SIDDUR B’CHOL L’VAV’CHA
WITH ALL YOUR HEART

Congregation Beit Simchat Torah
New York, New York
An LGBT Synagogue for People of All Sexual Orientations and Gender Identities
The biblical Bil’am, overcome by the divine spirit as he looked upon the encampments of the Children of Israel, spoke the first words of *mah tovu* as a blessing on their households even though he had been commanded to curse them. We include the names of our matriarchs Leah and Rachel in our description of the households of Israel both as feminists and because we know that all kinds of families are deserving of blessing. So often families that include lesbians, gay men, bisexuals, and transgender people are the objects of curses or pity and not of the blessing we deserve. Invoking our matriarchs as well as our patriarchs, we extend blessing to all of our families in all of their constellations: families of choice, households headed by two people or by one person, families that include people of color, families with children and without, Jews and non-Jews.
How good and pleasant it is for all of us to dwell together in community.

Psalm 133:1

Hineh mah tov umah na’im shevet achim gam yachad.  
Hineh mah tov umah na’im shevet nashim* gam yachad.  
Hineh mah tov umah na’im shevet kulanu yachad.

*Some say achayot.

The phrase, literally “How good and pleasant it is when brothers dwell together” has been adapted in many egalitarian communities by adding a second line to include nashim (women) or achayot (sisters). In a GLBT community we know that listing women in addition to men or sisters as well as brothers still does not include all of us. Binary gender categories do not encompass all of us, and so a prayer that is meant to be a celebration of gathering in community can achieve the opposite: emphasizing how transgender and intersex people are too often left out. Therefore in our siddur we include a third line: Hineh mah tov umah na’im shevet kulanu yachad “How good and pleasant it is when all of us dwell together.”

Many Jewish rituals are performed while “sitting together” as a group: we sit together in the Sukkah and eat our meals under the stars, surrounded by nature; we sit together around the Seder table on Passover and exchange stories of liberation and freedom; we sit together on Shavuot and study Torah all night long; we sit shiva together and mourn the loss of a loved one. How good and pleasant it is to sit together tonight, as we welcome Shabbat as a community. —Ian Chesir-Teran
Hachamah meirosh ha’ilanot nistalkah.
Bo’u v’neitsei likrat shabbat hamalkah.
Hineh hi yoredet bak’doshah hab’ruchah.
V’imah malachim ts’va shalom um’nuchah.
Bo’i bo’i hamalkah, bo’i bo’i hakalah.
Shalom aleichem malachei hashalom.

THE SHABBAT QUEEN

The sun has disappeared below the treetops.
Come, let us welcome the Shabbat Queen.
Here she is, descending towards us. She is holiness and blessing.
And with her a host of angels of peace and of rest.
Welcome, Queen. Welcome, Bride.
Peace be unto you, angels of peace.
—Hayyim Nachman Bialik
Y'did nefesh av harachaman m'shoch avdach el r'tsonach.
Yaruts avdach k'mo ayal yishtachaveh el mul hadarach.
Ye'erav lo y'didutach minofet tsuf v'chol ta'am.

Hadur na'eh ziv ha'olam nafshi cholat abavatch.
Anah el na r'fa na lah b'harot lah no'am zivach.
Az tit'hazek v'titrape v'haitah lah shifchat olam.

Vatik yehemu na rachamecha v'chus na al ben obavach.
Ki zeh kamah nichsof nichsaf lirot b'tiferet uzach.
Ana Eli machmad libi chushah na v'al titalam.

Higaleh na ufros chaviv alai et sukkat sh'lonach.
Ta'ir erets mik'vodach nagilah v'nism'chah bach.
Maher ahuv ki va mo'ed v'choneini kimei olam.
Soul mate, Source of Compassion, I am yours. Pull me into your desire. 
Like a deer I will run to You, then fall, humbled by your beauty. 
Delight me with your love, sweeter than honey, sweeter than any taste. 

Radiant. Beautiful. Light of the world. My soul is sick with love for You. 
Please God, please, heal me, show me the sweetness of your light. 
Then I will be strengthened and healed, and I will belong to you forever. 

I know your compassion. Be gentle with me; I was invented by your love. 
I want only to be enveloped in your embrace, to see into your magnificent strength. 
Please, my God, my heart’s beloved, have mercy for me. Do not hide from me. 

Reveal Yourself to me, and shelter me, my love, under your sukkah of peace. 
Illuminate the world with your radiance and all will rejoice in You. 
Hurry, Love, the time is near; love me, as in days of old. 

This version of y’did nefesh is based on the original manuscript discovered in the 
library of the Jewish Theological Seminary. The Hebrew ending -ach, though 
associated with the feminine in modern Hebrew, is a common masculine suffix 
in biblical and rabbinic Hebrew. Sephardic siddurim almost exclusively use this 
form when addressing God. We include it here to open ourselves to different 
ways of addressing God.
Shabbes! There should be Shabbes for the whole world!
Peace! There should be peace for the whole world!
Love! There should be love for the whole world!

Shabbes, shabbes, shabbes, shabbes, shabbes.
Zol zayn shabbes.

Shabbes zol zayn. Shabbes zol zayn.
Shabbes af der gantzer velt.

Sholem, sholem, sholem, sholem, sholem.
Zol zayn sholem.

Sholem zol zayn. Sholem zol zayn.
Sholem af der gantzer velt.

Libe, libe, libe, libe, libe.
Zol zayn libe.

Libe zol zayn. Libe zol zayn.
Libe af der gantzer velt.
Blessed are you, Adonai, our God, Creator of the Universe, who sanctifies us with the mitzvot and commands us to light the Shabbat candles.

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

Blagoslovlen Ty, Gospod’ Bog nach, Vladyka vseolennoj, osvityvshiy nach svoimi zapovedyami i zapovedavshiy nam zazhigat’ sубботние свечи.

As these candles give light to all who behold them, so may we, by our lives, give light to all who behold us.

As their brightness reminds us of generations of Israel who have kindled light, so may we, in our day, be among those who kindle light.

CANDLES OF YOUR SOUL

May the one who makes light for a blessing be blessed.
May the one who creates every moment be blessed.
May the one who sustains us forever be blessed.
May the one who surrounds and protects us be blessed.
May the one who caresses and fills us be blessed.
May these candles we light be a blessing to all forever. Amen.

—Danny Maseng
May our hearts be lifted,
Our spirits refreshed,
As we light the Sabbath candles.
—Marcia Falk

Blessed are you, Adonai, our God, Creator of the Universe, who sanctifies us with the mitzvot and commands us to light the (Shabbat and) festival candles.

Baruch atah Adonai Eloheinu melech ha’olam asher kid’shanu b’mitzvotav v’tsivanu l’hadik ner shel (Shabbat v’shel) yom tov.

Blessed are you, Adonai, our God, Creator of the Universe, who has given us life, sustained us, and enabled us to reach this day.

Baruch atah Adonai Eloheinu melech ha’olam, shehecheyanu v’kiy’manu v’higi’anu lazman haze.
שָׁלוֹם עֶלְיוֹן מַלְאֲכֵי הַשָּׁרֵת מַלְאֲכֵי עֲלֵיכֶם.
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הָיָה.
בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי מַלְאֲכֵי עֶלְיוֹן.
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הָיָה.
לְשָׁלוֹם עֶלְיוֹן מַלְאֲכֵי מַלְאֲכֵי עֲלֵיכֶם.
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הָיָה.
שלום עליכם, מלאכים פֿייַנע,
שלום עליכם, מלאכים מיינע,
שלום עליכם, עַלֶּשֶר אֲוֹן קוֹנֶד
שבת קודש אוֹיָאֶנֶד.
נְמוֹ שֶבָּת, נְמוֹ שֶבָּת, נְמוֹ שֶבָּת
שלום עליכם עַלֶּשֶר אֲוֹן קוֹנֶד
שבת קודש אוֹיָאֶנֶד.

שלום עליכם, גומֶשׁ פרִינָאָר
שבת קודש אוֹיָאֶנֶד, רָאָפֶר יִיְנֶס
שלום עליכם אֲוֹלֶין מַעָּנְסֶשׁ
שלום עליכם, לובֶר שׁבָּת.
נְמוֹ שֶבָּת, נְמוֹ שֶבָּת, נְמוֹ שֶבָּת
שלום עליכם אֲוֹלֶין מַעָּנְסֶשׁ
שלום עליכם, לובֶר שׁבָּת.

Sholom aleykhem, malokhim fayne,
Sholom aleykhem, malokhim mayne,
Sholom aleykhem, elter un kind,
Shabbes koydesh iz atsind.
Gut shabbes, gut shabbes, gut shabbes, gut shabbes,
Sholom aleykhem, elter un kind,
Shabbes koydesh iz atsind.

Sholom aleykhem, gute fraynd,
Shabbes koydesh iz dokh haynt,
Sholom aleykhem ale mentshn,
Sholom aleykhem, liber Shabbes.
Gut shabbes, gut shabbes, gut shabbes, gut shabbes,
Sholom aleykhem ale mentshn,
Sholom aleykhem, liber shabbes.
לך בְּרַבּוּת לוֹ הָלָהּ
נְכַרְּמָה פְּנֵי בְּתֹרֵיהּ
כִּי אַל גָּדוֹל גַּדוֹל
אֵשֶׁר בִּירָוֹ מַחָּקָר אוֹר
אֵשֶׁר לֹא תָּמִם וְהָאוֹת עֵשָׁו
בֵּאָו נְשָׁתָהּ וְנָרָה
כִּי הוּא אָלֶלִין
כִּי הוּא אֱכָלְתֵּנוּ
אֵל חֵי לְבָכֶם בְּמִרְבָּה
אֵשֶׁר נָסָנוּ אֲבוֹתֵיכֶם
אְמַר אֲשֶׁר צָהֲבָה בְּתוֹרָה
כִּי נָשִּׁיעָה בְּאֶפֶי
tהלים צא
שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁירוּ לַיהוָה שִׁירֵךְ שִׁiro לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁירוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁירֵךְ: שִׁרוּ לַיהוָה שִׁiru ladonai shir chadash shiru ladonai kol ha’arets.
Shira ladonai barchu sh’mo basru miyom l’yom y’shu’ato. Sapru vagoyim k’vodo b’chol ha’amim nifl’otav.
Ki gadol Adonai umhulal m’od nora hu al kol elohim. Ki kol elohei ha’amim ellim vadonai shamayim asab.
Hod v’hadar l’fanav oz v’tiferet b’mikdasbo.
Havu ladonai mishp’hot amim havu ladonai kavod va’oz. Havu ladonai k’vod sh’mo s’u minchah uvo’u l’chatsrotav.
Hishtachavu ladonai b’hadrat kodesh chilu mipanav kol ha’arets.
Imru vagoyim Adonai malach af tikon teivel bal timot yadin amim b’meisharim.
*Yism’chu hashamayim v’tagel ha’arets yiram hayam umlo’o.
Ya’aloz sadai v’chol asher bo az y’ran’nu kol atsei ya’ar.
Lifnei Adonai ki va ki va lishpot ha’arets Yishpot teivel b’tsedek v’amim be’emunato.
והודו כָּלַּו כָּלַּו: חָלַּג חָלַּג
עֲנַּּוֹ לְעָרְלֶּּלֶּכֶּנְיִי אֶלֶּכֶּנְיִי
אִשֵּּׁה בּוּךְ בּוּךְ אֵלָּג אֵלָּג
רַבָּּי רַבָּּי אָרְלֶּּל אָרְלֶּּל
יִשְׂמְחֻּ הָּאָרֶּּכֶּנְיִי תָּגֵּל
רָאָּהּוּ יָהָּדוּ יָהָּדוּ
מוּסְמֶּנְיִי מְסָמְיִי
וֹתָּהֲלַּה בּוּדְוִי יָהָּדוּ
עֲלָּג עֲלָּג עֲלָּג
עֲלָּג עֲלָּג אֶלֶּל אֶלֶּל
שֵׁם עִשְׁרָיְּתֻּ דֵּשֶׁרְיִי
וֹלָּתְיִי לָבְּשֵּׁתֻּ שֵׁמָּהְוַד
והודו לִפְכַר כָּרָּהוּ

* Ohavei Adonai sin’u ra shomer nafshot chasidav
Miyad r’sha’im yatsilem.

