Psalm 27

Achat Shaalti (from Psalm 27:4)

Achat sha-alti mey-eyt Adonai, otah ava-kesh
Shiv’ti b-veyt Adonai kol y’mey cha-yai
Lacha-zot b-no-am Adonai u-l-va-ker b-hey-cha-lo.
One thing I ask of the Eternal, this is my request:
to sit in the house of the Eternal One all the days of my life
and to envision divine delight and to stay within its temple.

Horeyni (from Psalm 27:11 & 13)

Ho-reyni ha-Shem dar’kecha
U-n’chey-ni b-orach mi-shor
b-orach mi-shor l-ma’an shor’rai
Lu-lei heh-heh-manti lir’ot b-tuv ha-Shem
lir’ot b-tuv ha-Shem b-eretz cha-yim.
[Yah teach me your way, lead me in the path of integrity.
I pray to see the goodness of Yah in the land of the living.]

Kavey El HaShem (From Psalm 27:14, Music: Brian Yosef Schachter-Brooks)

Ka-vey el Ha-Shem, chazak v-ya-ameytz li-becha
chazak v-ya-ameytz li-becha
[Immerse yourself in the Oneness of Divine Essence. Be strong and courageous of heart.] [DJC]

Kavey El Yah (From Psalm 27:14, Music: Hannah Tiferet)

Ka-vey el Yah, chazak v-ya-ameytz li-becha
chazak v-ya-ameytz li-becha
[Immerse yourself in in the Oneness of Yah. Be strong and courageous of heart.] [DJC]
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