



בית חיים חדשים
Beth Chayim Chadashim



Siddur Sukkat Shalom
סדור סוכת שלום



Beth Chayim Chadashim (BCC)
"House of New Life"
Transitional Siddur (Prayerbook)

Introduced April 15, 2011 / 12 Nisan 5771
On the Occasion of BCC's First Shabbat Service
in our new home at 6090 W Pico Blvd. LA , CA 90035
Some edits were made for the reprint in
April 2018 / Nisan 5778
by Dave Parkhurst, Davi Cheng, Rabbi Lisa Edwards.

This prayerbook is intended for transitional use as we settle in to our new home, where BCC will continue our long tradition of being an innovative prayer community, with a proud history of being one of the first congregations to create gender sensitive and inclusive language in our prayers and rituals.

This volume is a streamlined version of our well-worn 3-ring-binder prayerbook. Even this first step of simply reformatting our cut-and-paste version and converting it to an electronic one was a painstaking process, undertaken by Davi Cheng and us with invaluable assistance from Lee Alhadeff, Henry Wudl, Tracy Moore, earlier work by Maggie Parkhurst and Rabbi Joe Hample, and with Hebrew text support from Dr. Dalia Marx (typos are ours). This version, along with the new technology in our sanctuary, will provide us more options and opportunities for future innovations. Thank you to Diane Smith of *Print & Mail 4 U*, for donating a portion of the printing costs to make this project possible.

As always, the prayers in the prayerbook are only one aspect of Jewish prayer – we hope that this siddur, this sacred space, and the people in this *House of New Life* will inspire us all to offer the words on the page **and** the prayers in our hearts.

L'shalom,
Rabbi Lisa Edwards & Cantor Juval Porat, April 2011

The photographs in this book are of the stained glass windows at BCC – designed by Davi Cheng and created by Jerry Hanson, Davi Cheng, Victoria Delgadillo and Haim Ainsworth. Some writings first appeared in earlier versions of BCC prayerbooks. This prayerbook is printed on recycled paper.

Welcoming Songs

Hineh Mah Tov

הִנֵּה מַה טוֹב

Hi-neh mah tov u-mah na-yim הִנֵּה מַה טוֹב וּמַה נְעִים
she-vet a-khim gam ya-khad. שֶׁבֶת אַחִים גַּם יַחַד
she-vet a-kha-yot gam ya-khad. שֶׁבֶת אַחִיוֹת גַּם יַחַד
she-vet ku-la-nu gam ya-khad. שֶׁבֶת כּוֹלָנוּ גַּם יַחַד

How good and how pleasant when
brothers / sisters / all of us dwell together in unity.

[Psalm 133:1, adapted]

1



Mah Tovu

מַה טוֹבו

Mah-tovu o-ha-le-kha Ya'akov, mish-k'no-te-kha מַה-טוֹבו אֶהְלִיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ
Yisra'el va-ani b'rov khas-d'kha, ah-vo vei-te-kha יִשְׂרָאֵל וְאֲנִי בְּרַב חֲסָדֶיךָ אָבוֹא בֵּיתְךָ
esh-ta-kha-veh el hei-khal ko-d'sh-kha b'yir-a-tekha אֲשֶׁתַּחֲוֶה אֶל הַיְכָל קֹדְשְׁךָ, בְּיִרְאָתְךָ:
Adonai a-hav-ti m'on bei-te-kha, um-kom יְהוָה אֶהְבֵּתִי מְעֹז בֵּיתְךָ וּמְקוֹם
mish-kan k'vo-de-kha מִשְׁכַּן כְּבוֹדְךָ:
Va-ani esh-ta-kha-veh v'ekh-ra'ah e'vr'kha וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעַה אֲבָרְכָה
lif-nei Adonai o-si. לְפָנַי-יְהוָה עֹשִׂי:
Va-ani t'fi-la-ti l'kha Adonai eit rat-zon E-lo-him וְאֲנִי תִפְלִיתִי לְךָ יְהוָה עֵת רְצוֹן אֱלֹהִים
b'rov khas-de-kha a-nei-ni b'emet yish'e-kha. בְּרַב חֲסָדֶיךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶיךָ:

How lovely are your dwellings, O Jacob,
Your sanctuaries, O Israel!
Thanks to Your abundant kindness, O God, I enter Your house.
To bow down before You in reverence in Your sacred place.
God, I love to be in Your house,
The place where Your glory dwells.
I worship in Your presence, O God, my Maker.
I pray to You at this proper time.
In kindness, God, answer my prayer;
Mercifully, grant me Your saving truth.

[Verses 1 & 2 from the blessing pronounced by the prophet Balaam
over the Israelite encampment in Numbers 24:5.
The other verses in order based on Psalms 5:8, 26:8, 95:6, 69:14]

Kabbalat Shabbat

Welcoming The Sabbath

May the doors of this synagogue
open wide enough to receive all who hunger for love,
all who long for friendship.

May the doors of this synagogue
welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the doors of this synagogue
be narrow enough to shut out
pettiness and arrogance, envy and enmity.

May this threshold be no stumbling block
to young or straying feet.

May this threshold be too high to admit complacency,
selfishness, or harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.

2



We sit here newly gathered
Before the face of God,
Joining together this evening
To worship the Holy One,
To sanctify our existence.

How shall we begin the search
To reach the sacred part
Of ourselves where rests
The essence of all that is good?

By stopping.

Stopping our concerns for those things
That divert us all week long,
At least for the brief moments
Of our Shabbat eve, and
Opening ourselves to hear the message,
O so silent, carried to us
By the still, small voice of God.

God, help us now to make this a renewing Shabbat.

After noise, we seek quiet:
 After crowds of indifferent strangers,
 we seek the touch of those we love;
 After concentration on work and responsibility,
 we seek freedom to meditate, to listen to our inward selves.

We open our eyes to the hidden beauties
 and the infinite possibilities in the world we are creating;
 We break open the gates of the reservoirs
 of goodness and kindness in ourselves and in others;
 We reach toward one holy perfect moment of Shabbat.

[Ruth Brin, Adapted]



The Kabbalat Shabbat Psalms

The custom of beginning the Erev Shabbat service with the recitation of psalms began among Jewish mystical circles in sixteenth-century Safed.

Eagerly awaiting the coming of the "Sabbath bride," these Jews would go out to the fields on Friday afternoon to greet her with song and prayer.

Two basic themes dominate the Kabbalat Shabbat psalms.

The first is ecstatic adoration.

Nature and humanity together burst into joyous songs of praise; trees call out exuberantly.

The second theme is the triumph of right.

The Safed Kabbalists lived in a dark time of persecution, and their messianic hopes were high.

The psalms they selected to read on Shabbat reflect their belief that the coming of God's reign of justice and righteousness was near.

The six psalms which constitute the traditional Kabbalat Shabbat (psalms 95-99 and psalm 29) symbolize the six days of creation and the six ordinary days of the week.

Psalm 95

Come, let us sing joyously to God,

Let us acclaim the Rock of our help.

Let us approach God with thankfulness.

Let us acclaim God with songs of praise.

For Adonai is a great God,

a ruler high above the idols of every age.

In God's hands are the depths of the earth;

4

The mountain peaks too belong to God.

The sea is God's, for God made it;

God fashioned the dry land as well.

The Almighty is our God and we are God's people.

We are the flock under God's guiding hand.

{Today, if to your voice we would but listen...

O, that we harden not our hearts,

As time and again in the wilderness,

We challenged and tested You,

We saw glimpses of You but still felt uncertain.

Forty years, a complete generation...

You put up with us,

Resigning yourself to our limitations;

Taking us only as far as we could go,

Just to the edge of Your place of rest,

To but the threshold of Your promised land.

Today, if to your voice we would but listen...}

{Translation from the siddur of our sibling congregation
CBST, NYC - *B'chol L'vav'cha, With All Your Heart*, pg. 53}

L'chu nera-ne-nah l'Adonai nari'ah le-tzur yish'enu:
 ne-kad-de-mah fa-nav be-todah biz-mi-rot naria' lo:
 ki el gadol Adonai umelekh gadol al kol Elohim:
 a-sher be-ya-do mekh-k'rei aretz veto-afot ha-rim lo:
 a-sher lo hai-yam v'hu a-sa-hu v'-ya-beshet ya-dav
 ya-tza-ru:

5 bo-u nish-takh-a-veh v'nikh-ra-ah niv'r'kh-ah lif-nei
 Adonai o-sei-nu:

ki hu E-lo-hei-nu va'a-nakh-nu am ma-ri-to
 v'tzon ya-do ha'yom im b'ko-lo tish-ma'u:
 al tak-shu l'vav-khem ki-m'ri-vah k'yom
 ma-sah ba-mid-bar:
 a-sher nisu-ni a-vo-tei-khem b'kha-nu-ni gam
 ra'u fa'oli:
 {ar-ba'im sha-nah a-kut b'dor va-omar am
 to'ei l'vav hem v'hem lo-ya-d'u d'ra-khai:
 a-sher nish-ba'ti v'api im-y'vo'un
 el-m-nu-kha-ti:}

לְכוּ נִרְנְנָה לַיהוָה נְרִיעָה לְצוּר יִשְׁעֵנו:
 נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה בְּזִמְרוֹת נְרִיעַ לֹא:
 כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:
 אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אָרֶץ וְתוֹעֵפֹת הַרִים לֹא:
 אֲשֶׁר לֹא הָיָם וְהוּא עָשָׂהוּ וַיִּבְשֹׁת יַדָּיו
 יָצְרוּ:

בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרַכָּה לְפָנֵי יְהוָה
 עֲשֵׂנוּ:

כִּי הוּא אֱלֹהֵינוּ וְאֲנַחְנוּ עִם מְרַעִיתוֹ
 וְצֹאן יָדוֹ הַיּוֹם אִם בְּקִלּוֹ תִשְׁמָעוּ:
 אֵל תִּקְשׁוּ לְבַבְכֶם כְּמַרְיָבָה כְּיוֹם
 מִסָּה בַּמִּדְבָּר:

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַגּוּנֵי גַם
 רָאוּ פְעָלֵי:

{אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם
 תַּעֲי לֵבָב הֵם וְהֵם לֹא-יִדְעוּ דְרָכָי:
 אֲשֶׁר-נִשְׁבַּעְתִּי בְּאִפִּי אִם-יִבְאוּ
 אֶל-מְנוּחָתִי:}

Psalm 96

***Sing a new song to God;**

Sing a new song all the earth.

Sing to God and praise God's name.

Make known God's salvation day to day.

Give honor to God, all races and peoples.

Ascribe to God glory and might.

Worship the Almighty in the beauty of holiness;

Stand in awe of God, all the world

God alone is sovereign.

But the Living One has made the heavens.

Grandeur and splendor belong to God,

Strength and beauty in the Holy Place.

Give praise to God, families of nations,

Honor and power devote to God's glory.

Bow to God for the glory of the name.

Bring an offering, approach the courtyards.

Bow down to the Holy One with holy adornment,

Tremble in God's presence, all the earth,

Declare among the nations the Eternal reigns:

The world is founded, none can topple it;

The peoples shall be judged unerringly.

****Let the heavens rejoice and the earth be glad;**

the sea and all within it roar praise.

Let the field and all its creatures exult;

Let the trees of the forest break into song.

For God comes to rule the earth,

To rule the world with justice,

To judge the nations in truth.

*Shi-ru l'A-do-nai shir kha-dash,
Shi-ru l'A-do-nai kol ha-a-retz:

Shi-ru l'A-do-nai bar'khu sh'mo,
Ba-s'ru mi-yom l'yom y'shu-a-to:

Sap'ru va-go-yim k'vo-do,
B'khol ha-a-mim nif-l'o-tav:

7 Ki ga-dol Adonai um-hu-lal m'od,
No-ra hu al kol E-lo-him:

Ki kol E-lo-hei ha-a-mim e-li-lim,
V'Adonai sha-ma-yim a-sah:

Hod v'ha-dar l'fa-nav, oz
V'tif-e-ret b'mik-da-sho:

Ha-vu l'A-do-nai mish-p'khot a-mim,
Ha-vu l'Ado-nai ka-vod va-oz:

Ha-vu l'Ado-nai k'vod sh'mo,
S'u min-kha u-vo-u l'khats-ro-tav:

Hish-ta-kha-vu l'A-do-nai b'had-rat ko-desh,
Khi-lu mi-pa-nav kol ha-a-rets:

Im-ru va-goyim Adonai ma-lakh, af ti-kon tei-veil
bal ti-mot, ya-din a-mim b'mei-sha-rim:

**Yis-m'khu ha-sha-ma-yim v'ta-geil ha-a-rets,
Yi-ram ha-yam u'm-lo-o.

Ya-a-loz sa-dai v'khol a-sher bo, Az y'ra-n'nu
Kol a-tsei ya-ar:

Lif-nei A-do-nai ki va, Ki va lish-pot ha-a-rets;
Yish-pot tei-veil b'tse-dek, v'a-mim be-e-mu-na-to.

*שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
שִׁירוּ לַיהוָה כָּל-הָאָרֶץ:

שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ
בְּשָׁרוּ מִיוֹם-לְיוֹם יְשׁוּעָתוֹ:

סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ
בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:

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

כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים
וַיהוָה שָׁמַיִם עָשָׂה:

הוֹד-וְהִדָּר לְפָנָיו עַז
וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
שָׂאוּ-מִנְחָה וּבְאוּ לַחֲצֹרוֹתָיו:

הַשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת-קִדְשׁ
חִילוֹ מִפְּנֵי כָל-הָאָרֶץ:

אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ אֶף-תִּכְבֹּן תִּבְּל
בַּל-תִּמְזוֹט יְדִין עַמִּים בְּמִישְׁרִים:

**יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
יִרְעֵם הַיָּם וּמְלֹאוּ:

יַעֲלֹז שִׁדְי וְכָל-אֲשֶׁר-בּוֹ אִז יִרְנְנוּ
כָּל-עַצֵּי-יַעַר:

לְפָנֵי יְהוָה כִּי בָּא כִּי בָּא לְשַׁפֵּט הָאָרֶץ
יִשְׁפֹּט-תִּבְּל בְּצַדֵּק וְעַמִּים בְּאַמוֹנָתוֹ:

Psalm 97

The Holy one reigns,

let the earth be glad;
let the distant shores rejoice.

