



קַבֵּלְת שַׁבָּת

Welcoming Shabbat

## Friday Night

Wait

It is waiting and stillness  
 That is the heart of the matter  
 Waiting on the edge of sound  
 Waiting forever for a voice  
 For the movement  
 That is no parlour trick  
 For the air to part  
 The stillness to erupt  
 Into danger excitement  
 That races to the concealed heart  
 That beats it faster  
 Than love or sex

Forever waiting

It is waiting and stillness  
 Listening through the boredom  
 Listening through the noise  
 Through the thought  
 Distraction diversion  
 Straining to hear beyond number  
 It is waiting and stillness  
 Some try counting  
 Some discipline  
 Some pain  
 Some are reined like horses  
 Some take the stillness to them  
 Like a lake and wait knowing  
 Some may achieve silence

Wait

We must wait  
 The door opens gradually  
 The Sabbath Bride walks slow  
 Weighed heavy with jewels



*Hinei ma tov u'ma na'im shevet  
kulam gam yachad.*

הִנֵּה מַה־טוֹב וּמַה־נָּעִים שֶׁבֶת כּוֹלָם  
גַּם־יַחַד:  
עפ"י תהילים קלג א

See! How good and pleasant it is  
For all to dwell together in harmony.

After Psalm 133:1

מִקּוֹר הַחַיִּים M'kor Hachayim, Source of Life, we are gathered together here tonight as LGBT+ Jews to celebrate Erev Shabbat and to take our rightful place in the congregation of Israel.

### Candle Lighting הדלקת נרות

*Baruch atah Adonai Eloheinu  
melech ha'olam, asher kid'shanu  
b'mitzvotav v'tzivanu l'hadlik  
ner shel Shabbat.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבָּת:

Blessed are You, Eternal One, Sovereign of the universe, whose commandments make us holy and who commands us to light the Shabbat candles.

### Shehecheyanu (for special occasions)

*Baruch atah Adonai, Eloheinu  
Melech ha'olam,  
shehecheyanu, v'kiy'manu,  
v'higianu laz'man hazeh.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Our praise to You, Eternal our God, Sovereign of all: for giving us life, sustaining us, and enabling us to reach this season.

### Mah Tov



*Mah tovu Ohalecha Ya'akov  
mishk'notecha Yisra'el.*

מַה־טוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ  
יִשְׂרָאֵל:  
במדבר כד ה

How good are your tents, O Jacob, and your homes, O Israel.

Bamidbar 24:5



# Shabbat Songs מזמורים לשבת

*Eli, Eli, shelo yigamer l'olam  
Hachol vehayam, rish'rush shel  
hama'yim  
B'rak hashama'yim, t'fillat  
ha'adam.*

אֱלִי אֱלִי שְׁלֹא יִגְמַר לְעוֹלָם.  
הַחֹל וְהַיָּם רִישׁ רִישׁ שֶׁל הַיָּם.  
בְּרַק־הַשָּׁמַיִם תְּפִלַּת־הָאָדָם:  
חנה סנש

Oh Adonai my God, I pray that these things may never end,  
the sand and the sea, the rush of the waters,  
the crash of the heavens, the prayer of the heart.

Hanna Szenes (1921 - 1944)

*Kol ha'olam kulo gesher tzar  
m'od,  
V'ha'ikar lo l'fached klal.*

כָּל הָעוֹלָם כָּלוֹ גֶּשֶׁר צָר מְאֹד.  
וְהָעִיקָר לֹא לִפְחֹד כָּלֵל:  
ר נחמן מברסלוב

The entire world is a narrow bridge  
But the main thing is to have no fear.

Nachman of Bratzlav, adapted by Baruch Chait

*Yah ribon alam v'almaya,  
ant hu malka melech malchaya,  
Ovad g'vurtech v'timhaya,  
shapir kodamach l'hachavayah.  
Yah ribon alam v'almaya,  
ant hu malka melech  
mal'chaya.*

יְהִי רִבּוֹן עֲלֵם וְעֶלְמֵיָא  
אַנְתָּ הוּא מַלְכָּא מֶלֶךְ מְלַכְיָא.  
עוֹבֵד גְּבוּרָתְךָ וְתִמְהָיָא.  
שִׁפְרִי קֹדֶמֶךָ לְהַחְוִיָּה:  
יְהִי רִבּוֹן עֲלֵם וְעֶלְמֵיָא.  
אַנְתָּ הוּא מַלְכָּא מֶלֶךְ מְלַכְיָא:  
ישראל נג'רה

God, ruler of the world, timeless sovereign, You are the One  
above all else, that all obey. Many deeds of Your might, and  
Your wonders, it delights You to display.

Israel Najara

*Yom zeh l'Yisra'el orah  
v'sim'chah, Shabbat  
m'nuchah.*

*Tzivita pikudim bema'amad  
Sinai, Shabbat umo'adim  
lishmor b'chol shanai,  
La'aroch l'fanai mas'et  
va'aruchah, Shabbat m'nuchah.*

*Yom zeh l'Yisra'el ...  
Chemdat hal'vavot l'umah  
sh'vurah, lin'fashot nich'avot  
n'shamah y'terah,  
L'nefesh m'tzerah tasir anachah,  
Shabbat m'nuchah.*

*Yom zeh l'Yisra'el ...  
Kidashta berachta oto mikol  
yamim, b'sheshet kilita m'lechet  
olamim,  
Bo matz'u agumim hash'ket  
uvit'chah, Shabbat m'nuchah.  
Yom zeh l'Yisra'el ...*

יום זה לישראל אורה ושמחה  
שבת מנוחה:

צוית פקודים במעמד סיני  
שבת ומועדים לשמור בכל שני.  
לערך לפני משאת וארוחה.  
שבת מנוחה:

יום זה לישראל ...  
חמדת הלבבות לאמה שבורה  
לנפשות נכאבות נשמה יתרה.  
לנפש מצרה תסיר אנחה.  
שבת מנוחה:

יום זה לישראל ...  
קדשת ברכת אותו מכל ימים  
בששת כלית מלאכת עולמים.  
בו מצאו עגומים השקט ובטחה.  
שבת מנוחה:

יום זה לישראל ...

יצחק לוריא

This day for Israel is light and joy, a Shabbat of rest.  
You commanded our ancestors who stood at mount Sinai  
to keep Shabbat and seasons for all of our years,  
to share at our table the choicest of foods, a Shabbat of rest.

This day for Israel ...  
Treasure for the hearts of a wounded people,  
for souls that have suffered, a soul that is new,  
to soothe away sights from a soul that is bound, a Shabbat of rest.

This day for Israel ...  
You have made this the holy, most blessed of days,  
in six days You finished the work of the worlds,  
this day the saddest find safety and peace, a Shabbat of rest.

This day for Israel ...

Issac Luria

*Shalom aleichem mal'achei  
hasharet, mal'achei elyon,  
mimelech malchei ham'lachim,  
haKadosh baruch Hu.*

*Bo'achem l'shalom mal'achei  
hashalom, mal'achei elyon,  
mimelech malchei  
ham'lachim, haKadosh  
baruch Hu.*

*Bar'chuni l'shalom mal'achei  
hashalom, mal'achei elyon,  
mimelech malchei ham'lachim,  
haKadosh baruch Hu.*

*Tzet'chem l'shalom mal'achei  
hashalom, mal'achei elyon,  
mimelech malchei  
ham'lachim, haKadosh  
baruch Hu.*

Peace be to you, ministering angels, messengers of the Most High,  
of the supreme Sovereign, the Holy One, ever to be praised.

Enter in peace, O messengers of the Most High,  
of the supreme Sovereign, the Holy One, ever to be praised.

Bless us with peace, O messengers of the Most High,  
of the supreme Sovereign, the Holy One, ever to be praised.

Depart in peace, O messengers of the Most High,  
of the supreme Sovereign, the Holy One, ever to be praised.

*Shiru l'Adonai shir chadash,  
shiru l'Adonai kol ha'aretz;  
Shiru l'Adonai barchu sh'mo,  
basru mi'yom l'yom y'shu'ato;  
Sapru vagoyim kevodo, b'chol  
ha'amim nifl'otav;  
Ki gadol Adonai um'hulal m'od  
nora hu al kol elohim;  
Ki kol elohei ha'amim elilim  
v'Adonai shama'yim asa;*

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשָּׁרֵת  
מַלְאָכֵי עֲלִיוֹן.

[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם

מַלְאָכֵי עֲלִיוֹן.

[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בָּרוּךְ הוּא:

בִּרְכוּנִי לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם

מַלְאָכֵי עֲלִיוֹן.

[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בָּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם

מַלְאָכֵי עֲלִיוֹן.

