

Once it was written that “God is a circle whose center is everywhere and whose circumference is nowhere”. To us, spirituality and wholeness are not solely found in an individual, but in our community when we join together as pieces of God, making that special connection with each other. The power derived from this coherence is infinitely greater than we can ever create alone. For this reason, we wanted very much to compose a prayerbook that was not representative of only a few voices, but of all. Many of our fondest memories at Brandeis have been found here at services and with BaRuCH. We hope that each person will feel a part of this finished product and take pride in its use.

We would also like to particularly acknowledge the BaRuCH 1997-98 Board, Hillel, Rabbi Al Axelrad, and the entire BaRuCH community for their time and assistance in helping compile this final work. Finally, we gratefully thank those who have come before us who helped build this wonderful Brandeis Reform Chavurah. Without their work and energy, neither of us would have furthered our quest for God and spirituality in the same way.

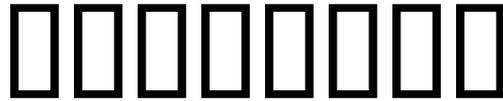
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Shabbat Evening Services

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”
-Psalms 133:1



Kol Hanishamah

Kol han'shama t'haleil Ya, hal'luyah!



!HfyUI:lah ,HfyUI:lah ,Hfy I"Lah:T
hfmf\$:Nah loK

Let every soul praise God. Halleluyah.

Bim Bam

Bim, bam, bim bim-bim bam,
Bim bim-bim-bim bim bam.
Shabbat shalom, Shabbat shalom,
Shabbat Shabbat-Shabbat-Shabbat shalom.



,{aB {yiB {yiB {yiB {aB {yiB
. {aB {iyB {yiB {yiB {iyB {iyB
, {Ola\$ tfBa\$, {Ola\$ tfBa\$
. {Ola\$ tfBa\$ tfBa\$ tfBa\$ tfBa\$



Dodi Li

Dodi li va'ani lo
Haro'eh bashoshanim.
Dodi li
 Mi zot olah min hamidbar (2x)
Dodi Li. . .
 Mekuteret mor
 Mor u'l'vonah (2x)
 Dodi Li
Dodi Li. . .

My love is mine, and I am his, who browses in the lotus patch. Who is this coming up out of the wilderness perfumed with myrrh and frankincense? You have enlivened me, my sister-bride. Awake, north wind, yes, come, south wind!
(Verses from Shir Hashirim)

Derash: One may read the Song of Songs as a poem reconciling disparate, often polarized aspects of each human soul. Shelomo and Shulamit (whose names mean peace and wholeness) are symbols of unification. We must not hide from light our darkest, most passionate, most aroused and sensual parts. Male and female, maiden and royalty, palace and field, blossom and fruit, animals, birds and plants all draw into harmony on this day of inclusive, overflowing love and self-acceptance.

Lo Yisa Goy

Ay...oh...oh...ay....

□□□□□□□□□□

...ye) ...O) ...O) ...ye)

Lo yisa goy el goy cherev
Lo yil'm'du od milchama.

,berex yOG le) yOG)f>iy)ol
.hfmfx:lim dO(Ud:m:liy)ol

Don't walk in front of me I may not follow.
Don't walk behind me I may not lead.
Just walk beside me and be my friend,
And together we will walk in the path of Hashem.

Nation shall not lift sword against nation, nor ever again shall they train for war (Isaiah 2:4).



Hiney Mah Tov

Hiney mah tov umah naim shevet achim gam yachad.

□□□□□□□□□□

.daxfy-{aG {yixa) tebe\$ {yi(fN-hamU
bO=-ham h"nih

How good it is, and how pleasant when we dwell together in unity (Psalm 133:1).



Shiru l'Adonai

Shiru l'Adonai shiru shir chadash.
Shiru l'Adonai kol ha-aretz.
Shiru l'Adonai bar'chu sh'mo,
Bas'ru m'yom l'yom y'shuato.

□□□□□□□□□□

.\$fdfx ryi\$ Uryi\$ hwhyal Uryi\$
.jerf)fh-lfK hwhyal Uryi\$
,Olm:\$ Uk:rfB hwhyal Uryi\$
.Otf(U\$:y {Oy:l-{OYim Ur:>aB

Sing a new song to God; all the earth sing to God. Sing to God, bless God's name, tell of God's power day after day.



Ten Lo Mishelo

Ten lo mishelo she-atah v'shelach shelo.
V'nomar l'fanav shira chadashah, shira chadashah.

wl#m wl }t

.Ole# |fle\$:w hfTa)e\$ Ole\$im Ol }"T
.hf\$fdAx hfryi# ,hf#fdAx hfryi#
wyfnfp:l ramOn:W

Render unto God that which is God's, for all that you have is God's. Sing before God a new song.

- Chana Bell



Or Zarua

Or zarua latzadik ul'yish'rei-leiv simchah.

□□□□□□□□

.hfx:mi& b"l-y"r:\$iy:lU ,qyiDaCal a(urfz
rO)

Light is sown for the righteous, and gladness for the upright at heart.



Esa Einai

Esa einai el heharim mei'ayin yavo ezri.
Ezri mei'im Adonai oseh shamayim va'aretz.



.yir:ze()obfy }iya)"m ,{yirfheh le) y"ny"
)f>e)
.jerf)fw {iyamf\$ h"&o(,hfwy:y {"m
yir:ze(

I lift up my eyes to the mountains; what is the source of my help? My help will come from the Eternal, Maker of heaven and earth.



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

Our celebration is a sharing of memory and hope.

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

Our celebration unites many separate selves into a single chorus.

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

May our celebration bring us strength along our way.

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

May our celebration lead us to work for the good; and may this Shabbat give strength to us and to our people Israel.



CANDLE LIGHTING

Baruch ata Adonai, Eloheinu melech ha'olam,
asher kid'shanu b'mitz'votav v'tzivanu
l'hadlik ner shel Shabbat.



,{fIO(ah |elem Uny"holE) fy:y hfTa)
|UrfB
UnfUic:w wyftO:cim:B Unf#:Diq re\$A)
.TfBa# le\$ r"n qyil:dah:l

Praised be our Eternal God, Ruler of the universe, who hallows us with Mitzvot,
and commands us to kindle the lights of Shabbat.



We Praise you, Eternal One, Sovereign of the universe: You hallow us with Mitzvot, and command us to kindle the lights of Shabbat.

May we be blessed with Shabbat Joy.
May we be blessed with Shabbat Peace.
May we be blessed with Shabbat Light.

Our ancestors hallowed in the Sabbath day. In dark times it was refuge for them, and in times of prosperity, it gave them rest and joy. Steadfast in their faith, they bequeathed it to us.

We give thanks, therefore, for our community, where we find rest from the day's work, and refuge from our cares. May it be warm with love and companionship; may our joys be heightened and our sorrows softened by the love we give and receive.



In the beginning there was darkness
and the spirit of God hovered over the darkness.
Then God created light,
and the work of creation was begun.

As we kindle the Sabbath lights,
we remember the majesty of creation
and rejoice in our ability to attest to it.

Light is the symbol of divinity and creative goodness.
It is the outward sign of the inner spark
God has shared with each of us.

Light is the symbol of law and justice.
It reminds us of our commitment to God's commandments.

Light is the symbol of warmth and unity.
It binds us together with Jews in all lands
who are kindling the Sabbath lights.

Light is the symbol of remembrance.
The flickering light, whose beauty lingers
even after the flame is gone,
reminds us of those lovely spirits
who once were with us.
It is a bond recalling to mind
those whose light is now extinguished.

In joy and peace, in sanctity and in remembrance

we now kindle the Sabbath lights.



O God, You are the light by which we see the ones we love. As we kindle these lights, we begin a holy time. May we and all humanity find in it refreshment of body and spirit, and the sense that You are near us at all times.



L'cha Dodi



(see Appendix for complete L'cha Dodi)

L'cha dodi lik-rat kalah, p'nei Shabbat n'kab'lah.

.hfl:Baq:n tfBa\$ y"n:P ,hfLaK t)ar:qil
yidOd hfk:l

Shamor v'zachor b'dibur echad,
Hish-mianu El ham'yuchad;
Adonai echad, ush'mo echad,
L'sheim ul-tif'eret v'lit'hilah.

,dfxe) rUBid:B rOkfz:w rOmf\$
,dfxuy:mah l") Unf(yim:\$ih
,dfxe) Om:\$U ,dfxe) fy:y
.hfLih:til:w tere):pit:IU {"\$:l

Lik'rat Shabbat l'chu v'neil'chah,
Ki hi m'kor hab'rachah
Meirosh mikedem n'suchah,
Sof ma'aseh b'machashava t'chila.

,hfk:l"n:w Uk:l tfBa\$ t)ar:qil
,hfkfr:BaH rOq:m)yih yiK
,hfkUs:n {edeQim \$)or"m
.hfLix:T hfbf\$Axam:B he&A(am vOs

Hitor'ri, hitor'ri,
Ki va oreich! Kumi ori
Uri uri, shir dabeiri;
K'vod Adonai alayich niglah.

,yir:rO(:tih ,yir:rO(:tih
,yirO) yimUq „l"rO))fb yiK
,yir"BaD ryi\$,yirU(yirU(
.hfl:gin |iyalf(fy:y dOb:K

- All Rise to Welcome the Sabbath Bride -

Boi v'shalom, ateret ba'lah;
Gam b'simchah uv'tzoholah
Toch emunei am s'gula,
Boi chala! Boi chala!

,Hfl:(aB tere+A({OlF\$:b yi)OB
,hfIFhfc:bU hfx:mi&:B {aG
,hfLug:s {a(y"nUmE) |OT
;hflLfk yi)OB ;hflLak yi)OB

Beloved, come to meet the bride; beloved, come to greet Shabbat. Keep and Remember: a single command, the Only God caused us to hear; the Eternal is One, God's name is One, for honor and glory and praise. Come with me to meet Shabbat, forever a fountain of blessing. Still it flows, as from the start: the last of days, for which the first was made. Awake, awake, your light has come! Arise, shine, awake and sing; the Eternal's glory dawns upon you. Enter in peace, O crown of your husband; enter in gladness, enter in joy. Come to the people that keeps its faith. Enter, O bride!

