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קהילת

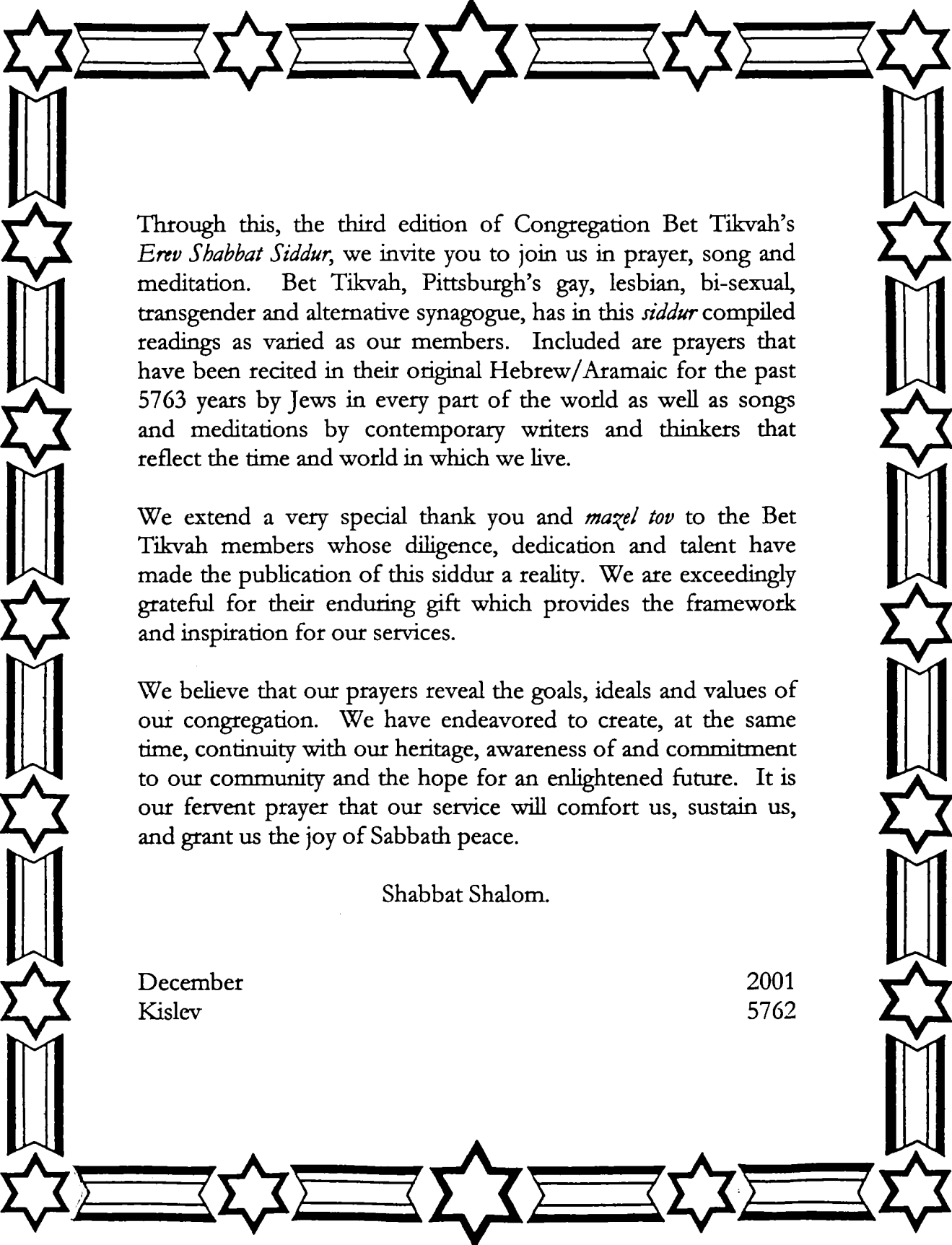
בית תקווה

Congregation  
Bet Tikvah

מעריב לערב שבת

Erev Shabbat Service





Through this, the third edition of Congregation Bet Tikvah's *Erev Shabbat Siddur*, we invite you to join us in prayer, song and meditation. Bet Tikvah, Pittsburgh's gay, lesbian, bi-sexual, transgender and alternative synagogue, has in this *siddur* compiled readings as varied as our members. Included are prayers that have been recited in their original Hebrew/Aramaic for the past 5763 years by Jews in every part of the world as well as songs and meditations by contemporary writers and thinkers that reflect the time and world in which we live.

We extend a very special thank you and *mazel tov* to the Bet Tikvah members whose diligence, dedication and talent have made the publication of this *siddur* a reality. We are exceedingly grateful for their enduring gift which provides the framework and inspiration for our services.

We believe that our prayers reveal the goals, ideals and values of our congregation. We have endeavored to create, at the same time, continuity with our heritage, awareness of and commitment to our community and the hope for an enlightened future. It is our fervent prayer that our service will comfort us, sustain us, and grant us the joy of Sabbath peace.

Shabbat Shalom.

December  
Kislev

2001  
5762

# CONGREGATION BET TIKVAH

## SIDDUR L'EREV SHABBAT



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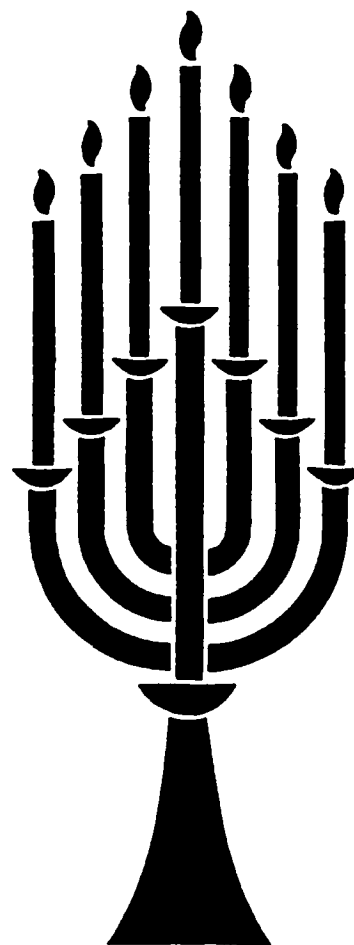
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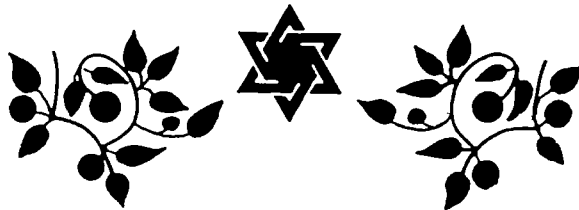
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## INTRODUCTORY PRAYERS



**Pray as if everything depends on God.  
Act as if everything depends on you.**



## THE DOORWAY

May the entrance to this congregation be wide enough to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden, thanks to express, hope to nurture.

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

May it be no stumbling block to young or uncertain feet.

May its threshold be too high to admit complacency, selfishness and harshness.

May we make this congregation, for all who join us, the doorway to a richer and more meaningful life.

Rabbi Sydney Greenberg  
(adapted)



## WHY A CONGREGATION?

We join together as a congregation for prayer, yet we also pray alone. We join together as a congregation to celebrate Shabbat and festivals, yet we also celebrate at home. But, even more than to pray and celebrate, we join together as a congregation to be part of K'lal Yisrael, the Community of Israel, past, present, and future. And we join together as a Jewish congregation to care about one another and to share in our lives as—or with—gay, lesbian, bisexual, and transgender Jews.

Congregation Bet Tikvah  
2001[?] Siddur Committee



## **HERE**

When I am tossed-about in the day-to-day maze of activity,  
I find direction here.