[מ]מֶלֶךְ מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בָּרוּךְ הוּא:

שִׁירוּ לַיִּי שִׁיר חֲדָשׁ שִׁירוּ לַיִּי כָּל  
הָאָרֶץ:

שִׁירוּ לַיִּי בִּרְכוּ שְׁמוֹ בַּשָּׁרוֹ מִיּוֹם לְיוֹם  
יְשׁוּעָתוֹ:

סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ בְּכָל הָעַמִּים  
נִפְלְאוֹתָיו:

כִּי גָדוֹל יִי וּמְהֻלָּל מְאֹד נִוְרָא הוּא עַל  
כָּל אֱלֹהִים:

כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים וַיִּי שָׁמַיִם  
עָשָׂה:

*Hod v'hadar l'fanav oz v'tif'eret  
b'mik'dasho;  
Havu l'Adonai mishp'chot amim  
havu l'Adonai kavod va'oz;  
Havu l'Adonai k'vod sh'mo, s'u  
mincha uvo'u l'chatzrotav;  
Hishtachavu l'Adonai b'hadrat  
kodesh, chilu mipanav kol  
ha'aretz;  
Imru bagoyim Adonai malach af  
tikon tevel bal timot yadin amim  
b'meisharim;  
Yis'mechu hashamayim v'tagel  
ha'aretz yir'am hayam umlo'o;  
Ya'aloz sadai v'chol asher bo az  
y'ran'nu kol atzei ya'ar;  
Lifnei Adonai ki va ki va lishpot  
ha'aretz yishpot tevel b'tzedek  
v'amim be'emunato.*

הוֹד וְהַדָּר לְפָנָיו עֹז וְתִפְאֶרֶת  
בְּמִקְדָּשׁוֹ;  
הָבוּ לַיְי מִשְׁפָּחוֹת עַמִּים הָבוּ לַיְי  
כְּבוֹד וְעֹז;  
הָבוּ לַיְי כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבְאוּ  
לְחֻצְרוֹתָיו;  
הִשְׁתַּחֲווּ לַיְי בְּהַדְרַת קֹדֶשׁ חִילוּ  
מִפְּנֵי כָל הָאָרֶץ;  
אָמְרוּ בְּגוֹיִם יְי מֶלֶךְ אֶף תִּכּוֹן תֵּבֵל בִּל  
תִּמּוֹט יָדִין עַמִּים בְּמִישָׁרִים;  
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יָרַעַם  
הַיָּם וּמַלְאוּ;  
יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ אֵז יִרְנְנוּ כָּל  
עֵצֵי יַעַר;  
לִפְנֵי יְי כִּי בָא לְשַׁפֵּט הָאָרֶץ  
יִשְׁפֹּט תֵּבֵל בְּצֶדֶק וְעַמִּים בְּאֱמוּנָתוֹ;  
תְּהִלִּים צו

Sing a new song to the Eternal One, sing to your Creator, all the earth!  
Sing to the Eternal One, praise God's name, proclaim God's salvation  
from day to day. Declare God's glory among the nations, and speak of  
God's wonders to all the peoples. For great is the Eternal, and greatly to  
be praised, the One more awesome than any god. For all of them are  
mere idols, but the Eternal One made the heavens. Splendour and  
majesty radiate from God, strength and beauty are in God's sanctuary.  
Praise the Eternal, O families of nations, ascribe to the Eternal glory  
and might. Praise the Eternal One's glorious name, bring gifts of love  
and enter God's courts. Worship the Creator in the beauty of holiness,  
let all the world stand in awe before God. Declare among the nations:  
God is our Sovereign, The world is set firm, divine justice prevails.  
*Let the heavens rejoice and the earth be glad, let the sea and its  
fullness thunder.*

Let the field and its bounty exult, let the trees of the forest break into  
song At the presence of God who comes, who comes to judge the earth;  
For God will judge the world with righteousness, and the peoples with  
truth.

*L'chah dodi likrat kalah,  
P'nei Shabbat n'kab'lah.  
Shamor v'zachor b'dibur echad,  
Hishmi'anu El hamyuchad,  
Adonai echad ushmo echad,  
L'shem ul'tif'eret v'lit'hilah.*

*L'chah dodi ...  
Likrat Shabbat l'chu v'nel'chah,  
Ki hi m'kor hab'rachah,  
Merosh mikedem n'suchah,  
Sof ma'aseh b'machshavah  
t'chilah.*

*L'chah dodi ...  
Hit'orari, hit'orari,  
Ki va orech kumi ori,  
Uri, uri shir daberu,  
K'vod Adonai alayich niglah.*

*L'chah dodi ...  
Bo'i v'shalom ateret ba'alah,  
Gam b'simchah uv'tzoholah,  
Toch emunei am s'gulah,  
Bo'i chalah, bo'i chalah.*

*L'chah dodi ...*

לָכָה דּוּדִי לְקִרְאָת כִּלָּה.  
פְּנֵי שַׁבָּת נִקְבְּלָה:  
שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד.  
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד.  
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד.  
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה:  
לָכָה דּוּדִי ...  
לְקִרְאָת שַׁבָּת לָכֹנּוּ וּלְנִלְכָּה.  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֶאשׁ מִקֵּדֶם נְסוּכָה.  
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּהְלָה:  
לָכָה דּוּדִי ...  
הַתְעוֹרְרִי הַתְעוֹרְרִי.  
כִּי בָּא אוֹרֶךְ קוּמִי אוֹרִי.  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי.  
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:  
לָכָה דּוּדִי ...  
בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה.  
גַּם בְּשִׂמְחָה וּבִצְהִלָּה.  
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.  
בּוֹאִי כָלָה. בּוֹאִי כָלָה:  
לָכָה דּוּדִי ...

שלמה הלוי אלקבץ

Come, my friend, to greet the bride, to welcome in the Shabbat.  
'Observe!', 'Remember!' - one command, God made us hear a single  
phrase. For God is one, God's name is one, in fame, in glory and in praise.

Come, my friend...

To greet the Shabbat let us join, for from Shabbat endless blessings pour.  
First of all creation willed, the final act, thought long before.

Come, my friend...

Arouse yourself, arouse yourself, your light is come, arise, shine!  
Awake, awake and pour out song, God's glory greets us at this time.

Come, my friend...

Come in peace and come in joy, God, your partner; you, God's pride;  
Among the faithful chosen people, come my bride, come my bride!

Come, my friend...

Shlomo Ha-Levi Alkabetz



*Mizmor shir l'yom haShabbat.*

*Tov l'hodot l'Adonai, ul'zamer  
l'shimcha Elyon.*

*L'hagid baboker chasdecha,  
ve'emunat'cha baleilot.*

*Alei asor va'alei navel, alei  
higayon b'chinor.*

*Ki simachtani Adonai b'fo'olecha,  
b'ma'asei yadecha aranein.*

*Ma gadlu ma'asecha Yah, m'od  
amku mach'shevotcha.*

*Ish ba'ar to yeida, uch'sil lo yavin  
et zot.*

*Bifro'ach r'sha'im k'mo esev,  
vayatzitzu kol po'alei aven,  
l'hishamdami adei ad.*

*V'atah marom l'olam Adonai.*

*Ki hinei oivecha Adonai, ki hinei  
oivecha yovedu, yitpardu kol  
po'alei aven.*

*Vatarem kir'eim karni, baloti  
b'shemen ra'anan.*

*Vatabeit eini beshurai, bakamim  
alai m'rei'im tishmana oznai.*

*Tzadik katamar yifrach, k'erez  
bal'vanon yisgeh.*

*Sh'tulim b'veit Adonai, b'chatzrot  
Eloheinu yafrichu.*

*Od y'nuvun b'seiva, d'sheinim  
v'ra'ananim yih'yu.*

*L'hagid ki yashar Adonai, tzuri  
v'lo avlatah bo.*

מזמור שיר ליום השבת:

טוב להודות ליי ולזמר לשמך עליון:  
להגיד בבקר חסדך ואמונתך בלילות:  
עלי-עשור ועלי-נבל עלי הגיון

בכנור:

כי שמחתני יי בפעלך במעשי ידיך  
ארנך:

מה-גדלו מעשיך יי מאד עמך  
מחשבתך:

איש בער לא ידע וכסיל לא-יבין  
את-זאת:

בפרח רשעים כמו עשב ויציצו  
כל-פעלי און להשמדם עדי-עד:  
ואתה מרום לעלם יי:

כי הנה איביך יי כי-הנה איביך לאבדו  
יתפרדו כל-פעלי און:

ותרם כראים קרני בלתי בשמן רענן:  
ותבט עיני בשורי בקמים עלי מרעים  
תשמענה אזני:

צדיק כתמר יפרח כארז בלבנון ישגה:  
שתולים בבית יי בחצרות אלהינו  
יפריחו:

עוד ינובון בשיבה דשנים ורעננים  
יהיו:

להגיד כי-ישר יי צורי ולא-עולתה בו:  
תהילים צב

A psalm to sing for the Shabbat day.

It is good to give thanks to the Creator, to praise Your name, God beyond all,

To tell of Your love in the morning, and Your faithfulness every night.  
With the ten-stringed lute, with the lyre, with the gentle sound of the harp,

For you make me rejoice in Your deeds, O God, at the works of Your hands I sing out.

Creator, how great are Your works, Your thoughts are very deep.

The insensitive do not know this, nor can the shallow grasp

That when the wicked flourish they are only like grass,

When all evildoers spring up their end is always destruction,  
and only You, God, are exalted forever.

For see Your enemies, Eternal, see how Your enemies perish, all evil-doers are scattered.

But You exalt my strength like an ox, anointing me with fresh oil.

My eyes shall see the fate of my foes; when they rise up to harm me  
my ears shall hear their fall.

*The righteous shall flourish like the palm tree, grow mighty like the cedar in Lebanon.*

Planted in the house of the Eternal they shall blossom in the courts of our God,

Bearing new fruit in old age, still vigorous and fresh,

Declaring that God is just, my Rock in whom there is no wrong.

Psalm 92

## שמע וברכותיה Sh'ma and Its Blessings

### Call to prayer

#### Meditation on the *Bar'chu*

May the holy Presence  
dwell among us,  
entering the hearts,  
homes and workplaces  
of all people, everywhere,  
filling our lives with love,  
kindness and compassion.  
May this happen soon,  
while we yet live,  
and let us say,  
Amen.

Let us praise  
the holy Presence  
forever and ever and ever.

We bless and we praise,  
but what it is  
that we bless and praise  
is beyond all blessing,  
beyond all comfort,  
deeper than our minds can  
reach,  
deeper than our hearts can  
touch.



