

Welcoming Shabbat

קבלת שבת



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Shabbat

קבלת שבת

An artist is like God, but small.
He can't see out of God's creation, for it includes him.
With the seas divided,
all the animals named,
and the sun and moon and stars set in their tracks,
an artist spends his life not only wondering,
but wanting to work like God
with what he can command: his paints.
He tries to copy God's creations.
He tries to shape beauty with his hand.
He tries to make order out of nature.
He tries to paint the thoughts and feelings in his mind.
An artist is like God as God created him.
Small, strong, and with limited days,
his gift of breath is spent
over his paintbox.
Choosing and brushing his colors,
he tries to make paint sing.

– M.B. Goffstein

SHALOM ALEYCHEM

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
בְּרַכּוֹנֵי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Shalom a-ley-chem mal-a-chey ha-sha-reyt
mal-a-chey el-yon,
mi-me-lech mal-chey ham-la-chim
Ha-Ka-dosh ba-ruch Hu.

Bo-a-chem l'shalom ... *mal-a-chey ha-shalom*
mal-a-chey el-yon,
mi-me-lech mal-chey ham-la-chim
Ha-Ka-dosh ba-ruch Hu.

Bar-chu-ni l'shalom ...

Tzeyt-chem l'shalom ...

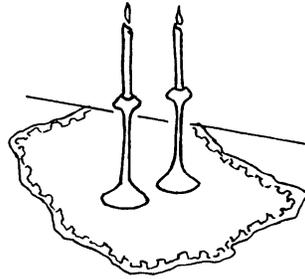
Peace be to you, ministering angels, angels of the high
places, sent from the One-Who-Rules-All, the Holy One
who is Blessing.

Enter in peace...; Bless me with peace...; Depart in peace...

It is Shabbat.
Today we celebrate creation.
Adam, the first human being,
could not celebrate creation – he feared it.
He feared the setting of the sun.
He feared the darkness.
The first time he saw the sun set
he cried anxious tears.
He feared he had caused the sun to disappear.
Adam soon learned that the sun rose and set
in spite of him, not because of him.

It is Shabbat.
Today we celebrate creation.
Because of Adam
we know that certain things happen in creation
in spite of us, not because of us.
Since the time of Adam
we have learned that certain things happen
because of us, not in spite of us.
Because of Adam
we have a role in creation.
Because of Adam
we have a stake in creation.
It is Shabbat.
Let us celebrate creation – even the darkness.
For darkness is the foundation of light.

Lighting the Shabbat Candles



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

**Ba-ruch ata Adonai Eloheynu Me-lech ha-olam
a-sher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu
l'had-lik neyr shel Shabbat.**

We are filled with awe
as we acknowledge the Unity of All
within the sovereignty of God;
through mitzvot, the pathways of our lives,
we express our covenant with God
as we kindle the flame of Shabbat.

Kiddush for Shabbat קדוש

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי :
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם :
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה :
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבַת מְכָל
מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרִצָּה בְּנוֹ, וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה
וּבְרָצוֹן הַנְּחִילָנוּ זְכוּר לְמַעֲשֵׂה בְּרֵאשִׁית,
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זָכָר לִיצִיאַת מִצְרָיִם,
כִּי בְנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
וְשָׁבַת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ.
בָּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ הַשָּׁבַת.

Vay'hi e-rev vay'hi vo-ker, yom ha-shi-shi.
Va'yi-chu-lu ha-sha-ma-yim v'ha'a-retz v'chol tz'va'am.
V'y'chal Elohim ba-yom ha-sh'vi'i m'lach-to a-sheer
a-sa va-yish-bot ba-yom ha-sh'vi'I mi kol m'lach-to
a-sheer a-sa. V'y'va-reych Elohim et yom ha-sh'vi'i
va'y'ka-deysh o-to. Ki vo Sha-vat mi kol
m'lach-to a-sheer ba-ra Elohim la'a'sot.

Welcoming Shabbat

**Baruch Ata Adonai Eloheynu Melech ha-olam
bo-rey p'ri ha-ga-fen.**

**Baruch Ata Adonai Eloheynu Melech ha-olam,
A-sher kid-sha-nu b'mitz-vo-tav v'ra-tza va-nu.
V'Shabbat kod-sho b'a-ha-va uv'ra-tzon hin-chi-la-nu;
Zi-ka-ron l'ma'a-sey v'rey-sheet. Ki hu yom t'chi-lah
l'mik-ra-ey ko-desh zey-cher li-tzi-at Mitz-ra-yim.
Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim.
V'Shabbat kod-sh'cha b'a-ha-va uv'ra-tzon hin-chal-ta-nu.
Baruch Ata Adonai, M'ka-deysh ha-Shabbat.**

There was evening, there was morning – the sixth day.
Completed now were heaven and earth with all of their
array. On the seventh day God completed the work that
was done; the Soul-of-Everything resting on the seventh day
from all the work that was done. In awe of the seventh day
and perceiving its holiness, the Soul-of-Everything paused
from all the creating work of God.

(Genesis 1:31; 2:1-3)

We are filled with awe within a creation that brings forth
sweet fruit from vines.

We are filled with awe within a creation from which we
draw our distinction and sacred responsibilities – Mitzvot –
the Pathways-of-Our-Life. The world needs us to live our
lives with love and purpose. We welcome Shabbat into our
living as a reminder of the works of creation. It is first
among our sacred days, a remembrance of the Exodus from
Egypt. As we make Shabbat together, we build a bridge

between ourselves and our history, between ourselves and our people, and between ourselves and the Unity of All.

Hamotsi

המאוצי

On behalf of those who have bread and on behalf of those who need bread, we say:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

**Baruch Ata Adonai Eloheynu Melech ha-olam ha-Mo-tzi
le-chem min ha-a-retz.**

We are filled with awe within a creation that brings forth bread from the earth.

Out of the land of heaven
Down comes the warm Sabbath sun
Into the spice box of earth.
The Queen will make every Jew her lover.
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 Sabbath 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.
Now back down the street they go,
Dancing higher than the silver flags.
His pupils somewhere have found wives too,
And all are chanting the rabbi's song
And leaping high in the perfumed air.
Who calls him Rabbi?
Cart-horse and dogs call him Rabbi,
And he tells them:
The Queen makes every Jew her lover.
And gathering on their green lawns
The people call him Rabbi,
And fill their mouths with good bread
And his happy song.

