

[INSERT ILYA SCHOR WOODCUT IV: FULL PAGE GHOSTED]

נתיבות תפילה

PATHS OF PRAYER

SHABBAT SIDDUR

SOLEL CONGREGATION  
MISSISSAUGA, ONTARIO  
2009/5770



## DEDICATION

To introduce Solel's new SIDDUR, we share with you a delightful Hasidic word-play which teaches volumes about the meaning of prayer. It comes from a commentary on the story of Noah in Genesis. When the Flood ends and the ark settles onto dry land, God tells Noah and his family: צֵא מִן הַתֵּבָה – “Go forth from the ark” (Genesis 8:16). The word תֵּבָה (TEYVA) in classical Hebrew also means “word” or “term.”

The Hasidic commentary applies these two meanings of תֵּבָה to prayer. When we pray with the congregation, there are times when our soul seeks to “go forth from the word” on the page and to soar aloft toward God. Therefore, say the Hasidim, the SIDDUR is to be regarded just like the ark: it is a vessel designed to transport the soul. A single prayer – even a single word, a single musical phrase – can accomplish this. The Hasidim advise us that, should this rare gift be given to us, we should let our soul travel and then rejoin the congregation when it returns.

The SIDDUR now in your hands offers the following “vessels” to prayer:

- We have brought back more of the traditional liturgy, especially for the Kabbalat Shabbat service. The words of the Psalms have inspired so many souls, Jewish and non-Jewish, over the centuries and continue to work their charm on us.
- New liturgical music is now being composed at a rapid rate. We have included passages whose musical settings will also serve to transport our souls.
- Along with the traditional liturgy, we have included English poems and meditations that interpret the prayers in a stimulating contemporary way, thus opening new channels for our prayers.
- You will find more prayers and readings that relate to the State of Israel. As we count our blessings during prayer, we keep the Jewish homeland close to our soul.
- If a picture is worth a thousand words, then it can also transport a thousand souls. We hope that the beautiful woodcuts by Ilya Schor will add a new dimension to your prayers.

We offer these vessels in the hope that they will enhance your personal experience of congregational prayer.

It is most fitting that this SIDDUR is dedicated to the memory of Lois Levy, who was herself a precious vessel of Jewish education and led an exemplary Jewish life:

זכרונה לברכה

May her memory always be for a blessing.

שלום וברכה

from your Editorial Committee,

Rabbi Lawrence Englander  
Arlene Botnick, Director of Education  
Linda Sage Alexander  
Judith J. Miller  
Eleanor Stoch  
Leo A. Van Thyn

## SPECIAL ACKNOWLEDGEMENTS

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Harold Levy  
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Mark and Jill Levy

Barrie Fineman  
Daniel and Georgia, Aaron and Joshua Fineman  
Simon and Carrie, Taylor and Sonia Fineman  
in loving memory of Sonia

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IN LOVING MEMORY OF LOIS LEVY

זְכוּרָנוּהָ לְבֵרְכָהּ

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[INSERT ILYA SCHOR WOODCUT VI]

# תפילות בלזשׂ

ANTHOLOGY OF SELECTED READINGS



**THE TZANZER REBBE**

The Tzanzer Rebbe was asked by a Hasid: "What does the Rabbi do before praying?" In his reply the Rebbe said: "I pray that I may be able to pray properly."

**A PEOPLE'S SONG**

There are those who sing the song of their own souls, and in their souls they find full spiritual satisfaction.

*And there are those who sing the song of the people. They do not find the circle of their private souls wide enough and so go beyond it, reaching for more powerful heights. And they unite themselves with the soul of the community of Israel, sing its songs, suffer with its sorrows and are delighted by its hopes.*

And there are those whose soul lifts beyond the limitations of Israel to sing the song of humankind. Their spirits expand to include the glory of the human image and its dreams.

*And there are those who lift beyond this level until they become one with all creation and all creatures and all the worlds. And with all of them they sing a song.*

And there are those who rise together with the convergence of all these songs. All of them sing out, each gives meaning and life to the other. And this completeness is the song of holiness, the song of God, the song of Israel.

RAV ABRAHAM ISAAC KOOK

## BLESSED ARE THE HEAVENS

Blessed are the heavens  
for they declare the power of creation.

*Blessed is the earth, our beloved home,  
for she is a planet of plenitude.*

Blessed are the waters thereon  
for they gave rise to living beings.

*Blessed is the land  
for it is the source of life abundant.*

Blessed is the air we breathe  
for it fires us to life and love.

*Blessed are the beasts of the field  
for they are glorious to behold.*

Blessed are the birds of the air  
for they carve a graceful arc in the sky.

*Blessed are the mountains and the seas and the valleys  
for their variety makes rich our habitat.*

Blessed are the fields of grain and the orchards of fruit  
for they give sustenance, asking nothing in return.

*Blessed are the dwellers on earth  
for they cherish the privilege of living upon it.*

Blessed are they who protect the earth and all her creatures,  
from the plants of the field to the trees of the forest,  
for their reward shall be harmony with the web of existence.

*Rejoice and be glad  
for the earth and her people are one.*

RICHARD S. GILBERT

## GOD, WHERE CAN I FIND YOU?

God, where can I find You?  
Your glory fills the world.

*Behold, I find You*

*Where the ploughman breaks the hard soil,  
Where the quarrier explodes stone out of the hillside  
Where the miner digs metals out of the reluctant earth,  
Where men and women earn their bread by the sweat of the brow,  
Among the lonely and poor, the lowly and lost.  
In blazing heat and shattering storm, You are with them.*

Behold, I find You

In the mind free to sail by its own star,  
In words that spring from the depth of truth,  
Where endeavour reaches undespairing for perfection,  
Where the scientist toils to unravel the secrets of Your world,  
Where the poet makes beauty out of words,  
Wherever people struggle for freedom,  
Wherever noble deeds are done.

*Behold, I find You*

*In the shouts of children merry at their play,  
In the mother's lullaby, as she rocks her baby in the cradle,  
In the sleep falling on his infant eyelids,  
And in the smile that dances on his sleeping lips.*

O my God,  
Give me strength never to disown the poor,  
Never before insolent might to bow the head.  
Give me strength to raise my spirit high above daily trifles,  
Lightly to bear my joys and sorrows,  
And in love to surrender all my strength to Your will.

*For great are Your gifts to me:*

*The sky and the light. This my flesh.  
Life and the soul,  
Treasures beyond price, treasures of life and of love.*

RABINDRANATH TAGORE

## TWO KINDS OF INTELLIGENCE

There are two kinds of intelligence. One is acquired as a child in school memorizes facts and concepts from books and from what the teacher says, collecting information from the traditional sciences as well as from the new sciences.

*With such intelligence you rise in the world. You get ranked ahead or behind others based on your competence in retaining information. With it you stroll in and out of fields of knowledge, always getting more marks on your preserving tablets.*

There is another kind of tablet, one already completed and preserved inside you: a spring overflowing its banks, a freshness in the centre of the chest. This other intelligence does not turn yellow or stagnate. It's fluid, and it doesn't move from outside to inside through conduits of plumbing-learning.

*This second knowing is a fountainhead from within you, moving out.*

RUMI (13TH CENTURY SUFI)

## I HAVE PLENTY OF TIME

I went out, God  
People were coming and going,  
Walking and running.

*Everything was rushing: cars, trucks, the street, the whole town.  
They were rushing after time,  
To catch up with time,  
To gain time.*

Good-bye, Sir, excuse me, I haven't time.  
I'll come back, I can't wait, I haven't time.  
I must end this letter, I haven't time.  
I'd love to help you, but I haven't time.  
I can't accept having no time.  
I can't think, I can't read, I'm swamped, I haven't time.  
I'd like to pray, but I haven't time.

*And so all people run after time, God  
They pass through life running, hurried, jostled, overburdened,  
Frantic, and they never get there. They still haven't time.  
In spite of all their efforts, they're still short of time.  
Of a great deal of time.*

God, You must have made a mistake in your calculations.  
There is a big mistake somewhere.  
The hours are too short,  
Our lives are too short.

*You who are beyond time, God, You smile to see us fighting it.  
And You know what You are doing.  
You make no mistakes in Your distribution of time.  
You give each one time to do what you want us to do.  
But we must not deface time...Waste time. Kill time.  
For time is a gift that You give us,  
But a perishable gift  
A gift that does not keep.*

God, I have time,  
I have plenty of time,  
All the time You gave me.  
The years of my life,  
The days of my years,  
The hours of my days,  
They are all mine, mine to fill, quietly, calmly,  
But to fill completely, up to the brim.

MICHEL QUOIST





[INSERT ILYA SCHOR WOODCUT IX]

# ערבית לשבת

EVENING SERVICE FOR SHABBAT



# ערבית לשבת

## EVENING SERVICE FOR SHABBAT

### WELCOMING SHABBAT

### קבלת שבת

#### FROM PSALM 95

Come sing joyfully to the  
Eternal One,

לְכוּ נְרַנְנָה לַיהוָה

Shout for joy to our Rock of  
deliverance.

נְרִיעָה לְצוּר יִשְׁעֵנוּ.

Let us enter God's presence  
with thanks,

נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה

Singing out with joyous hymns.

בְּזִמְרוֹת נְרִיעֵ לוֹ.

L'CHU N'RAN'NA LADONAI  
NARIA L'TSUR YISHEYNU, N'KADMA FANAV B'TODA  
BIZMIROT NARIA LO.



#### FROM PSALM 96

Sing to the Eternal a new song

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ

Sing to the Eternal all the earth.

שִׁירוּ לַיהוָה כָּל-הָאָרֶץ

Sing to the Eternal, praise  
God's name

שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ

From day to day proclaim  
God's deliverance.

בְּשִׁרוֹ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ:

SHIRU LADONAI SHIR CHADASH, SHIRU LADONAI KOL HA-ARETZ.  
SHIRU LADONAI BARCHU SH'MO, BASRU MIYOM L'YOM Y'SHUATO.



Tell of God's presence among  
the nations, among all the  
peoples tell of God's wonders

סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ,  
בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:

For great is the Eternal,  
exceedingly praised, more  
awesome than all other gods.

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
נֹרָא הוּא עַל-כָּל-אֱלֹהִים:

Let the heavens rejoice and  
the earth be glad, let the sea  
and all its contents thunder  
praise.

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל  
הָאָרֶץ, יִרְעַם הַיָּם וּמְלֵאוּ:

SAPRU VA-GOYIM K'VODO, B'CHOL HA'AMIM NIF-L'OTAV  
KI GADOL ADONAI UM'HULAL M'OD, NORA HU AL KOL ELOHIM  
YISM'CHU HASHAMAYIM V'TAGEL HA-ARETZ. YIRAM HAYAM UMLO'O.



## LIGHTING THE SHABBAT CANDLES

## הדלקת נרות

NOTE: IT IS CUSTOMARY TO PLACE THE HANDS OVER THE CANDLES TO ENJOY THE WARMTH OF THE COMING OF SHABBAT. ONCE THE CANDLES ARE LIT, THE BLESSING IS THEN RECITED: IT IS THE RECITATION OF THE BLESSING THAT SIGNALS THE ACTUAL START OF SHABBAT.



On this day we would see the world in a new light.  
On this day we would add new spirit to our lives.

*On this day we would taste a new time of peace.  
We would rest from desire from gain, ambition for things.*

We would raise our eyes to look beyond time and space toward  
eternity. O may we come to see the world in a new light

*As it is written: "Let a new light shine upon Zion, and may it be our  
blessing to see its splendour."*



This SHABBAT sheds light upon us – light for the days to come. We have leisure by which to see the world with new and grateful eyes. We have time now to look inward. And now we are free to embrace family and friends, to make our lives simpler and more complete.

*We think of our homes and those we love. When we call to mind the duties and affections of home, how greatly are all blessings enriched, all cares and sorrows softened.*

May the hearts of parents and children always be turned to one another, that our homes may be sanctuaries of love and devotion. May we use this SHABBAT to bring happiness to our family life and blessing to our people.



### TO LIGHT SHABBAT CANDLES

To light candles in all the worlds,  
that is SHABBAT.

*To light SHABBAT candles  
is a soul-leap pregnant with potential  
into a splendid sea, in it the mystery  
of the fire of sunset.*

Lighting the candles transforms  
my room into a river of light,  
my heart sets in an emerald waterfall.

ZELDA

[INSERT ILYA SCHOR WOODCUT VII]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

BARUCH ATA ADONAI ELOHEYNU MELECH HA-OLAM,  
ASHER KIDSHANU B'MITZVOTAV V'TZIVANU  
L'HADLIK NER SHEL SHABBAT.



We praise You, ADONAI our God, whose presence fills creation. You have made us holy through your MITZVOT and commanded us to light the candles of SHABBAT.

ברכת הכוהנים

NOTE: IT IS JEWISH TRADITION FOR PARENTS TO BLESS THEIR CHILDREN AROUND THE SHABBAT DINNER TABLE AT HOME, AFTER THE CANDLES HAVE BEEN LIT. WE INCLUDE THIS RITUAL IN OUR FRIDAY EVENING SERVICE AT THE SYNAGOGUE SO THAT TOGETHER, AS A CONGREGATION, WE CAN OBSERVE THIS MITZVAH.

It is customary to bless our children according to the three-fold blessings of the KOHANIM.

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ  
יְאֵר יי פָּנָיו אֵלֶיךָ וְיַחֲנֶךָ  
יִשְׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם.

Y'VARECHECHA ADONAI V'YISHM'RECHA  
YA-ER ADONAI PANAV EYLECHA VICHUNKA  
YISA ADONAI PANAV EYLECHA V'YASEM L'CHA SHALOM



May God bless you and protect you.  
May God's presence shine upon you and be gentle to you.  
May God's presence be lifted upon you and give you peace.

## יְדִיד נֶפֶשׁ

Heart's delight, Source of mercy, draw Your servant into Your arms: I leap like a deer to stand in awe before You. Your love is sweeter to me than the taste of honey.

יְדִיד נֶפֶשׁ אָב הַרְחַמֵּן  
מִשֶׁךְ עֲבָדְךָ אֶל רְצוֹנְךָ  
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.  
יַעֲרַב לוֹ יְדִידוֹתֶיךָ  
מִנוּפֶת צוּף וְכֹל טַעַם.

World's light, shining glory, my heart is faint for love of You: heal it, Eternal One, help my heart, show me Your radiant splendour. Let me return to strength and have joy forever.

הַדּוֹר נֹאֵה זִיו הָעוֹלָם  
נִפְשֵׁי חוֹלַת אַהֲבָתְךָ  
אָנָּה אֵל נָא רְפֵא נָא לָהּ  
בְּהִרְאוֹת לָהּ נוֹעַם זִיוְךָ  
אֲז תִּתְחַזֵּק וְתִתְרַפֵּא  
וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם.

Have compassion, O faithful One, pity for Your loved child: how long have I hoped to see Your glorious might. O God, my heart's desire, have pity, hold back no more.

וְתִיק יְיָמוֹ נָא רַחֲמֶיךָ  
וְחוּסָה נָא עַל בֵּן אַהֲוֵבְךָ  
כִּי זֶה כְּמָה נִכְסוּף נִכְסַפְתִּי  
לְרְאוֹת בְּתִפְאֶרֶת עֲזֶךָ  
אָנָּה אֵלִי חֶמְדַּת לִבִּי  
חוּסָה נָא וְאֵל נָא תִתְעַלֵּם.

YEDID NEFESH, AV HARACHAMAN, M'SHOCH AVD'CHA, EL R'TZO-NECHA.

YARUTZ AVD'CHA K'MO AYAL, YISHTA-CHAVEH EL MUL HADARECHA.

YE-ERAV LO Y'DIDOTECHA, MI-NOFET V'CHOL TAAM.

HADUR NA'EH ZIV HA'OLAM, NAFSHI CHOLAT AHAVA-TECHA

ANA EL NA R'FA NA LA, B'HAROT LA NO-AM ZIVECHA

OZ TITCHAZEYK V'TITRAFEY, V'HAI-TA LA SIMCHAT OLAM.

VATIK YEHEMU NA RACHAMECHA, V'CHUSA NA AL BEYN AHUVECHA

KI ZEH KAMA NICH-SOF NICH-SAFTI, LIROT B'TIFERET U-ZECHA

ANA ELI CHEMDAT LIBI, CHUSA NA V'AL NA TITALAM.



Show Yourself, Beloved, and cover me with the shelter of Your peace. Light up the world with Your presence that we may exult and rejoice in You. Hurry, Beloved, the holy day has come: show us grace as long ago.

הַגְּלֵה נָא וּפְרוֹס חֲבִיבִי עָלַי  
אֶת סִכַּת שְׁלוֹמְךָ.  
תְּאִיר אֶרֶץ מְכַבֹּדֶךָ  
נְגִילָה וְנִשְׂמְחָה בָּךְ.  
מֵהֵר אָהוּב כִּי בָא מוֹעֵד  
וְחָנְנוּ כִּימֵי עוֹלָם.

HIGALEH NA UF'ROS CHAVIVI ALAI ET SUKAT SH'LOMECHA.  
TA-IR ERETZ MIK'VODECHA NAGILA V'NISM'CHA BACH.  
MAHEYR AHUV KI VA MO-EYD V'CHANEYNU KIMEY OLAM.

### FROM PSALM 98

מְזִמּוֹר שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה  
הוֹשִׁיעָה־לוֹ יְמִינוֹ וְזָרוּעַ קִדְשׁוֹ. הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ  
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ. זָכַר חֲסֵדוֹ וְאַמוּנָתוֹ לְבֵית  
יִשְׂרָאֵל רָאוּ כָּל־אֲפְסֵי־אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ. הָרִיעוּ  
לַיהוָה כָּל־הָאָרֶץ פִּצְחוּ וְרַנְּנוּ וְזָמְרוּ. זָמְרוּ לַיהוָה בְּכַנּוֹר  
בְּכַנּוֹר וְקוֹל זְמֵרָה. בְּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לְפָנֶי  
הַמֶּלֶךְ יְהוָה. יִרְעַם הַיָּם וּמְלֹאוּ תַבֵּל וַיִּשְׁבְּי בָהּ. נְהַרֹת  
יַמֶּחֱאוּ־כֶף יַחַד הָרִים יִרְנְנוּ. לְפָנֶי־יְהוָה כִּי בָא לְשִׁפְט  
הָאָרֶץ יִשְׁפֹט־תַּבֵּל בְּצַדֵּק וְעַמִּים בְּמִישְׁרִים.



Sing a new song to ADONAI  
*Sing to ADONAI all the earth.*

Let the earth ring out in song to God  
*Sing to ADONAI a new song*

Let the heavens be glad and the earth rejoice  
*Let the sea roar and all that fills it.*

Let the field exult, and all its creatures  
*Let the trees of the forest sing for joy.*

Sing to ADONAI, all the earth  
*Sing to ADONAI a new song.*

Let the rivers clap hands  
*Let the mountains sing for joy.*

Sing to ADONAI all the earth  
*Break forth, sing aloud, shout praise.*



### FROM PSALM 63

My God, I thirst for You,  
I yearn for You.  
You are like clouds of spring rain  
bringing cool water  
to the parched and dusty desert  
of my soul.

*In the sanctuary where I feel  
the power and the glory of Your presence,  
my mouth fills with songs of praise.  
All my days I will bless you  
for I trust You more than life.*

I feel sated as with a royal feast.  
when I sing Your praises  
my heart dances.



## THE MEANING OF SHABBAT

The meaning of SHABBAT is to celebrate time rather than space. Six days a week we live under the tyranny of things of space. On SHABBAT we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.

ABRAHAM JOSHUA HESCHEL



## EREV SHABBAT

...Who am I that she should wish  
to spend the day with me?  
I try out my strengths, cook, move dust,  
casually insensitive to all the songs  
reminding me that she, the Queen,  
in diamond-ruby-emerald-glow tiara,  
would come to grace my table.

*She comes  
no matter how the week was spent,  
in joy or in silliness,  
yet she comes.  
and I am her host,  
laying a linen flower tablecloth  
that is white,  
that is all the colours of the rainbow...*

...Come, my SHABBAT Queen,  
embodiment of Worlds-to-Be:  
Your gracious kindness is our breath of life,  
and though we once, twice, all-too-often  
fail to say, "How beautiful your cape!  
How lovely your hair, your SHECHINA-eyes!"  
we will not always be so lax,  
apathetic to your grace, your presence.

*Touch us again this week  
with your most unique love's tenderness,  
And we shall sing to you our songs,  
dance our dances in your honour,  
and sigh for you our sighs  
of longing peace and hope.*

DANNY SIEGEL

[INSERT ILYA SCHOR "PROLOGUE" WOODCUT BEFORE L'CHA DODI]

NOTE: OUR MYSTICAL TRADITION SEES THE RELATIONSHIP BETWEEN GOD AND ISRAEL AS A LOVING ONE. AND SO THE L'CHA DODI IMAGINES SHABBAT AS ISRAEL'S BRIDE, AND WE WELCOME HER WITH GREAT JOY.

לְכֵה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

L'CHA DODI LIKRAT KALA, P'NEY SHABBAT N'KABLA.



Let us go forth to greet the bride:  
Let us welcome the presence of SHABBAT among us.

1. שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיּוֹחַד.  
יְיָ אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וְלִתְפָאֵרֶת וְלִתְהִלָּה.

SHAMOR V'ZACHOR B'DIBUR ECHAD, HISH-MIYANU EL HAMYUCHAD  
ADONAI ECHAD U'SHMO ECHAD. L'SHEM UL'TIFERET V'LIT-HILA.



"Keep" and "Remember" is one command,  
The one which the Eternal One caused us to hear,  
The Eternal is One, whose Name is One  
In greatness, in glory and in praise.

*Let us go forth...*

2. לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מְקֵדֶם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה.

LIK RAT SHABBAT L'CHU V'NEYLCHA. KI HI M'KOR HA-B'RACHA.  
MEY-ROSH MI-KEDEM N'SUCHA. SOF MA'ASEH B'MACHASHAVA T'CHILA.



Let us go forth to greet SHABBAT,  
For she is the endless source of blessing.  
As was ordained from the very beginning,  
Last in creation but first in the plan.

*Let us go forth...*

3. מְקֹדֵשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.  
רַב לָךְ שָׁבַת בְּעַמְּקֵי הַבְּכָא. וְהוּא יַחְמוֹל עָלֶיךָ חֲמֵלָה.

MIKDASH MELECH IR M'LUCHA. KUMI TS'I MITOCH HA-HAFEYCHA  
RAV LACH SHEVET B'EYMEK HA-BACHA. V'HU YACHAMOL ALAYICH CHEMLA.



Shrine of the Sovereign, city of royalty,  
Rise and go forth from the midst of your ruins.  
You have dwelled long enough in the valley of tears,  
Now God will pour forth mercy upon you.

*Let us go forth...*

4. הַתְּנַעֲרִי מֵעָפָר קוּמִי. לְבִשִׁי בְּגָדֵי תִפְאָרְתְּךָ עָמִי.  
עַל יַד בֶּן יִשָּׁי בֵּית הַלְּחָמִי. קֹרְבָה אֶל נַפְשִׁי גְּאֻלָּה.

HITNA-ARI MEY-AFAR KUMI. LIVSHI BIGDEY TIFARTEYCH AMI.  
AL YAD BEN YISHAI BEYT HA'LACHMI. KORVA EL NAFSHI G'ALA.



Shake yourself off, arise from the dust,  
Put on your garments of glory, my people.  
Say: Be near to my soul and redeem her,  
By the hand of David, son of Jesse the Bethlehemite.

*Let us go forth...*

5. הַתְּעוֹרְרִי הַתְּעוֹרְרִי כִּי בָּא אֹרֶךְ קוּמִי אֹרִי.  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

HIT'OR'RI HIT'OR'RI. KI VA OREYCH KUMI ORI.  
URI URI SHIR DABEYRI. K'VOD ADONAI ALAYICH NIGLA.



Awaken yourself, awaken yourself,  
For your light has come: arise and shine.  
Awake, awake and utter a song,  
For God's glory is upon you.

*Let us go forth...*

6. לֹא תִבוֹשׁוּ וְלֹא תִכְלֹמוּ. מַה תִּשְׁתַּחֲוּי וּמַה תִּהְמִי.  
בְּךָ יִחְסוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלָּה.

LO TEYVOSHI V'LO TIKALMI. MA TISHTOCHACHI U-MA TEHEMI.  
BACH YECHESU ANI-YEY AMI. V'NIVN'TA IR AL TILA.



Do not be ashamed and do not despair.  
Why are you downcast, and why do you moan?  
In you will the poor of My people be sheltered,  
The city rebuilt on its ancient site.

*Let us go forth...*

7. וְהָיוּ לְמַשָּׁה שְׂאֵסִיךְ. וְרָחֲקוּ כֹל מִבְּלַעֲיֶיךָ.  
יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חַתָּן עַל כְּלָה.

V'HAYU LIM-SHISA SHO-SAYICH. V'RACHAKU KOL M'VAL-AYICH.  
YASIS ALAYICH ELOHAYICH. KIM-SOS CHATAN AL KALA.



Those who oppress you shall be subdued,  
All who would devour you shall be far away,  
And God will rejoice with you  
As a bride and groom rejoice.

*Let us go forth...*

8. יָמִין וּשְׂמֹאל תִּפְרֹצֵי וְאֶת־יְיָ תַעֲרִיצֵי.  
עַל יַד אִישׁ בֶּן פִּרְצֵי, וְנִשְׂמַחָה וְנִגְלָה.

YAMIN USMOL TIFROTSI V'ET ADONAI TA-ARITSI.  
AL YAD ISH BEN PARTSI, V'NISM'CHA V'NAGILA.



To the right and the left you shall extend,  
And you shall admire and revere ADONAI,  
With the arrival of one of the line of Peretz,  
We shall rejoice and be glad.

*Let us go forth...*

9. בּוֹאֵי בְּשָׁלוֹם עֵטְרַת בַּעֲלָהּ, גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ.  
תּוֹךְ אַמוּנֵי עַם סְגֻלָּהּ, בּוֹאֵי כָלָהּ, בּוֹאֵי כָלָהּ.

BO'I V'SHALOM ATERET BALA, GAM B'SIMCHA UV'TSOHOLA.  
TOCH EMUNEY AM S'GULA, BO'I CHALA BO'I CHALA.



Come in peace, O crown of her mate,  
Come in rejoicing and cheerfulness,  
In the midst of the faithful of this treasured people.  
Come, O bride  
Come, O bride.

*Let us go forth...*

## PSALM 92

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:  
טוֹב לְהִדּוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְחָה עֲלִיוֹן.  
לְהַגִּיד בַּבֶּקֶר חֲסֻדָּךְ וְאַמוּנָתְךָ בַּלַּיְלוֹת.  
עֲלֵי-עֶשׂוֹר וְעֲלֵי-נָבֶל עֲלֵי הַגִּיּוֹן בְּכַנּוֹר.

MIZMOR SHIR L'YOM HA-SHABBAT:  
TOV L'HODOT L'ADONAI UL'ZAMER L'SHIMCHA ELYON  
L'HAGID BABOKER CHASDECHA VE-EMUNATCHA BALEYLOT.  
ALEY ASOR VA-ALEY NAVEI, ALEY HIGAYON B'CHINOR.

כִּי שִׂמַחְתָּנִי יְהוָה בְּפַעֲלֶךָ  
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֶּן.  
מֵהָגִדְלוּ מַעֲשֵׂיךָ יְהוָה  
מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ.

KI SIMACHTANI ADONAI B'FO-OLECHA  
B'MA-ASEY YADECHA ARANEYN.  
MA GODLU MA-ASECHA ADONAI  
M'OD AMKU MACHSH'VOTECHA.



צְדִיק כִּתְמַר יִפְרַח  
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה.  
שְׁתוּלִים בְּבַיִת יְהוָה  
בְּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ.

TZADIK KATAMAR YIFRACH  
K'EREZ BALVANON YISGEH.  
SH'TULIM B'VEYT ADONAI  
B'CHATZROT ELOHEYNU YAFRICHU.

עוֹד יִנוּבוֹן בְּשִׁיבָה  
דְּשָׁנִים וְרַעֲנָנִים יְהִיוּ.  
לְהַגִּיד כִּי־יָשָׁר יְהוָה  
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

OD Y'NUVUN B'SEYVA  
D'SHEYNIM V'RA-ANANIM YIH'YU.  
L'HAGID KI YASHAR ADONAI  
TZURI V'LO AVLATA BO:



A psalm, a song for Shabbat:  
It is good to give thanks to the Eternal One,  
To sing hymns to Your name, O most high.  
To tell of Your love in the morning and Your faithfulness in the night,  
To the sound of lute and harp and to the music of the lyre.