*Bar'chu et Adonai ham'vorach.*

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:

Bless Adonai the blessed One!



*Baruch Adonai ham'vorach  
l'olam va'ed.*

בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Blessed is Adonai the blessed One, now and forever.

#### Meditation on Ma'ariv Aravim ~ creation

You form light and create darkness

As time is a tapestry of day and night,  
Our lives are a weaving of light and dark.  
Like a slow dawn we discover who we are,  
Like twilight we linger in doubt and anxiety;  
We endure nights of rejection by others ~ and ourselves,  
And bright days of acceptance  
And joy in who we are.

You make peace and create everything

We look around and see a world

Of endless change and diversity;

As we rejoice in the variety of creation

We come to accept our own uniqueness;

As we delight in our own uniqueness

We appreciate all human diversity

And live at peace with ourselves and with all creation. Rabbi Mark Solomon

*Baruch atah Adonai, Eloheinu  
melech ha'olam, asher bidvaro  
ma'ariv aravim, b'chochmah  
pote'ach sh'arim, ubit'vunah  
meshaneh itim, umachalif et  
hazmanim, um'sader et  
hakochavim b'mishm'rotei'hem  
baraki'a kir'tzono. Borei yom  
valailah, golel or mip'nei  
choshech, v'choshech mip'nei  
or, uma'avir yom umevi lailah,  
umavdil bein yom u'vein lailah,  
Adonai Tz'va'ot sh'mo. Baruch  
atah Adonai, hama'ariv aravim.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרֵבִים בְּחָכְמָה  
פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
וּמַחְלִיף אֶת הַזְּמָנִים וּמַסְדֵּר אֶת  
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ  
כְּרִצּוֹנוֹ: בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל אוֹר  
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר  
יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין  
לַיְלָה יי צְבָאוֹת שְׁמוֹ: בָּרוּךְ אַתָּה יי  
הַמַּעְרִיב עֲרֵבִים:

We praise You, Our Eternal One, our God, Sovereign of time and space. Your word makes evening fall; Your wisdom opens heaven's gates; Your understanding makes the ages pass and seasons change; Your will sets the stars in their courses in the sky. You create day and night, rolling away the light before the darkness and the darkness before the light. You cause the day to fade away and the night to fall, separating day and night, for Your name is Creator of the hosts of heaven. God who lives and endures, let Your presence always dwell within us. We bless You, eternal One, who makes the evening fall.

### **Meditation on *Ahavat Olam* ~ Revelation**

You gave us Your Torah out of love,  
a Torah of life.

But some of the words of the Torah  
do not give us life.

Perhaps You did not say those words  
and they were put into Your mouth  
by unwise men;  
or perhaps they simply do not mean  
what men have said they mean.  
Your love is deeper than words,  
stronger than laws ~  
help us to hold fast to Your love  
and the words of life in Your Torah.

Rabbi Mark Solomon



*Ahavat olam beit Yisra'el am'cha  
ahav'ta torah u'mitzvot chukim  
u'mishpatim otanu limad'ta. Al  
ken Adonai Eloheinu  
b'shochbeinu uv'kumeinu  
nasi'ach b'chukecha v'nismach  
b'divrei toratecha  
uv'mitzvotcha l'olam va'ed. Ki  
hem chayeinu v'orech yameinu  
uva'hem neh'geh yomam  
va'lailah v'ahavat'cha al tasir  
mimenu l'olamim. Baruch atah  
Adonai ohev amo Yisra'el.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ  
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ  
לְמַדְתָּ: עַל כֵּן יי אֱלֹהֵינוּ בְּשׁוֹכְבֵּנוּ  
וּבִקְוֵמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ וְנִשְׁמַח בְּדִבְרֵי  
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם  
חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְגֶּה יוֹמָם  
וְלַיְלָה וְאַהֲבַתְךָ אֶל תִּסֹּר מִמֶּנּוּ  
לְעוֹלָמִים: בָּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ  
יִשְׂרָאֵל:

Unending love have You shown Your people, the house of Israel:  
Torah and Mitzvot, laws and precepts have You taught us. When we  
lie down and when we rise up, we will reflect on the meaning of Your  
laws, and rejoice in the words of Your Torah and in Your Mitzvot for  
ever. On them we will meditate day and night, for they are our life  
and the length of our days. May Your love never depart from us.  
We praise You, God: You love Your people Israel.



*Sh'ma Yisra'el, Adonai Eloheinu,  
Adonai echad.*

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

Hear, O Israel! The Eternal is our God, the Eternal is One.



*Baruch shem k'vod malchuto  
l'olam va'ed.*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Holy One of Blessing, Your presence radiates glory  
now and forever.

*Ve'ahavta et Adonai Elohecha  
b'chol l'vav'cha uv'chol  
nafsh'cha uv'chol m'odecha.  
V'hayu had'varim ha'eileh asher  
anochi m'tzav'cha hayom al  
levavecha. V'shinantam  
l'vanecha v'dibarta bam,  
b'shivt'cha b'veitecha,  
uv'lecht'cha vaderech  
uv'shochb'cha uv'kumecha.  
Uk'shantam l'ot al yadecha  
v'hayu l'totafot bein einecha.  
Uch'tavtam al m'zuzot beitecha  
uvish'arecha.*

Love the Eternal One, your God, with all your heart, with all your soul and with all your might. These words that I command you today shall be upon your heart. Repeat them to your children, and speak of them when you sit in your home and when you walk in the street, when you lie down and when you rise up. Bind them for a sign upon your hand and let them be as reminders between your eyes. Write them on the doorposts of your house and at your gates.

Devarim 6:4-9



*L'ma'an tizkeru va'asitem et kol  
mitzvotai, vih'yitem kedoshim  
l'Eloheichem. Ani Adonai  
Eloheichem, asher hotzeiti  
etchem m'eretz mitzrayim  
lih'yot lachem l'elohim; Ani  
Adonai Eloheichem.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת-כָּל-מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהוֹיֹת  
לָכֶם לֵאלֹהִים אֲנִי יי אֱלֹהֵיכֶם:  
במדבר טו לז-מא

But become conscious and act according to the divine instruction given you, so that you may experience your true holiness. I am the Source of Being, the Power of all your powers, that drew you out of the narrow places to be your Power. I am God, your Power.

Bamidbar 15:37-41

## Meditation on *Emet veEmunah* ~ Redemption

Truly You brought our people  
out of exile:  
out of the limits others imposed,  
out of the denial of their  
humanity,  
out of Egypt, Russia, from the  
very gates of death.

We too have been in captivity,  
exiled in a world where we did  
not belong,  
forced into the limits of others'  
expectations,  
denied our manifold identity.

But here and now we have  
emerged  
to claim our identity and our  
destiny;  
We have come of age;  
We have come out.

From slavery to freedom,  
from anguish to great joy,  
from the closet to the world.

Rabbi Mark Solomon

*Emet v'emunah kol zot v'kayam  
aleinu ki hu Adonai Eloheinu  
v'ein zulato va'anachnu Yisra'el  
amo. V'ra'u vanav g'vurato,  
shibchu v'hodu li'shmo  
umalchuto b'ratzon kiblu  
aleihem. Moshe uv'nei Yisra'el  
l'cha anu shira b'simchah rabah  
v'amru chulam.*

אֱמֶת וְאֱמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ כִּי  
הוּא יי אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ וְאֶנַּחְנוּ  
יִשְׂרָאֵל עַמּוֹ: וְרָאוּ בָנָיו גְּבוּרָתוֹ.  
שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן  
קִבְּלוּ עָלֵיהֶם: מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ  
עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם:

All this we hold to be true and sure: You alone, Eternal One, are our  
God, and we are Israel Your people. When we witnessed Your power,  
we praised Your name and gave thanks; willingly we accepted Your  
rule; then, full of joy, we sang together:

*Mi chamochah ba'elim Adonai,  
Mi kamochah ne'dar bakodesh,  
Nora t'hilot oseh feleh.*

*Adonai yimloch l'olam va'ed.*

*V'ne'emar: ki fadah Adonai et  
Ya'akov ug'alo mi'yad chazak  
mimenu.*

מִי כָמֹכָה בָּאֵלִים יי  
מִי כָמֹכָה נֶאֱדָר בְּקֹדֶשׁ  
נֹרָא תְהִילַת עֹשֶׂה פֶּלֶא:  
יי יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנֶאֱמַר כִּי פָדָה יי אֶת יַעֲקֹב וּגְאָלוֹ  
מִיַּד חֲזָק מִמֶּנּוּ.



*Baruch atah Adonai ga'al  
Yisra'el.*

בָּרוּךְ אַתָּה יי גֹאֵל יִשְׂרָאֵל:  
שְׁמוֹת טו יא, יח ירמיהו לא יא

Who is like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour, doing wonders? The Eternal God shall reign for ever and ever!

And it has been said: 'The Eternal One has delivered Jacob, and redeemed us from the hand of one stronger than ourselves.'

We praise You, God, redeemer of Israel.