- Please Be Seated -



Mizmor Shir

Miz'mor shir l'yom hashabat tov l'hodot Ladonai,
 ul'zamer l'shim'cha el'yon.
 L'hagid baboker has'decha v'emunat'cha baleilot.
 Aley asor va'alei navel aley higayon b'chinor.

□□□□□□□□□□

,fyyal tOдох:l bO+ tfBa<ah {Oy:l ryi\$
 rOm:zim
 .}Oy:le(!:mi\$:l r"Maz:IU
 .tOly"LaB !:tfnUmE)ew !eD:sax reqoBaB
 dyiGah:l
 .rONik:B }OyfGih y"IA(,lebfm y"IA(aw
 rO&f(-y"IA(

It is good to give thanks to the Eternal One, to sing hymns to your name, O Most High! To tell of Your love in the morning,
 Your faithfulness in the night; to pluck the strings, to sound the lute, to make the harp vibrate (Psalm 92:1-4).



Hatzi Kaddish

Yitgadal v'yit'kadash sh'mei rabah. B'alma
 div'ra chirutei, v'yam'lich mal'chutei b'chayeichon
 uv'yomeichon uv'chayei d'chol beit yisrael, ba'agalah
 uviz'man kariv, v'im'ru: Amen.

Y'hei sh'mei rabah m'vorach l'alam u'lal'mei al'maya.
 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 bir'chata v'shirata
 tush'b'chata v'nechemata da'amiran b'alma
 v'imru: Amen.

□□□□□□□□□□

)fm:lf(:B .)fBar H"m:\$ \$aDaq:tiy:w
 laDaG:tiy
 }Oky"Yax:B H"tUk:lam |yil:may:w
 ,H"tU(:rik)fr:b-yid
)flfgA(aB ,l")fr:&iy ty"B-lak:d y"Yax:bU
 }Oky"mOy:bU
 .}"mf) .Ur:mi):w byirfq }am:zibU
 .)fYam:lf(y"m:lf(:IU {alf(:l |arfb:m)fBar
 H"m:\$)"h:y
 ,)">an:tiy:w {amOr:tiy:w ra)fP:tiy:w
 xaBaT:\$iy:w |arfB:tiy
)f\$:dUq:D H"m:# laLah:tiy:w heLa(:tiy:w
 raDah:tiy:w
 ,)ftfryi\$:w)ftfk:riB-lfK-}im)fL"(:l ,)Uh
 |yir:B
 ,)fm:lf(:B }fryimA)aD)ftfmExen:w
)ftfx:B:#uT
 .}"mf) .Ur:mi):w

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in
 our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's great name be praised for ever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor
 and exalt. And let us say: Amen.

SH'MA AND ITS BLESSINGS

Do not think that the words of prayer
 as you say them
 go up to God
 It is not the words themselves that ascend;
 it is rather the burning desire of your heart
 that rises like smoke toward heaven.
 If your prayer consists only of words and letter,
 and does not contain your heart's desire--
 how can it rise up to God?

Nahman of Bratzlav (translated by Arthur Green and Barry Holtz)

- All Rise -

Bar'chu



Bar'chu et Adonai ham'vorach!
 Baruch Adonai ham'vorach l'olam vaed!

„|frob:mah fy:y-te) Uk:rfB
 „de(fw {f|O(:l |frob:mah fy:y |UrfB

Praised be the One, to whom our praise is due! Praised be the One, to whom our praise is due, now and forever!



Bless Adonai
 who spins day into dusk
 with wisdom watch
 the dawn gates open
 with understanding let
 time and seasons
 come and go;
 with awe perceive
 the stars in lawful orbit
 Morning dawns
 evening darkens
 darkness and light yielding

one to the other
 yet each distinguished
 and unique.

Marvel at Life!
 Strive to know its ways!
 Seek Wisdom and Truth,
 the gateways
 to Life's mysteries!

Wondrous indeed
 it is the evening twilight.

-Rabbi Rami M. Shapiro



Ma'ariv Aravim



Baruch Atah Adonai Eloheinu, Melech ha'olam,
 asher bid'varo ma'ariv aravim,
 b'choch'ma poteiach sh'arim, uvit'vuna m'shaneh itim,
 umachalif et haz'manim, um'sadeir et hakochovim,
 b'mish'm'roteihem barakia kir'tzono. Borei yom valaila
 goleil or mip'nei choshech v'choshech mip'nei or,
 uma'avir yom umeivi laila,
 umav'dil bein yom uvein laila, Adonai tz'vaot shemo.
 El chai v'kayam, tamid yim'loch aleinu l'olam vaed.
 Baruch ata, Adonai, hama'ariv aravim.

{fIO(fh |elem ,Uny"holE) fy:y hfTa) |UrfB
 ,{yibfrA(byirA(am Orfb:diB re\$A)
 ,{yiTi(heNa\$:m hfnUb:tibU ,{yirf(:\$
 ax"tOP hfm:kfx:B
 ,{yibfkOKah-te) r"Das:mU ,{yinam:Zah
 te) vyilAxaMU
 hfl:yflfw {Oy)"rOB .OnOc:riK (yiqfrfB
 {ehy"tOr:m:\$im:B
 ,rO) y"n:Pim |e#x:w |e\$ox y"n:Pim rO)
 l"IOg
 ,hfl:yfl)yib"mU {Oy ryibA(aMU
 .Om:\$ tO)fb:c fy:y ,hfl:yfl }y"bU {Oy }y"B
 lyiD:bamU
 .de(fw {fIO(:l Uny"lf(|Ol:miy dyimfT
 ,{fYaq:w yax l")
 .{yibfrA(byirA(aMah ,fy:y hfTa) |UrfB

Praised be our Eternal God, Ruler of the universe, whose word brings on the evening twilight. With wisdom You open heaven's gates, and with understanding You make the ages pass and the seasons alternate; Your will controls the stars as they travel through the skies. You are Creator of day and night, rolling light away from darkness, and darkness from light; You cause day to pass and bring on the night; separating day from night; You command the hosts of heaven! May the living and eternal God rule us always, to the end of time! We praise You, O Eternal One, whose word makes evening fall.

- Please Be Seated -



Light breaks upon the heart, and
 on the sea,
 on sky, on stone.
 It's falling is
 great, beautiful and new.
 And now
 in silent song
 the angel's glow,
 and
 you are blessed,
 addressed and unknown.

- "On the Doorposts of Your House"



Ahavat Olam



Ahavat olam beit Yisrael am'cha ahav'ta:
 Torah umitzvot, chukim umish'patim otanu limad'ta.
 Al ken, Adonai Eloheinu beshoch'beinu uv'kumeinu
 nasiach b'chukecha, v'nis'mach b'divrei toratecha
 Uv'mitz'votecha l'olam vaed. Ki heim chayeinu
 v'orech yameinu, uvahem neh'geh yomam valailah.
 V'ahavat'cha al tasir mimenu l'olamim!
 Baruch Atah, Adonai, oheiv amo Yisrael.

.fT:bahf) !:Ma(l")fr:&iy ty"B {fIO(
 tabAha)
 .fT:daMil UnatO) {yi+fP:\$imU {yiQux
 ,tO:cimU hfrOT
 Un"mUq:bU Un"B:kf\$:B ,Uny"holE)
 fy:y }"K la(
 !etfrOt y"r:bid:B xam:&in:w ,!yequx:B
 axyi&fn
 Uny"Yax {"h yiK .de(fw {fIO(:l
 !yetO:cim:bU
 .hfl:yflfw {fmOy heG:hen {ehfbU
 ,Uny"mfy |ero):w
 „{yimfIO(:l UNeMim ryisfT-la)
 !:tfbAha):w
 !")fr:&iy OMa(b"ho) ,fy:y ,hfTa) |UrfB

Unending is Your love for your people, the House of Israel: Torah and Mitzvot, laws and precepts have You taught us.
 Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and
 Mitzvot forever. Day and night we will reflect on them, for they are our life and the length of our days.
 Then Your love shall never depart from our hearts! We Praise You, Eternal One, who loves Your people Israel.



We are loved by an unending love.
 We are embraced by the arms that find us
 even when we are hidden from ourselves.

We are urged on by eyes that meet us
 even when we are too weak for meeting.
 We are loved by an unending love.

We are touched by the fingers that soothe us
 even when we are too proud for soothing.
 We are counseled by the voices that guide us
 even when we are too embittered to hear.

Embraced, touched, soothed, and counseled...
 ours are the arms, the fingers, the voices;
 ours are the hands, the eyes, the smiles;
 We are loved by an unending love.
 -Ruth M. Shapiro

We are loved by an unending love.
 We are supported by the hands that uplift us
 even in the midst of a fall.

“The Love Between God and the Jews”

Listening comes hard to us.
 Loving comes hard to us,
 We can sing and read and look,
 Taste and smell and touch,
 But listening comes hard to us.
 Loving does, too.

Other people's joy and tragedy
 Enter our minds,
 But listening to the person behind the joy,

Letting in the person underneath the tragedy,
That takes hard concentration,
A strong will.
That takes God.

God is to listen.
God is to be listened for.

The world looks the same,
The people all around us look the same,
But underneath the ordinary
Is a special quiet which we cannot see.
We have to listen.



- All Rise -

In the handwritten scroll of the Torah, the word “Sh’ma” of “Sh’ma Yisrael” ends with an oversized *ayin*, and the word “Echad” ends with an oversized *dalet*. Taken together these two letters spell “Ed”, meaning “witness”. Whenever we recite the Sh’ma, we bear witness to our awareness of God’s presence.

Sh’ma

Sh’ma Yisrael Adonai Eloheinu, Adonai Echad.
Baruch sheim k’vod mal’chuto l’olam vaed.