Clouds and thick darkness surround You;
righteousness and justice are the foundation of God's throne.

Fire goes before You
and consumes God's foes on every side.

Lightning lights up the world;
the earth sees and trembles.

The mountains melt like wax before God,
before the Eternal of all the earth.

The heavens proclaim God's righteousness,
and all peoples see God's glory.

All who worship images are put to shame,
those who boast in idols—worship the Eternal One, all you gods!

Zion hears and rejoices
and the villages of Judah are glad
because of your judgments, O God.

For you, God, are the Most High over all the earth;
you are exalted far above all gods.

Let those who love the Holy One hate evil,
God guards the lives of God's faithful ones
and delivers them from the hand of the wicked.

*Light is sown for the righteous and joy for the upright of heart
Rejoice, righteous ones, in God, give praise to the Holy Name.

Adonai ma-lakh ta-gel ha-a-retz yis-me-khu
 i-yim ra-bim:
 a-nan va-a-ra-fel s'vi-vav tze-dek u-mish-pat
 m'khon ki-so:
 eish l'fa-nav tei-lekh ute'la-het sa-viv tza-rav:
 he-i-ru v'ra-kav tei-veil ra-a-tah vat-t'khel ha-a-retz:
 9 ha-rim kad-do-nag na-ma-su mi-lif-nei Adonai
 mi-lif-nei a-don kol ha-a-retz:
 hi-gi-du ha-sha-ma-yim tzid-ko v'ra-u
 khol ha-a-mim k'vo-do:
 yei-vo-shu kol o-v'dei fe-sel ha-mit-ha-l'lim
 ba-eh-li-lim hish-ta-kha-vu lo kol E-lo-him:
 sham'ah va-tis-makh tzi-yon va-ta-gel-nah
 b'not ye-hu-dah l'ma-an mish-pa-te-kha Adonai:
 ki a-tah Adonai el-yon al kol ha-a-retz m'od
 na-a-lei-ta al kol E-lo-him:
 o-ha-vei Adonai sin-u ra sho-mer naf-shot
 kha-si-dav mi-yad r'sha-im ya-tzi-leim:
 *or za-ru-a la-tzad-dik u-l'ish-rei lev sim-khah:
 sim-khu tzad-di-kim ba-Adonai v' ho-du
 le-ze-kher kod-sho:

יהוה מלך תגל הארץ ישמחו
 איים רבים:
 ענן וערפל סביביו צדק ומשפט
 מכון כסאו:
 אש לפניו תלך ותלהט סביב צריו:
 האירו ברקיו תבל ראתה ותחל הארץ:
 הרים כדונג נמסו מלפני יהוה
 מלפני אדון כל-הארץ:
 הגידו השמים צדקו וראו
 כל-העמים כבודו:
 יבשו כל-עבדי פסל המתהללים
 באלילים השתחוו-לו כל-אלהים:
 שמעה ותשמח ציון ותגלנה
 בנות יהודה למען משפטיך יהוה:
 כי-אתה יהוה עליון על-כל-הארץ מאד
 נעליך על-כל-אלהים:
 אהבי יהוה שנאו-רע שמר נפשות
 חסידיו מיד רשעים יצילים:
 *אור זרע לצדיק ולישרי-לב שמחה:
 שמחו צדיקים ביהוה והודו
 לזכר קדשו.

Psalm 98

A psalm:

Sing out to God, a new song,
to One who has wrought wonders in the world,
whose right hand was of aid,
as was the holy, saving arm,
who made the divine might renowned
revealed God's justice to the eyes of many
nations,
and who remembered divine love and
faithfulness,
to the community of Israel
To the farthest reaches of the earth, they saw
our God's salvation!

Trumpet out in joy THE AWESOME ONE's praise,
burst forth and sing, and play your music,
music for THE OMNIPRESENT on a harp,
on strings, with voice and melody,
with horn playing and shofar blasts,
trumpet your praise before the sovereign to
THE ONE WHO IS

Let the sea be in a tumult,
and the settled world, and its inhabitants,
And let the rivers clap their hands
together, and the mountains sing in joy,
to THE ONE who comes to rule the earth,
to rule the settled world with justice,
and all peoples with unerring deeds!

10



Psalm 99

Adonai reigns, let the nations tremble;
God sits enthroned between the cherubim, let the earth shake.
Great is Adonai in Zion; Adonai is exalted over all the nations.
Let them praise Your great and awesome name—Adonai is holy.
The Sovereign is mighty, God loves justice— You have established equity;
in Jacob You have done what is just and right.
Exalt Adonai our God, and worship at God's footstool; Adonai is holy.
Moses and Aaron were among God's priests,
Samuel was among those who called on God's name;
they called on Adonai, and God answered them.
God spoke to them from the pillar of cloud;
they kept Adonai's statutes and the decrees Adonai gave them.
Adonai our God, you answered them; you were to Israel a forgiving God,
an avenger of the wrongs done to them.
*Exalt Adonai, our God. Bow down at God's holy mountain
For God, our God, is holy.

Psalm 98

תהילים צח

Miz-mor

shi-ru l'Adonai shir kha-dash

ki nif-la-ot a-sah ho-shi-ah lo y'mi-no

uz-ro-a kod-sho:

Ho-di-a Adonai y'shua-to l'ei-nei ha-goyim

gi-lah tzid-ka-to:

Za-khar khas-do ve-ehmu-na-to l'veit Yis-ra-eil

ra-u khol af-sei a-retz et y'shu-at Elo-hei-nu:

11

Ha-ri-u l'Adonai kol ha-aretz pitz-khu v'ran'nu

v'za-mei-ru:

Zam-ru l'Adonai b'khi-nor b'khi-nor v'kol zim-rah:

Ba-kha-tzo-t'zrot v'kol sho-far ha-ri-u lif-nei

ha-me-lekh Adonai:

Yi-ram ha-yam um-lo-o tei-veil v'yosh-vei vah:

N'ha-rot yim-kha-u khaf ya-khad ha-rim y'ra-nei-nu:

Lif-nei Adonai ki va lish-pot ha-a-retz

yish-pot tei-veil b'tze-dek v'a-mim b'mei-sha-rim:

מזמור

שירו ליהוה שיר חדש

כי נפלאות עשה הושיעה-לו ימינו

וזרוע קדשו:

הודיע יהוה ישועתו לעיני הגוים

גלה צדקתו:

זכר חסדו ואמונתו לבית ישראל

ראו כל-אפסי-ארץ את ישועת אלהינו:

הריעו ליהוה כל-הארץ פצחו ורגנו

וזמרו:

זמרו ליהוה בכנור בכנור וקול זמרה:

בחצצרות וקול שופר הריעו לפני

המלך יהוה:

ירעם הים ומלאו תבל וישבי בה:

נהרות ימחאו-כף יחד הרים ירגנו:

לפני יהוה כי בא לשפט הארץ

ישפט-תבל בצדק ועמים במישרים:



Psalm 99

תהילים צט

Adonai ma-lach yir-g'zu a-mim yo-sheiv k'ru-vim

ta-nut ha-a-retz:

Adonai b'tzi-yon ga-dol v'ram hu al kol ha-a-mim:

yo-du shim-kha ga-dol v'no-ra ka-dosh hu:

v'oz me-lech mish-pat a-heiv at-tah ko-nan-ta

mei-sha-rim mish-pat u-tze-da-kah b'ya-a-kov a-tah

a-si-ta:

ro-me-mu Adonai e-lo-hei-nu ve-hish-ta-kha-vu

la-ha-dom rag-lav ka-dosh hu:

mo-sheh ve-a-ha-ron b'kho-ha-nav u'sh'mu-el

b'ko-re-ei sh'mo ko-rim el Adonai v'hu ya-a-neim:

b'am-mud a-nan y'dab-ber a-lei-hem sham'ru

ei-do-tav v'khok na-tan la-mo:

Adonai E-lo-hei-nu at-tah a-ni-tam eil no-sei ha-yi-ta

la-hem v'no-kem al a-li-lo-tam:

*Ro-me-mu Adonai E-lo-hei-nu ve-hish-ta-kha-vu le-har

kod-sho ki ka-dosh Adonai E-lo-hei-nu:

יהוה מלך ירגזו עמים ישב כרובים

תנוט הארץ:

יהוה בציון גדול ורם הוא על-כל-העמים:

ידו שמך גדול ונורא קדוש הוא:

ועז מלך משפט אהב אתה כוננת

מישרים משפט וצדקה ביעקב אתה

עשית:

רוממו יהוה אלהינו והשתחו

להדם רגליו קדוש הוא:

משה ואהרן בכהניו ושמואל

בקראי שמו קראים אל-יהוה והוא יענם:

בעמוד ענן ידבר אליהם שמרו

עדתי וחק נתן-למו:

יהוה אלהינו אתה עניתם אל נשא היית

להם ונקם על-עלילותם:

*רוממו יהוה אלהינו והשתחו להר

קדשו כי-קדוש יהוה אלהינו:

Psalm 29

Praise Adonai, you heavenly beings;
Give honor and glory to God.

Give the glory due God's name,
Worship God in the place of holiness.
The voice of God is heard across the waters,
The voice of God thunders over oceans,
The voice of God echoes with majesty and might.

The voice of God breaks the cedars,
God shatters the cedars of Lebanon.
God makes the mountains of Lebanon skip like a calf,
The hills of Sirion leap like a young ox.

The voice of God makes the lightning flash.
The voice of God makes the desert shake.
God makes the wilderness of Kadesh tremble.

The voice of God shakes mighty oaks
And strips the forest bare.

While in the sanctuary, all shout "Glory!"

God was enthroned at the time of the Flood,
And will remain Sovereign forever.

The Almighty will grant strength to our people,
God will bless our people with strength.

Miz-mor le-da-vid

Ha-vu la-donai be-nei e-lim ha-vu l'Adonai
ka-vod va-oz:

ha-vu l'Adonai ke-vod she-mo hish-ta-kha-vu
l'Adonai be-had-rat ko-desh:

kol Adonai al ha-ma-yim el ha-ka-vod
hir-im: Adonai al ma-yim ra-bim:

13 kol Adonai ba-ko-akh kol Adonai be-ha-dar:

kol Adonai sho-ver a-ra-zim vay-sha-ber Adonai
et ar-zei ha-le-va-non:

vai-yar-ki-dem ke-mo e-gel le-va-non ve-sir-yon
ke-mo ven re-e-mim:

kol Adonai kho-tzev la-ha-vot esh:

kol Adonai ya-khil mid-bar ya-khil Adonai
mid-bar ka-desh:

kol Adonai ye-kho-lel a-ya-lot va-ye-khe-sof
ye-a-rot uv-hei-kha-lo ku-lo o-mer ka-vod:

Adonai la-ma-bul ya-shav va-ye-shev Adonai
me-lech le-o-lam:

Adonai oz le-a-mo yi-ten Adonai ye-va-rekh
et a-mo va-sha-lom:

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלִים 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 בַּפֶּחַח קוֹל יְהוָה בְּהַדְרַת:

קוֹל יְהוָה שֹׁבֵר אַרְזִים וַיִּשְׁבֵּר יְהוָה אֶת-
אַרְזֵי הַלְּבָנוֹן:

וַיִּרְקִידֵם כְּמוֹ-עֵגֶל לְבָנוֹן וְשָׂרִיז
כְּמוֹ בֶן-רְאֵמִים:

קוֹל-יְהוָה חֹצֵב לְהַבֹּת אֵשׁ:

קוֹל יְהוָה יַחֲלִי מִדְּבַר יַחֲלִי יְהוָה
מִדְּבַר קֹדֶשׁ:

קוֹל יְהוָה יַחֲלִל אֵילֹת וַיַּחֲשֶׁף
יַעֲרוֹת וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד:

יְהוָה לְמַבּוֹל יִשָּׁב וַיִּשָּׁב יְהוָה
מִלְּךָ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ
אֶת-עַמּוֹ בְּשָׁלוֹם:



15

Sha-lom a-lei-khem	שְׁלוֹם עֲלֵיכֶם
mal-a-khei ha-sha-reit	מְלֵאכֵי הַשָּׁרֵת
mal-a-khei el-yon	מְלֵאכֵי עֲלִיּוֹן
mi-me-lekh mal-khei ham-la-khim	מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים
ha-ka-dosh ba-rukh Hu:	הַקְּדוֹשׁ בְּרוּךְ הוּא:

Bo-a-khem l'sha-lom	בּוֹאֲכֶם לְשָׁלוֹם
mal-akhei ha-sha-lom	מְלֵאכֵי הַשָּׁלוֹם
mal-a-khei el-yon	מְלֵאכֵי עֲלִיּוֹן
mi-me-lekh mal-khei ham-la-khim	מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים
ha-ka-dosh ba-rukh Hu:	הַקְּדוֹשׁ בְּרוּךְ הוּא:

Bar-khu-ni l'sha-lom	בְּרַכּוּנִי לְשָׁלוֹם
mal-a-khei ha-sha-lom	מְלֵאכֵי הַשָּׁלוֹם
mal-a-khei el-yon	מְלֵאכֵי עֲלִיּוֹן
mi-me-lekh mal-khei ham-la-khim	מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים
ha-ka-dosh ba-rukh Hu:	הַקְּדוֹשׁ בְּרוּךְ הוּא:

Tzeit-khem l'sha-lom	צֵאתְכֶם לְשָׁלוֹם
mal-a-khei ha-sha-lom	מְלֵאכֵי הַשָּׁלוֹם
mal-a-khei el-yon	מְלֵאכֵי עֲלִיּוֹן
mi-me-lekh mal-khei ham-la-khim	מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים
ha-ka-dosh ba-rukh Hu:	הַקְּדוֹשׁ בְּרוּךְ הוּא:

Peace be to you, o ministering angels,
 messengers of the One God.
 May you enter in peace and bless me with peace,
 and may your departure also be in peace,
 O messengers of peace and of the One God who is blessed.