*Your deeds, O God, fill me with gladness,  
Your work moves me to song.  
How great are Your works, Eternal One,  
How profound Your design.*

The righteous shall flourish like palms,  
grow tall like the cedars in Lebanon.  
Rooted in the house of the Eternal  
they shall be ever fresh and green,  
proclaiming that the Eternal is just,  
my Rock in whom there is no wrong.

## HOW CAN I SING?

How can I sing of day and night, when it is God who formed them?

אֵיכָה אֲשִׁיר עַל יוֹם וְלַיְלָה  
וְאֱלֹהִים הוּא יִצְרָם?

*How can I sing of heaven and earth, when it is God who decreed them?*

אֵיכָה אֲשִׁיר עַל שָׁמַיִם וָאָרֶץ  
וְאֱלֹהִים הוּא יִסְדָּם?

How can I sing of mountains and hills, when it is God who planted them?

אֵיכָה אֲשִׁיר עַל הָרִים וְגִבְעוֹת  
וְאֱלֹהִים הוּא טָבְעָם?

*How can I sing of seas and deserts when it is God who begot them?*

אֵיכָה אֲשִׁיר עַל יַמִּים וְצִיּוֹת  
וְאֱלֹהִים הוּא צָוָה?

And how can I sing of earth and its fullness, when it is God who bade them be?

אֲשִׁיר לְיוֹצֵר הַכֹּל וְנִעְלָה עַל  
כָּל לְאֱלֹהִים אֲשִׁירָה.

*I shall sing to God who fashioned all and is beyond all, it is to God I shall sing.*

JOSEPH ZVI RIMMON



[INSERT ILYA SCHOR WOODCUT X BEFORE THE BARCHU]

NOTE: ACCORDING TO MARTIN BUBER, THE PURPOSE OF THE TEN COMMANDMENTS AT SINAI IS TO ESTABLISH A COMMUNITY "BY MEANS OF COMMON REGULATION", AND SO THERE ARE CERTAIN "REGULATIONS" ASSOCIATED WITH HOW WE PRAY AS A COMMUNITY. FOR EXAMPLE, CERTAIN PRAYERS LIKE THE BARCHU CANNOT BE SAID WITHOUT A MINYAN (AT LEAST 10 JEWISH ADULTS). IN THIS WAY WE AFFIRM THAT GOD'S PRESENCE IS MOST FULLY REALIZED WHEN WE PRAY AS A COMMUNITY. [JUDITH PLASKOW, STANDING AGAIN AT SINAI.]

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ  
 בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:  
 BARUCH ADONAI HA-M'VORACH L'OLAM VA-ED.



Praise the Eternal God, the Blessed One  
 The Eternal is to be praised forever and ever.

CREATION

מעריב ערבים

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעְרִיב  
 עֲרָבִים בְּחֻכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
 וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים  
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל  
 אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר, וּמַעְבִּיר יוֹם וּמַבְיֵא  
 לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יי צְבָאוֹת שְׁמוֹ. אֵל  
 חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי  
 הַמַּעְרִיב עֲרָבִים.

BARUCH ATA ADONAI ELOHEYNU MELECH HA-OLAM, ASHER BIDVARO MA-ARIV ARAVIM,  
 B'CHOCHMA POTEYACH SH'ARIM U-VITVUNA M'SHANEH ITIM U-MACHALIF ET HAZMANIM,  
 U-M'SADEYR ET HAKOCHAVIM B'MISHM'ROTEYHEM BARAKIYA KIRTZONO. BOREY YOM VA-LAILA,  
 GOLEYL OR MIPNEY CHOSHECH V'CHOSHECH MIPNEY OR, U-MA-AVIR YOM U-MEYVI LAILA  
 U-MAVDIL BEYN YOM U-VEYN LAILA ADONAI TZ'VA-OT SH'MO. EL CHAI V'KAYAM, TAMID  
 YIMLOCH ALEYNU L'OLAM VA-ED. BARUCH ATA ADONAI HAMA-ARIV ARAVIM.



We praise you, Eternal our God, whose presence fills creation. Your word brings on the evening twilight. You open the gates of dawn with wisdom, and with foresight you make times pass and seasons change.

*Your plan sets the courses of stars in the sky, creating day and night, turning light into darkness and darkness into light.*

You make the day fade away and bring on the night, separating day and night. You rule the hosts of heaven.

*We praise You, Eternal One, who brings on the evening twilight.*



God of all the worlds, how insignificant we are in Your sight and how minute in Your presence. You are Creator of a universe so vast that the effort to conceive it overwhelms the mind. Our mightiest telescopes scan but a corner of it. The rays of light that reach us from distant galaxies began their journey long before we came to be. Counted from first creation, the earth we live on was born but yesterday, and we made our appearance on it only a moment ago.

*When we consider Your heavens, the work of Your fingers, the moon and the stars that You have established, what is humanity that You are mindful of us? What are we mortals that You consider us?*

בְּרוּךְ אַתָּה יי הַמְעַרֵיב עֲרֵבִים.

BARUCH ATA ADONAI HAMA-ARIV ARAVIM.

JOHN D. RAYNER

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ, תּוֹרָה וּמִצְוֹת  
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּתָּ. עַל כֵּן יי אֱלֹהֵינוּ  
 בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ נִשְׁיַח בְּחֻקֶיךָ וְנִשְׂמַח בְּדִבְרֵי תּוֹרָתְךָ  
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יַמֵּינוּ וּבָהֶם  
 נִהְגָּה יוֹמָם וּלְיַלָּה. וְאֶהְבֶּתְךָ אֶל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.  
 בָּרוּךְ אַתָּה יי אֱוֵהב עִמּוֹ יִשְׂרָאֵל.

AHAVAT OLAM BEYT YISRAEL AMCHA AHAVTA, AMCHA AHAVTA.  
 TORAH U' MITZVOT CHUKIM U' MISHPATIM, OTANU LIMAD'TA, OTANU LIMAD'TA.

AL KEYN ADONAI ELOHEYNU B'SHOCHVEYNU UV'KUMEYNU NASIACH B'CHUKECHA  
 V'NISMACH B'DIVREY TORATECHA, UV'MITZVOTECHA L'OLAM VA-ED.

KI HEYM CHAYEYNU V'ORECH YAMEYNU, U'VAHEM NEGEH YOMAM VA-LAILA.

V'AHAVATCHA AL TASIR, MIMENU L'OLAMIM.  
 BARUCH ATA ADONAI OHEV AMO YISRAEL.



Unending is Your love for Your people, the House of Israel. TORAH and MITZVOT, laws and precepts have You taught us.

*Therefore, our Eternal God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your TORAH and MITZVOT for ever.*

Day and night we will reflect on them, for they are our life and the length of our days.

*Your love shall never depart from our hearts. We praise You, Eternal One, who loves Your people Israel.*

[INSERT ILYA SCHOR WOODCUT V BEFORE THE SH'MA]

NOTE: WHEN WE RECITE THE SH'MA WE CARRY ON THE TRADITION OF OUR ANCESTORS, BEARING WITNESS TO THE ONENESS OF GOD. THE LETTERS "AYIN" AND "DALET" IN THE FIRST LINE OF THE SH'MA SPELL THE HEBREW WORD FOR "WITNESS". THEY ARE PRINTED HERE IN LARGER TYPEFACE, JUST AS THEY APPEAR IN LARGER SCRIPT IN THE TORAH ITSELF.

ONE TRADITION IS TO COVER ONE'S EYES WHILE RECITING THE FIRST LINE OF THE SH'MA IN ORDER TO CONCENTRATE FULLY ON THIS ANCIENT AFFIRMATION OF FAITH. A MORE RECENT PRACTICE IS TO SIGN THE SH'MA, ADDING YET ANOTHER LANGUAGE TO THE UNITY OF GOD.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יי אֶחָד

SH'MA YISRAEL ADONAI ELOHEYNU ADONAI ECHAD



Hear, O Israel: ADONAI is our God, ADONAI is One

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד

BARUCH SHEM K'VOD MALCHUTO L'OLAM VA-ED



Blessed is God's glorious dominion forever and ever

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ  
 הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכֶבְךָ וּבְקוּמְךָ: וְקִשְׁרָתָם  
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתְבָתָם  
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:



לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
 מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 אֱמֶת

V'AHAVTA ET ADONAI ELOHECHA, B'CHOL L'VAVCHA UV'CHOL NAFSH'CHA, UV'CHOL  
 M'ODECHA. V'HAYU HAD'VARIM HA-EYLEH, ASHER ANOCHI MITZAV'CHA HA-YOM AL  
 L'VAVECHA. V'SHINANTAM L'VANECHA, V'DIBARTA BAM B'SHIVT'CHA B'VEYTECHA  
 UV'LECHT'CHA VA-DERECH UV'SHOCHB'CHA UV'KUMECHA. UK'SHARTAM L'OT AL YADECHA,  
 V'HAYU L'TOTAFOT BEYN EYNECHA. UCH'TAVTAM AL MEZUZOT BEYTECHA U'VISHARECHA.

L'MAAN TIZK'RU VA'ASITEM ET KOL MITZVOTAI VIH'YITEM K'DOSHIM LEYLOHEYCHEM.  
 ANI ADONAI ELOHEYCHEM, ASHER HOTZEYTI ETCHAM MEYERETZ MITZRAYIM LIH'YOT LACHEM  
 LEYLOHIM. ANI ADONAI ELOHEYCHEM. EMET.



You shall love ADONAI your God with all your heart, with all your soul,  
 with all your might. Reflect on these words which I command you  
 this day, and take them to heart. Teach them faithfully to your  
 children. Speak of them in your home and on your way, when you  
 lie down and when you rise up. Bind them as a sign upon your  
 hand, and let them be a symbol before your eyes. Inscribe them  
 on the doorposts of your house and on your gates.

Be mindful of all My MITZVOT, and do them. So shall you consecrate  
 yourselves to your God. I, ADONAI, am your God who led you out of  
 Egypt to be your God. I, ADONAI, am your God.

## REDEMPTION

## גְּאוּלָּה

אֱמֶת וְאִמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ  
 וְאֵין זִוְלָתוֹ, וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
 מְלָכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָעֹשֶׂה גְדֻלוֹת עַד  
 אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בַחַיִּים,  
 וְלֹא נָתַן לְמוֹט רַגְלֵנוּ. הָעֹשֶׂה לָנוּ נְסִים וְנִקְמָה בַפְּרָעָה,

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ  
יִשְׂרָאֵל מִתּוֹכָם, לְחֵרוֹת עוֹלָם. וַרְאוּ בְנֵיו גְבוּרָתוֹ.  
שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן קָבְלוּ עֲלֵיהֶם,  
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,  
וַאֲמָרוּ כָּלָם:



All this we hold to be true and certain: the Eternal alone is our God,  
there is none else, and we are Israel, God's people.

*Our divine Protector delivers us from the hand of human oppressors  
and saves us from the fist of tyrants.*

You perform wonders without number, marvels that surpass our  
understanding.

*You urge us toward life and revive us when we stumble.*

You did wonders for us in Egypt, miracles and marvels in the land of  
Pharaoh.

*You led Your people Israel out, forever to serve You in freedom.*

When Your children beheld Your power, they praised You and  
gave You thanks. Freely they accepted Your sovereignty, and  
Moses, Miriam and all Israel sang to You with great joy.



I, Miriam, stand at the sea  
and turn to face the desert stretching endless and still.

*My arms reach for the sky  
and I want to sing the song rising inside me.*

My mouth open, I stop.  
Where are the words?  
Where the melody?  
In a moment of panic my vision goes blank.  
Can I take a step without knowing a destination?  
Will I falter?  
Will I fall?  
Will the ground sink away from under me?

*The song still unformed,  
How can I sing?  
To take the first step,  
To sing a new song,  
Is to close one's eyes and dive into unknown waters.  
For a moment knowing nothing, risking all,  
But then to discover the waters are friendly. The ground is firm.  
And the song,  
the song rises again.*

RUTH H. SOHN (ADAPTED)



## MIRIAM'S SONG

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

And Miriam was a weaver of unique variety  
the tapestry she wove was one which sang our history.  
With every strand and every thread she crafted her delight,  
a woman touched with spirit she dances toward the light.

Miriam stood upon the shores and gazed across the sea,  
the wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand  
and we would pass to freedom and march to the promised land.

Miriam the prophet took her timbrel in her hand  
and all the women followed her just as she had planned.

And Miriam raised her voice in song,  
she sang with praise and might,  
we've just lived through a miracle, we're going to dance tonight.

DEBBIE FRIEDMAN

מִי כַמֹּכָה בְּאֵלִים יי מִי כַמֹּכָה נֹאדָר בְּקֹדֶשׁ. נוֹרָא תְהִילַת  
עֲשֵׂה פֶלֶא. מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה, זֶה  
אֵלֵי עָנוּ וְאָמְרוּ: יי יִמְלֹךְ לְעוֹלָם וָעֶד.

MI CHAMOCHA BA-ELIM ADONAI, MI KAMOCHA NE-DAR BAKODESH.  
NORA T'HILOT OSEH FELEH.

MALCHUT'CHA RA-U VANECHA, BOKEYA YAM LIFNEY MOSHE,  
ZEH ELI ANU, ANU V'AMRU:  
ADONAI YIMLOCH L'OLAM VA-ED.



Who is like You, ADONAI, among the gods that are worshipped?  
Who is like You, majestic in holiness, awesome in splendour, doing  
wonders? Your children saw Your saving power as the Sea of  
Reeds parted. "This is my God." they responded. "ADONAI will reign  
forever and ever."

וְנִאֲמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וַגְּאֹלוֹ מִיַּד חֲזָק מִמֶּנּוּ.  
בְּרוּךְ אַתָּה יי גֹּאֵל יִשְׂרָאֵל:

As You redeemed Israel and saved us from arms stronger than our  
own, so may You redeem all those who are still oppressed and  
persecuted. We praise You, Eternal One, the Redeemer of Israel.

## THE HIDDEN LIGHT

And God said: "Let there be light." This first light God made before the sun and stars. God showed it to David who burst into song. This was the light Moses saw on Sinai. At the creation, the universe from end to end radiated light – but it was withdrawn. And now it is stored away for the righteous until all the worlds will be in harmony again and all will be united and whole. But until this future world is established, this light – coming out of darkness and formed by the Most Secret – is hidden: "Light is sown for the righteous."

But if this light were to vanish, the world could not exist. Rather, every instance that Torah is studied and lived, God sends a slender ray from that hidden light to bring life to the world. Thus the act of creation is renewed each day.

FROM THE ZOHAR

## DIVINE PROTECTION

## הַשְׁכִּיבֵנוּ

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים.  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְנֵנוּ בְּעֵצָה טוֹבָה  
מִלְּפָנֶיךָ.

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהַגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב  
דָּבָר וְחָרָב וְרָעַב וְיָגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ,  
וּבְצֵל כְּנַפְיֶךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי  
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צִאתָנוּ וּבוֹאָנוּ לְחַיִּים  
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יי הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ  
יִשְׂרָאֵל.

HASHKIVEYNU ADONAI ELOHEYNU L'SHALOM. V'HA-AMIDEYNU SHOMREYNU L'CHAYIM.

UFROS ALEYNU SUKKAT SHLOMECHA, V'TAKNEYNU, B'EYTZA TOVA MILFANECHA.

BARUCH ATA ADONAI HA-POREYS SUKKAT SHALOM, ALEYNU V'AL KOL AMO YISRAEL.

Grant, O Eternal God, that we may lie down in peace, and raise us up, O Creator, to life renewed. Spread over us the shelter of Your peace, guide us with Your good counsel, and for Your name's sake, be our help.

*Shield us from hatred and plague, keep us from war and famine and anguish, subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Ruler, give us refuge in the shadow of Your wings. O guard our coming and our going, that now and always we have life and peace.*

We praise You, Eternal One, whose shelter of peace is spread over us and over all Your people Israel.

## COVENANT OF SHABBAT

## וּשְׁמְרוּ

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם. בְּנֵי וּבִין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

V'SHAMRU V'NEY YISRAEL ET HA-SHABBAT LA-ASOT ET HA-SHABBAT L'DOROTAM, BRIT OLAM.  
BEYNI U-VEYN B'NEY YISRAEL OT HI, OT HI L'OLAM. KI SHEYSHET YAMIM ASA ADONAI, ET  
HA-SHAMAYIM V'ET HA-ARETZ. U-VAYOM HASH'VI-HI SHAVAT VA-YINAFASH.



The people of Israel shall keep SHABBAT, observing SHABBAT in every generation as a covenant for all time. It is a sign forever between Me and the Jewish people, for in six days the Eternal God made heaven and earth, and on the seventh day God rested.



## THE TAPESTRY OF OUR JEWISH HERITAGE

The strength of a piece of cloth is in the threads of which the whole is woven.

*The tapestry of our Jewish heritage has in it threads of many colours, from bright gold to somber black.*

With its colours echoing the events of the time, this tapestry was begun many thousands of years ago. Its weaving will continue for the many thousands of years to come.

*The first strands slid through the fingers of Sarah, Rebekah, Leah and Rachel. Their thread was strong, their colours were brilliant.*

The pattern grew, the length increased, and the stories of our heroines and heroes – their deeds, their lives – were woven into a cloth of beauty and lasting strength.

AUDREY LURIE



## GOD OF OUR ANCESTORS

Why do we say “Our God and the God of our ancestors”? There are two sorts of believers: one for whom faith has been handed down from our ancestors. The other has arrived at faith through searching and contemplation.

*In the first instance, faith cannot be shaken no matter how many objections are raised to it. But there is a flaw in this: faith is passed on from generation to generation as part of our tradition, and so it may have been learned without thought or reasoning.*

The advantage of the second is that faith is reached through its own power, through much searching and thinking. But this faith also has a flaw: it is possible to shake it by offering contrary evidence.

*But the one who combines both kinds of faith is invulnerable. That is why we say “our God,” because of our searching, and “the God of our ancestors,” because of our tradition.*

BA-AL SHEM TOV



יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ  
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא. לְעֵלְא מִן כָּל  
בְּרַכָּתָא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא  
וְאָמְרוּ אָמֵן.

YITGADAL V'YITKADASH SH'MEY RABA. B'ALMA DIVRA CHIRUTEY V'YAMLICH MALCHUTEY.  
B'CHAYEYCHON UV'YOMEYCHON UV'CHAYEY D'CHOL BEYT YISRAEL. BA-AGALA UVIZMAN  
KARIV V'IMRU AMEN.

Y'HEY SH'MEY RABA M'VARACH L'ALAM UL'ALMEY ALMAYA.

YITBARACH V'YISHTABACH V'YITPA-AR V'YITROMAM V'YITNASEY, V'YITHADAR V'YITALEH  
V'YITHALAL SH'MEY D'KUDSHA B'RICH HU. L'LA MIN KOL BIRCHATA V'SHIRATA, TUSHB'CHATA  
V'NECHEMATA DA-AMIRAN B'ALMA V'IMRU AMEN.



Let God's glory be extolled and God's great name be hallowed in this world that God alone willed into being. May God's eternal realm prevail soon, in our day and in our own lives, and in the life of all Israel. And let us say: Amen.

May God's great name be blessed forever more.

Let the name of the Holy Blessed One be glorified, exalted and honoured, even though God is beyond all praise and adoration that we can utter. And let us say: Amen.



NOTE: THE HEBREW WORD "BARUCH" IS DERIVED FROM THE WORD "BERECH" MEANING "KNEE". WE BEND THE KNEES AT THE WORD "BARUCH", THEN BEND AT THE WAIST AND STRAIGHTEN THE KNEES AT "ATAH". WE THEN STAND UPRIGHT AT "ADONAI" AS WE ADDRESS GOD. IN THIS WAY WE PRAY NOT ONLY WITH OUR VOICES BUT WITH OUR ENTIRE BEING.

אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:  
ADONAI SFATAI TIFTACH U-FI YAGID T'HILATECHA



Open my lips, Eternal One, so that my mouth may declare Your praise.

GOD OF OUR ANCESTORS

אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי שָׂרָה	אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי רִבְקָה	אֱלֹהֵי יִצְחָק
אֱלֹהֵי רָחֵל	אֱלֹהֵי יַעֲקֹב
וְאֱלֹהֵי לֵאָה	

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא  
גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

ON SHABBAT SHUVAH INSERT:

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.  
ZOCHREYNU L'CHAYIM, MELECH CHAFEYTZ BACHAYIM, V'CHATVEYNU B'SEYFER HACHAYIM,  
L'MA-ANCHA ELOHIM CHAYIM.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם  
וְעִזְרַת שָׂרָה.

BARUCH ATA ADONAI, ELOHEYNU VELOHEY AVOTEYNU V'IMOTEYNU. ELOHEY AVRAHAM,  
ELOHEY SARAH, ELOHEY YITZCHAK, ELOHEY RIVKA, ELOHEY YA'AKOV, ELOHEY RACHEL,  
VELOHEY LEAH. HA'EL HAGADOL HAGIBOR V'HANORA, EL ELYON. GOMEYL CHASADIM  
TOVIM, V'KONEY HAKOL, V'ZOCHER CHASDEY AVOT V'IMAHOT. UMEYVI G'ULA LIVNEY  
V'NEYHEM, L'MAAN SH'MO B'AHAVA. MELECH OZER UMOSHIA UMAGEYN.  
BARUCH ATA ADONAI, MAGEN AVRAHAM V'EZRAT SARA.

We praise You, Eternal our God, God of our ancestors:

God of Abraham, God of Sarah,  
God of Isaac , God of Rebekah,  
God of Jacob, God of Rachel and God of Leah.

Great, heroic, awesome God, supreme Divinity, who bestows deeds of kindness and gives life to all; who is mindful of the loyalty of our ancestors; and who brings, with love, redemption to their children's children for the sake of Your name.

Creator, Helper, Redeemer and Protector: we praise You, Eternal One, Protector of Abraham and Helper of Sarah.

## GOD'S POWER

## גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי מְחַיֶּה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים. סוּמְךָ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ  
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ  
מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

ON SHABBAT SHUVAH INSERT:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.  
MI CHAMOCHA AV HARACHAMIM, ZOCHER Y'TZURAV L'CHAYIM B'RACHAMIM.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי מְחַיֶּה הַכֹּל.

ATA GIBOR L'OLAM ADONAI, MECHAYEY HAKOL ATA, RAV L'HOSHIA.  
M'CHALKEYL CHAYIM B'CHESED, MECHAYEY HAKOL B'RACHAMIM RABIM.

SOMEYCH NOFLIM V'ROFEY CHOLIM U'MATIR ASURIM, UM'KAYEM EMUNATO LISHEYNEY AFAR.  
MI CHAMOCHA BA-AL G'VUROT UMI DOMEH LACH. MELECH MEMIT UM'CHAYE UMATZMIYACH  
YESHUA. V'NE-EMAN ATA L'HACHAYOT HAKOL. BARUCH ATA ADONAI, M'CHAYEY HAKOL.



Eternal is Your might, all life is Your gift, great is Your redemptive power. With love You sustain the living and with great compassion give life to all. You support the fallen and heal the sick, You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You in power? Who is like You, God of life and death, Source of salvation? We put our trust in You, who gives life to all. We praise You, Eternal One, the Source of life.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ  
סְלָה. בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ.

ATA KADOSH V'SHIMCHA KADOSH UK'DOSHIM B'CHOL YOM Y'HALELUCHA SELAH.  
BARUCH ATA ADONAI HA'EL HAKADOSH.



You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day. We praise You, Eternal One, the holy God.

ON SHABBAT SHUVA CONCLUDE:

בְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקָּדוֹשׁ  
We praise You, Eternal One, the holy Sovereign

## DAYS PASS

Days pass and the years vanish, and we walk sightless among miracles. O God, fill our eyes with seeing and our minds with knowing. Let there be moments when Your Presence, like the softness of moonlight, illumines the darkness in which we walk.

*Help us to see wherever we gaze that the bush burns unconsumed.*

And we, clay touched by God, will reach out for holiness and exclaim in wonder: How filled with awe is this place, and we did not know it.

בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ.  
*Blessed is the Eternal One, the holy God.*

יְשַׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג. עִם מְקַדְּשֵׁי  
 שְׁבַעֵי כָּלָם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבַעֵי רָצִיתָ בּוֹ  
 וְקַדְּשָׁתוּ. חֲמֵדַת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה  
 בְּרֵאשִׁית.

YISM'CHU V'MAL'CHUT'CHA SHOMREY SHABBAT, V'KOREY ONEG. AM M'KADSHEY, M'KADSHEY  
 SH'VI-H SHABBAT, KULAM YISB'U V'YITANGU MITUVECHA. V'HASHVI'I RATZITA BO V'KIDASHTO.  
 CHEMDAT YAMIM OTO KARATA, ZEYCHER L'MA-ASEH V'REYSHEET.



Those who keep SHABBAT and call it a delight shall rejoice in Your presence. All who make the seventh day holy shall rejoice in Your goodness. This day is Israel's festival of the spirit, sanctified and blessed by You, the most precious of days, symbol of the joy of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ רְצֵה בְּמִנוּחֵתָנוּ. קַדְּשָׁנוּ  
 בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבְךָ וְשַׂמְחָנוּ  
 בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהַנְחִילָנוּ יי  
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קְדוֹשְׁךָ, וְיִנוּחוּ בָּהּ יִשְׂרָאֵל  
 מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי מְקַדְּשֵׁי הַשַּׁבָּת.

KADSHEYNU B'MITZVOTECHA V'TEYN CHELKEYNU B'TORATECHA  
 SABEYNU MITUVECHA V'SAMCHEYNU BISHU-ATECHA  
 V'TAHER LIBEYNU L'OVD'CHA B'EMET.



Our God and God of our ancestors, take pleasure in our rest. Enable us to realize holiness through Your MITZVOT, give us our portion in Your TORAH, let us enjoy the good things of Your world, and gladden us with Your salvation. Purify our hearts to serve You in truth. Help us, our Eternal God, to preserve Your holy SHABBAT with love and joy. Let all Israel, they who sanctify Your name, rest upon this day. We praise You, Eternal One, who sanctifies SHABBAT.



אַתָּה אֶחָד וְשִׁמְךָ אֶחָד וּמִי כְעִמְךָ יִשְׂרָאֵל גּוֹי אֶחָד  
בְּאֶרֶץ. תִּפְאֶרֶת גְּדֹלָה וְעֲטוּרַת יְשׁוּעָה יוֹם מְנוּחָה  
וּקְדוּשָׁה לְעִמְךָ נָתַתָּ. אַבְרָהָם יָגַל יִצְחָק יִרְנַן יַעֲקֹב וּבְנָיו  
יְנוּחוּ בּוֹ.

ATA ECHAD V'SHIMCHA ECHAD, UMI K'AMCHA YISRAEL, GOY ECHAD BA-ARETZ. TIFERET G'DULA  
VA-ATERET Y'SHU-A YOM M'NUCHA UK'DUSHA L'AMCHA NATATA. AVRAHAM YAGEYL, YITZCHAK  
Y'RANEYN, YA-AKOV U-VANAV YANUCHU VO.



You are One, Your name is One, and there is none like Your people  
Israel, a people unique on the earth. A garland of glory have You  
given us, a crown of salvation: a day of rest and holiness.

*Abraham rejoiced in it, Isaac sang, Jacob and his children were  
refreshed by its rest. In this rest are love and sharing, truth and  
faithfulness and peace, quiet and safety. It is the perfect rest that  
You have willed.*

May Your children come to understand that this SHABBAT rest links  
them to You, that by it they may hallow Your name.



## OUT OF THE LAND OF HEAVEN

Out of the land of heaven  
Down comes the warm SHABBAT sun  
Into the spice-box of earth  
The Queen will make every Jew her beloved.

*In a white silk coat  
Our rabbi dances up the street,  
Wearing our lawns like a green prayer-shawl,  
Brandishing houses like silver flags.*

Behind him dance his pupils,  
Dancing not so high  
And chanting the rabbi's prayer,  
But not so sweet.

*And who waits for him  
On a throne at the end of the street  
But the SHABBAT Queen.*

Down go his hands  
Into the spice-box of earth  
And there he finds the fragrant sun  
For a wedding ring,  
And draws her wedding finger through.

*And gathering on the green lawn  
The people call him Rabbi,  
And fill their mouths with good bread  
And his happy song*

LEONARD COHEN



### WHERE HAS THIS WEEK VANISHED?

Where has this week vanished?  
Is it lost for ever?  
Will I ever recover anything from it?  
The joy of life, the unexpected victory,  
the realized hope, the task accomplished?

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

On this day let me keep for a while what must drift away.  
On this day let me be free of the burdens that must return.  
On this day SHABBAT abide.