.d fxe) fy:y ,Uny"hoIE) fy:y l")fr:&iy
(am:\$
.de(fw {fIO(:l OtUk:l am dOb:K {"\$ |UrfB

Hear, O Israel: the Eternal One is our God, the Eternal God alone!
Blessed is God’s glorious majesty for ever and ever!

- Please Be Seated -



V'ahavta et Adonai Elohecha,
 b'chol l'vav'cha uv'chol naf'sh'cha uv'chol m'odecha.
 V'hayu had'varim ha'eileh
 asher anochi m'tzav'cha hayom al l'vavecha.
 V'shinantam l'vanecha v'dibarta bam,
 b'shiv't'cha b'veitecha uv'lecht'cha vaderech
 uv'shoch'b'cha uv'kumecha. Uk'shartam l'ot al yadecha
 v'hayu l'totafot bein einecha.
 Uch'tav'tam al m'zuzot beitecha uvish'arecha.

L'ma'an tizk'ru va'asitem et kol mitz'votai
 v'hiyitem k'doshim leiloheichem. Ani Adonai Eloheichem
 asher hotzeiti et'chem me'eretz Mitz'rayim
 lih'yot lachem leilohim. Ani Adonai eloheichem.

,lyeholE) fy:y t") fT:bahf):w
 .!edo):m-lfk:bU !:\$:pan-lfk:bU
 !:bfb:l-lfk:B
 heL")fh {yirfb:Dah Uyfhw
 .!ebfb:l-la({Oyah !:Uac:m yikonf)
 re\$A)
 ,{fB fT:raBid:w !yenfbl {fT:naNi\$:w
 |ereDab !:T:kel:bU !ety"b:B !:T:bi\$:B
 !edfy-la(tO):l {fT:ra\$:qU .!emUq:bU
 !:B:kf\$:bU
 .!yeny"(}y"B topf+o+:l Uyfhw
 .!yerf(:\$ibU !ety"B tOzUz:m-la(
 {fT:bat:kU
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 }a(am:l
 f{eky"holE) y:y yinA) .{eky"hol)"l
 {yi#od:q {etyiy:hiw
 {iyar:cim jere)"m {ek:te) yit)"cOh
 re\$A)
 .{eky"holE) fy:y yinA) ,{yihol)"l {ekfl
 tOy:hil

You shall love your Eternal God with all your heart, with all your soul, and with all your might.
 And all these words which I command you on this day shall be upon your heart.
 And you shall teach them diligently to your children. And you shall speak of them when you sit in your house,
 when you walk by the way, and when you lie down, and when you rise up.
 And you shall bind them for a sign upon your hand. And they shall be for frontlets between your eyes.
 And you shall write them on the doorposts of your house and upon your gates.
 So that you will remember and do all My commandments and be holy to your God.
 I am your Eternal God who led you out of Egypt to be your God. I am your Eternal God.

- Deuteronomy 6:4-9, Numbers 15:40-41



And Thou Shalt Love

And thou shalt love the Lord, thy God, with all thy heart,
 With all thy soul and with all thy might
 And these words which I command thee on this day, shall be upon thy heart.

And thou shalt teach them diligently unto thy children
 And thou shalt speak of them when thou sittest in thy house
 When thou walkest by the way and when thou liest down and when thou risest up.

And thou shalt bind them for a sign upon thy hand
 And they shall be for frontlets between thine eyes
 And thou shalt write them on the doorposts of thy house, and upon thy gates.
 That ye may remember and do all of my commandments, and be holy unto your God.

(Music by Debbie Friedman)



O God, where can I find you? Your glory fills the world.
Behold, I find You in the mind free to sail by its own star,
In words that spring form the depth of truth,
Where a scientist toils to unravel Your world's secrets,
Where an artist makes beauty in Your world,
Where men and women struggle for freedom,
Among the lonely and the poor, the lowly and the lost.
Wherever noble deeds are done.

I find You
In the merry shouts of children at play.
In the mother's lullaby, as she rocks her baby to sleep,
In the sleep that falls on an infant's eyes,
In the smile that falls on sleeping lips,
And in the child as she grows to embrace a world of wonders,
A world of fun and light,
of laughter, dreams, radiance, and love.



Mi Chamocha



Mi chamocha ba'eilim Adonai? Mi-kamocha,
Ne'dar bakodesh, Nora t'hilot, oseh feleh?

,hfkomfK yim ?fy:y ,{il")fB hfkomfk-Yim
(?)elep h"&o(,toLih:t)frOn ,SedoQaB
rfD:)en

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? (*Exodus 15:11*)

Malchutcha ra'u vanecha, bokei'a yam lifnei Mosheh;
"Zeh eili!" anu v'am'ru: "Adonai yim'loch l'olam va'ed!"

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"!de(fw {fIO(:l |ol:miy fy:y" ;Ur:mf):w Unf(
"iyil") hez"

Your children saw Your sovereign might displayed as you split the sea before Moses. "This is my God!" they cried. "The Eternal will reign for ever and ever!" (*Exodus 15:2,18*)

Vne'emar: "Ki-fadah Adonai et-Ya'akov ug'alo miyad
chazak mimenu." Baruch atah, Adonai, ga'al Yisrael.

daYim Olf):g:U boqA(ay-te) fy:y hfdfp-
yiK" ;ramE)en:w
.l")fr:&iy la)fG ,fy:y ,hfTa) |UrfB
".UNeMim qzfx

And it has been said: The Eternal delivered Jacob and redeemed us from the hand of one stronger than ourselves (*Jeremiah 31:10*). Blessed is the Eternal God, Redeemer of Israel.



Miriam's Song

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

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

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

And Miriam the prophet took her timbrel in her hand,
And all the women followed her just as she had planned.
And Miriam raised her voice in song she sang with praise and might:
"We've just lived through a miracle we're going to dance tonight!"



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

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

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



Hashkivenu



(See appendix for Complete Hashkivenu)

Uf'ros aleinu sukat sh'lomecha.

Baruch atah, Adonai, haporeis sukat shalom aleinu,
v'al-kol-amo-yis'rael v'al y'rushalayim.

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,hfTa) |UrfB
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Grant that we may lie down Eternal God, in peace, and raise us up, O Sovereign, to life renewed. Spread over us a shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our help. Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. O guard our coming and our going, that now and always we have life and peace. You are praised, O Eternal, who spreads a shelter of peace over us, over all Israel, and over Jerusalem.



These quiet moments of Shabbat open my soul. Blessed with another week of life, I give thanks to God who creates and sustains us.

For all the good I have known during the days that have passed, I am very grateful. I know I have not always responded with my best effort, but often I did earnestly try. I have tried to give my family love and devotion, and I pray that I may grow more loving as the years pass.

Even as I regret my weakness, I rejoice in my accomplishments. Let these achievements, Oh God, lead to many others. May I be blessed on each Shabbat with the sense of having grown in goodness and compassion. There have been times when I endeavored to help those in need. Now I ask only that I may be able to do yet more. Let my actions testify to my worth as Your partner in creation; more and more let me find my life's meaning in working with others to bless our lives by making this a better world.



V'sham'ru



V'sham'ru v'nei Yisrael et haShabbat,
 la'asot et- haShabbat l'dorotam b'rit olam.
 Beini uvein b'nei Yisrael ot hi l'olam,
 ki sheishet yamim asah Adonai
 et-hashamayim v'et-ha'aretz,
 uvayom hash'vii shavat vayinafash.

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The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal One made heaven and earth, but on the seventh day God rested and was refreshed. (*Exodus 31:16-17*)

[Names]



Reb Nachman's Prayer

You are the one, for this I pray,
 That I may have the strength to be alone.
 To see the world, to stand among the trees,
 And all the living things.
 That I may stand alone and offer prayers and talk to you;
 You are the one to whom I do belong
 And I'll sing my soul,
 I'll sing my soul to you
 And give you all that's in my heart.

May all the foliage of the field,
 All grasses, trees, and plants,
 Awaken at my coming this I pray,
 And send their life into my words of prayer.
 So that my speech, my thoughts and my prayers will be
 made whole,

And through the spirit of all growing things
 And we know that everything is one,
 Because we know that everything is You.

You are the One, for this I pray
 I ask God, to hear my words
 That pour out from my heart I stand before you;
 I, like water lift my hands to you in prayer
 And grant me strength, and grant me strength to stand
 alone.

You are the one to whom I do belong.
 And I'll sing my soul, I'll sing my soul to You
 And give you all that's in my heart.

You are the one for this I pray
 And I sing my soul to you.



AMIDAH □□□□□□

For our ancestors, Shabbat was a sign of God's covenant of peace with the universe. When their lives were torn, Shabbat made them whole; when their lives were bitter, it brought them sweetness; when their lives were peaceful, it deepened their joy.

Our ways are not like theirs. We have many leisure days, but few Sabbaths; we speak many words, but few prayers; we make the earth yield to our purpose, but are unsure of the ground beneath us. But here,

now, we can begin again. Or having already begun, we can continue our quest for the wholeness we need.

May the sense of God's presence be with us along our way, helping us to discover the peace and rest some have lost or never known, renewing our covenant of peace with all created things.

And may we become more than we have been, more than we are: reaching for a perfection beyond our grasp, growing and learning one day to make this day's peace a peace for all days, learning one day to do justly, and love mercy, and walk alongside the One who walks with us.



We praise You, O Eternal One, our God and God of our Mothers and Fathers in every generation. For Abraham and Sarah, You were the wisdom to leave their home country and journey to a new land, with a new hope. For Isaac and Rebecca, You were the dedication to continue in that new and often difficult land. For Jacob and Leah and Rachel, You were the sense of right so strong that they were willing and able to stand up--even to You. In every generation, Jews have searched for You, and died for You. And, in every generation, Jews have learned that You are always here, if only we call out in truth. We praise You, O Eternal One, Pride and Strength of the Jewish People.