We welcome the Shabbat angels with Shalom Aleikhem traditionally sung before the Kiddush.

Note: Some communities skip the last verse -"may your departure also be in peace"- during Kabbalat Shabbat, not wanting to hurry, or even contemplate, the end of Shabbat now at its sweet beginning.

L'kha Dodi

Beloved, come to meet the bride, come to greet Shabbat.

1. "Keep" and "Remember" - a single command from the One God, the Eternal One, honored, glorified and praised.
2. Let us meet Shabbat, forever a fountain of blessing.
It flows eternally, this last of days for which the first was made.
3. All that glitters shall leave its ravaged state.
You have lived long enough in the valley of tears. God's presence is now yours.
4. Lift yourself up! Shake off the dust! Array yourself in beauty,
O my people! Deliverance is near.
5. Awake, awake, your light has come!
Arise, shine, awake and sing; the Eternal's glory dawns upon you.
6. An end to shame and degradation; forget your sorrow; quiet your groans.
The afflicted of my people find respite in you,
the city renewed upon its ancient ruins.
7. The scavengers are scattered, your devourers have fled;
*Your God rejoices with you like a heart rejoices in love.
8. Your space will be broad, your worship free: await the promised one;
we will exult, we will sing for joy!
9. Enter in peace, jewel of the Sabbath; enter in gladness, enter in joy.
Come to the people that keeps its faith. Welcome O Bride! Welcome Shabbat!

16

L'kha Dodi (Come, My Beloved) was composed by a 16th century Kabbalist, Rabbi Solomon Halevi Alkabetz (the first letters of each stanza spell out the author's Hebrew name, Shlomo Halevi).

The poem has two central themes: love for Shabbat and the redemption of the people Israel. It is appropriate that we sing of a messianic redemption on Shabbat for, the Talmud tells us, Shabbat is a foretaste of the world to come.

It is customary in many synagogues to rise and face the door when singing the last stanza of L'kha Dodi as one would greet an honored guest entering one's home.

In addition, when reciting the final line, "Welcome O Beloved; Welcome Shabbat," many bow at each word to honor the Shabbat bride as she enters.

The traditional imagery of a male-female bridal couple at the beginning and end of the poem removes it from the experience and sensibilities of many lesbians, gay, bisexual & transgender Jews. Borrowing from our sibling congregation, CBST in NYC, in verse 7 we offer "a heart rejoices in love,"

in addition to the traditional "bride and groom." Recasting the experience in his own poem, BCC member Michael Main many years ago transformed the imagery within the tradition, and we continue to do so:

We read of the mystics of Safed
who ran through the streets on the eve of Shabbat
proclaiming the arrival of the Bride

Shabbat was the Bride
and Israel her Groom
and she was welcomed
with ecstatic joy.

We, too, come to welcome Shabbat;
we enter our House, and we face toward the door
proclaiming the arrival of the Bride.

"My beloved," says Ruth to Naomi,
"My beloved," says Jonathan to David,
"My beloved," says Rebekah to Isaac,
"My beloved," says Moses to Ziporah,
"My friends," says Miriam to the women,
"My people," says Aaron to the Israelites:
"Come to greet Shabbat."

L'kha do-di lik-rat kal-lah
P'nei Sha-bat n'ka-b'la

לְכָה דוּדִי לְקִרְאֵת כָּל־לַה
פְּנֵי שַׁבַּת נְקַבְּלָה:

1. Sha-mor v'za-khor b'di-bur e-khad,
hish-mi-a-nu El ha-m'yu-khad
Adonai e-khad, u'shmo e-khad
l'sheim ul-ti-fer-et v'lit-hi-la:
שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד
יְי אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה:
2. Lik-rat Sha-bat l'khu v'neil-kha
ki hi m'kor ha-b'ra-kha
Mei-rosh mi-ke-dem n'su-kha
sof ma-a-seh, b'makh-sha-va t'khi-la:
לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכֶה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:
3. Mik-dash me-lekh, ir m'lu-kha
ku-mi tze-i mi-tokh ha-ha-fe-kha
Rav lakh she-vet b'ei-mek ha-ba-kha
v'hu yakh'mol a-la-yikh khem-la:
מִקְדָּשׁ מְלֻכָה עִיר מְלוּכָה
קוֹמִי צְאִי מִתּוֹךְ הַהַפְּכָה
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא
וְהוּא יַחְמַל עָלֶיךָ חֲמָלָה:
4. Hit-na-a-ri! Mei-a-far ku-mi!
Liv'shi big'dei tif-ar-teikh, a-mi!
Al yad ben yi-shai, bet ha-lakh-mi
kar-va el naf-shi g'ala:
הַתְנַעֲרִי מֵעַפְרֵי קוֹמִי
לְבִשִׁי בְּגָדֵי תַפְאֵרֶתְךָ עִמִּי
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:
5. Hit-o-r'ri, hit-o-r'ri,
ki va o-reikh! Ku-mi o-ri
U-ri u-ri, shir da-bei-ri
k'vod Adonai a-la-yikh nig-la:
הַתְעוֹרְרִי הַתְעוֹרְרִי
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי
עוֹרִי עוֹרִי שִׁיר דְּבָרִי
כְבוֹד יְי עָלֶיךָ נִגְלָה:
6. Lo tei-vo-shi v'lo ti-kal-mi
mah tish-to-kha-khi, u-mah te-he-mi
Bakh ye-khe-su a-ni-yei a-mi
v'niv-ne-ta ir al ti-lah:
לֹא תִבְשִׂי וְלֹא תִכְלָמִי
מָה תִשְׁתַּחֲחִי וּמָה תִהְיֶמֶי
בְּךָ יִחְסוּ עֲנֵי עַמִּי
וְנִבְנְתָה עִיר עַל תִּלָּה:
7. V'ha-yu lim-shi-sa sho-sa-yikh
v'ra-kha-ku kol m'val-a-yikh
ya-sis a-la-yikh E-lo-ha-yikh
kim-sos kha-tan al ka-lah:
*[kim-sos lev b'a-ha-vah]
וְהָיוּ לְמִשְׁסָה שְׂסִיךְ
וְרַחֲקוּ כָּל מְבַלְעִיךְ
יִשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ
כְּמִשׁוֹשׁ חֲתָן עַל כָּל־לַה:
*[כְּמִשׁוֹשׁ לֵב בְּאֵהָבָה:]
8. Ya-min u'smol tif-ro-tzi
v'et Adonai ta-a-ri-tzi
Al yad ish ben par-tzi
v'nis-me-kha v'na-gi-lah!
יָמִין וְשְׂמֹאל תִּפְרָצִי
וְאֵת יְי תִּעְרִיצִי
עַל יַד אִישׁ בֶּן פָּרְצִי
וְנִשְׁמַחָה וְנִגְלָה:
9. Bo-i v'sha-lom, a-te-ret ba-a-lah
gam b'sim-kha uv'tza-ha-lah
Tokh e-mu-nei am s'gu-lah
Bo-i kha-lah! Bo-i kha-lah!
בֹּאִי בְּשָׁלוֹם עֲטַרְת בְּעֵלָה
גַּם בְּשִׂמְחָה וּבְצִהָלָה
תּוֹךְ אַמּוֹנֵי עַם סִגְלָה
בּוֹאִי כָּל־לַה בּוֹאִי כָּל־לַה:

* From CBST, NYC - B'chol L'vav'cha, With All Your Heart, pg. 68-69.
שלמה הלוי אלקבץ [Shlomo Halevi Alkabetz (ca. 1500-1580)]

Psalm 92

A song for Shabbat

It is good to praise Adonai
and make music to Your name, O Most High,
proclaiming Your love in the morning
and Your faithfulness at night,
to the music of the ten-stringed lyre
and the melody of the harp.

For You make me glad by Your deeds, Adonai;
I sing for joy at what Your hands have done.

How great are Your works, Adonai,
how profound Your thoughts!
Senseless people do not know,
fools do not understand,
that though the wicked spring up like grass
and all evildoers flourish,
they will be destroyed forever.

But You, Adonai, are forever exalted.

For surely Your enemies, Adonai,
surely Your enemies will perish;
all evildoers will be scattered.

You have exalted my horn like that of a wild ox;
fine oils have been poured on me.

My eyes have seen the defeat of my adversaries;
my ears have heard the rout of my wicked foes.

The righteous will flourish like a palm tree,
they will grow like a cedar of Lebanon;
planted in the house of Adonai,
they will flourish in the courts of our God.

They will still bear fruit in old age,
they will stay fresh and green,
proclaiming, "Adonai is upright;
Adonai is my Rock, and there is no wickedness in God."

Miz-mor shir l'yom ha-shab-bat:

tov l'ho-dot la-donai u-le-za-meir

l'shim-kha el-yon:

le-hag-gid ba-bo-ker khas-de-kha

ve-e-mu-nat'-kha ba-lei-lot:

a-lei a-sor va-a-lei na-vel a-lei hi-ga-yon

b'khi-nor:

ki si-makh-ta-ni Adonai be-fo-o-le-kha

b'ma-a-sei ya-dei-kha a-ran-nen:

ma gad'lu ma-a-sei-kha Adonai

me-od am'ku makh-she-vo-te-kha:

ish ba-ar lo yei-da u'kh-sil lo ya-vin et zot:

bif-ro-akh re-sha-im ke-mo e-sev va-ya-tzi-tzu

kol po-a-lei a-ven l'hi-sham-dam a-dei ad:

v'a-tah ma-rom le-o-lam Adonai:

ki hi-neh o-ye-vei-kha Adonai ki hi-neh

o-ye-vei-kha yo-ve-du yit-par'-du

kol po-a-lei a-ven:

va-ta-rem kir-eim kar-ni

ba-lo-ti be-she-men ra-a-nan:

va-ta-bet ei-ni be-shu-rai bak-ka-mim a-lai

me-re-im tish-ma-nah o-z'nai:

tzad-dik kat-ta-mar yif-rakh ke-e-rez

ba-le-va-non yis-geh:

she-tu-lim be-veit Adonai be-khatz-rot

e-lo-hei-nu yaf-ri-khu:

od ye-nu-vun be-sei-vah de-shei-nim

ve-ra-a-nan-nim yih-yu:

le-hag-gid -ki ya-shar Adonai tzu-ri

ve-lo av-la-tah bo:

מזמור שיר ליום השבת:

טוב להדות ליהוה ולזמר

לשמך עליון:

להגיד בבקר חסדך

ואמונתך בלילות:

עלי-עשור ועלי-נבל עלי הגיון

בכנור:

כי שמחתני יהוה בפעלך

במעשי ידיך ארגן:

מה-גדלו מעשיך יהוה

מאד עמקו מחשבתך:

איש-בער לא ידע וכסיל לא-יבין את-זאת:

בפרח רשעים כמו עשב ויצו

כל-פעלי און להשמדם עדי-עד:

ואתה מרום לעלם יהוה:

כי הנה איביך יהוה כיהנה

איביך יאבדו יתפרדו

כל-פעלי און:

ותרם כראים קרני

בלתי בשמן רענן:

ותבט עיני בשורי בקמים עלי

מרעים תשמענה אזני:

צדיק כתמר יפרח בארז

בלבנון ישגה:

שתולים בבית יהוה בחצרות

אלהינו יפריחו:

עוד ינובון בשיבה דשנים

ורעננים יהיו:

להגיד כישר יהוה צורי

ולא-עולתה בו.

Adonai ma-lach ge-ut la-vesh la-vesh Adonai oz
 hit-az-zar af ti-kon te-vel bal ti-mot:
 na-chon kis-a-kha me-az me-o-lam a-tah:
 nas'-u ne-ha-rot Adonai nas'-u ne-ha-rot
 ko-lam yis-u ne-ha-rot dokh'-yam:
 mi-ko-lot ma-yim ra-bim a-di-rim mish-be-rei
 yam a-dir ba-ma-rom Adonai:
 e-do-tei-cha ne-em-nu me-od le-veit'-kha
 na-a-va-h ko-desh Adonai l'-o-rech ya-mim:

יהוה מלך גאות לבש לבש יהוה עז
 התאזר אף-תכון תבל בל-תמוט:
 נכון כסאך מאז מעולם אָתָה:
 נשאו נהרות יהוה נשאו נהרות
 קולם ישאו נהרות דְכָם:
 מקלות מים רבים אדירים משברי-ים
 אדיר במרום יהוה:
 עדתיך נאמנו מאד לביתך
 נאווה-קדש יהוה לארץ ימים.

20



Sovereign God,

You are crowned with majesty,
 Adorned with splendor, supreme in strength.

You established the earth securely,
 You created a world that stands firm.

Your throne is established from of old,
 You are eternal.

The waters lift up their voices, O God,
 The waters lift up their roaring.

Yet above the voices of many waters,
 Above the breakers of the sea,
 You, O God, are mighty on high.

Your law is true and unfailing;
 Holiness is becoming to Your house, O God, for eternity.

Consoling The Mourners

On the first appearance of mourners in the synagogue during Shiva (week of mourning), it is customary to greet them with the following words of consolation:

Ha-ma-kom y'na-khem et-khem b'tokh sh'ar a-vei-lei tzi-yon vi-ru-sha-la-yim.

הַמְּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְיֵי צִיּוֹן וִירוּשָׁלַיִם

May God, who comforts Israel, grant you solace in your bereavement. Amen.



Ha-ma-kom y'na-khem y'na-khem et-khem.
may the Source of Life comfort you.

Ha-ma-kom y'na-khem y'na-khem et-khem.
may our love embrace you,

b'tokh sh'ar a-vei-lei tzi-yon vi-ru-sha-la-yim,
may their memory bring you peace,
give you strength and be a blessing.

Ha-ma-kom y'na-khem y'na-khem et-khem.
may our love embrace you.