(For Marc Chagall)

– Leonard Cohen

Welcoming Shabbat

L'CHA DODI

לכה דודי

לכה דודי לקראת כלה. פני שבת נקבלה:

שמור וזכור בדבור אחד,
השמיענו אל המיחד.
יי אחד ושמו אחד,
לשם ולתפארת ולתהלה:

לקראת שבת לכו ונלכה,
כי היא מקור הברכה.
מראש מקדם נסוכה,
סוף מעשה במחשבה תחלה:

התעוררי, התעוררי!
כי בא אורח קומי אורי.
עורי, עורי שיר דברי,
כבוד יי עליך נגלה:

בואי בשלום עטרת בעלה.
גם בשמחה ובצחלה.
תודי אמוני עם סגלה.
בואי כלה, בואי כלה:

L'cha do-di lik-rat ka-la p'ney Shabbat n'kab-la.

**Sha-mor v'zach-or b'di-bur e-chad
Hish-mi-a-nu eyl ham-yu-chad.
Adonai e-chad u'sh'mo e-chad,
L'sheym ul-ti-fe-ret v'lit-hi-la.**

L'cha do-di ...

**Lik-rat shabbat l'chu v'neyl-cha
Ki hi m'kor ha-b'ra-cha.
Mey-rosh mi-ke-dem n'su-cha,
Sof ma'asey b'mach-sha-va t'chi-la.**

L'cha do-di ...

**Hit-o-r'ri hit-o-r'ri
ki va o-reych ku-mi o-ri
U-ri u-ri shir da-bey-ri
K'vod Adonai a-la-yich nig-la**

L'cha do-di ...

**Bo-i v'shalom a-te-ret ba'a-la
Gam b'sim-cha u'v'tza-ha-la.
Toch e-mu-ney am s'gu-la
Bo-i cha-la bo-i cha-la.**

[Come, my beloved to greet the Bride – we will greet the face of Shabbat. "To observe" and "Remember" (Shabbat) were mitzvot given in one utterance from the one God to the Jewish people. God is one and God's name is one. That oneness is the great honor, glory and praise. **We** will go out and greet Shabbat, for she is the source of blessing. She poured forth from the very beginning. She was the last of days for which the first was made. **Awake, awake!** For

your light has come! Arise, shine, awake and sing. For through you God's glory will be revealed. Come in peace, crown of your partner, enter with gladness and rejoicing. Into our midst, we who are the faithful inheritors of the treasured heirloom. Draw near, O Bride! Draw near, O Bride!]

CHATZI KADDISH

חצי קדיש

יְתַגְדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן).
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ,
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
וְדְכָל יוֹשְׁבֵי תֵבֵל,
בְּעֵגְלָא וּבְזֵמַן קָרִיב וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא,
בְּרִיךְ הוּא; לְעֵלְא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמִירָן
בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mey raba (*A-meyn*).
B'al-ma div-ra chi-ru-tey, v'yam-lich mal-chu-tey
B'cha-yey-chon uv'yo-mey-chon uv'cha-yey d'chol beyt
Yisraeyl, ud-chol yosh-vey tey-vel, ba-a-ga-la u'viz-man
ka-riv v'im-ru: a-meyn.

Y'hey sh'mey raba m'va-rach l'o-lam ul'ol'mey al'ma-ya.

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam
v'yit-na-sey,

v'yit ha-dar v'yit-a-leh v'yit-ha-lal sh'mey d'kud-sha,

B'rich Hu.

L'ey-la min kol bir'cha-ta v'shi-ra-ta, tush-b'cha-ta

v'ne-che-ma-ta, da'a-mi-ran b'al-ma, v'im-ru: A-meyn.

Let us be humbled in the knowing that the Oneness-of-All cannot be contained in a name or any exultations of greatness or sanctification we might utter. May all soon live in respect and understanding with and within the Oneness-of-All. May we know this Oneness in our own day, our own lives, and the life of the Jewish people and all peoples, and let us say: Amen.

May the Oneness-of-All be perceived as blessing within all time and place.

Although the Oneness-of-All cannot be contained in a name or any exultations of greatness or sanctification we might utter, let us continue to sing melodies and words of appreciation with and within the Oneness. Amen.



And the Levites commanded the people: "Arise! Praise Adonai your God from the beginning of the world to its end, and let them praise Your holy name that is beyond all blessings and praises." (*Nehemiah 9:5*)

Why should we praise a God that our words of praise cannot capture?

As humans, we cannot hold or capture all that we see and feel. It is no more impossible for us to praise God than it is to praise:

The beauty of a bird in flight
The swiftness of a deer
The sunset over the horizon
The birth of a new baby.

The Shema and Its Blessings

שמע וברכותיה

BAR'CHU

ברכו

Reader:

בְּרַחוּ אֶת יְיָ הַמְּבָרֵךְ:

Bar'chu et Adonai ham'vo-rach!

Acknowledge the blessedness of the Unity of All,
the Unity *is* Blessing!

Everyone:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעַד:

Ba-ruch Adonai ham'vo-rach l'o-lam va-ed!

We acknowledge the blessedness of the Unity of All,
the Unity *is* Blessing now and always!

Welcoming Shabbat

MA-ARIV ARAVIM

מַעֲרִיב עֲרָבִים

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעֲרִיב עֲרָבִים, בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת
הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
בוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֲשָׁךְ,
וְחֲשָׁךְ מִפְּנֵי אוֹר.

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ
עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרָבִים.

Ba-ruch Ata Adonai Eloheynu Melech ha-olam asher
bid'va-ro ma-a-riv a-ra-vim b'choch-ma po-tey-ach
sh'a-rim u'vit'vu-na m'sha-ne i-tim u-ma-cha-lif et
haz'ma-nim um'sa-der et ha-ko-cha-vim
b'mish-m'ro-tey-hem ba-ra-ki-a kir-tzo-no. Bo-rey yom
va-lai-la go-leyl or mip-ney cho-shech v'cho-shech
mip-ney or.

U'ma-a-vir yom u-mey-vi lai-la u'mav-dil beyn yom u'veyn
lay-la Adonai tz'va-ot sh'mo. Eyl chai v'ka-yam ta-mid
yim-loch aleynu l'olam va-ed.

Baruch Ata Adonai ha-Ma-a-riv a-ra-vim.

We are filled with awe as we acknowledge the Unity of All within the sovereignty of God, the "Eveninger" of evenings; who opens the gates of dawn with wisdom, changes the day's divisions with understanding, sets the succession of seasons, arranges the holy pattern of the stars in the sky, rules the heavenly mysteries and creates day and night, – rolling light away from darkness and darkness away from light. The rule of the Unity of All embraces us forever. We are filled with awe as we acknowledge the Unity of All within the sovereignty of God, the "Eveninger" of evenings.

Time does not ebb and flow. It only flows. It always has and it always will – whether or not we are here to mark its passage.

Whether or not the sun rises precisely at dawn, whether or not the sun's shadows trace the cycles of the moon, whether or not those lunar cycles pull at the ocean tides – time flows.

