

Kehilla Community Synagogue
Shabbat Morning Prayerbook
Working Draft 2015



תַּפִּילַת קְהִילָה
קהילה, בית הכנסת הקהילתי

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 tikkun, repair and perfection, we are also hoping that it stimulates 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.”

“.” 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·aseh.”

“-” 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 “-” 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 “-” 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).

Introductory Prayers and Readings

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'tzit.

Masculine God form:

ברוך אתה יי אלהינו מלך/רוח העולם אשר קדשנו במצותיו, וצונו להתעטף בציצית.

Baruch ata Yah/Adonai, Eloheynu melech ha-olam

asher kid'shanu b-mitz'votav v-tzivanu l-hit'a-tef ba-tzi'tzit

Feminine God form:

את ברוכה שכינה אלהינו חי העולמים אשר קדשתנו במצותיה וצונו להתעטף בציצית.

Aht brucha Sh'china, Elo-hey-nu chey ha-olamim

asher kidash'tanu b-mitz'vo-tey-ha v-tziv'tanu l-hit'a-tef ba-tzi'tzit

Hiney Ma Tov (adapted from Psalm 133)

הנה מה טוב ומה נעים Hi-ney mah tov u-mah na'im

אחים אחיות גם יחד 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

הנה מה טוב ומה נעים 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

הבה נשירה שיר הללויה 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

upon 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 liveness 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.

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

הִתְעוֹרְרִי הִתְעוֹרְרִי Hit'o-r'ri hit'o-r'ri,

כִּי בָּא אוֹרֶךְ קוּמִי אוֹרִי ki va o-rech, kumi o-ri

Modeh/Modah Ani

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

(For those identifying as female)

מִוֹדָה אֲנִי לְפָנֶיךָ, רוּחַ חַי וְקַיִם, Modah ani l-fa-necha ru-ach chai, v-ka'yam

(For those identifying as male)

מִוֹדֶה אֲנִי לְפָנֶיךָ, רוּחַ חַי וְקַיִם, Modeh ani l-fa-necha ru-ach chai, v-ka'yam

(For both) שְׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה sheh-heh-cheh-zarta bi nish'mati b-chem'la

רַבָּה עֲמוּנָתְךָ. 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

מֵה־טוֹב אֶהְלִיךָ יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל מֵה־טוֹב אֶהְלִיךָ שָׂרָה מִשְׁכְּנֶיךָ רִבְקָה

Mah tovu oha·lecha Ya·akov, mish'k'no-techa Yis'ra-el

Mah tovu oha·la-yich Sarah, mish'k'no-ta-yich Rivkah

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

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ, אֶשְׁתַּחֲוֶה אֶל הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתְךָ. יְיָ אֱהִי לִי
מִעֶזְרִי בֵּיתְךָ, וּמִקּוֹם מִשְׁכְּנִי בְּבוֹדְךָ. וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע, אֶבְרַכְּךָ לִפְנֵי יְיָ עָשִׂי.

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 lif'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'echa, aneyni b-emet yish'echa

וְאֲנִי, תְּפִלָּתִי לְךָ יְיָ, עֵת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

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]

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 our 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.

אלו דברים שאדם אוכל פרותיהם בעולם הזה
והקדש קיימת לו לעולם הבא, ואלו הן:
כבוד אב ואם, וגמילות חסדים,
והשקמת בית המדרש שחרית וערבית,
והקנסת אורחים, ובקור חולים, והקנסת כלה,
ולוית הפת, ועיון תפלה, והקצאת
שלום בין אדם לחברו, ותלמוד תורה כנגד כלם.

[Tr. DJC]

Elohai Neshama – My God, this Soul...

אלהי, נשמה שנתת בי טהורה היא. Elohai n'shamah sheh-natata bi, t'horah hi

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

Blessing of Our Bodies אשר יצר

ברוך אתה יי אלהינו מלך/רוח העולם, אשר יצר את האדם בתבונה, וברא בו נקבים
נקבים, חלולים חלולים, גלוי וידוע לפני כסא כבודך שאם יפתח אחד מהם, או יסתם
אחד מהם, אי אפשר להתקיים ולעמוד לפניך:
את ברוכה שכינה, רופאת כל בשר, ומפליאה לעשות:

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

ברוך אתה יי אלהינו מלך/רוח העולם, אשר נתן לשכוי בינה להבחין בין יום ובין לילה:

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam

for enabling the rooster to distinguish day from night.

את ברוכה שכינה אלהינו חי העולמים, שעשתני בן/בת עמי:

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

ברוך אתה יי אלהינו מלך/רוח העולם, שעשני בן/בת חורין:

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

את ברוכה שכינה אלהינו חי העולמים, שעשתני בצלם אלהים:

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

ברוך אתה יי אלהינו מלך/רוח העולם, פוקת עורים:

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

את ברוכה שכינה אלהינו חי העולמים, מלבישה ערמים:

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

ברוך אתה יי אלהינו מלך/רוח העולם, מתיר אסורים:

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

את ברוכה שכינה אלהינו חי העולמים, זוקפת כפופים:

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

ברוך אתה יי אלהינו מלך/רוח העולם, רוקע הארץ על המים:

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

את ברוכה שכינה אלהינו חי העולמים, שעשתה לי כל צרכי:

Aht brucha Sh'china, Eloheynu chey ha-olamim

for preparing that which would satisfy all my needs.

ברוך אתה יי אלהינו מלך/רוח העולם, המכין מצעדי גבר:

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

את ברוכה שכינה אלהינו חי העולמים, אוזרת ישראל בגבורה:

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

ברוך אתה יי אלהינו מלך/רוח העולם, עומר ישראל בתפארה:

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

את ברוכה שכינה אלהינו חי העולמים, הנותנת לי עף כח:

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

ברוך אתה יי אלהינו מלך/רוח העולם, המעביר שנה מעיני ותנומה מעפעפי:

Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam

for wiping sleep from my eyes and slumber from my eyelids.

Morning Will Unfold

—Adapted from Rabbi Shefa Gold

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

— Rabbi Burt Jacobson

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

Martha Graham

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 – Love Your Neighbor

melody by Gabi Meyer Halevy

(For those identifying as female) הריני מקבלת עלי את מצות הבורא: "וְאַהַבְתָּ לְרֵעֶךָ כָּמוֹךָ"

Ha-rey-ni m'kabeh-let alai et mitz'vat ha-Borey: "V-ahavta l-rey-acha ka-mocha"

(For those identifying as male) הריני מקבל עלי את מצות הבורא: "וְאַהַבְתָּ לְרֵעֶךָ כָּמוֹךָ"

Ha-rey-ni m'ka-beyl alai et mitz'vat ha-Borey: "V-ahavta l-rey-acha ka-mocha"

[Here 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
ashes 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
alighting 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!

P'sukei D-Zimra – Verses of Song

Baruch Sheh-Amar

ברוך הוא ברוך שמו, Baruch hu, baruch sh'mo

ברוכה היא ברוך שמה, Brucha hi, baruch sh'ma

Blessed is He, blessed is His essence. Blessed is She, blessed is Her essence

Chant/Round by Rabbi Shefa Gold

ברוך שאמר והיה העולם, Baruch sheh-amar v-ha-ya ha-olam,

Blessed be the One-Who-Spoke and the world then was.

ברוך הוא, ברוך עשה בראשית, Baruch hu, baruch oseh v'rey-shit,

Blessed be the One, blessed be the creator,

ברוך אומר ועושה, Baruch o-mer v-o-seh,

Blessed be the one who speaks and does,

ברוך גזיר ומקים, Baruch go-zer u-m'ka-yeym,

Blessed who decrees and causes existence,

ברוך מרחם על הארץ, Baruch m'rachem ahl ha-aretz,

Blessed who is compassionate for the earth,

ברוך מרחם על הבריות, Baruch m'rachem ahl ha-bri-ot,

Blessed who is compassionate for the creatures,

ברוך משלם שכר טוב ליראיו, Baruch m'sha-lem sachar tov liy-rey-av,

Blessed who recompenses well those who are in awe of the divine,

ברוך חי לעד וקים לנצח, Baruch chai la-ahd v-ka-yam la-netzach,

Blessed the one who lives forever and exists eternally,

ברוך פודה ומציל, ברוך שמו. Baruch po-deh u-matzil, baruch sh'mo.

Blessed who redeems and saves, blessed be the name.

[translation Rabbi David J. Cooper]

ברוך אתה יי אלהינו חי העולמים, האל האם האב הרחמן, המהלל בפני כל-עם, משבח ומפאך בלשון חסידיו ועבדיו, ובשירי דוד עבדך. נהללך יי אלהינו בשבחות ובזמירות, ונגדלך ונשבחך ונפאריך ונזכיר שמך, ונמליכך, מלכנו אלהינו, יחיד, חי העולמים, מלך משבח ומפאך עדי עד שמו הגדול. ברוך אתה יי, מלך מהלל בתשבחות.

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.

[Interpretive transl. DJC]

ברוך אתה יי, מלך מהלל בתשבחות. 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]

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, **Ash'rey yosh'vey vey-teh·cha,**

עוֹד יְהַלְלוּךָ סֵלָה! **od y'hal'lu·cha, seh·lah!**

Happy are they who dwell within your house, may they continue to give praise to you.

אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ, **Ash'rey ha-am sheh-ka·cha lo,**

אַשְׁרֵי הָעָם שֶׁיִּי אֱלֹהָיו: **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.

תְּהִלָּה לְדָוִד, **T'hillah l-Dah·vid**

A Psalm of David

אֲרוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ, **Aro-mim'cha Elohai ha-melech**

וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד: **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.

בְּכָל יוֹם אֶבְרַכְךָ, **B-chol yom avar'chek·ka**

וְאֶהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד: **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.

גָּדוֹל יְיָ וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר: **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.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרַתֶּיךָ יִגִּידוּ: **Dor l-dor y'shabach ma·asecha**

u-g'vurotecha ya·gidu

Declaring praises for your deeds one era to the next, people describe your mighty acts.

הַדָּר כְּבוֹד הוֹדֶךָ, **Hadar k'vod ho·decha**

וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: **v-div'rey niflo·techa a·sicha**

Heaven's glorious splendor is my song, words of your miracles I eagerly pour forth.

וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ **Veh-eh-zuz noro·techa yo·meyru**

וּגְדֹלְתְּךָ אֲסַפְּרָנָה: **u-g'dulat'cha a·sa·preh·nah**

Wondrous are your powers—people tell of them, and your magnificence do I recount.

זֶכֶר רַב טוֹבְךָ יִבְיְעוּ, **Zeh·cher rav tuv'cha ya·bi·u**

וְצִדְקַתְּךָ יִרְגְּנוּ: **v-tzid'kot'cha y'ra·ney·nu**

Signs of your abundant goodness they express, and in your justice they rejoice.

חַנּוּן וְרַחוּם יְיָ, **CHanun v-rachum YHVH,**

אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד: **eh·rech apa·yim u-g'dol cha·sed**

How gracious and how merciful is THE ABUNDANT ONE, slow to anger, great in love.

טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: **Tov YHVH la·kol, v-racha·mav ahl kol ma·asav**

To all God's creatures, goodness flows, on all creation, divine love.

יִדְוֶךָ יְיָ כָּל מַעֲשֶׂיךָ, **Yo·ducha YHVH kol ma·asecha,**

וְחַסִּידֶיךָ יְבָרְכוּכָה: **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,
 וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ: **u-g'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,
 וְכִבּוֹד הַדָּר מִלְכוּתוֹ: **u-ch'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,
 וּמִמְשַׁלְתֶּךָ בְּכָל דּוֹר וָדוֹר: **u-mem'shal't'cha b-chol dor va-dor**
May your sovereignty last all eternities, your dominion for era after era.

So-meych YHVH l-chol ha-noflim,
 וְזוֹכֵף לְכָל הַכַּפּוּפִּים: **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,
 וְאַתָּה נּוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ: **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,
 וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן: **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,
 וְחַסִּיד בְּכָל מַעֲשָׂיו: **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,
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת: **l-chol asher yiq'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-I,
 וְאַתָּה שׁוֹמֵעַתָּם וְיֹשִׁיעֵם: **v-et shav'atam 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,
 וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמִיד: **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,
 וְיִבְרַךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ, **vi-y'va-reych kol basar sheym kod'sho,**
 לְעוֹלָם וָעֶד: **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,
 מַעֲתָה וְעַד עוֹלָם, הַלְלוּיָהּ: **mey-ata v-ahd olam, Halleluyah**
And as for us, we bless the name of Yah, from now until the end of time, Halleluyah!

Psalms 148

הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּיָהּ (Chorus) Halleluyah, halleluyah

הַלְלוּ אֶת־יְיָ מִן־הַשָּׁמַיִם Hallelu et Adonai min ha-shama-yim

הַלְלוּהוּ בְּמִרוֹמִים: Hallelu-hu ba-m'romim

הַלְלוּהוּ כָּל־מַלְאָכָיו Hallelu-hu kol mal'achav

הַלְלוּהוּ כָּל־צְבָאָיו: Hallelu-hu kol tz'va'av

הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ Hallelu-hu shemesh v'yarey'ach

הַלְלוּהוּ כָּל־כּוֹכְבֵי אֹר: Hallelu-hu kol koch'vey or

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם Hallelu-hu sh'mey ha-shama-yim

וְהַמִּים אֲשֶׁר מַעַל הַשָּׁמַיִם: V-ha-ma-yim asher mey'al ha-shama-yim

יְהַלְלוּ אֶת־שֵׁם יְיָ Y'hallelu et shem Adonai

כִּי הוּא צִוָּה וְנִבְרָא: Ki hu tziva v'niv'ra-u

וַיַּעֲמִידֵם לְעַד לְעוֹלָם Va-ya-ami-deym la-ad l-olam

חֶק־נָתַן וְלֹא יַעֲבֹר: Chok natan v-lo ya-avor.