-- All Rise --

Avot v'Imahot



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

.!etfLih:T dyiGay yipU ,xfT:piT yatfp:&
,yfnodA)

Eternal God, open my lips, that my mouth may declare Your glory (*Psalms 51:17*).

Baruch Atah Adonai Eloheinu Veilohei avoteinu v'imoteinu. Elohei Avraham, Elohei Yitzchak, Velohei Ya'akov. Elohei Sarah, Elohei Rivkah, Elohei Leah Velohei Rachel. Ha-El hagadol, hagibor v'hanora El elyon. Gomeil chasadim tovim, v'konei hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah livnei v'neihem, l'ma'an sh'mo b'ahava. Melech ozeir umoshia umagein. Baruch Atah, Adonai, magen Avraham v'ezrat Sarah.

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,hfTa) |UrfB

Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Leah and God of Rachel; great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of your name. You are our Sovereign and our Help, our Redeemer and Shield. We praise You, Adonai, Shield of Abraham, Protector of Sarah.

G'vurot



Atah gibor l'olam Adonai, m'chayei hakol atah, rav l'hoshia. M'chalkeil chayim b'chesed, m'chayei hakol b'rachamim rabim. Someich noflim, v'rofeh cholim, umatir asurim, um'kayeim emunato lisheinei afar. Mi chamocha, ba'al g'vurot, umi domeh lach, melech meimit um'chayeh umatzmiach y'shua? V'ne'eman atah l'hachayot hakol. Baruch atah, Adonai, m'chayeh hakol.

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Eternal is Your might, O God; all life is Your gift. Great is Your power to save! With love You sustain the living, with great compassion give life to all. You send help to the falling and healing to the sick; You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like you, O Mighty One, and who is equal to you, O Master of life and death, Source of Salvation? You are praised Eternal One, Master of all life.

Kedushat HaShem



Atah kadosh v'shimcha kadosh
uk'doshim b'chol-yom y'hal'lucha: Selah!
Baruch atah Adonai, haEl hakadosh.

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.\$OdfQah l")fh ,fy:y hfTa) |UrfB

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

Birkat Shalom

Shalom rav al Yisrael am'cha tasim l'olam,
 Ki Atah Hu Melech Adon l'chol hashalom.
 V'tov b'einecha l'vareich et-am'cha Yis'rael
 (v'et-kol-ha'amim)
 B'chol eit uv'chol sha'ah bish'lomecha.
 Baruch Atah Adonai Ham'varech et amo Yisrael bashalom.



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 hfTa) |UrfB

O Sovereign Source of Peace, let Israel Your people know enduring peace, for it is good in Your sight continually to bless Israel (and all peoples) with Your peace.
 We praise You, O Eternal, for You bless Israel with peace.

- Please Be Seated -



Alone
 I marvel at the evening sky
 Gold caressing blue, blue caressing dark.

Here in prayer
 I need to see Your hand behind the sky
 Your creative words once more forming light in darkness
 I need to see the care with which You carved the moon, the stars
 Which make of fearful darkness
 Nurturing night.
 The mixture that brings evening forth from day
 Morning from night
 Has been shaped, like Adam from the earth,
 By You.

You who mixes in the evening,
 You are praised.



Grant me ability to be alone ;
 May iT be my custom to go outdoors each day
 among the trees and grasses,
 among all growing thing,
 and there may I be alone,
 and enter into prayer
 to talk with the one
 that I belong to.

-Reb Nachman of Bratzlov.

We cannot pray to You, O God,
to banish war,
for You have filled the world
with paths to peace,
if only we would take them.

We cannot pray to You
to end starvation,
for there is food enough for all,
if only we would share it.

We cannot merely pray
for prejudice to cease,
for we might see
the good in all
that lies before our eyes,
if only we would use them.

We cannot merely pray,
"Root out despair,"
for the spark of hope
already waits within the human heart,
for us to fan it into flame.

We must not ask of You, O God,
to take the task that You have given us.
We cannot shirk,
we cannot flee away,
avoiding obligation forever.

Therefore, we pray, O God,
for wisdom and will, for courage
to do and to become,
not only to look on
with helpless yearning
as though we had no strength.

For Your sake and ours,
speedily and soon, let it be:
that all lands may be safe,
that all lives may be blessed.



(Please Pray Silently)

Y'hiyu L'ratzon

Y'hiyu l'ratzon im'rei fi v'heg'yon libi l'fanecha,
Adonai tzuri v'goali.

□□□□□□□□□□

,!yenfp:l yiBil }Oy:geh:w yip-y"r:mi)
}Ocfr:l Uy:hiy
.yilA)og:w yirUc fy:y

May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer
(Psalm 19:15).



Prayer for Study of Torah

La'asok B'divrei Torah

□□□□□□□□□□□□□□□□

Baruch ata Adonai, Eloheinu melech ha'olam,
asher kid'shanu b'mitz'votav v'tzivanu
la'asok b'divrei torah

,{fIO(ah |elem Uny"holE) fy:y hfTa)
|UrfB
UnfUic:w wyftO:cim:B Unf#:Diq re\$A)
I hfrOT y"r:bld:B :qows(al

Praised be our Eternal God, Ruler of the Universe, who hallows us with Mitzvot,
and commands us to engage in the study of Torah.



D'var Torah



Mi Shebeirach



Mi shebeirach Avoteinu M'kor hab'racha L'imoteinu.

.Un"tOmi):I hfkfr:Bah rOq:m
Un"tObA) |ar"Be\$ yim

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'Avoteinu.

.Un"tObA)al hfkfr:Bah rOq:m
Un"tOmi) |ar"Be\$ yim

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



CONCLUDING PRAYERS

Eternal God of all peoples and races, may all Your children learn to live together in peace and friendship.
Let the day come when oppression, discrimination, and prejudice will be forgotten, and all the world will be
filled with Your spirit, as it has been said: "Turn to Me and be saved, all the ends of the earth!"

*May that day come soon, the day foretold by our preophets and sages, the day for which we long, when all
humanity will recognize that is is one family.*



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 share equally in the Earth's abundance
 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 each other and the Earth
 And then everywhere will be called Eden once again.

-Judy Chicago

- All rise -

Aleinu



(See appendix for traditional version)

Aleinu l'shabeiach la'adon hakol, lateit g'dula l'yotzeir
 b'reisheet, shelo asanu k'goyei ha'aratzot, velo
 samanu k'mish'p'chot ha'adamah; shelo sam
 chelkeinu kahem, v'goraleinu k'chol hamonam.
 Va'anachnu kor'im umish'tachavim umodim lif'nei
 melech mal'chei ham'lachim, hakadosh baruch hu.

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 .)Uh |UrfB \$OdfQah ,{yikfl:Mah y"k:lamelem

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

Shehu noteh shamayim v'yoseid aretz umoshav
y'karo bashamayim mima'al, ush'chinat uzo b'gov'hei
m'romim. Hu Eloheinu ein od. Emet
mal'keinu, efes zulato, kakatuv b'torato "V'yada'ta
hayom v'hashevota el-l'vavecha, ki Adonai hu
ha'Elohim bashamayim mima'al v'al ha'aretz
mitachat, ein od."

V'ne'emar: v'hayah Adonai l'melech al kol ha'aretz;
bayom hahu yih'yeh Adonai echad, ush'mo echad!

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{OYaB

You stretch out the heavens and establish the earth (*Isaiah 51:13*); You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: Know this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else (*Deuteronomy 4:39*). And it has been said: The Eternal God shall rule over all the earth; On that day You shall be One and Your name shall be One (*Zechariah 14:9*).



Birth is a Beginning

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then perhaps to wisdom;

From weakness to strength
Or strength to weakness-
And, often back again;
From health to sickness
And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding-
From fear to faith;

From defeat to defeat to defeat-
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death a destination
But life is a journey,
A sacred pilgrimage-
To life everlasting.

Alvin I. Fine

IN LOVING MEMORY

In the rising of the sun and in its going down
We remember them.
In the blowing of the wind and in the chill of
winter
We remember them.
In the opening of the buds and in the rebirth of
spring,
We remember them,
In the blueness of the sky and in the warmth of
summer,
We remember them.
In the rustling of the leaves and in the beauty of
autumn,
We remember them.
In the beginning of the year and when it ends,
We remember them
When we are weary and in need of strength,
We remember them.
When we have joys we yearn and share,
So long as we live, they too shall live, for they
are now a part of us
As we remember them.

Life After Death

These things I know;
How the living go on living
and how the dead go on living with them
so that in a forest
even a dead tree casts a shadow
and the leaves fall one by one
and the branches break in the wind
and the bark peels off slowly
and the trunk cracks
and the rain seeps in through the cracks

and the trunk falls to the ground
and the moss covers it
and in the spring the rabbits find it
and build their nest
inside the dead tree
so that nothing is wasted in nature
or in love.

--Laura Gilpin

Mourner's Kaddish



**We recall the loved ones whom death has recently taken from us...
And we remember those whose names were mentioned, those whose
names remain in our thoughts and go unmentioned, and all those for
whom there is no one left to say Kaddish. Loving God, we praise Your name:**

Yitgadal v'yit'kadash sh'mei rabah.
B'alma div'ra chirutei, v'yam'lich mal'chutei
b'chayeichon uv'yomeichon uv'chayei d'chol
beit yisrael, ba'agalach uviz'man kariv, v'im'ru:
Amen.