Whether or not there are trees, flowers and meadows to mark nature's seasons and human births and deaths to mark the seasons of our individual lives – time flows.

Time defines the very essence of our being. It has a direct effect on the personality of our living – how we use it, employ it and value it. We never know how much time we have. We should strive to use all our time.

AHAVAT OLAM

אהבת עולם

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת.
עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ
נִשְׁמַח בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְּרֵי
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ
וּבָהֶם נִהְגֶּה יוֹמָם וְלַיְלָה,

וְאֶהְבֵּתְךָ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים!
בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

A-ha-vat o-lam beyt Yis-ra-eyl am-cha a-hav-ta, To-ra
u'mitz-vot, chu-kim u'mish-pa-tim o-ta-nu li-mad'ta.
Al keyn Adonai Eloheynu b'shoch-vey-nu uv'ku-mey-nu
na-si-ach b'chu-ke-cha v'nis-mach b'div-rey To-ra-te-cha
u'v'mitz-vo-te-cha l'o-lam va-ed.

Ki heym cha-yey-nu v'o-rech ya-mey-nu u'va-hem
neh'geh yo-mam va-lai-la.

V'a-ha-vat'cha al ta-sir mi-me-nu l'o-la-mim.
Baruch Ata Adonai o-heyv a-mo Yisrael.

We are embraced by a boundless love. Torah has been the lesson of our breathing. We are challenged by moral and social imperatives woven into the tapestry of even the smallest details of our lives. Therefore, when we lie down

to sleep and when we rise up in the morning, we will weave the words of Torah into the fabric of all that we do. We receive these teachings with joy and hope they reach the very essence of our living. They will be with us all our days.

We are filled with awe as we acknowledge the Unity of All within the sovereignty of God, as we receive the loving teachings that embrace our Jewish living.



A Responsive Reading:

Judaism begins with the commandment: Hear O Israel, but what does it mean to really hear?

**People who attend a concert with their minds on business,
Hear – but do not really hear.**

People who walk amidst the songs of birds,
And think only of what they will have for dinner,
Hear – but do not really hear.

**People who listen to the words of their friends,
or their wives or husbands or children,
And do not catch the note of urgency:
"Notice me, help me, care about me"
Hear – but do not really hear.**

People who listen to the news
and think only of how it will effect the stock market,
Hear – but do not really hear.

(Continued on next page)

**People who stifle the sound of their conscience
And tell themselves they have done enough already,
Hear – but do not really hear.**

People who hear their fellow men and women in prayer
And do not feel the call to join them,
Hear – but do not really hear.

**People who listen to a speaker's words and think that
someone else is being addressed,
Hear – but do not really hear.**

We pray that our ability to hear will be strengthened.

**May we hear the music of the world,
And the infant's cry, and the lover's sigh.**

May we hear the call for help of the lonely soul,
And the sound of the breaking heart.

**May we hear the words of our friends,
And also their unspoken pleas and dreams.**

May we hear within ourselves the yearnings
That are struggling for expression.

**May we hear the things in the world that speak of God's
existence.
And may we engage in conversation with them.**

And then – may we learn to listen.

– Rabbi Jack Reimer

SHEMA

שמע

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

She-ma Yis-ra-eyl: Adonai Eloheynu Adonai e-chad.

Hear this, Israel: the Unity of All is God,
Everything is One.

Quietly or Silently:

בָּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד.

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

There's a blessing in the Honored Name
within Everything for all time.

V'AHAVTA

ואהבת

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,
וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֹדֶךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר
אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ:
וְשָׁנַנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם בְּשַׁבְּתֶךָ
בְּבֵיתֶךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמֶךָ.
וְקִשְׁרָתָם לְאוֹת עַל-יָדֶךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,

Welcoming Shabbat

- 19 -

וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי,
וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים,
אֲנִי יי אֱלֹהֵיכֶם:

V'a-hav-ta eyt Adonai E-lo-he-cha b'chol l'vav-cha uv'chol
naf-sh'cha uv'chol m'o-de-cha. V'ha-yu had'va-rim
ha-ey-le a-sher a-no-chi m'tzav'cha ha-yom al l'va-ve-cha.
V'shi-nan-tam l'va-ne-cha v'di-bar-ta bam b'shiv-t'cha
b'vey-te-cha uv'lech-t'cha va-de-rech uv'shoch-b'cha
uv'ku-me-cha. Uk'shar-tam l'ot al ya-de-cha v'ha-yu
l'to-ta-fot beyn ey-ne-cha.
Uch'tav'tam al m'zu-zot bey-te-cha u'vish-a-re-cha.

L'ma'an tiz-k'ru va'a-si-tem et kol mitz-vo-tai
vih'yi-tem k'do-shim l'Ey-lo-hey-chem.
A-ni Adonai E-lo-hey-chem a-sher ho-tzey-ti et-chem
mey-e-retz Mitz-ra-yim li-hi-ot la-chem l'Ey-lo-him
a-ni Adonai E-lo-hey-chem.

You will love Adonai your God with all your passions,
with every fiber of your being, with all that you
possess. And these things that are revealed to you this day
as mitzvot will remain in your heart. Pattern your days on
them, that future generations may discover Torah within
you.

(Continued on next page)

Make your life into a voice of God, both in your stillness and in your movement. Renew these words each morning and evening in prayer and reflection. Bind them upon your arm and head as symbols of acts and thoughts consecrated to a holy purpose.

Thus may you remember all of My *mitzvot*, and do them, and so consecrate yourselves to your God. I, the Eternal, am your God who led you out of Egypt to be your God; I, the Eternal, am your God.

— compiled by David B. Katz



And thou shalt love Adonai thy God with all thy heart
With all thy soul and with all thy might
and all these words which I command you on this day
Shall be in thy heart, shall be in thy heart
and thou shalt teach them diligently unto thy children
and thou shalt speak of them when thou sittest in thy house
when thou walkest by the way and when thou liest down
and when thou risest up, and when thou risest up
and thou shalt bind them for a sign upon thy hands
and they shall be for frontlets between thine eyes.
and thou shalt write them on the doorposts of thy house
and upon thy gates, and upon thy gates
that ye may remember and do all of my commandments
and be holy unto your God
unto your God.

- Debbie Friedman



Welcoming Shabbat

Our rabbis taught: אמרו החכמים :

בְּאוֹתָהּ שָׁעָה בִּקְשׁוּ מִלְּאֲכֵי-הַשָּׁרֵת
לוֹמַר שִׁירָה לְפָנֵי הַקָּדוֹשׁ-בְּרוּךְ-הוּא,
אָמַר לָהֶם הַקָּדוֹשׁ-בְּרוּךְ-הוּא:
מַעֲשֵׂי יְדֵי טוֹבָעִים בַּיָּם
וְאַתֶּם אוֹמְרִים שִׁירָה לְפָנָי?!