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

From Psalm 150

הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ Hallelu hallelu hallelu hallelu halleluyah hallelu

הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ Hallelu hallelu hallelu hallelu halleluyah hallelu

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּ הַלְלוּיָהּ. Kol ha-n'shama t'hallel Yah, hallelu halleluyah

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּ הַלְלוּיָהּ. Kol ha-n'shama t'hallel Yah, hallelu halleluyah

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

Hallelu Eyl B-Kodsho

From Psalm 150

הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּיָהּ Halleluyah hallelu eyl b-kod'sho

הַלְלוּהוּ בְּרִקְיעַ עֻז: Halleluhu bi-r'ki-ah uzo

הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדָלוֹ: Halleluhu b-g'vurotav, halleluhu k-rov gud'lo

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר, Halleluhu b-tey-ka shofar,

הַלְלוּהוּ בְּנֶגְבַל וְכִנּוֹר: Halleluhu b-ney-vel v-chinor

הַלְלוּהוּ בְּתֹף וּמַחֲוֹל, Halleluhu b-tof u-ma-chol,

הַלְלוּהוּ בְּמִנִּים וְעִגָּב: Halleluhu b-minim v-ugav

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, Halleluhu b-tzil'tz'ley shama

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: Halleluhu b-tzil'tz'ley t'ru'ah

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ: Kol ha-n'shama t'hallel Yah, Halleluyah

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ: Kol ha-n'shama t'hallel Yah, Halleluyah

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 אָדִיר of nobles...

most blessed בָּרוּךְ of the blessed,

grand. גָּדוֹל

eminent. דָּגוּל

glorious. הָדוּר

ancient. וְתִיק

worthy. זָכָאי

gracious. חָנוּן

pure. טָהוֹר

upright. יָשָׁר

mighty. כָּבִיר

learned. לֹמֵד

royal. מֶלֶךְ

wise. נָבוֹן

upholding. סוֹמֵךְ

helping. עוֹזֵר

liberating. פוֹדֶה

just. צַדִּיק

holy. קָדוֹשׁ

compassionate. רַחֲמָן

protecting. שׁוֹמֵר

supportive. תּוֹמֵךְ

And Adonai is praised. וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּיָהּ הֲלֵלוּיָהּ הֲלֵלוּ עַבְדֵי אֲדֹנָי

הֲלֵלוּ אֲדִיר אֲדִירִים אֲדִיר וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ בָרוּךְ בָּרוּכִים בָּרוּךְ וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ גָדוֹל גְּדוֹלִים גָּדוֹל וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ דָגוּל דְּגוּלִים דָּגוּל וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ הָדוּר הָדוּרִים הָדוּר וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ וְתִיק וְתִיקִים וְתִיק וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ זָכָאי זָכָאִים זָכָאי וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ חָנוּן חֲנוּנִים חָנוּן וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ טָהוֹר טָהוּרִים טָהוֹר וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ יָשָׁר יִשְׁרִים יָשָׁר וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ כָבִיר כְּבִירִים כָּבִיר וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ לֹמֵד לְמַדְנִים לְמֶדֶן וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ מֶלֶךְ מְלָכִים מֶלֶךְ וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ נָבוֹן נְבוֹנִים נָבוֹן וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ סוֹמֵךְ סְמוּכִים סוֹמֵךְ וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ עוֹזֵר עוֹזְרִים עוֹזֵר וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ פוֹדֶה פְּדוּיִים פוֹדֶה וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ צַדִּיק צַדִּיקִים צַדִּיק וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ קָדוֹשׁ קְדוֹשִׁים קָדוֹשׁ וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ רַחֲמָן רַחֲמָנִים רַחֲמָן וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ שׁוֹמֵר שׁוֹמְרִים שׁוֹמֵר וּמִהֲלֵל אֲדֹנָי

הֲלֵלוּ תּוֹמֵךְ תְּמִימִים תּוֹמֵךְ וּמִהֲלֵל אֲדֹנָי

Refrain: Halleluya halleluya, hallelu av'dey Adonai

Hallelu אָדִיר adirim adir u-m'hulal Adonai

... בָּ Baruch baruchim baruch ... גָּ Gadol g'dolim gadol ... דָּ Dagul d'gulim dagul.

... הָ Hadur hadurim hadur ... וְ Vatik vatikim vatic ... זָ Zakai zaka'im zakai

... חָ CHanun chanunim chanun... טָ Tahor t'horim tahor ... יָ Yashar y'sharim yashar

... כָּ Kabir kabirim kabir ... לֹ Lomed lamdanim lamdan ...

... מָ Melech m'lachim melech ... נָ Navon n'vonim navon ...

... סָ Somech s'muchim somech ... עָ Ozer ozeyrim ozer ... פָּ Fodeh f'du'yim podeh

... צָ TZadik tzadikim tzadik ... קָ Kadosh k'doshim kadosh

... רָ Rachman rachmanim rachman ... שָׁ SHomer shom'rim shomer

... תָּ 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

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר, תִּפְאָרַת וְתִרְוָמָה זְכָרְךָ מְקוֹרֵנוּ תָמִיד, מִן
הָעוֹלָם וְעַד הָעוֹלָם אֲתָה אֵל. וּמְבַלְעֶיךָ אֵין לָנוּ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדָה וּמַצִּיל וּמַפְרֵנָם וּמַרְחֵם,
בְּכָל יַעַת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת,
אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיֵי לֹא יָנוּם
וְלֹא יִישָׁן, הַמַּעֲוֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים,
וְהַזּוֹקֵף בְּפוֹפִים, לְךָ לְבָרַךְ אֲנַחְנוּ מוֹדִים.

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

Ilu finu ma-ley shira ka-yam אֱלוֹ פִינוּ מָלֵא שִׁירָה כַּיָּם

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

Ilu Finu

אלו פינו מלא שירה בים, ולשוננו רנה בהמון גליו, ושפתותינו שבת במרחבי רקיע,
ועינינו מאירות כשמש וכירח, וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות,
אין אנחנו מספיקים, להודות לך יי אלהינו ואלהי אבותינו, ולברך את שמך
על אחת מאלף אלף אלפים ורבי רבבות פעמים,
הטובות שעשית עם אבותינו ואמותינו ועמנו.

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

ברכי נפשי את יי, וכל קרבי את שם קדשו.

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

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

On holidays:

האל בתעצמות עוז, Ha-Eyl b-ta'atzumot uzecha

הגדול בכבוד שמך. ha-gadol bi-ch'vod sh'mecha

הגבור לנצח והנורא בנוראותיה. ha-gibor la-netzach v-ha-norah b-nor'otecha

המלך היושב על כסא רם ונשא: 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

שוכן עד, מרום וקדוש שמו, וכתוב Sho-cheyn ahd marom v-kadosh sh'mo v-chatuv:

רגנו צדיקים ביי ה' לישרים נאווה תהלה. Ran'nu tzadikim b-YHVH, la-y'sharim na-ava t'hila

בפי ישרים תתד ומם. B'fi Y'sharim tit'Romam

ובדברי צדיקים תתברך. u-v-div'rey TZadikim tit'Barach

ובלשון חסידים תתקדש. u-vi-l'shon CHasidim tit'Kadash

ובקרוב קדושים תתהלל: u-v-kerev K'doshim tit'Halal

[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. [Int. tr. DJC]

ובמקהלות רבבות עמך בית ישראל, ברנה יתפאר שמך מנהיגנו, בכל דור ודור,
שכן חובת כל היצורים, לפניך יי אלהינו, ואלהי אבותינו ואמותינו,
להודות להלל לשבח לפאר לרומם להדר לבדר לעלה ולקלם,
על כל דברי שירות ותשבחות דוד בן ישי עבדך משיחך:

U-v-mak'halot riv'vot am'cha beyt Yis'ra-el. B-rina yit'pa-ar shim'cha man'hi-geynu
b-chol dor va-dor, sheh-keyn cho-vat kol ha-y'tzurim l-fa-necha, YHVH Eloheynu v-Eylohey
avoteynu v-imo-teynu, l-hodot, l-hallel, l-sha-bey-ach l-fa-er l-ro-mem l-ha-der l-va-reych
l-a-ley u-l-ka-leys, al kol div'rey shirot v-tish'bachot, Dahvid ben Yishai av'd'cha
m'shi-checha.

Yishtabach... Praises, praises

ישתבח שמך לעד מקורנו, האל הרוח הגדול והקדוש בשמים ובארץ. כי לך נאה, יי
אלהינו ואלהי אבותינו ואמותינו: שיר ושבחה, הלל וזמרה, עז ומשלה, נצח, גדלה
וגבורה, תהלה ותפארת, קדשה ומלכות. ברכות והודאות מעתה ועד עולם. ברוך אתה
יי, אל רוח גדול בתשבחות, אל ההודאות, אדון הנפלאות, הבוחר בשירי זמרה, רוח,
אל, חי העולמים.

Yish'tabach shim'cha la-ad m'ko-reynu, ha-El ha-ru-ach ha-gadol v-ha-kadosh ba-sha-yim
u-va-aretz. Ki l'cha na-eh, Adonai Eloheynu, v-eylo-hey avoteynu v-imoteynu, shir
u-sh'va-cha, halleyl v-zim'rah, oz u-mem'sha-lah, ne-tzach, g'dulah u-g'vurah, t'hilah
v-tif'gret, k'dushah u-mal'chut.

B'rachot v-ho-da-ot, mey-atah 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.

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

Rabbi David J. Cooper

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!

בְּרָכוֹת וְהוֹדָאוֹת מִעַתָּה וְעַד עוֹלָם. Brachot v-hoda-ot mey-ata v-ad olam.
בָּרוּךְ אַתָּה יְיָ, אֵל רוּחַ גָּדוֹל בְּתַשְׁבָּחוֹת, Baruch ata YHVH, eyl ru-ach gadol ba-tish'bachot,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, eyl ha-hoda-ot, adon ha-nifla-ot,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, ha-bo-cher b-shi-rey zim'rah,
רוּחַ, אֵל, חַי הָעוֹלָמִים. ru-ach eyl chey ha-olamim.

Chatzi Kaddish ('Half-Kaddish')

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֶלְמָא דִּי בְּרָא כְרֵעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעִנְיָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן:

Yit-gadal v-yit'kadash 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'mey 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

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 lauded and honored, and extolled 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. DJC]

Sh'ma u-Virchoteyha- The Shema & Its Blessings

Barchu - Call to Worship

[Leader alone] בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

Barchu et [Adonai / YHVH / Yah] ha-m'vorach

[All respond] בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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] בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

Barchu et Adonai ha-m'vorach [Let us bless the Eternal the blessed one]

[All respond] בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְךְ הָעוֹלָם, Baruch ata Adonai, eloheynu meh-lech ha-olam

יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, yo-tzer ohr u-vo-rey cho-shech

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל: 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** אל אדון על כל המעשים,
A divine power mastering all phenomena
- Baruch u-m'vorach b-fi kol n'shama.** ברוך ומברך בפי כל נשמה.
Blessed by the mouths of every breathing soul.
- Gohd-lah v-tu-vah ma-ley olam,** גדלה וטובה מלא עולם,
Grandeur and beneficence fill the universe,
- Da-at u-t'vunah sov'vim o-tah** דעת ותבונה סבבים אותה:
Defined by knowledge and reason.
- Ha-mit-ga-eh ahl cha-yot ha-kodesh** המתגאה על חיות הקדש
Heavenly magnificence driving the animating vitality,
- V-neh'dar b-cha-vod ahl ha-mer-kavah** ונהדר בכבוד על המרכבה.
Victorious in glory upon the celestial chariot.
- Z'chut u-mi-shor li-fney chis'ah** זכות ומישור לפני כסא,ה
Zenith of righteousness before the divine throne,
- Cheh-sed v-rachamim li-fney ch'vodah.** חסד ורחמים לפני כבודה:
Having kindness and compassion before the divine glory.
- Tovim m'orot sheh-barah Eloheynu,** טובים מאורות שברא אלהינו,
The luminaries created by the Power are goodly,
- Y'tza-ram b-da-at b-vina u-v-has-kel.** יצאם ברעת בבינה ובהשכל.
Yielding their form with knowledge, understanding and wisdom.
- Ko-ach u-g'vurah nat'nah ba-hem,** כח וגבורה נתנה בהם,
Charged with energy and force, they are the
- Li-h'yot mosh·lim b-kerev tey-vel.** להיות מושלים בקרב תבל:
Leading elements within the core of existence.
- M'ley-im ziv u-m'fi·kim nogah,** מלאים זיו ומפיקים נגה,
Magnificent with brilliance, they radiate brightly,
- Na·eh zivam b-chol ha-olam.** נאה זיום בכל העולם.
No place is empty of their gorgeous glow.
- S'mey·chim b-tzey·tam v-sah·sim b-vo·am,** שמחים בצאתם וששים בבואם,
So blissful as they rise, so joyful as they set,
- O·sim b-ey·mah r'tzon ko·nam.** עשים באימה רצון קונם:
Unwaveringly filled with awe, they do the will of their creator.
- P'ehr v-cha·vod not·nim li-sh'mah,** פאר וכבוד נותנים לשמה,
Projecting beauty and glory upon the divine reality,
- TZo·ho-lah v-rina l-zey·cher mal·chu-tah.** צהלה ורנה לזכר מלכותה.
Zealous and jubilant, contemplating the celestial realm.
- Karah la-sheh·mesh va-yiz·rach or,** קרא לשמש ויזרח אור,
Calling for the sun, it burst into light,
- Ra·ah v-hit·kin tzu·rat ha-l'vana.** ראה, והתקין צורת הלכנה:
Rectifying, perfecting the form of the moon.
- Sheh·vach not·nim lah kol tz'vah marom,** שבת נותנים לה כל צבא מרום,
Sharing their praises: all the forces of the cosmos,
- Tiferet u-g'dula,** תפארת וגדלה,
s'ra·fim v-ofanim v-cha-yot ha-kodesh שרפים ואופנים וחיות הקדש:
Together they orbit—radiating harmony and grandeur—all of heaven's creatures.