[Adapted from Craig Taubman]

Readings before lighting the Shabbat Candles

1. *B*lessed is the match consumed
in kindling flame.

*B*lessed is the flame that burns
in the heart's secret places.

*B*lessed is the heart with strength to stop
its beating for honor's sake.

*B*lessed is the match consumed in
kindling flame.

[Hannah Senesh]

22

2. Loving God, with a full heart we thank You for the blessing of the week which has passed,
and for the strength which You granted to overcome our difficulties.

We ask Your blessings for the week that lies ahead.

Grant health and contentment to our loved ones and friends.

Help us to strengthen each other with gentle words and acts of kindness.

Bestow Your blessings upon all Your children.

May we enter Shabbat in purity and peace, in radiant joy.

3. Shabbat m'nu-khah: This is my moment of rest.
Whose start is signaled by the softness of candlelight.
We have hurried to get here on time, to begin our moment of rest.

I have come here for Shabbat.

To celebrate all of who I am within a community of worshippers.

A community bound together by centuries of traditions.

With arms linked together, we form a living chain.

So let me share my Shabbat, my moment of being at ease,
for the more I share of it, the more I have for myself.

Zeh ha-yom a-sah Adonai, na-gi-lah v'nis-m'khah vo.

זֶה הַיּוֹם עָשָׂח יְהוָה נְגִילָה וְנִשְׂמְחָה בּוֹ:

This is the day God has made, so let us be joyful and happy in it!

4. *I*n the beginning there was darkness,
and the spirit of God hovered over the darkness.

*T*hen God created light,
and the work of creation was begun.

*L*ight is the symbol of divinity and creative goodness.
It is the outward sign of the inner spark
God has shared with every one of us.

*L*ight is the symbol of warmth and unity.
It binds us together with all Jews,
of all orientations, in all lands
who are kindling their Shabbat lights.

*I*n peace, in unity, with joy,
let us now kindle our lights of Shabbat.

5. "Prayer is not a stratagem for occasional use,
a refuge to resort to now and then.
It is rather like an established residence for the innermost self.

All things have a home;
the bird has a nest, the fox has a hole,
the bee has a hive.
A soul without prayer is a soul without a home."

[From *Man's Quest for God*, by Abraham Joshua Heschel]

6. Shabbat has come.

"Angels of Peace" usher in the power to heal and to hope.

Shabbat has come.

Bless us, Shekhinah, as we worship together.
Help us, Adonai, to share this Shabbat in love.

Thank You, God, for the strength to work and the commitment to rest.

It is a reminder of our liberation from slavery.

On this Shabbat let us liberate ourselves from anxiety and doubt.

On this Shabbat let us free ourselves
from meanspirited acts and thoughts.

May we be inspired to continue to work for the freedom of all peoples.
May this work free us all from hatred, violence, ignorance and poverty.

Shabbat has come.
We are the spirit of Shabbat.

Lighting the Shabbat Candles

Traditional

Ba-ruk h a-tah Adonai
E-lo-hei-nu me-lekh ha-o-lam
a-sheer kid'sha-nu b'mitz-vo-tav
v'tzi-va-nu l'had-lik ner shel Sha-bat

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מִלְךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת

On festivals add:

v'shel Yom Tov

On festivals add :

וְשֶׁל יוֹם טוֹב

Alternative

B'ru-kha at Yah
Eloyheyneu ru-akh ha-o-lam
a-sheer kid'shat-nu b'mitz-vo-teha
v'tzi-vat-nu l'had-lik ner shel Sha-bat

בְּרוּכָה אַתְּ יְיָ
אֱלֹהֵינוּ רוּחַ הָעוֹלָם
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ
וְצִוָּתָנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת

24

On festivals add:

v'shel Yom Tov

On festivals add :

וְשֶׁל יוֹם טוֹב

Blessed are You,
Creator of light, our God,
who makes us holy with mitzvot and commands us to kindle
the Sabbath [and festival] lights.

On festivals add:

Ba-ruk h a-tah Adonai
E-lo-hei-nu me-lekh ha-o-lam
she-heh-khe-yanu, v'ki-y'ma-nu,
v'hi-gi-a-nu laz-man ha-zeh

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מִלְךְ הָעוֹלָם
שֶׁהַחַיָּנוּ וְקִיַּמָּנוּ
וְהַגִּיעָנוּ לְזֶמַן חַזֵּה

Praised are You, Our Eternal God, Creator of the universe, who has kept us in
life, sustained us and enabled us to reach this season.

Shabbat Blessing for Family

Dear God,
in whatever way it comes into our lives,
we give thanks for the blessing of family.

For our children:
May you be who you are.
May you be blessed in all that you are.

And for each of us:
May we be who we say we are.
May we be who we were put on this earth to be.



Evening Service for Sabbath

Call To Worship

ברכו

Ba-r'khu et Adonai ha-m'vo-rakh!	בְּרָכוּ אֶת יְהוָה הַמְּבָרָךְ	Bless the Holy One of Blessing
Ba-rukh Adonai ha-m'vo-rakh l'olam va-ed!	בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד	Bless the Holy One forever

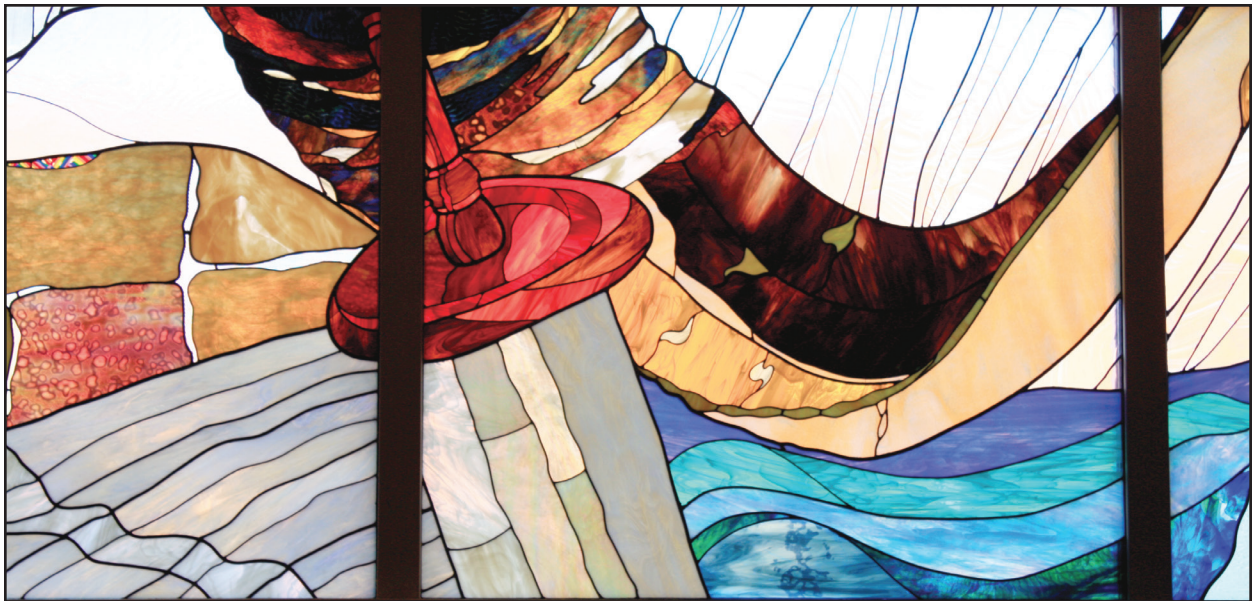
26

Ma'Ariv Aravim

מַעֲרִיב עֶרְבִים

Ba-rukh a-tah Adonai E-lo-hei-nu me-lekh
ha-o-lam a-sher bid-va-ro ma-a-riv a-ra-vim.
B'khokh-mah po-te-akh sh'a-rim u-vit-vu-nah
m'sha-neh i-tim u-makh-lif et ha-z'ma-nim
um'sa-der et ha-ko-kha-vim
b'mish-m'ro-te-hem ba-ra-kia kir'tzo-no.
Bo-reh yom va-lai-lah go-lel or mi-p'nei
kho-shekh v'kho-shekh mi-p'nei or u-ma-a-vir
yom u-me-vi lai-lah u-mav-dil bein yom u-vein
lai-lah Adonai tz-va-ot sh'mo.
El khai v'ka-yam ta-mid yim-lokh a-lei-nu
l'o-lam va-ed.
Ba-rukh a-tah Adonai ha-ma-a-riv a-ra-vim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עֶרְבִים
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה
מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים
וּמְסַדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ
בוֹרָא יוֹם וְלַיְלָה גּוֹלֵל אוֹר מִפְּנֵי
חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעֲבִיר
יוֹם וּמְבִיא לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין
לַיְלָה יי צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם תָּמִיד יְמַלּוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד
בְּרוּךְ אַתָּה יי הַמַּעֲרִיב עֶרְבִים:



Ma'ariv Aravim

We bless You, Adonai our God,
Who are continually manifesting the universe.
You show Yourself in the falling dusk,
And as the gates of heaven open to a new day.
We see You in the cycles of time,
In the succession of seasons,
And in the courses of celestial bodies.
Source of day and night,
Light rolling away before darkness,
Darkness receding before light,
You are called *Adonai Tzva'ot*,
Life and Sustenance.
You manifest Yourself eternally.
We bless You, Adonai, in the evening dusk.

A-ha-vat o-lam beit Yis-ra-el am-kha a-hav-ta,
To-rah u-mitz-vot khu-kim u-mish-pa-tim
o-ta-nu li-mad'ta.

Al ken Adonai E-lo-hei-nu b'shokh-vei-nu
uv'ku-mei-nu na-si-akh b'khu-ke-kha.
V'nis-makh b'div-rei to-ra-te-kha
uv'mitz-vo-te-kha l'o-lam va-ed.

Ki hem kha-yei-nu v'o-rekh ya-mei-nu
u-va-hem neh-geh yo-mam va-lai-la.

V'a-ha-vat-kha al ta-sir mi-me-nu l'o-la-mim.
Ba-rukh a-tah Adonai, o-hev a-mo Yis-ra-el:

We have known the love of God, and we have
learned the Torah and its Mitzvot. We have
been instructed in its laws and judgments.
Therefore, O Adonai our God, when we lie
down and when we rise up we shall speak of
Your commandments and rejoice in Your Torah

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבַּת
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ

עַל כֵּן יי אֱלֹהֵינוּ בְּשׁוֹכְבֵינוּ
וּבְקוּמֵינוּ נְשִׁיחַ בְּחֻקֶיךָ
וְנִשְׂמַח בְּדַבְרֵי תּוֹרַתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֵד.

כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ
וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה

וְאַהַבְתָּךְ אֵל תִּסֵּיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יי אֱוֹהֵב עַמּוֹ יִשְׂרָאֵל:

and Mitzvot. For they are our life and the
length of our days; on them we will meditate
day and night. May we always know God's
love. Praised are You, O Adonai, lover of the
people Israel.

Interpretive Ahavat Olam

An unending love binds creation together like a beautiful patchwork quilt where each piece is unique and essential. To know only a part of it is to know all of it and to cherish the smallest thing is to cherish the greatest thing.

If we quiet down we can almost hear the Compassionate One lovingly sewing another stitch on creation's magnificent quilt.

Listen Israel, for the unceasing love that is buried within the deep, sweet silence of our souls.

[Adapted by Bracha Yael based on traditional prayer and Ed La Fuente's Prayer on his deathbed, May 2002]

Ki Hem Khayenu

Ki Hem kha-ye-nu
ve'o-rekh ya-me-nu
U'va-hem
neh-geh yo-mam va'lai-la

These are our lives and the length of our days
Oh we will pray and wonder

la, la, la...

Baruch A-tah Adonai
She'bo-reh yom u'me-vee lai-la

Blessed is the One who brings us night and day
Oh we will pray and wonder

la, la, la...

Yud-hay-vav-hay zot hee sh'no-te-net
Yud-hay-vav-hay zot hee sh'lo-ka-khat

We come and go into the mystery
Oh we will pray and wonder

la, la, la...

[words: Marsha Attie based on Ma'ariv Aravim and
Ahavat Olam prayers from Ma'ariv service; music: Marsha Attie]

29

Revelation

In each age
we receive and transmit
Torah.
At each moment
we are addressed by the
World.
In each age
we are challenged
by our ancient teaching.
At each moment
we stand face to Face with
Truth.
In each age
we add our wisdom
to that which has gone before.
At each moment
the knowing heart
is filled with wonder.
In each age
the children of Torah
become its builders
and seek to set the world firm
on a foundation of Truth.

[Rami Shapiro]

Song of Myself

I hear and behold God in every object. . .
Why should I wish to see God better than this day?
I see something of God each hour of the twenty four,
and each moment then,
In the faces of men and women I see God,
and in my own face in the glass.
I find letters from God dropped in the street --
and every one is signed by God's name,
And I leave them where they are,
for I know that others will punctually come
forever and ever.

[Excerpt from Walt Whitman's Song of Myself,
the longest poem in his book Leaves of Grass, written in 1855]



K'riat Sh'ma

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'ma Yis-ra-el: Adonai E-lo-hei-nu, Adonai e-khad
Hear, O Israel: Adonai is our God, Adonai is One

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד

Ba-rukh Shem k'vod mal'khu-to l'o-lam va-ed
Blessed be the Holy Name, whose glorious way is eternal

30

Ve-a-hav-ta et Adonai E-lo-hei-kha
b'khol l'vav-kha uv'khol naf-sh-kha
uv'khol m'o-de-kha.

V'ha-yu had'va-rim ha-e-leh
a-sher a-no-khi
m'tzav-kha ha-yom al l'va-ve-kha:

V'shi-nan-tam l'va-ne-kha, v'di-bar-ta bam
b'shiv-t'kha b'vei'te-kha, uv'lekh-te-kha
va-de-rekh, uv-shokh-b'kha uv-ku-me-kha.