*Y'hei sh'meih rabah m'vorach l'alam u'lal'mei
al'maya.*

Yit'barach v'yish'tabach v'yit'pa'ar v'yit'romam
v'yit'nasei v'yit'hadar v'yit'aleh v'yit'halal
sh'meih d'kud'sha, *B'rich Hu*, L'eila min kol
bir'chata v'shirata tush'b'chata v'nechemata
da'amiran b'alma v'imru: *Amen.*

Y'hei sh'lama raba min sh'maya v'chayim aleinu
v'al kol Yisrael v'im'ru: *Amen.*

Oseh shalom bim'romav, hu ya'aseh shalom
aleinu v'al kol Yisrael v'imru: *Amen.*

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: *Amen. Let God's great name be praised for ever and ever.* Beyond all praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor and exalt. And let us say: *Amen.* For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen.* May the One who

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)fm:lf(:B
ty"B-lfk:d y"Yax:bU }Oky"mOy:bU
)Oky"Yax:B
.}"mf) .Ur(mi):w byirfq }am:zibU)ffgA(aB
,l")fr:&iy

.)fYam:lf(y"m:lf(:lU {alf(:l |arfb:m)fBar
H"m:\$)"h:y

{amOr:tiy:w ra)fP:tiy:w xaBaT:\$iy:w
|arfB:tiy
H"m:# laLah:tiy:w heLa(:tiy:w raDah:tiy:w
,)">an:tiy:w
)ftfk:riB-lfK-}im)fL"(:l ,)Uh |yir:B
)f\$:dUq:D
)fryimA)aD)ftfmExen:w)ftfx:B:#uT
,)ftfryi\$:w
.}"mf) .Ur(mi):w ,)fm:lf(:B

Uny"lf({yiYax:w)fYam:\$-}im)fBar
)fmfl:\$)"h:y
.}"mf) .Ur(mi):w ,l")fr:&iy-lfK-la(:w

{Olf\$ he&A(ay)Uh ,wyfmOr:miB
{Olf\$ he&o(
.}"mf) .Ur(mi):w ,l")fr:&iy lfK la(:w
Uny"lf(

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

**May the Source of peace send peace to all who mourn,
and comfort to all who are bereaved. Amen.**

- All are seated -



Announcements □□□□□□



Oseh Shalom

□□□□□□□□□□

Oseh shalom bim'romav, hu ya'aseh shalom
aleinu v'al kol Yisrael v'imru: Amen.

{Olf\$ he&A(ay)Uh ,wyfmOr:miB {Olf\$ he&o(.}"mf) .Ur:mi):w ,l")fr:&iy-lfK-la(:w Uny"lf(

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



Adon Olam

□□□□□□□□□□

Adon olam, asher malach b'terem kol-y'tzir niv'ra,
l'eit na'asah v'cheftzo kol, azai melech sh'mo nikra.

,)fr:bin ryic:y-lfK {ere+:B |alfm re\$A) ,{fIO(}OdA)

V'acharei kich'lot hakol, l'vado yimloch nora;
v'hu hayah, v'hu hoveh, v'hu yih'yeh b'tif'arah.

.)Fr:qin Om:\$ |elem yazA) ,loK Oc:pex:b hf&A(an t":l

V'hu echad, v'ein sheini l'hamshil lo, l'hach'bira,
B'li reisheet, b'li tach'lit, v'lo ha'oz v'hamis'ra.

;)frOn |Ol:miy Odab:l ,loKah tOl:kiK y"rAxa):w

V'hu Eili, v'chai go'ali, v'tzir chev'li v'eit tzara,
V'hu nisi umanos li, m'nat kosi b'yom ek'ra.

.hfrf):pit:B hey:hiy)Uh:w ,heOh)Uh:w ,hfyfh)Uh:w

B'yado af'kid ruchi, b'eit ishan v'aira,
V'im ruchi g'viyati, Adonai li, v'lo ira.

,hfryiB:xah:l ,Ol lyi\$:mah:l yin"\$ }y"):w ,dfxe))Uh:w

.hfr:&iMah:w zo(fh)ol:w ,tyil:kat yil:B ,tyi\$)"r yil:B

,hfrfc t"(:B yil:bex rUc:w ,yilA)OG yax:w ,yil"))Uh:w

.)fr:qe) {Oy:B yisOK tfn:m ,yil sOnfmU yiSin)Uh:w

,hfryi(f):w }a\$yi) t"(:B yixUr dyiq:pa) Odfy:B
.hfryi))ol:w ,yil fy:y ,yitfYiw:G yixUr-{yi(:w

You are the Eternal God, who reigned before any being had been created; when all was done according to Your will, already then you were Sovereign. And after all has ceased to be, still You reign in solitary majesty; You were, You are, You will be in glory. And You are One; none other can compare to You, or consort with You; You are without beginning, without end; Yours alone are power and dominion. And You are my God, my living Redeemer, my Rock in time of trouble and distress; You are my banner and my refuge, my benefactor when I call on You. Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: You are with me, I shall not fear.



Hal'luyah

□□□□□□

Va'anachnu n'vareich ya mei'atah v'ad olam hal'luyah .hfyUI"lfh {fIO(-da(:w hfTa("m Hfy |"rfb:n
Un:xanA)aw

We bless God now and always. Halleluyah.



Kol Hanishamah

□□□□□□□□

Kol han'shama t'haleil Ya, hal'luyah! :HfyUI:lah ,HfyUI:lah ,Hfy l"Lah:T hfmf\$:Nah
loK

Let every soul praise God. Halleluyah.



Eili Eili

□□□□□□□□

Eili Eili, shelo y'gamer l'olam {aLO(:l r"mfGiy)oLe\$,yil") ,yil")
Hachol v'hayam, rish-rush shel hamayim {iyaMah le\$ \$Ur:\$ir {fYah:w lOxah
B'rak hashamayim t'filat ha'adam. .{fdf)fh taLip:T {iyamf<ah qar:B

O Lord, my God, I pray that these things never
end:
The sand and the sea, the rush of the water,
The crash of the heavens, the prayer of the heart.



Shehechyanu

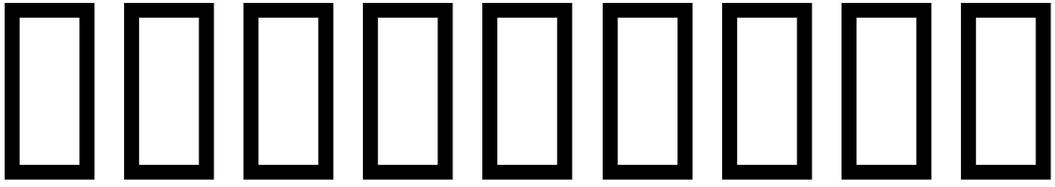
□□□□□□

Baruch atah Adonai Eloheinu melech ha'olam, ,{fIO(fh |elem Uny"hoE) yy hfTa) |UrfB
shehechyanu v'kimanu v'higianu laz'man hazeh. .hezah }am:Zal Unf(yiGih:w Unfm:Yiq:w
UnfyExehe\$

Praised be You, Eternal our God, Ruler of the universe,
Who has kept us in life, sustained us and permitted us to reach this season.



Shabbat Shalom



Supplemental Readings/Meditations/Prayers

Alternative Candle Lighting Prayers:

At nightfall Friday
I lit four candles,
and the queen of the Sabbath came to me.
Her face lit up the whole world,
and made it all a Sabbath.
My scattered salt
shown in it's little bowl,
and my dove, my flying dove,
clapped its wings together,
and licked its throat.
The Sabbath queen blessed my candles,
and they burned with the pure, clean flame.
The light put out the days of the week
and my quarreling with the six kings.

The greenness of the mountains
is the greenness of the Sabbath.
The silver of the lake
is the silver of the Sabbath.
The singing of the wind
is the singing of the Sabbath.

And my heart's song
is an eternal Sabbath.

Kadia Molodowsky (translated from Yiddish by Jean Valentine)



The light we kindle is for our families, for the warmth and joy of being embraced in family love.
The light we kindle is for our prayer circle--the larger family who seeks, together to find our Jewish identity.
The light we kindle is for our People, in every place on this earth; People who knows how difficult it is to live in darkness.
The light we kindle is for all human kind. It is a constant reminder to us of what we can accomplish, of what we can be.



How wonderful, O Lord, are the works of your hands!
The heavens declare Your glory,
the arch of sky displays Your handiwork.
In Your love You have given us the power
to behold the beauty of Your world
robed in all its splendor
The sun and the stars, the valleys and hills
the rivers and lakes all disclose Your presence.
The roaring breakers of the sea tell of your awesome might.
the beasts of the field and the birds of the air
bespeak Your wondrous will.
In Your goodness You have made us able to hear
the music of the world. The voices of loved ones
reveal to us that You are in our midst.
A divine voice sings through all creation.
And it has been said: The Eternal One delivered Jacob, and redeemed us from the hand
of one stronger than ourselves. We praise you, O God, redeemer of Israel.



Belief in God is more than simple acceptance of the idea that God exists. It involves a particular view of life, a belief that there is spiritual quality in human life and in the universe -- and a belief that this spiritual quality matters.

-On the Doorposts of Your House



When the blessing of shalom
Is lacking,
However much we have
Of other blessings--
Wealth or power,
Fame of family,

Even health--
Theses all appear
As nothing.

But when shalom
Is present,
However little else we have
Somehow seems
Sufficient.

-Herschel Matt



A rabbi, wishing to instruct a small boy on God's omnipresence, said to the boy:

"Show me every place that God is, and I will give you a penny."

"Rabbi," answered the boy, with the insight of youth, "show me any place where God isn't and I will give you two pennies."

Adapted from a Yiddish folk story



"If one prays with [one's] tongue and [one's] heart is otherwise engaged, [one's] prayer is like a body without spirit."

-Bayha Ibn Pakuda



"And when thou prayest, remove all worldly considerations from thy heart."

-Reb Eliezer Ber. 28b



"The Tsanzer Rebbe was asked by one of the Hasidim: 'What does the Rebbe do before praying?' 'I pray,' said he, 'that I may be able to pray properly.'"



We are a congregation, and, in order for us to feel a sense of unity with one another, we need to use the same words. The more we share, the closer we feel.

Harvey Fields



Make every effort to pray from the heart. Even if you do not succeed, in the eyes of God the effort is precious.



While praying, listen to the words very carefully. When your heart is attentive, your entire being enters your prayer without your having to force it.