*And now SHABBAT has come,  
Can it help me to withdraw for a while  
From the flight of time?*

Can it contain the retreat of the hours and days from the grasp of a  
frantic life? When all days abandon me, SHABBAT abide.

*Let me learn to pause, if only for this day.  
Let me find peace on this day.  
Let me enter into a quiet world this day.  
On this day, SHABBAT abide.*

DAVID POLISH



### WHERE THE WASTELAND ENDS

Unless the eye catch fire  
God will not be seen  
Unless the ear catch fire  
God will not be heard

*Unless the tongue catch fire  
God will not be named  
Unless the heart catch fire  
God will not be loved*

Unless the mind catch fire  
God will not be known.

THEODORE ROSZAK



רַצֵּה יי אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאֵהָבָה תִּקְבֹּל,  
 וּתְהִי לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל  
 קוֹרְאָיו, פְּנֵה אֶל עַבְדֶיךָ וְחַנּוּנוֹ. שְׂפּוֹךְ רוּחֶךָ עָלֵינוּ  
 וּתְחַזִּינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי  
 הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

R'TZEY ADONAI ELOHEYNU B'AMCHA YISRAEL, U-T'FILATAM B'AHAVA T'KABEYL. SH'FOCH  
 RUCHACHA ALEYNU V'TECHEZENA EYNEYNU, B'SHUVCHA L'TZION B'RACHAMIM. BARUCH ATA  
 ADONAI HA-MACHAZIR SH'CHINATO L'TZION.



Be gracious, Eternal God, to Your people Israel, and receive our prayers with love. O may our worship be acceptable to You. Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and among our people in Zion.

*We praise You, Eternal One, who brings Your SHECHINAH to Zion.*

FOR ROSH CHODESH AND THE INTERMEDIATE SHABBAT OF A FESTIVAL:

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, יַעֲלֶה וְיִבֵּא וְיִגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד  
 וְיִזְכֹּר זְכוֹרֹנֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן דוֹרוֹתֵינוּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
 וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

רֵאשׁ הַחֹדֶשׁ הַזֶּה  
 חַג הַמִּצּוֹת הַזֶּה  
 חַג הַסְּכוֹת הַזֶּה.

זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה  
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָה  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים  
 אָמֵן. אָמֵן. אָמֵן.

וּבְדָבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּנוֹ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ  
 עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

Our God and God of our ancestors, let these ancient memories be acknowledged, recalled and cherished in sight and sound: the memory of our ancestors, the memory of Jerusalem, Your holy city, and the memory of Your people, the House of Israel, on this day of:

ROSH CHODESH  
PESACH  
SUKKOT

and renew in us love and compassion, goodness, life and peace. With a compassionate, redeeming word, show us Your tender love; for we look to You, our gracious and compassionate God.



Let us rejoice and give thanks to God whose name is blessed. God has sustained us to witness the ingathering of the exiles of our people. From all corners of the world come a people without a land to ERETZ YISRAEL, a land remembered and waiting.

*They rebuilt the neglected country and were healed from their sufferings. They made the soil fruitful and they were blessed.*

Their children now grow in a land of their own. They brought life to the land, renewed vigour to our people.

*We rejoice and give thanks to God. Their peace is our hope, their freedom is our joy, their creation is our pride. Together may we become a light to the nations.*

בְּרוּךְ אַתָּה יי הַמְחַיֵּי שְׂכִינָתוֹ לְצִיּוֹן.

*We praise You, Eternal One, who brings Your SHECHINAH to Zion.*



## MOUNT SCOPUS

I saw Jerusalem from Mount Scopus,  
and she was perfect and whole,  
little, yet limitless, within her borders  
contained and yet uncontainable.

*Eastward, the hills of Judah,  
wrapped in white and blue,  
are ministering priests, and silently  
they meditate blessing and burn the snail-shell incense.*

And on the hills and pits the embers still whispering burn,  
as if spice were being perfumed there in the twilight  
by the roasting of the sun's coals on censers of shadows.

*And all Jerusalem was for me  
like a single coal, kept on the altar,  
that each nation and guardian might come  
and brighten it with tongs, and take from it an ember.*

YEHUDAH KARNI

בְּרוּךְ אַתָּה יי הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

*We praise You, Eternal One, who brings Your SHECHINAH to Zion.*

## THANKSGIVING

## הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ  
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.  
נוֹדָה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל  
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,

וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל עֵת עָרַב וְבִקְרָא  
וְצִדְקוֹתֶיךָ. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תָמוּ  
חַסְדֶיךָ מֵעוֹלָם קִיְיִנוּ לָךְ.

We gratefully acknowledge, Eternal God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield. We give thanks to You for our lives which are in your hands, for our souls which are in Your keeping, for Your wondrous providence and Your continuous goodness which You bestow upon us day by day. Truly, Your mercies never fail, and Your love and kindness never cease. Therefore do we put our trust in You.

*O God our Redeemer and Helper, let all who live affirm and praise Your name in truth. Eternal God, whose name is Goodness, we give you thanks and praise.*

#### ON THE SHABBAT DURING CHANUKAH:

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמּוֹת  
שֶׁעָשִׂיתָ לְדוֹרוֹתֵינוּ בְּיָמֵם הָהֵם בְּזִמְנָן הַזֶּה.

In days of old at this season You saved our people by wonders, reassurances and acts of mercy. In the days of Mattathias the Hasmonean, the Hellenic Empire sought to destroy our people Israel by making them forget their TORAH and by forcing them to abandon their ancient way of life.

Through the power of Your spirit the weak defeated the strong, the few prevailed over the many, and the righteous were victorious. Then Your children returned to Your house to purify the sanctuary and to kindle its lights. And they dedicated these days to give thanks and praise to Your majestic glory.

וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מַלְכֵנוּ תָמִיד לְעוֹלָם  
וָעֶד.

V'AL KULAM YITBARACH V'YITROMAM SHIMCHA MALKEYNU TAMID L'OLAM VA-ED.

ON SHABBAT SHUVAH INSERT:

וּכְתֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.  
May the people of Your covenant be inscribed for life.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל  
יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וּלְךָ  
נֶאֱדָה לְהוֹדוֹת.

V'CHOL HA-CHAYIM YODUCHA SELA VI-HALLELU ET SHIMCHA BE-EMET, HA-EL Y'SHUATEYNU  
V'EZRATEYNU SELA. BARUCH ATA ADONAI HA-TOV SHIMCHA UL'CHA NA-EH L'HODOT.



יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, שֶׁתִּבְטֵל  
מִלְחָמוֹת וּשְׂפִיכוֹת דָּמִים מִן הָעוֹלָם וְתִמְשִׁיךְ שְׁלוֹם  
גָּדוֹל וְנִפְלָא בְּעוֹלָם

May it be Your will, our God and God of our ancestors, to remove  
all wars and bloodshed from our world, and rather to draw great  
and wondrous peace into the world. Nation shall not lift up sword  
against nation, neither shall they learn war any more:

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה

LO YISA GOI EL GOI CHEREV, V'LO YILM'DU OD MILCHAMA



*Rather, all people will come to know and understand the truth: that  
we have not come into the world for strife and war, hatred or  
jealousy, anger or bloodshed. We have come into this world to  
know You. May You be eternally blessed.*

Therefore, be merciful to us and fulfill for us what is written: "I shall bestow peace upon the earth; you shall lie down untroubled by anyone." (LEVITICUS 26)

*"Let justice well up like water, and righteousness as a mighty stream."* (AMOS 8)

"The whole earth shall be filled with knowledge of ADONAI, as the water fills the sea." (ISAIAH 11)

RAV NACHMAN OF BRATSLAV



### RADIANT IS THE WORLD SOUL

Radiant is the world soul,  
Full of splendour and beauty,  
Full of life

*Of souls hidden,  
Of treasures of the holy spirit,  
Of fountains of strength,  
Of greatness and beauty.*

Proudly I ascend  
Toward the heights of the world soul  
That gives life to the universe.

*How majestic the vision,  
Come, enjoy,  
Come, find peace,  
Embrace delight,  
Taste and see that God is good.*

Why spend your substance on what does not nourish  
And your labour on what cannot satisfy?  
Listen to me, and you will enjoy what is good,  
And find delight in what is truly precious.

RABBI ABRAHAM ISAAC KOOK

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל הָעַמִּים תְּשִׁים  
 לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב  
 בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה  
 בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם.

SHALOM RAV AL YISRAEL AMCHA  
 V'AL KOL HA-AMIM TASIM L'OLAM.

KI ATA HU MELECH ADON L'CHOL HA-SHALOM  
 V'TOV B'EYNECHA, L'VAREYCH ET AMCHA YISRAEL  
 B'CHOL EYT UV'CHOL SHA-A BISHLOMECHA.

BARUCH ATA ADONAI OSEH HA-SHALOM.



Sovereign God of peace, let Your people Israel know enduring peace, for it is good in Your sight continually to bless Israel with Your peace. We praise You, eternal Source of peace.

ON SHABBAT SHUVA CONCLUDE:

בְּסֵפֶר חַיִּים וּבְרִכָּה נִכְתָּב לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יי עוֹשֵׂה  
 הַשָּׁלוֹם.

May we be inscribed in the book of life and blessing; may we bring goodness and peace into the world. We praise You, eternal Source of peace.

SILENT PRAYER

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מְדַבֵּר מִרְמָה. וְלִמְקַלְלֵי  
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פֶּתַח לְבָבִי בְּתוֹרַתְךָ  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה,  
 מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ,  
 עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ. עֲשֵׂה לְמַעַן  
 תּוֹרַתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and I will hasten to do Your MITZVOT. Save me with Your power. In time of trouble be my answer, that those who love You may rejoice.



## GOD'S PRESENCE

With prayer we invite God's presence to suffuse our spirits and let God's will prevail in our lives. Prayer cannot bring water to parched fields, or mend a broken bridge, or rebuild a ruined city; but prayer can water an arid soul, mend a broken heart, and rebuild a weakened will.

ABRAHAM JOSHUA HESCHEL (ADAPTED)



## LIVING IS AN ART

An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas. Living is also an art. We dare not become absorbed in its technical processes and lose our consciousness of its general plan.

*SHABBAT represents those moments when we pause in our brushwork to renew our vision of this object. Having done so we take ourselves to our painting with clarified vision and renewed energy.*

MORDECAI M. KAPLAN





## HEAR OUR PRAYER

For the continued blessing of life,  
and the gift of time's measured hours.  
For the vision of tomorrow's dreams,  
and the experience of loving moments.  
Hear our prayer God, hear our prayer.

*For the mutual understanding of friends,  
and moments of light-hearted laughter.  
For relationships spanning time and place,  
and the closeness gained from togetherness.  
Hear our prayer God, hear our prayer.*

For the healing of those in pain from illness or loss,  
and their receiving relief from suffering.  
For the satisfaction experienced from helping others,  
and the feelings of joy in sharing their good fortune.  
Hear our prayer God, hear our prayer.

*For all these blessings in our lives,  
Hear our prayer God, hear our prayer.*

BARBARA DOWELL

יְהִי לְרָצוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגוֹאֲלִי.

YIH'YU L'RATZON IMREY FI, V'HEGYON LIBI L'FANECHA, ADONAI TZURI V'GOALI.



May the words of my mouth and the meditations of my heart be  
acceptable unto You, O God, my Rock and my Redeemer.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל בְּנֵי אָדָם וְאָמְרוּ: אָמֵן.

OSEH SHALOM BIMROMAV, HU YA-ASEH SHALOM ALEYNU  
V'AL KOL YISRAEL, V'AL KOL B'NEY ADAM.



May the One who causes peace to reign in the high heavens let  
peace descend on us, on all Israel, and on all the world. And let us  
say: Amen.



[INSERT ILYA SCHOR WOODCUT II]

## שְׁחִיבָה לַשַּׁבָּת

MORNING SERVICE FOR SHABBAT



**BLESSING FOR PUTTING ON TALLIT**

I cover myself like my ancestors before me  
Shielded, wrapped, hidden in my TALLIT, peeking out

*I feel the strength and warmth of old souls  
around me in the garment.*

I run my hands on the four corners,  
and the well-worn TSITSIT, the one bright blue thread

*Thread – like the expanse of sky that covers the whole world,  
Like my TALLIT covers me.*

The feeling of the thread between my fingers, wrapped and  
unwrapped about my joints  
The same thread I braided as a child while my parents prayed in  
their garments,  
Connects me

*Reminds me of the commitment to which I am bound,  
To pursue what is right and just in the world, and to be wary of  
things that may cloud my judgment or turn my heart away.*

As I wrap myself closer in my garment I feel my ancestors  
by my side  
whispering in my ear  
singing God's praises  
remembering freedom from bondage  
feeling God's presence.

RACHEL VAN THYN

בְּרַכִּי נַפְשִׁי אֶת יי, יי אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר  
לְבִשְׁתָּ. עֲטָה אֹר כְּשִׁלְמָה, נוֹטָה שָׁמַיִם כְּיָרִיעָה.

BARCHI NAFSHI ET ADONAI, ADONAI ELOHAI GADALTA M'OD,  
HOD V'HADAR LAVASHTA. OTEH OR KASALMA, NOTEH SHAMAIM KA-Y'RIA.



Let my soul praise the Eternal. Adonai, my God, you are exalted.  
You clothe Yourself in majesty, You wrap Yourself in light as with a  
garment, You stretch out the heavens like a curtain.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

BARUCH ATA ADONAI ELOHEYNU MELECH HA-OLAM  
ASHER KIDSHANU B'MITZVOTAV V'TSIVANU L'HITATEF BA-TSITSIT.



We praise You, our Eternal God, whose presence fills creation. You  
bring us holiness through MITZVOT, and command us to wrap  
ourselves in the fringed TALLIT.

מה טבו אהליך יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

MA TOVU O-HALECHA YA-AKOV, MISHK'NOTECHA YISRAEL.



וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ, אֲשַׁתְּחֶה אֶל הַיְכָל קֹדֶשְׁךָ  
בְּיִרְאַתְךָ. יי אֶהְבְּתִי מְעֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.  
וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַעָה, אֲבָרְכָה לְפָנַי יי עֲשֵׂי. וְאֲנִי  
תְּפִלְתִּי לְךָ יי עֵת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ עֲנֵנִי בְּאֵמֶת  
יְשַׁעְךָ.

VA'ANI B'ROV CHASD'CHA AVO VEYTECHA,  
ESHTACHAVEH EL HEYCHAL KODSH'CHA B'YIRATECHA.  
ADONAI AHAVTI M'ON BEYTECHA, U-MAKOM MISHKAN K'VODECHA.  
VA'ANI ESHTACHAVEH V'ECHRA-A, EVR'CHA LIFNEY ADONAI O-SI.  
VA'ANI T'FILATI L'CHA ADONAI EYT RATZON,  
ELOHIM B'RAV CHAZDECHA ANEYNI BE-EMET YISHECHA.



How lovely are your tents, O Jacob, your dwelling-places, O Israel.  
With Your abundant love, O God, I enter Your house, with awe I  
worship in Your holy Temple.

I love Your house, Eternal One, the dwelling-place of Your glory.  
Humbly do I worship You, humbly seeking blessing from God my  
Maker. To You, Eternal One, goes my prayer. May this be a time of  
Your favour. In Your great love, O God, answer me with Your  
saving truth.



We have come together to strengthen our bonds with our people  
Israel. Like Jews of generations past, we celebrate the grandeur of  
creation. Like Jews of every age, we echo our people's ancient  
call for justice.

*Our celebration is a sharing of memory and hope.*

We are Jews, but each of us is unique. We stand apart and alone, with differing feelings and insights. And yet we are not entirely alone and separate, for we are children of one people and one heritage.

*Our celebration unites many separate selves into a single chorus.*

And we are one in search of life's meaning. All of us know despair and exaltation; all bear burdens; all have moments of weakness and times of strength; all sing songs of sorrow and love.

*May our celebration bring us strength along our way.*

In this circle of hope, in the presence of the sacred, may the heart come to know itself and its best, finding a fresh impulse to the good.

*May our celebration lead us to work for the good, and may this SHABBAT give strength to us and to our people Israel.*

## PRAYER FOR THE BODY

## אֲשֶׁר יִצַּר

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יִצַּר אֶת הָאָדָם  
בְּחָכְמָה וּבְרָא בּוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים. גְּלוּי  
וַיְדוּעַ לְפָנַי כֶּסֶא כְבוֹדְךָ שְׂאֵם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם  
אֶחָד מֵהֶם, אֵי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ. בְּרוּךְ  
אַתָּה יי רֹפֵא כָּל בֶּשָׂר וּמִפְּלִיא לַעֲשׂוֹת.

We praise You, Eternal God, whose presence fills creation. You have formed us in wisdom, and created within us the spark of life. Each cell does the work of its Creator; each organ's existence is a tribute to God. If the working of this wondrous structure were to fail in its tasks, we could not exist before You and give thanks for Your sustenance. Let us cherish this gift of flesh and blood, and honour it as Your creation. We praise You, divine Healer, who performs wonders.



אֱלֹהֵי נִשְׁמָה שֶׁנִּתְּתָהּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרָאתָה אֶתָּה  
 יִצְרַתָּה אֶתָּה נִפְחַתָּה בִּי, וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי וְאַתָּה  
 עֹתִיד לְטָלָה מִמְּנִי לְחַיֵּי עוֹלָם. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי  
 מוֹדָה\מוֹדָה אֲנִי לְפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי דוֹרוֹתַי, רְבוּן כָּל  
 הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת. בְּרוּךְ אַתָּה יי אֲשֶׁר בִּידוֹ  
 נִפֶּשׁ כָּל חַי וְרוּחַ כָּל בֶּשֶׂר אִישׁ.

ELOHAI N'SHAMA SHENATATA BI T'HORA HI.  
 ATA V'RATA, ATA Y'TZARTA, ATA N'FACHTA BI  
 V'ATA M'SHAMRA B'KIRBI.



The soul that You have given me, O God, is a pure one. You have created and formed it, breathed it into me, and within me You sustain it. Some day You will take it from me to everlasting life. So long as I have breath, therefore, I will give thanks to You, Eternal my God and God of all ages, Wellspring of all creation, Life-source of every soul. We praise You, Eternal God, in whose keeping are the souls of all the living and every human spirit.

### A HASIDIC MEDITATION

There are times when the love of God  
 burns so powerfully within your heart  
 that the words of prayer seem to rush forth,  
 quickly and without deliberation.

*At such times it is not you yourself who speak;  
 rather it is through you  
 that the words are spoken.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְעֲסוֹק בְּדַבְרֵי תוֹרָה.

BARUCH ATA ADONAI ELOHEYNU MELECH HA-OLAM, ASHER KIDSHANU B'MITZVOTAV V'TZIVANU  
LA-ASOK B'DIVREY TORAH.



We praise You, our Eternal God, whose presence fills creation. You bring us holiness through MITZVOT and command us to engage in the study of TORAH.

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ  
בֵּית יִשְׂרָאֵל. וְנַהֲיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ בֵּית  
יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְהָ. בְּרוּךְ  
אַתָּה יי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Eternal our God, make the words of Your TORAH sweet to us and to the House of Israel, Your people, that we and our children may be lovers of Your name and students of Your TORAH.

We praise You, Eternal One, Teacher of TORAH to Your people Israel.

# תורה שבכתב

יְבָרַךְ יי וַיִּשְׁמְרֶךָ  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ  
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Y'VARECH'CHA ADONAI V'YISHM'RECHA  
YA-ER ADONAI PANAV EYLECHA VICHUNECHA  
YISA ADONAI PANAV EYLECHA V'YASEM L'CHA SHALOM.



May God bless you and protect you.  
May God's presence shine upon you and be gentle to you.  
May God's presence be lifted upon you and give you peace.

# תורה שבעל פה

NOTE: THE PRAYER ELU DEVARIM DESCRIBES THOSE MITZVOT THAT BRING "KAVOD", OR 'HONOUR', INTO OUR LIVES. HERE WE ARE COMMANDED TO HONOUR NOT ONLY GOD BUT ALSO OUR PARENTS, SAGES AND HOLY PLACES.

אֵלוֹ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר, שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם  
בְּעוֹלָם הַזֶּה, וְהִקְרָן קַיֵּמֶת לוֹ לְעוֹלָם הַבָּא. וְאֵלוֹ הֵן:

These are the MITZVOT which have no limit. One eats of their fruit at this time, yet their full effect is without measure:



EYLU D'VARIM SHE-EYN LAHEM SHI-UR  
SHE-ADAM OCHEL PEYROTEYHEM BA-OLAM HAZEH  
V'HAKEREN KAYEMET LO LA-OLAM HABA. V'EYLU HEYN:

כְּבוֹד אָב וָאֵם  
KIBUD AV VA-EYM

To honour father and mother

וְגִמְלוֹת חֲסָדִים  
UG'MILUT CHASADIM.

To perform acts of love and kindness

**וְהִשְׁכַּמְתָּ בֵּית הַמְדְרָשׁ שִׁחְרִית וְעַרְבִית**

V'HASHKAMAT BEYT HAMIDRASH SHACHARIT V'ARVIT

To attend the house of study daily

**וְהִכְנַסְתָּ אֹרְחִים**

V'HACHNASAT ORCHIM

To welcome the stranger

**וּבְקֹר חוֹלִים**

U-VIKUR CHOLIM

To visit the sick

**וְהִכְנַסְתָּ חַתָּן וְכָלָה**

V'HACHNASAT CHATAN V'CHALA

To bring marriage partners to the CHUPAH

**וּלְוֵית הַמֵּת**

UL'VAYAT HAMEYT

To accompany the dead to burial

**וְעִיּוֹן תְּפִלָּה**

V'IYUN T'FILA

To pray with sincerity

**וְהִבֵּאתָ שְׁלוֹם בֵּין אָדָם לְאָחֵר**

VAHAVA-AT SHALOM BEYN ADAM LACHAVEYRO

To make peace when there is strife

**וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם**

V'TALMUD TORAH K'NEGED KULAM

And the study of TORAH is equal to them all because it leads to them all.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא. לְעֵלְא מִן כָּל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֵלְמָא  
וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי  
תַּלְמִידֵיהוֹן, וְעַל כָּל מָאן דְּעֶסְקִין בְּאוֹרֵיתָא דִּי בְּאַתְרָא  
הָדָן וְדִי בְּכָל אֶתְר וְאֶתְר. יְהֵא לְהוֹן וְלְכוּן שְׁלָמָא רַבָּא  
חָנָא וְחֶסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיחֵי וּמְזוּנֵי רוּיְחֵי וּפְרָקְנָא מִן  
קָדָם אַבוּהוֹן דִּי בְּשְׁמַיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל בְּנֵי אָדָם וְאָמְרוּ אָמֵן.

YITGADAL V'YITKADASH SH'MEY RABA. B'ALMA DIVRA CHIRUTEY V'YAMLICH MALCHUTEY.  
B'CHAYEYCHON UV'YOMEYCHON UV'CHAYEY D'CHOL BEYT YISRAEL. BA-AGALA UVIZMAN  
KARIV V'IMRU AMEN.

Y'HEY SHMEY RABA M'VARACH L'ALAM UL'ALMEY ALMAYA.

YITBARACH V'YISHTABACH V'YITPA-AR V'YITROMAM V'YITNASEY, V'YITHADAR V'YITALEH  
V'YITHALAL SHMEY D'KUDSHA, B'RICH HU. L'EYLA MIN KOL BIRCHATA V'SHIRATA, TUSHB'CHATA  
V'NECHEMATA DA-AMIRAN B'ALMA V'IMRU AMEN.

AL YISRAEL V'AL RABANAN V'AL TALMIDEYHON V'AL KOL TALMIDEY TALMIDEYHON V'AL KOL  
MAN D'ASKIN B'ORAYTA DI V'ATRA HADEYN V'DI B'CHOL ATAR VA-ATAR. Y'HEY L'HON  
UL'CHON SHLAMA RABA CHINA V'CHISDA V'RACHAMEY V'CHAYEY ARICHEY UM'ZONEY  
R'VICHEY U-FURKANA MIN KADAM AVUHON DI VISHMAYA, V'IMRU AMEN.

Y'HEY SHLAMA RABA MIN SH'MAYA V'CHAYIM ALEYNU V'AL KOL YISRAEL V'IMRU AMEN.

OSEH SHALOM BIMROMAV, HU YA-ASEH SHALOM ALEYNU V'AL KOL YISRAEL V'AL KOL B'NEY  
ADAM, V'IMRU AMEN.



Let God's glory be extolled and God's great name be hallowed in this world that God alone willed into being. May God's eternal realm prevail soon, in our day and in our own lives, and in the life of all Israel. And let us say: Amen.

May God's great name be blessed forever more.

Let the name of the Holy Blessed One be glorified, exalted and honoured, even though God is beyond all praise and adoration that we can utter. And let us say: Amen.

Upon Israel and its teachers, upon their disciples and upon all the students of their disciples, upon all who occupy themselves with Torah in this place and in all other places: let there be for them and for us abundant peace, grace, loving-kindness and compassion, long life and ample sustenance. May redemption be granted by heaven. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true. And let us say: Amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: Amen.

## RABBI NAHMAN'S PRAYER

Creator of the universe, grant me the ability to be alone:

*May it be my custom to go outdoors each day,  
among the trees and grasses, among all growing things,  
there to be alone and enter into prayer.*

There may I express all that is in my heart,  
talking with God to whom I belong.

*And may all grasses, trees and plants  
awake at my coming.*

Send the power of their life into my prayer,  
making whole my heart and my speech  
through the life and spirit of growing things,  
made whole by their transcendent Source.

*Oh that they would enter into my prayer.  
Then would I fully open my heart  
in prayer, supplication, and holy speech.  
Then O God would I pour out the words  
of my heart before your presence.*

RABBI NAHMAN OF BRATSLAV

## DAILY BLESSINGS

## ברכות שבכל יום

NOTE: IN THIS LIST OF BLESSINGS WE THANK GOD FOR OUR PHYSICAL ABILITY TO APPRECIATE THE WORLD: USING OUR EYES AND OTHER SENSES, CLOTHING AND FEEDING OURSELVES, STIMULATING OUR MINDS. EACH BLESSING CAN ALSO BE INTERPRETED ON A SPIRITUAL LEVEL. FOR EXAMPLE, WHEN WE ACKNOWLEDGE THAT GOD "GUIDES OUR STEPS" WE GIVE THANKS FOR THE ABILITY NOT ONLY TO PROPEL OUR BODIES BUT ALSO TO PLAN THE STEPS OF OUR FUTURE. THEREFORE EACH DAY BRINGS US NEW BLESSINGS AND NEW OPPORTUNITIES.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשְּׂכֻוֹי  
בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

BARUCH ATA ADONAI ELOHEYNU MELECH HAOLAM  
ASHER NATAN LASECHVI VINA, L'HAVCHIN BEYN YOM U-VEYN LAILA

We praise You, Eternal God, whose presence fills creation.  
You give us understanding to distinguish between day and night.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי בְּצַלְמוֹ.  
... SHE-ASANI B'TSALMO

You have made me in Your image.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי בְּנִן\בֵּית  
חֹרֵין.

... SHE-ASANI BEN/BAT CHORIN

You have given me freedom.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי יִשְׂרָאֵל.  
... SHE-ASANI YISRAEL

You have made me a Jew.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.  
... POKEYACH IVRIM

You open the eyes of the blind.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֵרְמִים.  
... MALBISH ARUMIM

You clothe the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְתִיר אֲסוּרִים.  
... MATIR ASURIM

You bring freedom to the captive.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.  
... ZOKEYF K'FUFIM

Your power lifts up the fallen.



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל  
הַמַּיִם.

. . . ROKA HA-ARETZ AL HA-MAYIM

You spread the land upon the waters.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁשָּׂשָׂה לִי כָּל צְרָכַי.

. . . SHE-ASA LI KOL TZORKI

You provide for all my needs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּכִיז מִצְעָדֵי גְבוֹר.

. . . HAMEYCHIN MITZADEY GAVER

You guide each person's steps.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל  
בְּגִבוּרָה.

. . . OZER YISRAEL BIGVURA

You support our people with courage.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל  
בְּתִפְאָרָה.

. . . OTER YISRAEL B'TIFARA

You adorn our people with glory.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כֹּחַ.

. . . HANOTEYN LAYA-EYF KOACH

You give strength to the weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי  
וּתְנוּמָה מֵעַפְעָפַי.

. . . HAMA-AVIR SHEYNA MEY-EYNAI, UTNUMA MEY-AFAPAI

You remove sleep from my eyes and slumber from my eyelids.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא.  
 בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית, בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.  
 בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.  
 בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב  
 לִירְאָיו.