An Interpretive 'Ha-Me-ir'

Rabbi Burt Jacobson

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)

אל ברוך גדול דעה.	El Baruch G'dol Dey'ah,	God—blessed, grand in knowledge—
הכין ופעל זיהרי חמה.	Hey'chin U-fa'al Zohorey Chamah,	preparing making the rays of the sun
טוב יצרה כבוד לשמה.	Tov Yatzra Kavod Li-sh'ma,	Well formed, glorifying the divine Name,
מאורות נתנה סביבות עזה,	M'orot Nahtna S'vivot Uzah	luminaries placed around the divine power.
פנות צבאו קדושים,	Pinot TZ'va'av K'doshim,	All aspects of the divine forces are holy—
רוממי שדי.	Rom'mey Shahday,	exalted ones of Shaddai—
תמיד מספרים	Tamid m'saprim	forever demonstrating
כבוד אל וקדשתו:	k'vod Eyl u-k'dushato.	The glory of God, divine holiness
תתברך יי אלהינו על שבת מעשה ידיך, ועל מאורי אור שעשית בפארוך סלה.		

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

[tr. DJC]

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.

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."

[Int'v translation DJC]

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ פּוֹעֵל
גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בָּעֵל מְלַחְמוֹת, זֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא
תְּהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. כְּאֲמֹר לַעֲשֵׂה אוֹרִים
גְּדֻלִּים, כִּי לְעוֹלָם חֲסֵדוֹ: אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאמִר, אוֹר חֲדָשׁ עַל הָעוֹלָם תֹּאמִר, וְנִזְכֶּה כָּלֵנוּ מִהֲרָה
לְאוֹרוֹ: בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

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

John Muir

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

אור חדש על ציון תאיר, אור חדש על העולם תאיר,
ונזכה כלנו מיהרה לאורו:

Or chadash ahl Tzi-on ta'ir, Or chadash ahl 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

(music by Rabbi Bella Bogart)

אור חדש, אור חדש, אור חדש על ציון תאיר

Or chadash, or chadash, or chadash ahl 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:

ברוך אתה יי הויה בלה וסוד עמקה יוצר המאורות:

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

Feminine God form:

את ברוכה שכינה הויה בלה וסוד עמקה יוצרת המאורות:

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

אֶהְבָּה רַבָּה אֶהְבַּתָּנוּ, יְיָ אֱלֹהֵינוּ, חֻמָּלָה גְּדוּלָה וַיְתִרָה חֻמָּלָתָ עָלֵינוּ. אוֹרֵינוּ מְקוֹרֵינוּ, בַּעֲבוּר
דּוֹרוֹתֵינוּ שֶׁבִטְחוּ בְּךָ, וַתִּלְמַדְם חֻקֵּי חַיִּים, בֶּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ. אֲבֵינוּ, אֲמִינוּ הֶרְחַמְנוּ, הִמְרַחֵם,
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַם, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל
דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

Ahavah raba ahav'tanu, Adonai Eloheynu, chem'lah g'do-lah v-itey-rah chamal'ta
aleynu. O-rey-nu m'ko-reynu ba-a-vur doro-teynu sheh-bat'chu v'cha, [sheh-bat'chu v'cha,
o-rey-nu m'ko-reynu]va-t'lam'deym chu-key cha-yim, keyn t'cha-neynu u-t'lam'dey-nu.
Avinu, i-meynu ha-rachaman ha-m'ra-cheym, ra-cheym aleynu, v-teyn b-libey-nu, l'ha-vin
[l'ha-vin] u-l'has'kil, lish'mo-a, lil'mod u-l'la-meyd, lish'mor, v-la-asot u-l'ka-yeym,
et kol div'rey talmud tora-techa b-ahavah.

וְהֵאָר עֵינֵינוּ בְּתוֹרַתְךָ, V-ha-er Ey-neynu b-tora-techa,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, v-da-beyk libey-nu b-mitz'vo-techa,
וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, v-ya-cheyd l'va-yeynu, l-ahava u-l-yir'a et sh'mecha,
וְלֹא יִבּוֹשׁ לְעוֹלָם וָעֶד: v-lo neyvosh l-olam va-ed
כִּי בְשֵׁם קְדֻשָּׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּמַחֲנוּ, Ki v'sheym kod'sh'cha ha-gadol v-ha-nora ba-tach'nu,
נִגִּילָה וְנִשְׂמָחָה בִּישׁוּעָתְךָ. nagila v-nis'm'cha bi-shu-atecha.

וְהַבִּיאָנוּ לְשָׁלוֹם מְאֹרְבָּע בְּנִפּוֹת הָאָרֶץ, וְתוֹלְבָנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתְּךָ,
וּבָנוּ בְּחֶרֶת עִם-כָּל עַם וְלִשׁוֹן. וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמַּת לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה.
[בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.]

אַתָּה בְּרוּכָה שְׂכִינָה, הַחַיָּה בְּקִרְבָּנוּ וּבְכָל הַמַּעֲשִׂים, אוֹהֶבֶת בְּכָל אֶהְבָּה.

Va-havi-eynu l'sha-lom mey-ar'ba kan'fot ha-aretz v-toli-chey-nu kom'mi-yut l-ar'tzeynu.
Ki eyl po-eyl y'shu-ot ata, u-vanu vachar'ta im kol am v-lashon, v-key-rav'tanu
l'shim-cha ha-gadol seh-lah beh-emet l'hodot l'cha u-l'ya-ched'cha b-ahava.

Baruch ata Adonai, oheyv amo Yis'ra-el

Aht b'rucha Sh'china ha-cha-ya b-kir'beynu u-v-chol ha-ma-asim, ohe-vet b-chol ahava.

With a great love do we experience Your love, Eternal One. Our mothers and fathers learned from You the instruction of how to live; so too may we be privileged to receive the grace of this teaching. O You, Womb of the Universe, Seed of all Existence, nurture us so that we may understand, discern, listen, learn, and teach how to protect and to perform lovingly all that we obtain from the path of Torah.

May our eyes always be bright with Torah, and may our hearts always hearken to the call of mitzvah. May our hearts be one in our love and in our awe of holy Presence. Let us never be ashamed to adhere to the inspiration derived from Your instruction. Rather let us rejoice and dance for our deliverance.

Inspire our struggle to end all exile and alienation, ours and that of all who are scattered and banished upon the planet, so that all can live with dignity, secure in their homes. It is through the Power of liberation inherent in the Eternal that we work for freedom. When we make this task our own, we then act as we have been summoned, becoming a people of holiness.

Truly embrace us to Your great essence that we may give You thanks and restore Your unity with love. Blessed is the Eternal Present, source of all love, drawing us to serve with love.

[Interpretive translation: Rabbi David J. Cooper]

Ahava Raba Song

by Rabbi Hanna Tiferet

Ah, aha, ahava raba אה - אה - אהבה רבה

Ahava raba ahav'tanu Yah Eloheynu, יה אלהינו,
Chem'la g'dola vi-y'teyra chamal'ta a-leynu. חמלה גדולה ויתרה חמלת עלינו.

Abounding love and compassion we receive from You

Abounding love and compassion we reflect to You.

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-heyv amo Yis'ra-el.
ברוך אתה יי, אוהב עמו ישראל.

Kehilla Closing

[Hebrew & English: Rabbi Burt Jacobson]

את ברוכה שכינה תחיה בקרבנו ובכל המעשים, אוהבת בכל אהבה.

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

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

אהבה ורחמים, חסד ושלום
Ahava v-rachamim, cheh-sed v-shalom
Love and compassion, lovingkindness and peace

by Bon Singer

The Sh'ma

שמע ישראל, יי אלהינו, יי אחד:

Sh'ma Yis'ra-el

Adonai
Yah
Shechina
Havayah

Elo-hey-nu

Adonai
Yah
Shechina
Havayah

eh-chad!

[Hear O' Israel, YHVH is All, All is One]

[Listen O' Israelite, Beingness is our Power, Beingness is One]

[In a whisper]

ברוך שם כבוד מלכותו לעולם ועד.

Baruch sheym k'vod mal-chu-to l-olam va-ed.

[Blessed is the majesty of divinity in all time and space.]

ואהבת את יהוה אלהיך V-ahav'ta eyt [Yah/Adonai] Elo-heh-cha

And you shall love YHVH [what is holy or eternal]

בכל לבבך b-chol l'vav'cha

with all of your heart [consciousness]

ובכל נפשך ובכל מאודך: U-v-chol naf'sh'cha u-v-chol m'od-echa.

with all your spirit and with all of your life-force.

והיו הדברים האלה V-ha-yu ha-d'varim ha-ey-leh

And these words

אשר אנכי מצוה היום asher ano-chi m'tzav'cha ha-yom

which I instruct you today

על לבבך: ahl l'va-veh-cha.

will remain in your consciousness.

ושננתם לבניך ודברת בם V-shi-nan'tam l-va-neh-cha v-dibar'ta bahm

You will transmit them to your children and speak of them

בשבתך בביתך ובכלתך b-shiv't'cha b-vey-teh-cha u-v-lech't'cha

when you are at rest at home and when you go about

בדרךך ובשכבך ובקומך: va-deh-rech u-v-shoch'b'cha u-v-ku-meh-cha.

on your path, when lie down to sleep and when you awake.

וקשרתם לאות על ירך: u-k'shar'tam l-ot ahl ya-deh-cha

You will bind them as a sign to your hands [to your actions]

והיו למטפת בין עיניך: v-ha-yu l-tota-fot beyn ey-neh-cha

and they will be for a focus before your eyes,

וכתבתם על מזוזות ביתך u-ch'tav'tam ahl m'zu-zot bey-teh-cha

and you will write them upon the doorposts of your houses

ובשעריך: u-vi-sh'a-recha

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,
Excerpted from *The Book of Blessings: New
Jewish Prayers for Daily Life, the Sabbath, and
the New Moon Festival*, Harper 1996, © 1996
Marcia Lee Falk. Used by permission of the
author. www.marciafalk.com

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

וְהָיָה אִם־שָׁמַעַתְּ שִׁמְעוּ אֶל־מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצִוֶּה אֹתְכֶם הַיּוֹם, לֹא־הִבֵּה אֶת יְיָ אֱלֹהֵיכֶם, וְלֹעֲבָדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם. וְנָתַתִּי מִמֶּרֶ־אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסַּפְתִּי דִגְנֶךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשֶׁדֶךָ לִבְהֶמְתֶּךָ, וְאִכְלָתָּ וּשְׂבַעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן־יִפְתָּה לִבְבְּכֶם, וּסְרַתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְהָרָה אִפ־יְיָ בָכֶם, וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהִיאֲרָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאִבְדֶּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשִׁמַּתֶּם אֶת דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם, וְהָיוּ לְמוֹסָפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם אֶת־בְּנֵיכֶם, לְדָבָר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֶתֶם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָרֶמָה אֲשֶׁר נִשְׁבַּע יְיָ לֵאבְדֹתִיכֶם לְתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

V-haya im shamo-a tish'me'u el mitz'votai asher anochi m'tza-veh et'chem ha-yom l-ahava et YHVH elohey-chem u-l-av'do b-chol l'vav'chem u-v-chol naf'sh'chem, v-natati m'tar ar'tz'chem b-ito yo-reh u-mal'kosh v-asaf'ta d'ga-necha v-tirosh'cha viy-it'z'harecha. V-natati esev b-sad'cha li-v'hem'techa v-achal'ta v-savata. Hisham'ru lachem pen yif'teh l'vav'chem v-sar'tem v-avad'tem elohim achey-rim v-hish'tacha-vitem la-hem. V-chara ahf YHVH ba-chem v-atzar et ha-shamayim v-lo yih'yeh matar v-ha-adama lo ti-teyn et y'vula va-avad'tem m'hey-rah mey-al ha-aretz ha-tova asher YHVH no-teyn lachem. V-sam'tem et d'varai ey-leh al l'vav'chem v-al naf'sh'chem u-k'shar'tem otam l-ot al yed'chem v-hayu l-totafot beyn ey-nei-chem v-limad'tem otam et b'nei-chem l-dabehr bam b-shiv'tcha b-vey-techa u-v-lech't'cha va-derech u-v-shoch'b'cha u-v-kumecha. U-ch'tav'tam al m'zuzot beytecha u-vi-sh'arecha. L'ma-an yir'bu y'mey-chem vi-y'mey v'nei-chem al ha-adama asher nish'ba YHVH la-avo-teychem la-teyt la-hem kiy'mey ha-shama-yim al ha-aretz.