** Or zaru’a latsadik ulyishrei lev simchah.
Simchu tsadikim badonai v’bodu l’zeicher kodsho.
 cumshot

שִׁיר לַיהוָה שִׁיר בְּשָׁלוֹשׁ
הוֹשֵׁעָה לְבֵית יִשְׂרָאֵל
לְבֵית בָּשָׂם
صاحب יָדָיו אָדֹמָה
לַיְשִׁיר יִשְׂרָאֵל
לַיְשִׁיר יִשְׂרָאֵל
לַיְשִׁיר אֶלְעָבִדו
לַיְשִׁיר וְתַעֲצַר
לְצִדְקָתוֹ גִּלָּה
לְצִדְקָתוֹ גִּלָּה
לַגְוִיָּם לְעֵינֵי יִשְׁעָתוֹ
לַגְוִיָּם לְעֵינֵי יִשְׁעָתוֹ
לָא יִשְׁוַעַל אֶצְרֵי
לָא יִשְׁוַעַל אֶצְרֵי
לְבֵית וֶאֱמוּנָתוֹ חַסְדּוֹ זָכַר
לְבֵית וֶאֱמוּנָתוֹ חַסְדּוֹ זָכַר
לִשְׁפֹּט אֶרֶץ אַפְסֵי כָּל רָאוּ
לִשְׁפֹּט אֶרֶץ אַפְסֵי כָּל רָאוּ
לָבֵן וְרַנְּנוּ פִּיצְחוּ הָאָרֶץ כָּל לַיהוָה הָרִיעוּ:
לָבֵן וְרַנְּנוּ פִּיצְחוּ הָאָרֶץ כָּל לַיהוָה הָרִיעוּ:
וְזַמֵּרוּ וְרַנְּנוּ פִּיצְחוּ הָאָרֶץ כָּל לַיהוָה הָרִיעוּ:
וְזַמֵּרוּ וְרַנְּנוּ פִּיצְחוּ הָאָרֶץ כָּל לַיהוָה הָרִיעוּ:
בְּצֶדֶק תֵּבֵל יִשְׁפֹּט
בְּצֶדֶק תֵּבֵל יִשְׁפֹּט
בַּחֲצֹרֹת וְקֹל בֶּשָּׂרוּר
בַּחֲצֹרֹת וְקֹל בֶּשָּׂרוּר
בָּהּ וְיִשְׁבֵּי תֵּבֵל אוֹ וּמְהַיָּם יִרְעָם:
בָּהּ וְיִשְׁבֵּי תֵּבֵל אוֹ וּמְהַיָּם יִרְעָם:
יְרַנֵּנוּ הָרִים יַחַד כָּף
יְרַנֵּנוּ הָרִים יַחַד כָּף
נְהָרוֹת יְמִחֲאוּ
נְהָרוֹת יְמִחֲאוּ
לִשְׁפֹּט בָּא כִּי יְהוָה לִפְנֵי **:
לִשְׁפֹּט בָּא כִּי יְהוָה לִפְנֵי **:
בְּמֵישָׁרִים וְעַמִּים צִח תְּהִלֵּים צִח
בְּמֵישָׁרִים וְעַמִּים צִח תְּהִלֵּים צִח
*Zamru ladonai b’chinos, b’chinos v’kol zimrah.
Bachatsotsrot v’kol shofar, barin lifnei hamalech Adonai.
Yiram hayam umlo’o, teivel v’yoshvei vah.
Neharot yimcha’u chaf, yachad harim y’raneinu.
**Lifnei Adonai ki va lishpot ha’aretz, yishpot teivel b’tsedek
V’amim b’meisharim.
יָתִיב הַאֹרֶץ תָּנוּט כְּרוּבִים יִשֵּׁב עַמִּים יִרְגְּזוּ מָלָא יְהוָה: הָעַמִּים כָּל עַל הוּא וְרָם גָּדוֹל בְּצִיָּון יְהוָה:<br>

הוּא קָדוֹשׁ וְנוֹרָא גָּדוֹל שִׁמְיוֹדוּ מֵישָׁרִים כּוֹנְנָתָּךְ אַתָּה אָהֵב מִשְׁפָּט מֶלֶא וְעֹז:<br>

עָשִׂיתָּךְ בְּיַעֲקֹב וּצְדָקָה מִשְׁפָּט רַגְלָיו לַהֲדֹם וְהִשְׁתַּחֲחוּ הֵינוּ אֱלֹהֵינוּ:<br>

רֹמְמוּ אֱלֹהֵינוּ:<br>

הוּא קָדוֹשׁ שְׁמוֹ בְּקֹרְאֵי וּשְׁמוּאֵל בְּכֹהֲנָיו וְאַהֲרֹן מְשֶׁה:<br>

יַעֲנֵם וְהוּא יְהוָה אֶל קֹרִיאֵי לָמוֹ נָתַן וְחֹק עֵדוֹתָיו שָׁמְרוּ אֲלֵיהֶם יְדַבֵּר עָנָן בְּעַמּוּד לָהֶם הָיִיתָ נֹשֵׂא אֵל עֲנִיתָם אַתָּה הֵינוּ אֱלֹהֵינוּ:<br>

עֲלִילוֹתָם עַל וְנֹקֵם קָדְשׁוֹ לְהַר וְהִשְׁתַּחֲחוּ הֵינוּ אֱלֹהֵינוּ:**<br>

כִּי קָדוֹשׁ יְהוָה אֶלָּהַנוּ:<br>

הלים גא"ת<br>

*B’amud anan y’daber aleibhem shamru eidotav v’chok natan lamo. Adonai Eloheinu atah anitam El nosei hayita labem V’nokem al alilotam.<br>

**Rom’nu Adonai Eloheinu v’hishtachavu l’har kodsbo Ki kadosh Adonai Eloheinu.
Mizmor l'David
Havu ladonai b'nei elim havu ladonai kavod va'oz.
Havu ladonai k'vod sh'mo hishtachavu ladonai b'hadrat kodesh.
Kol Adonai al hamayim El hakavod hir'im
Adonai al mayim rabim. Kol Adonai bako'ach kol Adonai behadar.
Kol Adonai shover arazim vaishaber Adonai et arzei hal'vanon.
Vayarkidem k'mo eigel l'vanon v'siryon k'mo ven r'elimim.
Kol Adonai chotsev labovot esb. Kol Adonai yachil midbar
Yachil Adonai midbar kadesh. Kol Adonai y'cholel ayalot
Vayechesof y'arot uv'heichalo kulo omer kavod.
*Adonai lamabul yashav vayeishev Adonai melech l'olam.
Adonai oz l'amo yiten Adonai y'varech et amo vashalom.
לְכָּה דּוֹדִי לִקרַאת כְּלָה פְּנֵי שַׁבָּת נְקַבְּלָה.

שְׁמַע וּתָמֹעֵץ בִּדְבַר אָדָם, לָשׁוֹנִיָּה אל הַמִּשְׁמֶש הַקּוֹדֵשׁ.

לְכָּה דּוֹדִי לִקרַאת כְּלָה פְּנֵי שַׁבָּת נְקַבְּלָה.

לִקְרַאת כְּלָה פְּנֵי שַׁבָּת נְקַבְּלָה.

שְׁמַע וּתָמֹעֵץ בִּדְבַר אָדָם, לָשׁוֹנִיָּה אל הַמִּשְׁמֶש הַקּוֹדֵשׁ.

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שְׁמַע וּתָמֹעֵץ בִּדְבַר אָדָם, לָשׁוֹנִיָּה אל הַמִּשְׁמֶש הַקּוֹדֵשׁ.

לְכָּה דּוֹדִי לִקרַאת כְּלָה פְּנֵי שַׁבָּת נְקַבְּלָה.

L'chah dodi likrat kalah, p'nei shabbat n'kab'lah.
Shamor v'zachor b'dibur echad, hishm'anim el hamyuchad
Adonai echad ush'mo echad, l'shem ultiferet v'lit'hilah.
L'chah dodi....

Likrat shabbat l'chu v'ne'ilchah, ki hi m'kor hab'rachah
Metirosh mikedem n'suchah, sof ma'aseh b'machashavah t'chilah.
L'chah dodi.....

Mikdash melech ir m'luchah, kumi ts'i mitoch hahafeichah
Rav lach shevet b'emek habacha, v'hu yachamol alayich chemlah.
L'chah dodi.....

Hitna'ari mei'afar kumi, liushi bigdei tifartech ami
Al yad ben yishai beit halachmi, korvah el nafshi g'alah.
L'chah dodi....
Hitor’ri hitor’ri, ki va orech kumi ori
Uri uri shir dabeiri, k’vod Adonai alayich niglah.
L’chah dodi....
Lo teivoshi v’lo tikalmi, ma tishtochchi umah tehemi
Bach yechesu aniyei ami, v’niyun’tah ir al tilah.
L’chah dodi....
V’hayu limshisah shosayich, v’rachaku kol m’valayich
Yasis alayich elohayich kimsos lev b’ahavah.
L’chah dodi....

kimsos lev b’ahavah. The joy of the divine relationship with
the people Israel is compared to the unique happiness of the heart or the soul
rejoicing in love. While the traditional text reads kimsos
chatan al kalah, as a bridegroom rejoices with his bride, we expand the metaphor
to embrace many configurations of love, knowing that our love for God—and
God’s love for us—encompasses the great diversity of love we may experience
in our lives: romantic love regardless of sexual orientation, love between friends,
between parents and children, love between other family members, and love
within a community.
We celebrate the union of lovers of all sexual orientations and gender identities like the love between the Divine Presence and the People Israel. Therefore, rather than using the metaphor of God as Israel’s husband (בעלה/ ba’alah), we sing of uniting the Shabbat queen with the emanation of God known as the Shechinah, thus expanding the metaphor to include all of us.

Yamin usmol tifrotsi, v’et Adonai ta’aritsi
Al yad ish ben partsi, v’nism’cha v’nagilah.
L’chah dodi....
Bo’i v’shalom ateret sh’chinah, gam b’simchah uvtsoholah
Toch emunei am s’gulah, bo’i chalah bo’i chalah.
L’chah dodi....
You shall spread out to the right and the left
And adore God
In the age of redemption
We will be glad and rejoice
Come, my love, to greet the bride
Let us welcome Shabbat.

We stand and face the entrance, bowing and turning on bo'èi chalah to greet the Sabbath queen.

Come in peace, crown of God
In gladness and joy
Amid the faithful of a nation loved by God,
Come in O bride, come in O bride.

Come, my love, to greet the bride
Let us welcome Shabbat.

Mourners enter at this time. The congregation welcomes them:
May God comfort you among all who mourn and bring you peace.

Some say:
May God comfort you among all the mourners of Zion and Jerusalem.

Hamakom y'nachem etchen/etchen betoch sha'ar aveilim v'yavi lachem shalom.
Hamakom y'nachem etchen/etchen b'toch sh'ar aveilei Tsion v'Y'rushalayim.
מג系統י ליום שבת:

ליזמור קבלת יום:

לשיר ליום שבת:

לימה בברק מחאת ב':

על עשוֹר ועל ב':

כפי שעמהני יהוה פועל:

ושימשני יהודי:

אם בשע לא['__':

ப']/רשועים כמשך ששב:

לארבך צור עד:

כפי יהוה אbower:

רחבדרו כפלט צור:

ותמרת קרמים כרמים:

ותمعامل עיני ב':

ותיריך ברך פקר:

תחול יונה בש':

ועזו יונה בש'_surface:

לאפים כי ישך יהוה:

תחול עב

Mizmor shir l’yom hashabbat.

Tov l’bodot l’donai ulzamer l’shimcha elyon.

L’hadg baboker chasdecha ve’emunat’cha baleilot.

Alei asor va’alei navel alei bigayon b’chinar.

Ki simachtani Adonai b’fo’olecha b’ma’asei yadecha aranen.