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצְח.  
 בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.  
 בְּשִׁבְחוֹת וּבְזִמְרוֹת וּנְגִידוֹת וּנְשִׁבְחוֹת וּנְפָאָרוֹ וּנְזִכְרוֹ  
 שְׁמוֹ, וּנְמַלִּיכֶךָ מְלַכְנוּ אֱלֹהֵינוּ, יְחִיד חַי הָעוֹלָמִים. מְלֶךְ  
 מְשַׁבַּח וּמְפָאֵר עַדֵי עַד שְׁמוֹ הַגְּדוֹל: בְּרוּךְ אַתָּה יי, מְלֶךְ  
 מְהַלֵּל בַּתְּשֻׁבּוֹת.

BARUCH SHE-AMAR V'HAYA HA-OLAM, BARUCH HU.

BARUCH OSEH V'REYSHEET, BARUCH OMEYR V'OSEH

BARUCH GOZEYR UM'KAYEYM, BARUCH M'RACHEYM AL HA-ARETZ.

BARUCH M'RACHEYM AL HAB'RİYOT, BARUCH M'SHALEYM SACHAR TOV LIREYAV.

BARUCH CHAI LA-AD V'KAYAM LA-NETZACH. BARUCH PODEH U-MATZIL, BARUCH SH'MO.



We praise the One who spoke and the world came to be.  
 We praise the Source of creation.

*We praise the One whose word is deed, whose thought is fact.  
 We praise the One whose compassion covers the earth and its  
 creatures.*

We praise the living and eternal God. We praise the Name of our  
 Redeemer.

*With songs of praise we extol You and proclaim You our sovereign  
 God, for You are the Source of life in the universe. We offer  
 blessings to You through our songs of praise.*

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:  
טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן  
לְהַגִּיד בַּבֶּקֶר חֲסֵדֶךָ וְאֱמוּנָתְךָ בְּלֵילוֹת.  
עַל־עֲשׂוֹר וְעַל־נָבֶל  
עַל־יְהִיֹּן בְּכִנּוֹר.

MIZMOR SHIR L'YOM HA-SHABBAT:  
TOV L'HODOT L'ADONAI U-L'ZAMER L'SHIMCHA ELYON  
L'HAGID BABOKER CHASDECHA VE-EMUNATCHA BALEYLOT.  
ALEY ASOR VA-ALEY NAVEL, ALEY HIGAYON B'CHINOR.

כִּי שִׁמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ  
בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן.  
מֵה־גִּדְלוֹ מַעֲשֵׂיךָ יְהוָה  
מֵאֵד עָמְקוֹ מַחֲשַׁבְתֶּיךָ.

KI SIMACHTANI ADONAI B'FO-OLECHA  
B'MA-ASEY YADECHA ARANEYN.  
MA GODLU MA-ASECHA ADONAI  
M'OD AMKU MACHSH'VOTECHA.

צַדִּיק כְּתָמָר יִפְרָח  
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה.  
שְׁתוּלִים בְּבַיִת יְהוָה  
בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

TZADIK KATAMAR YIFRACH  
K'EREZ BALVANON YISGEH.  
SH'TULIM B'VEYT ADONAI  
B'CHATZROT ELOHEYNU YAFRICHU.

עוֹד יִנּוּבוֹן בְּשִׁיבָה  
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.  
לְהַגִּיד כִּי־יֵשֶׁר יְהוָה  
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

OD Y'NUVUN B'SEYVA  
D'SHEYNIM V'RA-ANANIM YIH'YU.  
L'HAGID KI YASHAR ADONAI  
TZURI V'LO AVLATA BO:



It is good to give thanks to the Eternal One,  
To sing hymns to Your name, O most high.  
To tell of Your love in the morning and Your faithfulness in the night,  
To the sound of lute and harp and to the music of the lyre.

*Your deeds, O God, fill me with gladness,  
Your work moves me to song.  
How great are Your works, Eternal One,  
How profound Your design.*

The righteous shall flourish like palms,  
grow tall like the cedars in Lebanon.  
Rooted in the house of the Eternal  
they shall be ever fresh and green,  
proclaiming that the Eternal is just,  
my Rock in whom there is no wrong.

ASHREY

אשרי

אֲשֶׁרִי יוֹשְׁבֵי בֵּיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:  
אֲשֶׁרִי הָעַם שְׂכַנְךָ לֹא אֲשֶׁרִי הָעַם שֵׁי אֱלֹהָיו:

ASHREY YOSHVEY VEYTECHA, OD Y'HALLELUCHA SELA.  
ASHREY HA-AM SHEKACHA LO, ASHREY HA-AM SHE-ADONAI ELOHAV.



ASHREY, how fortunate  
Are those who dwell within Your house,  
They praise you forever. (PSALM 84:5)

*ASHREY, how fortunate  
This people who are so blessed,  
How fortunate the people whose God is Adonai.* (PSALM 144:15)

## A PSALM OF DAVID (FROM PSALM 145):

א With ALEPH on my lips I shall praise You, my God, my Majesty,  
I shall praise Your name in every place, at every hour.

ב With BET I shall bless You,  
Every day I shall bring HALLELS to sing to Your name.

ג With GIMEL I give voice to Your greatness, ADONAI,  
Your grandeur is beyond our searching.

ד With DALET generations describe Your deeds,  
Delighting in tales of Your dominion.

ה With HAY I speak in honour of Your glory,  
Heralding Your wonders in my daily words.

ו With VAV I vow to speak of Your awesome acts,  
To give voice to Your greatness.

ז With ZAYIN I immortalize Your presence with zeal,  
It is Your goodness and Your justice that I sing.

ח With CHET I thank You, O CHANUN, so gracious,  
So compassionate, so patient, so full of CHESED, Your promised love.

ט With TET I tell of Your goodness, which extends to all,  
Your compassion, tenderly experienced by every creature.

י With YOD Your name is praised by all whom You created,  
They praise Your promised love.

כ With KAF all kings and queens extol Your royal glory,  
Their every word acknowledges Your greatness.

ל With LAMED all the world lauds Your power,  
And loves the glorious honour of Your rule.

מ With MEM we honour Your eternal majesty,  
Your rule commands all worlds and every generation.

נ No NUN did David pen,  
Our praises often form themselves in silence.

ס With SAMECH, Adonai, You support us when we fall,  
You strengthen us when we falter.

ע With AYIN the eyes of all look hopefully to You,  
You give them nourishment when it is due.

פ With PEY You open up Your hand,  
You provide for the desires of every living thing.

צ With TZADI TZEDAKA is sown on all the paths we tread,  
Justice and love extend through all Your deeds.

ק With KUF we feel Your closeness to all who call,  
To all who call upon You in truth.

ר With RESH we rejoice in the desires of those who revere You,  
You respond with the promise of redemption.

ש With SHIN we hail You, Shield of all who love You,  
You shelter the righteous in our midst.

ת With TAV my tongue sings God's praise,  
May all that lives praise Your holy name for all time.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:  
אֲשֶׁרִי הָעַם שְׁכַכָּה לוֹ אֲשֶׁרִי הָעַם שְׁיֵי אֱלֹהִיו:

ASHREY YOSHVEY VEYTECHA, OD Y'HALLELUCHA SELA.  
ASHREY HA-AM SHEKACHA LO, ASHREY HA-AM SHE-ADONAI ELOHAV.



תְּהִלָּה לְדָוִד: אַרְוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ  
לְעוֹלָם וָעֶד:

TEHILA L'DAVID: AROMIMCHA ELOHAI HA-MELECH, VA-AVARCHA SHIMCHA L'OLAM VAED.

בְּכֹל יוֹם אַבְרָכְךָ, וְאַהֲלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

B'CHOL YOM AVARCHECHA, V'AHAL'LA SHIMCHA L'OLAM VA-ED.

גָּדוֹל יי וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר:

GADOL ADONAI UM'HULAL M'OD, V'LIGDULATO EYN CHEYKER.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ:

DOR L'DOR Y'SHABACH MA-ASECHA, UGVUROTECHA YAGIDU.

הִדָּר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

HADAR K'VOD HODECHA, V'DIVREY NIFL'OTECHA ASICHA.

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ וּגְדוּלָּתְךָ אֲסַפְּרָנָה:

V'EZUZ NOROTECHA YOMEYRU, UGDULATCHA ASAPRENA.

זֵכֶר רַב טוֹבְךָ יִבְיֵעוּ, וְצִדְקָתְךָ יִרְנְנוּ:

ZEYCHER RAV TUV'CHA YABIYU, V'TZIDKATCHA Y'RANEYNU.

חֲנוּן וְרַחוּם יי, אֶרְךָ אַפַּיִם וּגְדָל חֶסֶד:

CHANUN V'RACHUM ADONAI, ERECH APAYIM UGDAL CHASED.

טוֹב יי לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

TOV ADONAI LAKOL, V'RACHAMAV AL KOL MA-ASAV.

יְדוּחָהּ יי כָּל מַעֲשֵׂיהָ, וְחֲסִידֶיהָ יְבָרְכֶנָּה:

YODUCHA ADONAI KOL MA-ASECHA, VACHASIDECHA Y'VARCHUCHA.

כְּבוֹד מַלְכוּתָהּ יֵאמְרוּ, וּגְבוּרַתָּהּ יִדְבְּרוּ:

K'VOD MALCHUTCHA YOMEYRU, UGVURATCHA Y'DABEYRU.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְּךָ, וְכְבוֹד הַדָּר מַלְכוּתְךָ:

L'HODIYA LIVNEY HA-ADAM G'VUROTAV, UCH'VOD HADAR MALCHUTO

מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמְשַׁלְּתְךָ בְּכָל דּוֹר וָדוֹר:

MALCHUTCHA MALCHUT KOL OLAMIM, U-MEMSHALT'CHA B'CHOL DOR VADOR.

סוּמְךָ יי לְכֹל הַנִּפְלִים, וְזוֹקֶךָ לְכֹל הַכְּפוּפִים:

SOMEYCH ADONAI L'CHOL HANOFLIM, V'ZOKEYF L'CHOL HAK'FUFIM.

עֵינַי כֹּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֹלם בְּעֵתוֹ:

EYNEY CHOL EYLECHA Y'SABEYRU, V'ATA NOTEYN LAHEM ET OCHLAM B'ITO.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכֹל חַי רָצוֹן:

POTEYACH ET YADECHA, U-MASBIYA L'CHOL CHAI RATZON.

צַדִּיק יי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו:

TZADIK ADONAI B'CHOL D'RACHAV, V'CHASID B'CHOL MA'ASAV.

קָרוֹב יי לְכֹל קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:

KAROV ADONAI L'CHOL KORAV, L'CHOL ASHER YIKRA-UHU VE-EMET.

רָצוֹן יִרְאֶיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

RATZON Y'REYAV YA'ASEH, V'ET SHAVATAM YISHMA V'YOSHI-EYM.



שׁוֹמֵר יי אֶת כָּל אֲהַבָיו, וְאֶת כָּל הָרְשָׁעִים יִשְׁמִיד:

SHOMER ADONAI ET KOL OHAVAV, V'ET KOL HAR'SHA-IM YASHMID.

תְּהִלַּת יי יִדְבֹר פִּי, וְיִבְרַךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם  
וָעֶד:

T'HILAT ADONAI Y'DABEYR PI, V'YIVARECH KOL BASAR SHEYM KODSHO L'OLAM VA-ED.

וְאֲנַחְנוּ נִבְרַךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

V'ANACHNU N'VARECH YA, MEY-ATA V'AD OLAM HALLELUYA.

## PSALM 150

Halleluyah!

Sing praise to God in the sanctuary and under the boundless sky.

Sing praise to God for mighty acts and for surpassing greatness.

Sing praise to God with shofar blast, with harp and lute.

Sing praise to God with drum and dance, with strings and pipe.

Sing praise to God with cymbals sounding and resounding.

Let every soul sing praise to the Eternal.

Halleluyah!

הַלְלוּיָהּ:

הַלְלוּ-אֵל בְּקֹדֶשׁוֹ,  
הַלְלוּהוּ בְּרַקִיעַ עֶזְרוֹ.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו,  
הַלְלוּהוּ כְּרֹב גְּדָלוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,  
הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר.

הַלְלוּהוּ בְּתֶף וּמְחֹל,  
הַלְלוּהוּ בְּמִנִּים וְעוּגָב.

הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַ,  
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה:  
הַלְלוּיָהּ.

HALLELUYA!  
HALLELU EL B'KODSHO, HALLELUHU BIRKIYA UZO  
HALLELUHU BIGVUROTAV, HALLELUHU K'ROV GUDLO  
HALLELUHU B'TEYKA SHOFAR, HALLELUHU B'NEVEL V'CHINOR  
HALLELUHU B'TOF UMACHOL, HALLELUHU B'MINIM V'UGAV  
HALLELUHU B'TZILTZILEY SHAMA, HALLELUHU B'TZILTZILEY T'RUA  
KOL HAN'SHAMA T'HALLEL YA: HALLELUYA!

## THE COSMOS: PSALM 150 RE-INTERPRETED

Praise the Eternal in the cosmos, God's sanctuary  
With a radius of a hundred thousand million light years.  
Praise God through the stars and the interstellar spaces.

*Praise God through the galaxies and the intergalactic spaces,  
Praise God through the atoms and the interatomic voids.*

Praise God with the violin and the flute and with the saxophone,  
Praise God with the clarinets and with the horn,  
With bugles and trombones, with cornets and trumpets.

*Praise God with blues and jazz and with symphonic orchestras.*

With African American spirituals and with Beethoven's Fifth,  
With guitars and marimbas,  
Praise God with MP3 players and with compact discs.

*Let everything that breathes praise the Eternal, every living cell.  
Halleluyah!*

ERNESTO CARDENAL [TRANSLATED FROM THE SPANISH AND ADAPTED]

## EVERY LIVING SOUL

## נְשִׁמַת כָּל חַי

נְשִׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל בֶּשָׂר  
תְּפַאֵר וּתְרוֹמֵם זְכוֹרְךָ מִלְּכֻנּוֹ תָמִיד. מִן הָעוֹלָם וְעַד  
הָעוֹלָם אֲתָה אֵל. אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָה.

Let every living soul praise Your eternal name, O God, let the breath of every creature sing for ever to Your glory. Through all eternity You alone are God: there is no Creator but You.

אֱלוֹהֵינוּ מְלֵא שִׁירָה כִּי־נִשְׁבַּח וְלִשְׁבַּח רְנָה כְּהַמּוֹן גְּלוֹתוֹ,  
וְשִׁפְתֵינוּ שֶׁבַח כְּמַרְחֵבֵי רִקְיעַי, וְעֵינֵינוּ מְאִירוֹת  
כְּשֶׁמֶשׁ וְכִיָּרֵחַ, וְיַדֵּינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ  
קְלוֹת כְּאַיִלוֹת.

אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וְאֵלֵהֶי  
דוֹרוֹתֵינוּ, וְלִבְרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֶלְפֵי  
אֶלְפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שֶׁעָשִׂיתָ עִמָּנוּ  
דוֹרוֹתֵינוּ וְעַמָּנוּ.

*Though our mouths should overflow with song as the sea, our  
tongues with melody as the roaring waves, our lips with praise as  
the heavens' wide expanse. And though our eyes were to shine as  
the sun and the moon, our arms extend like eagles' wings, our feet  
speed swiftly as deer; still we could not fully thank You, God of all  
ages, or bless Your name enough for even one of Your infinite  
kindnesses to our ancestors and to us.*

Therefore O God, limbs and tongue and heart and mind shall join  
to praise Your name; every tongue will yet affirm You, and every  
soul give You allegiance.

*As it is written: All my limbs shall say: "Adonai, who is like You?"  
And David sang: "Bless Adonai, O my soul, and let all that is within  
me bless God's holy name."*

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכָתוּב רְנָנוּ צְדִיקִים בְּיְיָ  
לִישָׁרִים נְאוּה תְהִלָּה.

God abides forever, the High and Holy One. Therefore let all who  
are righteous sing God's song. Praise befits the upright.

בְּרוּךְ אַתָּה יי אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת  
אֲדוֹן הַנִּפְלְאוֹת הַבּוֹחֵר בְּשִׁירֵי זְמֵרָה מֶלֶךְ אֵל חַי  
הָעוֹלָמִים.

*We praise You, God of wonders, exalted through praise,  
Who delights in song, the only One, Life of the universe.*

### TEACH ME MY GOD

Teach me my God, a blessing, a prayer  
For the mystery of a withered leaf, for ripened fruit so fair,  
For the freedom to see, to sense, to breathe,  
To know, to hope, to fail.

*Teach my lips a blessing, a hymn of praise,  
As each morning and night You renew Your days,  
Lest my day be as the one before,  
Lest routine set my ways.*

LEAH GOLDBERG

### CHETZI KADDISH

### זְצִי קְדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דֵּי בְּרָא כְרַעוּתָהּ  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵן בְּעֶלְמָא  
וְאָמְרוּ אָמֵן.

YITGADAL V'YITKADASH SH'MEY RABA. B'ALMA DIVRA CHIRUTEY V'YAMLICH MALCHUTEY.  
B'CHAYEYCHON UV'YOMEYCHON UV'CHAYEY D'CHOL BEYT YISRAEL. BA-AGALA UVIZMAN  
KARIV V'IMRU AMEN.

Y'HEY SHMEY RABA M'VARACH L'ALAM UL'ALMEY ALMAYA.

YITBARACH V'YISHTABACH V'YITPA-AR V'YITROMAM V'YITNASEY, V'YITHADAR V'YITALEH  
V'YITHALAL SH'MEY D'KUDSHA B'RICH HU. L'EYLA MIN KOL BIRCHATA V'SHIRATA, TUSHB'CHATA  
V'NECHEMATA DA-AMIRAN B'ALMA V'IMRU AMEN.



Let God's glory be extolled and God's great name be hallowed in this world that God alone willed into being. May God's eternal realm prevail soon, in our day and in our own lives, and in the life of all Israel. And let us say: Amen.

May God's great name be blessed forever more.

Let the name of the Holy Blessed One be glorified, exalted and honoured, even though God is beyond all praise and adoration that we can utter. And let us say: Amen.



[INSERT ILYA SCHOR WOODCUT X BEFORE THE BARCHU]

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ

בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

BARUCH ADONAI HA-M'VORACH L'OLAM VA-ED.



Praise the Eternal God, the Blessed One  
The Eternal is to be praised forever and ever.

## CREATION

## יוצר אור

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא  
חֹשֶׁךְ עֲשֵׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְּאִיר לְאָרֶץ וְלַדְרִים  
עָלֶיהָ בְּרַחֲמִים, וּבִטְוִבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מֵעֲשֵׂה  
בְּרֵאשִׁית. מָה רַבּוֹ מֵעֲשִׂיךְ יי כְּלֵם בְּחַכְמָה עֲשִׂית, מְלַאֵה  
הָאָרֶץ קִנְיָנְךָ. תַּתְּבָרֵךְ יי אֱלֹהֵינוּ עַל שִׁבַח מֵעֲשֵׂה יְדִיךָ  
וְעַל מְאֹרֵי אוֹר שֶׁעֲשִׂית יִפְאַרְוֶךָ סְלָה.

אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.  
בְּרוּךְ אַתָּה יי יוֹצֵר הַמְּאֹרוֹת.

OR CHADASH AL TZION TA-IR V'NIZKEH KULANU M'HEYRA L'ORO.  
BARUCH ATA ADONAI YOTZEYR HA-M'OROT.



We praise You, Eternal God, whose presence fills creation, Creator of light and darkness, who makes peace and gives life to all. With compassion You illumine the world and its inhabitants. Through Your goodness, creation is continually renewed.

*How You have varied Your works, all of them were made with wisdom. The universe is filled with Your creative power. The stars and planets themselves radiate praise for You.*

Cause a new light to shine upon Zion, and may we be worthy to behold its splendour.

*We praise You, Eternal One, Creator of light.*

GOD OF LIGHT

אל אדון

אל אדון על כל המעשים  
ברוך ומברך בפני כל נשמה.  
גדלו וטובו מלא עולם  
דעת ותבונה סבבים אותו.

המתגאה על חיות הקדש  
ונהדר בכבוד על המרכבה.  
זכות ומישור לפני כסאו  
חסד ורחמים לפני כבודו:

טובים מאורות שברא אלהינו  
יצרם בדעת בבינה ובהשכל  
כח וגבורה נתן בהם  
להיות מושלים בקרב תבל.

מלאים זיו ומפיקים נגה  
נאה זיום בכל העולם.  
שמחים בצאתם וששים בבואם  
עשים באימה רצון קונם.



פֶּאֶר וְכָבוֹד נֹתְנִים לְשִׁמּוֹ  
צְהֵלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ.  
קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אֹר  
רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה.

שִׁבַּח נֹתְנִים לוֹ  
כָּל צְבָא מְרוֹם  
תְּפִאֶרֶת וּגְדֻלָּה  
שִׁרְפִים וְאוֹפָנִים וְחַיּוֹת הַקִּדְשׁ:

God of all creation, You are blessed with each soul's breath. Your greatness and goodness fill the world, You radiate knowledge and understanding.

*Holiest are You among the angels seated in glorious splendour upon the chariot, radiating purity and justice, bestowing loving-kindness.*

In knowledge, understanding and enlightenment You created the heavenly lights, giving them strength and power to bring light to the world.

*Full of splendour, they radiate brightness; the world is warmed by their light. We rejoice in their comings and goings, reflecting the will of their Creator.*

Glory and honour they give to You, glowing praises to Your rule. You call to the sun and it gives forth light, You set patterns of the moon.

*The entire heavenly hosts sing Your praise: Beauty and greatness uttered by holy beings.*

אֶהְבֶּה רַבָּה אֶהְבֵּתֵנוּ יי אֶלֶהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה  
 חֲמֵלֶת עָלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ בְּעֶבֶר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ  
 וַתִּלְמַדְם חֲקֵי חַיִּים כֵּן תַּחֲנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ הָאֵב  
 הַרְחֵמְנוּ הַמְּרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין  
 וּלְהִשְׁכִּיל, לְשָׁמַע לְלַמֵּד וּלְלַמֵּד, לְשָׁמַר וּלְעֲשׂוֹת וּלְקַיֵּם  
 אֵת כָּל דְּבַרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וּדְבַק לְבָנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד  
 לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. וְלֹא נִבּוֹשׁ וְלֹא נִפְלֵם  
 וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד, כִּי בְשֵׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא  
 בְּטַחְנוּ. נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעַתְךָ.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ  
 קוֹמְמִיּוֹת לְאֲרָצֵנוּ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָה. וּבָנוּ  
 בְּחַרְתָּ וְקִרְבַּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סְלָה בְּאַמַּת לְהוֹדוֹת לְךָ  
 וּלְיִחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל  
 בְּאַהֲבָה.

VEHA'ER EYNEYNU B'TORATECHA, V'DABEYK LIBEYNU B'MITZVOTECHA  
 V'YACHED L'VAVEYNU L'AHAVA UL'YIRA ET SH'MECHA.  
 V'LO NEYVOSH V'LO NIKALEM V'LO NIKASHEYL L'OLAM VA-ED.



You give us abundant love, our beloved God, and show us great compassion. One both near and far, our ancestors trusted in You and so You taught them the laws of life. For their sake, we now pray that You teach us.

*Merciful God, nurture us and instruct our hearts to understand and discern; hearken, learn and teach; observe, do and fulfill all Your teachings in love.*

Enlighten us with Your TORAH, inspire us to embrace Your MITZVOT, and unify us to love and revere Your Name. May we never be shamed as long as we trust in Your holy, great and awe-inspiring Name. We shall rejoice and know happiness in redemption, since You move all things toward completion.

*Bring us in peace from the four corners of the earth, and lead us proudly back to our land. You have chosen to draw us near to You. With love we acknowledge You and proclaim Your unity. We praise You, Eternal One, who chooses Israel with love.*

[INSERT ILYA SCHOR WOODCUT V BEFORE THE SH'MA]

NOTE: WHEN WE RECITE THE SH'MA WE CARRY ON THE TRADITION OF OUR ANCESTORS BEARING WITNESS TO THE ONENESS OF GOD. THE LETTERS "AYIN" AND "DALET" IN THE FIRST LINE SPELL THE HEBREW WORD FOR "WITNESS". THEY ARE PRINTED HERE IN LARGER TYPEFACE JUST AS THEY APPEAR IN LARGER SCRIPT IN THE TORAH ITSELF.

ONE TRADITION IS TO COVER ONE'S EYES WHILE RECITING THE FIRST LINE OF THE SH'MA IN ORDER TO CONCENTRATE FULLY ON THIS ANCIENT AFFIRMATION OF OUR FAITH. A MORE RECENT PRACTICE IS TO SIGN THE SH'MA ADDING YET ANOTHER LANGUAGE TO AFFIRM GOD'S UNITY.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יי אֶחָד

SH'MA YISRAEL ADONAI ELOHEYNU ADONAI ECHAD

Hear, O Israel: ADONAI is our God, ADONAI is One!

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד

BARUCH SHEM K'VOD MALCHUTO L'OLAM VA-ED

Blessed is God's glorious dominion forever and ever!

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ  
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ  
 הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ  
 בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם  
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם  
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
 וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וּנְתַנּוּ עַל-צִיצִית הַכַּנָּף  
 פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת  
 יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם  
 אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

V'AHAVTA ET ADONAI ELOHECHA, B'CHOL L'VAVCHA UV'CHOL NAFSH'CHA, UV'CHOL  
M'ODECHA. V'HAYU HA-DEVARIM HA-EYLEH, ASHER ANOCHI MITZAV'CHA HA-YOM AL  
L'VAVECHA. V'SHINANTAM L'VANECHA, V'DIBARTA BAM B'SHIVTICHA B'VEYTECHA  
UV'LECHT'CHA VA-DERECH UV'SHOCHB'CHA UV'KUMECHA. UKSHARTAM L'OT AL YADECHA,  
V'HAYU L'TOTAFOT BEYN EYNECHA. UCH'TAVTAM AL MEZUZOT BEYTECHA U'VISHARECHA.

L'MAAN TIZK'RU VA-ASITEM ET KOL MITZVOTAI VIH'YITEM K'DOSHIM LEYLOHEYCHEM.  
ANI ADONAI ELOHEYCHEM, ASHER HOTZEYTI ETCEM MEYERETZ MITZRAYIM LIH'YOT LACHEM  
LEYLOHIM. ANI ADONAI ELOHEYCHEM. EMET.



You shall love ADONAI your God with all your heart, with all your soul and with all your might. Reflect on these words which I command you this day, and take them to heart. Teach them faithfully to your children. Speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand, and let them be a symbol before your eyes. Inscribe them on the doorposts of your house and on your gates.

God said to Moses: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations and to attach a thread of blue to the fringe at each corner. It shall be your fringe. Look at it, and remember to do all My commandments so that you will not follow the desires of your heart and eyes which lead you astray.

Be mindful of all My MITZVOT, and do them. So shall you consecrate yourselves to your God. I, ADONAI, am your God who led you out of Egypt to be your God. I, ADONAI, am your God.

NOTE: THE HEBREW WORD "TZITSIT" MEANS "FRINGES". THE TORAH COMMANDS US TO PLACE FRINGES ON THE FOUR CORNERS OF OUR GARMENTS TO REMIND US THAT GOD IS EVERYWHERE. IN THIS WAY WE SHOW OUR LOVE FOR GOD BY PERFORMING CONCRETE MITZVOT. TRADITIONALLY EACH TZITSIT WAS MADE OF FOUR WOOLEN THREADS, THREE WHITE AND ONE DYED BLUE.

TO CARRY ON THIS TRADITION, IT HAS BECOME CUSTOMARY TO WEAR THE TALLIT WITH TZITSIT DURING MORNING SERVICES AND ALSO ON EREV YOM KIPPUR. [STEINSALTZ TALMUD]

אֶמֶת וַיִּצִיב וְנִכּוֹן וְקִיָּם וַיִּשֶׁר וְנֶאֱמָן וְאֱהוּב וְחֲבִיב  
וְנִחְמָד וְנִעֵים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיִּפֶּה  
הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֶמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ  
צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ, לְדֹר וָדֹר הוּא קִיָּם וּשְׁמוֹ קִיָּם.

אֶמֶת אֵתָהּ הוּא רֵאשׁוֹן וְאֵתָהּ הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ  
אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם גְּאֻלְתָּנוּ יי אֱלֹהֵינוּ,  
וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. תְּהִלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא  
וּמְבוֹרָךְ. מֹשֶׁה מְרִים וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם:

### אֶמֶת וַיִּצִיב

TRUE AND CERTAIN it is that You are God.

*As we yearn for certainty in a constantly changing world, enable us to find its source in You.*

### נִכּוֹן וְקִיָּם

FIRM AND ENDURING is Your name throughout all generations.