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר: דָּבָר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי כְנָדִיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל־צִיצִית הַכְּנָף פִּתִּיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר־אֹתָם זִנִּים אַחֲרֵיהֶם:

Va-yomer YHVH el Moshe ley-mor: da-behr el b'nei Yis'ra-el v-amar'ta aley-hem: v-asu la-hem tzi-tzit al kan'fey big'dey-hem l-dorotam, v-nat'nu al tzi-tzit ha-kanaf p'til t'chelet, v-haya lachem l-tzi-tzit u-r'i-tem oto, u-z'char'tem et kol mitz'vot YHVH v-asi-tem otam v-lo taturu acha-rey l'vav'chem v-acha-rey eyney-chem asher atem zonim acha-reyhem.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

L'ma-an tiz'k'ru v-asi-tem et kol mitz'votai, v-h'yi-tem k'doshim ley-'lohey-chem. Ani YHVH Elohey-chem asher ho-tzey-ti et'chem mey-eret'z Mit'z'rayim lih'yot lachem ley-'lohim. Ani

יְהוָה אֱלֹהֵיכֶם אֱמֶת. 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** Eloheychem Emet.

[Respond] **Adonai** Eloheychem Emet.

[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
HaMakom – The Location
HaRofey – The Healer
HaShem – The Essence
Havayah – Is-ness
HaBorey – The Creator
El Shaddai – Nurturer or Almighty

Emet – Truth

אֱמֶת וַיָּצִיב וְנָחֵן Eh-met v-ya-tziv v-na-chon

True, certain, established,

וְקַיָּם וַיִּשָּׂר וְנֶחֱמָן v-ka-yam v-ya-shar v-neh-eh-man

sustaining, direct, trustworthy,

וְאֶהוּב וְחָבִיב וְנֶחְמָד v-a-huv v-cha-viv v-nech-mahd

lovable, amiable, darling,

וְנָעִים וְנוֹרָא וְאֲדִיר v-na-im v-no-rah v-adir

pleasant, awesome, mighty,

וּמְתָקֵן וּמְקַבֵּל u-m'tu-kahn u-m'ku-bal

perfected, received,

וְטוֹב וַיִּפֶּה v-tov v-ya-feh

good, and beautiful

הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד ha-davar ha-zeh a-ley-nu l-olam va-ed

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:

תְּהִלֹת לְאֵל עֲלִיּוֹן, בָּרוּךְ הוּא וּמְבוֹרָךְ. מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם:

T'hilot 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:

מִי כַמֹּכָה בָּאֵלִים יְיָ, מִי-כַמֹּכָה נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְהִלָּת עֲשֵׂה פֶלֶא.

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.*

שִׁירָה חֲדָשָׁה שָׁבְחוּ גֵאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

Shira chadasha shib'chu g'ulim l-shim'cha ahl 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:*

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: YHVH yim'loch l-olam va-ed

YHVH will reign forever and ever.

[tr. DJC]

Rock of Yisrael

[English verses by Rabbi Burt Jacobson]

צוּר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְדֵה כְנָאֲמָךְ יְהוּדָה וַיִּשְׂרָאֵל.

גִּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

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.

אַתָּה בְּרוּכָה שְׁכִינָה, נוֹאֲלֵת בְּכָל גֵּאוּלָּה: 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.

Amida / Tefillah – Silent Standing Prayer

Adonai S'fatai

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ: Adonai, s'fa-tai tif'tach u-fi ya-gid t'hila-techa
O' God, open up my lips that I begin to pray.

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

יְהִי לְרָצוֹן אֶמְרֵי פִי וְהִגְיוֹן לִבִּי Y'hi-u l-ra-tzon im'rey fi v-heg'yon libi
לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי l'fa-necha YHVH tzuri v-go-ali

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

לְךָ דְּמִיָּה תְהִלָּה L'chah dumi-ah t'hillah
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,
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 "Shechina" 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.

Amidah - HaTefillah

Avot/Dorot for the ancestors, including Hagar, Bilhah & Zilpah

ברוך אתה יי אלהינו ואלהי דורותינו, אלהי אברהם,
אלהי שרה, אלהי הגר
אלהי יצחק, אלהי רבקה
אלהי יעקב, אלהי רחל, אלהי לאה, אלהי בלהה ואלהי זלפה
האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקנה הכל, וזוכר חסדי
דורות, ומביא גואל לבני בניהם, למען שמו באהבה.

בעש"ת:

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענך אלהים חיים.

מלך עוזר ומושיע ומגן.

ברוך אתה יי, מגן אברהם ופוקד שרה ורואה הגר

Baruch ata Adonai, Eloheynu v'Eylohey doroteynu
Elohey Avraham, Elohey Sarah, Elohey Hagar
Elohey Yitz'chak, Elohey Riv'kah, Elohey Ya'akov, Elohey Rachel, Elohey Leyah,
Elohey Bilha, v'Eylohey Zilpah.

Ha-El ha-gadol ha-gibor v'ha-norah, Eyl elyon, gomel chasadim tovim, v-koney
ha-kol, v-zocher chasdey dorot, u-mey'vi goel liv'ney v'neyhem l'ma'an sh'mo
b'ahava.

[during High Holy Days add:

*Zochreinu l'chayim melech chafetz ba'chayim, v'chot-veinu b'sefer hachayim, l'ma'ancha Elohim
chayim]*

Melech ozer u-moshiah u-mageyn.

Baruch ata Adonai, mageyn Avraham u-fokeyd Sarah v'ro'eh Hagar
Aht brucha Sh'china magehnet Avraham u-fokehdet Sarah v'ro'ah Hagar

Blessed are You, our G-d and, and G-d of our ancestors:

G-d of Abraham, G-d of Sarah, G-d of Hagar; G-d of Isaac, G-d of Rebecca

G-d of Jacob, G-d of Leah, G-d of Rachel, G-d of Bilhah, G-d of Zilpah.

Who is great and strong and awesome, Who extends to the highest heights;

Who meets us with loving kindness, Who creates everything, Who remembers the
loving kindness of our ancestors, and who will bring redemption to their children's
children for the sake of Their Name, with love.

[during High Holy Days add: *Remember us for life, Source who desires life, and write us in the book of
life, for your sake, O G-d of life.*]

Leading, helping, saving, protecting.

Blessed are You, YHVH/Shechinah, shield of Abraham, visitor of Sarah, and seer of Hagar.

Gevurot – Source of Energy – גבורות

[English below]

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע:
Ata gibor l-olam Adonai, m'cha-yey mey-tim ata, rav l-hoshi-a.

בקיץ: מוריד הטל. In late spring, summer and early fall

mo·rid ha-tal

בחורף: משיב הרוח ומוריד הגשם. In late fall and winter

ma-shiv ha-ru-ach u-mo-rid ha-gashem

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר
אסורים, ומקים אמונתו לישיני עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית
ומחיה ומצמיח ישועה: ונאמן אתה להחיות מתים.

(On Shabbat Shuva: מי כמוך הורנו הרחמן, זוכר יצוריו לחיים ברחמים.)

ברוך אתה יי, מחיה המתים. את ברוכה שכינה, מחיה המתים.

**M'chal'kel cha-yim b-cheh-sed, m'cha-yey mey-tim b-ra-chamim ra-bim, so-meych nof'lim,
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-yeh 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.]

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 holiness)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ, סִלָּתָה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ

[Continue p. 37 when praying silently]

Kadosh Kadosh Song

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

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ

Kadosh kadosh kadosh Yah tz'va-ot m'lo chol ha-a-retz k'vodo
m'lo chol ha-a-retz 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

Continue L-DOR VA-DOR page 36

Ki Ki Kadosh

words: based on Isaiah 6:3, music and English by Mark Rosenfeld

כִּי כִי קָדוֹשׁ, כִּי כִי קָדוֹשׁ אֲנִי Ki Ki Kadosh, Ki Ki Kadosh Ani

כִּי כִי קָדוֹשׁ, כִּי כִי קָדוֹשׁ אַתָּה, Ki Ki Kadosh, Ki Ki Kadosh Atah

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, Kadosh, Kadosh, Kadosh Adonai Tz'va-ot

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ Kadosh, Kadosh, Kadosh

מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ, הָאָרֶץ כְּבוֹדוֹ. 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

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

N'ka-deysh et shim'cha ba-olam, k-sheym 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:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

Kadosh kadosh kadosh Yah tz'va-ot 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

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחָזָק, מְשִׁמְעִים קוֹל, מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים,
לְעַמַּתָּם בְּרוּךְ יֹאמְרוּ:

Az b-kol ra'ash gadol adir v-chazak mash'mi-im kol, mit'nasim l'umat s'rafim,
l'umatam, "Baruch" yo-meyru

Then a roar—great, mighty, powerful—thus they made their voice heard by the Seraphim, to whom
they say "Baruch, Blessed"

All respond and then Leader repeats:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch k'vod Adonai mi-m'komo!

Blessed is the Divine glory from where it shines.

Leader

מִמְּקוֹמְךָ מְלֻכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מִחֲכִים אֲנַחְנוּ לָךְ. מָתִי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב
בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכוֹתֶךָ, כִּדְבַר הָאֱמוּנָה בְּשִׁירֵי עֲדָה, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

Mi-m'kom'cha mal'keynu tofi-ah, v-tim'loch aleynu ki m'chakim anach'nu lach. Matai
tim'loch b-Tzi-on, b-karov b-ya-meynu tish'kon. Tit'gadal v-tit'kadash b-toch Yerushala-yim
ir'cha, l-dor va-dor u-l-ne-tzach n'tzachim. V-ey-neynu tir'ena mal'chu-techa, ka-davar
ha-amur b-shi-rey uzecha, al y'dey Dav-id m'shi-ach tzid'kecha.

From where You shine, reveal yourself, and you be our sovereign, and for that we are waiting. So
when will you reign in the land of Zion? May it be soon in our days – and then abide forever. Be
magnified and sanctified in your city Jerusalem, from age to age, from eon to eon. May our eyes yet see
your sovereignty established as it is retold in the songs of your power, by the hand of David, your holy
anointed one.

All respond and then Leader repeats:

יְמֻלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

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

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ
לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ (בשבת שובה: הַמְלֶךְ הַקָּדוֹשׁ).

**L-dor va-dor nagid gohd'lecha u-l-neh-tzach n'tza-chim k'dushat'cha nakdish, v-shiv'cha-cha
Eloheynu, mi-pinu lo ya-mush l-olam l-olam va-ed, Ki eyl melech gadol, v-kadosh ata.**

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, לְדוֹר וָדוֹר Respond: L-dor va-dor, , לְדוֹר וָדוֹר

Leader: L-dor va-dor, , לְדוֹר וָדוֹר Respond: L-dor va-dor, , לְדוֹר וָדוֹר

All: L-dor va-dor nagid gohd'lecha לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ

[Repeat all]

Leader:

וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ, קִדְשָׁתְךָ נִקְדִּישׁ

וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד

**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:

כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ גָּדוֹל וְקָדוֹשׁ אַתָּה

כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ גָּדוֹל וְקָדוֹשׁ אַתָּה

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

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

Leader: בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ (בשבת שובה: הַמְלֶךְ הַקָּדוֹשׁ).

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* – קדושת יום השבת

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, 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.

יְשֻׁמַּח מֹשֶׁה בְּמִתְּנַת הַלָּקוֹ, כִּי עָבַד נְאֻמָּן קָרָאתָ לוֹ. כָּלִיל תִּפְאָרֶת בְּרָאשׁוֹ נָתַתָּ לוֹ, בְּעֶמְדוֹ
לִפְנֵיךָ עַל הַר סִינַי. וּשְׁנֵי לוחֹת אֲבָנִים הוֹרִיר בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כָּתוּב
בְּתוֹרָתְךָ:

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

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

יְשֻׁמַּחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג (שַׁבָּת)

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

עִם מְקַדְשֵׁי שְׁבִיעִי כָּלֶם יִשְׁבְּעוּ וַיִּתְּעַנְּנוּ מִטּוֹבְךָ (שַׁבָּת)

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

וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתָּו חֲמִשָּׁת יָמִים אוֹתוֹ קָרָאתָ (שַׁבָּת)

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

וְכָר לְמַעֲשֶׂה בְּרֵאשִׁית (שַׁבָּת)

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 - רצה במנוחתנו

אלהינו ואלהי אבותינו ואמותינו, Eloheynu v-Eylohey avoteynu v-imoteynu,
רצה נא במנוחתנו, R'tzey na vi-m'nu·cha·teynu
קדשנו במצותיך kad'sheynu b-mitz'vo·techa
ותן חלקנו בתורתך, v-teyn chel'keynu b-tora·techa
שבענו מטובך sab'eynu mi-tu·vecha
ושמחנו בישועתך, v-sam'cheynu bi-shu·atecha
וטהר לבנו לעבדך באמת, v-ta·her libey·nu l-av'decha b-emet
והנחילנו יי אלהינו v-han'chi·leynu Adonai Eloheynu
באהבה וברצון שבת קדשך, b-ahava u-v-ra·tzon Shabbat kod'shecha
וינחו בו ישראל מקדשי שמך, v-yanu·chu vo Yis'ra·el, m'kad'shey sh'mecha
ברוך אתה יי, מקדש השבת: Baruch ata YHVH, m'kadeysh ha-Shabbat
אח ב'רucha 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 you 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

וטהר לבנו לעבדך לעבדך לעבדך לעבדך באמת
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

ברוך אתה יי, מקדש השבת: Baruch ata YHVH, m'kadeysh ha-Shabbat
אח ב'רucha 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 – רצה תפלתינו

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.