*Mah gadlu ma’asecha Adonai m’od amku machsh’votecha...*

**Tsadik katamar yifrach k’erez balvanon yisgeh.

Sh’tulim b’veit Adonai b’chatsrot Eloheinu yafirchu.

Od y’nunun b’seivah d’sheinim v’ra’ananim yihyu.

L’hadg ki yashar Adonai tsuri v’lo avlatah bo.
ברך את יהוה המברכת:
משתתפים בברכתיה
chants, the congregation:
ברוך יוהו המברכת לעולם וダー:
יושבים.

עומדים.
בעל/ת תפילה:
ברך את יהוה המברכת:
משתתפים בברכתיה
chants, the congregation:
ברוך יוהו המברכת לעולם וダー:
יושבים.

Barchu et Adonai ham’vorach.
Baruch Adonai ham’vorach
l’olam va’ed.

Barchu et Sh’chinah ham’vorechet.
B’ruchah Sh’chinah ham’vorechet
l’olam va’ed.
ברוך אתה יהוה אלהינו מלך העולם 
אשר ברך אתה מעריב עלינו בשעון פורים ועירים 
וייטבך חשך עתים ויום קים. 
ומסお得 את המוכרים במשמרותיך ברך העון. 
בברך היום ולילה, גללו אור מפנים השעון, והשעון מפונים. 
״ביアクיבי גוז ומביא לילה, ומאכלה בין יום ובין לילה, 
יהודי עצאותך שמו. אחר חים עמיים יומיך עלינו לциальн לילך וגדך. 
ברוך אתה יהוה משערים ערבים.

Baruch atah Adonai, Eloheinu melech ha'olam, 
asher bidvaro ma'ariv aravim, b'chochmah potei'ach sh'arim, 
u'vitvunah m'shaneh itim umachalif et hazmanim, 
um'sader et bakochavim b'mishm'rotem barakiya kirtsono. 
Borei yom valailah, golel or mipnei choshech, v'choshech mipnei or. 

*Uma'avir yom u'meivi lailah, umavdil bein yom uvein lailah, 
Adonai ts'va'ot sh'mo. El chai v'kayam tamid yimloch aleinu l'olam va'ed. 
Baruch atah Adonai, hama'ariv aravim.
Praised are you, Eternal One, our God, Ruler of all time and space, Whose word brings on the evening dusk.

With wisdom, You open the gates of dawn; With understanding, You make time pass and seasons change.

You arrange the stars in the sky according to your plan.

You create day and night, rolling light into darkness, darkness into light.

*You cause the day to fade away and bring on night; You separate day and night.

Source of All Forces is your name. Living and Everlasting One, rule over us forever and ever. Praised are You, Eternal One, who brings on evening’s dusk.
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 dropt in the street, and every one is sign’d by God’s name,
And I leave them where they are, for I know that wheresoe’er I go
Others will punctually come forever and ever.
— Walt Whitman

LE T E V EN I NG C OME

Let the light of late afternoon
shine through chinks in the barn, moving up the bales as the sun moves down.

Let the cricket take up chafing
as a woman takes up her needles and her yarn. Let evening come.

Let dew collect on the hoe abandoned in long grass. Let the stars appear and the moon disclose her silver horn.

Let the fox go back to its sandy den. Let the wind die down. Let the shed go black inside. Let evening come.

To a bottle in the ditch, to the scoop in the oats, to air in the lung let evening come.

Let it come, as it will, and don’t be afraid. God does not leave us comfortless, so let evening come.
— Jane Kenyon
Lift up your eyes, look up.
Who created these stars?
Who marshals them in order?

Have you not known? Have you not heard?
It is God who forms the mountains and creates the winds.

The heavens declare the glory of God.
The firmament proclaims God’s handiwork.

God is the Eternal. God does not faint or grow weary.
God gives power to the weak, and to the tired, God gives increased strength.

For everything there is a season, and a time for every matter under the sun.
A time to weep and a time to laugh; a time to mourn and a time to dance.

A time to seek and a time to lose.
God has made everything beautiful in its due time.

God has appointed the sun to rule by day,
And the moon to mark the seasons.

Let the beauty of God be upon the work of our hands.
May the consciousness of God’s presence make joyous our days and years.

Praised is God, God of times and seasons,
Whose word brings on evening.

בֵּין יוֹם וּבֵין לַיְלָה, בֵּין יוֹם וּבֵין לַיְלָה
לָיְלָה וּבֵין יוֹם וּמַבְדִּילָה,
וּבֵין יוֹם וּמַבְדִּילָה
לָיְלָה וּבֵין יוֹם וּמַבְדִּילָה,
לָיְלָה וּבֵין יוֹם וּמַבְדִּילָה.

ברוכָה אַתָּה ייָוהָה, וּפָרָשָׂת, אַתָּה ייָוהָה, וּפָרָשָׂת
בֵּין יוֹם וּבֵין לַיְלָה.
We look at other people thinking everything must work for them because they have the right kind of body, or they have a lover, but we don’t know what goes on inside, or what it is to look at the world through their eyes, or experience through their skin. They may not have the same body issues as we do, but they may have others. Everyone has something about them that they feel isn’t “perfect”—if only my nose were bigger and more masculine, or if I were taller, or if I were in a different gendered body altogether. While some of us may feel the need to change our physical form to match our insides, ultimately it’s a journey of loving and embracing ourselves. And this seems to be a core part of what it means to be human. —David Harrison
When alone say:
El melech ne’eman

Some people cover their eyes when they say Sh’ma Yisrael.

Hear O Israel, the Eternal is our God, the Eternal One Alone!

In a whisper:
Blessed be God’s ruling Presence, forever and ever.

Sh’ma Yisra’el Adonai Eloheinu Adonai echad.
Baruch shem k’vod malchuto l’olam va’ed.
And you shall love the Eternal, your God, with all your heart, with all your soul, and with all your strength. And these words that I command you on this day, place them in your heart. Teach them to the generations to come; speak of them when you are at home and when you walk on your journeys, when you lie down and when you rise. Bind them as a sign upon your hand, and set them between your eyes. Write them on the doorposts of your house and on your gates.

Deuteronomy 6:4–9

V’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’tsav’cha hayom al l’vavecha. V’shinantam l’vanecha v’dibarta bam b’shivt’cha b’vitecha b’vlecht’cha uvaderech uvshochb’cha uvkumecha. Uchtavtam al m’zuzot bei’techa uvish’arecha.
והנה אמר שמם נשמה אלהים אלהים מקנני מבית אבותך מבית אבי אביו הנחהו יד משה לאתמא
את決めъ אלהים אלהים וה_EMPTY: ה_EMPTY: עם אבותך ועם אבי אביו אמרו בלשון העברית: והנה
בשבע ימים יכלזו את עמותה ואת בני ישראל ואת כל העמים: והנה שבע ימים בשבט בני ברית
לבאת Fulton ובאת שבטיה: השעה לשל פוריפה לבבות וארחים וחפים
אלוהים אלהים השמתים היה: והנה לה פוריפו לבבות וארחים וחפים
ולא יזרעו מפר זאר פי לתק את בני ישראל וארחים והנה מעלא האור
הֹשֵׁה אֶת ה' הָעָם לְכָל שָׁם לְכָלָם: הָשִּׁם אֱדֹלֶם לְכָל לְכָלָם: והנה
וקשרתם את ערה על ידך ויהי ב_plane: בני ישראל: והנה קשרתם את ערה על ידך ויהי ב_plane: בני ישראל:
את בני ישראל לאזר עמה ואליפתח בני ישראל: והנה קשרתם את ערה על ידך ויהי ב_plane: בני ישראל:
האヵלה על נ電話及 בני ישראל:.logged: ה可以更好: בני ישראל:.logged: ה可以更好: בני ישראל:
האヵלה על נ Роופיה בני ישראל:.logged: ה可以更好: בני ישראל:.logged: ה可以更好: בני ישראל:
ודבר יהויה ראש פمشا כי להבאתיכם לחם ולה בים השמש עריא.
And if you truly listen to the commandments that I command to you today, to love the Eternal, your God, and to serve God with all your hearts and with all your souls; then I will give rain to your land in its season, the early rains and the late rains, so that you may gather your grain, your wine, and your oil. And I will give you grass upon your fields for your cattle, and you will eat and be sustained. Be careful, lest your hearts be led astray and you turn to worshipping other gods and bowing down to them. Then God’s anger will flare up against you and the sky will be sealed and no rains will fall and the earth will not yield its produce, and you will be forced to flee this good land that God is giving to you. Place these words on your hearts and on your souls and bind them as a sign on your hands and set them between your eyes. Teach them to the generations to come, speaking of them when you are at home and when you walk on your journeys, when you lie down and when you rise. Write them on the doorposts of your house and on your gates; so your days and the days of the next generations may be many in the land that the Eternal promised to give your ancestors as long as the heavens remain above the earth.

Deuteronomy 11:13–21

It is not necessary to read this paragraph of the Sh’mah as a literal statement about divine reward and punishment. In a world whose survival depends partly on the human capacity to value creation and care for it wisely, it is possible to interpret the passage more naturalistically. If we are able to develop an ecological consciousness, if we treat the earth with respect, if we are aware that we are embedded in a great web of life of which God is the ultimate source and sustainer, then the earth will bear fruit for us and the rain will come in its season. But if we believe we can trample on or transcend the constraints of nature, if we forget the sacredness of all things and make idols of our own wealth and power, “the earth will not grant its produce,” and both we and our world may perish. —Judith Plaskow
And God spoke to Moshe, saying: Speak to the Israelites and tell them to make tsitsit for themselves on the corners of their clothes throughout their generations, placing on the tsitsit one blue thread. These will be your tsitsit, and when you see them you will remember all of the Eternal’s commandments and you will fulfill them, so that you will not wander after the shallow and destructive objects of your hearts and eyes. Do this so that you will remember, and fulfill all my commandments and become holy for your God. I am the Eternal your God, who brought you out of Egypt to be your God.
I am the Eternal, your God.

Numbers 15:37–41
ברכון: שמם וברכחות

ואמרת: ואומנה כל אחד ולא עלה, כי הוהו אלהינו ואלוהינו.
לכבודהו ושקלו עמו. ו湎ון ימי יכלו, והנה את האנשים면서 כל התורה.
בנינו להם רגילו. והפריבות על במהו סופי, ויבדקו על כל שוניינו.
㎏ועשו כל טמיעת. אותם ובראש וכדעת נפצעו. וויבא את עם
ישריאל משכון להורות עלול. והמשובר עני שיג סי שוח אד רופיתו
אותו שואולות הבוחמות עבו. וראה במוה ולאוהנה.
בכלה/תפילת:

יסלולות בברך כלל יולות. משם וארס ובניא ישראל לה עני שירת
בשםם רבח ואמרו כלם:

הקהל על בכלה/תפילת:

מי כן דבר אלהים זה, מי כמקה נאэр בקרש. נורה תחילת עשה פלא:
בכלה/תפילת:

מלבבותך ראו בקך מבז עלה מידי ט rekון ומות. זה אליל, ענו אקרוה:
הקהל על בכלה/תפילת:

יהוה ימלך עולם יעד:
בכלה/תפילת:

ונאםוף כי זכרו יהוה את ועלים, ויגאלMarcus. בורהו אתיה יהוה יראלא.
בכלה/תפילת:

* Umalchuto b’ratson kiblu aleihem. Mosheh u’Mir’yan uvnei Yisra’el l’cha anu shirah
B’simchab rabah v’amru chulam:
** Mi chamochah ba’eilim Adonai, mi kamochah nedar bakodesh. Nora t’bilot oseb fele.
Malchut’cha ra’u vanecha bokei’a yam lifnei Mosheh u’Mir’yan zeh Eli anu v’amru:
Adonai yimloch l’olam va’ed.
V’ne’emar ki fadah Adonai et Ya’akov, ugal miyad chazak mimenu.
Baruch atah Adonai ga’al Yisra’el.
We acknowledge as true and trustworthy that there is but one universal God, and that to God’s service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution, and oppression.