*May our trust in You preserve us for generations to come.*

### אֱהוּב וְחֲבִיב

BELOVED AND PRECIOUS are Your teachings to our ancestors and to us.

*By observing the traditions of our people, may we come to meet You as our ancestors did and bring Your presence into our lives.*

### נוֹרָא וְאֲדִיר

AWESOME AND MAJESTIC is the redemptive power that You have displayed to the people of Israel.

*Our people witnessed Your presence when You delivered us from slavery to freedom. In beholding Your redeeming power, we discovered our own capacity for TIKUN OLAM, the mending of the world.*

Moses lifted his staff and showed us the power of trust. Waves of the sea swelled apart, and we crossed over to the shore of freedom.

*Miriam lifted her timbrel and showed us the power of song. Waves of voices swelled together, and we gave thanks to You for the gift of freedom.*

## תְּהִלּוֹת לְאֵל עֲלִיּוֹן

Like our ancestors, we raise our voices in SONG TO THE SUPREME GOD, the source of blessing:

MI CHAMOCHA

מִי כַמּוֹכָה

NOTE: IN THE TORAH MIRIAM IS CALLED A "PROPHETESS". SHE LEADS THE WOMEN IN A VICTORY DANCE ON THE FAR SHORES OF THE REED SEA, LINKING HER WITH WITH A FOUNDATIONAL EVENT OF ANCIENT ISRAELITE HISTORY AS WE CELEBRATE OUR FREEDOM AND FREEDOM FOR ALL PEOPLE. [ADAPTED FROM JUDITH PLASKOW, STANDING AGAIN AT SINAI]

מִי כַמּוֹכָה בְּאֵלִים יִי. מִי כַמּוֹכָה נֶאֱדָר בְּקִדְשׁ נֹרָא תְּהִילַת  
עֲשֵׂה פֶּלֶא.

שִׁירָה חֲדָשָׁה שְׂבַחוּ גְּאוּלִּים לְשִׁמְךָ עַל שִׁפְתַּי הַיָּם, יַחַד  
כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יִי יִמְלֹךְ לְעוֹלָם וָעֶד.

MI CHAMOCHA BA-ELIM ADONAI, MI KAMOCHA NE-DAR BAKODESH.  
NORA T'HILOT OSEH FELEH.

SHIRA CHADASHA SHIMCHU G'ULIM, L'SHIMCHA AL S'FAT HAYAM,  
YACHAD KULAM HODU V'HIMLICHU V'AMRU.  
ADONAI YIMLOCH L'OLAM VA-ED.



Who is like You, ADONAI, among the gods that are worshipped?  
Who is like You, majestic in holiness, awesome in splendour, doing wonders?

*The redeemed sang a new song to Your name. At the shore of the sea, saved from destruction they proclaimed Your sovereign power: "ADONAI will reign for ever and ever."*



## GOD OF OUR ANCESTORS

Why do we say "Our God and the God of our ancestors"? There are two sorts of believers: one for whom faith has been handed down from our ancestors. The other has arrived at faith through searching and contemplation.

*In the first instance, faith cannot be shaken no matter how many objections are raised to it. But there is a flaw in this: faith is passed on from generation to generation as part of our tradition, and so it may have been learned without thought or reasoning.*

The advantage of the second is that faith is reached through its own power, through much searching and thinking. But this faith also has a flaw: it is possible to shake it by offering contrary evidence.

*But the one who combines both kinds of faith is invulnerable. That is why we say "our God," because of our searching, and "the God of our ancestors," because of our tradition.*

BA-AL SHEM TOV



With prayer we invite God's presence to suffuse our spirits and let God's will prevail in our lives. Prayer cannot bring water to parched fields, or mend a broken bridge, or rebuild a ruined city; but prayer can water an arid soul, mend a broken heart, and rebuild a weakened will.

ABRAHAM JOSHUA HESCHEL (ADAPTED)

NOTE: THE WORD "KUMAH" LITERALLY MEANS "RISE", AND IN THIS PRAYER WE RISE TO ASK FOR GOD'S HELP. IN THIS WAY, WE AFFIRM THAT WE WILL DO OUR SHARE IN FULFILLING OUR COVENANT WITH GOD BY BRINGING ABOUT "TIKUN OLAM".

צוֹר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה  
וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ  
אַתָּה יְיָ גֹּאֲלֵ יִשְׂרָאֵל.

TZUR YISRAEL KUMA B'EZRAT YISRAEL, UFDEY CHI-NUMECHA YEHUDA V'YISRAEL.  
GO-ALEynu ADONAI TZ'VAOT SH'MO K'DOSH YISRAEL.  
BARUCH ATA ADONAI GA-AL YISRAEL.



O Rock of Israel, come to the aid of Israel. Fulfill Your promise of redemption for Judah and Israel. Redeeming God, liberating God, holy God: all these are Your name.

*We praise You, Eternal One, Redeemer of Israel.*



NOTE: THE HEBREW WORD "BARUCH" IS DERIVED FROM THE WORD "BERECH" MEANING "KNEE". WE BEND THE KNEES AT THE WORD "BARUCH", THEN BEND AT THE WAIST AND STRAIGHTEN THE KNEES AT "ATAH". WE THEN STAND UPRIGHT AT "ADONAI" AS WE ADDRESS GOD. IN THIS WAY WE PRAY NOT ONLY WITH OUR VOICES BUT WITH OUR ENTIRE BEING.

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

ADONAI SFA'TAI TIFTACH U-FI YAGID T'HILATECHA



Open my lips, Eternal One, so that my mouth may declare Your praise.

GOD OF OUR ANCESTORS

אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי שָׂרָה	אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי רִבְקָה	אֱלֹהֵי יִצְחָק
אֱלֹהֵי רָחֵל	אֱלֹהֵי יַעֲקֹב
וְאֱלֹהֵי לֵאָה	

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא  
גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

ON SHABBAT SHUVAH INSERT:

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכֹתְבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

ZOCHREYNU L'CHAYIM, MELECH CHAFEYTZ BACHAYIM, V'CHATVEYNU B'SEYFER HACHAYIM,  
L'MA-ANCHA ELOHIM CHAYIM.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם  
וְעִזְרַת שָׂרָה.

BARUCH ATA ADONAI, ELOHEYNU VELOHEY AVOTEYNU V'IMOTEYNU. ELOHEY AVRAHAM,  
ELOHEY SARAH, ELOHEY YITZCHAK, ELOHEY RIVKA, ELOHEY YA'AKOV, ELOHEY RACHEL,  
VELOHEY LEAH. HA'EL HAGADOL HAGIBOR V'HANORA, EL ELYON. GOMEYL CHASADIM  
TOVIM, V'KONEY HAKOL, V'ZOCHER CHASDEY AVOT V'IMAHOT. UMEYVI G'ULA LIVNEY  
V'NEYHEM, L'MAAN SH'MO B'AHAVA. MELECH OZER UMOSHIA UMAGEYN.  
BARUCH ATA ADONAI, MAGEN AVRAHAM V'EZRAT SARA.

We praise You, Eternal our God, God of our ancestors:

God of Abraham, God of Sarah  
God of Isaac, God of Rebekah  
God of Jacob, God of Rachel and God of Leah.

Great, heroic, awesome God, supreme Divinity, imparting deeds of kindness. Begetter of all, mindful of the loyalty of our ancestors, bringing with love redemption to their children's children for the sake of Your name.

Creator, Helper, Redeemer and Protector: we praise You, Eternal One, Protector of Abraham and Helper of Sarah.

## GOD'S POWER

## גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי מְחַיֶּה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ.  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים. סוּמְךָ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ  
לְיִשְׂרָאֵל עַפְרָר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ  
מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

ON SHABBAT SHUVAH INSERT:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.  
MI CHAMOCHA AV HARACHAMIM, ZOCHER Y'TZURAV L'CHAYIM B'RACHAMIM.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי מְחַיֶּה הַכֹּל.

ATA GIBOR L'OLAM ADONAI, MECHAYEY HAKOL ATA, RAV L'HOSHIA.

M'CHALKEYL CHAYIM B'CHESED, MECHAYEY HAKOL B'RACHAMIM RABIM.

SOMEYCH NOFLIM V'ROFEY CHOLIM U'MATIR ASURIM, UM'KAYEM EMUNATO LISHEYNEY AFAR.

MI CHAMOCHA BA-AL G'VUROT UMI DOMEH LACH. MELECH MEMIT UM'CHAYE UMATZMIYACH  
YESHUA. V'NE-EMAN ATA L'HACHAYOT HAKOL. BARUCH ATA ADONAI, M'CHAYEY HAKOL.



Eternal is Your might, all life is Your gift and great is Your redemptive power. With love You sustain the living and with great compassion give life to all. You support the fallen and heal the sick, You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You in power? Who is like You, God of life and death, Source of salvation? We put our trust in You who gives life to all. We praise You, Eternal One, the Source of life.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵי שָׁמַיִם אוֹתוֹ בְּשִׁמֵי  
מְרוֹם. כִּכְתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

We sanctify Your name on earth, even as the heavenly beings proclaim Your holiness, and in the words of the prophet Isaiah we say:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

KADOSH KADOSH KADOSH ADONAI TZ'VA-OT, M'LO CHOL HA-ARETZ K'VODO.



Holy, holy, holy is God majestic. The earth's fullness is Your glory.

אֲדִיר אֲדִירָנוּ יי אֲדִירָנוּ מֵה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

ADIR ADIREYNU, ADONAI ADONEYNU.  
MA-ADIR SHIMCHA B'CHOL HA-ARETZ.



Source of our strength, Sovereign God, how glorious is Your name in all the earth.

בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

BARUCH K'VOD ADONAI MIMKOMO.



God's glory fills the world.

אֶחָד הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מְלִכְנוּ הוּא מוֹשִׁיעֵנו  
וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו לְעֵינֵי כָּל חַי.

ECHAD HU ELOHEYNU. HU AVINU, HU MALKEYNU. HU MOSHI-EYNU.  
V'HU YASH'MI-EYNU B'RACHAMAV L'EYNEY KOL CHAI.

You alone are our God and Creator, You are our Ruler and Helper,  
and in Your mercy You reveal Yourself in the sight of all the living:

אֲנִי יי אֱלֹהֵיכֶם

ANI ADONAI ELOHEYCHEM.



I am your Eternal God.

יְמֻלֹךְ יי לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ.

YIMLOCH ADONAI L'OLAM, ELOHAYICH TZION, L'DOR VADOR HALLELUYA.



The Eternal God shall reign for ever, your God, O Zion, from  
generation to generation. Halleluyah!

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,  
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ.

L'DOR VADOR NAGID GODLECHA  
UL'NETZACH N'TZACHIM K'DUSHATCHA NAKDISH,  
V'SHIVCHACHA ELOHEYNU MIPINU LO YAMUSH L'OLAM VA-ED.  
BARUCH ATA ADONAI, HA-EL HA-KADOSH.



To all generations we will make known Your greatness, and to all  
eternity proclaim Your holiness. Your praise, O God, shall never  
depart from our lips. We praise You, Eternal One, the holy God.

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֹג. עִם מְקַדְּשֵׁי  
שְׁבִיעֵי כָּלָם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטוּבְךָ. וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ  
וְקַדְּשָׁתוּ. חֲמֵדַת יָמִים אוֹתוֹ קָרָאתָ, זְכוֹר לְמַעֲשֵׂה  
בְּרֵאשִׁית.

YISM'CHU B'MALCHUTCHA SHOMREY SHABBAT, V'KOREY ONEG. AM M'KADSHEY M'KADSHEY  
SH'VI-I SHABBAT, KULAM YISB'U V'YITANGU MITUVECHA SHABBAT. V'HASHVI-I RATZITA BO  
V'KIDASHTO. CHEMDAT YAMIM OTO KARATA, ZEYCHER L'MA-ASEH V'REYSHEET.



Those who keep SHABBAT and call it a delight shall rejoice in Your presence. All who make the seventh day holy shall rejoice in Your goodness. This day is Israel's festival of the spirit, sanctified and blessed by You, the most precious of days, symbol of the joy of creation.

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדוֹרָתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

V'SHAMRU V'NEY YISRAEL ET HA-SHABBAT, LA-ASOT ET HA-SHABBAT L'DOROTAM B'RIT OLAM.  
BEYNI U-VEYN B'NEY YISRAEL OT HI OT HI L'OLAM. KI SHEYSHET YAMIM ASA ADONAI ET  
HASHAMAYIM V'ET HA-ARETZ. U-VAYOM HASHVI-I SHAVAT VAYINAFASH.



The Jewish people shall keep SHABBAT, observing SHABBAT in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, and on the seventh day God rested.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ. קְדֹשָׁנוּ  
 בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ, וְשִׂמְחָנוּ  
 בִּישׁוּעָתְךָ, וְטַהַר לְבָבוֹ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יי  
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֻשָׁךְ, וְיִנּוּחוֹ בְּהַ  
 יִשְׂרָאֵל, מִקְדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי מִקְדֵּשׁ הַשַּׁבָּת.

V'TAHER LIBEYNU L'OVD'CHA BE-EMET.



Our God and God of all Israel, grant that our worship on this SHABBAT be acceptable in Your sight. Sanctify us with Your MITZVOT that we may share in the blessings of Your TORAH. Teach us to be satisfied with the gifts of Your goodness and gratefully to rejoice in all Your mercies. Purify our hearts that we may serve You in truth. O help us to preserve the SHABBAT from generation to generation, that it may bring rest and joy, peace and comfort to the dwellings of our people, and through it Your name be hallowed in all the earth. We praise You, Eternal One, for SHABBAT and its holiness.

## WORSHIP

## עבודה

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תְּקַבֵּל,  
 וְתִהְיֶה לְרַצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל  
 קוֹרְאָיו, פְּנֵה אֶל עֲבָדֶיךָ וְחַנּוּנוֹ. שְׂפוּךְ רוּחְךָ עָלֵינוּ  
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי  
 הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

R'TZEY ADONAI ELOHEYNU B'AMCHA YISRAEL, U-T'FILATAM B'AHAVA T'KABEYL. SH'FOCH  
 RUCHACHA ALEYNU V'TECHEZENA EYNEYNU, B'SHUV'CHA L'TZION B'RACHAMIM.  
 BARUCH ATA ADONAI HA-MACHAZIR SH'CHINATO L'TZION.



Be gracious Eternal God to Your people Israel, and receive our prayers with love. O may our worship be acceptable to You. Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and among our people in Zion.

*We praise You, Eternal One, who brings Your SHECHINAH to Zion.*



אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, יַעֲלֶה וְיִבְאֵ וְיִגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֵד  
וְיִזְכֹּר זְכוֹרֹתֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן דוֹרוֹתֵינוּ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה,  
וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחֵן וּלְחַסֵּד וּלְרַחֲמִים,  
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

רֵאשׁ הַחֹדֶשׁ הַזֶּה  
חַג הַמִּצּוֹת הַזֶּה  
חַג הַסֻּכּוֹת הַזֶּה.

זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה.  
וּפְקֻדָנוּ בּוֹ לְבִרְכָה.  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.  
אָמֵן.  
אָמֵן.  
אָמֵן.

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חוֹסֵם וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ  
עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.

Our God and God of our ancestors, let these ancient memories be  
acknowledged, recalled and cherished in sight and sound: the memory  
of our ancestors, the memory of Jerusalem, Your holy city, and the  
memory of Your people, the House of Israel, on this day of:

ROSH CHODESH  
PESACH  
SUKKOT

and renew in us love and compassion, goodness, life and peace. With a  
compassionate, redeeming word, show us Your tender love; for we look to  
You, our gracious and compassionate God.

THANKSGIVING

הוֹדָאָה

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ  
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.  
נוֹדֶה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכְל יוֹם עֲמָנוּ וְעַל  
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל עֵת עָרַב וּבִקְרָ וְצַהֲרִים.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרָחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ  
מִעוֹלָם קוֹיֵנוּ לָךְ.

ON THE SHABBAT DURING CHANUKAH:

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת  
שֶׁעָשִׂיתָ לְדוֹרוֹתֵינוּ בְּיָמֵם הָהֵם בְּזִמְנָה זֶה.

In days of old at this season You saved our people by wonders, reassurances and acts of mercy. In the days of Mattathias the Hasmonean, the Hellenic Empire sought to destroy our people Israel by making them forget their Torah and forcing them to abandon their ancient way of life.

Through the power of Your spirit the weak defeated the strong, the few prevailed over the many, and the righteous were victorious. Then Your children returned to Your house to purify the sanctuary and to kindle its lights. And they dedicated these days to give thanks and praise to Your majestic glory.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מַלְכֵנוּ תָמִיד לְעוֹלָם  
וָעֶד.

V'AL KULAM YITBARACH V'YITROMAM SHIMCHA MALKEYNU TAMID L'OLAM VA-ED.

ON SHABBAT SHUVA:

וּכְתַב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.  
May the people of Your covenant be inscribed for life.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְיֶה לָּךְ אֵת שְׁמֶךָ בְּאֵמֶת, הָאֵל  
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ  
נֶאֱדָה לְהוֹדוֹת.

V'CHOL HA-CHAYIM YODUCHA SELA VIY'HAL'LU ET SHIMCHA BE-EMET,  
HA-EL Y'SHU-ATEYNU V'EZRATEYNU SELA.  
BARUCH ATA ADONAI HA-TOV SHIMCHA UL'CHA NA-EH L'HODOT.

We gratefully acknowledge, Eternal God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield. We give thanks to You for our lives which are in your hands, for our souls which are in Your keeping, for Your wondrous providence and Your continuous goodness which You bestow upon us day by day. Truly, Your mercies never fail, and Your love and kindness never cease. Therefore do we put our trust in You.

#### INTERPRETIVE AMIDAH: ALTERNATIVES TO THE TRADITIONAL AMIDAH



### נִזְכָּר אֶת מְסַרְת הַדּוֹרוֹת

Let us weave the branches of our lives  
into the tradition.

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

*Let us bless the well  
eternally giving –  
the circle of life  
ever-dying, ever-living.*

*As we bless the wellspring of life,  
so we are blessed.*

Let us sing the soul in every name  
and the names of every soul.

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

*Let us hallow the Sabbath day  
in remembrance of creation.*

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

Let us restore to SHECHINA her place  
and infuse all places with her presence.  
As we bless the source of life  
so we are blessed.

*With mouths full of song as the sea  
and tongues overflowing with joy –  
We bless the source of life  
and so we are blessed.*

Eternal wellspring of peace –  
May we be drenched with the longing for peace  
that we may give ourselves over to peace  
until the earth overflows with peace  
as living waters overflow the seas.

*May the blessings of peace enfold and infuse,  
embrace and intertwine  
all of Israel and all the world.*

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

**נְבָרְךָ אֶת עֵינַי הַחַיִּים וְכֹה נִתְבָּרְךָ**

MARCIA FALK



### THE BLESSING OF THE FAITHFUL

דְּבַרֵי בְרָכָה לְמִשְׁכֵּיל לְבָרְךָ אֶת יְרֵאֵי אֱלֹהֵי אֶת רְצוֹנֵנוּ,  
שׁוֹמְרֵי מִצְוֹתָיו וּמְנַזְזֵקֵי בְּבִרְיַת קְדָשׁוֹ וְהוֹלְכִים תְּמִים בְּכוֹל  
דְּרָכֵי אֱמֻתּוֹ וַיִּבְזֹר בָּם לְבִרְיַת עוֹלָם אֲשֶׁר תַּעֲמֹד לְעֹד:

יְבָרְכֵךָ אֱדוֹנָי מִמֵּעוֹן קְדָשׁוֹ וְאֶת מְקוֹר עוֹלָם אֲשֶׁר לוֹא יִכָּזֵב  
יִפְתֹּז לְכָה מִן הַשָּׁמַיִם. וַיִּזְוַנְנֵכָה בְּכוֹל בְּרָכוֹת שָׁמַיִם וַיִּזְרִיכֵךָ  
בְּדַעַת קְדוּשָׁתֵךָ. . מְקוֹר עוֹלָם וְלוֹא יַעֲצוֹר מִיָּם זָרִים לְצַמְאִים.

Words of blessing: The leader shall invoke blessing upon those who fear God and do God's will, who keep the commandments and hold fast to the holy covenant, and who walk uprightly in all the ways of God's truth, whom God has chosen for an eternal covenant that shall endure forever.

*May You bless us from Your holy abode. May You open for us from heaven an everflowing fountain which shall never go dry.*

You favour us with every heavenly blessing. May You teach us spiritual knowledge.

*May You nourish us from the everflowing fountain. May You never withhold the waters of life from those who thirst.*

FROM THE DEAD SEA SCROLLS



O God our Redeemer and Helper, let all who live affirm and praise Your name in truth. Eternal God, whose name is Goodness, we give you thanks and praise.

*True, we are often too weak to stop injustices, but the least we can do is protest against them.*

True, we are too poor to eliminate hunger, but in feeding one child we protest against hunger.

*True, we are too timid and powerless to take on all the guards of all the political prisons in the world, but in offering our solidarity to one prisoner, we denounce all the tormentors.*

True, we are powerless against death, but as long as we help one man, one woman, one child live one hour longer in safety and dignity, we affirm a human's right to live.

ELIE WIESEL

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וּרְחָמִים עָלֵינוּ וְעַל  
 כָּל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל הָעַמִּים. בְּרַכְנוּ אָבִינוּ כְּלָנוּ  
 כְּאַחַד בְּאוֹר פְּנֵיךְ, כִּי בְּאוֹר פְּנֵיךְ נָתַתָּ לָנוּ יי אֱלֹהֵינוּ  
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וּרְחָמִים וְחַיִּים  
 וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל  
 הָעַמִּים בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

SIM SHALOM TOVA UV'RACHA CHEYN VACHESED V'RACHAMIM ALEYNU V'AL KOL YISRAEL  
 AMECHA V'AL KOL HA-AMIM. BARCHEYNU AVINU KULANU K'ECHAD B'OR PANECHA, KI V'OR  
 PANECHA NATATA LANU ADONAI ELOHEYNU TORAT CHAYIM V'AHAVAT CHESED UTZ'DAKA  
 UV'RACHA V'RACHAMIM V'CHAYIM V'SHALOM. V'TOV B'EYNECHA L'VARECH ET AMCHA  
 YISRAEL V'ET KOL HA-AMIM B'CHOL EYT UV'CHOL SHA-A BISH'LOMECHA.

DURING THE TEN DAYS OF REPENTANCE:

בְּסֵפֶר חַיִּים וּבְרָכָה נִכְתָּב לְחַיִּים טוֹבִים וְלְשָׁלוֹם

May we be inscribed in the Book of Life for blessing and peace.

בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם.

BARUCH ATA ADONAI OSEH HA-SHALOM.



We praise You, Eternal Source of peace.

Grant us peace, Your most precious gift, O God, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace and an advocate of peace among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart.

## LIVING IS AN ART

An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas.

*Living is also an art. We dare not become absorbed in its technical processes and lose consciousness of its general plan.*

SHABBAT represents those moments when we pause in our brushwork to renew our vision of this object. Having done so we take ourselves to our painting with clarified vision and renewed energy.

MORDECAI M. KAPLAN

## SILENT PRAYER

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי  
נַפְשֵׁי תְדָם, וְנַפְשֵׁי כְּעַפְר לְכֹל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה,  
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ  
עֲשֵׂה לְמַעַן יִמְיֶנְךָ עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ עֲשֵׂה לְמַעַן  
תּוֹרַתְךָ. לְמַעַן יַחֲלִצוּן יְדִידֶיךָ הַוְשִׁיעָה יִמְיֶנְךָ וְעַנְיִי.

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your TORAH, and I will hasten to do Your MITZVOT. Save me with Your power, in time of trouble be my answer that those who love You may rejoice.

NOTE: WHEN WE SAY "KEEP MY TONGUE FROM EVIL", THIS REMINDS US OF THE TORAH'S PROHIBITION OF "LASHON HA-RA": NEGATIVE CRITICISM OR GOSSIP. THE TORAH FORBIDS US FROM SAYING ANYTHING DISPARAGING ABOUT ANOTHER PERSON, EVEN IF TRUE; BUT FALSE REMARKS ARE AN EVEN MORE SERIOUS TRANSGRESSION. [STEINSALTZ TALMUD.]

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ יי צוּרִי וְגוֹאֲלִי.

YIH'YU L'RATZON IMREY FI, V'HEGYON LIBI L'FANECHA, ADONAI TZURI V'GOALI.



May the words of my mouth and the meditations of my heart be acceptable unto You, O God, my Rock and my Redeemer.

עֲשֵׂה שָׁלוֹם בְּמִרְמֵי, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל בְּנֵי אָדָם, וְאָמְרוּ: אָמֵן.

OSEH SHALOM BIMROMAV, HU YA-ASEH SHALOM ALEYNU  
V'AL KOL YISRAEL, V'AL KOL B'NEY ADAM, V'IMRU AMEN.



May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel and on all the world. And let us say: Amen.

*Hallel begins on page 141*





יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתִיהָ,  
וְיִמְלִיךְ מַלְכוּתִיהָ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא לְעַלְמָא (וְלְעַלְמָא  
מְכַל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא,  
דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קְדָם  
אָבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל בְּנֵי אָדָם וְאִמְרוּ אָמֵן:

Let God's glory be extolled, and God's great name be hallowed, in this world that God alone willed into being. May God's eternal realm prevail soon, in our day and in our own lives, and in the life of all Israel. And let us say: Amen.

May God's great name be blessed for ever more.

Let the name of the Holy Blessed One be glorified, exalted and honoured, even though God is beyond all praise and adoration that we can utter. And let us say: Amen.

May our prayers and petitions be received by the Heavenly Presence. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true. And let us say: Amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel and on all the world. And let us say: Amen.



[INSERT ILYA SCHOR WOODCUT IV]

**סדר קריאת התורה**

**TORAH SERVICE**



NOTE: WE OFTEN REFER TO OURSELVES AS THE "PEOPLE OF THE BOOK": THE PEOPLE OF TORAH. BUT WE ARE MORE ACCURATELY THE "PEOPLE OF THE BOOKS": TORAH, MISHNA AND TALMUD. THE WRITINGS IN THE TORAH ARE GENERALLY ANCIENT AND DESCRIBE EVENTS THAT DATE AS FAR BACK AS 1800 BCE, WHILE THE MISHNAIC PERIOD WAS MUCH LATER FROM 30 BCE – 200 CE, AND THE TALMUDIC PERIOD FROM 200 CE – 600 CE.



May your eyes sparkle with the light of TORAH,  
and your ears hear the music of its words.  
May the space between each letter of the scrolls  
bring warmth and comfort to your soul.

*May the syllables draw holiness from your heart,  
and may this holiness be gentle and soothing  
to you and all God's creatures.*

May your study be passionate,  
and meanings bear more meaning  
until Life itself arrays itself to you  
as a dazzling wedding feast.

*And may your conversation,  
even of the commonplace,  
be a blessing to all who listen to your words  
and see the TORAH glowing on your face.*

DANNY SIEGEL



### SOMEWHERE OUT OF TIME

Somewhere out of time  
In the mystery of time  
Somewhere between memory and forgetfulness,  
Dimly though I remember how once I stood  
At Your mountain trembling  
Amid the fire and thunder.

How I stood there, out of bondage  
In a strange land and afraid.

*And You loved me and You fed me  
And I feasted on Your words.  
And, yes, I can remember  
How the thunder was my heart  
And the fire was my soul.*

O God, I do remember  
The fire burns in me anew.  
And here I am, once more  
A witness to that timeless moment.  
Present now in the light of Your TORAH  
I am renewed.

אֵין כְּמוֹךָ בְּאֱלֹהִים יי וְאֵין כְּמַעֲשֵׂיךָ. מְלֻכּוֹתֶיךָ מְלֻכּוֹת  
כָּל עֲלָמִים וּמְשַׁלְּתֶיךָ בְּכָל דָּר וְדָר. יי מְלֻךְ יי מְלֻךְ יי  
יְמֻלְךָ לְעֵלָם וְעַד. יי עַז לְעַמּוֹ יִתֵּן יי יְבָרֶךְ אֶת עַמּוֹ  
בְּשָׁלוֹם.

There is none like You, Eternal One, among the gods that are worshipped, and there are no deeds like Yours. You rule forever, and Your dominion endures through all generations. The Eternal is supreme, has always been and always will be. May the Eternal give strength to our people. May the Eternal bless our people with peace.

אֲב הַרְחַמֵּם הַיְטִיבָה בְּרִצּוֹנֶךָ אֶת צִיּוֹן, תְּבַנֶּה חוֹמוֹת  
יְרוּשָׁלָּיִם. כִּי בְךָ לְבַד בְּטַחְנוּ, מְלֻךְ אֵל רַם וְנִשְׂא, אֲדוֹן  
עוֹלָמִים.