A bond unseen holds me
To this community.
Their voices one with mine
Have sung Your praises
In prayer and in psalm.
Now comes the time
When I speak to You alone.

The bond is momentarily broken.
I have been one of many. . .

Now I seek You alone.
Now I alone try to address You.
Shall I sing or shout?
Shall I be silent?
Hush. . .
Will my heart speak in silence?

O God, it is not easy to pray.
And yet I pray that these few moments
Will somehow bring me closer to You.



Help us, O God, to lie down in peace:
But 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
 Which rob us of the peace we crave
Liberate us from enslaving habits
Which disturb us and give us no rest.
 May we inflict no pain, bring no shame,
 And seek no profit by another's loss.
May we so live that we can free
The whole world with dignity
 May we commit no act during the day
 That will bring us remorse at night
May we lie down in peace tonight,
And awaken tomorrow to a richer life



I give thanks before You, my God, that I do not ask so
much to be comforted, as much as to comfort others;
Not to be understood, but rather, to understand;
Not to be loved, but rather to love.
Since only when we give, do we receive;
Only when we forgive, are we forgiven;
And only with the dawning of the new day are we
born again to life eternal.



Who Are These Jews?

There were women who sat in the market
selling beets and cabbages so their men could study;
the were Jews.

There were men of Yemen, great swordsmen,
guards of the king: they were Jews.

There are dark women from India, wearing saris,
Black farmers from Ethiopia,
Children with slanted eyes: all Jews.

There are dressmakers and sculptors,
thieves and philanthropists, scholars and nurses
beggars and generals.

There are women who follow every rule of Kashrut
and men who know none of the rules,
yet all of us are Jews.
Though we are not alike in mind or body,
somewhere in the depths of our souls
we know we are the children of one people.

We share a history, a hope, and some prayers;
We speak many languages;
We have heard one Voice:

All of us stood together at Sinai
When our past and our future
Exploded in thunder and flame before us.



An artist cannot be continually wielding a brush.
At times, every artist must stop painting to freshen
his (or her) vision of the object, the meaning of which
the artist wishes to express on the canvas. Living is also an art. . . .

Shabbat represents those moments when we pause in our
brushwork to renew our vision of the object.

-Mordechai Kaplan (adapted)



"Some who live are dead, and some who are dead still live."

-Philo, Fugitives



When all within is dark, and
 former friends misprize,
 From them I turn to Thee, and
 find love in Thine eyes.

When all within is dark, and I
 my soul despise,
 From me I turn to Thee, and
 find love in Thine eyes.

When all Thy face is dark, and
 Thy just angers rise,
 From Thee I turn to Thee, and
 Find love in Thine eyes.
 -Ibn Gabirol



“There is no lovelier way to thank God for your sight, than by giving a helping hand to someone in the dark (Helen Keller)”. If we are thankful for our freedom, we must be concerned with the plight of those who still wear chains.



There are only two ways to live your life. One way is as though nothing is a miracle. The other is as though everything is a miracle.



Shechinah

Perched on our shoulders
 a colorful butterfly
 you whisper
 into pores Shabbat's sweetness

On Shabbat
 we breathe you in
 breathe the week out
 take in roundness
 Letting go of sharp angles

On Shabbat
 we breathe in the *n'shama yetirah*
 the soul of the world to come
 in awe
 we sway not march.



O give thanks that spring will always come
to make the heart leap,
that your winter ear remembers
a summer song,
and autumn colors return
to the jaded eye.

O make song
for lucid air of morning,
bright blood's beating
life's flow deep and swift,
a kingdom of joy and awe
for us to dwell in.

O be glad for eye and tongue,
to see and taste
the common of our days.

We praise You, O Eternal One, for it is beautiful
to appreciate.



Prayer is speech, but not "mere" speech. Words have power over the soul. Our prayer books are but words on paper; they can mean little or nothing, yet the searching spirit and questioning heart may find great power in their words. Hear the words. Shout the words. Sing the words. Let yourself go. Let your words and thoughts flow effortlessly. Lose yourself in the spirituality; lose yourself in the holiness of prayer.



The fields that push up the corn, and the water that rushes down the ravine, the juice of the grape, and the life of a man as it flows past him, are all one and the same thing. The sole unity in life is the unity of rhythm. A rhythm to which we all dance; men, apples, ravines, ploughed fields, carts among the corn, houses, horses, and the sun. The stuff that is in you will pound through a grape tomorrow, because you and a grape are one. When I paint a peasant labouring in the field, I want people to feel the peasant flowing down into the soil, just as the corn does, and the soil flowing up into the peasant, into the field, the corn, the plough, and the horses, just as they all pour back into the sun. When you begin to feel the universal rhythm in which everything on Earth moves, you begin to understand life. That alone is God.

-Irving Stone



You are praised
Who roll out the rough, raw clay of the universe
Into delicate vessels of light
And from nothing at all
Create the darkness which lets them shine.

You fashion harmony from all that You have made
And from nothing at all
Create the chaos that lets harmony be heard.

Your vessels pour light upon the universe
Flooding the cracks in our darkness
With the beams of Your compassion.
If we could wald upon that lighted path
We could perceive in a world that has turned old
A shimmering new Creation right before our eyes
Made just for this moment.
Just for us.

How much of life reveals Your presence!
How much Torah unfolds from each new flower,
From each new wave that breaks upon our sands!

You are praised
Who forms,
From the clay that cloaks our lives,
The delicate vessels which are our light.



I give thanks before You, my God, that I do not ask so
much to be comforted, as much as to comfort others;
Not to be understood, but rather, to understand;
Not to be loved, but rather to love.
Since only when we give, do we receive;
Only when we forgive, are we forgiven;
And only with the dawning of the new day are we
born again to life eternal.



This is the great warmth, the great at-homeness;
This is the knowledge of belonging;
The liveness merging into a strong oneness.
One lost drop of water finding its way into the sea.

This is the end of the week and its beginning.
This is the moment of pause,
The refilling of the empty vessel,
The renewing of the spirit.

This is the remembering;
The shared memory of two thousand years
And the shared embarking upon two thousand more.

This is the wisdom in our elders' eyes
And the hope in our children's fresh voices.
The roots into the past
And the arms stretched forward into the future.



"Whenever we see the changes of the day and the night, the sun, the moon, the stars in the sky, anyone must realize that it is the work of someone more powerful than man."

-Chased by Bears- Santee Sioux



When the world was created
God made everything a little bit incomplete.
Rather than making bread grow out of the earth,
God made wheat grow so that we might bake it into bread.
Rather than making the earth of bricks,
God made it out of clay
so that we might bake the clay into bricks. why?
so that we might become partners
in completing the work of creation.

-Midrash



"The best and most beautiful things in the world cannot be seen or touched, but are felt in the heart."

-Helen Keller



Speak to me
in my language
of beauty from the mouth
and the sounds are
 of nature
 of life
and the faces are those
 of birds in bliss
 with hearts to pure
 who only speak truth
it is this music
 that causes the heavens
 to open its gates
 allowing these angels
 (with their mystical gift)
 to enter the gold
 and live the life
 deserved to them
 by God alone
 and gift only
open your doors
let their voices touch your soul
 their beautiful crystals
 brighten your flowers
the sun comes up
and they are there
 in glory
 in prayer
 in peace.



"Words mean more than what is set down on paper. It takes the human voice to infuse them with deeper shades of meaning."

-Maya Angelou



It says in the book of Deuteronomy: You are alive every one of you this day. Concerning this, the Rabbis of the Talmud respond: When are we truly 'alive'? On the day when every one of us is joined together in one cluster. For in the way of the world, when you pick up a cluster of reeds, you cannot possibly break them all at one time. But if you pick up the reeds one by one, even a child can break them.

Thus we find that Israel cannot be redeemed until we are one cluster, as it says in the book of Jeremiah: "In those days the house of Judah shall walk with the house of Israel, and they shall come together in a cluster out of the land of the north."



There is a medieval legend which tells the tragic story of a prisoner in the dungeon of his enemy's castle. The frustration of imprisonment was unbearable. But as the weeks turned into month, and the months became years, the poor soul adjusted to his existence which a cruel fate had decreed for him. For twenty lonely years, he lived in that cell. He never saw anyone. Even the guard, who pushed the prisoner's food in the cell through a small opening at the bottom of the door, remained anonymous.

But one day, as the prisoner was pacing the cold, stone floor, absorbed in thought, he stopped. He looked at the door and absent-mindedly turned the knob. There was a loud squeaking on ancient hinges as the huge door slowly opened before the startled man. "Oh, my God," thought the prisoner, "the door has been unlocked all these years... and I never had the sense to try it."

Grant us, O God, understanding of the fears and anxieties which can trap us in prisons of our own making. Give us the courage never to dismiss the challenges, and the dreams, which stand before us. Give us the strength to travel the length of the bridges we meet, to resolve the contradictions between who we are and what we dream of becoming.

And upon reaching those furthest shores, may each of us find there the contentment, fulfillment and peace, of living the well-considered life.



May we lie down this night in peace, and rise up to life renewed. May night spread over us a shelter of peace, of quiet and calm, the blessing of rest. There will come a time when morning will bring no word of war or famine or anguish; there will come a day of happiness, of contentment and peace.



As we are together, praying for peace, let us be truly with each other.
Let us pay attention to our breathing.
Let us be relaxed in our bodies and our minds.
Let us be at peace with our bodies and our minds.
Let us return to ourselves and become wholly ourselves. Let us maintain a half-smile on our faces.
Let us be aware of the source of being common to us all and to all living things.
Evoking the presence of the Great Compassion, let us fill our hearts with our own compassion- towards ourselves and towards all living beings.
Let us pray that all living beings realize that they are all brothers and sisters, all nourished from the source of life.
Let us pray that we ourselves cease to be the cause of suffering to each other.
Let us plead with ourselves to live in a way which will not deprive other beings of air, water, food, shelter, or the chance to live.
With humility, with awareness of the existence of life, and of the sufferings that are going on around us, let us pray for the establishment of peace in our hearts and on earth. Amen.