רצה, יי אלהינו, בעם ישראל באהבה, ולהב תפלתם תקבל בְּרָצוֹן, ותהי לְרָצוֹן תָּמִיד
עבודת עם ישראל. ותתְּחַיֶּנָּה עֵינֵינוּ בְּשׁוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים.
את בְּרוּכָה שְׂכִינָה, המְחַיֶּה שְׂכִינָתָה לְצִיּוֹן.
בְּרוּךְ אתָּה יי, המְחַיֶּה שְׂכִינָתוֹ לְצִיּוֹן.

Nachazir et ha-Sh'china li-m'koma
נחזיר את השכינה למקומה

B-Tzi-yon u-va-tey-vel kulah
בְּצִיּוֹן וּבִתְיֵבֶל כָּלָה.

N'vareych et eyn ha-cha-yim
נְבָרֵךְ אֶת עֵין הַחַיִּים

v-cho nit'bareych
וְכֹה נִתְבָּרֵךְ.

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.

Excerpted from *The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival*,
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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.

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, יַעֲלֶה וַיָּבֹא, וַיִּגִּיעַ, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר וַיִּזְכְּרֵנוּ
וּפְקֻדוֹתֵינוּ, וַיִּזְכְּרֵנוּ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, וַיִּזְכְּרֵנוּ מְשִׁיחַ בֶּן דָּוִד עֲבִידֶךָ, וַיִּזְכְּרֵנוּ יְרוּשָׁלַיִם עִיר
קִדְשֶׁךָ, וַיִּזְכְּרֵנוּ כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם [ראש החדש הזה] [חג המצות הזה] [חג הסוכות הזה].
זָכְרֵנוּ, יְיָ, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדָבָר יְשׁוּעָה
וּרְחֻמִּים, חוּס וְחַנּוּן, וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

On Gratitude - Modim - מודים

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.

מודים אֲנֵחֵנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר
חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתֶךָ. עַל חַיֵּינוּ הַמְסוּרִים
בְּיָדֶךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עָרֵב וּבִקֵּר וְצֹהָרִים, הַטוֹב כִּי לֹא כָּל רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא תִמּוֹ חֲסִדֶיךָ
מֵעוֹלָם קִוִּינוּ לָּךְ.

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)

(Leader chants aloud here)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
הוֹרֵינוּ אֱלֹהֵי כָל בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתִאֲסֹף
נְלִיּוֹתֵינוּ לְחַצְרוֹת קֹדֶשְׁךָ, לְשִׁמּוֹר הַקִּיד וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

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.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, [Bend knees then bow]
יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, לְעוֹלָם וָעֶד, [Arise]
צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעָנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ
וְנִסְפֹּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם,
[Leader] הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ [כי] מַעֲלָם קוֹיָנוּ לָךְ.

[CAN BE SUNG – melody by Shlomo Carlebach]
Ha-tov, ki lo chalu racha'mecha
v-ha-m'ra-chem, ki lo tamu cha-sa-decha [repeat]
[Ki] mey-olam [ki] mey-olam ki-vinu lach
[repeat]
['The Good' – because compassion does not diminish;
'The Compassionate' – because loving kindness does
not cease. Forever we direct ourselves to You.]

לְחֻנֻּכָּה וּפּוּרִים 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:

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל הַנְּבִירוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.

On Chanukah לְחֻנֻּכָּה

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.

בַּיָּמִי מִתְתִּיחוּ בֶּן יוֹחָנָן בְּחֵן גָּדוֹל, חֲשָׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁבִּיחַם
תּוֹרָתְךָ, וְלַהֲעֲבִירם מִחֻקֵּי רְצוֹנְךָ, וְאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבָּתָה אֶת רִיבָם, הִנֵּיתָ אֶת דֵּינָם,
נִקְמָתָה אֶת נַקְמָתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעַשִּׂים, וּמִמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלֹךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּהִיּוֹם
הַזֶּה. וְאַחֲרַיִךְ בָּאוּ בְּנֵיךְ לְדַבֵּר בִּיתְךָ, וּפָנּוּ אֶת הַיִּכָּלְךָ, וּמָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קֹדֶשְׁךָ,
וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהִלָּל לְשִׁמְךָ הַגָּדוֹל.

On Purim לְפּוּרִים

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.

בַּיָּמִי מְרַדְכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לְהַרְגוֹ וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים,
מִנֶּגֶר וָעַד זָקֵן, מִן הַנְּשִׁים, בַּיּוֹם אֶחָד בְּשִׁלְשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאֵתָהּ
בְּרַחֲמֶיךָ הַרְבִּים הִפְרַתְּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרֵאשׁוֹ.

Concluding the prayers of Gratitude

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

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם ועד.

On the Ten Days of Awe add the following: וכתוב לחיים טובים כל בני בריתך.

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.

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה.

(m) ברוך אתה יי, הטוב שמך ולך נאה להודות.

(f) אתה ברוך שכינה, הטוב שמך ולך נאה להודות.

(During the Public Amida leader chants here)

אלהינו ואלהי הורינו, ברכנו בברכה המשלשת בתורה הכתובה על ידי

משה עבדך, האמורה מפי אהרן ובניו כהנים עם קדושך, באמור.

Eloheynu v-Eylohey ho-rey-nu, bar-chey-nu va-b'racha ha-m'shu-leh-shet ba-Torah, ha-k'tuva al y'dey

Moshe av-decha, ha-amurah mi-pi Aharon u-va-nav, kohanim am k'dosheh-cha ka-amur:

[The Spirit which empowered all those who came before us, bless us with the three-fold blessing recorded in the Torah which says that Moses wrote it down so that Aaron's priestly descendants would hallow the people as follows:]

יברכך יי וישמרה. (קהל-בן יהי רצון)

(Leader: Y'va-reh-ch'cha Adonai v-yish-m'reh-cha, Cong: Keyn y'hi ra-tzon)

Eternal spirit bless you and protect you.

יאר יי פניו אליך ויחנה. (קהל-בן יהי רצון)

(Leader: Ya-er Adonai pa-nav ey-leh-cha v-y'chu-neh-cha, Cong: Keyn y'hi ra-tzon)

Eternal spirit shine upon you and grace you.

ישא יי פניו אליך וישם לך שלום. (קהל-בן יהי רצון)

(Leader: Yi-sah Adonai pa-nav ey-leh-cha v-ya-seym l'cha shalom, Cong: Keyn y'hi ra-tzon)

Eternal spirit uplift you and bring you peace.

שלום - Shalom - On Peace

Other prayers and readings on Peace are on pages 69-71

For grace and kindness, tenderness and joy, blessing and peace.

שים שלום טובה וברכה, Sim shalom tova u-v'racha

חן וחסד ורחמים, cheyn va-cheh-sed v-ra-cha-mim

עלינו ועל כל ישראל עמך. aleynu v-al kol Yis'ra-el a-mecha

ברכנו, מורינו, בלנו באחד Bar'cheynu mo-reynu kulanu k-echad

באור פניך, b-or pa-necha

כי באור פניך נתת לנו, יי אלהינו, ki-b-or pa-necha natata lanu YHVH eloheynu

תורת חיים ואהבת חסד, torat cha-yim v-ahavat cheh-sed

וצדקה וברכה ורחמים וחיים ושלום, u-tz'daka u-v'racha v-rachamim v-cha-yim v-shalom

וטוב בעיניך לברך את עם ישראל v-tov b-ey-necha l'va-reych et am Yis'ra-el

בכל עת ובכל שעה בשלומך. b-chol eyt u-v-chol sha-ah bi-shlo-mecha

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: בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַם בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשָׁלוֹם.

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) בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ בְּשָׁלוֹם אֶת עַם יִשְׂרָאֵל וְאֶת כָּל הָאֱמוּנוֹת.
(m) Baruch ata YHVH, ha-m'varech b-shalom et am Yis'ra-el v-et kol ha-emunot
(f) אַתָּה בְּרוּכָה שְׂכִינָה, הַמְבָרֶכֶת בְּשָׁלוֹם אֶת עַם יִשְׂרָאֵל וְאֶת כָּל הָאֱמוּנוֹת.
(f) Aht brucha YHVH, ha-m'varechet b-shalom et am Yis'ra-el v-et kol ha-emunot

אלהי נצור – Elohai N'tzor – Private Concluding Prayer

Add private prayers here or use the traditional prayer below:

אלהי, נצור לשוני מרע. ושפתי מדבר מרמה: ולמקללי נפשי תדם, ונפשי בעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפר עצתם ומלקל מחשבתם. עשה למען שמך, עשה למען ימינה, עשה למען קרשך. עשה למען תורתך. למען יחלצון ידיך, הושיעה ימינה וענגי. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי. עשה שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל, ועל כל ישמעאל, ועל כל יושבי תבל ואמרו אמן:

אלהי, נצור לשוני מרע. 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 overturned 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

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהַגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָעָה. וּשְׁפָתֵי מִדְּבַר מְרָמָה:
וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם, וְנַפְשִׁי כְּעַפָּר לְכָל תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

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

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל:
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֶל,
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֶל:

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

Ya-aseh shalom, ya-aseh shalom, shalom a-leynu v-al kol yosh'vey tey-vel

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

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

Ya-aseh shalom, ya-aseh shalom, shalom a-leynu v-al kol yosh'vey tey-vel

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

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו Oseh shalom shalom bi-m'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ hu ya-aseh shalom a-leynu,
וְעַל-כָּל יִשְׂרָאֵל, v-al kol, v-al kol Yis'ra-el,
וְעַל כָּל יִשְׁמָעֵאל, וְעַל כָּל הָעוֹלָם: 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

עֲשֵׂה שָׁלוֹם בְּמִרוֹמֶיהָ Osah shalom shalom shalom, bi-m'romey-ha
הִיא תַעֲשֶׂה שָׁלוֹם עָלֵינוּ Hi ta-aseh shalom a-leynu
וְעַל-כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל v-al kol Yis'ra-el, v-al kol yosh'vey tey-vel
וְאָמְרוּ אָמֵן: 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

[הֵי הוּ, הוּ הֵי Hey ho, ho hey]

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב, לֹא-יִלְמְדוּ עוֹד מִלְחָמָה:

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

עוֹלָם חֶסֶד יִבְנֶה

Olam cheh-sed yi-ba-neh, yai 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

راح يجي السلام علينا

Wa-ala kul il-aalam

وعلى كل العالم

Salaam alaina wa-ala kul il-aalam

سلام علينا وعلى كل العالم

Salaam Salaam }2x

سلام سلام

Od yavo shalom aleynu }3x

עוד יבוא שלום עלינו

v'al kulam

ועל כולם

Salaam aleynu v'al kol ha-olam

סלאם עלינו ועל כל העולם

Salaam Salaam }2x

סלאם סלאם

Peace will yet come, upon us, upon everyone and the whole world.

Hallel – Psalm of Praise – הַלֵּל

[English translations for Hallel: David J. Cooper, Shulamit Wise Fairman]

בָּרוּךְ אַתָּה יְיָ	Baruch ata Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheynu melech ha-olam
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kid'shanu b-mitz'votav
וּצִוָּנוּ	v-tzi-vanu
לְקַרְא אֶת הַהֵלֵל.	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

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ,	Halleluyah hallelu av'dey Adonai,
הַלְלוּיָהּ הַלְלוּ אֶת שֵׁם יְיָ:	Halleluyah hallelu et sheym Adonai,
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:	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

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם,	B-tzeyt Yis'ra-el mi-Mitz'ra-yim
בֵּית יַעֲקֹב מַעַם לַעֲזוֹ.	beyt Ya-akov mey-am lo-eyz.
הֵיטָה יְהוּדָה לְקֹדֶשׁוֹ,	Hai'ta Y'hudah l-kod'sho,
יִשְׂרָאֵל מִמְּשָׁלוֹתָיו.	Yis'ra-el mam'sh'lotav.
הַיָּם רָאָה וַיָּנָם,	Ha-yam ra-ah va-yanos,
הַיַּרְדֵּן יָסַב לְאַחֹר:	ha-Yardeyn yisov l-achor.
הַהָרִים רָקְדוּ כְּאִילִים,	Heh-harim rak'du ch-eylim,
גְּבָעוֹת כִּבְּנֵי צֹאן.	g'va'ot ki-v'ney tzon.
בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם,	B-tzeyt Yis'ra-el mi-Mitz'ra-yim
בֵּית יַעֲקֹב מַעַם לַעֲזוֹ.	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

מַה לָּךְ הַיָּם כִּי תִנּוּס,
הַיַּרְדֵּן תִּסָּב לְאַחֹר.
הַהָרִים תִּרְקְדוּ כְּאֵילִים,
וְגִבְעוֹת כְּבָנֵי צֹאן.
מִלִּפְנֵי אַדֹּן חוֹלֵי אֶרֶץ,
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הִהְפֹּכִי הַצּוּר אֲגָם מַיִם,
חֲלָמִישׁ לְמַעֲיָנוּ מַיִם.