It was God who redeemed us from Egyptian slavery and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and not be bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority and exploit the people, those tyrants’ hearts are hardened, their arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

**BA’AL/AT TEFILLAH:**
*We therefore repeat the words of triumph with which Moshe and Miriam gave thanks.

**CONGREGATION AND BA’AL/AT TEFILLAH:**
**“Who among the mighty compares with You, Eternal One!
Whose holiness is as glorious as yours!
Praised as awesome, doing wonders.”

**BA’AL/AT TEFILLAH:**
Your children beheld your majesty when the sea parted before Moshe and Miriam. “This is my God,” they responded in song,

**CONGREGATION AND BA’AL/AT TEFILLAH:**
“The Eternal shall reign forever and ever!”

**BA’AL/AT TEFILLAH:**
And it was said:
“The Eternal has rescued Ya’akov, redeemed him from a mightier power.”
Praised are you Eternal One, who redeemed Israel.
Hashkiveinu Adonai Eloheinu l'shalom.
V’ba’amideinu malkeinu l’chayim ufros aleinu sukat sh’lomecha.
V’takneinu b’eitsah tovah milfanecha v’hoshi’einu l’m’a’an sh’mecha.
V’bagen ba’adeinu v’baser mei’aleinu oyev dever v’cherev v’ra’av v’yagon.
V’baser satan mil’faneinu umei’achareinu.
Utset k’nafeha tastireinu ki El shomreinu umatsileinu atah,
ki El melech chanun v’rachum atah.
*Ushmor tseiteinu uvo’einu l’chayim ul’shalom mei’atad v’ad olam.
**Ufros aleinu sukat sh’lomecha. Baruch atad Adonai hapores sukat shalom aleinu
v’al kol amo Yisra’el v’al kol ba’amim v’al Y’rushalayim.
Help us lie down, Adonai, our God, in peace, and let us rise again, our Sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name. Enfold us in the wings of your protection, for You are our redeeming guardian. Shield us from evil, disease, war, famine, and sorrow. Truly, a sovereign, gracious, and compassionate God are You. *Guard our going forth each day for life and peace, now and always. **Spread over us the shelter of your peace. Blessed are You, Adonai, who spreads your canopy of peace over all your people Israel, over the whole world, and over Jerusalem.

Help us, O God, to lie down in peace; And teach us that peace means more than quiet. Remind us that if we are to be at peace at night, we must take heed of how we live by day. Grant us the peace that comes from honest dealing, so that no fear of discovery will haunt our sleep. Rid us of resentments and hatreds that rob us of the peace we crave. May we inflict no pain, bring no shame, and seek no profit by another’s loss. May we live so that we can face the whole world with serenity. May we need feel no remorse at night for what we have done during the day. May we need feel no remorse in the daytime for what we have done during the night. May we lie down in peace tonight, and waken tomorrow to a richer and fuller life.
We stand.
Let the people Israel keep Shabbat, making Shabbat throughout all their generations, as an eternal covenant. It will be an everlasting sign between Me and the people Israel. For in six days the Eternal made the heavens and the earth, and on the seventh day God rested and was refreshed.

Exodus 31: 16-17

When Shabbat coincides with a festival add:
Moshe proclaimed the festivals of the Eternal to the people Israel.

Leviticus 23: 44

V'shamru v'nei Yisra'el et hashabbat la'asot et hashabbat l'dorotam b'rit olam.
Beini uvein b'nei Yisra'el ot hi l'olam ki sheishet yamim asah Adonai et hashamayim v'et ha'aretz wayom hashvi'i shavat vayinafash.

Vay'daber Mosheh et mo'adei Adonai el b'nei Yisra'el.

“Rest” in the sense of the traditional Sabbath concept is quite different from “rest” being defined as not working, or not making an effort (just as “peace”—shalom—in the prophetic tradition is more than merely the absence of war; it expresses harmony, wholeness). On the Sabbath, we cease completely to be animals whose main occupation is to fight for survival and to sustain our biological life. On the Sabbath, we are fully human, with no task other than to be human.

—Erich Fromm
Teach me my God, a blessing, a prayer
On the mystery of a withered leaf
On ripened fruit so fair
On the freedom to see, to sense,
To breathe, to know, to hope, to despair.

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

To pray is to take notice of the wonder, to regain a sense of the mystery that animates all beings, the divine margin in all attainments. Prayer is our humble answer to the inconceivable surprise of living.
—Abraham Joshua Heschel
Yitgadal v’yitkash sh’mei raba (amen) b’alma di v’ra kirutei v’yamlich malchutei b’chayeichon uv’yomeichon uvchayei d’chol beit Yisra’el ba’agala uvziman kariv v’imru: Amen.

Y’hei sh’mei raba m’varach l’alam ulalmei almaya.

Yitbarach v’yishtabach v’yitpa’ar v’yitromam v’yitnasei v’yithadar v’yitaleh v’yithalal sh’mei d’kudsha b’rich hu, l’eila min kol (On Shabbat Shuvah: l’eila ul’eila mikol) birchata v’shirata tushb’chata v’nechemata da’amiran b’alma v’imru: Amen.
As a community of lesbian, gay, bisexual, transgender, and straight Jews, we have experienced the ways in which LGBT families are excluded and erased from Jewish community and family life. Because of the way we love, some of us have lost our children or have been excised from their lives; many of us will never be legally recognized as the parents of the children we have raised. Likewise, many of us are the children of parents who are not legally recognized. Yet despite this, we know that our relationships are holy and our families are real. Therefore, we acknowledge all of our ancestors, Avraham, Yitschak, Ya’akov, Sarah, Rivkah, Rachel, her handmaiden Bilhah, Leah, and her handmaiden Zilpah. Our ancestors descended from all of them, whether their relationships were celebrated or not, whether they were regarded as equal or not.
THE AMIDAH

Alternative meditations are on pages 124–127.

We stand in silent prayer.
Open my lips, that my mouth may declare your praise.

1. AVOT V’IMAHOT / ANCESTORS

You* are our God, Adonai, Ruler of time and space
Even as You were God to our ancestors:
God to Avraham, God to Yitschak, and God to Ya’akov,
God to Sarah, God to Rivkah, God to Leah, God to Rachel,
God to Bilhah, and God to Zilpah.
Great, mighty, awesome are You,
Higher than our minds can climb,
Ancient Source of kindness,
Creator of all.
You remember the worthy deeds of
our ancient mothers and fathers,
and will lovingly bring redemption to their
children’s children, for the sake of your name.

(On Shabbat Shuvah: Remember us with life, Sovereign, who so treasures life.
Inscribe us in the Book of Life to fulfill your will, O God, whose very being is life.)

Sovereign, our Help,
You, who are Redeemer and our Memory,
The One who strengthens Avraham and remembers Sarah,
You* are praised, Adonai.

*We bend our knees at baruch and bow at atah.
ב. בּוֹרָהּת

אתה נברع עלכלים זאורי מותיה מצות: אתה רב להוהיש.

משמחת תרזה ד. פסח: פָּשֵׁב קְדֻשִּׁים מְמוּדִים וּנְקֵמִים.

מדבר ספיא: לפני פסח עד שומרי עץ: מְמוּדִים קְפָל.

נְפַלֵּים זוֹרַת הַזְּקֻנִּים וּנְפַלֵּים אֵמוֹרִים. נְקֵמִים אֵמוֹרִים לְיִשָּׁר

עַד מְכוֹר בַּל בּוֹרָהּת וּמְלִית לְךָ, מְלִיתִין וְמוֹכָּרוּ

וּנְצֵמִים יׇשׁוּרָה.

(בֵּשָּׁמַה שׁוֹכֶה: מְכֵּוָה יִבְרַס חֹזֵי בּוֹרָהּת וּקְדֻשִּׁים בְּרַחֲמִים)

נְאַמְּרִין אֲחַת לְלָהְיוֹת מֵתִים. בּוֹרָהּת אֵּחַת יְהוֹה, מֵתִים וְמוֹכָּרוּ.

*בֵּשָּׁמַה שׁוֹכֶה, יִבְרַס חֹזֵי בּוֹרָהּת וּקְדֻשִּׁים בְּרַחֲמִים.

ב. קָרָהֵת צָרָה

אֲחַת קָדְרֵשׁ לָשׁוֹא צָרָה וּקָדְרֵשׁ קָדְרֵשׁ בָּרוּצְוָה בּוֹלֵכָּה.

בּוֹרָהּת אַחַת יְהוֹה, טָאָל (בֵּשָּׁמַה שׁוֹכֶה: טָאָל) "קָדְרֵשׁ.

ד. קָרָהֵת צָרָה

אֲחַת קָדְרֵשׁ אֲחַת יְהוֹה וְשִׁמְנֶה לָשׁוֹא, חֲכָלִית מְשַׁמֵּשׁ שָׁמָיִים בַּרְאֵר, וְבִרְכֵהוּ

מְכִל הַיָּמִים, וְקָדְרֵשׁ מְכִל בַּרְאֵר, זֶה כְּחָרְבֵּרֹתָה:

וּכִּלּוֹ מְשַׁמֵּשׁוּ תְּמָנִים וְכִלּוֹ מְשַׁמֵּשׁוּ הַזָּמִיאָה, מְכִלָּה מְשַׁמֵּשׁוּ שָׁמָיִים יֵאָרִים וְבִרְכֵהוּ

עִשׂרֵה וּשְׁבִיעַת בְּרֵאֵר מְכִלָּה מְלָאכָה אֲשֶׁר עָשִׂים: זֶה כְּחָרְבֵּרֹת אֲחַת יְהוֹה וְשִׁמְנֶה לָשׁוֹא.

בֵּשָּׁמַה שׁוֹכֶה, מְכִלָּה מְלָאכָה אֲשֶׁר בָּרָא אֲלֵיהֶם לְעוֹלָם לְיִשֶׁר.
2. G’VUROT / DIVINE POWER

You are eternally powerful, Adonai,
Returning life to the lifeless;
Great is your saving power.

*From Simchat Torah to the first day of Pesach:* You cause the wind to blow and the rain to fall.
*From the second day of Pesach to Sh’mini Atseret, some say:* You bring the dew.

You sustain all living creatures with lovingkindness;
In compassion, granting life to the lifeless,
You uphold the fallen and send healing to the sick,
You bring the promise of liberation to the enslaved and
Keep faith with us in death as in life.
Who is like You, Source of strength?
Who is your equal, sovereign Author of life and death,
Planting seeds of redemption?

*(On Shabbat Shuvaah: Who is like You, Source of all compassion
Who remembers with compassion all You have created.)*

Trusting in You, we see life beyond death.
You are praised, Adonai, Source of eternal life.

3. K’DUSHAT HASHEM / SANCTIFYING GOD’S NAME

Holy are You, holy is your name
Those who strive to be holy daily declare your glory.
You are praised, Adonai, our Holy God!
*(On Shabbat Shuvaah: You are praised, Adonai, our Holy Sovereign.)*

4. K’DUSHAT HAYOM / SANCTIFYING THE DAY

You set the seventh day apart as your own. It was the final act of Creation of the heavens and the earth. It is more blessed than other days, more sacred than other times. As we read in the story of Creation:

Now the whole universe—the heavens, the earth, and all they contain—were completed. Having ended the work of Creation, God stopped on the seventh day. God rested on the seventh day with all work completed. God blessed the seventh day and sanctified it, for on that day God rested from all the work of Creation.

*Genesis 2:1*
אמלה ואלוהי ישראל ואומתינו רצה בקנאותנו.CKERINAN במאיתות ו /.
وفيירקה. שבקお勧め ואומתינו נשים ופים ולאביו נשראו ל.sources באמות.
ונחלה לנו את אלוהי בבצקות וברצון复查 קרשב ונתיון בלה.
ישראל מקירש שמח. ברוך אתה יהוה מקדיש שמח.

ג. יעדרה
רצה יהוה אלהינו בשמה ישראל ושקלותה, והשב את השובות
לבורי בינתה. לאשי ישראל ושקלותה ובצקות הכהל בצוואר.
והיה לрабатыва חמידה ישראלי שמח.