When loneliness creeps into my life,  
I find community here.

When my family is scattered--hundreds of miles away,  
I find kinship here.

When the commotion outside is too much,  
I find peace here.

When I take simple things for granted,  
I find perspective here.

When the world is about to crush me with all of its weight,  
I find safety here.

When people have hurt me because of their ignorance,  
I find compassion here.

When my government tries to silence me,  
I find my voice here.

When I lose sight of what I can do for the community,  
I find purpose here.

When I feel helpless during uncertain times,  
I find strength here.

When I am gone and have left only my name,  
I will be remembered here.

Robert Bernardo  
(adapted)



## ON PRAYING TOGETHER

Each of us enters this service with a different need.

Some hearts are full of gratitude and joy; they are overflowing with the happiness of love and the joy of life.

Others are stirred by the challenge of making tomorrow's world better by their efforts. And, still others have found healing from illness or escape from misfortune. And we rejoice with them.

Some hearts are full of sorrow; disappointment has overtaken them, homes have been broken, loved ones lie on a bed of pain. May our presence and sympathy bring them comfort.

Some hearts are full of despair; ideals are mocked, life seems empty of meaning and value. May the knowledge that we too are searching restore their hope and give them courage to believe that there is something to find.

Some hearts are hungry; they look for friendship, they yearn for understanding, they long for warmth. May we, in our common need and striving, gain strength from one another, as we share our joys, lighten each other's burdens, and pray for the welfare of our community.

May our worship offered in this sanctuary bring us hope and blessing.

May our worship, dedicated to our vision of the ideal, be great in aspiration and love.

May each heart that seeks God here find God, as our ancestors did in the Temple of Zion. And may this congregation be a house of hope for all people.

Rabbi Chaim Stern



הנה מה טוב ומה נעים שבת אחים גם יחד.  
הנה מה טוב ומה נעים שבת אחיות גם יחד.  
הנה מה טוב ומה נעים שבת כולנו גם יחד.

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הנה מה טוב ומה נעים שבת אחים גם יחד.  
הנה מה טוב ומה נעים שבת אחיות גם יחד.

*Hi-nei ma tov u-ma-na-yim, she-vet a-chim gam ya-chad.  
Hi-nei ma tov u-ma-na-yim, she-vet a-ch'yot gam ya-chad.  
Hi-nei ma tov u-ma-na-yim, she-vet ku-la-nu gam ya-chad.*

*Hi-nei ma tov u-ma-na-yim, she-vet ku-la-nu gam ya-chad.  
Hi-nei ma tov u-ma-na-yim, she-vet a-chim gam ya-chad.  
Hi-nei ma tov u-ma-na-yim, she-vet a-ch'yot gam ya-chad.*

How good it is for brothers to dwell together in unity.  
How good it is for sisters to dwell together in unity.  
How good and pleasant it is for us all to dwell in unity.

How good and pleasant it is for us all to dwell in unity.  
How good it is for brothers to dwell together in unity.  
How good it is for sisters to dwell together in unity.



How sweet it is to gather, in a spectrum of gender identities,  
In the house of God who transcends human limits and categories.

How fine it is to gather, Jews and non-Jews together,  
In the house of God who hears the prayers of all peoples.

How pleasant it is to gather in a rainbow of affections and sexualities,  
In the house of God who loves each of us as we are created,  
Who loves without limit and forever.

How good it is to gather, those with firm beliefs  
Together with those whose hearts have doubt,  
In the house of God who values deeds of caring and justice  
Far above the recitation of creeds.



## MA TOVU

## מה טובו

*Ma to-vu o-ha-le-cha, Ya-a-kov,  
mish-k'no-te-cha Yis-ra-eil.*

מה טובו אהליך, יַעֲקֹב;  
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל.

*Va'a-ni b'rov chas-d'cha  
a-vo vei-te-cha,  
esh-ta-cha-veh el hei-chal kod-sh'cha  
b'yir-a-te-cha.*

וְאֲנִי בְּרֹב חֲסָדֶיךָ  
אָבָא בֵּיתֶיךָ,  
אֲשֶׁתַּחֲוֶה אֶל הַיְכָל קֹדֶשְׁךָ  
בְּיִרְאַתֶּךָ.

*A-do-nai, a-hav-ti me-on bei-te-cha,  
u-me-kom mish-kan ke-vo-de-cha.*

ה', אֶהְבֶּתִי מְעוֹן בֵּיתֶיךָ  
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶיךָ.

*Va'a-ni esh-ta-cha-veh ve-ech-ra'a,  
ev-re-cha li-fe-nei A-do-nai o-si.*

וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה,  
אֲבָרְכָה לְפָנֶי-ה' עֹשִׂי.

*Va'a-ni te-fi-la-ti le-cha, A-do-nai,  
eit ra-tson.  
E-lo-him, be-rov chas-de-cha,  
a-nei-ni be-e-met yish-e-cha.*

וְאֲנִי תְפִילַתִּי לְךָ, ה',  
עֵת רְצוֹן.  
אֱלֹהִים, בְּרֹב-חֲסָדֶיךָ,  
עֲנֵנִי בְּאֱמֶת יִשְׁעֶיךָ.

How good are your tents, Ya'akov, your dwelling places, Israel.  
And I, overwhelmed by your lovingkindness,  
Will come in to your house.  
I will bow in awe before your holy sanctuary.  
God, I have loved your home, the place where your glory rests.  
I fall down in praise and bend at the knee before the Source of my being.  
And I am but my prayer to You,  
God, may this be an acceptable time.  
God, in your tremendous love  
Answer me in the truth of your deliverance.

---

Shabbat comes to me before I get to Shabbat.  
I hear singing voices lifted to heaven before I reach the door.  
The warmth of my congregation embraces my entry.  
I breathe deep the connection to my people.  
I feel the awe of God's tent, ringing with the cacophony of us.  
All of us,  
Across time, across oceans, across beliefs.  
I am home, here to pray, in the shelter of my Judaism.

Beth Wallach

We Jews 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.

We are Jews, but each 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 the children of one people and one heritage. We are one in search of life's meaning.

All of us have known despair and exaltation; all have borne burdens. All have had moments of weakness and times of strength. All sing songs of sorrow and of love.

Our congregation is a stronghold of hope and inspiration, teaching us the holiness of life and inspiring in us a love for all humanity.

In this congregation, in the presence of Adonai, may our hearts be purified to worship together in sincerity and truth.

Rabbi Chaim Stern

---

Blessed are you Adonai our God

Who made us in your image

Which knows no race nor gender  
nor sexual identity or orientation

Blessed is the word pride

Which is the consciousness  
of one's own dignity

To see oneself as completely whole in living  
as they were created to be

Blessed is joy and pleasure in the physical, spiritual, emotional connection  
we feel in relationship to another

Blessed is knowing and being and celebrating

Blessed is allyship

Truly seeing someone just as they are

And how they've told you they want to be seen

Blessed is allowing ourselves to be led

Blessed is allowing ourselves to follow

Blessed is the ability to transform, to allow for movement and possibility

To create and re-create who and what feels most authentic today and

tomorrow and into the future knowing that the possibilities are endless

Blessed are you Adonai, who made me in your image which knows no form

Blessed is limitlessness

Sara Stock Mayo



Adonai our God, we pray for the Jewish people. Help those who are not yet free to find the happiness of freedom. Give strength to those of us who are rebuilding the land of Israel. And teach us all, wherever we live, to grow in knowledge of your Torah.

Adonai our God, we pray for all peoples. Help the hungry to find bread for their bodies and food for their minds, and teach all Your children to do unto others the kindness they would like done to themselves.