-Thich Nhat Hanh



It is up to us to receive and transmit our Torah.
It is up to us to see that the world still stands.
May the time not be distant
when nation shall not lift up sword against nation,
neither shall they learn war anymore
they shall beat their swords into plowshares,
for the earth will be filled with the wonder of life.
Then shall we sit under our vine and our fig tree
and none shall be afraid.

-Rabbi Rami M. Shapiro



Our tradition says that we were created through one human being to teach us that whoever destroys a single human soul has destroyed an entire world. And whoever sustains a single human soul has sustained an entire world. And a single human being was created for the sake of peace, that none might say: My lineage is greater than yours!



I am a member of the world family. . .
I am related to those who stand next to me
. . . by the air we breathe
. . . by the light we share
. . . the hope we have for a better world.
I have a responsibility
. . . to give
. . . to receive
. . . to be open, tolerant, free.
I have inherited this world from those who have lived here before. . .
I occupy space and time for a few short years. . .
I hold this world in trust for those who will follow.
My life -- with others -- can fashion this world toward
. . . peace, other than strife
. . . hope, rather than despair
. . . freedom, rather than slavery.
I, with those about me, can make the Brotherhood [and Sisterhood]
of Man [and Woman] a living thing.
I pledge my willing spirit to this thought.
We will do this together!

The United Nations
(1981)



Every second we form a memory, an experience...a story.
When combined, these memories, experiences, and stories form who we are.
Tell your stories.
Teach others how your stories have influenced your life.
Ask others to tell you their stories.
Reflect, harbor within, and share.
We are Jews,
and each of us has had different experiences which have brought us here today.
Share them.

-Jenn Siegel



I believe in the sun even when it is not shining
I believe in love even when feeling it not
I believe in God even when God is silent.

-Inscription on the walls of a cellar in Colgne, Germany, where Jews hid from Nazis.



A rabbi was asked by a farmer when the world would truly know peace. The rabbi replied, "Follow me."

He then brought him to the side of a brook, put his hand on the farmer's head, and pressed it into the water until the farmer came up gasping for breath. The rabbi then said: "This is your answer. When man wants peace, when he wants as much as you just wanted air, when he comes up gasping for peace, when he is ready to give everything in himself to have peace, as you have give to have air, he will have peace."



I believe that imagination is more powerful than knowledge -
That myth is more potent than history.
I believe that dreams are more powerful than facts -
That hope always triumphs over experience -
That laughter is the only cure for grief.
And I believe that love is stronger than death.



** Please note: readings, meditations, and prayers used in this prayerbook come from a variety of sources. We would like to recognize the following persons and organizations from whose prayerbooks we have selected materials:

Am Tikva in Boston, Rabbi Richard Litvak and Temple Beth El in Aptos, CA, Congregation Sha'ar Zahav in San Francisco, BaRuCH 1996-97 Service Coordinator Glenn Ettman, Carrie Kleiman, BaRuCH 1995-96 Service Coordinators Karen Schram and Sarah Mack, The National Federation of Temple Youth (NFTY), UAHC, Temple Israel in Boston, Young Judea, and Jaimee Wilans.

Appendix

Candle Blessing

A minimum of two candles are kindled before sundown and then this blessing is recited.
It is customary to cover one's eyes when reciting the blessing.

Unf#:Diq re\$A) ,{fIO(ah |elem Uny"holE) fy:y Baruch ata Adonai, Eloheinu melech ha'olam, asher kid'shanu
hfTa) |UrfB b'mitz'votav v'tzivanu l'hadlik ner shel Shabbat.
.TfBa# le\$ r"n qyil:dah:l UnfUic:w
wyftO:cim:B

Praised be our Eternal God, Ruler of the universe: You hallow us with Mitzvot, and command us to kindle the lights of Shabbat.

Shalom Aleichem

The Talmud teaches that two ministering angels—one good and one evil—join each of us on the eve of the Sabbath. In response to this teaching, it is customary to acknowledge their presence by greeting them, blessing them, and seeking their blessing. This song was composed by the *Kabbalists* (Jewish Mystics) of the seventeenth century.

,)Oy:le(y"KA):lam ,t"rf<ah y"KA):lam Shalom aleichem malachei hashareit, malachei elyon,
,{eky"IA({Olf\$ Mimelech mal'chei ham'lachim hakadosh baruch hu.
)Uh |UrfB \$OdfQah ,{yikfl:Mah y"k:lam
|eleMim Boachem l'shalom, malachei hashalom, malachei elyon,
Mimelech mal'chei ham'lachim hakadosh baruch hu.
,)Oy:le(y"KA):lam ,{Olf<ah y"KA):lam ,{Olf\$:l
{ekA)OB Bar'chuni l'shalom, malachei hashalom, malachei elyon,
)Uh |UrfB \$OdfQah ,{yikfl:Mah y"k:lam Mimelech mal'chei ham'lachim hakadosh baruch hu.
|eleMim Tzeit'chem l'shalom, malachei hashalom, malachei elyon,
Mimelech mal'chei ham'lachim hakadosh baruch hu.
,)Oy:le(y"KA):lam ,{Olf<ah y"KA):lam ,{Olf\$:l
yinUk:rfB
)Uh |UrfB \$OdfQah ,{yikfl:Mah y"k:lam
|eleMim
,)Oy:le(y"KA):lam ,{Olf<ah y"KA):lam ,{Olf\$:l
{ek:t)"c
)Uh |UrfB \$OdfQah ,{yikfl:Mah y"k:lam
|eleMim

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

Kiddush

There is a commandment to recite or listen to *Kiddush* over a cup of wine or grape juice. One recites *Kiddush* while holding a full cup in one's right hand, and when the full blessing is finished everyone drinks. Some stand during Kiddush, others sit.

yir:P)"roB ,{fIO(ah |elem Uny"hole) fy:y
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 .tfBa<ah \$"Daq:m

Baruch ata Adonai, Eloheinu melech haolam, borei p'ri
 hagafen. Baruch ata Adonai, Eloheinu melech ha-olam, asher
 kid'shanu b'mitzvotav v'ratza vanu, v'shabat kod'sho b'ahava
 uv'ratzon hinchilanu, zikaron l'ma'asei v'reisheet. Ki hu
 yom t'chila l'mikra'ei kodesh, zeicher litziat Mitzrayim.
 Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'shabat
 kod'sh'cha b'ahava uv'ratzon hin'chaltanu. Baruch ata Adonai,
 m'kadeish hashabat.

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine. We praise You, Eternal God, Sovereign of the universe: You call us to holiness with the Mitzvah of Shabbat--the sign of Your love, a reminder of Your creative work, and the liberation from Egyptian bondage: our day of days. On Shabbat especially, we hearken to Your call to serve You as a holy people. We praise You, O God, for the holiness of Shabbat.

Washing of the Hands

After making Kiddush, some people choose to prepare for the blessing over bread by washing their hands. This is meant to be a ritual washing and is not necessarily for the cleaning the hands. When one washes it is customary to first remove all jewelry from one's hands. After washing, there is a tradition to not speak until *Hamotzi* has been recited, but to wait quietly or sing a *nigun* (a song without words) until everyone present has finished washing. To perform the hand-washing ritual: fill a cup of water and pour it over your right hand. Next, take the cup in your right hand and pour it over your left hand. This is repeated until each hand has water poured over it twice. After this has been completed, say the following blessing before drying your hands:

Unf#:Diq re\$A) ,{fIO(ah |elem Uny"hole) fy:y
 hfTa) |UrfB
 .{iydfy talyi+:n la(UnfUic:w wyftO:cim:B

Baruch ata Adonai, Eloheinu melech ha'olam, asher kid'shanu
 b'mitzvotav v'tzivanu al n'tilat yadayim.

Praised be our Eternal God, Ruler of the universe: You hallow us with Mitzvot, and command us to wash our hands.

Hamotzi

Right before we begin to Shabbat dinner, two uncut loaves of challah are uncovered. As they are raised, the following blessing is recited. After the blessing, the challahs are cut or torn into pieces which are distributed to everyone present. Some people choose to then lightly salt their piece of Challah before eating it, comparing it to a divine offering from temple times. Others choose to eat it plain.

)yicOMah ,{fIO(ah |elem Uny"hole) fy:y
 hfTa) |UrfB
 .j erf)fh }im {exel

Baruch ata Adonai, Eloheinu melech haolam, hamotzi
 lechem min ha'aretz.

Praised be our Eternal God, Ruler of the universe: who brings forth the bread from the earth.

Birkat Hamazon ~ Grace After Meals

The commandment to thank God after a meal is of Scriptural origin: *“And you shall eat and you shall be satisfied and you shall bless Adonai, your God, for the goodly land that God gave you (Deut. 8:10)”*. As the verse indicates, the Scriptural requirement applies only when one has eaten his/her fill. From earliest times, however, the Jewish people has undertaken to express its gratitude even after a modest meal, provided one had eaten at least as much bread as the volume of an olive. On Shabbat, Birkat Hamazon begins with

Psalm 126, an ancient prophetic poem yearning for return from the Babylonian exile. The blessing continues with an invitation, said only when three or more people are present, wherein the group “comes together” to praise God. After the invitation, there are four sections: the first thanks God for nourishment, the second for the land of Israel, the third is for Jerusalem, and the fourth section is for God's goodness. The prayer concludes with a special line for Shabbat, a prayer for peace, and a blessing for the Jewish people.

ON SHABBAT:

Shir Hama-a-lot, b'shuv Adonai et shivat Tzion
 hayinu k'cholmim. Az y'malei s'chok pinu ul-shoneinu rina,
 az yomru vagoyim: Higdil Adonai la-a-sot im eileh.
 Higdil Adonai la-a-sot imanu, hayinu s'meichim. Shuva Adonai
 et sh'viteinu ka-afikim banegev. Hazor'im b'dima
 b'rina yik-tzoru. Haloch yeileich uvacho, nosei meshech hazara.
 Bo yavo v'rina nosei alumotav.