(בראשית וquisition הדעה:)
אלוהים ואלוהי ישראל ואומתינו ישלך יمنذ ויגש יראה וירща וישמע
ויסק עזריך וקרון ופקודנו וויה אלהי ואומתינו וקרון משה בפח ידהו
དך עזרך וקרון ירושלם או קרוש וקרון כל שמח ביצי ישראל לpgsql.
ולשלות לפבקה, לה להכין לזרחים, להימ בימים וכלל מכיס יזום.
ברוך היה: ראלי חход.
חוג תמשות פסח: ידוקפסות.
חוג תמשות מקות: ידוקקפות.

הנה. זכרינו יהוה אלהינו וב_ch obsc, ופקדנו ובלבכה, והושיענו וב
לזרחים. וזכרבי ישועה ותרומתו, ויו הנון והנה עלים והושיענו כי
אליהם עזינו, כי אחר מלך תים ורוחם אתיה.

וחנהון עינו בשוכך ליצאי ב各项工作. ברוך אתה יהוה.
משהויש ישיבת ליצאי.
Our God and God of our mothers and fathers, desire our rest, too. Add holiness to our lives through your mitzvot and enrich our lives with your Torah. Fill us with your goodness, make us glad with your saving powers, and purify our hearts that we may serve You in truth. In your gracious love and will, Eternal One, allow the holiness of Shabbat to remain ours, then all Israel, who sanctify your name, may rest.

You are praised, Adonai, for the holiness of Shabbat.

5. AVODAH / PRAYER

Want us, Eternal, our God. Receive our prayers as lovingly as they are offered. May our worship always be pleasing to You.

(On Rosh Chodesh, Pesach, or Sukkot:
Our God and God of our ancestors, may our prayers rise up, come before You and reach You, be noted and desired by You, be heard, considered, and remembered by You along with the memory of us and consideration of our needs—the memory of our ancient mothers and fathers, the memory of our people’s hope of redemption, the memory of Yerushalayim, your holy city, the memory of all your people, surviving in your presence. Act for deliverance and goodness, for grace, kindness, and compassion, for life, and for peace

On Rosh Chodesh: on this day of the new moon.
On Pesach: on this festival of Matsot.
On Sukkot: on this festival of Sukkot.

This day remember us for goodness and well-being, this day bless us with love and with care, this day bring us to a fuller life. With words of hope and compassion be gracious with us and show us kindness and the promise of redemption. We turn to You, for You are grace and compassion.)

And may our eyes behold your return to Zion. You are praised, Compassionate One, who returns your presence to Zion.
משתתפים בברית.

모דח אשכנז לקא שאחתה היא יהודה אָלֶיה יִשְׁרָאֵל
ואֶזְמוֹתינוּ צרכוּד כְּחַמְרֵנוּ פַּתִּים. עַד אַלּוֹ הַיָּהוּד
וֹדֵר נָרֶדֶךָ וְכִפְּרִית הַחַלָּשָׁתִים שְׁלַה צְמוּחיָנוּ בַּבֶּן וְעַל
נְשָׁמוֹתינוּ קַפְּרוּדוּתָנוּ שָׁלִּימוּ שְׁנֵךְ כְּשַׁמְּנוּ שָׁלִּימוּ
לָא כֶלֶת דְּחַמֵּךְ וְמַפְרֶדֶךָ מַלְכוּת וּלְהוֹדוֹת שֶם קִוִּינוּ
וְהִדִּיקוּ הַתְּשׁוּעוֹת בְּעַלְוָמֶ צַדִּיקִים הוּא בְּיָדֶךָ,
כַּד בְּיַד צָרָתָם מֵעוֹלָם וּבָנָיו בַּזְּמַן וְצָהֳרָיִם
וְאַחַר וֵא לְהוֹדוֹת שֶם אֱוָבֹקֶר וְכִּי שֶׁבְּכָל הָרַבִּים.

"114"
6. HODA’AH / GRATITUDE

We bow.

We give thanks that You are our All-Merciful One — ours as You were our ancestors and You will be forever. You are the firm, enduring Rock of our life that shields us in times of trouble, from generation to generation. We thank You and sing your praise for our lives that are in your hands and our souls that are in your keeping; for the signs of your presence we encounter day in and day out; and for the sense of wonder and goodness that can be ours at every hour, morning, noon, and night. You are Goodness for your kindness never ceases; You are Compassion for your mercies never end; therefore we always have hope.

The Shabbat Amidah continues on page 115.

On Chanukah, Yom Ha’atsmaut, or LGBT Pride include:
(We thank You for the miraculous deliverance, for the heroism and for the triumphs in battle of our ancestors in other days, and in our time.

On Chanukah:
In the days of Matityahu son of Yochanan, the High Priest of the Hasmoneans, and of his sons, a cruel reign of the Greeks rose against your people Israel to force them to forget your Torah and to distance them from your law. And You, in your great mercy, stood with us in our time of troubles. You fought alongside us, vindicated us, and avenged our wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of those striving for truth, the cruel into the hands of the righteous, the malicious into the hands of those who strive to live out your Torah. You brought great victory and deliverance for your people Israel and great honor to your name throughout the world. Then your children came into your house and cleansed your sanctuary and purified your holy place and lit lamps in your holy courtyards, and established these eight days of Chanukah to give thanks and to praise your great name.
Verb forms referring to God are pointed so that they may be read in either masculine or feminine form or both.
On Yom Ha’atsmaut:
In the days when your children began to return to their borders, when a nation was establishing itself in its land as in days of old, the gates of the land of our ancestors were closed to our people seeking refuge from the sword, and enemies within the land and seven nations with them rose up to destroy your people Israel. And You, in your great mercy, stood with us in our time of troubles. You fought alongside us, vindicated us. You strengthened their hearts to stand up and to open the gates to those who sought shelter, and to turn the enemy armies out from the land. You delivered the many into the hands of the few, those who sought to erase us into the hands of those who hoped to do your will. As You brought great victory and deliverance for your people Israel may Israel bring honor to your name throughout the world.

On LGBT Pride:
In the wake of the civil rights movement lesbians, gay men, bisexuals, and transgender people began to organize for the dignity and justice that all of us are due as human beings on this earth. Those who profane your name, claiming that they hate us in the name of God, rose up to criminalize us, pathologize us, brutalize us, and erase us. And You in your great mercy stood with us in the time of our troubles. You fought alongside us, vindicated us, gave us the courage to stand together, to open our eyes and the eyes of the world around us, to see that the freedom and the right to love belongs to all of your creations. You have given us the strength to witness and create wonders, to be who we are and to love whom we love not only in the safety of our homes but outside in the light of the world, to live as Jews in the embrace of community, to sanctify our unions and celebrate ourselves before each other and before You. The stone that the builders rejected has become the cornerstone. May we never know shame again.

For all these blessings, we shall ever praise and exalt You.
(בשנת שובה: הקדושים שלחנין כל בני בריתך.)
בכל התקיים זורוּתָלָה, ויִתְלוֹלָה את שְׁפָהּ שַׁמֶּה, נַעֲלוּ יִשְׁרָאֵלָהּ וְאוֹרְנָהּ
פלחה. ברוך אַתָּה יָהוּ, חַסְוִב שֵׁמָה וּלְכנָה לְחַיוֹת.
"כּוֹפֵס גָאָם אִתָּהּ בָּרְכַּיִּים וְשָׁמַתַּוֹ יִשְׁרָאֵלָהּ."

1. בַּם בְּרִית
שָׁלוֹם בְּרִית יִשְׁרָאֵלָהּ וְחַיִּים לִפְנֵי יָהוּ.
בְּרִית יָהוּ מֵשָׁמֶה יִשְׁרָאֵלָהּ בִּשְׁלוֹם
וְמַעֲזֶרֶתָנוּ יְשׁוּעָתָנוּ הָאֵל, בְּאֵמֶת שִׁמְאֶת וּיְהַלְלוּ
סֶלָה ישׁוּהוּבְּרָכִים וְכֹל.
לְהוֹדוֹת נָאֶה וּלְשִׁמְאֶת וְטֹב הָאֵל,
יְהוָה אַתָּה בָּרוּ בְּרָכִים שָׁלוֹם בִּגְבָרָכּוּ.
"סֶלָה אַתָּה וָמְשָׁתַחְוִים בָּרוּ בֵּית בָּרְכַּיִּים בִּרְכַּת.
זֶה, לְעֹלָם תָּשִׂים עַמְּיִשְׂרָאֵל עַל רָב שָׁלוֹם.
הַשָּׁלוֹם לְכָל אָדוֹן מֶלֶךְ הֵוָה אַתָּה כִּי תֵבֵל
יוֹשְׁבֵי כָּל וְאֶת יִשְׂרָאֵל עַמְּיֵהוּ לְבָרְכִים בֵּית
בֵּית הַמְבָרְכֵה יָהוּ אַתָּה בָּרוּ בָּרוּ בִּשְׁלוֹם.
כָּל בֵּית בָּרְכִים בִּשְׁלוֹם.
(בשנת שובה: המקדים כל)
"בְּשָׁלוֹם בָּרְכִים יִשְׁרָאֵל וּפַרְנָסָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶי
אֲנַחְנוּ וְכָל עַמּוֹ אֶת יִשְׂרָאֵל לְחַיִּים וְלְשָׁלוֹם הרָבִּים.
ברוך אתה יָהוּ כִּי תֵבֵל יוֹשְׁבֵי כָּל וְאֶת יִשְׂרָאֵל
בֵּית אֵל שָׁלוֹם בֵּית יִשְׂרָאֵל.".

* Shalom rav al Yisra’el amcha tasim l’olam,
ki atah hu melech adon l’chol bashalom.
V’tov b’einecha l’varech et amcha Yisra’el v’et kol yoshvei teivel
b’chol et u’vchol sha’ah bishlomecha.

** B’sefer chayim b’rachah v’shalom, ufarnasah tovah, nizacher v’nikatev l’faneca,
amachnu v’chol amcha beit Yisra’el l’chayim tovim ulshalom.
Baruch atah Adonai, oseh bashalom.
(On Shabbat Shuvah: Inscribe all the people of your covenant for a good life.)

May all that is alive speak true gratitude and praise your name in truth, O God of deliverance and help.

You* are praised, Adonai, Source of Goodness, to whom our thanks are ever due.

*We bend our knees at baruch and bow at atah.

7. SHALOM / BLESSING OF PEACE

*May there be abundant and lasting peace for your people, as for all who dwell on earth, forever.

We know You to be the supreme Source of peace.

May it please You to bless your people and all peoples everywhere in every season and at every moment with your gift of peace.

You are praised, Adonai; You bless your people Israel and all who dwell on earth with peace.

(On Shabbat Shuvah substitute with:

** May we and all your people be remembered and inscribed for good life and for peace in the book of life and blessing, honorable sustenance and peace.

You are praised, Adonai, Author of peace.)
הלב
תחינות / עומדת:
מעריב, מֵרָע לְשׁוֹנִי נְצֹר
הַי אֱ, מִרְמָה מִדַּבֵּר וּשְׂפָתַי,
תִּדֹּם נַפְשִׁי וְלִמְקַלְלַי.
תִּהְיֶה לַכֹּל כֶּעָפָר וְנַפְשִׁי
בְּתוֹרָתֶ לִבִּי פְּתַח,
נַפְשִׁי תִּרְדֹּף וּבְמִצְוֹתֶי,
רָעָה עָלַי הַחֹשְׁבִים וְכָל.
מַחֲשַׁבָּם וְקַלְקֵל עֲצָתָם
הָפֵר מְהֵרָה, שְׁמֶ לְמַעַן עֲשֵֹה,
יְמִינֶ לְמַעַן עֲשֵֹה,
קְדֻשָּׁתֶ לְמַעַן עֲשֵֹה,
toratah l'ma'an. וַעֲנֵנִי
יְמִינְ וּהוֹשִׁיעָה יְדִידֶי
יֵחָלְצוּן l'ma'an.
וְגוֹאֲלִי צוּרִי יהוה,
לְפָנֶי לִבִּי וְהֶגְיוֹן
פִי אִמְרֵי l'ratson.
* Yih’yu l’ratson imrei fi v’hegyon libi l’fanecha, Adonai tsuri v’go’ali.
** Oseh shalom bimromav, hu ya’aseh shalom aleinu,
V’al kol Yisra’el v’al kol yoshvei teivel, v’imru: Amen.
O my God, keep my tongue from speaking evil
And my lips from telling lies.
Help me protect myself from those who curse me;
May my soul be quiet,
For my soul will be as dust whatever may come.
Open my heart to your Torah,
Make me eager to fulfill your mitsvot.
And to those who believe cruel things of me,
Dissolve their plans and uncloud their minds. Soon.
Do so for your sake,
Do so for the sake of your righteousness,
Do so for the sake of your holiness;
Do so for the sake of your Torah.
Do so to release your loved ones.
Reach out your hand to me. Answer me.