May the God of peace help us find blessing and pace for all, far and near.  
May God in mercy bless us with peace.

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

Rabbi Chaim Stern  
(adapted)



I long to change the world,  
    But I rarely appreciate things as they are.  
I know how to give,  
    But I don't always know how to receive.  
I know how to keep busy,  
    But I don't always know how to be still.  
I talk, but I don't always listen,  
    I look, but I don't always see.  
I yearn to succeed,  
    But I often forget what is truly important.  
Teach me, God, to slow down.  
May this Shabbat revive me,  
    May it lead me to wisdom, to holiness, to peace,  
    And to You.

Rabbi Naomi Levy

## TO CATCH OUR BREATH

Tonight is a time to catch our breath.  
Whatever we have been  
doing,  
making,  
working,  
creating ...  
Tonight we pause to catch our breath.

No matter how necessary our work,  
how important to the world,  
how urgent that we continue it;

No matter how joyful our work,  
how fully and profoundly human;

No matter how flawed our work,  
how urgent that we set it right;

Tonight we pause to catch our breath.

Rabbi Devora Bartnoff  
and Rabbi Arthur Waskow  
(adapted)



An artist cannot be continually wielding a brush. Artists must stop at times in their painting to freshen their vision of the object, the meaning of which they wish to express on canvas.

Living is also an art. Shabbat represents those moments when we pause in our brushwork to renew our vision. Having done so we take ourselves to our painting with clarified vision and renewed energy.

Mordechai M. Kaplan  
(adapted)

# HOLINESS IN TIME

The meaning of Shabbat is to celebrate time rather than space.

Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to holiness in time.

It is a day on which we are called upon to share what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

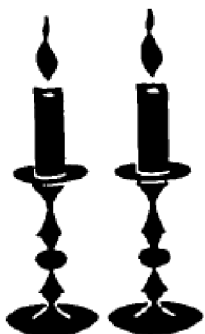
Six days a week we wrestle with the world, wringing profit from the earth.

On Shabbat we especially care for the seed of eternity planted in the soul.

Abraham Joshua Heschel  
(adapted)



**CANDLE LIGHTING**



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

*Ba-ruch a-ta, A-do-nai E-lo-hei-nu, Me-lech ha-o-lam, a-she-  
kid-sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-lik ner shel Shab-bat.*

Blessed are You, Adonai our Eternal One, Ruler of the universe,  
who sanctifies us through Your mitzvot and commands us to  
kindle the lights of Shabbat.

To be said on special occasions only:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

*Baruch atah, Adonai Eloheinu, Melech haolam,  
shehecheyanu, v'kiy'manu, v'higiyanu laz'man hazeh.*

Blessed are You, Adonai our Eternal One, Ruler of the  
universe, Who has kept us in life, sustained us, and brought us  
to this time.



May the brightness of these candles banish all gloom, anxiety, and care from our  
hearts and from the hearts of all our loved ones.

May this Shabbat bring us peace and serenity, joy, and rest. Keep aglow within us,  
the spirit of gratitude for Your many blessings, so that we may know the sweet  
taste of contentment and the rich harvest of sharing. Kindle in us a deeper love for  
one another, for our people, and for all Your children.

Rabbi Sydney Greenburg

**BLESSED IS THE MATCH**

אשרי הנגרור שנשרף והצית להבות.  
אשרי הלהבה שבערה בסתרי לבבות.  
אשרי הלבבות שידעו לחדול בכבוד.  
אשרי הנגרור שנשרף והצית להבות.

*Ashrei hagafur shenisraf vehitzit lehavot.*  
*Ashrei halehavah sheba'arah vesitrei levavot.*  
*Ashrei halevavot sheyadu lach'dol bechavod.*  
*Ashrei hagafur shenisraf vehitzit lehavot.*



Blessed is the match consumed in kindling flame.  
Blessed is the flame that burns in the secret fastness of the heart.  
Blessed is the heart with strength to stop its beating for honor's sake.  
Blessed is the match consumed in kindling flame.

Hannah Senesh  
Sardice, Yugoslavia May 2, 1944  
Translated from Hebrew by Maria Syrkin



**BLESSED BE**

Blessed be she who kindles the flames of creation.  
Blessed be he who sparks the imagination.  
Blessed be they who weave threads of light  
throughout the generations,  
who turn our longing for peace into illumination.

Rabbi Lynn Gottlieb  
(adapted)

## THE SABBATH FLAME

What is more fragile than the Sabbath flame?  
And yet what is more enduring?  
A single breath can extinguish its glow,  
yet no storm has ever blown out its light.

We kindle the Sabbath  
with the fires of the heart.  
We kindle the Sabbath  
with the warmth of human love and kindness,  
the courage of human striving and dignity.

We kindle the Sabbath  
with our daring to live despite  
the fragility of the world.

May the lighting of these Shabbat candles  
remind us  
that we are light bearers,  
and to bear our light well,  
we must share our light freely.

Rabbi Rami Shapiro







*KABBALAT SHABBAT*

קבלת שבת

WELCOMING THE SABBATH



*Sha-lom a-lei-chem, mal'-a-chei ha-sha-reit,  
Mal'-a-chei El-yon.  
mi-me-lech, mal'e -chei ha-m'la-chim  
ha-ka-dosh ba-ruch Hu.*

שלום עליכם, מלאכי השרת, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

*Bo-a-chem le-sha-lom, mal'-a-chei  
ha-sha-lom, ma-la-chei El-yon.  
mi-me-lech mal'e-chei ha-m'la-chim  
ha-ka-dosh ba-ruch Hu.*

בואכם לשלום, מלאכי השלום, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

*Ba-re-chu-ni le-sha-lom, mal'-a-chei  
ha-sha-lom, mal'-a-chei El-yon.  
mi-me-lech mal'e-chei ha-m'la-chim  
ha-ka-dosh ba-ruch Hu.*

ברכוני לשלום, מלאכי השלום, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

*Tsei-te-chem le-sha-lom, mal'-a-chei  
ha-sha-lom, mal'-a-chei El-yon.  
mi-me-lech mal'e-chei ha-m'la-chim  
ha-ka-dosh ba-ruch hu.*

צאתכם לשלום, מלאכי השלום, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

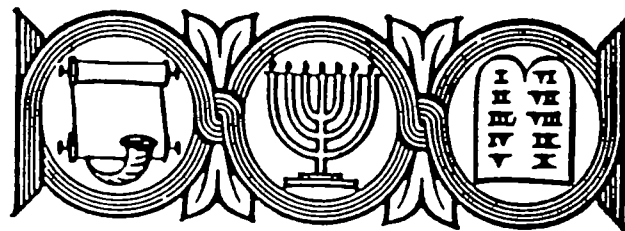
Peace be unto you, O ministering angels, messengers of the Almighty, the Holy One, blessed be God.

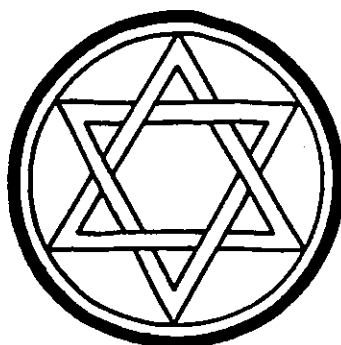
Enter in peace, O messengers of peace, messengers of the Almighty, the Holy One, blessed be God.

Bless us with peace, O messengers of peace, messengers of the Almighty, the Holy One, blessed be God.

Depart in peace, O messengers of peace, messengers of the Almighty, the Holy One, blessed be God.