Sh'mot 15:11,18 Jer 31:11



*Hashkivenu Adonai Eloheinu  
l'shalom v'ha'amidenu malkeinu  
l'chayim, uf'ros aleinu sukat  
sh'lomecha, v'tak'nenu b'etza  
tova mil'fanecha v'hoshi'enu  
l'ma'an sh'mecha, v'hagen  
ba'adeinu, v'haser m'aleinu oyev  
dever v'cherev v'ra'av v'yagon,  
uv'tzel k'nafecha tas'tirenu, ki El  
shom'renu umatzilenu atah. Ki  
El Melech chanun v'rachum  
atah. Ush'mor tzetenu uvo'enu  
l'chayim ul'shalom me'atah v'ad  
olam, uf'ros aleinu sukat  
sh'lomecha.*

*Baruch atah Adonai, hapores  
sukat shalom aleinu v'al kol amo  
Yisra'el v'al kol ha'olam.*

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ  
מַלְכֵנוּ לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת  
שְׁלוֹמְךָ וְתַקֵּנֵנוּ בַּעֲצָה טוֹבָה מִלְּפָנֶיךָ  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהַגֵּן בַּעֲדֵנוּ.  
וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב  
וְיָגוֹן. וּבָצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ. כִּי אֵל  
שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה. כִּי אֵל מֶלֶךְ  
חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צִאתָנוּ  
וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד  
עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:  
בָּרוּךְ אַתָּה יי הַפּוֹרֵשׁ סִכַּת שָׁלוֹם  
עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל כָּל  
הָעוֹלָם:



Let us lie down in peace, Beloved, and let us rise up to life renewed. Spread over us the shelter of Your peace; guide us with Your wise counsel and save us for Your name's sake. Be a shield to us and remove from us bigotry, hatred, sickness, trouble and grief. Shelter us in the shadow of Your wings, for You are a friend, a gracious and merciful God, who protects and delivers us, full of grace and compassion. Guard our going out and our coming in, that, now and always, we may have enduring life and peace, and spread over us the shelter of Your peace. We praise You, Divine Presence: may Your sheltering peace descend on us, on Your people Israel, and on all the world.



*V'shamru v'nei Yisra'el et  
hashabbat, la'asot et hashabbat  
l'dorotam b'rit olam; Beini  
u'vein b'nei Yisra'el ot hi l'olam,  
ki sheishet yamim asa Adonai et  
hashamayim v'et ha'aretz,  
uva'yom ha'sh'vi'i shavat  
va'yinafash.*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת.  
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית  
עוֹלָם:  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם.  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם  
וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנָּפֶשׁ:  
שמות לא טז-יז

The children of Israel shall keep the Shabbat, observing the Shabbat as a timeless covenant for all generations. It is a sign between Me and the children of Israel forever. For in six days the Creator made heaven and earth and on the seventh day ceased from work and was at rest.

Sh'mot 31: 16-17

# Amidah עמידה



*Adonai, s'fatai tiftach,  
ufi yagid t'hilatecha.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Eternal God, open my lips and my mouth shall declare Your praise.



*Baruch atah Adonai, Eloheinu  
v'elohei avoteinu v'imoteinu;  
Elohei Avraham, Elohei Yitzhak,  
v'Elohei Ya'akov, Elohei Sarah,  
Elohei Rivka, Elohei Rachel  
v'Elohei Le'ah. Ha'El hagadol,  
hagibor, v'hanora, el Elyon,  
gomel chasadim tovim, koneh  
hakol, v'zocher chasdei avot  
v'imahot, umevi go'el liv'nei  
v'neihem, l'ma'an sh'mo  
b'ahava. Melech ozer umoshi'a  
umagen. Baruch atah Adonai,  
magen Avraham ufoked Sarah.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק  
וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה  
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה: הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל  
חֲסָדִים טוֹבִים. קוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי  
אֲבוֹת וְאִמּוֹת. וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר  
וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי מֶגֶן  
אַבְרָהָם וּפּוֹקֵד שָׂרָה:

Blessed are You, Eternal One, our God and God of our ancestors, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah; great, mighty and awesome God, transcending all, generous in love and kindness, possessing all; remembering the love of our ancestors and lovingly bringing redemption to their generations for Your name's sake. Sovereign who helps, saves and protects. Blessed are You, Eternal One, shield of Abraham, who remembers Sarah.



*Atah gibor l'olam Adonai,  
m'chayeh hakol atah rav  
l'hoshi'a. M'chalek chayim  
b'chesed, m'chayeh hakol  
b'rachamim rabim. Somech  
noflim v'rofei cholim, umatir*

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה הַכֹּל  
אַתָּה. רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים  
בְּחֶסֶד. מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים.  
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים. וּמַתִּיר  
אֲסוּרִים. וּמְקִים אֲמוֹנָתוֹ לִישֵׁנֵי עָפָר.

*asurim, um'kayem emunato  
lisheinei afar. Mi chamocha  
ba'al g'vurot, umi domeh lach,  
Melech mei'mit um'chayeh,  
umatzmi'ach y'shuah.  
V'ne'eman atah l'hachaiyot  
hakol. Baruch atah Adonai,  
m'chayeh hakol.*

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ.  
מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה:  
וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל: בָּרוּךְ אַתָּה  
יְיָ מַחְיֶה הַכֹּל:

Unending is Your power, Eternal One; You renew life beyond death and are mighty to save. You nurture the living with love, and renew everything with great mercy. You support the falling, bring healing to the sick, help captives to go free and keep faith with those who sleep in the dust. Who is like You, well-spring of power, and who can compare with You? Sovereign, source of all who makes redemption spring up anew. You are faithful to renew everything. Blessed are You, Eternal One, who renews all.

*Atah kadosh v'shimcha kadosh  
uk'doshim b'chol yom  
y'halelucha sela. Baruch atah  
Adonai ha'el hakadosh.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים  
בְּכָל־יוֹם יִהְיֶה לְךָ סֶלָה.  
בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

You are holy, and Your name is holy and those who seek holiness praise You day by day. Blessed are You Eternal, the holy God.

*Atah kidashta et yom hash'vi'i  
lishmecha, tachlit ma'aseh  
shamayim va'aretz, uverachto  
mikol hayamim v'kidashto mikol  
hazmanim v'chen katuv  
b'toratecha.*

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ.  
תַּכְלִית מַעֲשֶׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ  
מִכָּל הַיָּמִים וְקִדַּשְׁתוּ מִכָּל הַזְּמַנִּים וְכֵן  
כָּתוּב בַּתּוֹרָתְךָ:

You made the seventh day holy to Your name, as the end of the creation of heaven and earth. You blessed it above all other days and made it holy above all other times, and so it is written in Your Torah.



Vay'chulu hashamayim  
v'ha'aretz v'chol tz'va'am.  
Vay'chal Elohim bayom hashvi'i  
mikol m'lachto asher asah,  
vayishbot bayom hashvi'i mikol  
m'lachto asher asah. Vay'varech  
Elohim et yom hashvi'i  
vay'kadesh oto, ki vo shavat  
mikol m'lachto asher bara  
Elohim la'asot.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים  
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ  
שָׁבַת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים  
לַעֲשׂוֹת:  
בראשית ב א-ג

Heaven and earth were finished and all their host. On the seventh day God finished the work that God had done, and ceased on the seventh day from all the work that had been done. God blessed the seventh day, and made it holy, resting on it from all the work of creation that had been done.

Bereshit 2:1-3



Eloheinu v'elohei avoteinu  
v'imoteinu r'tzeh na  
vi'm'nuchateinu, kadsheinu  
v'mitzvatecha, sim chelkeinu  
v'toratecha, sab'einu mi'tuvecha,  
samach nafsheinu viy'shu'atecha,  
v'taher libeinu l'ovd'cha b'emet.  
V'hanchileinu Adonai Eloheinu  
b'ahavah uv'ratzon Shabbat  
kodshecha, v'yanuchu vah kol  
Yisra'el m'kadshei sh'mecha.  
Baruch atah Adonai m'kadesh  
haShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.  
רְצֵה נָא בְּמִנוּחֹתֵינוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
שִׁים חֻלְקֵנוּ בְּתוֹרָתְךָ שִׁבְעֵנוּ מִטּוֹבְךָ.  
שִׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ  
לְעִבְדֶּךָ בְּאַמֶּת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ  
בְּאַהֲבָה וּבְרָצוֹן שְׁבֹת קֹדֶשְׁךָ. וַיְנַוְחוּ  
בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ. בָּרוּךְ  
אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Our God and God of our ancestors, accept our rest. Make us holy with Your commandments. Give us our share in Your Torah. Satisfy us with Your goodness. Gladden us with Your redeeming powers. Purify our hearts to serve You in truth. Our God, with love and favour entrust to us Your holy Shabbat. And may Israel rest on it, making You holy. Holy One of Blessing, You make the Shabbat holy.

*R'tzeh Adonai Eloheinu b'amcha  
Yisra'el v'litfilatam sh'eh,  
uv'rachamecha ha'rabim  
tachpotz banu v'tashreh  
sh'chinat'cha al tzion,  
v'techezeinah eineinu  
b'shuv'cha l'tzion b'rachamim.  
Baruch atah Adonai,  
ha'machazir sh'chinato l'tzion.*

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל  
וּלְתַפְלָתָם שְׁעָה. וּבְרַחֲמֶיךָ הַרְבִּים.  
תַּחֲפֹץ בָּנוּ וְתִשְׁרֶה שְׁכִינְתְּךָ עַל צִיּוֹן.  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
בְּרַחֲמִים: בָּרוּךְ אַתָּה יי הַמַּחְזִיר  
שְׁכִינְתּוֹ לְצִיּוֹן:

Eternal God, be pleased with Your people Israel and listen to their prayers. In Your great mercy delight in us so that Your presence may rest upon Zion. Our eyes look forward to Your return to Zion in mercy! Blessed are You, Eternal God, who restores Your presence to Zion.