Uk-shar-tam l'ot al ya-de-kha,
v-ha-yu l'to-to-fot bein ei-ne-kha.
ukh-tav-tam al m'zu-zot bei-te-kha
u-vish-a-re-kha:

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:

וּשְׁנַנְתֶּם לְבַיְתְּךָ וּדְבַרְתֶּם בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶיךָ
בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ
וּקְשַׁרְתֶּם לְאוֹת עַל-יְדֶיךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתֶּם עַל-מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

You shall love Adonai your God with all your heart, with all your soul, and with all your might.
And these words which I command you this day shall be in your heart.
You shall teach them diligently unto your children, speaking of them when you sit in your house,
when you walk by the way, when you lie down, and when you rise up.
Bind them for a sign upon your hand, and they shall be frontlets between your eyes.
Inscribe them upon the doorposts of your house and upon your gates.

Shema and V'ahavta

Hear O Israel

Just as God is One, So are We!

Just as you shall love your God
with all your heart, with all your soul, and with all your might,
so shall you love all people.

Teach love, compassion and understanding to your children
when you sit in your home, while you walk on your way,
when you retire and when you arise.

Bind these words as a sign upon your arm
so that you may fight against prejudice,
between your eyes so that you may not be blind
to the suffering of others,
and write them on the doorposts of your homes and gates
so that you remind yourself and others that
intolerance will not be tolerated
within these walls.

*[Adaptation of Deuteronomy 6:4-9
by BCC member Bracha Yael]*



Now if you will listen diligently to the mitzvot that I command you this day: to love and to serve Adonai your God with all your heart and with all your soul, then I will bring rain to the land in its season, the early rain and the later rain, that you may gather a harvest rich in grain and wine and oil. And there will be grass in the fields for your cattle and abundant food for you.

Take heed lest your heart be tempted and you turn away to other gods and worship them, for then My anger will be kindled against you. And I will close the heavens and hold back the rain; the earth will bear no fruit, and you will soon perish from the good land I have given you.

Therefore, impress my words upon your heart and upon your soul. Bind them for a sign upon your hand, and they shall be for frontlets between your eyes. Teach your children to speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your house and upon your gates. Then will you and your generations remain on the land which I promised to your ancestors for as long as the heavens remain over the earth.

[Deuteronomy 11:13-21]

Shema and V'ahavta (cont'd)

And Adonai said to Moses,

"Speak to the children of Israel, saying: 'In every generation make fringes for the corners of your garments, weaving a thread of blue into each fringe.

And it shall be a sign: Look at the fringes and remember all My commandments and do them. Thus, you will not follow the inclinations of your heart and the attractions of your eyes when they lead you astray.

B'midbar (Numbers) 15:37-39

*L'ma-an tiz-k'ru va-asi-tem et kol mitz-vo-tai, vi-hi-tem k'do-shim le-lo-hei-khem:

A-ni Adonai E-lo-hei-khem, a-sher ho-tze-ti et-khem me-e-retz Mitz-ra-yim li-h'yot la-khem lei-lo-him:

Ani Adonai E-lo-hei-khem:

וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם, לְדֹרֹתָם; וְנָתַנּוּ עַל-צִיצִית הַכְּנָף, פֶּתִיל תְּכֵלֶת.

וְהָיָה לָכֶם, לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם; וְלֹא-תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אִתְּם זָנִים, אַחֲרֵיהֶם.

32

*לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם, לֵאלֹהִים:

אֲנִי יְהוָה אֱלֹהֵיכֶם:

*Remember and observe all my commandments and be holy unto Me.

I am Adonai Your God, who brought you out of the land of Egypt to be your God;
I am Adonai your God.

B'midbar (Numbers) 15:40-41

Shema and V'ahavta (cont'd)

And you will love Adonai your God with all your heart, and with all your soul, and with all your might.

The path to the love of God is through the love of others. I do not love God until I love my neighbor as myself.

And these things which are revealed to you this day as mitzvot will remain in your heart.

Jewish faith unites the mind and heart. May our minds seek understanding, and our souls be aflame with love for God, Israel, and Torah.

Teach them to future generations and speak of them as you live in your dwellings, as you walk down the road, when you lie down to sleep, and when you rise up again.

We do not teach by words alone. We must make our lives and our actions into good teachings; we must ourselves embody Torah.

Bind them to your arm and wear them as symbols between your eyes. Inscribe them upon your doorposts and gates.

Let our hands be full of mitzvot. Let our eyes glow and our homes sparkle with the beauty of our heritage. Let our doors be opened wide to wisdom and righteousness.

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.

Each commandment is a way to holiness. The mitzvot elevate our humanity as they enable us to magnify the Divine within ourselves and in the world.

Redemption

We Acknowledge and embrace the truth that
You alone are our God, and that we are Your people Israel.
You redeem us from the hand of tyrants,
And bring judgment upon all our oppressors.
You guide us in the face of danger,
And help us overcome adversity.
You bring our souls to life,
And do not let our footsteps falter.
Great are the things that You have done!
Your wonders are without number.
You visited judgment upon Pharaoh,
Performing signs and wonders in the land of Egypt.
You led Your people Israel through the divided waters,
Delivering us from slavery to lasting freedom.
When Your people Israel beheld Your awesome power,
They gave thanks to You and joyously accepted Your Sovereignty.
As Moses and the children of Israel sang praises for their redemption,
So we sing to You, our Redeemer in all generations.
Who is like You, Adonai, among the mighty?
Who is like You, majestic in holiness,
Awesome in splendor, maker of miracles?

34



True and trustworthy is this:

God is our Redeemer, and there is none else.
We are Israel, God's people.
It is God who has delivered us from our enemies,
who has led us to prevail throughout the ages.
God performed miracles in the land of Pharaoh
and brought us out of Egypt to freedom.

We give thanks to God as did Moses, Miriam,
and the children of Israel at the shores of the
Red Sea.

May this vision never fade: let us continue to
work for the day when the nations will be one
and at peace.

Then shall we sing with one accord, as Israel
sang at the shores of the sea.

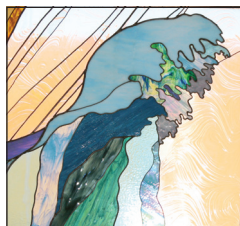
Mi khamokha Who is like You?

Exodus 15:11

<p>Mi kha-mo-kha ba-e-lim Adonai? Mi ka-mo-kha, ne-dar ba-ko-desh, No-ra t'hi-lot, o-seh fe-leh? Mal-khut-kha ra-u va-ne-kha, bo-ke-a yam lif-nei Mo-sheh {u'Mir-yam} "Zeh E-li!" a-nu v'am-ru: "Adonai yim-lokh l'o-lam va-ed"</p>	<p>מִי כַמֹּכָה בְּאֱלִים יְהוָה מִי כַמֹּכָה נֶאֱדָר בַּקֹּדֶשׁ נֹרָא תְהִילַת, עֹשֶׂה פִלְאָ: מְלֻכּוֹתָי רָאוּ בְּנִיָּהּ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה {וּמִרְיָם} זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:</p>
--	--

35

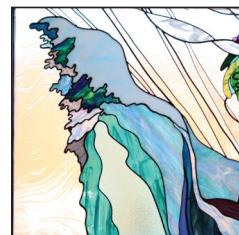
Who is like You, Eternal One,
Among the gods that are worshipped?
Who is like You, majestic in holiness,
Awesome in splendor, doing wonders?



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."

Who can comprehend Adonai
Whose glorious holiness
Is beyond all comprehension?



When we are awestruck by wonders of nature,
By miraculous events,
We may say as did the Children of Israel
When the Red Sea parted before Moses (and Miriam)

"Adonai prevails eternally!"

V'ne-e-mar: "Ki fa-dah Adonai et
Ya-a-kov, ug'a-lo mi-yad kha-zak
mi-me-nu." Ba-ruk h a-tah, Adonai,
ga-al Yis-ra-el.

וְנֵאמַר: כִּי פָדָה יְיָ אֶת
יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק
מִמֶּנּוּ בְרוּךְ אַתָּה יְיָ
גֹאֲלֵ יִשְׂרָאֵל:

Now let us all say:
The Eternal has redeemed Israel and all the oppressed.
Blessed is the Eternal God.

Ha-shki-vei-nu Adonai E-lo-hei-nu I'sha-lom,
 v'ha-a-mi-dei-nu mal-kei-nu [shom-rei-nu] I'kha-yim.
 Uf-ros a-lei-nu su-kat sh'lo-me-kha v'tak-nei-nu
 b'ei-tza tovah mil-fa-ne-kha
 v'ho-shi-ei-nu I'ma-an sh'me-kha. V'ha-gein
 ba-a-dei-nu v'ha-ser me-a-lei-nu o-yeiv
 de-ver v'khe-rev v'ra-av v'ya-gon v'ha-ser sa-tan
 mil-fa-nei-nu u-me-a-kha-rei-nu. Uv-tzeil k'na-fe-kha
 tas-ti-rei-nu ki-El shom-rei-nu u-ma-tzi-lei-nu a-tah.
 Ki-El me-lekh kha-nun v'ra-khum a-tah.
 Ush-mor tze-tei-nu u-vo-ei-nu I-kha-yim ul-sha-lom
 mei-a-tah v'ad o-lam.

Uf-ros a-lei-nu su-kat sh-lo-me-kha.

Ba-ruk A-tah Adonai, ha-po-res su-kat sha-lom
 a-lei-nu v'al kol a-mo Yis-ra-el v'al Y'ru-sha-la-yim,
 v'al kol yoshvei teiveil.

הַשְּׂכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם
 וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ [שׁוֹמְרֵינוּ] לְחַיִּים
 וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ וְתִקְנֵנוּ
 בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךָ וְהַגֵּן
 בְּעַדְנוּ וְהַסֵּר מֵעָלֵינוּ אוֹיֵב
 דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהַסֵּר שְׁטָן
 מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנַפְיֶיךָ
 תִּסְתָּרֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה
 כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה
 וְשִׁמּוֹר צְאֵתָנוּ וּבִיאָנוּ לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יי הַפּוֹרֵשׁ סִפְתָּ שָׁלוֹם
 עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל.



The Peace of Wild Things

When despair for the world grows in me
 and I wake in the night at the least sound
 in fear of what my life and my children's lives may be,
 I go and lie down where the wood drake
 rests in his beauty on the water,
 and the great heron feeds.
 I come into the peace of wild things
 who do not tax their lives with forethought
 of grief.
 I come into the presence of still water.
 And I feel above me the day - blind stars
 waiting with their light.
 For a time
 I rest in the grace of the world, and am free.

[Wendell Barry, reprinted in the prayerbook, Kol Haneshemah for Shabbat p.765]

Canopy of Peace

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.

37



Help us, O God, to lie down in peace,
And awaken us to life on the morrow.
May we always be guided by Your good counsel,
And thus find shelter in your tent of peace.
Shield us, we pray, against our foes,
Against plagues, destruction, and sorrow.
Strengthen us against the evil forces
Which abound on every side.
May we always feel protected
Because You are Eternal.
Guard us always and everywhere;
Bless us with life and peace.
Praise to You, O God of peace,
Whose love is always with us,
Spread over us Your shelter of peace,
Blessed are You, Adonai,
who spread your canopy of peace
over all Your people Israel,
over Jerusalem, over all the world.

V'sham-ru v'nei Yi-sra-el et ha-Sha-bat,
 la'a-sot et ha-Sha-bat l'do-ro-tam b'rit 'o-lam.
 Bei-ni u-vein b'nei Yis-ra-el ot hi l'o-lam,
 ki she-shet ya-mim a-sah Adonai
 et ha-sha-ma-yim v'et ha-a-retz,
 u-va-yom ha-sh'vi-i sha-vat va-yi-na-fash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת
 לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם,
 כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָּשׁ.

On festivals add:

Vay'da-ber Moshe et Mo-a-dey A-don-ai el Benai Yisrael

On festivals add:

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:

38

The children of Israel shall keep Shabbat,
 to observe Shabbat throughout their generations for an everlasting covenant.
 It is a sign between Me and the children of Israel forever,
 for in six days God made heaven and earth, and on the seventh day,
 God rested and was renewed.

[Exodus 31:16-17]

On festivals add:

Moses proclaimed the festivals of the Eternal to the people Israel. [Leviticus 23:44]



Introduction to the Amidah

We stand for the Amidah,¹ and enter this space in time together through the gateway of the Hatzi Kaddish on page 39, and the first verse of the Amidah on page 40-1, thus both reminding ourselves to whom we pray, and asking for the ability to open our mouths for this purpose.

The Amidah can be viewed as a space in the service that is a time of both humility and boldness. This is one thought behind the practice of taking three steps backward and three steps forward, then bowing once to the left and once to the right when beginning the Amidah.² (Another custom is to take only three steps forward.) At the beginning and end of the Modim (Thanks) prayer, some people bow again, standing upright when they get to God's name – Adonai.

We pray at our own pace, in a voice loud enough for you to hear yourself, but not disturb another.³ At the finish of the Amidah, one custom is to bow to the left and right again and take three steps backward before sitting down.

The traditional fixed prayers are on pages 40 through 50⁴ with an interpretive version on page 51, and Amidah concluding prayers on pages 52-3. Be sure to take time also for prayers of your own heart.⁵

1 The word *amidah* means “standing.”

2 You come before God humbly by taking three steps backward (showing your respect) and then you boldly take three steps forward (as Abraham stepped forward to bargain with God over the fate of the righteous in Sodom and Gomorrah [Gen. 18:23]).

3 You utter the words of your prayers in a voice just above a whisper, loud enough for you to hear your own voice, not loud enough to disturb your neighbors at their prayers. Our model for this is Hannah, who prayed so fervently to God the words of her own heart that Eli the priest thought her to be drunk. Out of respect to her (because she had been misunderstood and insulted by Eli), and because God answered her form of prayer, the Rabbis of the Talmud adopted her prayer technique. (See I Samuel 1:10f for the Hannah story, and Talmud Berachot 31a-31b for the Rabbis' discussion).