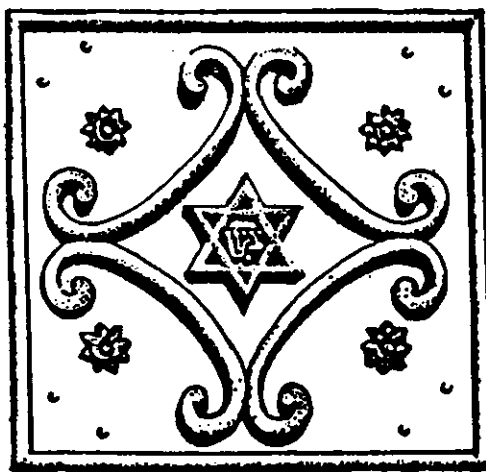
Kabbalistic Zemirah

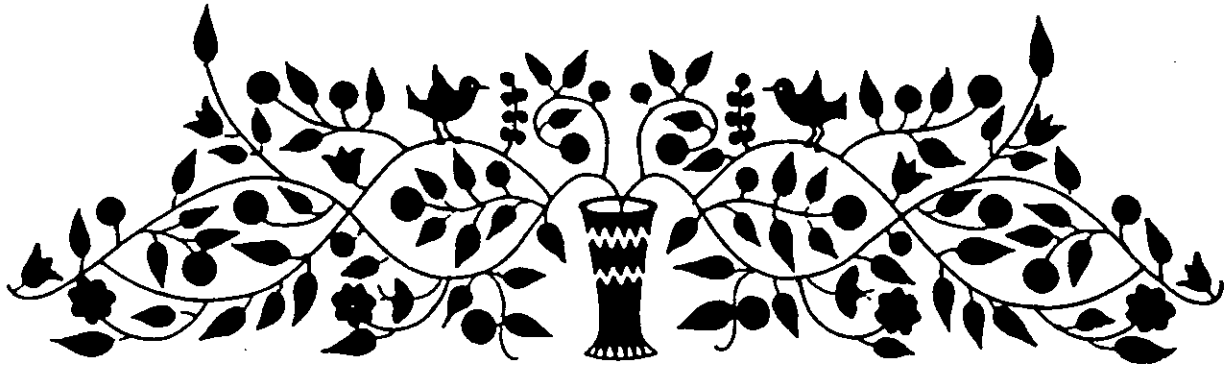




Our workweek days are long, filled with concern and cares, with pretending to be what we are not. May this Shabbat give us the strength to see ourselves and our tasks with a heart and spirit renewed by our worship together. And with this renewed energy may we dedicate the spirit of Shalom into our lives and into our communities.

May we have the insight to help those in need, the perspective to look beyond ourselves, and the willingness to help create a society that respects and cares for the world and God's creations. May we appreciate all that we have, with grateful hearts, and have the strength to bear our burdens.





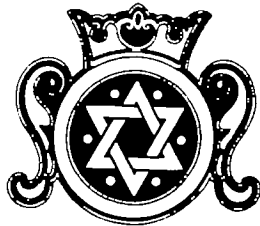
I have a garden which I love. Once in a while it looks perfect. All the watering, feeding, pruning and love add up to a moment of beauty.

Then I think ... if only I could keep it this way, preserve this moment forever. But my garden is alive. Time and seasons bring changes. Living things must change.

A life is like a garden. Perfect moments can be had, but not preserved, except in memory.

... I am a living thing which must change. If I can accept the changes, I can accept myself; and when I accept myself, I can enjoy the beauty of the changes in the garden of my life.





לְכָה דוּדִי לְקִרְאֵת כְּלָה,  
פְּנֵי שַׁבַּת נְקִבָּלָה.

*Le-cha do-di li-krat ka-la,  
Pe-nei Shab-bat ne-ka-be-la.*

Text

This song was composed by 16th century Kabbalist Rabbi Shlomo Halevy Alkabetz. The author's name, Shlomo Halevy, is formed by the acrostic of the first eight stanzas. The song is based on the Talmud's description of the Sages' joyous greeting of the Sabbath.

1. *Sha-mor ve-za-chor be-di-bur e-chad.  
hish-mi-a-nu eil ha-me-yu-chad.  
A-do-nai e-chad u-she-mo e-chad.  
le-sheim u'le-tif-e-ret ve-li-te-hi-la.  
Le-cha do-di.....*

שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד.  
?? אֶחָד וְשֵׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאָרֶת וּלְתִהְיֶלָה.  
לְכָה דוּדִי...

2. *Lik-rat Sha-bat le-chu ve-nel-cha,  
ki hi me-kor ha-be-ra-cha  
mei-rosh me-ke-dem ne-su-cha,  
sof ma-a-seh, be-ma-cha-sha-va  
te-chi-la.  
L'cha do-di.....*

לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכָה,  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מְקֻדָּם נְסוּכָה,  
סוֹף מַעֲשֵׂה, בְּמַחְשָׁבָה תִּחְלָה.  
לְכָה דוּדִי...

3. *Mik-dash me-lech, ir me-lu-cha  
ku-mi tse-i mi-toch ha-ha-fei-cha  
rav lach she-vet be-ei-mek ha-ba-cha  
ve-hu ya-cha-mol a-la-yich chem-la  
L'cha do-di.....*

מְקֻדָּשׁ מֶלֶךְ, עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַחִפְכָּה.  
רַב לְךָ שַׁבַּת בְּעֵמֶק הַבְּכָא  
וְהוּא יַחְמַל עָלֶיךָ חֲמָלָה.  
לְכָה דוּדִי...

4. *Hit-na-a-ri! mei a-far ku-mi!  
li-ve-sbi bi-ge-dei tif-ar-teich, a-mil!  
al yad ben yi-shai, beit ha-lach-mi,  
ka-re-va el naf-sbi ge-a-la.  
L'cha do-di ...*

הַתְּנַעֲרִי! מַעֲפָר קוּמִי!  
לְבָשִׁי בְּגָדֵי תִפְאָרֶתְךָ, עֲמִי!  
עַל-יַד בֶּן יִשָּׂי, בֵּית הַלַּחְמִי,  
קִרְבָּה אֶל נַפְשִׁי גֵּאֻלָּה.  
לְכָה דוּדִי...

5. *Hit-o-r'ri, hit-o-r'ri,  
Ki va o-reich! Ku-mi o-ri,  
U-ri, u-ri, shir da-bei-ri;  
K'vod A-do-nai, a-la-yich nig-la.  
L'cha do-di .....*

הַתְּעוֹרְרִי, הַתְּעוֹרְרִי,  
כִּי בָא אֲוֹרֵךְ! קוּמִי אֲוֹרִי,  
עוֹרִי עוֹרִי, שִׁיר דְּבֵרִי:  
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.  
לְכֵה דוּדִי...

6. *Lo tei-vo-shi ve-lo ti-ka-le-mi;  
ma tish-to-cha-chi, u-ma te-be-mi?  
bach ye-che-su a-ni-yei a-mi  
ve-niv-ne-ta ir al ti-la.  
L'cha do-di .....*

לֹא תִבְשִׂי וְלֹא תִכְלָמִי:  
מָה תִשְׁתַּחֲחִי, וּמָה תִתְהַמִּי?  
בַּךְ יִחְסוּ עֲנֵי עַמִּי,  
וְנִבְנְתָה עִיר עַל תִּלָּה.  
לְכֵה דוּדִי...

7. *Ve-ha-yu li-me-shi-sa sho-sa-yich  
ve-ra-cha-ku kol me-val'a-yich;  
ya-sis a-la-yich E-lo-ha-yich,  
ki-me-sos cha-tan al ka-la.  
L'cha do-di ...*

וְהָיוּ לְמִשְׁסָה שְׂאֵסֶיךָ  
וְרָחֲקוּ כָל-מִבְלָעֶיךָ:  
יִשֵּׁשׂ עָלֶיךָ אֱלֹהֶיךָ,  
כִּמְשׁוֹשׁ חַתָּן עַל כַּלָּה.  
לְכֵה דוּדִי...