*Modim anachnu lach she'atah  
hu Adonai Eloheinu v'elohei  
avoteinu v'imoteinu l'olam  
va'ed. Tzureinu tzur chayeinu  
umagen yish'einu atah hu. L'dor  
va'dor nodeh l'cha un'saper  
t'hilatecha al chayeinu  
ham'surim b'yadecha v'al  
nishmoteinu hapkudot lach v'al  
nisecha sheb'chol yom imanu  
v'al nifl'otecha v'tovotecha  
she'bechol eit, erev va'voker  
v'tzohorayim. Hatov ki lo chalu  
rachamecha, ham'rachem ki lo  
tamu chasadecha, ki me'olam  
kivinu lach.*

מוֹדִים אַנְחֵנוּ לָךְ שְׂאֵתָהּ הוּא יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּרֵנוּ צוּר חַיֵּינוּ וּמָגֵן  
יִשְׁעֵנוּ אַתָּה הוּא: לְדֹר וָדֹר נוֹדֶה לָּךְ  
וּנְסַפֵּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים  
בְּיָדְךָ. וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ.  
וְעַל נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל יֶעַת. עָרַב  
וּבָקֵר וְצַהֲרַיִם: הַטוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ. הַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ כִּי  
מֵעוֹלָם קִוִּינוּ לָּךְ:

We declare with gratitude that You are our God and the God of our ancestors forever. You are our rock, the rock of our life and the shield that saves us. In every generation we thank You and recount Your praise for our lives held in Your hand, for our souls that are in Your care, and for the signs of Your presence that are with us every day. At every moment, at evening, morning and noon, we experience Your wonders and Your goodness. You are goodness itself, for Your mercy has no end. You are mercy itself, for Your love has no limit. Forever have we put our hope in You.

## Prayers for the ill

Source of life, as we rejoice with wonder in the life You have given us, our thoughts are with those of our loved ones whose lives are shadowed by illness, whom we now call to mind.

### Pause for remembrance


Source of life, send a *r'fu'ah shleimah*, a perfect healing and grant courage and strength to those who are ill, compassion and skill to their physicians and carers. May Your loving presence always be with those who are ill, comforting and sustaining them and their loved ones who support them in times of need. Give us all, we pray, trust in Your love, confidence in ourselves and hope for the future.

*R'fa'enu Adonai v'nerafei,  
hoshi'enu v'nivashe'a, ki rofei  
ne'eman v'rachaman atah.  
Baruch atah Adonai rofei  
hacholim.*

רְפְּאֵנוּ יי וְנִרְפָּא הוֹשִׁיעֵנוּ וְנִשְׁעָ כִּי  
רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה  
יי רוֹפֵא הַחֹלִים:

Heal us, Eternal One and we shall be healed, save us and we shall be saved. For You are a faithful and compassionate healer. We bless You, eternal One, healer of the sick.

*Mi shebeirach avoteinu m'kor  
hab'rachah l'imoteinu*

  
מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה  
לְאֲמוֹתֵינוּ

[May the One who blessed our fathers, the Fountain of blessing for our mothers]

May the Source of Strength who blessed the ones before us, help us find the courage to make our lives a blessing.

And let us say: Amen.

*Mi shebeirach imoteinu m'kor  
hab'rachah lavoteinu*

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה  
לְאֲבוֹתֵינוּ

[May the One who blessed our mothers, the Fountain of blessing for our fathers]

Bless those in need of healing with *r'fu'ah sh'leimah* [complete healing],

the renewal of body, the renewal of spirit.

And let us say: Amen.


Debbie Friedman

*V'al kulam yit'barach  
v'yitromem v'yitnasei tamid  
shim'cha malkeinu l'olam va'ed,  
v'chol hachayim yoducha sela.  
Viy'halelu viy'varchu et shimcha  
hagadol be'emet, ha'El  
y'shu'ateinu v'ezrateinu sela.  
Baruch atah Adonai, hatov  
shim'cha ul'cha na'eh l'hodot.*

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרומֶם וַיִּתְנַשֵּׂא  
תָמִיד שְׁמֶךָ מְלַכְנוּ לְעוֹלָם וָעֶד. וְכָל  
הַחַיִּים יוֹדוּךָ סֵלָה: וַיְהַלְלוּ וַיְבָרְכוּ אֶת  
שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת. הָאֵל יְשׁוּעָתֵנוּ  
וְעִזְרָתֵנוּ סֵלָה: בָּרוּךְ אַתָּה יי הַטוֹב  
שְׁמֶךָ וְלֶךְ נָאֶה לְהוֹדוֹת:

And for all these things may Your name, Eternal One, be blessed, exalted and honoured forever and ever. May every living being thank You; may they praise and bless Your great name in truth for You are the God who saves and helps us. Blessed are You Eternal God, known as goodness, whom it is right to praise.

*Shalom rav al Yisra'el am'cha  
tasim l'olam. Ki atah hu melech  
adon l'chol ha'shalom, v'tov  
b'einecha l'varech et amcha  
Yisra'el b'chol et uv'chol sha'ah  
bishlomecha. Baruch atah  
Adonai hamvarech et amo  
Yisra'el ba'shalom.*

 שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים  
לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ:  
בָּרוּךְ אַתָּה יי הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל  
בְּשָׁלוֹם:

Supreme Source of peace, grant true and lasting peace to Your people Israel, for it is good in Your sight that Your people Israel may be blessed at all times with Your gift of peace.

We praise You, God, the Source of peace.

## Silent meditation

*Elohai, n'tzor l'shoni mera,  
v'siftotai midaber mirmah,  
v'limkalelai nafshi tidom,  
v'nafshi k'afar lakol tih'yeh.  
P'tach libi b'toratecha, v'acharei  
mitzvotcha tirdof nafshi, v'chol  
hakamim alai l'ra'ah m'heirah  
hafer atzatatam v'kal'kel  
mach'shevotam. Yih'yu l'ratzon  
imrei fi v'hegyon libi l'fanecha,  
Adonai tzuri v'go'ali.*

אֱלֹהֵי. נִצּוֹר לְשׁוֹנִי מֵרַע. וְשִׁפְתוֹתַי  
מִדִּבֵּר מִרְמָה. וְלִמְקַלְלִי נִפְשִׁי תִדּוֹם.  
וְנִפְשִׁי כִּעֶפֶר לְכָל תְּהִיָּה: פֶּתַח לְבִי  
בְּתוֹרַתְךָ. וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף  
נִפְשִׁי. וְכָל הַקָּמִים עָלַי לְרָעָה. מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבוֹתָם: יְהִי  
לְרָצוֹן אֲמֵרִי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ. יי  
צוּרִי וְגֹאֲלִי:


My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, my soul still humble and at peace with all. Open my heart to Your teaching, and give me the will to practise it. May the plans and schemes of those who seek my harm come to nothing.

TB Berachot 17a

*May the words of my mouth and the meditation of my heart be acceptable to You, O God, my rock and my redeemer.*

Psalm 19:15

*Oseh shalom bimromav hu  
ya'aseh shalom aleinu v'al kol  
Yisra'el v'al kol ha'olam, v'imru  
Amen.*

 עוֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו הוּא יַעֲשֶׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל  
הָעוֹלָם וְאָמְרוּ אָמֵן:

May the Maker of peace in the highest bring this peace upon us and upon all Israel and upon all the world, and let us say: Amen.



# Concluding Prayers סיום התפילה



*Aleinu l'shabe'ach la'adon hakol,  
latet g'dulah l'yotzer b'reshit,  
asher bachar banu mikol  
ha'amim, v'natan lanu et torato.  
Va'anachnu kor'im  
umishtachavim umodim lifnei  
melech malchei hamlachim,  
haKadosh Baruch Hu. Shehu  
noteh shamayim v'yosed aretz,  
umoshav y'karo bashamayim  
mima'al, ush'chinat uzo  
b'gov'hei m'romim. Hu  
Eloheinu, ein od, emet malkeinu,  
efes zulato. Kakatuv betorato:  
"v'yadata hayom vahashevota el  
l'vavecha, ki Adonai hu  
ha'elohim bashamayim mima'al  
v'al ha'aretz mitachat, ein od."*

Let us now praise the Sovereign of the universe and proclaim the greatness of its Creator; You have called us to serve You by giving us Torah. We bow in awe and thanksgiving before the supreme Sovereign, the Holy One, ever to be praised, who spread out the heavens and established the earth, whose glory fills the highest heavens, whose might extends throughout all space, who alone is our God, for no other exists, who in truth is our Sovereign, for there is none else; as it is written: "Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none other."