A song of ascents. When Adonai brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: “Adonai has done great things for them.” Truly, Adonai has done great things for us. And we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.

Leader: Chaveirai n'vareich.
 Group (Leader Repeats): Y'hi sheim Adonai m'vorach mei-atah v'ad olam.
 Leader: Birshut chaveirai n'vareich Eloheinu she-achalnu mishelo.
 Group (Leader Repeats): Baruch Eloheinu she-achalnu mishelo uv-tuvo chayinu.
 All: Baruch hu u-varuch sh'mo.

Let us thank God. Blessed is the name of God now and forever. With your permission, let us thank God whose food we have eaten. Blessed is God whose food we have eaten and through whose goodness we live. Blessed is God and Blessed is God's name.

Baruch atah Adonai Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo b'chein b'chesed uv-rachamim,
 hu notein lechem l'chol-basar, ki l'olam chasdo,
 uv-tuvo hagadol tamid lo chasar lanu v'al yechar lanu mazon l'olam va-ed. Ba-avur sh'mo hagadol, ki hu Eil zan um-farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Blessed is Adonai our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's mercy is everlasting. Through God's abundant goodness we have not lacked sustenance, and may we not lack sustenance forever, for the sake of God's great name. God sustains all, does good to all, and provides food for all the creatures whom God has created. Blessed is Adonai, who provides food for all.

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.}OzfMah la(:w jerf)fh lf(,yy hfTa) |UrfB

For all these blessings we thank Adonai our God with praise. May God's name be praised by every living being forever, as it is written: "When you have eaten your fill, give thanks to Adonai your God for the good land which God has given you." Blessed is Adonai for the land and its produce.

.Uny"mfy:b hafr"h:miB \$edoQah ryi(
{iyalf\$Ur:y h"n:bU
.}mf) .{iyflf\$Ur:y wyfmAaxar:b henOB ,yy
hfTa) |UrfB

May God rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed is Adonai, who restores Jerusalem with mercy. Amen

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{yinUt:nah

V'al hakol Adonai Eloheinu anachnu modim lach um-varchim
otach yitbarach shimcha b'fi chol chai tamid l'olam va-ed,
kakatuv: V'achalta v'savata uveirachta et Adonai Elohecha
al ha-aretz hatova asher natan lach.
Baruch Atah Adonai, al ha-aretz v'al hamazon.

Uv-nei Y'rushalayim ir hakodesh bimheira v'yameinu.
Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amen.

Harachaman, hu yishlach b'racha m'ruba babayit hazeh v'al
shulchan zeh she-achalnu alav.

Harachaman, hu y'variech et kol acheinu beit Yisrael
han'tunim betzarah, v'yotzi-eim mei-afeilah l'orah.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.

May the Merciful One bless all of our brothers and sisters of the house of Israel who are now oppressed and bring them from darkness into light.

;tb#b ON SHABBAT:

hfxUn:mU tfBa\$ OluKe\$ {Oy Un"lyix:nay)Uh
,}fmAaxarfh
.}yimfIO(fh y"Yax:l

May the Merciful One grant us a world that shall be entirely Shabbat and eternal rest.

Harachaman, hu yan-chileinu yom shekulo Shabbat um-nucha
l'chayei ha-olamim.

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yy

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol Yisrael, v'imru amein.

Adonai oz l'amo yitein Adonai y'vareich et-amo vashalom.

May the One who makes peace in the heavens let peace descend on all us, and let us say Amen.

May Adonai give strength to our people; may Adonai bless our people with peace.

HAVDALAH *hldbh*

Havdalah offers to us a direct separation between the *Sabbath* day of rest and the work week. It also encourages us to realize the separation in all areas of our lives; the holy from the secular, the good from the evil, the new from the old. As we close this week we let go of the worries, difficulties, and errors which held us, and we look forward to a week of peace, tranquillity, and inspiration.

Hiney Mah Tov

Hiney mah tov umah naim shevet achim gam yachad.

bw+ hm hnh

.daxfy {aG {yixa) tebe\$ {yi(fN hamU
bO+ ham h"nih

How good it is, and how pleasant when we dwell together in unity.

Lo Yisa Goy

Lo yisa goy el goy cherev
Lo yil'm'du od milchama.

ywg)#y)l

,berex yOG le) yOG)a>iy)ol
.hfmfx:lim dO(Ud:m:liy)ol

Nation shall not lift sword against nation, nor ever again shall they train for war.

The Rabbis tell us: As night descended at the end of the world's first Sabbath, Adam feared and wept. Then God showed him how to make fire, and by its light and warmth to dispel the darkness and terrors.

-Gates of Prayer

Reflection. Looking outside my window, I see all that is pleasant, and all that is not. I see everything that has shaped me, surrounded me, confused me, hurt me, helped me, loved me.. then comes a time of Shabbat, when everything seems peaceful. During these times I ponder: "This is God, isn't it? Everything I am looking at is a creation of God...I am part of creation too, aren't I? Therefore, am I a part of God- am I a part of all this? Which part of this is me? Where do I find God?" Then I realize that I am not looking through a window... I'm looking into a mirror...

-Margalit Brier

Look into your hands. What is it that you see before you? This cup could be filled with marbles, jewelry, or candy. But instead, you have chosen to fill it with wine and sing together with Jews everywhere at this moment. With this wine you are symbolizing life, its sweetness, and its doorways for the week ahead. Potential surrounds your every movement and judgement. There is always room for more sweetness in the cup and in life.

- Anonymous

Filling a wine cup to overflowing is considered a good omen, an expression of hope that the week to follow will bring with it goodness in abundance.

Wine

Baruch ata Adonai, Eloheinu melech ha'olam,
borei p'ri hagafen.

wpgh yrp

,{f|O(ah |elem Uny"holE) fy:y hfTa)
|UrfB
.}epfGah yir:P)"rOB

We praise You, Eternal God, Sovereign of the universe: Creator of the fruit of the vine.

An old Jewish folktale teaches that each Jew is given a second soul on the *Sabbath*, which departs at the end of the Day of Rest. The fragrance of the spices is intended to give a "lift" to the body which has just been deprived of that extra soul.

Spices

Baruch ata Adonai, Eloheinu melech ha'olam,
borei minei v'samim.

{ym#b ynym

,{f|O(ah |elem Uny"holE) fy:y hfTa)
|UrfB
.}yimf&b y"nyim)"rOB

We praise You, Eternal God, Sovereign of the universe: Creator of the world's spices.

When the great Israel Baal Shem Tov saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer, and the miracle would be accomplished and the misfortune averted.

Later, when his disciple, the celebrated Maggid of Mezeritch, had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say: "Creator of the Universe, listen! I do not know how to light the fire, but I am still able to say the prayer." And again the miracle would be accomplished.

While lighting candles marks both the beginning and the end of Shabbat, the *Havdalah* candle has a meaning different from that of the *Erev Shabbat* candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor.

Light

Baruch ata Adonai, Eloheinu melech ha'olam,
borei m'orei ha'eish.

#)h

,{f|O(ah |elem Uny"holE) fy:y hfTa)
|UrfB
.\$")fh y"rO):m)"rOB

We praise You, Eternal God, Sovereign of the universe: Creator of fire.

Still later, Moshe-Lieb of Sassov, in order to save his people once more, would go into the forest and say: "I do not know the prayer, but I know the place- please God, let this be sufficient."

It was sufficient and the miracle was accomplished.

Then it fell to Israel of Rizhin to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God: "I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is tell the story. God, let this be sufficient." And it was sufficient.

Is this sufficient now? What if we are unable tell the stories anymore? Although Havdallah is about the separation between the holy and the profane- Shabbat and the rest of the week- we must keep in mind what else we separate ourselves from, day to day. We are very grateful for this Shabbat and all that it has brought us.. Therefore, in the week to come, keep the Sabbath tucked away in the back of your mind to remind yourself that another Shabbat is coming...

-adapted from Elie Wiesel's Souls On Fire

Separation

Baruch ata Adonai, Eloheinu melech ha'olam,
hamavdil bein kodesh l'chol, bein or l'choshech,
bein Yisraeil la'amim, bein yom hash'vi'i
l'sheishet y'mei hama'aseh. Baruch ata Adonai,
hamavdil bein kodesh l'chol.

lydbmh

{fIO(ah |elem Uny"holE) fy:y hfTa)
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We praise You, Eternal God, Sovereign of the universe: You make distinctions, teaching us to distinguish the commonplace from the holy; You create light and darkness, Israel and the nations, the seventh day of rest and the six days of labor. We praise You, O God; You call us to distinguish the commonplace from the holy.

A student, clearly troubled by something his teacher had said, followed him as he left school.

"Teacher, did you say that holiness has no beginning or end?"

"Yes," said the teacher.

The student replied, "But that is not possible."

"That is because only the possible can be measured," said the teacher.

The student struggled to understand. "You are not making sense." The teacher nodded in agreement, then placed his hands in front of the student, covering his eyes.

"You see," said the teacher, "reason explains the darkness, but it is not the light."

-Noah ben Shea

Eliyahu Hanavi

Eliyahu hanavi, Eliyahu hatishbi, Eilyahu, Eilyahu,
Eilyahu hagiladi. Bim'heira v'yameinu, yavo eileinu;
im mashiach ben David, im mashiach ben David.

Elijah the prophet, Elijah the Tishbite. Elijah of Gilead. Soon, in our days, Elijah will come with the Messiah, the son of David.

Shavua tov, shavua tov, shavua tov...
A good week, a week of peace,
May gladness reign and joy increase.

Eili Eili

Eili Eili, shelo y'gamer l'olam
Hachol v'hayam, rish-rush shel hamayim
B'rak hashamayim t'filat ha'adam.

O Lord, my God, I pray that these things never end:
The sand and the sea, the rush of the water,
The crash of the heavens, the prayer of the heart.

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