8. *Ya-min u-se-mol tif-ro-tsi,  
ve-et A-do-nai ta-a-ri-tsi:  
al yad ish ben par-tsi,  
ve-nis-me-cha ve-na-gi-la!  
L'cha do-di ...*

יָמִין וּשְׂמֹאל תִּפְרָצִי,  
וְאֵת יְיָ תִעְרִיצִי:  
עַל יַד אִישׁ בֶּן פְּרָצִי,  
וְנִשְׁמַחָה וְנִגִּילָה!  
לְכֵה דוּדִי...

(Congregation rises and turns to the rear of the sanctuary to greet the Sabbath. Congregant may bow to left and right in symbolic greeting)

9. *Bo-i ve-sha-lom, a-te-ret ba-a-la;  
gam be-sim-cha u-ve-tsa-ha-la,  
toch e-mu-nei am se-gu-la.  
bo-i cha-la, bo-i cha-la.*

בּוֹאִי בְּשָׁלוֹם, עֲטֹרַת בְּעָלָה,  
גַּם בְּשִׂמְחָה וּבְצִדְקָה.  
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.  
בּוֹאִי כָלָה! בּוֹאִי כָלָה!

(Congregation turns back to face the front of the Sanctuary.)

*Le-cha do-di ...*

לְכֵה דוּדִי...

Come in peace, crown of God, come with joy and cheerfulness. Amidst the faithful of the chosen people, come, O beloved, come, O beloved.

## SELECTIONS FROM SONG OF SONGS

## MA DODECH ~ מַה דּוֹדֵךְ

מַה דּוֹדֵךְ מְדוּד, הַיְפָה בְּנָשִׁים:  
מַה דּוֹדֵךְ מְדוּד, שְׁפָכָה הַשְּׂבִיעָתָנוּ.  
דוֹדֵי צַח וְאָדוּם, דָּגוּל מִרְבָּבָה.

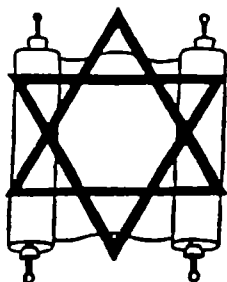
*Ma do-dech mi-dod ha-ya-fa ba-na-shim?*

*Ma do-dech mi-dod she-ka-cha hish'ba-ta-nu?*

*Do-di tsach v'a-dom da-gul mey-r'va-vah.*

How is you lover so different, O most beautiful of women?  
What is wonderful about your lover? Why should we give you our promise?  
My lover is dazzling and ruddy, Distinguished among ten thousand.

Shir Ha-Shirim (Song of Songs), 5:9-10



## DODI LI ~ דוֹדֵי לִי

דוֹדֵי לִי, וְאֲנִי לוֹ, הִרְעָה בְּשׁוֹשָׁנִים.  
מִי זֹאת עָלָה מִן הַמִּדְבָּר, כְּתִימְרוֹת עֶשֶׂן,  
מִקְטָרֶת מֵר וּלְבוֹנָה,  
לְבַבְתָּנִי, אַחֹתִי כָלָה: לְבַבְתָּנִי כָלָה:  
עוֹרֵי צִפּוֹן, וּבוֹאֵי תִימָן.

*Do-di li -- va-a-ni lo, ha-ro-eh -- ba-sho-sha-nim.*

*Mi zot o-la min ha-mid-bar, K'tim'rot a'shan,*

*M'ku-te-ret mor ul'vo'na.*

*Li-bav-ti-ni a-cho-ti ka-la li-bav-ti-ni ka-la.*

*U-ri tsa-fon u'vo'i tei-man.*

My lover is mine and I am his.  
He feeds his flocks among the lilies.  
Who is this coming out of the desert like a pillar of smoke,  
Perfumed with myrrh and frankincense?  
You have ravished my heart, my sister, my bride.  
You have ravished my heart, my bride.  
Awake, O north wind.  
Come, O south wind.

Shir Ha-Shirim (Song of Songs), 2:16, 3:6, 4:9, 4:16

The Song of Songs is a series of love poems written by King Solomon. At one level it is thought to express the love of the Jewish people for the Torah. On a more secular level it is obviously an expression of romantic love.

צדיק כזמר יפרח, כארז בלבנון ישגה :  
 שתולים בבית יי, בחצרות אלהינו יפריחו :  
 עוד ינובון בשביבה, דשנים ורעננים יהיו :  
 להגיד כי-ישר יי, צורי, ולא-עולתה בו :

*Tsad-dik ka-ta-mar yif-rach, k'e-rez ba-l'va-non yis-geb;*  
*Sh'too-lim b'veit A-do-nai, b'chats-rot E-lo-bei-nu yaf'ri-chu.*  
*Od yi-nu-vun b'sei-va, d'sbei-nim v-ra'a-na-nim yih'yu,*  
*L'ha-gid ki ya-sfar A-do-nai, tsu-ri v'lo av'la-ta bo.*

The righteous shall flourish like palms,  
 Grow tall as the cedars of Lebanon.  
 Rooted in the house of our God,  
 They shall flourish in the courts of our Eternal.  
 They shall still be productive in old age,  
 They shall be vigorous and strong,  
 Proclaiming that God is just,  
 My Rock in whom there is no wrong.

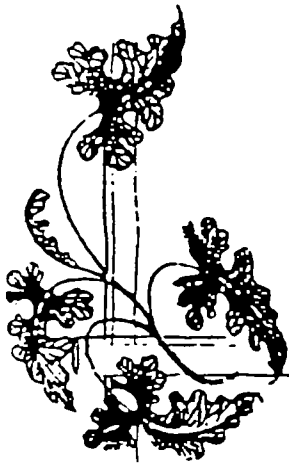


T'hilim (Psalms), 92



Ei-li, Ei-li,  
 She-lo yi-ga-mer le-o-lam:  
 Ha-chol ve-ha-yam,  
 Rish-rush shel ha-ma-yim,  
 Be-rak ha-sha-ma-yim,  
 T'fi-lat ha-a-dam.  
 Ha-chol ve-ha-yam,  
 Rish-rush shel ha-ma-yim,  
 Be-rak ha-sha-ma-yim,  
 T'fi-lat ha-a-dam.

אלי, אלי,  
 שלא יגמר לעולם:  
 החול והים,  
 רשרוש של המים,  
 ברוך השמים,  
 תפלת האדם.  
 החול והים,  
 רשרוש של המים,  
 ברוך השמים,  
 תפלת האדם.



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

Hannah Senesh

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, from *The Dinner Party*

I have walked alone  
Seeking answers

I have lived alone  
Chasing dreams

I have tried  
To prove my worth  
To worthless judges

I have cried my pain  
Silent screams

I have been  
Sometimes served  
A touch of kindness

I have wandered  
In golden fields  
of grace

I have been  
Released by honest  
laughter

I have touched  
The Western Wall  
The Holy Place

I have soared alone  
Above the cloud heads

I have walked  
The deep dark  
Tunnels of the earth

I have dined  
with mystics  
and with prophets

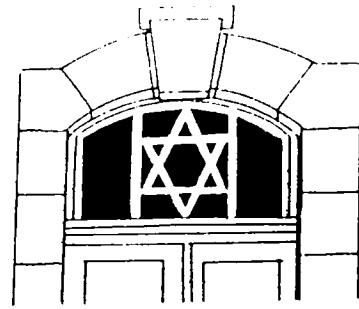
I have heard  
The pain of woman  
Giving birth

I have been  
Sought after  
As a teacher

I have been  
Refused  
The Laurel Wreath

I have heard  
The thunder blast  
Of sunrise

I have watched  
The final touch  
Of death



I have played  
The rules  
Set by the master

Though often I  
didn't  
Understand the game

I have worn  
More masks than  
I remember

I have been  
a face  
Without a name

And when  
Like you  
I ask the final  
question

Who on Earth  
Am I supposed  
to be?