*Al ken n'kaveh l'cha, Adonai  
Eloheinu, lir'ot m'heirah  
b'tif'eret uzecha, l'ha'avir  
gilulim min ha'aretz, v'ha'elilim  
karot y'karetun. L'taken olam  
b'malchut shaddai, v'chol b'nei  
vasar yikr'u vi'shmecha*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לִתֵּת גְּדֻלָּה  
לְיוֹצֵר בְּרֵאשִׁית. אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: וַאֲנַחְנוּ  
כוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ  
מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בָּרוּךְ הוּא:  
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ.  
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל. וּשְׁכִינַת  
עֶזְרוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ וְאֵין  
עוֹד. אֱמֶת מַלְכָּנוּ וְאַפְסֵי זוּלָּתוֹ:  
כִּכְתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם  
וְהַשְׁבוֹתָ אֵל לְבָבְךָ כִּי יי הוּא הָאֱלֹהִים  
בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. אֵין  
עוֹד:

עַל כֵּן נִקְוֶה לָּךְ יי אֱלֹהֵינוּ לְרֹאוֹת  
מְהֵרָה בְּתַפְאֶרֶת עֶזְרְךָ לְהַעֲבִיר גִּלוּלִים  
מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן.  
לִתְקַן עוֹלָם בְּמַלְכוּת שִׁדְי. וְכָל בְּנֵי  
בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל  
רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי

*l'hafnot elecha kol rish'ei aretz.  
Yakiru v'yeid'u kol yoshvei tevel  
ki shutafim kulanu b'tikkun  
olamecha. Ki hamalchut shelcha  
hi ul'olmei ad timloch b'chavod.  
Kakativ b'toratecha: Adonai  
yimloch l'olam va'ed.  
V'ne'emar: v'hayah Adonai  
l'melech al kol ha'aretz. Bayom  
hahu yih'yeh Adonai echad  
ush'mo echad.*

תִּבֹּל כִּי שְׂתַפִּים כָּלֵנוּ בְּתִקּוּן עוֹלָמְךָ.  
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וְלַעוֹלָמִי עַד  
תִּמְלֹךְ בְּכָבוֹד: כִּפְתּוּב בְּתוֹרָתְךָ. יי  
יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר וְהָיָה יי לְמֶלֶךְ  
עַל כָּל הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד  
וּשְׁמוֹ אֶחָד:

Therefore, Almighty God, we put our hope in You. Soon let us witness the glory of Your power; when the worship of material things shall pass away from the earth, and prejudice and superstition shall at last be cut off; when the world will be set right by the rule of God, and all humanity shall speak out in Your name, and all the wicked of the earth shall turn to You. Then all who inhabit this world shall meet in understanding, and shall know that we are all partners in the repairing of our world. For Yours alone is the true kingdom, and only the glory of Your rule endures forever. So it is written in Your Torah: 'The Eternal shall rule forever and ever.'

*וְנֶאֱמַר So it is prophesied: "The Eternal shall be Sovereign over all the earth. On that day the Eternal shall be One, and known as One."*

## The mourners' kaddish

We remember all who were dear to us and who have died. As we hold all our memories, the sweet and the bitter, we think of the richness and diversity of their lives; the legacy of knowledge, wisdom and love they bequeathed to us; and we rejoice in the remembrance of all that we shared.

We remember ~ the many millions who were murdered by the perpetrators of hatred, persecution and bigotry of all kinds; all those who were murdered whilst wearing a yellow star or a pink triangle; all who were snatched from us before their time through HIV, AIDS and other illnesses, diseases and viruses; and all those who were lost to us through suicide, accident or other sudden tragedy.

We remember that death is the common experience that knows no boundaries, linking us to our ancestors, uniting us with all Jews, all

LGBTQIA people and the family of humankind across the face of the earth. We remember them all tonight and say kaddish also for all those who have no one else to recite kaddish for them.

*Yitgadal v'yitkadash sh'meh  
raba, b'alma div'ra chir'uteh.  
V'yamlich malchuteh,  
b'chayeh'chon uv'yomeichon  
uv'chayeh d'chol bet Yisra'el,  
ba'agala uviz'man kariv, v'imru  
Amen.  
Y'heh sh'meh raba m'varach,  
l'alam ul'almei almay.  
Yitbarach v'yishtabach,  
v'yitpa'ar, v'yitromam,  
v'yitnaseh, v'yit'hadar, v'yit'aleh,  
v'yit'halal, sh'meh d'kudsha,  
b'rich hu, l'ela min kol birchata  
v'shirata, tush'b'chata  
v'nechemata, di-amiran b'alma,  
v'imru Amen.  
Y'heh sh'lama raba min sh'maya  
v'chayim aleinu v'al kol Yisra'el,  
v'imru Amen.  
Oseh shalom bimromav, hu  
ya'aseh shalom, aleinu v'al kol  
Yisra'el, v'al kol ha'olam, v'imru  
Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ: וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמָּן קָרִיב.  
וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמַיָּא: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.  
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דִּי-אַמְרִין  
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:  
עוֹשֵׂה שְׁלוֹם בְּמִרְוּמֵי הוּא יַעֲשֶׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל  
הָעוֹלָם וְאָמְרוּ אָמֵן:

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: Amen. May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One, who is ever to be praised, though far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen. May great peace descend from heaven, and abundant life be granted, to us and all Israel; and let us say: Amen. May the Most High, Source of perfect peace, grant peace to us, to all Israel and to all the world, and let us say: Amen.

## Concluding songs

### Adon Olam



*Adon Olam asher malach  
 b'terem kol y'tzir nivra.  
 L'eit na'asa k'cheftzo kol  
 azai melech sh'mo nikra.  
 V'acharei kich'lot ha'kol  
 l'vado yimloch nora.  
 V'hu haya v'hu hoveh  
 v'hu yih'yeh b'tifara.  
 V'hu echad v'ei sheini  
 l'hamshil lo l'hachbirah.  
 B'li reishit b'li tachlit  
 v'lo ha'oz v'ha'misrah.  
 V'hu Eli ve'chai Go'ali  
 v'tzur chev'li be'ei tzarah.  
 V'hu nisi u'manos li  
 m'nat kosi be'yom ekra.  
 B'yado afkid ruchi  
 b'ei ishan v'a'irah.  
 V'im ruchi geviyati  
 Adonai li v'lo ira.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ.  
 בְּטֶרֶם כָּל יִצְרֵי נִבְרָא:  
 לְעֵת נַעֲשֶׂה כְּחֻפְצוֹ כָּל.  
 אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:  
 וְאַחֲרַי כְּכָלוֹת הַכֹּל.  
 לְבַדּוֹ יִמְלֹךְ נֹרָא:  
 וְהוּא הָיָה וְהוּא הוֹה.  
 וְהוּא יִהְיֶה בְּתַפְאָרָה:  
 וְהוּא אֶחָד וְאֵין שֵׁנִי.  
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:  
 בְּלִי רֵאשִׁית בְּלִי תַחְלִית.  
 וְלֹו הָעֵז וְהַמְשָׁרָה:  
 וְהוּא אֵלִי וְחִי גּוֹאֲלִי.  
 וְצוּר חֲבִלִי בְּעֵת צָרָה:  
 וְהוּא נָסִי וּמָנוֹס לִי.  
 מִנַּת כּוֹסִי בְיוֹם אֶקְרָא:  
 בְּיָדוֹ אֶפְקִיד רוּחִי.  
 בְּעֵת אִישָׁן וְאַעִּירָה:  
 וְעַם רוּחִי גְּוִיָּתִי.  
 יִי לִי וְלֹא אֵירָא:

Eternal God, who reigned before Your will had caused the world to be;  
 Already then You reigned supreme In undisputed sovereignty  
 And when the universe has ceased, You will still reign in majesty;  
 For as You were, so will You be From now until eternity.  
 And You are One, there is none else, No equal standing at Your side,  
 Without beginning, without end, All might and rule in You reside.  
 My living and redeeming God, My shelter on a stormy day,  
 My banner and my refuge still, My cup of comfort when I pray.  
 Into Your hand I place my soul, Asleep, awake, for You are near,  
 And with my soul, my body too: You are my God, I shall not fear.

## Yigdal



*Yigdal Elohim chai v'yishtabach,  
nimtza v'ein et el m'tzi'uto.*

*Echad v'ein yachid k'yichudo,  
ne'lam v'gam ein sof  
l'achduto.*

*Ein lo d'mut ha'guf v'eino guf,  
lo na'aroch eilav k'dushato.*

*Kadmon lechol davar asher  
nivra,*

*rishon v'ein reishit l'reishito.*

*Hino adon olam l'chol notzar,  
yoreh g'dulato umalchuto.*

*Shefa n'vu'ato n'tano,  
el anshei s'gulato v'tifarto.*

*Lo kam b'Yisra'el k'Moshe od,  
navi u'mabit el t'munato.*

*Torat emet natan l'amo El,  
al yad n'vi'o ne'man beito.*

*Lo yachalif ha'El v'lo yamir dato,  
l'olamim l'zulato.*

*Tzofeh v'yode'a s'tareinu,  
mabit l'sof davar bekadmuto.*

*Gomel l'ish chasid k'mif'alo,  
noten l'rasha ra krish'ato.*

*Yishlach l'ketz yamim  
m'shicheinu,*

*lifdot m'chakei keitz y'shu'ato.*

*Metim y'chayeh el brov chasdo,  
baruch adei ad shem t'hilato.*

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח.

נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ:

אֶחָד וְאֵין יָחִיד כְּיִחּוּדוֹ.

נֶעְלָם וְגַם אֵין סוֹף לְאַחֲדוּתוֹ:

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף.

לֹא נִעְרוֹךְ אֵלָיו קִדְשָׁתוֹ:

קִדְמוֹן לְכֹל דְּבַר אֲשֶׁר נִבְרָא.

רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ:

הֵנוּ אֲדוֹן עוֹלָם לְכֹל נוֹצֵר.

יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:

שֹׁפֵעַ נְבוֹאָתוֹ נִתְּנוֹ.

אֶל אַנְשֵׁי סְגוּלָתוֹ וְתַפְאֲרָתוֹ:

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד.

נָבִיא וּמַבִּיט אֶל תְּמוּנָתוֹ:

תּוֹרַת אֱמֶת נָתַן לַעַמּוֹ אֵל.

עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ.

לְעוֹלָמִים לְזוּלָתוֹ:

צוֹפֶה וְיוֹדֵעַ סִתְּרֵינוּ.

מַבִּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ:

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ.

נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ:

יִשְׁלַח לְקֶץ יָמִים מְשִׁיחָנוּ.

לְפָדוֹת מַחְכֵּי קֶץ יִשׁוּעָתוֹ:

מֵתִים יַחֲיֶה אֵל בְּרוֹב חֶסְדּוֹ.

בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:

Great is the living God, for ever to be praised,  
existing unboundedly both in time and space.