*May the words of my mouth and the meditations of my heart be pleasing to you,
God, my Rock and my Redeemer.

An alternative:
Help me experience the fullness of Shabbat. Help me feel that I deserve this day of rest,
so that I may luxuriate in this day. May I experience joy. May I be open to love.
Help me to free myself of pain and sorrow and regret on this day of Shabbat.
Help me to have compassion for myself so that I may have more love and compassion
for others. May I taste the sweetness of Shabbat and remember that sweetness in the
week to come.

* *May the One Most High, Source of perfect peace, who grants peace in the heavens,
grant peace to us, to all Israel, and to all who dwell on earth.
And let us say, Amen.
שם תפילות / עמידה:

לְדָוִד הַמַּעֲלוֹת שִׁיר:

נֵלֵיהוֹד בֵּית שַׁאֲלוּ:

וְרַגְלֵינוּ בְּאֹמְרִים שָׂמַחְתִּי יְרוּשָׁלִָיִם:

וְעֹמְדוֹת כְּעִיר הַבְּנוּיָה יְרוּשָׁלִַיִם יָהּ שִׁבְטֵי שְׁבָטִים עָלוּ שֶׁשָּׁם:

לָתַל הַמַּעֲלוֹת לְבֵית כִּסְאוֹת לְמִשְׁפָּט כִּסְאוֹת יָשְׁבוּ שֶׁבִּי:

אֹהֲבָיִי יִשְׁלָיוּ יְרוּשָׁלִָיִם שַׁאֲלוּ:

בְּהָרָגָם שַׁלְוָה בְּחֵיל שָׁלוֹם יְהִי אֵלִי:

לָטוֹב אֲבַקְשָׁה הֵינוּ אֱ יְהוָה בֵּית אֲבָנִי לְמַעַן קכב:

Samachti b'omrim li beit Adonai neilech.
Omdot hayu ragleinu bisharayich Y'rushalayim.
Y'rushalayim habnuyah k'ir shechubrah lah yachdav.
Shesham alu sh'vatim shivtei Yah.
Eidut l'Yisra'el l'hodot l'shem Adonai.…
Sha'alu sb'lon Y'rushalayim
Yishlayu ohavyich.
*Y'hi shalom b'cheilech shalvah b'arm'notayich.
**L'ma'an achai v're'ai adabrah na shalom bach.
L'ma'an beit Adonai Eloheinu avakshah tov lach.
A Song of Ascent of David.
Joy filled me when I heard
“Let us go to the House of the Eternal.”

Finally our feet
Stand within your gates, Jerusalem.

Yerushalayim, a city rebuilt!
A city where all are welcome
United together in harmony.

Here worshippers would go
To give thanks to the Nameless One.
Here was the place of David’s justice.

Pray for the peace of Jerusalem.
May all who love you be well.

*May there be peace and well-being within your walls,
Tranquility within your dwelling places.

**For the sake of kin folk and friends
I call out now, “Peace!
Peace be with you, Jerusalem!”

For the sake of your holy house
I will seek only your good.

Psalm 122
AN APPENDIX TO THE VISION OF PEACE

Don’t stop after beating the swords into ploughshares, don’t stop! Go on beating and make musical instruments out of them. Whoever wants to make war again will have to turn them into ploughshares first.

— Yehuda Amichai
Nation shall not lift up sword against nation, neither shall they study war any more.
Isaiah 2:4

Lo yisa goy el goy cherev lo yilm’du od milchamah.

Let Israel our people, and all people know peace.
Let the great shofar of freedom be sounded for us and for all.
Let every wanderer come home from the bitterness of exile.
Let all who have been cut down send out new shoots.
Let Jerusalem, once again, be the city of peace.
Let the land of Israel and its neighbors know peace.

בְּרֵוָה יְהוָה אֱלֹהֶיךָ וְשָׁלוֹם אֱלֹהֶיךָ אֱלֹהֶיךָ אֱלֹהֶיךָ.

Blessed are You, Eternal God, Source of peace.
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, 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 unbidded, 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 must praise the power of the one that joins us.
Whether we plunge in or thrust ourselves far out
finally we reach the face of glory too bright
for our eyes and yet we burn and we give light.

We will try to be holy,
we will try to repair the world given to 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
May the One who blessed our ancestors, Sarah, Rivkah, Leah, Rachel, Bilhah, and Zilpah, Avraham, Yitschak, and Ya’akov, bless us too. Bless and heal all those who are ill.

May they be blessed with a full and complete healing, a healing of spirit and a healing of body, together with all those who are ill among the Jewish people and among the world. May those who will not be healed on this earth be blessed with nights free from suffering and days filled with peace. May God grant strength and comfort to those who care for the sick. May God help us to find hope and courage as we face fear and loss.

May all who are ill be surrounded by the love of friends, loving companions, families, and community.

And let us say, Amen.

Oh God, please heal her. Oh God, please heal him. Oh God, please heal them.

Based on Numbers 12:13

Ana El na r’fa na lab. Ana El na r’fa na lo. Ana El na r’fa na lahem.
May the One who blessed our ancestors, Sarah, Rivkah, Leah, Rachel, Bilhah, and Zilpah, Avraham, Yitschak, and Ya’akov, bless us too. Bless and heal all those who are ill [say the names of those in need of healing].

May God, who granted blessings to our ancestors and healed them of their pain, also remember us today and visit us with your blessings.

May You give comfort and strength to all of us who are ill and help us to be well again.

Remember those of us whose bodies need comfort and strength, healing and renewal.

Remember, too, those of us who are “faint of heart,” whose pain and anguish are emotional and psychological, pain of the soul rather than the body.

Give strength to those of us who are fighting the many dependencies and addictions of the modern world and give us the strength to proceed in our recoveries.

Help all of us as we are affected by HIV/AIDS, cancers, and other diseases, those of us who are ill, those who are not but may yet be, and those who are affected by the suffering of others. Bring healing to our families and friends and all we know.

God, heal us of all our illnesses—physical, emotional, and spiritual—and let us find shalom.

Remember us and all others who need your help.

Heal us, Eternal One, and we shall be healed. Save us, and we will be protected.
Provide us a full healing from all our afflictions. Praised are You, Healer of the sick.
—Ron Weiss
אריה עד התקהל, רפאים ואפרים.
והם מרפא התקהלים, לבל אموت ואספת.
לך אווד תשרים, רבי בחרו ריא עם אלהי.
וארבך המקהלים בימים בؤكد עזיב ויהי יפה.
ישושקה חבורי, ועלו רגל הקומרים.
כי טוב עזר אליך כל לומחך אחר זופה.
קשוב כי רביharma לבל כלו בוחר ברוח קרב, ולאם נמחר נישפה כי אף כי הוא ממך רפה.
ייו נאה ת lecken العليا, ל апрימי כסף.
וכל ימי כי لماذاJar אלכלך בוגש פה.
מהא פשע יכים עוניו, בצל שרי יח었던.
וחראאם אוインターボמקוס ספיר ימים נישפה.
Mi shebeirach avoteinu
M’kor habrachah l’avoteinu
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 habrachah l’imoteinu
Bless those in need of healing with
refuah shleimah
the renewal of body,
the renewal of spirit.
And let us say, Amen.
—Debbie Friedman and Drorah Setel

May God’s spirit be with you
Keep you safe from harm
May the love of God be your
shelter from every storm

May God bless you and keep you,
Bring you to the light and loving arms.
Together we will be a shelter from every storm

—Lisa Levine
HEAL US NOW

R’fa’einu Adonai v’neirafei, hoshi’einu v’nivashei’a.
El karov l’chol kor’av. Ach karov lirei’av yish’o.

We pray for healing of the body,
We pray for healing of the soul,
For strength of flesh and mind and spirit,
We pray to once again be whole.

Chorus:

El na r’fa na
Oh, please, heal us now.

R’fuat hanefesh ur’fuat haguf, r’fuah sh’leimah.
Heal us now.

Hoshia et amecha uvarech et nachalatecha u’r’eim v’nas’eim ad ha’olam.
Mi shebeirach avoteinu, mi shebeirach imoteinu
Ana Adonai hoshia na.

We pray for healing of our people,
We pray for healing of the land,
And peace for every race and nation,
Every child, every woman, every man.

(Chorus)
— Leon Sher, from Numbers 12:13 and Psalms 28:9, 118:25, and 145:18
Ma’ariv: Birkat Hagomel

Baruch atah Adonai Eloheinu melech ha’olam hagomel l’chayavim tovot, sheg’malani/ sheg’malanu kol tov.

Mi sheg’mal’cha/sheg’malech/sheg’malchen kol tov, hu yigmolcha/yigm’lech/yigmolchen kol tov selah.

(For those who have recently survived a dangerous experience or serious illness)
Source of all that exists, You contain the possibility of life and of death. We do not know why some survive when others do not. I am grateful and humbled by this gift of life. May this moment of gratitude stay with me, and teach me to live my days with meaning, to care for my body, to be generous and honest with those in my life, and to not leave love unspoken. Source of life, may I experience each day as a blessing.

Congregation:
As we are grateful for your survival today, so may we all experience each day as a blessing.
ברכת החודש

Mi she’asah nisim la’avoteinu ul’imoteinu v’ga’al otam mei’avadut l’cheirut, hu yigal otanu b’karov, v’ikabets nidachenu mei’arba kanfot ha’arets, chaveirim kol yisra’el v’nomar: Amen.

Rosh Chodesh __________________ yihyeh b’yom __________________

[uv’yom_________________] haba/haba’im aleinu v’al kol yisra’el l’tovah.
On the Shabbat before Rosh Chodesh:

We stand.

May it be your will, Eternal One, our God, God of our ancestors, that you renew for us this month, for goodness and for blessing. May You give to us long life, a life of peace, a life of goodness, a life of blessing, a life of nourishment and sustenance. May it be a life of bodily health, a life in which is found awe for the divine, a life free of disgrace and shame, a life of happiness and honor, a life of integrity and discernment, intelligence and knowledge, a life in which our hearts’ petitions are fulfilled for goodness. Amen.

*May the one who wrought miracles for our ancestors and redeemed them from servitude to freedom, continue to redeem us, and speedily unite our dispersed kin from the four corners of the earth. Let all Israel be committed to one another. Amen.*

**Ba’al/At Tefillah, Congregation Repeats:**

The beginning of the month of [name of month] will fall upon [the day(s) of the week]. May it come to us and to all Israel for goodness.

**Congregation, Ba’al/At Tefillah Repeats:**

Let the blessed Holy One renew this month for us and for all who dwell on earth, for life and for peace, for joy and for happiness, for salvation and for rest. And let us say: Amen.

We are seated.

*We do not announce Rosh Chodesh Tishrei (Rosh Hashanah).*
יתגadal והתקדש שמה רבה (אמן). בלעלא며 הי ברה כ蛄עיהו ימקיל
מלוכלתת بحيثון וויומיתו ובתי יבר שלמר אלה בלעלאי וויומתיה וויומתיה
ואמרו: אמן.

וכל על ello על ello

יאה שמה רבה מכבר בלעלאי עכלמה.

וכל על ello על ello

יתברך וישתבחו ויתﲪרمو ויתﳏרמו ויתĦללו ויתћללו שמה
(ברך שם ב,’”ברך_inventory, בלעלאי כפל (ובשפת שבחה: בלעלאי בלעלאי כפל)
ברכתו פשרתה לשבעתה וחתמה אenaries בצלמות ואמרים: אמן.

יתבהלו עלאיהם ובשעותיהם לכל ישראל פנים אביוויי וייבשנה אמרים: אמן.