I always  
Come full circle  
to the answer

Me, only me,  
Always me...



Leonard Nimoy



*MA'ARIV*

מעריב

EVENING SERVICE



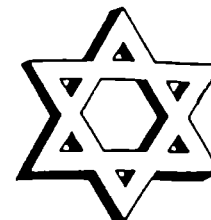
(Please rise)

(Leader:)

בָּרְכוּ אֶת-יְיָ הַמְּבָרֵךְ!

*Bar-chu et A-do-nai ha-m'vo-rach!*

Let us praise God, the Source of all blessing!



(Congregation:)

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

*Ba-ruch A-do-nai ha-m'vo-rach le'o-lam va-ed!*

Praised be God, the Source of all blessing, forever and ever!

(Leader repeats second line after congregation)

(Please be seated)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרֵבִים. בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת-הַזְּמַנִּים, וּמְסַדֵּר אֶת-הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרֻצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תְּמִיד יִמְלוֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרֵבִים.

*Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha'o-lam, a-sheer bid'va-ro ma-a-riv a-ra-vim: b'choch-ma po-tei-ach she'a-rim, u-vit-vu-nah m'sha-nei i-tim; u-ma'cha-lif et-haz-ma-nim, u-me-su-der et ha-ko-cha-vim b'mish-m'ro-tei-hem ba-ra-ki-ah kir-tso-no. Bo-rei yom v'lai-la go-lal or mi-p'nei cho-shech v'cho-shech mi-p'nei or u-ma-a-vir yom u-mei-vi lai-la, u-mav-dil ben yom u-vein lai-la A-do-nai ts'va-ot sh'mo. Eil chai v'kai-yam ta-mid yim-loch a-lei-nu l'o-lam va-ed. Ba-ruch a-ta A-do-nai, ha-ma'a-riv a-ra-vim.*

Praised are You, our Eternal God, Sovereign of the universe, who with Your word brings on the evening twilight, and with Your wisdom opens the gates of the heavens. With understanding You order the cycles of time and vary the seasons, setting the stars in their courses in the sky according to Your will. You create day and night, rolling away the light before the darkness and the darkness before the light. You cause the day to fade and the night to fall, dividing darkness and light. God of life and Sovereign of the heavens, may You rule over us forever. Praised are You, O God, who brings on the evening twilight.



(Please remain seated)

שמע ישראל: יי אלהינו, יי אחד!

*She-ma Yis-ra-el: A-do-nai E-lo-bei-nu, A-do-nai E-chad.*

Hear, O Israel, the Almighty is our God, the Almighty is One.

D'varim (Deuteronomy), 6:4

You may choose to cover your eyes to decrease distraction and increase *kavanah* (concentration) during this most holy of prayers.

ברוך שם כבוד מלכותו לעולם ועד!

*Ba-ruch shem ke-vod mal-chu-to le-o-lam va-ed!*

Praised be the name of the One whose glorious dominion  
is forever and ever!

In Orthodox tradition this part of the Shema is recited silently, to represent what the angels say to God.

(May be read or chanted:)

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל מאדך. והיו הדברים האלה, אשר אנכי מצוה היום, על לבבך. ושננתם לבניך, ודברתם בם בשבתך בביתך, ובלקחתך בדרך, ובשכבך ובקומך. וקשרתם לאות על ידך, והיו לטטפת בין עיניך, וכתבתם על מזוזות ביתך ובשעריך.

*V'a-hav-ta et A-do-nai E-lo-bei-nu b'chol l'vav-cha u-v'chol naf-sh'cha u-v'chol me'o-de-cha. V'ha-yu ha-d'va-rim ha-ei-leh, a-she-r a-no-chi m'tsav-cha ha-yom, al l'va-ve-cha, v-shi-nan-tam l'va-ne-cha, v'di-bar-ta bam b'shiv-te-cha b'vai-te-cha, u-v'lech-te-cha ba-de-rech, u-v'shoch-b'cha u-v'ku-me-cha. U-k'sha-tam l'ot al-ya-de-cha, v'ha-yu l'to-ta-fot bein ei-ne-cha. U-ch'tav-tam al m'zu-zot bei-te-cha u-vi-sha-re-cha.*



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

D'varim (Deuteronomy), 6:4-9

מי-כמוכה באֵלִים, יי?  
מי כמוכה, נאָדֶר בְּקֹדֶשׁ,  
נֹרָא תְהִלַּת, עֲשֵׂה פְלֵא?

מְלֻכּוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה: "זֶה אֱלֹהֵי"  
עָנוּ וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"

וְנֹאמַר: "כִּי-פָדָה יְיָ אֶת-יִשְׂרָאֵל, וְגָאֹל מִיַּד חֲזָק מִמֶּנּוּ."  
בְּרוּךְ אַתָּה יְיָ, גֹּאֵל יִשְׂרָאֵל.

*Mi cha-mo-cha ba-ei-lim A-do-nai?*

*Mi ka-mo-cha, ne-dar ba-ko-desh*

*No-ra te-hi-lot, o-sei fe-leh?*

*Mal-chu-te-cha ra-u va-ne-cha,*

*bo-kei-a yam li-fnei Mo-sheb;*

*"Zeh Ei-li: a-nu ve-am'ru*

*A-do-nai yim-loch le-o-lam va-ed."*

*Ve-ne-e'mar: "Ki fa-da A-do-nai et Ya-a-kov*

*u-g'a-lo mi-yad cha-zak mi-me-nu."*

*Ba-ruch a-ta, A-do-nai, ga-al Yis-ra-el.*



Who is like You, Eternal One, among the gods that are worshipped?

Who is like You, majestic in holiness, awesome in splendor, doing wonders?

In their escape from the sea, Your children saw Your sovereign  
might displayed.

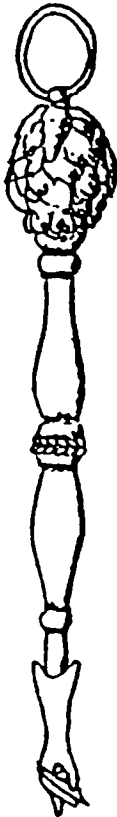
"This is my God," they cried. "The Eternal will reign for ever and ever."

Now let all come to say:

The Eternal has redeemed Israel and all the oppressed.

Blessed is the Eternal God.