Mah l'cha ha-yam ki ta-nus
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)

לֹא לָנוּ, שַׁדַּי, לֹא לָנוּ,
כִּי לְשִׁמְךָ תֵּן כְּבוֹד,
עַל חַסְדֶּךָ עַל אֱמֻתְךָ.

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

יְיָ זָכְרָנוּ יְבָרֵךְ Yah z'cha·ranu y'varech:

יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, Y'varech et beyt Yis'ra-el,
יְבָרֵךְ אֶת בֵּית אַהֲרֹן. Y'varech et beyt Aharon.
יְבָרֵךְ יִרְאֵי יְיָ, Y'varech yir'ey Adonai,
הַקְטָנִים עִם הַגְּדֹלִים. ha-k'tanim im ha-g'dolim.
יֹסֵף יְיָ עֲלֵיכֶם, Yoseyf Adonai aley'chem,
עֲלֵיכֶם וְעַל בְּנֵיכֶם. aley'chem v-al b'ney'chem.
בְּרוּכִים אַתֶּם לַיְי, B'ruchim a-tem l-Adonai,
עֹשֶׂה שָׁמַיִם וָאָרֶץ. o-sey shama·yim va-aretz.
הַשָּׁמַיִם שָׁמַיִם לַיְי, Ha-shama·yim, shama·yim l-Adonai,
וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. v-ha-aretz natan li-v'ney Adahm.
לֹא הַמֵּיתִים יְהַלְלוּ יְיָ, Lo ha-mey-tim y'hall'lu Yah,
וְלֹא כָל יֹרְדֵי דוּמָה. v-lo kol yor'dey dumah.
וְאַנַּחְנוּ נְבָרֵךְ יְיָ, Va-anach'nu n'varech Yah,
מֵעַתָּה וְעַד עוֹלָם, mey-atah v-ahd olam
הַלְּלוּיָהּ 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

שׁוּבִי נַפְשִׁי לִמְנוּחַיִּכִּי, Shuvi naf'shi li-m'nuchai'chi
כִּי יְיָ גָמַל אֶלַּיִּכִּי. ki YHVH gamal a-lai'chi
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, ki chilatz'ta naf'shi mi-ma-vet
אֶת עֵינַי מִן דִּמְעָה, et ey-ni min dim'ah.
אֶת רַגְלִי מִדְּחִי. 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

אָנָה יְיָ כִּי אֲנִי עַבְדְּךָ, Ana Adonai ki ani av'decha
אֲנִי עַבְדְּךָ בֶּן אִמָּתְךָ, ani av'decha, ben ama-techa
פִּתַּחְתָּ לְמוֹסְרִי. pi-tach'ta l-mo-sey-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

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם, Hallelu et Adonai, kol go-yim,
שִׁבְחוּהוּ, כָּל הָאֻמִּים. shab'chu-hu kol ha-umim.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, Ki gavar aleynu chas'do,
וְאֵמֶת יְיָ לְעוֹלָם, הַלְלוּהָ 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

הוֹדוּ לַיהוָה לֵי כִי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ. (2x) Hodu l-Adonai ki tov, ki l-olam chas'do.
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ. (2x) Yomar na Yis'ra-el, ki l-olam chas'do.
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ. (2x) Yom'ru na veyt Aharon, ki l-olam chas'do
יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ. (2x) Yom'ru na yir'ey Adonai, ki l-olam chas'do.

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

Psalm 118:5

מִן הַמֵּצָר קָרָאתִי יְהוָה, Min ha mey-tzar karati Yah,
עֲנֵנִי בַּמִּרְחָב יְהוָה. a-nani va-mer'chav Yah.

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

Psalm 118:14

עֲזִי וְזִמְרַת יְהוָה נִיְהִי־לִי לִישׁוּעָה: 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

פִּתְחוּ לִי שַׁעְרֵי צֶדֶק, אֲבֹא בָם אוֹדֶה יְהוָה. Pit'chu li sha-a-rey tze-dek, avo vam odeh Yah.

יְהוָה הַשָּׁעַר לִי, צַדִּיקִים יָבֹאוּ בוֹ. 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]

אָנָּא יְיָ הוֹשִׁיעָה נָּא. Ana Adonai hoshi-ah na
אָנָּא יְיָ הוֹשִׁיעָה נָּא. Ana Adonai hoshi-ah na
אָנָּא יְיָ הַצְלִיחָה נָּא. Ana Adonai hatz'li-chah na
אָנָּא יְיָ הַצְלִיחָה נָּא. Ana Adonai hatz'li-chah na
Eternal One, deliver us. Eternal One, grant us success.

Psalm 118:28-29

אֱלֹהֵי אֲתָהּ וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמְמְךָ. Eli ata v-odeka, Elohai arom'meka
הוֹדוּ לֵאדֹנָי כִּי טוֹב, כִּי לֵאֱלֹהִים חֲסִדוֹ. 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

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ Y'hall'lucha 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]

כִּי מֵעוֹלָם וְעַד עוֹלָם אֲתָהּ אֵל. Ki mey-olam v-ad olam ata El.

בָּרוּךְ אַתָּה יְיָ, Baruch ata Adonai,
מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת. melech m'hulal ba-tish'ba-chot.

*You are the Power throughout time and space.
Blessed are you Holy one, sovereign lauded with praise.*

Torah Service

Eyn Kamocha

אין כּמוֹךְ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. Eyn kamocha va-elohim YHVH v-eyn k-ma-asecha
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, Mal'chut'cha mal'chut kol olamim,
 וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר. u-mem'shal't'cha b-chol dor va-dor
 יְיָ מֶלֶךְ, יְיָ מַלְאֲכָה, YHVH meh-lech, YHVH ma-lach
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. YHVH yim'loch l-olam va-ed
 יְיָ עֹז לְכָל יִתְּנָה YHVH oz la-kol yi-teyn
 יְיָ יְבָרֵךְ אֶת עוֹלָמוֹ בְּשָׁלוֹם. 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.
 כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:
 בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַם יִשְׂרָאֵל וּלְכָל הָאֱמוּנוֹת:

*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.
 כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם:
 בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל
 בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ:

*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

הַלְלוּיָהּ Halleluyah
 מַה־גָּדְלוֹ מַעֲשֵׂיךָ יְיָ, Ma gad'lu ma-asecha Yah,
 מְאֹד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ m'od am'ku mach'sh'vo-techa
 How magnificent Your creation, Yah, how deep Your designs

Torah Contemplations

Meditation Before Reading Torah

Marge Piercy

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 אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לעסוק בדברי תורה

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:

את ברוכה שכינה אלהינו הי העולמים אשר קדשתנו במצותיה וצויתנו לעסוק בדברי תורה.

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

בֵּה אָנָּה רַחֵץ, וְלִשְׁמָה קְדִישָׁא יִקְרָא אָנָּה אִמֵּר תְּשַׁבְּחֵן.

Bey [bey] ana ra-cheytz, v-li-sh'mey kaddisha [kaddisha] ya-kira, ana ey-mar tush'b'chan.

יְהִי רַעְיוֹן קָדְמָךְ דִּתְפַּתַּח לִבִּי בְּאוֹרֵיתָא

Y'hey ra-ava ka-da-mach d-tif'tach liba-i b-orai-tah

וְתִשְׁלִים מִשְׁאַלִּין דְּלִבִּי, וְלִבָּא דְּכָל עַמְּךָ יִשְׂרָאֵל, לְטָב וְלַחַיִּין וְלִשְׁלָם: אָמֵן.

V-tash'lim mi-sh'alim d-liba-i, v-liba d-chol a-mach Yis'ra-el, l-tav u-l-cha-yin v-li-sh'lam, Ameyn.

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'ma!

[Torah carrier calls out the Sh'ma, and then all repeat:]

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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 Echad..., and then all repeat:]

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

Echad Eloheynu, gadol ado-neynu, 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:]

גָּדְלוֹ לֵי אֲתִי, וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

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

הַלְלוּיָהּ Halleluyah

מַה־גָּדְלוֹ מַעֲשֵׂיךָ יְיָ Ma gad'lu ma'a-secha Yah,

מֵאֵד עֲמֻקּוֹ מַחֲשַׁבְּתֶיךָ m'od am'ku mach'sh'vo-techa

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*:]

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ: Barchu et Adonai ha-m'vorach

[All respond & then blessers repeat]

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד: Baruch Adonai ha-m'vorach l-olam va-ed

[Blessers]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Baruch ata Adonai Eloheynu meh-lech ha-olam

אֲשֶׁר בָּחַר בָּנוּ עִם כָּל הָעַמִּים asher ba-char banu im kol ha-amim

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: v-na-tan lanu et Torato

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה: Baruch ata Adonai no-teyn ha-Torah

[After the Aliya reading is concluded: *Blessers*:]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Baruch ata Adonai Eloheynu meh-lech ha-olam

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת asher na-tan lanu Torat eh-met

וְחַיִּי עוֹלָם נִמְעַ בְּתוֹכָנוּ: v-cha-yey olam na-tah b-to-cheynu

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה: 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. DJC]

Torah Blessings: in Feminine God Language

[Before the Aliya reading: *Blessers*:]

בָּרְכוּ אֶת שְׂכִינָה הַמְּבָרָכַת Barchu et Sh'china ha-m'vo-reh-chet

[All respond & then blessers repeat]

בְּרוּכָה שְׂכִינָה הַמְּבָרָכַת לְעוֹלָם וָעֶד B'rucha Sh'china ha-m'vo-reh-chet l-olam va-ed

[Blessers]

אַתְּ בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים Aht b'rucha Sh'china Eloheynu chey ha-olamim

אֲשֶׁר בָּחַרָה בָּנוּ עִם כָּל הָעַמִּים asher bachara banu im kol ha-amim

וְנָתַנָּה לָנוּ אֶת תּוֹרָתָה v-nat'na lanu et Torata

אַתְּ בְּרוּכָה שְׂכִינָה נוֹתֶנֶת הַתּוֹרָה Aht b'rucha Sh'china no-teh-net ha-Torah

[After the Aliya reading is concluded: *Blessers*:]

אַתְּ בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים Aht b'rucha Sh'china Eloheynu chey ha-olamim

אֲשֶׁר נָתַנָּה לָנוּ תּוֹרַת אֱמֶת asher nat'na lanu Torat eh-met

וְחַיִּי עוֹלָם נִמְעָה בְּתוֹכָנוּ v-cha'yey olam nat'ah b-tochey'nu

אַתְּ בְּרוּכָה שְׂכִינָה נוֹתֶנֶת הַתּוֹרָה Aht b'rucha Sh'china no-teh-net ha-Torah

Ahl Shlosa Dvarim - Three Things

עַל שְׁלֹשָׁה דְּבָרִים Ahl sh'lo-sha d'va-rim

הָעוֹלָם עוֹמֵד: Ha-olam (ha-olam) o-meyd

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה Ahl ha-Torah, v-ahl ha-avodah,

וְעַל גְּמִילוּת חֲסָדִים: v-ahl g'milut chasadim

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

Prayers for Healing

Ana El Na אָנָּה אֵל 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

4x { אָנָּה אֵל נָא רַפָּא נָא לָהּ } 4x Ana, El nah, r'fah nah lah

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

Nafshi Cholat נַפְשִׁי חוֹלֵת

(words: traditional liturgy and Book of Exodus. Music: Hanna Tiferet)

נַפְשִׁי חוֹלֵת אֶהְבֶּתְךָ. Naf'shi cho-lat ahava-techa My soul pines for your loving care.

אָנָּה אֵל נָא רַפָּא נָא לָהּ. Ana el nah r'fah nah lah 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.

Gomel Blessing

words adapted from traditional liturgy. Music: Hanna Tiferet

[Those doing the Gomel blessing:]

בָּרוּךְ אַתָּה יְיָ שֶׁנִּמְלְנִי כָּל טוֹב: Baruch ata Yah sheh-g'ma-lani kol tov

Humbly I stand before you today blessed with the gift of life

[All respond:]

מִי שֶׁנִּמְלֵךְ כָּל טוֹב, יְגַמְלֵךְ כָּל טוֹב סֵלָה: Mi sheh-g'ma-lech kol tov, yig'm'lech 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

סָמֵן טוֹב אִין מָזֵל טוֹב אִין מָזֵל טוֹב אִין סָמֵן טוֹב 3x

יְהִי לָנוּ

יְהִי לָנוּ יְהִי לָנוּ וּלְכָל יִשְׂרָאֵל 4x

Good luck and good fortune upon us and everyone.