4 These are the prayers for the Shabbat Amidah, seven instead of the nineteen found in the Amidah for weekdays. On Shabbat we leave out the prayers asking for things, and instead praise and thank God, including a special middle blessing about Shabbat itself.

5 Our teachers say that, if at some point in prayer you do not utter the words of your own heart, you have not truly prayed. The Amidah is a time not only for the fixed prayers on the page, but also for the prayers of your heart.

Hatzi Kaddish

39

Yit-ga-dal v'yit-ka-dash sh'meh rabbah.
b'al-ma div'ra khi-ru-teh. v'yam-likh mal-khu-teh
b'kha-ye-khon u-v'yo-me-khon u-v'kha-yei d'khol
bet Yis-ra-el. ba'a-ga-lah u-vi-z'man ka-riv,
v'im-ru **a-men**.

**Y'heh sh'meh rabah m'vo-rakh l'a-lam ul'almei
al'ma-ya.**

Yit-ba-rakh v'yish-ta-bakh v'yit-pa-ar v'yit-ro-mam
v'yit-na-seih. v'yit-ha-dar v'yit-a-leh v'yit-ha-lal
sh'meh d'kud-sha b'rikh Hu.
l'e-la min kol bir'kha-ta v'shi-ra-ta, tush-b'kha-ta
v'ne-khe-ma-ta da-a-mi-ran b'al-ma.
v'im-ru **a-men**.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִים וּלְעֵלְמֵי
עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא
לְעֵלְא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא
וְאָמְרוּ אָמֵן:

Magnified and sanctified be Your name, O God.
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted in our own days. in our own lives.
and in the life of all the House of Israel, speedily and soon,
and let us say. Amen.
May Your great name be blessed for ever and ever.
Exalted and honored, adored and acclaimed be Your name,
O Holy One. Blessed are You, whose glory transcends all praises,
songs, and blessings voiced in the world.
And let us say, Amen.

Quiet Prayer

Adonai, open my lips that my mouth may declare Your praise.

Shekhinah, open my lips that my mouth may declare Your praise.

Ancestors

Blessed are You, Eternal our God, God of our fathers and mothers;
God of Abraham, God of Sarah, God of Isaac, God of Rebecca,
God of Jacob, God of Leah and God of Rachel.

The great, mighty, awesome and supreme God, who responds with acts of loving kindness,
who possesses everything, and remembers with love the righteous deeds of our ancestors,
and brings redemption to the children of their children for Your own sake.

40

On Shabbat Shuvah add:

Remember us for life, Sovereign who desires life, and inscribe us in the book of life, for Your sake, Eternal giver of life.

Sovereign, Helper, Savior, Protector. Praised are You, Eternal God, Who protected Abraham and remembered Sarah.

Divine Power

You are mighty forever, O God, You give life to the dead. You are mighty to save.

In summer: You send down the dew.

In winter: You cause the wind to blow and the rain to fall.

You sustain life with merciful love.

You revive the dead with great compassion.

You support the falling, You heal the sick, You free the captives.

You keep faith with those who sleep in the dust.

Who is like You, Source of strength, who compares to You,

Sovereign, who causes life and death and brings forth salvation?

On Shabbat Shuvah add:

Who can compare to You, source of all mercy? In mercy You remember those You have created.

Amidah

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:
שְׁכִינָה שְׁפָתַי תִּפְתָּחֵי וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif-takh u-fi ya-gid t'hi-la-te-kha.
Shekhinah s'fa-tai tif-t'khi u-fi ya-gid t'hi-la-tekh.

41 Avot V'imahot

Ba-rukh a-tah Adonai E-lo-hei-nu v'e-lo-hei a-vo-tei-nu. E-lo-hei Avraham-E-lo-hei Yitzkhak v'E-lo-hei Yaakov. E-lo-hei Sarah E-loh-ei Rivka E-lo-hei Leah v'E-lo-hei Rachel. Ha-eil Ha-Ga-dol Ha-Gi-bor v'Ha-Norah Eil Eil-yon go-meil kha-sa-dim to-vim v'ko-nei ha-kol v'zo-kheir khas-dei a-vot v'ima-hot u-mei-vi go'eil liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי לֵאָה וְאֱלֹהֵי
רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל
עֵלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל
וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמָּהוֹת וּמְבִיא גּוֹאֵל
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Shabbat Shuvah add:

Zokh-rei-nu l'kha-yim me-lekh kha-fetz b'kha-yim, v'khat-vei-nu b'sei-fer ha-kha-yim, l'ma-an-kha Elo-him Kha-yim.

Me-lekh o-zeir u-mo-shi-a u-ma-gein. Ba-rukh a-tah Adonai, ma-gein Av-ra-hm u-fo-keid Sarah.

Shabbat Shuvah add:

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה
יי מְגַן אַבְרָהָם וּפְקוֹד שָׂרָה:

G'vurot

A-tah gi-bur l'o-lam Adonai, m'khai-yei mei-tim a-tah rav l'ho-shi-a.

In Summer:

Morid ha-tal.

In Winter:

Ma-shiv ha-ru-akh u-mo-rid ha-ga-shem

M'khal-keil kha-yim b'khe-sed, m'kha-yei mei-tim b'ra-kha-mim ra-bim so-meikh no-f'lim v'rofei kholim u-ma-tir a-su-rim u-m'kai-yeim e-mu-nato li-shei-nei a-far. Mi kha-mo-kha ba'al g'vu-rot u-mi do-me lakh me-lekh mei-mit u'm'kha-ye u-matz-mi-akh y'shu-a.

Shabbat Shuvah add:

Mi Kha-mo-kha av ha-rah-kha-mim, zo-kher y'tzu-rayv l'kha-yim b'ra-kha-mim.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ:

In Summer:

מוֹרִיד הַטַּל:

In Winter:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה מִי כְמוֹד בַּעַל
גְּבוּרוֹת וּמִי דוֹמָה לְךָ מְלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

Shabbat Shuvah add:

מִי כְמוֹד אָב הַרְחֵמִים זוֹכֵר יְצוּרָיו לְחַיִּים
בְּרַחֲמִים

Quiet Prayer *(cont'd)*

In faithfulness You cause the dead to live.
Praised are You, God who revives the dead.

Naming the Holy

You are holy and Your name is holy.
Those who are holy praise You every day.
You are the Holy One of Blessing.

On Shabbat Shuvah conclude instead with:

Blessed are You, the holy Sovereign.

42

The Day's Holiness

You made the seventh day for Your own sake.
When the heaven and the earth were completed,
You blessed the seventh day from all the days
And made it holy above all the times;
As it is written in Your Torah:
And the heaven and the earth and all that
they contain were completed and on
the seventh day God completed the work
which God had done, and rested on the
seventh day from all the work which God
had done. And God blessed the seventh day
and set it apart, because on it God rested
from all the work which God had created to do.¹

Our God and God of our fathers and mothers,
be pleased with our rest.
And sanctify all of us with Your commandments
and grant us our share in Your Torah
and satisfy us with Your goodness,
and gladden us with your redemption,
and cleanse our hearts to serve You in truth,
and entrust to us, Our God,
in love and in pleasure, Your holy Sabbath
on which Israel rests, blessing Your Name.
Blessed are You, Adonai, who blesses the Sabbath.

¹ And the heaven and the earth... to do. Genesis 2:1-3.

Amidah (cont'd)

V'ne'eman atah le'ha-chayot meitim. Baruch atah Adonai, mechayeh hameitim.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים:

Kedusha

Ata kadosh v'shimcha kadosh uk'doshim b'chol-yom y'hal'lucha: Selah!* Baruch Ata Adonai, ha'El hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם יְהַלְלֶיךָ, סֵלָה* . בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ

קְדוּשָׁה

43

*On Shabbat Shuvah conclude instead with:

Baruch Ata Adonai, ha'melech hakadosh

*On Shabbat Shuvah conclude instead with:

בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ

Kedushat Hayom

At-a ki-dash'ta et-yom hash'vi'i lish'mekha: Tach'lit ma-a-sei sha-ma-yim va-aretz, u-vei-rakh-to mi-kol ha-ya-mim v'ki-dash-to mi-kol ha-z'man-im, v'khein ka-tuv b'tora-te-kha:

אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבִרְכַתּוֹ מִכָּל הַיָּמִים, וְקְדַשְׁתּוֹ מִכָּל הַזְּמַנִּים, וְכֵן כְּתוּב בְּתוֹרַתְךָ:

קְדוּשַׁת הַיּוֹם

Va-y'khu-lu ha-sha-ma-yim v'ha-a-retz v'khol tz'va-am. Va-y'khal E-lo-him ba-yom ha-sh'vi-i m'lakh-to a-sheer a-sa. Va-yish-bot ba-yom hash'vi'i mi-kol m'lach-to a-sheer a-sa: Va-y'va-reik E-lo-him et yom hash'vi'i va-y'ka-deish o-to. Ki vo sha-vat mi-kol m'lakh'to a-sheer ba-ra E-lo-him la-a-sot. [Genesis 2:1-3]

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-teinu, R'tzei vim-nu-kha-tei-nu. Ka-d'shei-nu b'mitz-vo-te-kha, v'tein khel-kei-nu b'to-ra-te-kha. Sa-bei-nu mi-tu-vekha, v'sa-m'khei-nu bi-shu-a-te-kha, v'ta-heir li-bei-nu l'av-d'kha be-e-met. V'han-khi-lei-nu, Adonai E-lo-hei-nu, b'a-ha-va uv'ra-tzon Shabat kod-she-kha v'ya-nu-khu va kol Yisrael m'ka-d'shei sh'me-kha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, רַצֵּה בְּמִנוּחַתֵּנוּ, קְדַשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׁבַעֲנוּ מִטוֹבֶיךָ וְשִׁמְחֵנוּ בִישׁוּעֶתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבַת קְדֻשָּׁךָ, וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מְקַדְּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבַת.

Ba-ruch Ata Adonai, m'ka-deish ha-Shabat.

Quiet Prayer *(cont'd)*

Worship

Our God, accept Your people Israel and their prayer.
Restore worship to Your Sanctuary,
and with love and good will
may You always receive the prayers and
the worship of Your people Israel.

On Rosh Chodesh and festivals including Chol Hamoed add:

Our God, God of our fathers and mothers,
may Your remembrance of us and of our ancestors,
of the Messiah descendant of David Your servant,
of Jerusalem Your holy city and of Your people the house of Israel
come before You and be heard, remembered and
accepted with love and favor, tenderness and mercy.
May these remembrances arise and be recalled, shine forth and come to You
for deliverance, life and peace, on this day of the

(Rosh Chodesh)	New Month
(Pesah)	Festival of Unleavened Bread
(Sukkot)	Festival of Booths

Our God, remember us this day for good.
Be mindful of us this day for blessing, preserve us this day for life.
With the promise of redemption and mercy show us compassion
and grace, and have pity on us and save us.
our eyes are lifted toward You,
for You are a gracious and merciful God.
Let our eyes see Your loving return to Zion.
Holy One of Blessing, return Your Presence to Zion.

Thanks

We thank You,
for You are our God
and God of our fathers and mothers forever.
You are the Rock of our life, the Shield of our salvation.
From generation to generation may we thank You
and count Your praises:
for our lives which are committed into Your hand,
for our souls which are entrusted to You,
for Your miracles which are with us every day,
for Your wonders and goodness at all times, evening, morning and noon.
O Good One, Your compassion never fails, Your kindness never ends.
We have always placed our hope in You.

R'tzei

R'tzei, Adonai E-lo-hei-nu, b'a-m'kha yis-ra-eil u-vit-fi-la-tam. V'ha-sheiv et ha-a-vo-dah lid-vir bei-te-kha, ut'fi-la-tam b'a-ha-va t'ka-beil b-ra-tzon. U-t'hi l'ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-kha.

On Rosh Chodesh and festivals including Chol Hamoed add:

E-lo-hei-nu vei-lo-hei-nu v'i-mo-tei-nu, ya-a-leh v'ya-vo. V'ya-gi-ya, v'yei-ra-eh, v'yei-ra-tzeh, v'yi-sha-ma, v'yi-pa-keid, v'yi-za-kher zikh-ro-nei-nu u-fik-do-nei-nu, v-zikh-ron a-vo-tei-nu v'i-mo-tei-nu, v-zikh-ron Ma-shi-akh-ben Da-vid av-de-kha, v-zikh-ron Yi-ru-sha-la-yim ir kad-she-kha, v-zikh-ron kol am-kha beit Yis-ra-eil l'fa-ne-kha, lif-lei-tah, l'to-vah, l'khein ul-khe-sed ul-ra-kha-mim, l-kha-yim ul-sha-lom, b'yom

(Rosh Chodesh) Rosh Ha-kho-desh

(Pesah) Khag ha-ma-tzot

(Sukkot) Khag ha-su-kot

Ha-zeh. Zakh-re-nu, Adonai E-lo-hei-nu, bo l'to-vah, u-fak-dei-nu vo liv-ra-kha, v'ho-shi-ei-nu vo l-kha-yim, u-vid-var y'shua v-ra-kha-mim, khus v'kha-nei-nu, v-ra-kheim a-lei-nu v'ho-shi-ei-nu, ki ei-le-kha ei-nei-nu, ki eil me-lekh kha-nun v-ra-khum a'tah.

V'te-khe-ze-na ei-nei-nu b'shu-v'kha, l'tzi-on b'ra-kha-mim. Ba-rukh a-tah Adonai, ha-ma-kha-zir sh'khi-na-to l'tzi-on.

Modim

Mo-dim a-nakh-nu lakh, sha-a-ta hu A-don-ai E-lo-hei-nu v'E-lo-hei a-vo-tei-nu v'i-mo-tei-nu l'olam va-ed. Tzur kha-yei-nu ma-gein yish-ei-nu, a-ta hu l'dor va-dor. No-deh l'kha un'sa-peir t'hi-la-tekha, al kha-yei-nu ha-m'su-rim b'ya-de-kha, v'al nish-mo-tei-nu ha-p'ku-dot lakh, v'al ni-se-kha she-b'khol yom i-ma-nu, V'al nif-l'ote-kha v'to-vo-te-kha she-b'khol eit, e-rev va-vo-ker v'tza-ha-ra-yim. Ha-tov ki lo kha-lu ra-kha-me-kha v'ha-m'ra-kheim ki lo ta-mu kha-sa-de-kha, mei-o-lam ki-vi-nu lakh.