יאה בלעלאי רבא מispiel שמיי ותמים עכללו וכל ישראל אמרים: אמן.

ועשו שלום במרוהי היא ותעש השלום עכללו וכל ישראל עכללו וידעי
ונבלי אמרים: אמן.

Yitgadal v’yitkash sh’mei raba (amen) b’alma di v’ra kirutei v’yanlich malchutei
b’chayyeichon uyyomeichon uvchayei d’chol beit Yisra’el ba’agala uvizman kariv,
v’imru: Amen.

Y’hei sh’mei raba m’varach l’alam ulalmi almaya.

Yitbarach v’yishtabach v’yitpa’ar v’yitromam v’yitnasei v’yithadar v’yitaleh v’yithalal
sh’mei d’kudsha b’rich hu, l’eila min kol (On Shabbat Shuvah: l’eila ul’eila mikol)
birchata v’shirata tushb’chata v’nechemata da’amiran b’alma, v’imru: Amen.

Titkabel ts’lot’hon uva’ut’hon d’chol Yisra’el kodam avuhon di vishmaya, v’imru: Amen.

Y’hei 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 yoshvei
teivel, v’imru: Amen.

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עלינו לשבח ולזרוח, לחה זרה ליוור ברァישת
שברא אתנו בבלמו
ולא שפוך כמשפתה לאדמנה
שהעמק אתנו בלמוד חורוה
וקורשון בשתיפה.
ופלח בנו אתндексה חינה
שהסנהḞאתנו בלמוד חורהת
וז gelişme כדם קורשון חוט.

שלא עשו בני עם לי
ולא שפוך כמשפתה לאדמנה
שהעמק אתנו בלמוד חורוה
וקורשון בשתיפה.
ופלח בנו את.dexקה חינה
שהסנהḞאתנו בלמוד חורהת
וז פעולה כדם קורשון חוט.

עומדים בברעם ליוצר גְּדֻלָּה לָתֵת, הלַאֲדוֹן לְשַׁבֵּחַ עָלֵינוּ ההארצות כְּגוֹיֵי עָשָׂנוּ שֶׁלֹּא בְּצַלְמוֹ אוֹתָנוּ שֶּבָּרָא הָהָדָם כְּמִשְׁפְּחוֹת שָֹמָנוּ א
וְחַיֵּינוּ נִשְׁמַת אֶת בָּנוּ וְנָפַח כָּהֶם חֶלְקֵנוּ שָֹמָנוּ א

Aleinu l’shabei’ach la’adon hakol, latet g’dulah l’yotser b’reishit

The original text of Aleinu exhorts us to praise God by comparing ourselves and our good fortune to those nations who are not in God’s graces. Ironically, the text thanks God for not instilling in us an arrogant pride in our good fortune. In this reframing of Aleinu we cast our gratitude to God in positive terms that do not reflect negatively on other peoples.

In deference to the ancient words, so familiar to generations of Jews through the Salomon Sulzer melody, we include the original alongside the new as a challenge to reinterpret those words in a way that lends dignity to all.
We hope that soon the day will come when all will experience the fullness of your glory. When despair shall disappear and destruction shall be no more. When corruption and evil shall give way to integrity and goodness, when the great variety of humans dwelling on the earth shall come together to repair your world. This is your dominion, and with that glory You will reign with honor forever. *As it is written in your Torah: “The Eternal One will reign forever.” As was spoken by your prophet Zechariah: “On that day the Eternal shall be One and God’s name shall be One.”

We are seated.

Counting of the Omer is on page 229.
From Rosh Chodesh Elul through Hoshana Raba we include Psalm 27 on page 189.

We pray tonight to the One before whom we all stand, Jew, Christian, and Muslim: Guide us to our path. Give us the strength to understand that the soul You have given us is stronger than the tower we have built. Nourish this community and all those who gather with us. Give us wisdom and strength as we face the time ahead. Let us know a time when violence does not answer violence and there is no more violence in our universe. Let us learn to count our days, for they are numbered. We know that it is a gift that we stand here tonight. Grant knowledge of your presence to those who rebuild the bridges, who restore the roads, and who lay firm the foundation stone. Amen.
What would it mean to live in a city whose people were changing each other’s despair into hope? —
You yourself must change it. —
what would it feel like to know your country was changing? —
You yourself must change it. —
Though your life felt arduous new and unmapped and strange what would it mean to stand in the first page of the edge of despair?
— Adrienne Rich

Eternal God, we face the future, growing stronger by the vision of the world to be.

We pray with all our hearts:
That we may soon see the day when war shall be forgotten,
When violence and hatred and bigotry shall be gone,
When hunger and poverty shall be no more,
And all shall live in peace and freedom.

Teach us, O Source of life,
To heed your call for justice,
To pursue the blessing of peace,

Help us, O God, to gain victory over evil,
To bring nearer the day when all the world shall be united.
On that day, our hope shall come true. 
On that day, You shall be One and your name One.

Bread and Music

Music I heard with you was more than music,
And bread I broke with you was more than bread;
Now that I am without you, all is desolate;
All that was once so beautiful is dead.

Your hands once touched this table and this silver,
And I have seen your fingers hold this glass,
These things do not remember you, beloved,
And yet your touch upon them will not pass.

For it was in my heart you moved among them,
And blessed them with your hands and with your eyes;
And in my heart they will remember always —
They knew you once, O beautiful and wise.

— Conrad Aiken
P’TICA L’KADDISH

When a soldier in the forces of a ruler of flesh and blood falls,  
That ruler hardly knows that one is missing.  
If one soldier is slain, there are others to replace that one.

But our Ruler, the Creator of the Universe,  
The Holy One, Who is to be blessed,  
Desires life, loves peace, and pursues peace;  
When one is missing, O Israel,  
A diminishing and lessening takes place;  
There is a decline of strength.

Therefore, we pray after each death,  
Yitgadal v’yitkadash sh’mei raba,  
May the Power of the Name be magnified.  
And may no lessening of power come to the Holy One  
Who is blessed and sanctified,  
In the world which was created according to the Holy Will.

Therefore, O brothers and sisters of the whole house of Israel,  
All you who participate in this mourning,  
Let us turn our hearts to the Holy One,  
The Ruler and Redeemer of Israel  
And pray — for ourselves — and for our Creator as well:  
That we may be worthy to live and see with our very eyes,  
Oseh shalom bimromav  
Hu ya’aseh shalom aleinu v’al kol Yisra’el,  
That the One, who mercifully makes peace in the heavens,  
Will make peace for us,  
And for all Israel.  
And let us say: Amen  
—S. Y. Agnon
A voice is heard in Ramah;
A voice that wails and bitterly weeps.
Rachel, weeping for the children.
refuses all comfort;
for her children are no more.

The Holy One promises her;
Your work shall be rewarded.
There is hope in your future . . .
The dead shall be Holy.

But our pain is fresh. Like David we now see
the beauty of Israel slain in the midst of the battle.
How can the strong be fallen?

They were beloved and pleasant to us in their lives
They were a delight to us.
We shall go to them, but they shall not return to us.

We promise in the words of Ruth:
Even death shall not part us from them.
Their names are established over our inheritance from them.
The names of the dead shall not be cut off
from among us, or from our gates.

We accept the benediction of Naomi:
Blessed of God is the one who does not forsake
showing kindness with either the living or the dead.

Like the Beloved of Songs,
We have set them as a seal upon our hearts.
Love is strong as death.

—Sheila Michaels
DEATH SHALL HAVE NO DOMINION

And death shall have no dominion.  
Dead men naked they shall be one  
With the man in the wind and the west moon;  
When their bones are picked clean and the clean bones gone  
They shall have stars at elbow and foot;  
Though they go mad they shall be sane,  
Though they sink through the sea they shall rise again;  
Though lovers be lost love shall not;  
And death shall have no dominion.

And death shall have no dominion.  
Under the windings of the sea  
They lying long shall not die windily;  
Twisting on racks when sinews give way,  
Strapped to a wheel, yet they shall not break;  
Faith in their hands shall snap in two,  
And the unicorn evils run them through;  
Split all ends up theyshan’tcrack;  
And death shall have no dominion.

And death shall have no dominion  
No more may gulls cry at their ears  
Or waves break loud on the seashores;  
Where blew a flower may a flower no more  
Lift its head to the blows of the rain;  
Though they be mad and dead as nails,  
Heads of the characters hammer through daisies;  
Break in the sun till the sun breaks down,  
And death shall have no dominion.

— Dylan Thomas
IT IS A F E A R F U L T H I N G

It is a fearful thing
   to love
what death can touch.
A fearful thing
   to love,
hope, dream: to
be —
to be,
and oh! to lose.
A thing for fools, this,
a holy thing,
a holy thing
to love.
For
your life has lived in me,
your laugh once lifted me,
your word was a gift to me.
To remember this
brings painful joy.  
'Tis a human thing to love,
a holy thing,
to love
what death has touched.
— Chaim Stern

THEN

When I am dead, even then,
I will still love you, I will wait in these poems,
When I am dead, even then
I am still listening to you.
I will still be making poems for you
out of silence;
silence will be falling into that silence,
it is building music.
— Muriel Rukeyser
Yitgadal v’yitkadesh sh’mei raba (amen) b’alma di v’ra kirutei v’yamlich malchutei b’chayeichon uvyomeichon uvchayei d’chol beit Yisra’el ba’agala uvizman kariv, v’imru: Amen.

Y’hei sh’mei raba m’varach l’alam ulalmei almaya.

Yitbarach v’yishtabach v’yitpa’ar v’yitromam v’yitnasei v’yithadar v’yithalal sh’mei d’kudsha, b’rich hu, l’eila min kol (On Shabbat Shuvah: l’eila ul’eila mikol) birchata v’shirata tushb’chata v’nechemata da’amiran b’alma, v’imru: Amen.

Y’bei sh’lama raba min sh’maya v’chayim aleinu v’al kol Yisra’el v’al kol yoshvei teivel, v’imru: Amen.
יגדל אלהיםERM וויישけば
אשר חיו ויחבורה
אני לא יומת להנה
אני לא יומת להנה
אמרוה לכל דבר
אמרוה לכל דבר
nishma וינתשבח
Echad v'en yachid k'yichudo,
Echad v'en yachid k'yichudo,
Eim lo d'mut haguf v'eino guf,
Eim lo d'mut haguf v'eino guf,
Kadmon l'chol davar asher nivra,
Kadmon l'chol davar asher nivra,
Hino adon olam v'chol notzar,
Hino adon olam v'chol notzar,
Shefa n'vu'ato n'tano El anshei s'gulato v'tifarto.
Shefa n'vu'ato n'tano El anshei s'gulato v'tifarto.
Torat emet natan l'amo El,
Torat emet natan l'amo El,
Lo yachalif ha'El v'lo yamir dato,
Lo yachalif ha'El v'lo yamir dato,
Tsofeh v'yodei'a s'tarenu,
Tsofeh v'yodei'a s'tarenu,
Gomel l'ish chesed k'mifalo,
Gomel l'ish chesed k'mifalo,
Yishlach l'kets yamin m'shicheinu,
Yishlach l'kets yamin m'shicheinu,
Meitim (chayim) y'chayeh El b'rov chasdo,
Meitim (chayim) y'chayeh El b'rov chasdo,

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Ruling the Universe, reigning before all was created.
Willing creation, the Name proclaimed.
After all has ceased, reigning still, awesome.
What was, what is, what will remain in splendor.
One. No other can compete, none can compare.
Without beginning, without end, owning strength and dominion.
That is my God, my redemption, the rock in my strivings and times of grief.
My miracle, my refuge, what fills my cup when I call out.
I place my life breath in that hand, when I sleep I will awaken.
My body with my spirit, God is with me, I will not fear.