Chatzi Kaddish ('Half-Kaddish')

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֶלְמָא דִּי בְרָא כְרֻעֻתִיהּ, וְיִמְלִיד מַלְכוּתִיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶנְלָא וּבְזִמָּן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא
בְּרִיד דְּוָא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֶלְמָא,
וְאִמְרוּ אָמֵן:

Yit-gadal v-yit'kadash 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'mey 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

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 lauded and honored, and extolled 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. DJC]

Lifting & Dressing the Torah

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

וְזֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מְאֹשָׁר.

V-zot ha-Torah, eytz cha-yim 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:]

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מְאֹשָׁר

דְּרַכֶּיָּהּ דְּרַכֵּי נְעָם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

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. DJC]

Haftara Blessing before Chanting

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים
בְּאֵמֶת, בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עֲבָדוֹ, וּבִישְׁרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֵמֶת
וְצֶדֶק.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כֹּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן
הָאוֹמֵר וְעָשָׂה, הַמְדַּבֵּר וּמַקְיֵם, שְׁכָל דְּבָרָיו אֵמֶת וְצֶדֶק. עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה, [Passover] וְעַל יוֹם חַג הַמַּצּוֹת / Sukkot] וְעַל יוֹם חַג הַסִּפּוֹת
Shmini Atzeret] וְעַל יוֹם הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה [שְׁנַת־לָנוּ, יְיָ אֱלֹהֵינוּ, לְקַדְּשָׁה וּלְמַנּוּחָהּ,
לְקַבּוֹד וּלְתַפְאֶרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמְךָ
בְּכֹל כַּיִּ תִּמְיֵד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת [on holidays] וְיִשְׂרָאֵל וְהַזְּמָנִים].

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'da-ber u-m'ka-yeym, sheh-kol d'varav eh-met
va-tzeh-dek. Ahl 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. Ahl 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

מי שברך אבותינו ואמותינו, אברהם ויעקב, שרה רבקה לאה רחל זלפה ובלהה, הוא יברך את כל הקהל הקדוש הזה, עם כל קהלות הקדש, הם וכל משפחותיהם, וכל אשר להם. ומי שמייחדים בתי כנסיות לתפלה, ומי שבאים בתוכם להתפלל, ומי שנותנים נר למאור ויין לקדוש ולהבדלה, ופת לאורחים וצדקה לעניים.

וְכָל מִי שֶׁעוֹסְקִים בְּצָרְכֵי עַבּוּר בְּאַמוּנָה, הַקְדוּשָׁה הִיא בְּרוּכָה תִּשְׁלַם שְׂכָרָם, וְתִסִּיר מֵהֶם כָּל מַחֲלָה, וְתִרְפָּא לְכָל גּוֹפֶם, וְתִסְלַח לְכָל עוֹנֶם, וְתִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם, עִם כָּל אַחֵיהֶם וְאַחֵיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

V-chol mi sheh-os'kim b-tzor'chey tzibbur b-eh·munah, ha-K'dosha Hi B'rucha t'sha·leym s'charam, v-tasir mey-hem kol ma·chalah v-tir'pah l-chol gu·fam, v-tis'lach l-chol avonam, v-tish'lach b'racha v-hatz'lacha b-chol ma·asey y'dey·hem, im kol achey·hem v-ach'yotey-hem, v-nomar: AMEYN

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. DJC]

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.

English in the boxed section by Linda Hirschhorn

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
שֶׁתַּחֲדֹשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבְרָכָה,
וְתִתֵּן לָנוּ חַיִּים אֲרוּכִים, חַיִּים שֶׁל שְׁלוֹם,
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאָת שָׁמַיִם וְיִרְאָת חֶמֶד,
חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּבְלִמָּה, חַיִּים שֶׁל עֶשֶׂר וּכְבוֹד
חַיִּים שֶׁתִּהְיֶה בָּנוּ אֶהְבֵּת תּוֹרָה וְיִרְאָת שָׁמַיִם,
חַיִּים שֶׁיִּמְלֹא יְיָ מִשְׁאֲלוֹת לְבָנוּ לְטוֹבָה, אָמֵן סְלָה.
רֹאשׁ חֹדֶשׁ (פְּלוּגִי) יִהְיֶה בְּיוֹם (פְּלוּגִי) הַבֹּא
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה. יַחְדָּשֶׁהוּ
הַקְדוּשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַם בֵּית יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל לְחַיִּים וּלְשְׁלוֹם, לְשִׁשּׁוֹן וּלְשִׁמְחָה,
לְיִשׁוּעָה וּלְנִחְמָה, וְנֹאמַר אָמֵן.

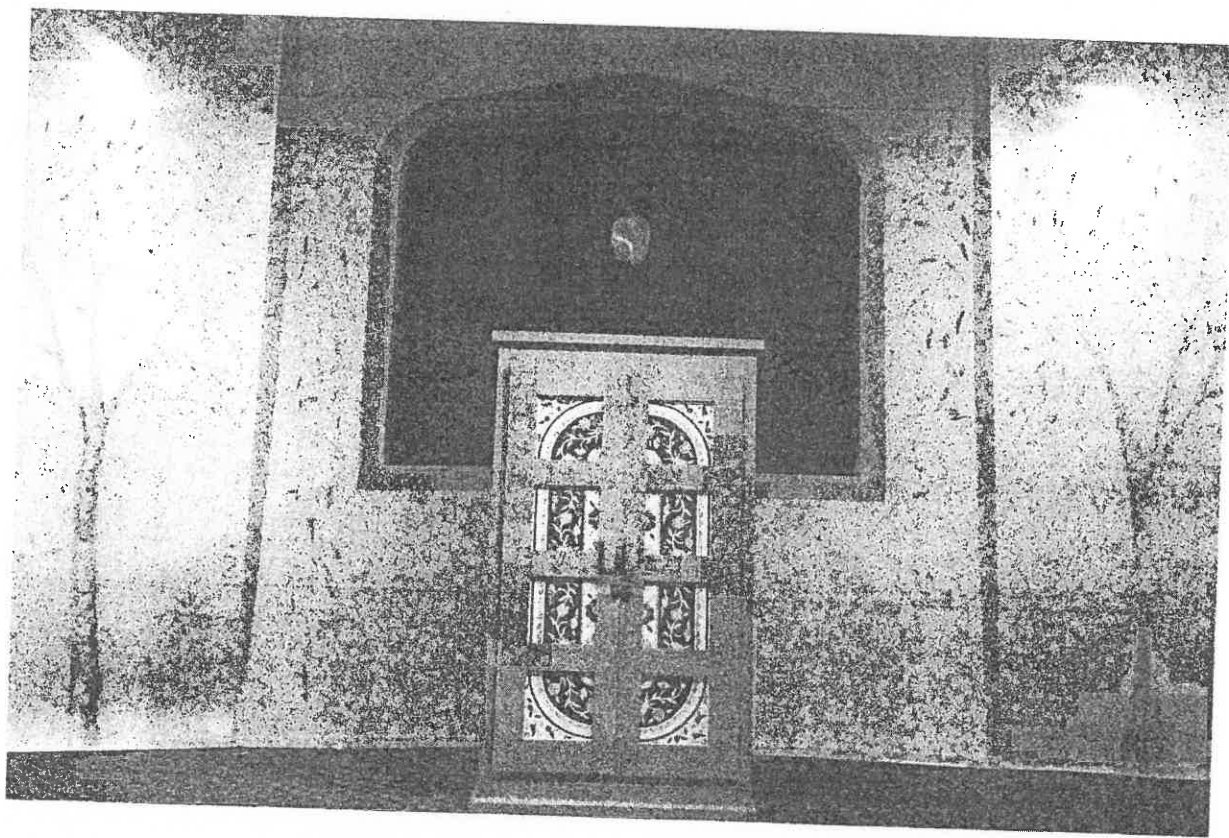
Returning the Torah to the Ark

עץ חיים היא למחזיקים בה, ותמכיה מאשר.
דרכיה דרכי נעם, וכל נתיבותיה שלום.
השיבנו יי, אליך ונשובה, חדש ימינו בך.

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

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

Baruch ata Adonai eloheynu melech ha-olam

sheh-heh-cheh-yanu v-ki'y'manu v-higi-anu la-z'man ha-zeh

את ברוכה שכינה אלהינו חי העולמים, שהחיינו וקיימתנו והגיענו לזמן הזה.

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

Debbie Friedman

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

L'chi Lach, and I shall make your name great.

Lech l'cha, and all shall praise your name.

L'chi Lach, to the place that I will show you.

L-sim'chat cha-yim (3x), L'chi Lach

Circle Chant

Linda Hirschhorn

Circle round for freedom

Circle round for peace

For all of us imprisoned

Circle for release.

Circle for the planet

Circle for each soul

For the children of our children

Keep the circle whole.

Aleynu: Variations

Aleynu Hebrew Opening

From the Reconstructionist prayerbooks

עלינו לשבח לאדון הכל, A-leynu l'sha'bey-ach la-adon ha-kol,

לתת גדלה ליוצר בראשית, la-teyt g'dula l-yo-tzer brey-shit,

שנתן לנו תורת אמת, sheh-natan lanu torat eh-met

וחיי עולם נטע בתוכנו v-cha-yey olam nata b-to-cheynu.

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

ואנחנו כורעים ומשתחיים ומודים, לפני רוח, מקור החיים, הקדוש ברוך הוא.

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

Rabbi Burt Jacobson

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

וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי רוּחַ, מְקוֹר הַחַיִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
And we kneel and bow and give thanks before the spirit, Source of all life, the Holy Blessed One.

Continue V-NEH-EMAR, bottom next page

Takeyn Olam - To Heal the World

Words: Traditional liturgy; Music: Tirzah Firestone

תִּקַּן עוֹלָם (תִּקַּן עוֹלָם, תִּקַּן עוֹלָם) בְּמַלְכוּת שְׁדֵי

Ta-keyn 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

Shayndel Kahn

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'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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל

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

It Is Up To Us

Rabbi Rami Shapiro

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

וְנֵאמָר, וְהָיָה יי לְרוּחַ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד, וּשְׁמוֹ אֶחָד:

V-ne-eh-mar, va-ha-ya Adonai l-ru-ach ahl kol ha-aretz,
ba-yom ha-hu yih'yeh 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

Numbers 6:24-26

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ (כֵּן יְהִי רָצוֹן)

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

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. (כֵּן יְהִי רָצוֹן)

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

יֵשָׁא יי פָּנָיו אֵלֶיךָ וְיָשֶׁם לְךָ שְׁלוֹם. (כֵּן יְהִי רָצוֹן)

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

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

English and music by Jhos Singer

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

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ —כֵּן יְהִי רָצוֹן

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

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. —כֵּן יְהִי רָצוֹן

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

יֵשָׁא יי פָּנָיו אֵלֶיךָ וְיָשֶׁם לְךָ שְׁלוֹם.

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)	Yit'gadal v-yit'kadash shmey ra-ba. (Ameyn)
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתִיהּ, וְיִמְלִיד מַלְכוּתִיהּ	B-alma di-v'ra chi-ru-tey v-yam'lich mal'chu-tey
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי	b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey
דְּכָל בֵּית יִשְׂרָאֵל,	d-chol beyt Yis'ra-el,
בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן	ba-agala u-vi-z'mahn ka-riv. V-im'ru: Ameyn
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hey sh'mey ra-bah m'varach
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.	l-olam u-l-ol'mey ol'ma-ya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yit'ba-rach v-yish'ta-bach
וְיִתְפָּאֵר וְיִתְרוֹמַם	v-yit'pa-ar v-yit'ro-mam
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה	v-yit'na-sey v-yit'hadar v-yit'ah-leh
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיד דְּהוּא	v-yit'ha-lal sh'mey d-kud'shah, B'rich hu.
לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא	L-eyla min kol bir'cha-ta v-shi-rata
תְּשַׁבַּחְתָּא וְנַחֲמָתָא	tush'b'cha-ta v-neh'cheh-mata
דְּאִמִּירָן בְּעֻלְמָא.	da-amiran b-alma.
וְאָמְרוּ אָמֵן	V-imru: Ameyn
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים	Y'hey sh'lama rabah min sh'ma-ya v-cha-yim
עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן	a-leynu v-al kol Yis'ra-el. V-imru: Ameyn
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם	Oseh shalom bi-m'romav, hu ya-ah-seh shalom
עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל, וְעַל כּוֹל יִשְׁמַעְעָאֵל,	a-leynu v-ahl-kol Yis'ra-el, v-al kol Yish'ma-el,
וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל. וְאָמְרוּ אָמֵן	v-al kol yosh'vey tey-vel. V-imru: Ameyn.

Zeycher Li-Vracha

music by Bonia Shur

זֵכֶר חַיֵּיהֶם לְבִרְכָּה Zey-cher cha-yey-hem li-v'racha
May, may, may their memory bless our days, bless our days.

Kaddish

by Rabbi Burt Jacobson

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-Eyloheynu

אין באלהינו, אין באדונינו, אין במלכנו, אין במושיענו.

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

מי באלהינו, מי באדונינו, מי במלכנו, מי במושיענו.

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

נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.

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

ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.

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

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

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

אתה הוא שהקמירו אבותינו לפניך את קטרת הסמים.

Ata hu sheh-hik'tiru avo·tey-nu l-fa·necha ey k'to·ret 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-Eyloheynu, Non Komo Muestro Dyo in Hebrew & Ladino

אין באלהינו, אין באדונינו, אין במלכנו, אין במושיענו.