B'oto sha-ah bik-shu mal-a-chey ha-sha-reyt
lo-mar shi-rah lif-ney Ha-Ka-dosh ba-ruch Hu,
a-mar lo-hem Ha-Ka-dosh ba-ruch Hu:
Ma-a-sey ya-dai tov'im ba-yam
v'a-tem om-rim shi-rah l'fa-nai?!

At the very moment when the Egyptian armies were perishing in the sea, the ministering angels were about to sing to God in jubilation. God silenced them and said, "My creatures are drowning; how can you sing?!"

(Talmud Sanhedrin 39b)

When we sing our people's ancient song of freedom, let us pray for a day when one people's freedom will not depend upon another people's defeat.

MI CHAMOCHA

מִי כַמּוֹכָה

מִי כַמּוֹכָה בְּאֵלִים יְיָ,
מִי כַמּוֹכָה נְאֻדָּר בִּקְדוּשָׁה,
נוֹרָא תְהִילתָה, עֲשֵׂה פְלֵא.

Welcoming Shabbat

מְלֻכּוֹתֶיךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,
זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמְרוּ: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

Mi cha-mo-cha ba-ey-lim, Adonai,
Mi ka-mo-cha, ne-dar ba-ko-desh,
no-ra te-hi-lot, o-sey fe-leh.
Mal-chu-t'cha ra-u va-ne-cha,
bo-key-a yam lif-ney Mo-sheh,
"Zeh Ey-li!" a-nu ve-a-m'ru,
"Adonai yim-loch le-o-lam va-ed!"

V'ne-e-mar ki fa-da Adonai et Ya'a-kov
u-g'a-lo mi-yad cha-zak mi-me-nu.
Ba-ruch A-tah Adonai, ga-al Yis-ra-el.

[Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? In their escape from the sea, Your children saw Your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign for ever and ever!" Now let all come to say: "The Eternal has redeemed Israel and all the oppressed." We are filled with awe as we acknowledge the Unity of All, the Source of redemptive energy for all.]

HASHKIVEYNU

השכיבנו

May we lie down this night in peace, and rise up to life renewed. May night spread over us a shelter of peace, of quiet and calm, the blessing of rest.

There will come a time when morning will bring no word of war or famine or anguish; there will come a day of happiness, of contentment and peace.

Praised be the source of joy within us, for the night and its rest, for the promise of peace.

– Rabbi Chaim Stern

השְׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלִּפְנֵי
לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ, וְתִקַּנְנוּ
בְּעֶצֶה טוֹבָה מִלִּפְנֵיךְ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ,
וְהִגּוּ בְּעֵדֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב,
וְרָעַב וְיָגוֹן, וְהִסֵּר שָׁטוֹן מִלִּפְנֵינוּ וּמֵאַחֲרֵנוּ,
וּבְצֵל כְּנֶפְיֶיךָ תִּסְתַּרְנוּ. כִּי אֵל שׁוֹמְרֵנוּ
וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה,
וְשָׁמוֹר צְאֵתְנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.

Hash'ki-vey-nu Adonai Eloheynu l'sha-lom,
v'ha-a-mi-dey-nu mal-key-nu l'cha-yim.
Uf-ros a-ley-nu su-kat sh'lo-me-cha, v'tak-ne-nu b'ey-tza
to-vah mil-fa-ne-cha v'ho-shi-ey-nu l'ma-an sh'me-cha.
V'ha-geyn ba-a-dey-nu v'ha-ser mey-a-ley-nu o-yev de-ver
v'che-rev v'ra-av v'ya-gon v'ha-ser sa-tan mi-l'fa-ney-nu
u-mey-a-cha-rey-nu. Uv'tzeyl k'na-fe-cha tas-ti-rey-nu ki
Eyl shom-rey-nu u-ma-tzi-ley-nu A-tah ki Eyl
me-lech cha-nun v'ra-chum A-tah.
Ush-mor tzey-tey-nu u-vo-ey-nu l'cha-yim u-l'sha-lom
me-a-tah v'ad o-lam.
Uf-ros a-ley-nu su-kat sh-lo-me-cha.
Ba-ruch A-tah Adonai, ha-po-reys su-kat sha-lom
a-ley-nu v'al kol a-mo Yis-ra-eyl v'al Y'ru-sha-la-yim,
v'al kol yosh-vey tey-vel

Let us lie down in peace, Eternal our God; in the morning,
let us awaken to life, our Ruler. Spread peace over us like
the leafy roof of a sukkah, and heal us with Your good
counsel. Save us to show that Your name stands for mercy.
Protect us and remove from the world every enemy,
disease, war, famine and grief. Let the temptation to do evil
neither confront us directly nor steal up behind us. Keep us
safe under Your wing because You are a gracious and
merciful God and Ruler. Guard our comings and goings for
life and peace, now and always. Spread Your sukkah of
peace over us. We are filled with awe as we acknowledge
the Unity of All, who spreads the sukkah of peace over us,
over all Israel, over Jerusalem and over the world.

May our daily living
Create a place of peace for our rest at night.
And may we spread over ourselves
A Sukkah of Divine wholeness.
And may we find in that shade
Good Council,
Security,
and Health,
So that we live every day
with fullness
and peace.

UFROS ALEINU

וּפְרוֹשׁ עֲלֵינוּ

וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

Uf-ros a-ley-nu su-kat sh-lo-me-cha.

[Spread over us a shelter of Your peace.]



V'SHAMRU

ושמרו

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:
בְּיַמֵּי וּבְיַם יִשְׂרָאֵל אֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

V'sham-ru v'ney Yisraeyl et ha-Shabbat la'a-sot et
ha-Shabbat l'do-ro-tam b'rit olam. Bey-ni u-veyn
b'ney Yisraeyl ot hi l'olam. Ki shey-shet ya-mim a-sa
Adonai et ha-sha-ma-yim v'et ha-a-retz.
U'va-yom hash-vi-i shavat va-yi-na-fash.

The people of Israel shall observe Shabbat, maintaining it throughout their generations as an everlasting covenant. It is a sign between Me and the people of Israel for all time; in six days God made heaven and earth, and on the seventh day God ceased work and rested, and the Soul of All Living was refreshed.

(Exodus 31:16-17)

Silent Prayer
תפילה

ADONAI S'FATAI TIFTACH

אֲדֹנָי שְׁפָתַי תִּפְתָּח

Psalm 51:17; Melody and extra lyrics,
© 2000 Rabbi Neil Comess-Daniels

May my lips come quietly apart
And stir the yearnings of my heart.
And in just a whisper may I fold
All the moments that are mine to hold.

There's a gentle, flowing stream within.
In its waters all my hopes begin.
From the place before my voice is heard
Come my dreams expressed without a word.