השְׁכִיבֵנוּ ?? אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ, מִלְּפָנֶיךָ, לְחַיִּים.  
 וּפְרוֹשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגּוּ בְּעַדְנוּ. וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,  
 דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן. וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,  
 וּבָצַל כְּנֶפֶסְךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה,  
 כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמֹר צִאתָנוּ וּבֹאֵינוּ  
 לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם, וּפְרוֹשׁ עָלֵינוּ סִפְתָּ  
 שְׁלוֹמְךָ. בְּרוּךְ אַתָּה ??, הַפּוֹרֵשׁ סִפְתָּ שְׁלוֹם עָלֵינוּ,  
 וְעַל-כָּל-עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

*Hash-ki-vei-nu A-do-nai E-lo-bei-nu l'sha-lom, V'ha-a-mi-dei-nu  
 mal-kei-nu l'cha-im. U'fros a-lei-nu su-kat sh'lo-mei-cha,  
 V'tak-nei-nu be-ei'tsa to-vah mil-fa-ne-cha, V'ho-sbi-ei-nu l'ma-an  
 sh'me-cha V'ha-gen ba-a-dei-nu, v'ha-ser mei-a-lei-nu o-yev, de-ver,  
 v'che-rev, v'ra-av, v'ya-gon. V'ha-ser sa-tan mil-fa-nei-nu  
 u'me-ach-rei-nu, Uv'tseil k'na-fe-cha tas-ti-rei-nu, Ki Eil  
 shom-rei-nu u-mat-z'i-lei-nu a-ta, Ki Eil me-lech cha-nun v'ra-chum  
 a-ta. U'sh'mor tse-te-nu u'vo-ei-nu l'cha-yim u'l'sha-lom, Me'a-tah  
 v'ad o-lam, U-fros a-lei-nu su-kat sh'lo-me-cha. Ba-ruch a-tah  
 A-do-nai, ha-po-res su-kat sha-lom a-lei-nu, V'al kol a-mo  
 Yis-ra-el, v'al Ye-ru-she-la-yim.*



Help us, O God, to lie down in peace,  
And awaken us to rise again to life,

May we always be guided by Your good counsel,  
And thus find shelter in your tent of peace.

May we always feel protected  
Because You are our merciful and protecting God.

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 how we live by day.

Grant us the peace that comes from honest dealing,  
So that no fear of guilt will haunt our sleep.

Rid us of resentments and hatreds  
Which 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 feel no remorse at night  
For what we have done during the day.

May we lie down in peace tonight,  
And awaken tomorrow to a richer and fuller life.





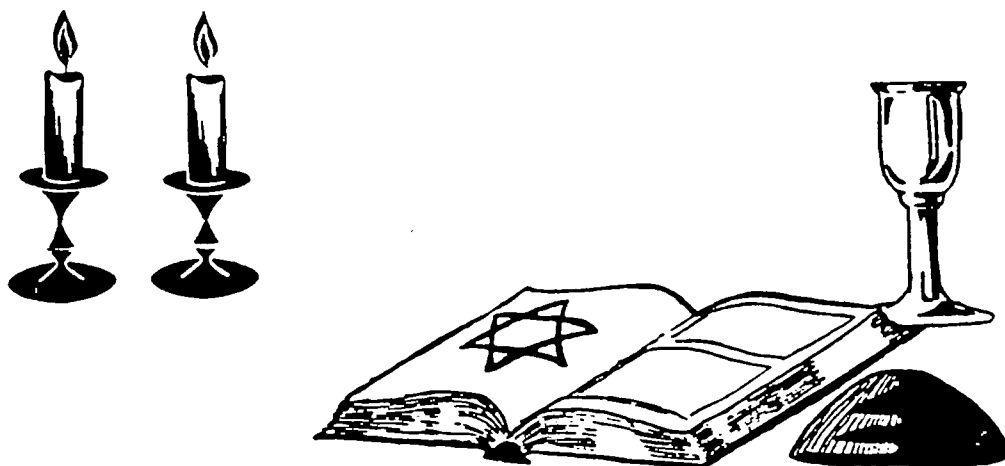
ושמרו בני-ישראל את-השבת,  
 לעשות את-השבת לדרתם ברית עולם.  
 ביני ובין בני ישראל אות היא לעולם,  
 כי ששת ימים עשה יי את-השמים ואת-הארץ,  
 וביום השביעי שבת וינפש.

*V'sham-ru v'nei Yis-ra-el et ha-shab-bat,  
 la-a-sot et ha-shab-bat l'do-ro-tam b'rit o-lam.*

*Bei-ni u'vein b'nei Yis-ra-el ot hi l'o-lam.  
 Ki she-shet ya-mim a-sa A-do-nai et ha-sha-ma-yim v'et ha-a-retz.  
 U-va-yom ha-sh'vi-i Sha-vat va-yi-na-fash.*

The people Israel shall observe the Shabbat, maintaining the Shabbat throughout their generations as an everlasting covenant. It is an everlasting sign between Me and the people of Israel: That God made heaven and earth in six days, and on the seventh day ceased from work and was refreshed.

Shmot (Exodus), 31:16-17



## INTRODUCTION TO THE AMIDAH

Jewish prayer makes room for both our personal meditations and the concern we share with the community. Perhaps the most beautiful example of the combination of private and community prayer is found in the section of the worship known as the *Amidah*.

Recited in a standing position with intense concentration (the word *Amidah* means “standing”), this part of the service occupies a position of centrality and special sanctity in each of the daily, Sabbath and festival services. The Talmud refers to it simply as “*T’filah*” – “THE PRAYER.”

Indeed, one form or another of the *Amidah* is recited at each of the three daily prayer services – morning, afternoon and evening, in commemoration of the offerings in the Temple in Jerusalem.

Following the *Chatsi Kaddish* are three versions of the *Amidah*. The first is traditional and the following two are alternative. You may choose among these three or you may take this opportunity for personal *T’filah*.

When you have concluded your *Amidah* prayers you may be seated.



## CHATZI KADDISH

## חצי קדיש

(Please rise and remain standing through to the end of the *Amida*)

(Leader:) יתגדל ויתקדש שמה רבא  
*Yit-ga-dal v'yit-ka-dash sh'mei ra-ba,*  
Magnified and sanctified is Your name,

(Together:) אמן.  
*A-men.*  
Amen.

(Leader:) בעלמא די-ברא כרעותיה, וימליך מלכותיה,  
*B'al-ma div'ra chi-r'u-tei, v'yam-lich mal-chu-tei*  
O God, throughout the world, which You  
have created according to Your will.

(Together:) בחייכון וביומיכון ובחיי דכל-בית ישראל,  
בעגלא ובזמן קריב,  
*B'cha-yei-chon u- v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-el,*  
*ba'a-ga-la u-viz-man ka-riv,*

May Your sovereignty be accepted in our own days, in our own lives,  
and in the life of all the house of Israel, speedily and soon,

(Leader:) ואמר:  
*v'im-ru,*  
and let us say,

(Together:) אמן. יהא שמה רבא מברך לעלם ולעלמי עלמיא. יתברך ...  
*A-men. Y'hei sh'mei ra-ba m'vo-rach l'o-lam ul-ol'mei ol'ma-ya. Yit-ba-rach...*  
Amen. May Your great name be blessed forever and ever.

Originally, the Kaddish was recited at the end of the sermon. It was delivered in Aramaic, the secular language of the Jews for approximately one thousand years after the Babylonian exile. At a later time, the Kaddish was received after a section of the Talmud had been read during the service.

The Kaddish is now used in a variety of ways. It is a transitional element between sections of the service (Chatzi Kaddish or Reader's Kaddish), as a blessing after the Roah has been studied (Kaddish D'Rabbanim) and, in Orthodox services, at the end of a service (in addition to the Mourner's Kaddish).

(Leader:) וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיְתַרְוֶמֶם וַיִּתְנַשֵּׂא,  
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקוּדְשָׁא,

*Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, v'yit-ha-dar v'yit-a-leh  
v'yit-ha-lal sh'mei d'kud'sha*

Exalted and honored, adored and acclaimed be Your Name, O Holy One,

(Together:) בָּרִיךְ הוּא,

*B'rich hu,*

Blessed are You,

(Leader:) לְעֵלָא מִן כָּל-בִּרְכָתָא וְשִׁירָתָא,

*L'ei-la min kol bir-cha-ta v'shi-ra-ta,*

Whose glory transcends all praises; songs

(Together:) תְּשֻׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירוּן בְּעֵלְמָא,

*Tush-b'cha-ta v'ne-che-ma-ta da-a-mi-ran b'al-ma*

And blessings voiced in the world,

(Leader:) וְאָמְרוּ :

*v'im-ru,*

and let us say,

(Together:) אָמֵן .