Eyn k-elo·hey-nu, eyn k-ado·ney-nu, eyn k-mal'key-nu, eyn k-moshi-eynu

Non komo nuestro Dyo, non komo nuestro sinjor, non komo nuestro rey

Non komo nuestro Sal·va·dor.

מי באלהינו, מי באדונינו, מי במלכנו, מי במושיענו.

Mi ch-elo·hey-nu, mi ch-ado·ney-nu, mi ch-mal'key-nu, mi ch-moshi-eynu

Ken komo nuestro Dyo, ken komo nuestro sinjor, ken komo nuestro rey

Ken komo nuestro Sal·va·dor.

נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.

No-deh l-eylo·hey-nu, no-deh l-ado·ney-nu, no-deh l-mal'key-nu, no-deh l-moshi-eynu

Loare-mos a nuestro Dyo, loare-mos a nuestro sinjor, loare-mos a nuestro rey

Loare-mos a nuestro Sal·va·dor.

ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.

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

Bendicho nuestro Dyo, bendicho nuestro sinjor, bendicho nuestro rey

Bendicho nuestro Sal·va·dor.

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

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

Tu el nuestro Dyo, tu el nuestro sinjor, tu el nuestro rey

Tu el nuestro 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

אֲדוֹן עוֹלָם אֲשֶׁר מִלֶּךְ	Adon olam a-sher ma-lach,	Master of the universe, reigning
בְּטֶרֶם כָּל יֵצִיר נִבְרָא	b-teh-rem kol y'tzir ni-vra	before all was created
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,	L-eyt na-asa b-chef'tzo kol,	in the moment in which He determined all:
אִזִּי מֶלֶךְ שְׁמוֹ נִקְרָא.	a-zai meh-lech sh'mo ni-kra	then he could be called 'sovereign.'
וְאַחֲרֵי כָכָל הַכֹּל	V-a-cha-rey kich'lot ha-kol	When everything comes to its end
לְבַדּוֹ יִמְלֹךְ נֹרָא.	I'vado yim'loch norah	He alone will wondrously rule.
וְהוּא הָיָה, וְהוּא הוּא,	V-hu ha-ya, v-hu ho-veh,	He was, he is
וְהוּא יִהְיֶה בְּתִפְאָרָה.	v-hu yih'yeh b-tif'ara	and he will be in splendor.
וְהוּא אֶחָד, וְאֵין שֵׁנִי,	V-hu eh-chad, v-eyn shey-ni,	He is One and these is no second
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	l-ham'shil lo l-hach'bira.	to be compared to Him or be His equal.
בְּלִי רֵאשִׁית, בְּלִי תְּכֵלִית,	B'li rey-shit, b'li tach'lit,	Without beginning, without ending,
וְלוֹ הָעֹז וְהַמְּשָׁרָה.	v-lo ha-oz v-ha-mis'rah.	His has the energy; He governs all.
וְהוּא אֱלֹהִי, וְחִי גִּאֲלִי,	V-hu ey-li, v-chai go-ali,	And He is my Power, my living liberation,
וְצוּר חֲבִלִי בְּעֵת צָרָה.	v-tzur chev'li, b-eyt tzara	the rock on whom I depend in my despair.
וְהוּא נֶסִי וּמָנוֹס לִי,	V-hu nisi, u-manos li,	And He is my banner and my refuge,
מִנֶּחַת כּוֹסִי בְּיוֹם אֶקְרָא.	m'naht kosi b-yom ek'rah.	my cup's portion on the day I call.
בְּיָדוֹ אֶפְקִיד רוּחִי,	B-yado af'kid ru-chi,	Into His hand I entrust my spirit,
בְּעֵת אִישָׁן וְאֶעֱיָרָה.	b-eyt ishan v-a-ira.	as I sleep and when I awake.
וְעִם רוּחִי גִּוִּיתִי,	V-im ru-chi, g'vi-ati,	With me in spirit and body,
יְיָ לִי, וְלֹא אֵיֶרָא.	Adonai li, v-lo ira.	YHVH is mine, I need not fear.

[tr. David J. Cooper]

Od Yavo Shalom

Rah yi-ji a-salaam alaina	}3x	راح يجي السلام علينا
Wa-ala kul il-aalam		وعلى كل العالم
Salaam alaina wa-ala kul il-aalam		سلام علينا وعلى كل العالم
Salaam Salaam	}2x	سلام سلام
Od yavo shalom aleynu	}3x	עוד יבוא שלום עלינו
v'al kulam		ועל כולם
Salaam aleynu v'al kol ha-olam		סלאם עלינו ועל כל העולם
Salaam Salaam	}2x	סלאם סלאם

Peace will yet come, upon us, upon everyone and the whole world.

Kiddush on Shabbat Morning

וּשְׁמְרוּ דִּדְרוֹת יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדִרְתָּם בְּרִית עוֹלָם.
בֵּינִי וּבֵין דִּדְרוֹת יִשְׂרָאֵל אוֹת הִיא לְעָלָם, וּשְׁמְרוּ...
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּשְׁמְרוּ...
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ. וּשְׁמְרוּ...

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

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

Marcia Falk

נְבָרֵךְ אֶת עֵין הַחַיִּים N'va-reych et eyn ha-cha-yim

הַמוֹצִיאָה לֶחֶם מִן הָאָרֶץ ha-mo-tzi-a le-chem min ha-aretz

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

by Marcia Falk, Excerpted from The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival, Harper 1996, © 1996 Marcia Lee Falk. Used by permission of the author. www.marciafalk.com

HaMotzi - traditional

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן 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.

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

Ivdu et HaShem B-Simcha

from Psalm 100:2

עֲבְדוּ אֶת־הַשֵּׁם בְּשִׂמְחָה Ivdu et Ha-Shem b-simcha,

בְּאוֹ לִפְנֵי בְרִנָּה 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)

אֶשָּׂא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי? Esah ey-nai el heh-ha-rim mey-a-yin yavo ez'ri?

עֲזָרִי מֵעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ 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. [D]C]

אלי אלי Eyli eyli,
שלא יגמר לעולם, Sheh-lo yi-ga-mehr l-olam
החול והים Ha-chol v-ha-yahm,
רשורש של המים Rish'rush shel ha-ma-yim
ברק השמים B'rak ha-shama-yim
תפלת האדם. T'fi-lat ha-adam.

O hear my words,
That these may never end:
The sand and the sea,
The rush of the waters,
The thundering heavens,
The prayers of our hearts.

V-Nomar L-Fanav

traditional Chassidic z'mirah

ונאמר לפניו שירה חדשה, V-nomar l-fanav shirah chadasha
הללויה Halleluyah

Sing in God's presence a new song: Halleluyah!

Echad Yachid U-Myuchad

based on Rabbi Moshe Hayyim Luzzato

אחד יחיד ומיוחד 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

למען אחי ורעי, L'ma'an achai v-rey-ai
למען אחיותי ורעי, L'ma'an ach'yo-tai v-rey-ai
אדברה נה אדברה נה Adab'rah nah adab'ra na
שלום בך. Shalom bach
למען בית L'ma'an beyt
יי אלהינו Adonai eloheynu
אבקשה טוב לך Avak'sha tov lach
למען בית L'ma'an beyt
יי אלהינו Adonai eloheynu
אבקשה טוב לך Avak'sha tov lach

For all of my brothers and friends
For all of my sisters and friends,
Please let me ask, please let me say:
Peace to you.
This is the house.
The house of the One.
I wish the best for you.
This is the house.
The house of the One.
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 fabulous? 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*:]

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ: Barchu et Adonai ha-m'vorach

[All respond & then blessers repeat]

בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד: Baruch Adonai ha-m'vorach l-olam va-ed

[Blessers]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Baruch ata Adonai Eloheynu meh-lech ha-olam

אֲשֶׁר קִרְבָנוּ לְעִבּוּדְתְּךָ asher ker'vanu la-avo-dato

וְנָתַן לָנוּ אֶת תּוֹרָתְךָ: v-natan lanu et Torato.

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה: 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*:]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch ata Adonai eloheynu melech ha-olam

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, asher natan lanu Torat emet

וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ: v-cha-yey olam nata b-tocheynu

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה: 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

יְהי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שֶׁתּוֹלִיכֵנוּ לְשָׁלוֹם, וְתַצְעִיכֵנוּ לְשָׁלוֹם,
וְתַדְרִיכֵנוּ לְשָׁלוֹם, וְתַגִּיעֵנוּ לְמַחֲזֵז חַפְצֵנוּ לְחַיִּים וְלִשְׂמֹחָה וְלִשְׁלֹם, וְתַחְזִירֵנוּ לְבֵיתֵנוּ לְשָׁלוֹם,
וְתַצִּילֵנוּ מִכָּל אוֹיֵב וְאוֹרֵב בְּדֶרֶךְךָ, וּמִכָּל מִינֵי פְרַעְנִיּוֹת הַמַּתְרַגְּשׁוֹת לְבוֹא לְעוֹלָם, וְתַשְׁלַח
בְּרָכָה בְּכָל מַעֲשֵׂה יָדֵינוּ, וְתַתְּנֵנוּ לְחֵן וְלַחֲסֵד וְלִרְחֻמִּים בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאִינוּ, וְתִשְׁמַע
קוֹל תַּחֲנוּנֵינוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלָּה וְתַחֲנוּן אַתָּה. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

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

Psalm 27

לְדוֹד, יְיָ אֱוֹרִי וַיִּשְׁעֵי מִמִּי אִירָא יְיָ מְעוֹז תִּחִי מִמִּי אֶפְתָּח: בְּקֶרֶב עָלִי מְרַעִים לֶאֱכֹל אֶת-בְּשָׂרִי צָרִי
וְאֵיבִי לִי הֵמָּה כְּשָׁלוֹ וְנִפְּלוֹ: אִם-תִּחְנֶנָּה עָלִי מִחְנֶה לֹא-יִירָא לְבִי אִם-תִּקְוֶם עָלִי מִלְחָמָה בְּזֹאת
אֲנִי בֹטֵחַ: אַחַת שְׁאַלְתִּי מֵאֵת-יְיָ אוֹתָהּ אֶבְקֵשׁ שְׁבִתִּי בְּבֵית-יְיָ כָּל-יְמֵי תִחִי לַחֲזוֹת בְּנֶעֱם-יְיָ
וּלְבַקֵּר בְּהִיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה יִסְתַּרְנִי בְּסֶתֶר אֶהְלֹו בְּצוּר יְרוּמָמְנִי: וְעַתָּה יְרוּם
רֹאשִׁי עַל-אֵיבִי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֶהְלֹו זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמָרָה לִי: שְׁמַע-יְיָ קוֹלִי אֶקְרָא
וְחֲנִנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי בְקִשׁוּ פָנַי אֶת-פָּנֶיךָ יְיָ אֶבְקֵשׁ: אֶל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֶל-תֵּט בָּאָף
עֲבֹדֶךָ עֲזַרְתִּי הָיִיתָ אֶל-תִּטְשֵׁנִי וְאֶל-תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל: כִּי-אֵבִי וְאִמִּי עֲזָבוּנִי וַיְיָ יִאֲסֹפֵנִי: יְהוֹרָנִי
יְיָ דֶּרֶךְךָ וְנִחְנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוּרְרִי: אֶל-תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ-בִי עֲדֵי-שָׁקֶר וַיִּפַּח
חֶמֶס: לֹוֹא הֶאֱמַנְתִּי לִרְאוֹת בְּטוֹב-יְיָ בְּאֶרֶץ חַיִּים: קוֹה אֶל-יְהוָה חֲזֹק וַיֵּאֱמָן לְבָבִי וְקוֹה אֶל-יְהוָה:

Psalm 27: 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)

אַחַת שְׁאַלְתִּי מֵאֵת יְיָ, אוֹתָהּ אֶבְקֶשׁ Achat sha-alti mey-eyt Adonai, otah ava-kesh
שִׁבְתִּי בְּבֵית יְיָ, כָּל יְמֵי חַיִּי Shiv'ti b-veyt Adonai kol y'mey cha-yai
לַחֲזוֹת בְּנֹעַם יְיָ וּלְבַקֵּר בְּהִיכָלוֹ: 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.*

[DJC]

Horeyni (from Psalm 27:11 & 13)

הוֹרֵנִי הַשֵּׁם דְּרָכֶךָ Ho-reyni ha-Shem dar'kecha
וּנְחֵנִי בְּאֶרֶחַ מִישׁוֹר U-n'chey-ni b-orach mi-shor
בְּאֶרֶחַ מִישׁוֹר לְמַעַן שׁוֹרְרִי: b-orach mi-shor l-ma-an shor'rai
לוֹלֵא הָאֱמָנָתִי לְרֹאוֹת בְּטוֹב־הַשֵּׁם Lu-ley heh-eh-manti lir'ot b-tuv ha-Shem
לְרֹאוֹת בְּטוֹב־הַשֵּׁם בְּאֶרֶץ חַיִּים: 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.]*

[DJC]

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

קוֹה אֱלֹהֵי הַשֵּׁם חֲזַק וַיָּאֲמֵץ לְבָבְךָ Ka-vey el Ha-Shem, chazak v-ya-ameytz li-becha
חֲזַק וַיָּאֲמֵץ לְבָבְךָ 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)

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

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