And this our God is One, in singleness unique,  
unfathomable, endless is God's unity.

An incorporeal God, who has no shape or form,  
without compare, unrivalled is God's sanctity.

A pre-existent God, who was before the world had come to be;  
none other shares God's primacy.

And universally, to all created things, there is revealed  
God's greatness and supremacy.

The gift of prophecy was granted long ago  
to chosen ones responsive to divinity.

Among these, unsurpassed, was Moses, who perceived  
what God demanded with unclouded clarity.

A teaching ever true God gave to Israel  
through faithful servants trusted with authority.

God's nature does not change, immutable God's law,  
and God alone abides in perpetuity.

God knows our secret thoughts, and sees, when things begin,  
their end results and impact on our destiny.

God's justice rules the world: the good we do prevails,  
but evil deeds lead only to calamity.

And at the end of days God's spirit shall be poured upon all flesh,  
redeeming all humanity.

Hope of immortal life God planted in our souls:  
God's praise be sung from now until eternity.

## Concluding blessings

*Y'varchenu Adonai  
v'yishm'renu,  
Ya'er Adonai panav eleinu  
vichunenu,  
Yisa Adonai panav eleinu  
v'yasem lanu shalom.*

יְבָרְכֵנוּ יי וַיְשַׁמְרֵנוּ.  
יֵאֵר יי פָּנָיו אֵלֵינוּ וַיַּחַנֵּנוּ.  
יֵשָׁא יי פָּנָיו אֵלֵינוּ וַיִּשֶׁם לָנוּ שְׁלוֹם:  
ע"פי במדבר ו כד-כו

May You bless us and keep us,  
May Your face shine upon us and be gracious to us,  
May You turn Your face towards us and give us peace.

After Bamidbar 6:24-26

*Y'varcheinu b'chol tov  
v'yishm'reinu mikol ra,  
V'ya'ir libeinu b'sechel chayim  
viy'choneinu b'da'at olamim,  
V'yisa p'nei chasadav lanu  
lishlom olamim.*

יְבָרְכֵנוּ בְּכֹל טוֹב וַיְשַׁמְרֵנוּ מִכָּל רָע  
וַיֵּאִיר לְבָנֵינוּ בְּשֶׁכֶל חַיִּים וַיַּחַנֵּנוּ  
בְּדַעַת עוֹלָמִים  
וַיֵּשָׂא פָּנָיו חֲסָדָיו לָנוּ לְשֵׁלוֹם עוֹלָמִים:

May God bless us with all good and keep us from all that is harmful,  
May the Eternal teach our hearts the meaning of life  
and grant us knowledge of the infinite,  
May the Holy One reach out to us with tenderness,  
that we may have enduring peace.

After the Dead Sea Scrolls, *Megillat haSerachirn* ('Manual of Discipline' or 'Community Rule') 2:2f

## Kiddush קידוש

## Blessing for wine



*Baruch atah Adonai Eloheinu  
melech ha'olam borei p'ri  
hagafen.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
בוֹרֵא פְּרֵי הַגָּפֶן:

Blessed are You, our Eternal God, creator of the universe,  
who creates the fruit of the vine.



*Baruch atah Adonai, Eloheinu  
melech ha'olam asher kidshanu  
b'mitzvotav v'ratza vanu,  
v'shabbat kodsho b'ahavah  
uv'ratzon hinchilanu, zikaron  
l'ma'aseh v'reshit. Ki hu yom  
t'chilah l'mikra'ei kodesh,  
zecher liytzi'at mitzrayim. Ki  
vanu vacharta v'otanu kidashta  
mikol ha'amim, v'shabbat  
kodshecha b'ahavah uv'ratzon  
hinchal'tanu. Baruch atah  
Adonai, m'kadesh hashabbat.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ  
וְשַׁבַּת קֹדֶשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ  
זִכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית: כִּי הוּא יוֹם  
תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לִיצִיאַת  
מִצְרַיִם: כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל הָעַמִּים וְשַׁבַּת קֹדֶשׁ בְּאַהֲבָה  
וּבְרָצוֹן הִנְחַלְתָּנוּ: בָּרוּךְ אַתָּה יי  
מְקַדֵּשׁ הַשַּׁבָּת:

Blessed are You, Eternal One, sovereign of the universe, who makes us holy through doing all the commands, and who delights in us. Willingly and with love does the Eternal One give us the holy Shabbat to inherit, for it recalls the act of creation. This is the first day of holy gatherings, a reminder of the exodus from Egypt. Because You chose us to be holy among all peoples, willingly and with love You gave us Your holy Shabbat to inherit. Blessed are You, Eternal God, who makes the Shabbat holy.

## Blessing for bread



*Baruch atah Adonai Eloheinu  
melech ha'olam hamotzi lechem  
min ha'aretz.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, our Eternal God, creator of the universe,  
who brings forth food out of the earth.



## Alternative Readings

### Creative translation of the second paragraph of the Shema

And it will come to pass that when you listen deeply to the mizvot which I direct to you this day, to love the Source of Creation and to serve the Source by loving Creation, then the rains may come in their seasons, and you will gather your food from the fields and you will eat and enjoy.

Watch yourselves that you do not become seduced by your desire to dominate and possess, destroying the work of Creation. For then, the Source of Creation will turn against you, and the world in which you live will no longer sustain you, and you will be lost upon the face of the earth which the Creator provided for you.

Make these words part of your understanding and spirit, bind them to witness the works of your hands, see them through them as they focus the image before your eyes, teach them to your children, discuss them at home, on the road, before you sleep, and when you wake. Pass through them as they frame your places of passage. In this way you will fulfil your lives and the lives of your children here on this earth, which the Creator prepared for those who came before you, for as long as the skies are above the land.

David Cooper, Beit Klal Yisrael Seder Hatefillor Leshabbat

### Alternative Amidah

Amidah: On Our Feet We Speak To You

We rise to speak  
a web of bodies aligned like notes of music.

1

Bless what brought us through  
the sea and the fire; we are caught  
in history like whales in polar ice.  
Yet you have taught us to push against the walls,  
to reach out and pull each other along,  
to strive to find the way through  
if there is no way around, to go on.  
To utter ourselves with every breath

against the constriction of fear,  
 to know ourselves as the body born from Abraham  
 and Sarah, born out of rock and desert.  
 We reach back through two hundred arches of hips

long dust, carrying their memories inside us  
 to live again in our life, Isaac and Rebecca,  
 Rachel, Jacob, and Leah. We say words shaped  
 by ancient use like steps worn into rock.

2

Bless the quiet of sleep  
 easing over the ravaged body, who quiets  
 the troubled waters of the mind to a pool  
 in which shines the placid broad face of the moon.

Bless the teaching of how to open  
 in love so all the doors and windows of the body  
 swing wide on their rusty hinges  
 and we give ourselves with both hands.

Bless what stirs in us compassion  
 for the hunger of the chickadee in the storm  
 starving for seeds we can carry out,  
 the wounded cat wailing in the alley,

what shows us our face in a stranger,  
 who teaches us what we clutch shrivels  
 but what we give goes off in the world  
 carrying bread to people not yet born.

Bless the gift of memory  
 that breaks unbidden, released  
 from a flower or a cup of tea  
 so the dead move like rain through the room.

Bless what forces us to invent  
 goodness every morning and what never frees  
 us from the cost of knowledge, which is  
 to act on what we know again and again.

3

All living are one and holy, let us remember  
 As we eat, as we work, as we walk and drive.

All living are one and holy, we must  
make ourselves worthy.

We must act out justice and mercy and healing  
as the sun rises and as the sun sets,  
as the moon rises and the stars wheel above us,  
we must repair goodness...

We will try to be holy,  
We will try to repair the world given us to hand on.  
Precious is this treasure of words and knowledge and deeds that moves  
inside us,  
Holy is the hand that works for peace and for justice,  
Holy is the mouth that speaks for goodness  
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry each  
other along.

Let holiness move in us.

Let us pay attention to its small voice,

Let us see the light in others and honor that light.

Remember the dead who paid our way here dearly, dearly  
and remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us, Amen.

Marge Piercy

### *Al Ken Nekaveh* – Our hope for humanity

And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world that is harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to another's will  
And then all will be rich and free and varied  
And then the greed of some will give way to the needs of many  
And then all will care for the sick and the weak and the old  
And then all will nourish the young  
And then all will cherish life's creatures  
And then all will live in harmony with one another and the Earth  
And then everywhere will be called Eden once again.

Judy Chicago

## Chatzi Kaddish

*Yitgadal v'yitkadash sh'meh  
raba, b'alma div'ra chir'u'teh.  
V'yamlich malchuteh,  
b'chayeh'chon uv'yomeichon  
uv'chayeh d'chol bet Yisra'el,  
ba'agala uviz'man kariv, v'imru  
Amen.  
Y'heh sh'meh raba m'varach,  
l'alam ul'alme almay.  
Yitbarach v'yishtabach,  
v'yitpa'ar, v'yitromam,  
v'yitnaseh, v'yit'hadar, v'yit'aleh,  
v'yit'halal, sh'meh d'kudsha,  
b'rich hu. L'ela min kol birchata  
v'shirata, tushb'chata  
v'nechemata, di'amiran b'alma,  
v'imru Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא. בְּעֵלְמָא  
דִּי בְּרָא כְרַעוּתָהּ: וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמָּן קָרִיב. וְאָמְרוּ  
אָמֵן:  
יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי  
עָלְמַיָּא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שֵׁמֶה דְקָדְשָׁא בְרִיךְ הוּא.  
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דִּי־אֲמִירָן  
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: Amen.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One, who is ever to be praised, though far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.