אֲדֹנָי שְׁפָתַי, שְׁפָתַי תִּפְתָּח
וּפִי יגיד תְּהִלָּתְךָ

Adonai s'fa-tai, s'fa-tai tif-tach u-fi ya-gid t'hi-la-te-cha.

[Adonai, open my lips and my mouth will declare Your
praise.]

[We pray silently from page 26 through 39]

AMIDAH

עמידה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה, אֱלֹהֵי יִצְחָק, אֱלֹהֵי
רִבְקָה, אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמָּהוֹת, וּמְבִיא גְאוּלָּה
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba-ruch A-ta Adonai Eloheynu v'Ey-lo-hey a-vo-tey-nu
v'i-mo-tey-nu, E-lo-hey-Avraham, E-lo-hey Sara,
E-lo-hey Yitz-chak, E-lo-hey Rivka, E-lo-hey Ya'a-kov,
E-lo-hey Rachel, v'Ey-lo-hey Leah, Ha-Eyl ha-ga-dol
ha-gi-bor v'ha-no-ra, Eyl el-yon.

Go-meyl cha-sa-dim to-vim. V'ko-ney ha-kol. V'zo-cheyr
chas-dey a-vot v'i-ma-hot, u'mey-vi g'u-la liv-ney
v'ney-hem l'ma-an sh'mo b'a-ha-va.

The Presence within all of the generations of our people is felt through the personality of each individual. Abraham and Sarah, Isaac and Rebecca, Jacob, Rachel and Leah each felt the Presence in a way unique to them. So, too, may it be for us and may our feeling of that Presence be filled with awe, and may it bring us strength, kindness and love.

On Shabbat Shuvah (prior to Yom Kippur) insert: **בעשי"ת:**

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַיֵּי בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

**Zoch-rey-nu l'cha-yim, Me-lech cha-feytz ba-chayim,
v'chot-vey-nu b'sey-fer ha-chayim
l'ma'an-cha Eylohim cha-yim.**

May we be remembered for life. And may we be always aware of the preciousness of life, for we are part of the Unity of All that constantly breathes for life. May we be inscribed, as if in a book of life, for the sake of the Unity of All that is Life itself.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ אֲבֹרָהּ וְעֵזֶרֶת שָׂרָה:

Me-lech o-zeyr u-mo-shi-a u'ma-geyn.

Ba-ruch A-tah Adonai ma-geyn Avraham v'ez-rat Sarah.

May we know Life's potential for Help in our weaker moments, Rescue in our urgencies and Protection from the vicissitudes that challenge us. We are filled with awe when we feel that Protection, and we know that the first Jews, Abraham and Sarah, felt it as well.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל אַתָּה,
רַב לְהוֹשִׁיעַ:

**A-tah Gi-bor l'o-lam Adonai m'cha-yey ha-kol A-ta,
rav l'ho-shi-a.**

Everything is given life from One Source.
Every breath – audacious
Every breath – adventure
Every breath – fragile
Every breath – a gift
Every breathing-in – filled with potential
Every breathing-out – abounding with release.

Between the end of Sukkot and the start of Passover add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Ma-shiv ha-ruach u-mo-rid ha-ga-shem.

Source of blowing wind and falling rain.

Between Passover and Sukkot add:

מוֹרִיד הַטַּל

Mo-rid ha-tal.

Source of moistening dew.

מְכַלֵּךְ לַחַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים יְיָ,
סוֹמֵךְ נוֹפֵל יְיָ, וְרוֹפֵא חוֹל יְיָ, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לַיְשָׁנֵי עֶפְרָיִם.
מִי כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דְּזָמַח לָךְ, מֶלֶךְ דֵּי מַמְיֹת
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה?

M'chal-keyl cha-yim b'che-sed m'cha-yey ha-kol
b'ra-cha-mim ra-bim, so-meych no-flim v'ro-fey
cho-lim u'ma-tir a-su-rim, um'ka-yeym e-mu-na-to
li-shey-ney a-far.

**Mi cha-mo-cha ba'al g'vu-rot u-mi do-meh Lach,
Me-lech mey-mit um'cha-ye u'matz-mi-ach y'shu-ah?**

May all living beings know a kind and merciful support for their lives. May we use that support to lift the fallen, to bring healing to the ill, to free those imprisoned in body or defined as "the other" by an imposed social status. May we establish a faithful support for all life, molded by our understanding that everything and everyone comes from dust and returns to dust.

On Shabbat Shuvah (prior to Yom Kippur) insert: **בעש"ת:**

מי כְּמוֹד אֵב הַרְחֵמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

**Mi cha-mo-cha Av ha-ra-cha-mim,
Zo-cheyr y'tzu-rav l'cha-yim b'ra-cha-mim?**

There is nothing like a merciful, womblike embrace.
May we know that embrace and within it
may we feel life's nurturing potential.

וְנֶאֱמָן אֶתָּה לְהַחֲיוֹת הַכֹּל.
בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל:

**V'ne-e-man A-ta l'ha-cha-yot ha-kol.
Ba-ruch A-ta Adonai m'cha-yey ha-kol.**

Welcoming Shabbat

Let us always be fully aware of the Life Force within everything. Let us value every moment and every atom of everyone and everything as a precious part of all that lives.

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

On Shabbat Shuvah (prior to Yom Kippur) end with: **בעשי"ת:**

בְּרוּךְ אַתָּה יְיָ, הַמְלִיךְ הַקָּדוֹשׁ.

There is but One-Holiness and all its many names are Holy and those who aspire to holiness give constant praise to the Oneness. We are awed before and within the Holy-Oneness-of-Everything.

*(during the Ten Days of Repentance, the final phrase is:
"... within the Holy-Sovereignty-of-Everything.")*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Completed now were heaven and earth with all of their array. On the seventh day God completed the work that was done; the Soul-of-Everything resting on the seventh day from all the work that was done. In awe of the seventh day

and perceiving its holiness, the Soul-of-Everything paused
from all the creating work of God.

(Genesis 2:1-3)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ,
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂבַעֲנוּ מְטוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן
שַׁבַּת קִדְשֶׁךָ, וְיִנְוָחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶיךָ
בְּרוּךְ אַתָּה, יי, מִקִּדְשׁ הַשַּׁבָּת.

May our rest be lovingly received into the Fabric of Life,
now and always.

May mitzvot bring sanctity to our lives, and let Torah be our
way of life. May experiences of Goodness fill us with a joy
that leads us to repair the world. May our work in the
world be pure and lead to truth.