Source of mercy, let Your goodness be a blessing to Zion, let Jerusalem be rebuilt. In You alone do we trust, O Sovereign God, high and exalted over all worlds.

וְהָיָה בְּאַחֲרֵית הַיָּמִים נֶכּוֹן יִהְיֶה הָר בֵּית־יְהוָה בְּרֹאשׁ  
הַהָרִים וְנִשְׂא מִגְּבֻעוֹת וְנִהְרָוּ אֵלָיו כָּל־הַגּוֹיִם. וְהָלְכוּ  
עַמִּים רַבִּים וְאָמְרוּ לָכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה אֶל־בֵּית  
אֱלֹהֵי יַעֲקֹב וְיִרְנוּ מִדְּרָכָיו וְנִלְכֶה בְּאַרְחֹתָיו כִּי מִצִּיּוֹן  
תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם.

וְשִׁפֹּט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכָתְתוּ חַרְבוֹתָם  
לְאֵתִים וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חָרֵב  
וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה.

It shall come to pass in the fullness of time, that the mountain of the  
Eternal's house shall be established on the top of the highest  
mountains, and shall be exalted above the hills, and all nations  
shall flow to it. And many people shall go and say: Come, and let  
us go up to the mountain of the Eternal, to the house of the God of  
Jacob, and God will teach us divine ways, and we will walk in  
divine paths. For from Zion shall go forth TORAH and the word of the  
Eternal from Jerusalem.

And God shall judge among the nations and shall decide for many  
people. And they shall beat their swords into plowshares and their  
spears into pruning hooks. Nation shall not lift up sword against  
nation nor shall they learn war any more.

**כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלַם:**

KI MITZION TEYTZEY TORAH UD'VAR ADONAI MIYRUSHALAYIM.



For from Zion shall go forth TORAH  
and the word of the Eternal from Jerusalem.

**בְּרוּךְ שֶׁנִּתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:**

BARUCH SHENATAN TORAH L'AMO YISRAEL BIK'DUSHATO.

Praised be the One who, in holiness,  
has given TORAH to the people of Israel.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA YISRAEL ADONAI ELOHEYNU ADONAI ECHAD.



Hear, O Israel, ADONAI is our God, Adonai is One.

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵנוּ קָדוֹשׁ שְׁמוֹ.

ECHAD ELOHEYNU GADOL ADONEYNU KADOSH SH'MO.



Our God is One, great is the Eternal, holy is God's name.

גָּדְלוֹ לַיְיָ אֲתִי וְנִרְוֹמָמָה שְׁמוֹ יַחְדָּו.

GADLU L'ADONAI ITI, U-N'ROM'MA SH'MO YACHDAV.



Add your voice to mine so that  
together we may exalt God's name.

NOTE: WE NOT ONLY STAND WHILE THE TORAH IS BEING CARRIED THROUGH THE SANCTUARY, BUT WE KEEP OUR EYES ON THE TORAH THROUGHOUT THE PROCESSIONAL TO SIGNIFY THAT WE ARE NEVER TURNING OUR BACKS ON ITS TEACHINGS.

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד, כִּי כֹל  
בְּשָׁמַיִם וּבָאָרֶץ: לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ:

L'CHA ADONAI HAGDULA V'HAGVURA V'HATIFERET V'HANETZACH V'HA-HOD, KI CHOL  
BASHAMAYIM U-VA-ARETZ, KI CHOL BASHAMAYIM U-VA-ARETZ. L'CHA ADONAI HAMAMLACHA  
V'HAMIT-NASEY L'CHOL L'ROSH.



Yours, Eternal One, is the greatness, the power and the beauty, the triumph and the majesty, for everything in heaven and earth is Yours. Yours is the sovereignty for You are supreme above all.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוִי לְהַר קְדִישׁוֹ, כִּי קָדוֹשׁ  
יְהוָה אֱלֹהֵינוּ.

## BLESSINGS FOR THE TORAH

## ברכות התורה

NOTE: THE "BIRKOT HA'TORAH" ARE THE BLESSINGS WE CHANT BOTH BEFORE AND AFTER EACH TORAH PORTION. THE HONOUR OF CHANTING IS CALLED AN "ALIYAH" WHICH MEANS "GOING UP". THE PERSON WHO HAS AN ALIYAH IS NOT ONLY GOING UP LITERALLY TO THE BIMA BUT ALSO GOING UP SPIRITUALLY TOWARDS GOD. THESE "BEFORE AND AFTER" BLESSINGS ARE LIKE PROTECTIVE CLOTHING THAT WRAPS AND SHIELDS TORAH, THEREBY HONOURING THE HOLINESS OF ITS TEACHINGS.

BEFORE THE READING:

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:

Praise the Eternal One of blessing.

בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

BARUCH ADONAI HA-M'VORACH L'OLAM VA-ED.



Praised is the Eternal One forever and ever.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי נוֹתֵן  
הַתּוֹרָה:

We praise You, ADONAI our God, whose presence fills creation. You have chosen us by giving us Your TORAH. We praise You, ADONAI, Giver of the TORAH.

AFTER THE READING:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי נוֹתֵן  
הַתּוֹרָה:

We praise You, ADONAI our God, whose presence fills creation. You have given us a TORAH of truth, planting within us eternal life. We praise You, ADONAI, Giver of the Torah.

AFTER THE FINAL ALIYAH:

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל עַל פִּי יי  
בְּיַד מֹשֶׁה:

V'ZOT HA-TORAH ASHER SAM MOSHE LIFNEY B'NEY YISRAEL AL PI ADONAI B'YAD MOSHE.



This is the TORAH that Moses placed before the people of Israel to fulfill the word of God.

## TORAH TROPE

NOTE: THE TORAH TROPE (ALSO CALLED CANTILLATION NOTES) IS PRINTED IN THE FORM OF SMALL SIGNS ABOVE OR BELOW EACH HEBREW WORD. EACH INDIVIDUAL SIGN REPRESENTS A COMPLETE MUSICAL PHRASE RATHER THAN A SINGLE NOTE. IT IS SAID THAT THE TROPE APPROXIMATES THE RISE AND FALL OF THE VOICE AND WAS FIRST RECORDED IN THE 7TH – 9TH CENTURIES CE COINCIDING WITH THE DEVELOPMENT OF GREGORIAN CHANTS. IN LEARNING A TORAH PORTION THE CHANTER MUST MEMORIZE THE TROPE FOR EACH INDIVIDUAL HEBREW WORD AS IT APPEARS IN THE CHUMASH, SINCE THESE NOTES DO NOT APPEAR IN THE TORAH SCROLL ITSELF.

BEFORE THE READING:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים  
טוֹבִים, וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת, בְּרוּךְ אַתָּה יי,  
הַבוֹחֵר בַּתּוֹרָה וּבְמִשְׁחַת עֲבָדָיו, וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי  
הָאֵמֶת וְצֶדֶק.

We praise You, our Eternal God, whose presence fills creation, who has chosen faithful prophets to speak words of truth. We praise You, Eternal One, for the revelation of TORAH, for Moses Your servant and Israel Your people, and for the prophets of truth and justice.

AFTER THE READING:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים  
צַדִּיק בְּכָל הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר  
וּמְקַיֵּם שְׁכָל דְּבָרָיו אֵמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם  
הַשַּׁבָּת הַזֶּה, שֶׁנִּתְּתָ לָנוּ יי אֱלֹהֵינוּ, לְקַדְשָׁהּ וּלְמְנוּחָהּ,  
לְכָבוֹד וּלְתַפְאֶרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים  
לָךְ, וּמְבָרְכִים אוֹתְךָ, יְתַבָּרֶךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת.

We praise You, Eternal our God, whose presence fills creation: Rock of all worlds, Righteous One in all generations, the faithful God whose word is deed, whose every command is just and true. For the TORAH, for the privilege of worship, for the prophets and for this SHABBAT day that You, Eternal One, have given us for holiness and rest, for honour and glory, we thank and praise You. May Your name be praised for ever by every living being. We praise You, Eternal One, who hallows SHABBAT.

## FOR THE CONGREGATION

מִי שִׁבְרַךְ אֲבוֹתֵינוּ אֲבֹתָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ  
 שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבָרֶךְ אֶת הַקְּהִילָה הַקְּדוּשָׁה  
 הַזֹּאת, וְאֶת כָּל הַקְּרוּאִים אֲשֶׁר עָלוּ לְכָבוֹד הַמָּקוֹם  
 לְכָבוֹד הַתּוֹרָה וְלְכָבוֹד הַשַּׁבָּת. הַשְׂכִּינָה תְּשׁוּרָה עֲלֵיהֶם  
 רוּחַ הַקֹּדֶשׁ, וְיִזְכּוּ לְבִרְכָה וְלְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם,  
 וְנֹאמַר אָמֵן.

May the One who blessed the patriarchs and matriarchs of our people also bless this holy congregation and all those who have been called to the TORAH to praise God's name on this SHABBAT day.

*May the Holy One bless and protect them. May God send blessing upon all their worthy deeds. And let us say: Amen.*

## FOR HEALING

NOTE: THE MI SHEBEYRACH FOR HEALING HAS A SPECIAL IMPORTANCE BECAUSE OF THE EMPHASIS IN JUDAISM ON "PIKUACH NEFESH", THE SAVING OF LIFE. THE EFFORT TO SAVE A HUMAN LIFE SUPERCEDES ALMOST ALL OTHER COMMANDMENTS IN THE TORAH. IN FACT OTHER COMMANDMENTS MAY BE SET ASIDE IN ORDER TO SAVE OR PROTECT SOMEONE ELSE.

מִי שִׁבְרַךְ אֲבוֹתֵינוּ אֲבֹתָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ  
 שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבָרֶךְ וְיִרְפֵּא אֶת כָּל חוּלֵי  
 יִשְׂרָאֵל.

הַקְּדוּשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם, תְּהִי הַשְׂכִּינָה  
 שְׂרוּיָה עֲלֵיהֶם, וְתִשְׁלַח לָהֶם בְּמַהֲרָה רְפוּאָה שְׂלֵמָה,  
 רְפוּאָת הַנְּפֶשׁ וְרְפוּאָת הַגּוּף, וְנֹאמַר אָמֵן.

May the One who blessed the patriarchs and matriarchs of our people, also bless and heal all those who require healing:

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May the Holy Blessed One treat them with compassion. May the SHECHINAH rest upon them so that they may be restored to wholeness, both in body and in soul. And let us say, Amen.

### AVOTEYNU V'IMOTEYNU

MI SHEBEYRACH AVOTEYNU  
M'KOR HA-BRACHA L'IMOTEYNU.

May the source of strength who blessed the ones before us help us find the courage to make our lives a blessing. And let us say: Amen.

MI SHEBEYRACH IMOTEYNU  
M'KOR HA-BRACHA L'AVOTEYNU.

Bless those in need of healing with REFUA SHLEYMA,  
the renewal of body, the renewal of spirit.  
And let us say: Amen.

DEBBIE FRIEDMAN

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ שֶׁתְּחַדֵּשׁ  
עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלְבִרְכָה.

May it be Your will, Eternal One, God of our ancestors, that this coming month renew us with goodness and blessing.

וְתִתֶּן לָנוּ חַיִּים אָרוּכִים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל  
טוֹבָה, חַיִּים שֶׁל בְּרָכָה, חַיִּים שֶׁל פְּרִנָּסָה, חַיִּים שֶׁל  
חֲלוּץ עֲצָמוֹת, חַיִּים שֶׁיֵּשׁ בָּהֶם אֲהָבַת תּוֹרָה וְיִרְאַת  
שָׁמַיִם, חַיִּים שֶׁיִּמְלְאוּ מִשְׁאַלוֹת לְבַנּוֹ לְטוֹבָה. אָמֵן סְלָה.

May the month of \_\_\_\_\_ be a month of blessings:  
blessings of goodness, blessings of joy, peace and kindness,  
friendship and love, creativity, strength, serenity, fulfilling work and  
dignity; satisfaction, success and sustenance, physical health and  
radiance.

*May truth and justice guide our acts, and compassion temper our  
lives that we may blossom as we age and become our sweetest  
selves. May it be God's will.*

MARCIA FALK

רֵאשׁ חֹדֶשׁ \_\_\_\_\_ יִהְיֶה בְּיוֹם \_\_\_\_\_ הַבָּא  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ בֵּית  
יִשְׂרָאֵל לְחַיִּים וְלְשָׁלוֹם לְשִׁשּׁוֹן וְלְשִׁמְחָה לְיִשׁוּעָה  
וְלְנַחְמָה, וְנֹאמַר אָמֵן.

The new month of \_\_\_\_\_ begins on \_\_\_\_\_ of the coming week. May it be a good month for us and for all Israel.

May the Holy Blessed One grant that the new month bring to us and to all our people life and peace, gladness and joy, deliverance and consolation.

And let us say: Amen.

## FOR THE STATE OF ISRAEL

NOTE: JEWISH HISTORY IS DEFINED BY A SPECIAL AND INEXTRICABLE RELATIONSHIP CONNECTING GOD, PEOPLEHOOD AND LAND DATING BACK ALMOST FOUR THOUSAND YEARS AGO TO GOD'S COVENANT WITH ABRAHAM AND THE RESTATEMENT OF THAT COVENANT WITH MOSES AT MOUNT SINAI. IN THIS PRAYER FOR THE STATE OF ISRAEL, WE REAFFIRM THE UNBROKEN LINK THAT WE CHERISH BETWEEN THE ANCIENT LAND OF ERETZ YISRAEL AND THE MODERN STATE OF ISRAEL OF TODAY.

צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ נָא אֶת מְדִינַת יִשְׂרָאֵל הַגְּשֵׁמֶת  
תְּקוּנָתָנוּ. שְׁלַח נָא אוֹרְךָ וְאַמְתָּךְ לְכָל יוֹשְׁבֵיהָ וּפְרוֹשׁ  
עָלֵיהֶם סוּפַת שְׁלוֹמֶךָ. תִּשְׁרֶה בִּינָה עַל רְאֲשֵׁיהָ שׁוֹפְטִיהָ  
וְנִבְחָרֶיהָ, לְמַעַן יֵלְכוּ בְּדֶרֶךְ הַצְּדָק הַחֹפֵשׁ וְהַיֶּשֶׁר.

פְּקֹד נָא לְבָרְכָהּ אֶת כָּל עַמְּךָ בֵּית יִשְׂרָאֵל בְּכָל אֲרָצֵי  
מְגוּרֵינוּ. טַע בְּלִבְנוֹ אֶהְבֵּת צִיּוֹן, וִירוּצוּ פְעַמֵּינוּ לְלַכֵּת  
עַל אֲדָמָתוֹ. וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאֶךָ: "כִּי מִצִּיּוֹן תֵּצֵא  
תּוֹרָה וְדִבַּר יְהוָה מִירוּשָׁלַיִם." וְנֹאמֶר אָמֵן.

Rock and Redeemer of Israel, place Your blessing upon the State of Israel, the realization of our hope for a Jewish homeland. Send Your light and Your truth to all its inhabitants. Spread over them the shelter of Your peace. Bestow insight upon its leaders, judges and representatives, that they may pursue justice, freedom and integrity. Visit blessing upon all Your people Israel wherever we dwell. Plant the love of Zion into our hearts, that our footsteps may race to walk upon its soil. And may the vision of Your prophet Isaiah soon be fulfilled: "For TORAH shall come forth from Zion, and God's word from Jerusalem." And let us say: Amen.

יְהַלְלוּ אֶת שֵׁם יי כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ: הוֹדוּ עַל אֶרֶץ  
וּשְׁמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל חַסִּידָיו, לְבְנֵי  
יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

Y'HAL'LU ET SHEM ADONAI KI NISGAV SH'MO L'VADO. HODO AL ERETZ V'SHAMAYIM.  
VAYAREM KEREN L'AMO T'HILA L'CHOL CHASIDAV, LIVNEY YISRAEL AM K'ROVO HALELUYA.



Let us praise the name ADONAI, for God alone is exalted. God's splendour covers heaven and earth and lights the beacon for our people, giving glory to God's faithful ones, Israel, a people close to God. Halleluyah!

### PSALM 29

מְזִמּוֹר לְדָוִד: הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד  
וְעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה  
בְּהַדְרַת־קֹדֶשׁ.

קוֹל יְהוָה עַל־הַמַּיִם אֶל־הַכְּבוֹד הַרְעִים יְהוָה עַל־מַיִם  
רַבִּים. קוֹל־יְהוָה בִּפְתַח קוֹל יְהוָה בְּהַדְרָה. קוֹל יְהוָה שֹׁבֵר  
אֲרָזִים וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקִידֵם כָּמוֹ־עֵגֶל לְבָנוֹן וּשְׂרִיזֵן כָּמוֹ בֶּן־רֵאמִים:  
קוֹל־יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ. קוֹל יְהוָה יַחֲלִיל מִדְּבָר.  
יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ. קוֹל יְהוָה יַחֲלִיל אֵילֹת.

וַיַּחֲשֹׁף יַעֲרוֹת וּבָהִיכְלוּ כֵּלָו אִמֵּר כְּבוֹד. יְהוָה לְמַבּוּל  
יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם. יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה  
יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:



A psalm of David: Praise Adonai, all celestial beings, praise the Eternal God for glory and strength. Praise Adonai whose name is great. Worship God in the beauty of holiness.

*God's voice is above the waters, the God of glory thunders.  
God's voice with power, God's voice majestic,  
God's voice breaks cedars, God shatters the cedars of Lebanon,  
Lebanon skips like a calf, Siryon like a wild young ox.*

God's voice sparks fiery flames, God's voice makes the desert spin,  
God's voice shakes the Kadesh desert,  
God's voice uproots the oaks and strips the forests bare  
While in God's temple all cry: "Glory!"

*The Eternal, enthroned above the flood, the Eternal will reign  
forever. Eternal One, give strength to Your people, bless Your  
people with peace.*

## PSALM 19

מְשִׁיבַת נֶפֶשׁ	תּוֹרַת יי תְּמִימָה
מִחֲכִימַת פִּתְיִי.	עֵדוּת יי נֶאֱמָנָה
מְשַׁמְּחֵי לֵב	פְּקוּדֵי יי יִשְׂרָאֵל
מְאִירַת עֵינָיִם:	מִצְוֹת יי בְּרָה
עוֹמְדַת לְעֵד	יְרֵאת יי טְהוֹרָה
צְדָקוֹ יַחֲדוֹ:	מִשְׁפָּטֵי יי אֱמֶת
תּוֹרַתִי אֶל־תִּעְזָבוּ:	כִּי לְקַח טוֹב נָתַתִּי לָכֶם

The TORAH of the Eternal is perfect  
*restoring the soul.*

The testimony of the Eternal is sure  
*making wise the simple.*

The statutes of the Eternal are right  
*rejoicing the heart.*

The commandments of the Eternal are pure  
*enlightening the eyes.*

Reverence for the Eternal is clean  
*enduring forever.*

The judgments of the Eternal are true  
*and righteous altogether.*

Behold, a good doctrine has been given to you:  
*My TORAH, do not forsake it.*

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶּיָה מְאֹד. דְּרָכֶיהָ  
דְּרָכֵי נֶעֱם וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם. הַשִּׁיבָנוּ יְיָ אֱלֹהֵינוּ  
וְנָשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם.

EYtz CHAYIM HI LAMA-CHAZIKIM BA V'TOMCHEHA M'USHAR.  
D'RACHEHA DARCHEY NO-AM V'CHOL N'TIVOTEHA SHALOM.  
HASHIVEYNU ADONAI EYLECHA V'NASHUVA CHADEYSH YAMEYNU K'KEDEM.



It is a tree of life to them that hold fast to it, and all its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace.

Cause us to return, Eternal One, and we shall return. Renew our days as of old.



[INSERT ILYA SCHOR "PROLOGUE" WOODCUT]

דבר תורה

D'VAR TORAH



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרְאֵךְ אֶת הַהֵלֵל.

We praise You, our Eternal God, whose presence fills creation. You bring holiness to our lives through the MITZVAH of reciting the HALLEL.

## PSALM 113

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה, הַלְלוּ אֶת שֵׁם יְהוָה:

HAL'LUYA.  
HAL'LU AVDEY ADONAI.  
HAL'LU ET SHEM ADONAI



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

יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Y'HI SHEM ADONAI M'VORACH MEY-ATA V'AD OLAM



Let the name ADONAI be praised now and forever.

מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ, מְהֻלָּל שֵׁם יְהוָה:

MI-MIZRACH SHEMESH AD M'VO-O, M'HULAL SHEM ADONAI



From the rising of the sun to its setting, praised is the name ADONAI.

רָם עַל כָּל גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִיהוּה  
אֱלֹהֵינוּ הַמִּגְבִּיהִי לְשָׁבַת: הַמְשַׁפִּילִי לְרֵאוֹת, בַּשָּׁמַיִם  
וּבָאָרֶץ.

ADONAI is above all nations, God's presence transcends the heavens. Who is like ADONAI our God, dwelling in the heights, yet scrutinizing both heaven and earth.

מְקִימֵי מֵעָפָר דָּל מֵאֲשָׁפֶת יָרִים אֶבְיוֹן: לְהוֹשִׁיבֵי עִם  
נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם  
הַבָּנִים שְׂמֵחָה הַלְלוּיָהּ:

God raises up the poor from the dust, and lifts the needy from the ash-heap, setting them among the noble, among the noble of God's people. God sets the lonely woman among her household as a happy mother with children. Halleluyah!

#### PSALM 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיַּת יַעֲקֹב מֵעַם לְעֵז. הִתְהַ  
יְהוּדָה לְקֹדֶשׁ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.

When Israel went out of Egypt, the House of Jacob from a foreign people, Judah became the Holy One's own and Israel, God's dominion.

הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֲזֹר: הַהָרִים רָקְדוּ  
כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֹאן.

The sea beheld and fled, the Jordan turned back. The mountains skipped like rams, the hills like flocks of sheep.

מַה לָּךְ הַיָּם כִּי תִנּוּס הַיַּרְדֵּן תִּסָּב לְאַחֲזֹר. הַהָרִים תִּרְקְדוּ  
כְּאֵילִים גִּבְעוֹת כְּבָנֵי צֹאן.

What ails you, O sea, that you flee? Jordan, that you turn back?  
You mountains, that you skip like rams? You hills, like flocks of  
sheep?

מִלְפָּנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי  
הַצּוּר אֲגָם מַיִם, חֲלֹמֵי־שׁ לְמַעַיְנֹו מַיִם:

Tremble, O earth, before the Noble One, before the God of Jacob,  
who turns the rock into a pool of water, the flint into a fountain.

### PSALM 115

יְהוָה זָכָרְנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בַּיִת  
אַהֲרֹן. יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטַנִּים עִם הַגְּדֹלִים.

ADONAI is mindful of us and will bring blessing: blessing to the House  
of Israel, blessing to the House of Aaron, blessing to the  
God-revering, the small and the great.

יִסַּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם  
לַיהוָה, עֲשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שְׁמַיִם לַיהוָה,  
וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.

May ADONAI grant you increase for you and your children. You are  
blessed to ADONAI, maker of heaven and earth. The heavens  
belong to ADONAI, but the earth was given to mortals.

לֹא הַמֵּתִים יְהַלְלוּ יְהוָה, וְלֹא כָּל יֹרְדֵי דוֹמָה. וְאַנְחֵנוּ נִבְרָךְ  
יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּ יְהוָה:

It is not the dead who praise ADONAI, not those who go down to  
silence. But we shall praise ADONAI now and for ever, Halleluyah!

## PSALM 116

מָה אֲשִׁיב לַיהוָה, כָּל תַּגְמוּלוֹהֵי עָלַי. כּוֹס יְשׁוּעוֹת  
אֲשָׂא, וּבְשֵׁם יְהוָה אֶקְרָא.

How can I repay ADONAI for all the bounties bestowed upon me?  
Raise the cup of deliverance and call upon the name ADONAI.

## PSALM 117

הִלְלוּ אֶת יְהוָה כָּל גּוֹיִם שִׁבְחֻהוּ כָּל הָאֻמִּים.  
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאַמֶּת יְהוָה לְעוֹלָם הִלְלוּיָהּ:

Praise ADONAI, all you nations, sing God's praise, all you peoples.  
For great is God's love for us, everlasting is God's truth. Halleluyah!

## PSALM 118

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמַר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמְרוּ נָא יְרֵאֵי יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ.

HODU LADONAI KI TOV, KI L'OLAM CHAZDO  
YOMAR NA YISRAEL, KI L'OLAM CHAZDO.  
YOMRU NA VEYT A-HARON, KI L'OLAM CHAZDO.  
YOMRU NA YIREY ADONAI, KI L'OLAM CHAZDO.



O give thanks to the Eternal who is good: God's love is everlasting.  
Let Israel now say: God's love is everlasting.

*Let the House of Aaron now say: God's love is everlasting. Let all  
who revere the Eternal now say: God's love is everlasting.*



עָזִי וְזִמְרַת יְהוָה וַיְהִי לִי לְיִשׁוּעָה. קוֹל רִנָּה וַיִּשְׁוַעַה  
בְּאֶהְלֵי צְדִיקִים: יְמִין יְהוָה עָשָׂה חֵיל. יְמִין יְהוָה  
רוֹמְמָה, יְמִין יְהוָה עָשָׂה חֵיל.

The strength of my song is ADONAI. God has become my deliverance. Hear glad songs of triumph in the tents of the just.

*The power of ADONAI is triumphant, the power of ADONAI is supreme.  
The power of ADONAI is triumphant.*

לֹא אָמוֹת כִּי אַחֲיָהּ, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֹנָי יְהוָה,  
וְלִמּוֹת לֹא נִתְנַנְנִי.

פִּתְחוּ לִי שַׁעֲרֵי צְדָק, אֲבֹא בָם אוֹדָה יְהוָה. זֶה הַשַּׁעַר  
לְיְהוָה, צְדִיקִים יִבְאוּ בוֹ.

I shall not die but live and tell the deeds of ADONAI. I have been sorely tested, but God has not given me over to death.

*Open for me the gates of righteousness, that I may enter and give thanks. This is the gateway to ADONAI, the righteous shall enter it.*

אוֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי לִי לְיִשׁוּעָה. אֲבֹן מָאֲסוּ הַבּוֹנִים,  
הִיְתָה לְרֹאשׁ פִּנָּה. מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאֹת  
בְּעֵינֵינוּ:

I thank You, for You have answered me and have become my deliverance. The stone that the builders rejected has become the new cornerstone.

*This has been ADONAI's doing to us, it is a wondrous thing.*

זֶה הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׁמְחָה בוֹ. אֲנִי יְהוָה  
הוֹשִׁיעָה נָא: אֲנִי יְהוָה הוֹשִׁיעָה נָא: אֲנִי יְהוָה הַצְּלִיחָה  
נָא: אֲנִי יְהוָה הַצְּלִיחָה נָא:

ZEH HA-YOM ASA ADONAI NAGILA V'NISM'CHA VO.  
ANA ADONAI HOSHIA NA,  
ANA ADONAI HATZLICHA NA.



ADONAI, be our help, ADONAI, sustain us. Blessed are those who come in God's name, we bless you from God's house.

*You are my God and I thank you. You are my God and I praise you.  
Give thanks to ADONAI, who is good, for God's love is everlasting.*

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

HODU LADONAI KI TOV, KI L'OLAM CHAZDO.



[INSERT ILYA SCHOR WOODCUT I]

## CONCLUDING PRAYERS



## CONCLUDING PRAYERS

ALEYNU

עלינו

NOTE: THE ALEYNU SPEAKS OF GOD AS THE ULTIMATE POWER AND NURTURING FORCE IN OUR LIVES: ALL AROUND US, WITHIN US, AND LOOKING OVER US. WE SPEAK OF GOD'S ONENESS AND SOVEREIGNTY OVER ALL CREATION AS WE BEND OUR KNEES TO HONOUR GOD AND TO GIVE GOD THANKS.

THE ALEYNU ALSO SPEAKS TO THE CONCEPT OF "CHOSENNESS" WHICH HAS BEEN INTERPRETED IN DIFFERENT WAYS THROUGHOUT OUR HISTORY. IN REFORM JUDAISM IT HAS COME TO MEAN "CHOSEN" FOR THE RESPONSIBILITY OF CARRYING OUT GOD'S MITZVOT. THE RESPONSIBILITY FOR LIVING AND TEACHING GOD'S COMMANDMENTS IS A DISTINCT AND UNIQUE ONE FOR THE JEWISH PEOPLE, IN THE SAME WAY THAT OTHER COMMUNITIES HAVE ROLES THAT ARE DISTINCT AND UNIQUE TO THEM.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.  
אֲשֶׁר שָׁם חֻלְקֵנוּ לְיַחַד אֶת שְׁמוֹ וְגוֹרְלָנוּ לְהַמְלִיךְ  
מְלָכֹתוֹ.

וְאַנְחֵנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים לְפָנָי מֶלֶךְ מְלָכֵי  
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

ALEYNU L'SHABEYACH LA-ADON HAKOL. LA-TEYT G'DULA L'YOTZEYR B'REYSHEET. ASHER SAHM CHELKEYNU L'YACHEYD ET SH'MO, V'GORALEYNU L'HAMLICH MALCHUTO.

VA-ANACHNU KORIM U-MISHTACHAVIM U-MODIM.  
LIFNEY MELECH MALCHEY HAMLACHIM HAKADOSH BARUCH HU.



It is our duty to praise the supreme Ruler, to recognize the greatness of our Creator. For our heritage is to affirm God's unity and our destiny is to work toward the coming of the messianic age.

*We therefore bend the knee in awe and thanksgiving before the One who is sovereign over all, the Holy Blessed One.*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וְשִׁכְנַת עֲזוֹ בְּגִבְהַי מְרוֹמִים הוּא אֱלֹהֵינוּ אֵין

עוד. אמת מלכנו אפס זולתו, כפּתוב בתורתו: וידעת  
היום והשבת אל לבבך כי יי הוא האלהים בשמים  
ממעל ועל הארץ מתחת אין עוד.

על כן נקוה לך יי אלהינו לראות מהרה בתפארת עזך,  
להעביר גלולים מן הארץ והאלילים פרות יפרתוך.  
לתקן עולם במלכות שדי וכל בני בשר יקראו בשמך,  
להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי  
תבל כי שתפים כלנו בתקון עולם. כי המלכות שלך  
היא ולעולמי עד תמלוך בכבוד, כפּתוב בתורתך: יי  
ימלך לעולם ועד.

SHE-HU NOTEH SHAMAYIM V'YOSEYD ARETZ, U-MOSHAV Y'KARO BA-SHAMAYIM MIMA-AL  
USHCHINAT UZO B'GOVHEY M'ROMIM, HU ELOHEYNU EYN OD.

EMET MALKEYNU EFES ZULATO, KAKATUV B'TORATO.

V'YADATA HA-YOM VA-HASHEVVOTA EL L'VAVECHA, KI ADONAI HU HA-ELOHIM BA-SHAMAYIM  
MIMA-AL, V'AL HA-ARETZ MITACHAT EYN OD.



God spread out the heavens and established the earth. The  
Eternal is our God, there is none else. In truth God alone is our  
Ruler, as it is written: "Know then this day and take it to heart:  
ADONAI is God in the heavens above and on the earth below.  
There is none else."

*We therefore hope, our Eternal God, soon to behold the glory of  
Your might. Then will false gods vanish from our hearts, and the  
world will be perfected under Your unchallenged rule. And then will  
all acclaim You as their God and, forsaking evil, turn to You alone.*

Let all who dwell on earth acknowledge that we are all partners in  
TIKUN OLAM, the mending of the world. For dominion is Yours, and to  
all eternity You will reign in glory, as it is written:

*"ADONAI will reign for ever and ever."*



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.*

RAMI M. SHAPIRO

וְנֵאמָר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יְהִי  
יי אֶחָד וְשֵׁמוֹ אֶחָד.

V'NE-EMAR: V'HAYA ADONAI L'MELECH AL KOL HA-ARETZ.  
BA-YOM HA-HU YIH'YEH ADONAI ECHAD USH'MO ECHAD.

## MEDITATIONS BEFORE THE KADDISH



### BLESSED IS THE MATCH

Blessed is the match  
Consumed in kindling flame.

*Blessed is the flame  
That burns in the heart's secret places*

Blessed is the heart  
With enough strength to stop its beating  
For honour's sake.

*Blessed is the match  
Consumed in kindling flame*

HANNAH SZENES



### THE EYE THAT BLINKS

Human beings do not live forever. We live less than the time it takes to blink an eye, if we measure our eyes against eternity. So it may be asked what value is there to a human life. There is so much pain in the world. What does it mean to have to suffer so much if our lives are nothing more than the blink of an eye?

*I learned a long time ago that a blink of an eye in itself is nothing.  
But the eye that blinks, that is something. A span of life is nothing.  
But the person who lives that span is something. We can fill that  
tiny span with meaning, so its quality is immeasurable though its  
quantity may be insignificant. We must fill life with meaning,  
meaning is not automatically given to life.*

CHAIM POTOK FROM THE CHOSEN (ADAPTED)





## HEIRLOOM

My father bequeathed me no wide estates;  
No keys and ledgers were my heritage;  
Only some holy books with YAHRZEIT dates  
Writ mournfully upon a blank front page.

*The snuff left on this page, now brown and old,  
The tallow stains of midnight liturgy,  
These are my coat of arms, and these unfold  
My noble lineage, my proud ancestry.*

And my tears, too, have stained this heirloomed ground,  
When reading in these treatises some weird  
Miracle, I turned a leaf and found  
A white hair fallen from my father's beard.

A.M.KLEIN (ADAPTED)



## THE TRADITION OF THE KADDISH

The origins of the Kaddish are mysterious. Angels are said to have brought it down from heaven.

*It possesses wonderful power. Truly, if there is any bond strong enough to chain heaven to earth, it is this prayer. It keeps the living together and forms a bridge to the mysterious realm of the dead. One might almost say that this prayer is the guardian of the people by whom alone it is uttered, and therein lies the warrant of its continuance. Can a people disappear and be annihilated so long as a child remembers its parents?*

Because this prayer does not acknowledge death, because it permits the blossom, which has fallen from the tree of humankind, to flower and develop again in the human heart, therefore it possesses sanctifying power.



## IN RECENT GRIEF

When cherished ties are broken and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times the pain of separation seems more than we can bear, but if we dwell too long on our loss we embitter our hearts and harm ourselves and those about us.

*The psalmist said that in his affliction he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silence in their presence, and when a word will assure them of our love and concern.*

And so even when they are gone, the departed are still with us moving us to live just as they themselves, in their higher moments, wished to live. We remember them now. They live in our hearts. They are an abiding blessing.



## THE LIFE OF ETERNITY

The light of life is a finite flame. Like the candles of SHABBAT life is kindled, it burns, it glows. It is radiant with warmth and beauty. But soon it fades, its substance is consumed, and it is no more.

*In light we see, in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen. Yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die. We move in the eternal cycle of darkness and death, of light and life.*



## STRENGTH FOR THOSE WHO MOURN

In nature's ebb and flow, God's eternal law abides. God is our support in the struggles of life and our hope in death. In God's care are the souls of all the living and the spirits of all flesh. God gives us strength and comforts us.

*O Life of our life, Soul of our soul, cause Your light to shine into our hearts. Fill us with trust in You, and turn us again to the tasks of life.*

And may the memory of our loved ones inspire us to continue their work for the coming of the messianic age.



## THE MEANING OF PRAYER

We cannot merely pray to You, O God, to end war,  
For we know that you have made the world in a way  
That we must find our own path to peace  
Within ourselves and with our neighbour.

*We cannot merely pray to You, O God, to end starvation,  
For You have already given us the resources  
With which to feed the entire world,  
If we would only use them rightly.*

We cannot merely pray to You, O God, to root out prejudice,  
For You have already given us eyes  
With which to see the good in all people,  
If we would only use them rightly.

*We cannot merely pray to You, O God, to end despair,  
For You have already given us the power  
To clear away slums and to give hope,  
If we would only use our power justly.*

We cannot merely pray to You, O God, to end disease,  
For you have already given us great minds  
With which to search out cures and healings,  
If we would only use them constructively.

*Therefore we pray to you instead, O God  
For strength, determination, and will power,  
To DO instead of merely to pray  
To BECOME instead of merely to wish;  
That our world may be safe,  
And that our lives may be blessed.*

JACK REIMER (ADAPTED)



## BLESSED

Look around us, search above us, below, behind,  
We stand in a great web of being joined together.  
Let us praise, let us love the life we are lent  
passing through us in the body of Israel  
and our own bodies, let us say: Amen.

*Time flows through us like water,  
The past and the dead speak through us,  
We breathe out our children's children blessing.*

Blessed is the earth from which we grow,  
Blessed the life we are lent,  
blessed the ones who teach us,  
blessed the ones we teach,  
blessed is the word that cannot say the glory  
that shines through us and remains to shine  
flowing past distant suns on the way to forever.  
Let us say: Amen.

*Blessed is the light, blessed is darkness,  
but blessed above all else is peace  
which bears the fruits of knowledge  
on strong branches, let us say: Amen.*

Peace that bears joy into the world,  
Peace that enables love, peace over Israel  
everywhere, blessed and holy is peace, let us say: Amen.

MARGE PIERCY



### **DON'T LET ME FALL**

Don't let me fall  
Like a stone that drops on the hard ground.  
And don't let my hands become dry  
As the twigs of a tree  
When the wind beats down the last leaves.

*And when the storm rips dust from the earth  
Angry and howling,  
Don't let me become the last fly  
Trembling terrified on a windowpane.*

Don't let me fall,  
I have so much prayer,  
But as a blade of Your grass in a distant, wild field  
Loses a seed in the lap of the earth  
And dies away,  
Sow in me Your living breath  
As you sow a seed in the earth.

KADYA MOLODOWSKY (TRANSLATED BY K. HELLERSTEIN)



## THE VOICE WITHIN

You are with us in our prayer, in our love and our doubt, in our longing to feel Your presence and do Your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble and pain clouds the mind, we look inward for the answer to our prayers. There may we find You, and there find courage, insight, and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek You, may find new strength for Your service.

NOTE: THE KADDISH IS ONE OF OUR HOLIEST PRAYERS. THE WORD "KADDISH" IS ARAMAIC AND IS SIMILAR TO THE HEBREW WORD "KADOSH" WHICH MEANS "HOLY". MOST OF THE KADDISH IS, IN FACT, WRITTEN IN ARAMAIC NOT HEBREW. THIS BEAUTIFUL PRAYER DOES NOT SPECIFICALLY MENTION DEATH EVEN THOUGH WE SAY IT IN MEMORY OF LOVED ONES WHO HAVE DIED. INSTEAD, THE KADDISH PRAISES GOD, ASKING GOD FOR LIFE AND PEACE FOR OURSELVES AND FOR ALL PEOPLE.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ  
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא. לְעֵלָא מִן כָּל  
בְּרַכָּתָא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל בְּנֵי אָדָם וְאָמְרוּ אָמֵן.

YITGADAL V'YITKADASH SH'MEY RABA. B'ALMA DIVRA CHIRUTEY V'YAMLICH MALCHUTEY.  
B'CHAYEYCHON UV-YOMEYCHON UV-CHAYEY D'CHOL BEYT YISRAEL. BA-AGALA UVIZMAN  
KARIV V'IMRU AMEN.

Y'HEY SHMEY RABA M'VARACH L'ALAM UL-ALMEY ALMAYA.

YITBARACH V'YISHTABACH V'YITPA-AR V'YITROMAM V'YITNASEY, V'YITHADAR V'YITALEH  
V'YITHALAL SH'MEY D'KUDSHA B'RICH HU. L'EYLA MIN KOL BIRCHATA V'SHIRATA, TUSHBECHATA  
V'NECHEMATA DA-AMIRAN B'ALMA V'IMRU AMEN.

Y'HEY SHLAMA RABA MIN SHEMAYA V'CHAYIM ALEYNU V'AL KOL YISRAEL V'IMRU AMEN.

OSEH SHALOM BIMROMAV, HU YA-ASEH SHALOM ALEYNU V'AL KOL YISRAEL V'AL KOL B'NEY  
ADAM, V'IMRU AMEN.

Let God's glory be extolled, and God's great name be hallowed, in this world that God alone willed into being. May God's eternal realm prevail soon, in our day and in our own lives, and in the life of all Israel. And let us say: Amen.

May God's great name be blessed for ever more.

Let the name of the Holy Blessed One be glorified, exalted and honoured, even though God is beyond all praise and adoration that we can utter. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true. And let us say: Amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel and on all the world. And let us say: Amen.

*May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And let us say: Amen.*





“EPILOGUE” WOODCUT

## THE CUP OF LIFE

Slender curves,  
my fingers touch the cool patina  
filled to the brim with the sweetness of SHABBAT.

*This graceful, silver cup,  
raised to our lips, once reflecting the faces of our  
loved ones under a CHUPPA.*

Not alone,  
daughters and sons adding the beauty and innocence  
of youth,  
Tears of joy and sadness,  
Almost to overflowing.

*This graceful, silver cup,  
once touched by the hands of those no longer with us,  
Their gentle and loving legacy is not forgotten.*

Slender curves,  
my fingers touch the cool patina  
filled to the brim with the sweetness of SHABBAT.

*Our cup of life.*

MARION FRANKEL

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת  
מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Now the whole universe – sky, earth and all their array – was completed. With the seventh day, God had ended the work of creation and rested with all work completed. Then God blessed the seventh day and called it holy, for with this day God had completed the work of creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

BARUCH ATA ADONAI ELOHEYNU MELECH HA-OLAM, BOREY P'RI HAGAFEN.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ  
בְּמִצְוֹתַי וְרָצָה בָנוּ, וְשִׁבֹת קִדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחִילָנוּ. זְכוֹרֵן לְמַעֲשֵׂה בְּרָאשִׁית. כִּי הוּא יוֹם תְּחִילָה  
לְמִקְרָאֵי קִדְשׁ זִכָּר לִיצִיאַת מִצְרַיִם.

כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מְכַל הָעַמִּים וְשִׁבֹת קִדְשָׁךְ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבֹת  
וְהַזְּמַנִּים.

We praise You, Eternal our God, whose presence fills creation, Creator of the fruit of the vine.

We praise You, Eternal our God, whose presence fills creation. You allow us to reach for holiness through MITZVOT and take delight in us. You have lovingly given us Your holy SHABBAT, a memorial of the work of creation. It is first among the sacred days, recalling the Exodus from Egypt. You have distinguished us and have brought holiness to our lives; with gracious love you have given us Your holy SHABBAT as our heritage. We praise You, Eternal One, who sanctifies

SHABBAT.

KIDDUSH FOR SHABBAT MORNING

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא  
לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

V'SHAMRU V'NEY YISRAEL ET HA-SHABBAT, LA-ASOT ET HA-SHABBAT L'DOROTAM,  
B'RIT OLAM BEYNI U-VEYN B'NEY YISRAEL OT HI L'OLAM.

KI SHEYSHET YAMIM ASA ADONAI, ET HA-SHAMAYIM V'ET HA-ARETZ.

U-VAYOM HASHVI-I SHAVAT VA-YINAFASH.



The people of Israel shall keep SHABBAT, observing SHABBAT in every generation as a covenant for all time. It is a sign forever between Me and the Jewish people, for in six days the Eternal God made heaven and earth and on the seventh day God rested.

עַל כֵּן בֵּרַךְ יי אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Therefore the Eternal One blessed SHABBAT and called it holy.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

BARUCH ATA ADONAI ELOHEYNU MELECH HA'OLAM, BOREY P'RI HA-GAFEN.



We praise You, Eternal our God, whose presence fills creation,  
Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ

בְּמִצְוֹתַי וְצִוְנוֹ עַל נְטִילַת יָדַיִם.

We praise You, Eternal our God, whose presence fills creation. You bring us holiness through MITZVOT and command us concerning the washing of our hands.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

BARUCH ATA ADONAI ELOHEYNU MELECH HA-OLAM, HA-MOTZI LECHEM MIN HA-ARETZ.



We praise You, Eternal our God, whose presence fills creation. You bring forth bread from the earth.





[INSERT ILYA SCHOR WOODCUT VI]

זמירות

Z'MIROT





## 1. ADON OLAM

ADON OLAM ASHER MALACH  
B'TEREM KOL Y'TZIR NIVRA  
L'EYT NA-ASA, V'CHEFTZO KOL  
AZAI MELECH SH'MO NIKRA.

V'ACHAREY KICHLOT HAKOL  
L'VADO YIMLOCH NORA  
V'HU HAYA V'HU HOVEH  
V'HU YIH'YEH B'TIFARA.

V'HU ECHAD V'EYN SHEYNI  
L'HAMSHIL LO L'HACHBIRA  
B'LI REYSHEET B'LI TACHLIT  
V'LO HA-OZ V'HAMISRA.

V'HU EYLI V'CHAI GO-ALI  
V'TZUR CHEVLI B'EYT TZARA  
V'HU NISI UMANOS LI  
M'NAT KOSI B'YOM EKRA.

B'YADO AFKID RUCHI  
B'EYT ISHAN V'A-IRA  
V'IM RUCHI GEVIYATI  
ADONAI LI V'LO IRA.

## אדון עולם

אָדוֹן עוֹלָם אֲשֶׁר מַלְךְ,  
בְּטֶרֶם כָּל יִצִיר נִבְרָא.  
לְעֵת נַעֲשֶׂה בְּחִפְזוֹ כָּל,  
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָכֵלֹת הַכֹּל,  
לְבַדּוֹ יִמְלוֹךְ נִוְרָא.  
וְהוּא הָיָה, וְהוּא הוֹה,  
וְהוּא יִהְיֶה, בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
וְלוֹ הַעוֹז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֵלֵי,  
וְצוּר חֲבֵלֵי בְעֵת צָרָה.  
וְהוּא נֹסִי וּמְנוּס לִי  
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחֵי,  
בְעֵת אִישָׁן וְאַעִירָה.  
וְעַם רוּחֵי גְוִיָּתִי,  
יֵי לִי וְלֹא אִירָא.

God is eternal, who reigned before any being had yet been created, When all was done according to God's will, already then God's name was Sovereign. And after all has ceased to be, still will God reign in solitary majesty. God was, God is, and God shall be in glory. And God is One, to whom none other can compare or be consort.

God is without beginning and without end. To God belong power and dominion. This is my God, my living Redeemer, my Rock in time of trouble and distress. God is my Banner and my Refuge, my Benefactor upon whom I call. Into God's hands I entrust my spirit when I sleep and when I wake. And with my spirit my body also, God is with me, I will not fear.

## 2. EYN KEYLOHEYNU

## איך כאלוהינו

EYN KEYLOHEYNU, EYN KADONEYNU  
EYN K'MALKEYNU, EYN K'MOSHI-EYNU.

איך כאלוהינו איך כַּאדוֹנֵינוּ,  
איך כַּמְלִכְנוּ איך כַּמוֹשִׁיעֵנוּ.

MI CHEYLOHEYNU, MI CHADONEYUNU  
MI CH'MALKEYNU, MI CH'MOSHI-EYNU.

מי כאלוהינו מי כַּאדוֹנֵינוּ,  
מי כַּמְלִכְנוּ מי כַּמוֹשִׁיעֵנוּ.

NODEH LEYLOHEYNU,  
NODEH LADONEYNU  
NODEH L'MALKEYNU,  
NODEH L'MOSHI-EYNU.

נוֹדָה לְאֱלֹהֵינוּ  
נוֹדָה לְאֶדוֹנֵינוּ,  
נוֹדָה לְמַלְכֵנוּ  
נוֹדָה לְמוֹשִׁיעֵנוּ.

BARUCH ELOHEYNU, BARUCH ADONEYNU  
BARUCH MALKEYNU, BARUCH MOSHI-EYNU.

בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֶדוֹנֵינוּ,  
בָּרוּךְ מַלְכֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ.

ATA HU ELOHEYNU, ATA HU ADONEYNU  
ATA HU MALKEYNU, ATA HU MOSHI-EYNU.

אַתָּה הוּא אֱלֹהֵינוּ  
אַתָּה הוּא אֶדוֹנֵינוּ,  
אַתָּה הוּא מַלְכֵנוּ  
אַתָּה הוּא מוֹשִׁיעֵנוּ.

There is none like our God, none like our Sovereign, none like our Ruler, none like our Redeemer. Who is like our God, who is like our Sovereign, who is like our Ruler, who is like our Redeemer? We give thanks to our God, to our Sovereign, we give thanks to our Ruler, our Redeemer. Blessed is our God, blessed is our Sovereign, blessed is our Ruler, blessed is our Redeemer. You are our God, You are our Sovereign, You are our Ruler, You are our Redeemer.

### 3. ELI, ELI

ELI, ELI,  
SHELO YIGAMER L'OLAM

HACHOL V'HAYAM,  
RISHRUSH SHEL HAMAYIM

B'RAK HASHAMAYIM,  
T'FILATHA-ADAM.

### אֵלֵי אֵלֵי

אֵלֵי, אֵלֵי,  
שֶׁלֹא יִגְמַר לְעוֹלָם  
הַחֹל וְהַיָּם,  
רִשְׁרוּשׁ שֶׁל הַמַּיִם,  
בְּרַק הַשָּׁמַיִם,  
תְּפִילַת הָאָדָם.

My God, my God, I pray that these things never end:  
The sand and the sea, the rush of the waters,  
the crash of the heavens, the prayer of the heart.

HANNAH SZENES

### 4. EYLEH CHAMDA LIBI

EYLEH CHAMDA LIBI  
CHUSA NA V'AL NA TITALEM

### אֵלֶּה חֲמַדָּה לְבִי

אֵלֶּה חֲמַדָּה לְבִי  
חוּסָה נָא וְאַל נָא תִתְעַלֵּם.

This is my heart's desire: have pity, do not hide yourself.

### 5. IM EYN ANI LI MI LI

IM EYN ANI LI, MI LI?  
UCH-SHE-ANI L'ATZMI, MA ANI?  
V'IM LO ACHSHAV EY MATAI?

### אִם אֵינְ אֲנִי לִי מִי לִי

אִם אֵינְ אֲנִי לִי מִי לִי?  
וְכִשְׁאֲנִי לְעַצְמִי מָה אֲנִי?  
וְאִם לֹא עַכְשָׁיו אֵימָתַי?

If I am not for myself, who will be for me? But if I am for myself alone, what am I?  
And if not now, when?

## 6. AMAR RABI AKIVA

AMAR RABI AKIVA  
V'AHAVTA L'REYACHA KAMOCHA  
ZEH KLAL GADOL BA-TORAH.

## אמר רבי עקיבא

אמר רבי עקיבא  
ואהבת לרעך כמוך.  
זה כלל גדול בתורה.

Rabbi Akiva said: "Love your neighbour as yourself." This is a great teaching of the Torah.

SIFRA, KEDOSHIM 4:12

## 7. ANI V'ATA

ANI V'ATA N'SHANEH ET HA-OLAM  
ANI V'ATA AZ YAVO-U K'VAR KULAM.

AMRU ET ZEH KODEM  
L'FANAI ZEH LO M'SHANEH  
ANI V'ATA N'SHANEH ET HA-OLAM.

ANI V'ATA N'NASEH MEYHATCHALA  
YIH'YE LANU RA  
EYN DAVAR ZEH LO NORA.

## אני ואתה

אני ואתה נשנה את העולם.  
אני ואתה אז יבואו כבד  
כלם.

אמרו את זה קודם  
לפני זה לא משנה.  
אני ואתה נשנה את העולם.

אני ואתה ננסה מהתחלה.  
יהיה לנו רע  
אין דבר זה לא נורא.

You and I will change the world.  
You and I, then all will join with us.  
Though it's been said before, it doesn't matter.  
You and I will change the world.

You and I will start from the beginning.  
It may be difficult, but no matter,  
It's not so terrible.

ARIK EINSTEIN

## 8. ESA EYNAI

## אשא עיני

SHIR LA-MA-ALOT  
ESA EYNAI EL HEHARIM,  
ME-AYIN YAVO EZRI  
EZRI MEYIM ADONAI  
OSEH SHAMAYIM VA-ARETZ.

שִׁיר לַמַּעְלוֹת אֲשָׁא עֵינַי  
אֶל-הַהַרִים מֵאֵין יָבֹא עֲזָרִי:  
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׂמִים  
וְאָרֶץ:

AL YITEYN LAMOT RAGLECHA AL YANUM  
SHOMRECHA. HINEY LO YANUM V'LO  
YISHAN SHOMEYR YISRAEL.

אֶל-יָתֵן לְמוֹט רַגְלְךָ אֶל-יְנוּם  
שְׂמֶרְךָ: הִנֵּה לֹא יָנוּם וְלֹא  
יִישָׁן שׂוֹמֵר יִשְׂרָאֵל:

ADONAI SHOMRECHA ADONAI TZILCHA AL  
YAD Y'MINECHA. YOMAM HA-SHEMESH  
LO YAKEKA V'YAREYACH BALAILA.  
ADONAI YISHMARCHA MIKOL RA YISHMOR  
ET NAFSHECHA.

יְהוָה שְׂמֶרְךָ יְהוָה צִלְךָ  
עַל-יַד יְמִינְךָ: יוֹמָם הַשֶּׁמֶשׁ  
לֹא-יִכְפֹּה וַיְרַח בַּלַּיְלָה: יְהוָה  
יִשְׂמָרְךָ מִכָּל-רָע יִשְׁמֹר  
אֶת-נַפְשְׁךָ:

ADONAI YISHMAR TZEYT'CHA U-VO-ECHA  
MEY-ATA V'AD OLAM.

יְהוָה יִשְׁמָר-צִאתְךָ וּבֹאְךָ  
מֵעַתָּה וְעַד-עוֹלָם:

I lift my gaze to the mountains: what is the source of my help? My help comes from the Eternal, Maker of heaven and earth. God will not allow your foot to slip; your Guardian will not slumber. Surely the Guardian of Israel neither slumbers nor sleeps. The Eternal is your Keeper, your shade at your side. The sun shall not harm you by day nor the moon by night. The Eternal will shield you from all evil and will uphold your soul. The Eternal will guard your coming and going from this time forth and forever.

## 9. BASHANA HABA'A

## בשנה הבאה

BASHANA HABA'A NEYSHEYV AL HA-MIRPESET  
V'NISPOR TZIPARIM NOD'DOT.  
Y'LADIM B'CHUFSHA Y'SACHAKU TOFESET  
BEYN HABAYIT L'VEYN HASADOT.

OD TIREH OD TIREH  
KAMA TOV YIH'YEH  
BASHANA BASHANA HABA-A.

ANAVIM ADUMIM YAVSHILU AD HA-EREV  
V'YUGSHU TZON'NIM LA-SHULCHAN.  
V'RUCHOT R'DUMIM YISU AL EYM HADERECH  
ITONIM Y'SHANIM K'ANAN.

BASHANA HABA-A NIFROS KAPOT YADAYIM  
MUL HA-OR HANIGAR HALAVAN.  
ANAFA L'VANA TIFROS BA-OR K'NAFAYIM  
V'HASHEMESH TIZRACH B'TOCHAN.

בְּשָׁנָה הַבְּאָה נֵשֵׁב עַל  
הַמְרַפֶּסֶת, וְנִסְפָּר צִפְרִים  
נוֹדְדוֹת. יְלָדִים בְּחֻפְשָׁה  
יִשְׁחָקוּ תּוֹפְסֹת, בֵּין הַבַּיִת  
לְבֵּין הַשָּׂדוֹת.

עוֹד תִּרְאֶה עוֹד תִּרְאֶה, כִּמָּה  
טוֹב יִהְיֶה, בְּשָׁנָה בְּשָׁנָה  
הַבְּאָה.

עֲנָבִים אֲדוּמִים יִבְשִׁילוּ עַד  
הָעֶרֶב, וְיוֹגְשׁוּ צוֹנְנִים  
לְשִׁלְחָן. וְרוּחוֹת רְדוּמִים  
יִשְׂאוּ עַל אֵם הַדֶּרֶךְ, עֵתוֹנִים  
יִשְׁנִים כְּעַנָּן.

בְּשָׁנָה הַבְּאָה נִפְרוֹשׁ כַּפּוֹת  
יָדִים, מוֹל הָאוֹר הַנִּיגָר הַלְּבָן.  
אֲנָפָה לְבָנָה תִּפְרוֹשׁ בְּאוֹר  
כְּנָפִים, וְהַשֶּׁמֶשׁ תִּזְרַח בְּתוֹכָן.

Next year we will sit on the balcony and count the migrating birds.  
Children on holidays will play catch between the house and field.

You will see, you will see how good everything will be next year.

Red grapes will ripen until the evening, and will be served chilled at the table.  
Languid winds will carry to the crossroads old papers and a cloud.

Next year we will spread out our hands toward the radiant light.  
A white heron will spread its wings wide and the sun will shine upon them.

NURIT HIRSCH

## 10. DODI LI

DODI LI VA-ANI LO  
HA-ROEH BA-SHOSHANIM.