רצה

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Chodesh and festivals including Chol Hamoed add:

אלהינו ואלהי אבותינו ואמותינו, יעלה ויבוא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר וזכוננו ופקדוננו וזכרון אבותינו ואמותינו, וזכרון משיח בן דוד עבדך וזכרון ירושלים עיר קדשך וזכרון כל עמך בית ישראל, לפניה, לפליטה ולטובה, לחן ולחסד ולרחמים, לחיים ולשלום ביום

(Rosh Chodesh) ראש החדש

(Pesah) חג המצות

(Sukkot) חג הסוכות

הזה, זכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המחזיר שכנתו לציון

מודים

מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי אבותינו ואמותינו לעולם ועד, צור חיינו, מגן ישענו אתה הוא לדור ודור, נודה לך ונספר תהלתך על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל גסיף שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך, מעולם קוינו לך.

Quiet Prayer *(cont'd)*

**On Hanukah, Purim, Yom Ha-atzma-ut
(Israeli Independence Day) and Pride Shabbat add:**

For the miracles, for the redemption, for heroic acts, for saving deeds, for battles, all of which You have enacted for our ancestors at this time in days gone by.

On Hanukah continue with:

In the days of Matthew, son of Yohanan, Hasmonean High Priest, and Matthew's sons: a wicked Hellenistic government arose against Your people Israel, forcing them to shun Your Torah and to leave off from the laws Your will ordained. And You, in Your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known Your name that day, and made it holy in Your world. And for Your people Israel You enacted great deliverance, as in our own time. Afterward, Your children came into Your Temple's inner room. They cleared Your sanctuary, purified Your holy place, kindled lights inside Your holy courtyards, and established these eight days of Hanukah, for giving thanks and praise to Your great name.

On Purim continue with:

In the days of Mordechai and Esther, in Shushan, the capital, when Haman, the wicked, rose up against them and sought to destroy, to slay, and to exterminate all Jews, young and old, infants and women, on the same day, on the thirteenth of the twelfth month which is the month of Adar, and to plunder their possessions. But You in Your abundant mercy, nullified Haman's counsel and frustrated Haman's intentions and caused Haman's designs to return upon his own head, so that they hanged Haman on the gallows.

Amidah (cont'd)

On Hanukah. Purim, Yom Ha-atzmaut (Israeli Independence Day) and Pride Shabbat add:

Al ha-ni-sim v'al ha-pur-kan, v'al ha-g'vu-rot v'al hat-shu-ot,
v'al ha-mil-kh-mot she'a-si-tah la-avo-tei-nu v'e-mo-tei-nu
ba-ya-mim ha-hem baz-man ha-zeh.

על הנסם ועל הפרקן ועל הגבורות ועל התשועות
ועל המלחמות שעשית לאבותינו ואמותינו
בימים ההם בזמן הזה:

On Hanukah add:

Bimei matit'yahu ben-yochanan cohen gadol,
chash-mo-nai u'vanav, kshe'amda malchut yavan harsha'a al
am-kha Yisrael, le'hashkicham tora-te-kha ul-ha'avi-ram
mei-khu-kei r'tzo-necha.

V'Ata b'rachameicha harabim amadta lahem be'et tzaratam.
Rav-ta et ri-vam. Dan-ta et di-nam. Na-kam-ta et nik-ma-tam
Masarta giborim b'yad chalashim, v'rabim b'yad m'atim,
Ut-mei-im b'yad t'ho-rim. Ur-sha-im b'yad tza-di-kim.
V'zei-dim b'yad oskei toratecha. Ulcha asita shem gadol
v'kadosh b'olameicha, ul'amcha Yisrael asita t'shua g'dola
ufurkan k'hayom ha-zeh.

V'a-khar kakh ba'o vaneicha lidvir beitecha. Ufinu
et-hei-kho-lecha, v'tiharu et-mikdashecha, v'hidliku neirot
b'chatzrot kodshecha, v'kav'u shmonat y'mei Chanukah elu,
l'hodot ul'halel l'shimcha hagadol.

On Purim add:

Bimei Mar-d'khai v'Es-ter b'Shu-shan ha-bi-rah, k'she-a-mad
a-lei-hem ha-man ha-ra-sha, bi-keish l-hash-mid, l-ha-rog
ul-a-beid et kol ha-ye-hudim mi-na-ar v'ad za'kein taf
v'na-shim b'yom e-khad, bish-lo-sha a-ssar l'kho-desh
sh-neim a-sar, hu kho-desh a-dar, ush-la-lam la-voz.

V'a-tah b'ra-kha-me-kha ha-ra-bim hei-far-ta et atz-a-to,
v'kil-kol-ta et ma-kha-shav-to, va-ha-shei-vo-ta g'mu-lo
b'ro-sho, v'ta-lo o-to v'et ba'nav al ha-eitz.

בחנוכה

בימי מתתיהו בן יוחנן כהן גדול
חשמונאי ובניו. כשעמדה מלכות יון הרשעה
על עמך ישראל להשכיחם תורתך ולהעבירם
מחקי רצונך:

ואתה ברחמיך הרבים עמדת להם בעת צרתם.
רבת את ריבם. דנת את דינם. נקמת את נקמתם.
מסרת גבורים ביד חלשים. ורבים ביד מעטים.
וטמאים ביד טהורים. ורשעים ביד צדיקים.
וזדים ביד עוסקי תורתך. ולך עשית שם גדול
וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה
ופרקן כהיום הזה:

ואחר כך באו בניך לדביר ביתך. ופגו
את היכלך, וטהרו את מקדשך, והדליקו נרות
בחצרות קדשך, וקבעו שמונת ימי חנכה אלו,
להודות ולהלל לשמך הגדול:

בפורים

בימי מרדכי ואסתר בשושן הבירה, כשעמד
עליהם המן הרשע, בקש להשמיד, להרוג
ולאבד את כל היהודים מנער ועד זקן טף
ונשים ביום אחד, בשלשה עשר לחדש
שנים עשר, הוא חדש אדר, ושללם לבוז:

ואתה ברחמיך הרבים הפרת את עצתו,
וקלקלת את מחשבתו, והשבות גמולו
בראשו, ותלו אותו ואת בניו על העץ.

Quiet Prayer (cont'd)

On Yom Ha'atzmaut (Israeli Independence Day) continue with:

In the days when Jews were returning to the borders of old, seeking once again to come into the beloved land, many strove to keep us out. After so long in exile outside the Land, subject to persecution and death at the hands of those who despised us, You allow us the miracle of the land of milk and honey once again. You delivered armed might to the weak, the many to the power of the few. Inspired, we build a nation, speak anew the Holy tongue, hear its music burst from the lips of young children. You

gather in the exiles from the four corners of the earth, and once again there is both a hope and a refuge in the *olam ha-zeh*, in this world. For Your people Israel You enact great deliverances in our own time.

For the opportunity to re-vision who and what we are and might be, for all the possibilities to freely explore our Land, our people Israel, our Faith in new ways.

48

On Pride Shabbat continue with:

In the days before Stonewall, many Jews were among those who felt the sting of homophobia, biphobia, transphobia, who suffered from misunderstanding and rejection by family and Jewish community. But You, Creator of us all, stood firm, reminding us what happened on the sixth day of creation: *va'yivra Elohim et-haAdam b'tzalmo, b'tzelim Elohim bara oto, zakhar u'nikevah bara otam* "And God created the Human in God's image, in the image of God was it created, male and female God created them" [Genesis 1:27], until many came to understand that You do not create in vain, do not create without intent; until many of us came to understand that we too are part of Your design, loved equally by You. And the more we have learned and understood, the more has Pride returned to our spirit and the more our spirits have turned to You. We pray for the day when *kol haneshama t'hallel Yah*, when all spirits, "every soul that breathes shall praise You," [Psalms 150:6] and admire Your diverse creations.

Continue here:

For all these things, Your name be blessed and raised in honor always, sovereign of ours, forever.

On Shabbat Shuvah add:

Inscribe all the children of Your covenant for a life of goodness.

For all these, our Sovereign, we will praise and revere You now and forever, and all life shall thank You and praise You, O God, our Redeemer and our Helper.

Holy One of Blessing, Source of goodness, it is pleasing to give thanks to You.

Amidah (cont'd)

On Yom Ha'atzmaut (Israeli Independence Day) and on Pride Shabbat, continue in English: (Page 48)

49



Continue here:

V'al ku-lam, Yit-ba-rakh v'yit-ro-mam shim-kha
Mal-kei-nu, ta-mid l'o-lam va-ed.

On Shabbat Shuvah add:

Ukh-tov l'kha-yim to-vim kol b'nei v'ri-te-kha

V'khol ha-kha-yim yo-du-kha se-la vi-ha-l'lu et
shim-kha be-e-met, ha-eil y'shu-a-tei-nu
v'ez-ra-tei-nu se-la. Ba-rukh a-tah Adonai,
ha-tov shim-kha ul'kha na-eh l'ho-dot.

וְעַל כָּל־מַלְכֵינוּ תָּמִיד לְעוֹלָם וָעֶד
וְיִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ

וְכַתּוּב לְחַיִּים טוֹבִים כֹּל בְּנֵי בְרִיתְךָ
וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלּוּ אֶת
שְׁמֶךָ בְּאֵמֶת. הָאֵל יְשׁוּעָתֵנוּ
וְעִזְרָתֵנוּ סֶלָה. בְּרוּךְ אַתָּה יְהוָה
הַטּוֹב שְׁמֶךָ וְלֹד נְאֻה לְהוֹדוֹת.

Amidah (cont'd)

Birkat Hashalom (Shalom Rav)

Sha-lom rav al Yis-ra-eil a-m'kha, ta-sim l'o-am. , שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם,
Ki a-tah Hu me-lekh adon l'khol ha-sha-lom. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם,
V'tov b'ei-ne-kha l'va-reikh et a-m'kha Yis-ra-eil, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
b'khol eit u-v'khol sha-ah bish-lo-me-kha. בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ.

**On Shabbat Shuvah conclude instead with:*

B'sei-fer kha-yim, b'ra-kha v'sha-lom u-far-na-sah to-vah,
ni-za-kheir v'ni-ka-teiv l'fa-ne-kha, a-nakh-nu v'khol am-kha
beit Yis-ra-eil, l'kha-yim to-vim ul'sha-lom.
[Ba-ruk h a-tah Adonai, o-seh ha-sha-lom.]

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכֹל עַמְּךָ
בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם:
[בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם]

50

Ba-ruk h a-tah Adonai, ha-m'va-reikh et a-mo
Yis-ra-eil ba-sha-lom.

בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם.

Blessing for Peace

May You grant eternal peace to your people Israel
Because You are God, Source of all peace;
And may it be good in Your eyes to bless Your people Israel
In every season and in every hour with peace.
* Holy One of Blessing, You bless Your people Israel with peace.

** On Shabbat Shuvah conclude with:*

In the book of life and blessing, peace and prosperity,
may we and all the house of Israel be remembered before You
and inscribed for a life of goodness and peace.
Holy One of Blessing, You make peace.

An Interpretive Amidah

Adonai open my lips. And my mouth shall declare your praise:

51

Blessed are you,
Adonai our God,
And God of our ancestors,
Of Abraham, Isaac and Jacob,
Of Sarah, Rebecca, Leah
and Rachel.
Great, revered and exalted.
Bestowing loving kindness
And possessing all.
Mindful of the ancestors' love
for You
You send enlightenment
To their children's children
For the sake of your Name
Through love.
Blessed are you, Adonai,
Creating the universe
In this eternal moment;
Spring - Morning
Planets and stars are born
Warmth returns to earth
And streams thaw and trickle;
Grasses burst through rocks,
Tender sprigs bend
In warm zephyrs.
Food-plants sprout.
The newborn babe cries.
Civilizations have their genesis.

Blessed are you, Adonai,
Sustaining the universe
In this eternal moment;
Summer - Noon
Celestial bodies course
Through your heavens
Societies flourish.
Lush garden thrives and matures;
Your children grow
Heartbeat, bloodflow;
Wounds heal.
Blessed are you, Adonai
Dissolving the universe
In this eternal moment;
Autumn-Winter - Evening
Leaves fall
And plants decay
Twigs become brittle.
Your children decline
And return to dust.
Blessed are you, Adonai,
Source of light and dark
Source of good and evil
Source of life and death;
You are indeed One
Having no adversary.
Why do you author
Dark, evil and death?
May we ever perceive
The basic Oneness

Of seeming contrasts
And know they are really
Our human perceptions.
You, Adonai,
Are the only reality.
May we realize
Our unity with you.
Blessed are you, Adonai,
Giver of Torah;
Telling your people
To walk in goodness
To strive for justice
To advocate peace
Resist all that's evil
Revere ageless wisdom,
Performing your mitzvot.
Both moral imperatives
And life-course ritual.
We grow closer to you.
Blessed are you, Adonai,
Creating the world
In six mystic days.
You rest on the seventh
And bid us to do so
To make your name holy.
Accept our rest,
Holy One of all people,
Blessed are You,
Sanctifying the Sabbath.
[David Forbes Pardess]

Amidah (cont'd)

At the conclusion of the Amidah, personal prayers or alternative meditations may be added.