May Shabbat bring us a gift of rest and enable us to become
part of the loving intent and healing potential of All.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם, בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל
עִמָּךְ. אֵל קָרוֹב לְכָל-קְרָאיוֹ, פְּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ.
שְׂפוֹךְ רוּחְךָ עָלֵנוּ,

May we lovingly weave the heritage of this holy Shabbat into our lives and may the Jewish people infuse holiness and rest into the tapestry of this day. We are filled with awe as we dwell in the wholeness of this day and the holiness of Shabbat.

On Rosh Chodesh and Intermediate Festival Days:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
יַעֲלֶה וְיָבֵא, וְיִזְכֹּר זְכוֹרֹנוּ וּפְקֻדוֹנוּ,
וְזָכוֹן כָּל עַמֶּד בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

לְרֵאשׁ חֹדֶשׁ : רֵאשׁ הַחֹדֶשׁ הַזֶּה.
לְפָסַח : חַג הַמִּצּוֹת הַזֶּה
לְסֻכּוֹת : חַג הַסֻּכּוֹת הַזֶּה

זְכוֹרֵנוּ, יְיָ, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

On Rosh Chodesh and Intermediate Festival Days:

May we be worthy inheritors of the legacy of the generations of the Jewish people that have gone before us so that through the marking of the new moon and our celebration of our festivals we work for the establishment of kindness, compassion, life and peace. May our celebration of...

The new month
Passover
Sukkot

Be reflective of our striving for goodness. (Amen.)
Be reflective of our working to make blessings. (Amen.)
Be reflective of our affirming life. (Amen)

וְתַחֲזֶינָה עֵינֵינוּ בְּשׁוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים
בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

May we be able to see forward to future days of compassion and sovereignty for all peoples. We are awed before You, Holy-Oneness-of-Everything, for the privilege of working toward a messianic time.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מְגוֹן
יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפֹּר
תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עַמְּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עֲרַב וּבִקֶּר
וְצַהֲרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם כִּי לֹא תִּמּוּ חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

May our gratitude become part of the many waves of thanks for life and its blessings that have been offered throughout time. Life holds us in loving hands, enfolds us in the All, and fosters moments that feel miraculous and wondrous. May we direct our living toward a Grand Goodness and a Womb-like Mercy each and every day.

On both Chanukah & Purim add: **לְחִנּוּכָה וּפּוּרִים:**

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹ, וְעַל הַגְּבוּרוֹת, וְעַל
הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה.

On both Chanukah & Purim add:

We are grateful for the miracles, deliverances, strength, liberation and
the wonders our ancestors felt at this season and this time of year.

On Chanukah add: **לְחִנּוּכָה:**

בַּיָּמִי מִתְּתַיְהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנָאִי
וּבְנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל
עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתֶךָ, וּלְהַעֲבִירם
מִחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ
לָהֶם בְּעַת צָרָתָם, רַבֵּת אֶת רִיבָם, דָּגַתְתָּ אֶת
דֵּינָם, נִקְמַתְתָּ אֶת נִקְמָתָם, מְסַרְתָּ גְבוּרִים בְּיַד
חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִים, וְיִטְמְאִים בְּיַד
טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְיִזְדִּים בְּיַד
עוֹסְקֵי תּוֹרְתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְּדוֹלָה וּפְרָקוֹ כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ
בְּנֶיךָ לְדַבֵּר בִּיתֶךָ, וּפְנּוּ אֶת הַיְכָלְךָ, וְטַהְרוּ
אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחֻצוֹת קִדְשֶׁךָ,
וְקִבְעוּ שְׁמוֹנֶת יָמֵי חִנּוּכָה אֱלֹהֵינוּ, לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

On Chanukah add:

In the days of Mattethias, the High Priest, the Hasmonean and his sons, when the Greek Empire arose against the people of Israel determined to make them forget Torah and our laws, an Abundant Mercy came to them in their hour of need. The weak overcame the strong, the few overcame the many. Then our people returned to the Temple, cleaned it, lit the flames, and designated these eight days of Chanukah to give thanks and praise to the Oneness that embraces all.

On Purim add:

לְפוּרִים:

בִּימֵי מְרַדְכֵי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה,
כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בִּקֵּשׁ
לְהַשְׁמִיד, לְהַרְגׁ וּלְאַבֵּד אֶת כָּל הַיְהוּדִים,
מִנְעַר וְעַד זֶקֶן, טוֹף וְנָשִׁים, בְּיוֹם אֶחָד
בְּשִׁלְשָׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם עָשָׂר, הוּא חֹדֶשׁ
אָדָר, וּשְׁלָלָם לְבוּז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחְשְׁבֹתָיו,
וְהַשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרִאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת
בָּנָיו עַל הָעֵץ.

On Purim add:

In the days of Mordechai and Esther in the City of Shushan, the wicked Haman stood against them and requested permission to destroy, kill and obliterate all the Jews, from the youngest to the oldest, women and children, in one day on the thirteenth of the month of Adar, and to plunder their possessions. And a Great Mercy broke his strength and thwarted his scheme.)

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוֹ תַמִּיד
לְעוֹלָם וָעֶד.

On Shabbat Shuvah (prior to Yom Kippur) insert: **בעשי"ת:**

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

For all that we experience we offer a continuing,
reverberating expression of awe and wonder into the
Oneness of All.

On Shabbat Shuvah (prior to Yom Kippur) insert:

Let life abundant be the heritage of all Creation.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת,
סֵלָה. בְּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלֹךְ נְאֻה לְהוֹדוֹת.

All life gives thanks to the same Source with many names
that are true, with many names that are One. We join all life
in giving thanks.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

**Sha-lom rav al Yisraeyl am-cha ta-sim l'o-lam. Ki A-tah hu
Me-lech a-don l'chol ha-shalom.**

**V'tov b'ey-ne-cha l'va-reych et am-cha Yisraeyl b'chol eyt
uv'chol sha-ah bish-lo-me-cha.**

May it be the mission of our people to bring peace upon all who are touched by our living, now and always. For we know that there is only one Unity for all Life and it is a Unity of peace. May the blessing of our vision of peace accompany us and those around us at all seasons and all times.

On Shabbat Shuvah (prior to Yom Kippur) insert: **בעשׂי'ת:**

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוֹד יִשְׂרָאֵל, וְכָל יוֹשְׁבֵי תְּבִיל,
לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

**B'sey-fer cha-yim b'ra-cha v'sha-lom u-far-na-sa to-va,
ni-za-cheyr v'ni-ka-teyv l'fa-ne-cha, a-nach-nu v'chol
am-cha Yisraeyl, v'chol yosh-vey tey-vel,
l'cha-yim to-vim ul'sha-lom.
Ba-ruch A-tah Adonai oseh ha-sha-lom.**

May we be inscribed, as if in a book of life and blessing; may the way in which we live lead us to goodness and peace.