MI ZOT OLA, MIN HA-MIDBAR  
M'KUTERET MOR UL'VONA.

LI-BAVTINI ACHOTI KALA  
URI TZAFON U-VO-I TEYMAN.

## דודי לי

דודי לי ואני לו הרעה  
בשושנים.

מי זאת עלה מן-המדבר.  
מקטרת מור ולבונה.

לבבתי אחתי כלה.  
עורי צפון ובואי תימן.

My beloved is mine and I am his, who feeds among the lillies.  
Who is this coming up from the desert, burning myrrh and frankincense?  
You have ravished my heart my sister, my bride.  
Awake, O North wind, come, O South wind.

SONG OF SONGS 2:16, 3:6, 4:9, 4:16

## 11. D'ROR YIKRA

D'ROR YIKRA L'VEYN IM BAT  
V'YIMTZORCHEM KEMO VAVAT  
N'IM SHIMCHEM V'LO YUSHBAT  
SH'VU V'NUCHU B'YOM SHABBAT.

D'ROSH NAVI V'ULAMI  
V'OT YESHA ASEY IMI  
N'TA SOREYK B'TOCH KARMI  
SH'EY SHAVAT B'NEY AMI.

## דרור יקרא

דרור יקרא לבן עם בת  
וינצרכם כמו בבת  
נעים שמכם ולא ישבת  
שבו ונוחו ביום שבת.

דרש נוי ואולמי  
ואות ישע עשה עמי.  
נטע שורק בתוך כרמי  
שעה שועת בני עמי.

## 11. D'ROR YIKRA (CONT'D)

## דרור יקרא

ELOHIM TEYN BAMIDBAR HAR  
HADAS SHEETA B'ROSH TIDHAR  
V'LAMAZHIR V'LANIZHAR  
SHLOMIM TEYN K'MEY NAHAR.

אֱלֹהִים תֵּן בְּמִדְבַּר הָרַר  
הַדָּס שְׂטָה בְּרוֹשׁ תִּדְהָר.  
וְלִמְזֹהֵר וְלִנְזָהָר  
שְׁלוֹמִים תֵּן כְּמֵי נָהָר.

May God proclaim freedom for all God's sons and daughters, and keep you as a precious possession. Pleasant is Your Name; it will not be destroyed. Repose, relax on SHABBAT. Revisit my holy place. Give me a sign of deliverance. Plant a vine in my vineyard. Look to my people, hear their laments. O God, place in the mountain wasteland fir and acacia, myrtle and elm. Give abundant peace to those who teach and those who obey, like the flow of a stream.

## 12. HINEY MA TOV

## הנה מה טוב

HINEY MA TOV U-MA NA-IM  
SHEVET ACHIM/NASHIM GAM YACHAD.

הִנֵּה מָה טוֹב וּמָה נְעִים  
שֵׁבֶת אַחִים/נָשִׁים גַּם-יַחַד.

Behold how good and how pleasant it is for people to live together.

PSALM 133:1

## 13. HA-RACHAMAN

## הרחמן

HA-RACHAMAN HU YANCHILEYNU YOM  
SHEKULO SHABBAT M'NUCHA.

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם  
שְׁכוּלוֹ שַׁבָּת מְנוּחָה

May the All-Merciful grant us a SHABBAT day of enduring tranquility.



## 14. HATIKVAH

KOL OD BALEYVAV P'NIMA  
NEFESH Y'HUDI HOMI-A.  
U-FATEY MIZRACH KADIMA  
AYIN L'TZIYON TZOFIYA.

OD LO AVDA TIKVATEYNU  
HATIKVAH SH'NOT ALPAYIM  
LIH'YOT AM CHOFSHI B'ARTZEYNU  
ERETZ TZIYON VIRUSHALAYIM.

As long as deep in the heart  
the soul of a Jew yearns,  
and towards the East  
an eye looks to Zion,

Our hope is not lost,  
the hope of two thousand years,  
to be a free people in our land,  
the land of Zion and Jerusalem.

## התקווה

כָּל עוֹד בְּלִבְּב פְּנִימָה  
נֶפֶשׁ יְהוּדֵי הוֹמָה.  
וּלְפָאֵתֵי מִזְרַח קְדִימָה  
עֵין לְצִיּוֹן צוֹפִיָה.

עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ  
הַתְּקוּוֹה בְּת שְׁנוֹת אַלְפִים  
לְהִיּוֹת עִם חֶפְשֵׁי בְּאֶרְצֵנוּ  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

NAPHTALI IMBER

## 15. HASHIVEYNU

HASHIVEYNU ADONAI EYLECHA,  
V'NASHUVA CHADESH YAMEYNU  
K'KEDEM.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ  
וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֵדֶם.

Help us to return to You, O God, then truly shall we return. Renew our days as in the past.

## השיבנו

## 16. HOSHIA ET AMECHA

HOSHIA ET AMECHA  
U-VARECH ET NACHALATECHA  
UR-EM V'NAS-EM AD HA-OLAM.

## הושיע את עמך

הושיעה את עמך  
וברך את נחלתך  
ורעם ונשאים עד העולם.

Redeem Your people, bless Your heritage, care for them and exalt them forever.

PSALM 28:9

## 17. VAY'HI EREV VAY'HI VOKER

VAYAR ELOHIM ET KOL ASHER ASA  
V'HINEY TOV M'OD  
VAYAR ELOHIM ET KOL ASHER ASA  
V'HINEY TOV M'OD.

## ויהי ערב ויהי בקר

וירא אלהים את כל אשר  
עשה והנה טוב מאד.  
ויהי ערב ויהי בקר  
טוב מאד.

VAY'HI EREV, VAY'HI VOKER, TOV M'OD.

THERE WAS EVENING, THERE WAS  
MORNING, THERE WAS EVENING, THERE  
WAS MORNING.

And God saw everything God had made, and it was good.

GENESIS 1:31

## 18. YAH RIBON

YAH RIBON OLAM V'ALMAYA  
ANT HU MALKA MELECH MALCHAYA.  
OVAD G'VURTECH V'TIMHAYA.  
SH'FARKADAMAIL'HACHAVAYA.

## יה רבון

יה רבון עלם ועלמיה  
אנת הוא מלכא מלך מלכיה.  
עובד גבורתך ותמהיה  
שפר קדמי להחיה.

## 18. YAH RIBON (CONT'D)

## יה רבון

SHEVACHIN ASADER TSAFRA V'RAMSHA  
LACH ELAHA KADISHA DIVRA KOL NAFSHI.

שְׁבַחֲחִין אֲסֵדֵר צְפָרָא וְרַמְשָׁא  
לָךְ אֱלֹהָא קְדִישָׁא דִּיבְרָא כָּל  
נַפְשָׁא.

IRIN KADISHIN UVNEY ENASHA  
CHEYVAT B'RA V'OFEY SH'MAYA.

עִרִין קְדִישִׁין וּבְנֵי אַנְשָׁא  
חַיִּוֹת בְּרָא וְעוֹפֵי שְׁמַיָּא.

RAVR'VIN OV-DAYICH V'TAKIFIN  
MACHECH RAMAYA V'ZAKYF K'FIFIN

רַבְרַבִּין עוֹבְדִין וְתַקִּיפִין  
מַכְךָ רַמִּיָּא וְזַקֵּךְ כְּפִיפִין.

LU Y'CHEY G'VAR SH'NIN ALFIN  
LA YEY-OL G'VURTEYCH B'CHUSHB'NAYA.

לוֹ יְחַא גְּבַר שְׁנִין אֲלֵפִין  
לֹא יַעַל גְּבוּרְתְךָ בְּחֹשְׁבְנֵיָא.

Eternal God of this and all worlds, You are Supreme, the Sovereign God. Evening and morning I praise You, Holy God, who forms all beings: angels and mortals, beasts and birds. Great are Your works and mighty. You humble the proud, and lift up those who are bowed down. Were we to live a thousand years, it would not be enough to tell of Your might.

## 19. ADONAI OZ

## יהוה עז

ADONAI OZ L'AMO YITEYN,  
ADONAI Y'VARECH ET AMO VASHALOM.

יְהוָה עֹז לְעַמּוֹ יִתֵּן  
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

May God give strength to all people. May God bless all people with peace.

## 20. YOM ZEH L'YISRAEL

YOM ZEH L'YISRAEL, ORA V'SIMCHA  
SHABBAT, SHABBAT, M'NUCHA

TZIVITA PIKUDIM B'MA-AMAD SINAI  
SHABBAT UMO-ADIM LISHMOR B'CHOL  
SHANA, LA-AROCH L'FANAI MASEYT  
VA-ARUCHA, SHABBAT M'NUCHA

KIDASHTA BEYRACHTA OTO MIKOL YAMIM  
B'SHESHET KILITA M'LECHET OLAMIM  
BO MATZU AGUMIM HASHKEYT U-VITCHA  
SHABBAT M'NUCHA

## יום זה לישראל

יום זה לישראל אורה  
ושמחה, שבת מנוחה.

צוית פקודים במעמד סיני  
שבת ומועדים לשמור בכל  
שנה, לערוך לפני משאת  
וארוכה, שבת מנוחה.

קדשת ברכת אותו מכל ימים  
בששת כלית מלכת עולמים  
בו מצאו עגומים השקת  
ובטחה, שבת מנוחה.

This is Israel's day of light and joy, a SHABBAT of rest. You bade us, standing assembled at Sinai, that throughout all the year we should set out an abundant table to honour SHABBAT. When the work of creating the world was done, You chose this day to be holy and blessed, that those heavy-laden find safety and stillness in this SHABBAT of rest.

## 21. YISM'CHU HASHAMAYIM

YISM'CHU HASHAMAYIM,  
V'TAGEL HA-ARETZ  
YIRAM HAYAM UM'LO-O.

## ישמחו השמים

ישמחו השמים  
ותגל הארץ  
ירעם הים ומלאו:

Let the heavens be glad and the earth rejoice. Let the sea roar and all that fills it.

PSALM 29.11

## 22. KI ESHMERA SHABBAT

KI ESHMERA SHABBAT, EL YISHM'REYNI  
OT HI L'OLMEY AD, BEYNO U-VEYNI.

## כִּי אֶשְׁמְרָה שַׁבָּת

כִּי אֶשְׁמְרָה שַׁבָּת  
אֵל יִשְׁמְרֵנִי. אֹתָהּ הִיא  
לְעוֹלָמִי עַד בְּיָנוּ וּבְיָנִי.

As I observe Shabbat, God watches over me. It is a sign forever between God and me.

ABRAHAM IBN EZRA

## 23. LO YISA GOY

LO YISA GOY EL GOY CHEREV  
LO YILM'DU OD MILCHAMA

## לֹא יִשָּׂא גּוֹי

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב  
לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Nation shall not lift up sword against nation, nor shall they ever again train for war.

## 24. MI HA'ISH

MI HA-ISH HECHAFEYTZ CHAYIM  
O-HEYV YAMIM LIROT TOV?

N'TZOR LISHONCHA MEY-RA  
US'FATECHA MI-DABEYR MIRMA  
SUR MEY-RA VA-ASEY TOV  
BAKEYSH SHALOM V'RADFEYHU.

## מִי הָאִישׁ

מִי הָאִישׁ הֶחֱפִיץ חַיִּים  
אֶהָב יָמִים לְרֹאֹת טוֹב?

נֹצֵר לְשׁוֹנֵךְ מִרַע  
וּשְׁפָתֶיךָ מִדְּבַר מְרָמָה  
סוֹר מִרַע וְעֹשֶׂה טוֹב  
בִּקְשׁ שָׁלוֹם וְרַדְפֵהוּ.

Who is the one who is eager for life, who desires years of good fortune? Guard your tongue from evil, your lips from deceitful speech. Shun evil and do good; seek integrity and pursue it.

PSALMS 34:13-15

## 25. MIPI EL

## מפי אל

MIPI EL U-MIPI EL  
Y'VORACH KOL YISRAEL.

מפי אל ומפי אל  
בִּוְרָךְ כָּל יִשְׂרָאֵל

EYN ADIR KADONAI  
V'EYN BARUCH K'VEN AMRAM  
EYN G'DULA KATORAH  
V'EYN DARSHANEHA K'YISRAEL.

אין אדיר כִּי  
ואין ברוך כִּבְּן עֲמֶרָם  
אין גְּגוּלָה כַּתּוֹרָה  
ואין דְּרִשְׁנֵיהָ כִּישְׂרָאֵל.

EYN HADUR KADONAI  
V'EYN VATIK K'VEN AMRAM  
EYN Z'CHIYA KATORAH  
V'EYN CHACHAMEHA K'YISRAEL.

אין הדור כִּי  
ואין וְתִיק כִּבְּן עֲמֶרָם  
אין זְכִיָּה כַּתּוֹרָה  
ואין חֲכָמִיהָ כִּישְׂרָאֵל.

EYN TAHOR KADONAI  
V'EYN YASHAR K'VEN AMRAM  
EYN KAVOD KATORAH  
V'EYN LOMDEHA K'YISRAEL.

אין טָהוֹר כִּי  
ואין יָשָׁר כִּבְּן עֲמֶרָם  
אין כְּבוֹד כַּתּוֹרָה  
ואין לומְדֵיהָ כִּישְׂרָאֵל.

By God's word, all Israel is blessed.

None is as glorious as our God, none as blessed as Amram's son.  
Nothing is as great as Torah, and none interpret it like Israel.

There is no beauty like our God's, none is as constant as Amram's son.  
Nothing is as worthy as Torah, and none are steeped in its lore as Israel.

None is as radiant as our God, none as unique as Amram's son.  
There is no honour like Torah, and none learn it like Israel.

## 26. OD YAVO SHALOM

## עוֹד יָבוֹא שְׁלוֹם

OD YAVO SHALOM ALEYNU V'AL KULAM.

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל  
כּוֹלָם.

SALAM, ALEYNU V'AL KOL HA-OLAM

SALAM, SHALOM.

סְלָאם, עָלֵינוּ וְעַל כָּל הָעוֹלָם  
סְלָאם, שְׁלוֹם.

Peace will surely come to us and to everyone: peace for us and for the entire world.

## 27. UTZU ETZA

## עוֹצֵזוּ עֵצָה וְתוֹפָר

UTZU ETZA V'TUFAR,  
DABRU DAVAR V'LO YAKUM,  
KI IMANU EL.

עוֹצֵזוּ עֵצָה וְתוֹפָר  
דַּבְּרוּ דָבָר וְלֹא יִקּוּם  
כִּי עִמָּנוּ אֱלֹהִים.

Make your plans, they will be annulled; scheme against us, it will not avail; for God is with us.

## 28. OZI V'ZIMROT YA

## עֲזִי וְזִמְרוֹת יְהוָה

OZI V'ZIMROT YA  
VAY'HI LI YESHU-A.

עֲזִי וְזִמְרוֹת יְהוָה  
וְיִהְיֶה לִּי לִישׁוּעָה.

God is my strength and my song. God has become my deliverance.

## 29. AL AHAVATCHA

AL AHAVATCHA ESHEH G'VI-I,  
SHALOM L'CHA SHALOM YOM HASHVI-I.  
SHEYSHET Y'MEY MA-ASEH LAH  
KA-AVADIM,  
IM EH-EHVOD BAHAM ESHBA N'DUDIM.  
KULAM B'EYNAI HEYM YAMIM ACHADIM,  
MEY-AHAVATI BACH YOM SHA-ASHU-I.

YEHUDA HA-LEVI

## עַל אַהֲבַתְךָ

עַל אַהֲבַתְךָ אֲשֶׁתָּה גִבְעִי  
שָׁלוֹם לְךָ שָׁלוֹם יוֹם הַשְּׁבִיעִי.  
שִׁשֶׁת יָמֵי מַעֲשֵׂה לְךָ כַּעֲבָדִים  
אִם אֶעֱבֹד בָּהֶם אֲשַׁבֵּעַ נְדוּדִים  
כָּלֵם בְּעֵינַי הֵם יָמִים אֲחָדִים  
מֵאַהֲבַתִּי בְּךָ יוֹם שְׁעִשׂוּעִי.

## 30. AL KOL EYLEH

AL HAD'VASH V'AL HA-OKETZ  
AL HAMAR V'HAMATOK  
AL BITEYNU HA-TINOKET  
SH'MOR ELI HA-TOV.

AL HA-EYSH HA-M'VO-ERET  
AL HAMAYIM HAZAKIM  
AL HA-ISH HASHAV HABAITA  
MIN HAMERCHAKIM.

AL KOL EYLEH, AL KOL EYLEH  
SH'MOR NA LI ELI HATOV,  
AL HAD'VASH V'AL HA-OKETZ  
AL HAMAR V'HAMATOK.

## עַל כָּל אֱלֹהִים

עַל הַדְּבַשׁ וְעַל הָעֵקֶץ  
עַל הַמֶּר וְהַמְּתוֹק  
עַל בְּתִנּוֹת הַתִּינוֹקֹת  
שְׁמֹר אֵלַי הַטּוֹב.

עַל הָאֵשׁ הַמְּבַעֵרֶת  
עַל הַמַּיִם הַזֹּכִים  
עַל הָאִשׁ הַשֹּׁבֵב הַבֵּיתָה  
מִן הַמְּרַחֲקִים.

עַל כָּל אֱלֹהִים, עַל כָּל אֱלֹהִים  
שְׁמֹר נָא לִי אֵלַי הַטּוֹב,  
עַל הַדְּבַשׁ וְעַל הָעֵקֶץ  
עַל הַמֶּר וְהַמְּתוֹק.



### 30. AL KOL EYLEH (CONT'D)

AL NA TA-AKOR NATU-A  
AL TISHKACH ET HATIKVA  
HASHIVEYNIV'ASHUVA  
EL HA-ARETZ HATOVA.

SH'MOR ELI AL ZEH HABAYIT  
AL HAGAN AL HACHOMA  
MI-YAGON MEPACHAD PETA  
U-MI-MILCHAMA.

SH'MOR AL HA-M'AT SHE-YEYSH LI  
AL HA-OR V'AL HATAF  
AL HAP'RI SHE-LO HIVSHIL OD  
V'SHENE-ESAF.

M'RASH-REYSH ILAN BARU-ACH  
MEY-RACHOK NOSEYR KOCHAV  
MISH-ALOT LIBI BA-CHOSHECH  
NIR-SH'MOT ACHSHAV.

ANA SH'MOR LI AL KOL EYLEH  
B'AL AHUVEY NAFSHI  
AL HA-SHEKET AL HA-BECHI  
V'AL ZEH HASHIR.

אֶל נָא תַעֲקֹר נְטוּעַ  
אֶל תִּשְׁכַּח אֶת הַתִּקְוָה  
הַשִּׁיבֵנִי וְאֲשׁוּבָה  
אֶל הָאָרֶץ הַטּוֹבָה.

שְׁמֹר אֱלֹהֵי עַל זֶה הַבַּיִת  
עַל הַגָּן עַל הַחוֹמָה  
מִיגוֹן מִפֶּחַד פֶּתַע  
וּמִמְלַחְמָה.

שְׁמֹר עַל הַמַּעַט שְׂיֵשׁ לִי  
עַל הָאוֹר וְעַל הַטָּף  
עַל הַפְּרִי שֶׁלֹא הִבְשִׁיל עוֹד  
וְשִׁנְאַסָּף.

מִרְשָׁשׁ אֵילָן בְּרוּחַ  
מִרְחוֹק נוֹשֵׁר כּוֹכַב  
מִשְׁאֲלוֹת לְבִי בַחֹשֶׁךְ  
נִרְשָׁמוֹת עֲכָשִׁיו.

אֲנֵא שְׁמֹר לִי עַל כָּל אֵלֶּה  
וְעַל אֶהוּבֵי נַפְשִׁי  
עַל הַשְּׁקֵת עַל הַבְּכִי  
וְעַל זֶה הַשִּׁיר.

My good God, keep these safe: the honey and the sting, the bitter and the sweet, and our baby daughter; the burning flame, the pure water, and the man returning home from afar.

CHORUS: Keep all these safe, my good God: the honey and the sting, the bitter and the sweet. Do not uproot what has been planted; do not forget the hope. Return me, and I will return to the good land.

My God, keep this house, this garden and this wall from sorrow, from unexpected fear and from war. Keep safe what little I have: the light and the children, and the ripened fruit that have yet to be picked.

A tree rustles in the wind. A star cascades in the distance. And now my heart's desires are recorded in the darkness. Please keep all of these safe for me. Keep safe the ones I love, the quiet, the crying, and this very song.

NAOMI SHEMER

### 31. AL SHLOSHA D'VARIM

## עַל שְׁלוֹשָׁה דְּבָרִים

AL SHLOSHA D'VARIM HA-OLAM OMEYD

עַל שְׁלוֹשָׁה דְּבָרִים

AL HA-TORAH, V'AL HA-AVODA,

הָעוֹלָם עוֹמֵד:

V'AL GEMILUT CHASADIM

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה

וְעַל גְּמִילוּת חֲסָדִים.

The world depends on three things: on TORAH, on worship and on loving deeds.

### 32. AM YISRAEL CHAI

## עַם יִשְׂרָאֵל חַי

AM YISRAEL CHAI,

עַם יִשְׂרָאֵל חַי

OD AVINU CHAI.

עוֹד אָבִינוּ חַי

The Jewish people live: the tradition of our ancestors lives.

### 33. TZUR MISHELO

### צֹר מִשְׁלוֹ

TZUR MISHELO ACHALNU BARCHU EMUNAI  
SAVANU V'HOTARNU KIDVAR ADONAI.

צֹר מִשְׁלוֹ אֶכְלֵנוּ בְּרַכּוֹ אֱמוּנֵי  
שָׁבַענוּ וְהוֹתַרְנוּ כְּדָבַר יי.

HAZAN ET OLAMO, RO-EYNU AVINU  
ACHALNU ET LACHMO V'YEYNU SHATINU.

הִזָּן אֶת עוֹלָמוֹ, רוֹעֵנוּ אָבִינוּ  
אֶכְלֵנוּ אֶת לַחֲמוֹ וַיִּינוּ שְׁתִּינוּ.

AL KEYN NODEH LISHMO UN-HAL'LO  
B'FINU, AAMARNU V'ANINU: EYN  
KADOSH KADONAI.

עַל כֵּן נוֹדָה לְשִׁמוֹ וּנְהַלְלוּ  
בְּפִינוּ, אִמְרָנוּ וְעַנִּינוּ: אֵין  
קְדוֹשׁ כִּיִּי.

B'SHIR V'KOL TODA, N'VAREYCH  
LEYLOHEYNU  
AL ERETZ CHEMDA TOVA SHEHINCHIL  
LA-AVOTEYNU

בְּשִׁיר וְקוֹל תּוֹדָה, נְבַרְךָ  
לְאֱלֹהֵינוּ, עַל אֶרֶץ חֶמְדָּה  
טוֹבָה שֶׁהִנְחִיל לְאֲבוֹתֵינוּ

MAZON V'TZEYDA HISBI-A L'NAFSHEYNU  
CHASDO GAVAR ALEYNU VE-EMET  
ADONAI.

מְזוֹן וְצָדָה הַשְּׂבִיעַ לְנַפְשֵׁנוּ  
חֶסֶדוֹ גָּבַר עָלֵינוּ וְאֵמֶת יי.

My faithful ones, praise the Rock from whose food you have eaten. We have eaten and have some left, according to God's word. You nourish Your world, Protective Shepherd, so that we may eat Your bread and drink Your wine. We give You thanks and praise, responding to Your goodness with: "There is none holy like Adonai." With song and sound of thanksgiving, let us praise our God: for the good and desirable land that God gave our ancestors as a heritage. God has sated our souls with nourishment and sustenance. God's mercy and truth have overwhelmed us.

### 34. ROMEMU

### רוֹמְמוּ

ROM' MU ADONAI ELOHEYNU  
V'HISHTACHAVU L'HAR KODSHO  
KI KADOSH ADONAI ELOHEYNU.

רוֹמְמוּ יי אֱלֹהֵינוּ  
וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ  
כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.

### 35. SHABBAT HAMALKA

### שַׁבַּת הַמַּלְכָּה

HACHAMA MEYROSH HA-ILANOT  
NISTALKA.  
BO-U V'NEYTZE LIKRAT SHABBAT HAMALKA.  
HINEY HI YOREDET HA-K'DOSHA  
HA-B'RUCHA. V'IMA MALACHIM TZVA  
SHALOM UM'NUCHA

BO-I, BO-I HAMALKA  
BO-I, BO-I HAKALA  
SHALOM ALEYCHEM MALACHEY  
HA-SHALOM.

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת  
נִסְתַּלְקָה. בָּאוּ וְנִצְּא לְקִרְאָתָהּ  
שַׁבַּת הַמַּלְכָּה. הִנֵּה הִיא  
יּוֹרֶדֶת הַקְּדוּשָׁה הַבְּרוּכָה.  
וְעֲמָה מַלְאָכִים צְבָא שְׁלוֹם  
וּמְנוּחָה.

בָּאִי בָּאִי הַמַּלְכָּה.  
בָּאִי בָּאִי הַכֶּלָּה.  
שְׁלוֹם עָלֵיכֶם מַלְאָכֵי הַשְּׁלוֹם.

The sun on the treetops no longer is seen;  
Come, gather to welcome the Shabbat, our queen.  
Behold her descending, the holy, the blessed.  
And with her the angels of peace and of rest.

Draw near, O queen, and here abide,  
Draw near, draw near, O Shabbat bride.  
Peace be unto you, O angels of peace.

CHAIM NACHMAN BIALIK

### 36. SHOMER YISRAEL

SHOMER, SHOMER YISRAEL  
SH'MOR SH'ERIT YISRAEL  
V'AL YOYAD YISRAEL  
HA-OMRIM, SH'MA YISRAEL.

SHOMER, SHOMER GOI ECHAD  
SH'MOR SH'ERIT GOI ECHAD  
V'AL YOYAD GOI ECHAD  
HAM-YACHADIM  
SHIMCHA ADONAI ELOHEYNU  
ADONAI ECHAD.

### שׁוֹמֵר יִשְׂרָאֵל

שׁוֹמֵר יִשְׂרָאֵל  
שְׁמֹר שְׂאֲרֵית יִשְׂרָאֵל  
וְאֶל-יֹאבֵד יִשְׂרָאֵל  
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד  
שְׁמֹר שְׂאֲרֵית עַם אֶחָד  
וְאֶל-יֹאבֵד גּוֹי אֶחָד  
הַמְיַחֲדִים שְׁמֶךָ  
יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Guardian of Israel, guard the remnant of Israel. Let not Israel perish, the people that proclaims: Hear, O Israel. Guardian of a unique people, guard the remnant of that people. Let them not perish, they who proclaim You the One God.

### 37. SHALOM ALEYCHEM

SHALOM ALEYCHEM MALACHEY  
HASHARET MALACHEY ELYON,  
MIMELECH MALCHEY HAMLACHIM  
HA-KADOSH BARUCH HU.

BO-ACHEM L'SHALOM  
MALACHEY HA-SHALOM,  
MALACHEY ELYON,  
MIMELECH, MALCHEY HAM'LACHIM,  
HA-KADOSH BARUCH HU.

### שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מִלְּאֲכֵי הַשָּׁרַת  
מִלְּאֲכֵי עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי  
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם מִלְּאֲכֵי הַשָּׁלוֹם  
מִלְּאֲכֵי עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי  
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

### 37. SHALOM ALEYCHEM (CONT'D)

## שְׁלוֹם עֲלֵיכֶם

BARCHUNI L'SHALOM  
MALACHEY HA-SHALOM,  
MALACHEY ELYON,  
MIMELECH MALCHEY HAM'LACHIM,  
HA-KADOSH BARUCH HU.

בְּרַכּוֹנֵי לְשָׁלוֹם מִלְאַכֵי  
הַשָּׁלוֹם מִלְאַכֵי עֲלִיּוֹן,  
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

TZETCHEM L'SHALOM  
MALACHEY HA-SHALOM.  
MALACHEY ELYON,  
MIMELECH MALCHEY HAM'LACHIM,  
HA-KADOSH BARUCH HU.

צֵאתְכֶם לְשָׁלוֹם מִלְאַכֵי  
הַשָּׁלוֹם מִלְאַכֵי עֲלִיּוֹן  
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Peace be to you, ministering angels, angels of the Most High,  
of the supreme Sovereign, of the Holy Blessed One.

Enter in peace, ministering angels, angels of the Most High,  
of the supreme Sovereign, of the Holy Blessed One.

Bless me with peace, ministering angels, angels of the Most High,  
of the supreme Sovereign, of the Holy Blessed One.

Depart in peace, ministering angels, angels of the Most High,  
of the supreme Sovereign, of the Holy Blessed One.

בעזרת יי גוזתם סדור גתיבות תפילה