## Readings and Meditations

God, I thank You for this time of prayer, when I become conscious of Your presence, and lay before You my desires, my hopes and my gratitude. This consciousness, this inner certainty of Your presence is my greatest blessing. My life would be empty if I did not have it, if I lost You in the maze of the world, and if I did not return to You from time to time, to be at one with You, certain of Your existence and Your

love. It is good that You are with me in all my difficulties and troubles, and that I have in You a friend whose help is sure and whose love never changes.

Forms of Prayer 1930



I thank You for the prayers I share with others, which bind me to them. May my prayers be warmer because of their devotion, and together may we be joined to the whole family of Israel. The splendour of our tradition lives again in me, with its tragic memories and its call to holiness and service.

I thank You also for the light and truth which shine out from Your word; for the holy words written down by those whose souls were touched by Your spirit; for the teaching and the call which reach me from Your messengers, which come from their very lips. Help me to transform my thanks into service. Let my mind and my soul add to the holiness of life. May all that I have learnt in my worship here stay with me and keep me in goodness, so that my actions may be pure and my soul be at peace in the dust and heat of the world. Amen.



In this quiet hour of worship, we reflect upon the meaning of our lives. I harbour within me as we all do, a vision of my highest self, a dream of what I could and should become. May I pursue this vision, labor to make real my dream. Thus will I give meaning to my life.

An artist in the course of painting will pause, lay aside the brush and step back from the canvas, and consider what needs to be done. A composer pauses in the process of composition to hear what has been created. So do all of us on this Shabbat eve pause to reflect. As I hope to make my life a work of art, so may this hour of worship help me to turn back to the canvas of life to paint the portrait of my highest self.

May our efforts to grow in moral stature bring us the joy of achievement. And may I always hold before my eyes the vision of perfection we call by the name of God - and grow toward that Highest Realm.



To set apart one day of the week for freedom, a day on which we would not use the instruments that have so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment

from the vulgar, of independence from external obligations, a day on which we stop worshipping the idols of technical civilisation, a day on which we use no money, a day of armistice in the economic struggle with one another and the forces of nature - is there any institution that holds out a greater hope for our progress than Shabbat?

Adapted from *The Shabbat* by Abraham Joshua Heschel (1907-1972 Warsaw)



First become a blessing to yourself that you may be a blessing to others.

Samson Raphael Hirsch



Holy One of Being,  
Help us replace  
The earthbound things,  
Confines of space,  
With Shabbat eyes,  
With Shabbat heart.

Help us to climb,  
To reach that place  
In sacred time  
Where we can find

Our Shabbat soul.  
Help us, we pray,  
To recognize  
Your Holiness,  
To sanctify  
And to embrace  
The Shabbat day,  
Your precious gift,  
With love and grace.



Shabbat liberates God's children from all burdens; It renews the heart, inspires wisdom, and brings joy.



We do not even know how we are supposed to pray. All we do is call for help because of the need of the moment. But what the soul intends is spiritual need, only we are not able to express what the soul means. That is why we do not merely ask God to hear our call for help, but also beg The Creator, who knows what is hidden, to hear the silent cry of the soul.

Forget everybody and everything during your worship. Forget yourself and your needs. Forget the people of whom you have need. Then in truth you may worship the Eternal.

When you offer prayer, imagine yourself as one who is newly born; without achievements of which to be proud; without high family descent to make you arrogant. Forget all dignity and self-esteem. Remember only your maker.

Before the prayers, remember any good qualities you have, or any good deeds which you have performed. This will put life into you and enable you to pray from the heart.

Nachman of Bratzlav



## God and Truth

There is little we may claim to know about God, but this much is certain: one cannot come before God save in integrity of heart and mind. It would not do to try to feign or fib for the greater glory of God. It cannot be required of us, and surely it can never be made a duty, to plead falsely to the God of Truth... The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.

‘You are My witnesses,’ the Eternal says, ‘and I am God.’ Rabbi Simeon ben Yochai said: ‘If you give witness unto Me, then I am the Eternal. If you are not My witnesses, then I am not the Eternal, as it were.’

Pesikta d’Rav Kahana



A king had a son who had gone astray from his father a journey of a hundred days. His friends said to him: ‘Return to your father.’ He said: ‘I cannot; it is too far.’ Then his father sent to say: ‘Return as far as you can, and I will come to you the rest of the way.’ So God says to us: ‘Return to Me, and I will return to you.’

Pesikta Rabbati



## Spiritual Security

To attain a degree of spiritual security one cannot rely upon one’s own resources. One needs an atmosphere, where the concern for the spirit is shared by a community. We are in need of students and scholars, masters and specialists. But we need also the company of witnesses, of human beings who are engaged in worship, who for a moment sense the truth that life is meaningless without attachment to God.

We often discover that a human being is a being driven by alien pressures, by false fears. Living becomes drifting, aimless moving. To pray is to stand still, to rise above enforced digression, and to await signs of direction. Tearing off inner masks, imposed makeup, delusions, conditioning, conceits, a spark breaks through all thoughts:

what is worth being thirsty for?



A king once owned a large, beautiful, pure diamond of which he was justly proud, for it had no equal anywhere. One day, the diamond accidentally sustained a deep scratch. The king called in the most skilled diamond cutters and offered them a great reward if they could remove the imperfection from his treasured jewel. But none could repair the blemish. The king was sorely distressed. After some time a gifted jeweller came to the king and promised to make the rare diamond even more beautiful than it had been before the mishap. The king was impressed by his confidence and entrusted his precious stone to his care. And the man kept his word.

With superb artistry he engraved a lovely rosebud around the imperfection and he used the scratch to make the stem. The Dubner Maggid



Our Rabbis have taught: Once the wicked government decreed that Israel should no longer occupy themselves with Torah. Then came Pappos b. Judah and found R. Akiba holding great assemblies and studying Torah. He said to him, 'Akiba, are you not afraid of the wicked government?' He replied, I will tell you a parable. To what is the matter like? To a fox who was walking along the bank of the stream, and saw some fishes gathering together to move from one place to another. He said to them, 'From what are you fleeing?' They answered, 'From nets which men are bringing against us.' He said to them, 'Let it be your pleasure to come up on the dry land, and let us, me and you, dwell together, even as my fathers dwelt with your fathers.' They replied, 'Are you he of whom they tell that you are the shrewdest of animals? You are not clever, but a fool! For if we are afraid in the place which is our life-element, how much more so in a place which is our death-element!' So also is it with us: If now, while we sit and study Torah, in which it is written, 'For that is thy life, and the length of thy days' (Devarim. xxx, 20), we are in such a plight, how much more so, if we neglect it.'

Ber. 61b



God, please help me pray. I would offer you my deeds, but I am not sure of them; I would offer you my faith, but often I do not know what I can believe. I can only offer you my need for your help and your



love.

Sarah laughed at your promise, yet you performed a miracle for her, because you loved her. My own heart is uncertain, God, but it is said that your love is without limit and your kindness has no end. Love me, God, and help me.



### An Adptation of Psalm Thirty

A song for the dedication of the house which is my body, an adaption inspired by Joel Ziff's class

I thank You, my God, for You have let my indignation flame without consuming me. You have stood with me as I've raged at You, and thus I've been healed of the ravages of unexpressed anger. You have enabled me to turn my deepest fury upon you without forsaking me, and thus you have let me live fully expressive.

I sing praises to You for modelling for me the kind of anger that neither destroys me nor its object. You have taught me, even when I couldn't learn it from my parents, that my anger is another face of my passion, and I need not be ashamed or afraid of it. You have shown me that your anger, if expressed, lasts only a moment, but your love lasts a lifetime.

You have encouraged me to tell my truth, my hurt, my disappointment, my fury to all Your creatures. You have taught me that death of a relationship comes from saying, not from saying. You have permitted me to practice my explosiveness on You when I've been afraid to unleash it on others human like myself.

I have seen You hold Your hands firm in relationship to me, neither overpowering nor turning away from me, when I have pushed and railed at You. You have changed my impotence into creativity and removed my self imposed chains and clothed me in integrity. You have allowed my fury, through its safe expression, to turn to praises and not be silent.

God, I thank You forever.

Phyllis Berman



I know that the world is a place of contradiction. If I did not, why would I, one who does not define myself as a believer in God, come here today to pray with my fellow people?

It is to be with them that I have come, it is because I believe in them, in us, and in what we can create and in what we can destroy that I am driven here out of a feeling of need to be with and worship with them.

If it were merely out of habit or out of guilt, I should quickly abandon this practice. Although every day is a day for appreciating the wonder of the world, although every day is a day for fighting the good fight to perfect the world, although every day is a day to meditate and to struggle, we also need times set aside to come together as a community and to pause and celebrate our struggles and meditations. At this moment, I am gathered here with others saying prayers apparently addressed to a transcendent God. Every day of my life I employ traditions of speech which at the same time reflect and yet do not reflect the reality I understand before me. In the morning I say, “the sun rises,” and at evening I say, “the sun sets,” knowing very well that the sun neither sets nor rises, and that it is the earth which is rotating. I use these words nevertheless, because they describe the feelings of dawn and dusk. In the same way. I can still pray to the Eternal Power of our parents in the Amidah, because no matter how mistaken (from my particular point of view) was the content of Abraham and Sarah’s belief, I yet appreciate the power of their belief and what it accomplished through time.

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

And so this day I will allow myself to say that the sun sets and rises and allow myself to say ‘God and shechinah’ not because they are the real things of the universe, but because they are real symbols of eternal powers in which the universe is one, and because these names reflect the feelings of awe generated by the contemplation of the infinite and of the infinitesimal, feelings generated in contemplation of, and interaction with the cosmos, with people, with art, and with history which is yet ours to make or to end.





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