We are part of the Unity of All that constantly breathes for life and peace.

May our people and all peoples always be aware of the preciousness of life and peace.

all other times conclude with:

בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
וְכָל יוֹשְׁבֵי תְּבִיל בְּשָׁלוֹם.

**Baruch A-tah Adonai ham'va-reych et a-mo Yisraeyl
v'chol yosh-vey tey-vel ba-shalom.**

Welcoming Shabbat

May we be a blessing by bringing peace everywhere and always.

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מְרִמָּה :
וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים, וְנַפְשֵׁי כְּעֹפֵר לְכָל תְּהִיָּה.
פָּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הֲפֵר עֲצָתְךָ
וְקַלְקַל מַחְשַׁבְתְּךָ. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ.
עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחְלְצוּן
יְדֵיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

Elo-hai n'tzor l'sho-ni mey-ra. Us-fa-tai mi-da-beyr
mir-mah. v'lim-ka-l'lai naf-shi ti-dom, v'naf-shi
ke-a-afar la-kol ti-h'yeh. p'tach li-bi b'to-ra-te-cha
uv'mitz-vo-te-cha tir-dof naf-shi. v'chol ha-chosh-vim
a-alai ra-ah, m'hey-rah ha-fer a-tza-tam v'kal-keyl
ma-cha-sha-v'tam. A-seh l'ma-an sh'me-cha,
a-seh l'ma-an y'mi-ne-cha, a-seh l'ma-an k'du-sha-te-cha.
A-seh l'ma-an to-ra-te-cha. L'ma'an yey-chal-tzun
y'di-de-cha, ho-shi-ah y'min-cha va-a-ney-ni.

May my words refrain from evil and my lips from speaking deceit. May my heart be pure so that it holds no malice, but rather embraces a prayer for the good of all. May I walk in ways of righteousness, so that I hurt no one and bring the blessings of love to others.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יי צוּרִי
וְגוֹאֲלִי.

**Yih'yu l'ra-tzon im-rey fi v'heg-yon li-bi l'fa-ne-cha
Adonai tzu-ri v'go-a-li.**

May my words provide anchors of refuge for those caught
in currents and may my insights light the path to the Unity
of All.



MI SHEBEYRACH

מִי שְׁבַרְךָ

Mi she-bey-rach a-vo-tey-nu
M'kor ha-b'ra-cha l'i-mo-tey-nu
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 she-bey-rach i-mo-tey-nu
M'kor ha-b'ra-cha l'a-vo-tey-nu
Bless those in need of healing
With R'fu-ah Sh'ley-ma;
The renewal of body,
The renewal of spirit,
And let us say, Amen.

– Debbie Friedman



MI SHEBEYRACH

מִי שְׁבַרְךָ

Mi-she-bey-rach a-vo-tey-ey-nu.
Mi-she-bey-rach i-mo-tey-nu.
May the light of G-d give you strength and might.
May this blessing heal your soul tonight.

R'fu-ah, sh'ley-ey-ma, r'fu-at ha-ne-fesh, r'fu-at ha-goof,
Ameyn...

Mi-she-bey-rach i-mo-tey-nu.
Mi-she-bey-rach a-vo-tey-ey-nu.
May these words we sing put your mind at ease
May this blessing bring you love and peace.
Ameyn. Ameyn. Ameyn.

– Matt Davidson

"Im ein ani li mi li" – "If I am not for myself, who will be for me?" As a people, we Jews have all too often felt the harshest implications of these words from Hillel the Elder. Many times have we been both singled out and abandoned by powerful forces that have surrounded us. Many times no one has come to our defense but ourselves. Sometimes, what defense we could offer has sufficed, other times it has not. As a result, an infamous Jewish fear of persecution has developed among some of us.

By challenging us with his question, **"Uk'she ani l'atz-mi ma ani"** – "If I am for myself alone what am I?" – Hillel asked us to put this posture into perspective. The hard realities of the persecution we have experienced should not push us behind a wall of insensitivity to the plight of others or onto a pedestal of superiority.

It is our challenge to keep our identity as Jews and human beings in balance. As we read the particularisms in the first part of the Aleynu, let us be quick to couple them with universal visions of the day when God and humanity will be one. In a world that is constantly on the brink of Armageddon, we struggle to fuse our Jewish pride and our bonds with all people. As we engage in our struggle we recall the final phrase of Hillel's imperative: **"Im lo ach-shav ey-ma-tai"** – "If not now, when?"



ALEYNU

עלֵינוּ

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנִם.
וְאֶנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ,
מְלִכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

A-ley-nu l'sha-bey-ach la-A-don ha-kol. La-teyt g'du-la
l'yo-tzer b'rey-shit. She-lo a-sa-nu k'go-yey ha-a-ra-tzot
v'lo sa-ma-nu k'mish-p'chot ha-a-da-ma. She-lo sam
chel-key-nu ka-hem v'go-ra-ley-nu k'chol ha-mo-nam.
Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim lif-ney
Melech Mal-chey haM-la-chim ha-ka-dosh ba-ruch Hu.

With gratitude we engage in the privilege of praising the
Unity of All, ascribing greatness to the wonder of Creation
and acknowledging the responsibility of being a nation with
a unique portion and destiny.

So we humbly bow down in acknowledgement of the
Oneness that binds all into a grand Holiness.

REFORM ALEYNU

A-ley-nu l'sha-bey-ach
la'A-don haKol
La-teyt g'du-lah l'Yo-tzer B'rey-shit
She-Hu no-t shamayim v'yosed aretz
U'moshav y'karo ba-sha-mayim
mi-ma-al
Ush'chi-nat u-zo b'gav'hey
m'ro-mim
Hu Elo-hey-nu eyn od

Va'a-nach-nu
kor-im
u'mish-ta-cha-vim
u'mo-dim
lif-ney me-lech
mal-chey ham'la-chim
Ha-ka-dosh
ba-ruch Hu.
V'ne'-mar:
V'ha-yah A-do-nay
l'me-lech al kol ha'aretz.
Ba-yom ha-hu (2x)
yih'yeh A-do-nay E-chad
u'shmo (2x) u'shmo E-chad.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.

ואנחנו
כורעים
ומשתחוים
ומודים,
לפני מלך
מלכי המלכים,
הקדוש ברוך הוא.

ונאמר,
יהיה יי
למלך על כל הארץ,
ביום ההוא
יהיה יי אחד,
ושמו אחד.

It is up to us to offer praises to the Source of All, to declare the greatness of the Author of Creation, who gave us Teachings of truth and planted eternal life within us.

So we bend the knee and bow, acknowledging the Sovereignty that rules and is All, the Holy Oneness.

It is said, "Adonai will be sovereign over all the earth: On that day Adonai will be One, and Adonai's name will be One.