Adon olam asher malach, b’terem kol y’tsir nivra.
L’et na’asah v’cheftso kol, azai melech sh’mo nikra.
V’acharei kichlot hakol, l’vado yimloch nora.
V’hu hayah, v’hu hoveh, v’hu yihye b’tifaroh.
V’hu echad v’ein sheini, l’hamshil lo l’hachbirah.
B’li reishit b’li tachlit, v’lo ha’oz v’hamisrah.
V’hu Eli v’chai go’ali, v’tsur chevli b’et tsarah.
V’hu nisi umanos li, m’nat kosi b’yom ekra.
B’yado afkid ruchi, b’et ishan v’a’irah.
V’im ruchi g’viyati, Adonai li v’lo ira.
None compare to God, our provider, our sovereign, our deliverer!
Who is like God, our provider, our sovereign, our deliverer?
We give thanks to God, our provider, our sovereign, our deliverer.
Blessed is God, our provider, our sovereign, our deliverer.
You are God, our provider, our sovereign, our deliverer.
You are the One to whom our ancestors offered incense.

Ein keiloheinu ein kadoneinu ein k’malkeinu ein k’moshieinu.
Non komo muestro Dio, Non komo muestro Sinyor,
Non komo muestro Rey, Non komo muestro Salvador.

Mi kealoheinu mi chadoneinu mi ch’malkeinu mi ch’moshieinu.
Ken komo muestro Dio, Ken komo muestro Sinyor,
Ken komo muestro Rey, Ken komo muestro Salvador.

Nodeh leiloheinu nodeh ladoneinu nodeh l’malkeinu nodeh l’moshieinu.
Loaremos a muestro Dio, Loaremos a muestro Sinyor,
Loaremos a muestro Rey, Loaremos a muestro Salvador.

Baruch Eloheinu baruch adoneinu baruch malkeinu baruch moshieinu.
Bendicho muestro Dio, Bendicho muestro Sinyor,
Bendicho muestro Rey, Bendicho muestro Salvador.

Atah hu Eloheinu atah hu adoneinu atah hu malkeinu atah hu moshieinu.
Tu el muestro Dio, Tu el muestro Sinyor,
Tu el muestro Rey, Tu el muestro Salvador.

Atah hu shehiktiru avoteinu l’fanecha et k’toret hasamim.
וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת, וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת.

וַיִּשְׁמַע הַגּוֹיִם וַיִּשְׁבַּעֲנֵיהֶם כָּל-מֵאֱכָלָה הֶשְׁבֵּיָהוּ אֶת-יָדָם, וַיִּשְׁבַּעֲנֵיהֶם כָּל-מֵאֱכָלָה הֶשְׁבֵּיָהוּ אֶת-יָדָם.

וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת, וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת.

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בְּרָאשִׁית בָּאָה שָׁבָּת לְכָל-הָעָרֶתָּם אֵין דֵּלֶת, וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת, וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת.

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וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת, וַיִּכְלֹֽעַ הַשָּׁמַיִם וַהָאָרֶץ וַכַּל-הָעָרֶתָּם אֵין דֵּלֶת.

וַיִּשְׁמַע הַגּוֹיִם וַיִּשְׁבַּעֲנֵיהֶם כָּל-מֵאֱכָלָה הֶשְׁבֵּיָהוּ אֶת-יָדָם, וַיִּשְׁבַּעֲנֵיהֶם כָּל-מֵאֱכָלָה הֶשְׁבֵּיָהוּ אֶת-יָדָם.

Vay’chulu hashamayim v’ha’arets v’chol ts’va’am. Vay’chal Elohim bayom hashvui’i m’lacho asher asah vayishbot bayom hashvui’i mikol m’lacho asher asah. Vay’varech Elohim et yom hashvui’i vay’kadesh oto ki vo shavat mikol m’lacho asher bara Elohim la’asot.

Savri chaveirai vachaveirotai (l’chayim)

Baruch atah Adonai Eloheinu melech ha’olam borei pri hagafen.

Baruch atah Adonai Eloheinu melech ha’olam asher kidshanu b’mitzvotav v’ratsah vanu v’shabbat kodsho b’ahavah uvratson hinchilanu, zikaron l’ma’aseh v’reisbit. Ki hu yom t’chilah l’mikra’ei kodesh zeicher liytsi’at Mitsrayim.

Ki vanu vacharta v’otanu kidashta im kol* ha’amim v’shabbat kodsh’cha b’ahavah uvratson hinchaltanu.

Baruch atah Adonai m’kadesh hashabbat.

*mikol
"Achat sha’alti mei’et Adonai otah avakesh
shiiti b’veis Adonai kol y’mei chayai
lachazot b’no’am Adonai ulvaker b’heichalo."
From the beginning of Elul through Hoshana Raba.

You are my light and my help, whom should I fear? 
You are the fortress of my life, of whom shall I be afraid?

When my enemies gather to attack me, it is they who stumble and fall. 
Were an army to besiege me, still I would have no fear.

Though they strike out with weapons, my faith would remain firm. 
Even if war broke out against me, still I would be confident.

*One thing I ask, only this do I seek 
To dwell in your house, all the days of my life 
To behold your loveliness, in the light of your temple dawn.

You will shelter me under your protection, concealing me in your tent 
You will lift me to safety on a high rock, raising my head above all my foes.

I will bring You offerings of thanksgiving, with shouts of gladness 
I will sing and chant psalms of joy, praises to You.

Hear me, my God, when I cry aloud! Be gracious and answer me. 
My heart cries: “Seek the divine face!” Yes, it is your presence that I seek.

Do not hide your face from me, You have been my help. 
Though my father and mother abandon me, You will take me in and care for me.

Teach me your way, O God, guide me on the right path. 
Protect me from ridiculing enemies, who attack me with lies and threats.

Had I not the faith that your justice, your goodness would finally appear . . .
It is unthinkable!

Hope in God, find strength and courage within your heart —
And hope in God.

Psalm 27
לַעֲוֹר אֶחָד יוֹם (ניסן טז): לַעֲוֹר יָמִים שנֵי הַיּוֹם (ניסן יז).
לַעֲוֹר יָמִים שָׁה הַיּוֹם (ניסן יח).
לַעֲוֹר יָמִים אַרְבָּעָה הַיּוֹם (ניסן כ).
לַעֲוֹר יָמִים חֲמִשָּׁה הַיּוֹם (ניסן כד).
לַעֲוֹר יָמִים שִׁשָּׁה הַיּוֹם (ניסן כב).
לַעֲוֹר אֶחָד שָׁבוּעוֹת שֶׁהֵם יָמִים שִׁבְעָה הַיּוֹם (ניסן כג).
לַעֲוֹר יָמִים וּשְׁנֵי אֶחָד שָׁבוּעוֹת שֶׁהֵם יָמִים תִּשְׁעָה הַיּוֹם (ניסן כו).
לַעֲוֹר יָמִים וְאַרְבָּעָה אֶחָד שָׁבוּעוֹת שֶׁהֵם יָוֹם עָשָׂר שְׁנֵים הַיּוֹם (ניסן כח).
לַעֲוֹר יָמִים וְשִׁשָּׁה אֶחָד שָׁבוּעוֹת שֶׁהֵם יָוֹם עָשָׂר שְׁלֵשָׁה הַיּוֹם ( nisi נכה).
לַעֲוֹר יָמִים וַחֲמִשָּׁה אֶחָד שָׁבוּעוֹת שֶׁהֵם יָוֹם עָשָׂר שְׁמוֹנָה הַיּוֹם ( nisi נל).
**COUNTING OF THE OMER**

*From the second night of Passover to Shavuot we stand to count the Omer.*

I am ready to fulfill the mitzvah of counting the Omer, as it is written in the Torah, “From the day on which you bring the elevation offering—the day after Shabbat—you shall count seven complete weeks. You should count until the day after the seventh week, making fifty days.”

_Leviticus 23:15–16_

Blessed are you, the Eternal One, who has sanctified us with your *mitsvot* and commanded us to count the Omer.

16 Nisan  Today is one day of the Omer.
17 Nisan  Today is two days of the Omer.
18 Nisan  Today is three days of the Omer.
19 Nisan  Today is four days of the Omer.
20 Nisan  Today is five days of the Omer.
21 Nisan  Today is six days of the Omer.
22 Nisan  Today is seven days, which is one week of the Omer.
23 Nisan  Today is eight days, which is one week and one day of the Omer.
24 Nisan  Today is nine days, which is one week and two days of the Omer.
25 Nisan  Today is ten days, which is one week and three days of the Omer.
26 Nisan  Today is eleven days, which is one week and four days of the Omer.
27 Nisan  Today is twelve days, which is one week and five days of the Omer.
28 Nisan  Today is thirteen days, which is one week and six days of the Omer.
29 Nisan  Today is fourteen days, which is two weeks of the Omer.
30 Nisan  Today is fifteen days, which is two weeks and one day of the Omer.
1 Iyyar  Today is sixteen days, which is two weeks and two days of the Omer.
2 Iyyar  Today is seventeen days, which is two weeks and three days of the Omer.
3 Iyyar  Today is eighteen days, which is two weeks and four days of the Omer.
4 Iyyar  Today is nineteen days, which is two weeks and five days of the Omer.
ספרי הכותב

20. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (י אייר).
21. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ו אייר).
22. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (א אייר).
23. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ב אייר).
24. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ג אייר).
25. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ד אייר).
26. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ה אייר).
27. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (י אייר).
28. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ו אייר).
29. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (א אייר).
30. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ב אייר).
31. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ג אייר).
32. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ד אייר).
33. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ה אייר).
34. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (י אייר).
35. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ו אייר).
36. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (א אייר).
37. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ב אייר).
38. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ג אייר).
39. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ד אייר).
40. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ברע Indies ניין ימים ו猴: (ה אייר).
41. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה יימים ו猴: (י אייר).
42. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (ו אייר).
43. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (א אייר).
44. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (ב אייר).
45. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (ג אייר).
46. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (ד אייר).
47. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (ה אייר).
48. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (י אייר).
49. חותם עשרים וארבע שמותÛ הנינע השבעה עשרה ימים ו猴: (ו אייר).
5 Iyyar Today is twenty days, which is two weeks and six days of the Omer.
6 Iyyar Today is twenty-one days, which is three weeks of the Omer.
7 Iyyar Today is twenty-two days, which is three weeks and one day of the Omer.
8 Iyyar Today is twenty-three days, which is three weeks and two days of the Omer.
9 Iyyar Today is twenty-four days, which is three weeks and three days of the Omer.
10 Iyyar Today is twenty-five days, which is three weeks and four days of the Omer.
11 Iyyar Today is twenty-six days, which is three weeks and five days of the Omer.
12 Iyyar Today is twenty-seven days, which is three weeks and six days of the Omer.
13 Iyyar Today is twenty-eight days, which is four weeks of the Omer.
14 Iyyar Today is twenty-nine days, which is four weeks and one day of the Omer.
15 Iyyar Today is thirty days, which is four weeks and two days of the Omer.
16 Iyyar Today is thirty-one days, which is four weeks and three days of the Omer.
17 Iyyar Today is thirty-two days, which is four weeks and four days of the Omer.
18 Iyyar Today is thirty-three days, which is four weeks and five days of the Omer.
19 Iyyar Today is thirty-four days, which is four weeks and six days of the Omer.
20 Iyyar Today is thirty-five days, which is five weeks of the Omer.
21 Iyyar Today is thirty-six days, which is five weeks and one day of the Omer.
22 Iyyar Today is thirty-seven days, which is five weeks and two days of the Omer.
23 Iyyar Today is thirty-eight days, which is five weeks and three days of the Omer.
24 Iyyar Today is thirty-nine days, which is five weeks and four days of the Omer.
25 Iyyar Today is forty days, which is five weeks and five days of the Omer.
26 Iyyar Today is forty-one days, which is five weeks and six days of the Omer.
27 Iyyar Today is forty-two days, which is six weeks of the Omer.
28 Iyyar Today is forty-three days, which is six weeks and one day of the Omer.
29 Iyyar Today is forty-four days, which is six weeks and two days of the Omer.
1 Sivan Today is forty-five days, which is six weeks and three days of the Omer.
2 Sivan Today is forty-six days, which is six weeks and four days of the Omer.
3 Sivan Today is forty-seven days, which is six weeks and five days of the Omer.
4 Sivan Today is forty-eight days, which is six weeks and six days of the Omer.
5 Sivan Today is forty-nine days, which is seven weeks of the Omer.