E-lo-hai n'tzor l'sho-ni mei-ra. Us'fa-tai mi-da-beir
mir-mah. V'lim-ka-le-lai naf-shi ti-dom, v'naf-shi
ke-a-far la-kol tih-yeh. P'takh li-bi b'to-ra-te-kha,
uv'mitz-vo-te-kha tir-dof naf-shi. V'khol
ha-khosh-vim a-lai ra-ah, m'hei-rah ha'feir a-tza-tam
v'kal-keil ma-kha-shav-tam. A-seh l'ma-an sh'me-kha
a'seh l'ma-an y'mi-ne-kha, a-seh l'ma-an
k'du-sha-te-kha. A-seh l'ma-an to-ra-te-kha. L'ma-an
ye-khal'tzun y'di-deh-kha, ho-shi-ah y'min-kha
va-a-nei-ni.

Yi-h'yu l'ra-tzon im-rei fi v'heg-yon li-bi l'fa-ne-kha.
Adona, tzuri v'go-ali.

O'seh sha-lom bim-ro-mav, Hu ya-a-seh sha-lom
a-lei-nu v'al kol Yis-ra-eil, v'im-ru a-men.

My God, guard my tongue from evil and my lips
from speaking deceit, and to those who curse
me may my soul be silent as the dust.

Open my heart to Your Torah that my soul may
follow Your commandments.

And to all who think: badly of me swiftly
frustrate their designs, spoil their plans.

Do so for Your own sake. Do so for the sake
of Your right hand. Do so for the sake of Your
holiness. Do so for the sake of Your Torah, that
Your loved ones be delivered.

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתֵי מִדְּבַר
מִרְמָה, וְלִמְקַלְלֵי גַפְשֵׁי תְדָם, וְנַפְשֵׁי
כְּעַפָּר לְכָל תְּהִיָּה. פִּתַח לְבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִרְדֹּף גַּפְשֵׁי, וְכָל
הַחֹשֶׁבִים עָלַי רַעָה, מִהֲרָה הִפֵּר עֲצָתָם
וְקַלְקַל מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן
קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינְךָ
וְעַנְנִי.

יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
יְהוּה צוּרִי וְגוֹאֲלִי:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Save with Your right hand and answer me.

May the words of my mouth and the
meditations of my heart be acceptable before
You, My Rock and my Redeemer. May God,
who makes peace on high, Bring peace to us
and to all Israel.

Amidah (cont'd)

Magen avot

Ma-gen avot v'im-ma-hot bid'va-ro, m'kha-yeh
 ha-kol b'ma-a-mar-ro ha-el ha-ka-dosh
 sh'-ein ka-mo-hu ha-me-ni-akh l-a-mo b-yom
 sha-bat kod-sho ki vam ra-tzah l-ha-ni-akh la-hem.
 L'fa-nav na-a-vod be-yir'ah va-fa-khad, v-no-deh
 lish-mo b'khol yom ta-mid, me-ein ha-b'ra-khot. El
 ha-ho-da-ot, a-don ha-sha-lom m'ka-desh
 53 ha-sha-bat um'va-rekh sh-vi-i u-me-ni-akh bik-du-sha
 l'am m'dush'nei o-neg ze'kher l'ma-a-seh v're-sheet.

Shielding our ancestors with a word,
 and reviving the dead, the holy God,
 to whom none can compare.
 God gives us rest on the holy Sabbath,
 For it pleases God to give us repose.
 Every day we stand in God's presence in awe
 and reverence,

מִגַּן אֲבוֹת
 מִגַּן אֲבוֹת וְאִמָּהוֹת בְּדַבְּרוֹ, מַחֲיָה
 הַכֹּל בְּמֵאֲמָרוֹ הָאֵל הַקָּדוֹשׁ
 שְׂאִין כְּמוֹהוּ הַמֵּנִיחַ לְעַמּוֹ בַּיּוֹם
 שַׁבַּת קֹדֶשׁוֹ כִּי בָּס רָצָה לְהַנִּיחַ לָהֶם.
 לְפָנָיו נִעְבּוֹד בִּירְאָה וּפְחָד, וְנוֹדָה
 לְשִׁמּוֹ בְּכֹל יוֹם תְּמִיד מֵעַין הַבְּרָכוֹת. אֵל
 הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ
 הַשַּׁבָּת וּמְבָרֵךְ שְׂבִיעֵי וּמְנִיחַ בְּקִדְשָׁהּ
 לְעַם מְדֻשְׁנֵי עוֹנֵג זֵכֶר לְמַעֲשֵׂה בְרָאשִׁית.

And ever praise God's name in thankful prayer.
 God to whom all thanks are due, God of shalom.
 God who hallows the Sabbath and blesses the
 seventh day.
 God who grants rest and holiness to a people
 bounding with joy,
 In remembrance of God's work of creation.

Healing Prayers

El na rafah nah lah, El na rafah na lo אֵל נָא רַפָּא נָא לָהּ, אֵל נָא רַפָּא נָא לוֹ
 El na rafah nah lahem, אֵל נָא רַפָּא נָא לָהֶם,
 El na rafah na li, El na rafah na lanu אֵל נָא רַפָּא נָא לִי, אֵל נָא רַפָּא נָא לָנוּ

God, please, heal her, please, God, please, heal him, please.
 God, please, heal them, please,
 God, please, heal me, please, God, please, heal us, please.

[Based on Numbers 12:13]



מִי שְׂבִירָךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ
 Mi sheberach avoteinu m'kor habracha l'imoteinu.

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.

מִי שְׂבִירָךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ
 Mi sheberach imoteinu m'kor habracha l'avoteinu.

Bless those in need of healing with r'fuah sh'leimah, רְפוּאָה שְׁלֵמָה
 The renewal of body, the renewal of spirit, and let us say, Amen

[Written by Debbie Friedman and Drorah Setel]

We must Praise

Traditional

It is our duty to praise the Creator of all,
to ascribe greatness to the Author of creation,
who has not made us like the nations of the lands
nor placed us like the other families of the earth;
who has not made our portion like theirs,
nor our destiny like all their multitudes.

Interpretive [Rabbi Dan Medwin]

WE MUST PRAISE the God of all the Maker of
heaven and earth.

That made us as guardians of the Earth
And who placed us as messengers of Torah
That placed our lives with theirs,
and our fate (linked) with all of the world

Therefore we bow in awe and thanksgiving
before the One who is Sovereign over all,
the Holy and Blessed One.

Thus our hope, our Almighty God, is that all
peoples abandon their empty worship of
human bigotry, and cease the blasphemy of
calling on Your Name to justify oppression
and hatred. Speedily turn all hearts to you, and
soften our human arrogance, and make the
lives of all people a source of honor to Your
glorious Name; for Your rule is meant to make
all Your creation a reflection of Your glory, as it
is written, "God will reign forever in all things."
And it is said, "Adonai will be Ruler over all the
earth; for in that day God will be one, and will
be called by one Name."

[Aleynu excerpted from Mahzor Ubecharta Chaim,
Congregation Sha'ar Zahav, San Francisco, 1983]

Prayer for Israel "I Love the Doves of Jerusalem"

I love the doves
of Jerusalem
which sail and squabble
over the Temple Mount
and nest impartially
in the Western Wall
and in the Dome of the Rock
the Yeshiva Porat Yosef
and the museum of Al-Aksa
these doves
they are lovers of Jerusalem
as she is
in her messiness
and her frenzy
no doubt they pray
these doves
daily
three times
and five
for the peace of Jerusalem

[Stanley F. Chyet, z'l, 9/89]

Rosh Chodesh Blessing for the new moon

Rosh chodesh ba'aleinu
ve'al kol ha'olam le-tova
Yechad'shehu ha'ka-dosh
baruch hu
Aleinu ve'al kol Yisrael
Le'chayim u'le'shalom
le'sasson ul-simcha
li-shuah ul'ne-chama
ve'nomar (3x) Amen

The new moon brings goodness
to us and to all the world
the Blessed One renews us
and all of Israel, for life,
for peace, for joy and happiness,
for redemption and compassion,
and let us say, Amen

[words: blessing for the new moon; music: Marsha Attie]

Traditional

A-lei-nu l'sha-bei-akh la-adon ha-kol,
la-teit g'du-lah l'yo-tzeir b'reishit,
she-lo a-sa-nu k'go-yei ha'a-rat-zot,
v'lo sa-man-u k'mish-pa-khot ha-a-da-mah,
she-lo sam khel-ke-nu ka-hem,
v'go-ra-le-nu k'khol ha-mo-nam.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כִּהֵם,
וְגוֹרְלֵנוּ כְּכֹל-הַמוֹנָם:

Interpretive [Rabbi Dan Medwin]

55

A-lei-nu l'sha-bei-akh la-adon ha-kol ,
la-teit g'du-lah l'yo-tzeir b'reishit,
she'hu a-sa-nu k'shom-rei ha'a-da-ma,
v'hu sa-ma-nu ki'shli-khei ha'torah,
She'hu sam kha-yei-nu i-tam,
v'go-ra-lei-nu im kol ha'olam.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא עָשָׂנוּ כְּשׁוֹמְרֵי הָאֲדָמָה,
וְהוּא שָׁמְנוּ כְּשְׁלִיכֵי הַתּוֹרָה,
שֶׁהוּא שָׁם חִיֵּינוּ אִתָּם,
וְגוֹרְלֵנוּ עִם כָּל הָעוֹלָם:

All continue here:

Va-a-nakh-nu kor-im u-mish-ta-kha-vim u-mo-dim
lif-nei me-lekh mal'khei ham-la-khim
ha-ka-dosh Ba-rukh hu

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

She-hu no-teh sha-ma-yim, v'yo-sed a-retz,
u-mo-shav v'karo ba-sha-ma-yim mi-ma'al,
u'shkhi-nat u'zo b'ga-v'hei m'ro-mim,
hu E-lo-hei-nu ein od, e-met mal'ke-nu,
e-fes zu-la-to, ka-ka-tuv b'Tora-to:
v'ya-da'ta ha-yom, v'aha-she-vo-ta el l'va-ve-kha.
Ki A-donai, hu ha-E-lo-him, ba-sha-ma-yim
mi-ma'al, v'al ha'a-retz mi-ta-khat ein od.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ.
וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד. אִמֵּת מַלְכֵנוּ.
אִפְסֵ זולָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ.
וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל לְבַבְךָ.
כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד:

וְנֹאמַר. וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד וְשִׁמוֹ אֶחָד:

V'ne-e-mar: v'ha-yah Adonai l'me-lekh al kol ha-a-retz;
ba-yom ha-hu y'hi-yeh Adonai e-khad u-sh'mo e-khad.

Mourner's Kaddish

YITGADAL v'yitkadash shmei raba,
b'alma div'ra chirutei. V'yamlich malchutei
b'chayeichon uv'yomeichon, uv'chayei d'chol beit
Yisrael, ba-a-gala uvizman kariv; V'im'ru: Amen.
Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
Yitbarach v'yishtabach v'yitpaar v'yitromam
v'yitnasei, v'yit-hadar v'yitaleh v'yit'halal sh'mei
d'Kud'sha, b'rich hu, *l'eila min kol birchata
v'shirata, tushb'chata v'nechemata da-amiran
b'alma; V'imru: Amen.
Y'hei sh'lama raba min sh'maya, v'chayim aleinu
v'al kol Yisrael; V'imru: Amen.
Oseh shalom bimromav, Hu yaaseh shalom
aleinu v'al kol Yisrael v'al kol yoshvei teiveil;
V'imru: Amen.

* On Shabbat Shuvah:
l'eila l'eila mikol

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב; וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא, *לְעֻלְמָא מִן כָּל בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאָמְרִין
בְּעֻלְמָא; וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל; וְאָמְרוּ אָמֵן:
עֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל;
וְאָמְרוּ אָמֵן:

56

*לְעֻלְמָא לְעֻלְמָא מְכַל

MAY YOUR GREAT NAME grow in holiness in the world created
as You willed.

May Your majesty rule in our lifetimes, in our day
and in the lifetimes of the House of Israel, speedily and soon
and we answer: Amen.

May Your Great Name be blessed for ever and eternity.
May the Name of the Holy Blessed One be praised and lauded,
glorified and exalted, honored and respected beyond any
blessing, song, hymn or psalm that we on earth could offer, and
we answer: Amen.

For us and 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, and 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 all who are bereaved.

Kiddush Blessing for wine & juice

57

Baruch Ata Ado-nai Elo-heinu Melech Ha'Olam,
borei p'ri ha'gafen

Baruch Ata Ado-nai Elo-heinu Melech Ha'Olam,
asher kideshanu b'mitzvotav v'ratzah vanu,
v'Shabbat kodsho b'ahavah u'v'ratzon
hinchilanu, zikaron lema'aseh v'rei-sheet.

Ki hu yom techilah le'mikraei kodesh, zeicher
liy'tziat Mitzrayim. Ki vanu vacharta v'otanu
kidashta mi'kol ha'amim, veShabbat kodshecha
be'ahavah u'veratzon hinchaltanu.

Baruch ata Ado-nai Mekadesh HaShabbat.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ
וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ זְכוֹרוֹן לְמַעֲשֵׂה בְרִשִׁית.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זִכָּר
לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים וְשִׁבֵּת קִדְּשָׁךְ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת

Blessed are you, God, our divine sovereign of the universe, creating the fruit of the vine.

Blessed are you, God, our divine sovereign of the universe, who desired us and made us unique by your ordered ways; and by the unique rest, in love and desire, you caused to settle upon us, to help us remember the original creation.

Because it is a day of beginning, of unique occurrences, by which we remember the Exodus from Egypt. For You have chosen us and made us unique from among all people, and Your unique rest in love and desire You have settled upon us. You are blessed, God, making this ceasing unique.



A Traditional Prayer for the Congregation *(adapted)*

May God who blessed our ancestors Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation together with all holy congregations: they and their families, and all that is theirs, along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, wine and juice for Kiddush and Havdalah, bread to the wayfarer and charity to the poor, and all who devotedly involve themselves with the needs of this community.

May the Holy One reward them; may God remove sickness from them, heal them, and forgive their sins. May God bless them by prospering all their worthy endeavors.
And let us say: Amen.



Beth Chayim Chadashim (BCC)
6090 West Pico Boulevard
Los Angeles, CA 90035
www.bcc-la.org | 323-931-7023