EVERYTHING IS ONE

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SALAAM / ONE LOVE

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And we bow
And we bend
From a beginning of the world
Until the never-end.

On this day
And in days to come
We are breathing in one soul
Everything is one.

וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim

(And we, bow, bend, are in awe and grateful).

Lif-ney E-chad
U'v'toch E-chad
Im kol ha-o-lam
Ku-la-nu E-chad

לְפָנַי אֶחָד
וּבְתוֹךְ אֶחָד
עִם כָּל הָעוֹלָם
כָּלֵנוּ אֶחָד

U'va yom ha hu
U'va yom ha-zeh
E-chad ho-veh
V'ha-yah v'y'hi-yeh

וּבַיּוֹם הַהוּא
וּבַיּוֹם הַזֶּה
אֶחָד הוּא
וְהָיָה וְיִהְיֶה

(Before One and within One,
with all the world, all of us are One.
In days to come and on this day,
One is, was and will be.)

Od ya-vo shalom a-ley-nu
Od ya-vo shalom a-ley-nu
Ya-vo shalom a-ley-nu
V'al ku-lam

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ
עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ
יָבוֹא שְׁלוֹם עָלֵינוּ
וְעַל כּוֹלָם.

Sa-laam
A-leynu v'al kol ha-o-lam
Sa-laam, sa-laam
Sa-laam
A-leynu v'al kol ha-o-lam
Sa-laam, sa-laam

שְׁלָאָם,
עָלֵינוּ וְעַל כּוֹל הָעוֹלָם
שְׁלָאָם, שְׁלָאָם.

(Peace will come upon us; peace will still come for us and for everyone. Salaam [Arabic for "peace"] for us and the whole world).

One love, one heart
Let's get together and feel alright.

And we bow
And we bend
From a beginning of the world
Until the never-end.

On this day
And in days to come
We are breathing in one soul
Everything is one

A Responsive Reading:

Let religion be for us life and joy.

Let it be a voice of renewing challenge to the best we have and may be. Let it be a call to generous action.

Let religion be for us a dissatisfaction with things that are, which bids us serve more eagerly the true and right.

Let it be the sorrow that opens for us the way of sympathy, understanding and service to suffering humanity.

Let religion be to us the wonder and lure of that which is only partly known and understood: An eye that glories in nature's majesty and beauty, and a heart that rejoices in deeds of kindness and courage.

Let religion be to us security and serenity because of its truth and beauty, and because of the enduring worth and power of the loyalties which it engenders: let it be to us hope and purpose, and a discovering of opportunities to express our best through daily tasks:

Religion, uniting us with all that is admirable in human beings everywhere; holding before our eyes a prospect of the better life for humankind, which each may help to make actual.

– Vincent B. Silliman

VE NE-EMAR

וְנֵאמַר

וְנֵאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וְשְׁמוֹ אֶחָד:

**V'ne-e-mar v'ha-ya Adonai l'melech al kol ha-a-retz
Ba-yom ha-hu yi-h'yeh Adonai e-chad u-sh'mo e-chad.**

And it has been said: "It shall come to pass that all will know that a great Unity of All threads through all the earth; on that day the that Unity will be One and God's many names shall be One."

Kaddish

קדיש

Before we say the Kaddish:

To this sacred place I come, drawn by the eternal ties that bind my soul to the soul of my beloved. Death has separated us. You are no longer at my side to share the beauty of the passing moment. I cannot look to you to lighten my burdens, to lend me your strength, your wisdom, your faith. And yet what you mean to me does not wither or fade. For a time we touched hands and hearts; still your voice abides with me, still your tender glance remains a joy to me. For you are part of me forever; something of you has become a deathless song upon my lips. And so beyond the ache that tells how much I miss you, a deeper thought compels: we were together. I hold you still in mind, and give thanks for life and love. The happiness that was, the memories that do not fade, are a gift that cannot be lost. You continue to bless my days and years. I will always give thanks for you.

– Rabbi Chaim Stern

MOURNER'S KADDISH

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ: אָמֵן.

(Continued on next page)

יְהִי שֵׁמֶה רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עָלְמַיָּא.
 יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
 לְעַלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא,
 דְּאִמְרוּן בְּעֻלְמָא, וְאִמְרוּ אָמֵן.
 יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, (וְעַל כָּל יוֹשְׁבֵי תְּבִיל)
 וְאִמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mey raba (A-meyn).
B'al-ma div-ra chir'u-tey v'yam-lich mal-chu-tey
B'cha-yey-chon uv'yo-mey-chon uv'cha-yey d'chol beyt
Yisraeyl, ba-a-ga-la u'viz-man ka-riv v'im-ru: a-meyn.
Y'hey sh'mey raba m'va-rach l'o-lam ul'ol'mey al'ma-ya.
Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam
v'yit-na-sey,
v'yit ha-dar v'yit-a-leh v'yit-ha-lal sh'mey d'kud-sha
B'rich Hu.
l'ey-la min kol bir'cha-ta v'shi-ra-ta,
tush-b'cha-ta v'ne-che-ma-ta,
da'a-mi-ran b'al-ma, v'im-ru: a-meyn.
Ye-hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim
aleynu v'al kol Yisraeyl, v'im-ru: a-meyn.

**O-se shalom bim-ro-mav hu ya-a-se shalom aleynu
v'al kol Yisraeyl (v'al kol yosh-vey tey-vel) v'im-ru:
a-meyn.**

Let us be humbled in the knowing that the Oneness-of-All cannot be contained in a name or any exultations of greatness or sanctification we might utter. May all soon live in respect and understanding with and within the Oneness-of-All. May we know this Oneness in our own day, our own lives, and the life of the Jewish people and all peoples, and let us say: Amen.

May the Oneness-of-All be perceived as blessing within all time and place.

Although the Oneness-of-All cannot be contained in a name or any exultations of greatness or sanctification we might utter, let us continue to sing melodies and words of appreciation with and within the Oneness. Amen.

For us and for the Jewish people and for all peoples, may the blessing of peace and promise of life be true, and let us say: Amen.

May we draw the potential for peace from the Oneness of high places, low places and all places into our lives, the lives of the Jewish people and all peoples and let us say: Amen.



May the works of our hands and the words of our mouths increase God's presence in this delicate Creation. May we so represent God's great name in the world as to make for holiness in this Divine Creation. May we so live as to enable God's guidance to soon prevail, in our own day, our own lives, and the life of all Israel and all who live on earth, and let us say: Amen.

May our lives become one with God's great name of blessing for ever and ever.

May every action and every word create blessing, glory, exaltation and honor for every one and every thing, for all is part of the Eternal Oneness that is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

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

May all come to understand that the Peace in high places is the potential for Peace here, for all Israel, and for all the world, and let us say: Amen.

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