*A-men.*

Amen.



אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ :

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ: אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב; אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגוֹן. בָּרוּךְ אַתָּה, יְיָ, מְגוֹן אַבְרָהָם וְעִזְרַת שָׂרָה.

אַתָּה גָּבוֹר לְעוֹלָם, יְיָ, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.

*A-do-nai s'ef-a-tai tiftach u-fi ya-gid t'hi'la-te-cha:*

*Ba-ruch A-tah A-do-nai, e-lo-hei-nu v'e-lo-hei a-vo-tei-nu v'im-o-tei-nu. E-lo-hei Av-ra-ham, e-lo-hei Yitz-chack, v'e-lo-hei Ya-a-kov; e-lo-hei Sa-ra, e-lo-hei Riv-kah, e-lo-hei Le-ah v'e-lo-hei Ra-chel. Ha-el ha-ga-dol ha-gi-bor v'ha-no-rah el el-yon. Go-mel chas-sa-dim to-vim v'ko-nei ha-kol. V'zo-cher has-dei a-vot v'im-a-hot u-mei-vi ge'u-lah liv'nei v'nei-hem l'ma'an sh'mo b'a-ha-va. Me-lech o-zer u'ma-shi-ach u'ma-gen. Ba-ruch a-ta A-do-nai, magen Av-ra-ham v'ez-rat Sa-ra.*

*A-tah gi-bor l'o-lam A-do-nai m'cha-yei ha-kol a-tah, rav l'ho-shi-ah.*

O God, open my lips that I may declare Your glory:

Praised are You, our Eternal God and God of all generations, God of Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel and Leah. Great, mighty, revered God, supreme over all, You bestow loving kindness on all Your creation, remembering the devotion of our ancestors. You lovingly bring redemption to their children for the sake of Your name. You are our Ruler and our Help, our Protector and Redeemer. Praised are You, O God, Shield of our ancestors.

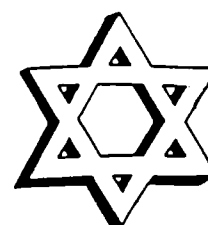
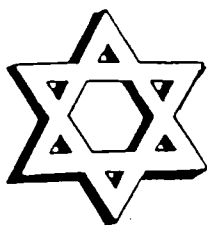
Omnipotent God, with Your saving power You grant immortal life.

From Sh'mini 'Atzeret, the last day of Sukkot, until Pesach, add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

*Ma-shiv ha-ru-ach u-mo-rid ha-ge-shem.*

You renew the season with wind and rain.



מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ,  
מְלַךְ מַמְיִת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?

וְנֶאֱמָר אֲתָה לְהַחְיִית הַכֹּל. בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהַלְלוּךָ סֵלָה. בְּרוּךְ אַתָּה, יְיָ,  
הָאֵל הַקְּדוֹשׁ.

You sustain the living with loving kindness and with great mercy bestow eternal life upon the dead. You support the falling, heal the sick, free the captives and watch over the homeless. Who is like You, Almighty God? Who can be compared to You, Author of life and death, Source of deliverance?

In truth, You grant immortal life to the departed. Praised are You, O God, who gives life to the dead.

You are holy, Your name is holy, and Your worshippers proclaim Your holiness. Praised are You, the holy God.

אַתָּה קִדְשָׁתָּ אֶת-יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל  
הַיָּמִים וְקִדְשָׁתוֹ מִכָּל-הַזְּמַנִּים, וְכֵן כְּתוּב בְּתוֹרָתְךָ.  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צַבָּאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיְבָרֶךְ  
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-  
בָּרָא אֱלֹהִים לַעֲשׂוֹת.

When You completed the six days of Creation, You consecrated the seventh day as Your own, blessing it above all the other days and sanctifying it above all the festivals. Thus it is written in Your Torah:

The heavens and the earth and all they contain were completed. After six days God ceased from the work of Creation, and on the seventh day, God rested. Then, God blessed the seventh day and declared it holy, because on it God rested from all the work of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ, רָצָה בְּמַנוּחָתֵנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתוֹ חֻלְקֵנוּ  
בְּתוֹרָתְךָ. שָׁבַעְנוּ מְטוֹבָךְ, וְשִׁמְחָנוּ בִישׁוּעָתְךָ, וְסַהַר לְבָנוּ לְעִבְדֶּךָ בְּאַמְתּוֹ. וְהִנְחִילֵנוּ, יְיָ,  
אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה,  
יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וְלֵהֵב תְּפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן  
תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,  
הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

Our God and God of all generations, may our Shabbat rest be acceptable to You. May Your commandments guide us in paths of holiness, and may Your Torah be our way of life. May we find contentment in Your blessings and joy in Your redemption. Purify our hearts to serve You in truth, and help us to enjoy, in love and in favor, the heritage of Your holy Shabbat. May Your people Israel, who sanctify Your name, find rest on this day. Praised are You, O God, who sanctifies Shabbat.

Be favorable, Adonai our God, toward Your people Israel and their prayer, and restore the service to the Holy of Holies of your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You. May our eyes behold Your return to Zion. Praised are You, O God, who restores Your presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ, מְגוֹן יְשָׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְשִׁיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ, וְעַל  
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב וְבִקֶּר וְצָהָרִים. הַטּוֹב: כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהִמְרַחֵם: כִּי לֹא תִמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל-כֵּן יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּפָנֵינוּ, תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדִין סְלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה.  
בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

We gratefully acknowledge that You are our God and the God of our people for all eternity. You are the Rock of our life, our Protector in every generation. We thank You and praise You for our lives which are in Your hand, for our souls which are in Your keeping, and for Your miracles and goodness which are always with us – evening and morning and afternoon. Source of all goodness, Your mercies never end. Source of compassion, Your kindnesses never cease. Therefore, we forever put our trust in You.

For all this we shall praise and exalt Your name, now and forever.

All life shall thank You and praise Your Name, our Redeemer and our Helper. Praised are You, source of all goodness, to whom all praise is due.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרַךְ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוֹמֶךָ. בְּרוּךְ אַתָּה, יי, הַמְּבָרַךְ  
אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

Grant full and lasting peace to Your people Israel and to all the families of the earth, for You are the Sovereign of peace, and it is good in Your sight to bless us at every hour and in every season with peace. Praised are You, O God, who blesses Your people Israel with peace.

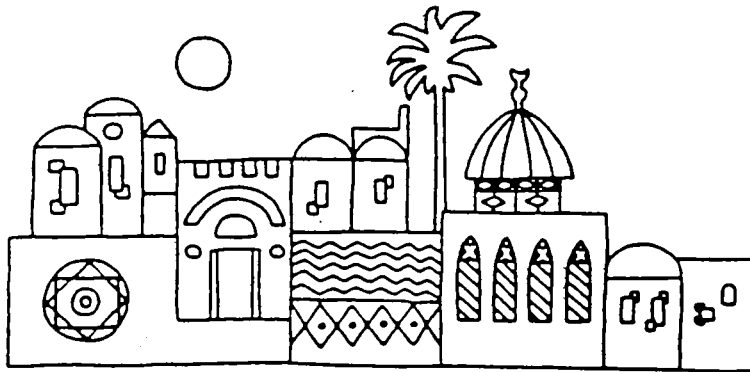
אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתַי מִדְּבַר מַרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֶפֶר לְכֹל  
תְּהִיָּה: פָּתַח לְבַי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי: וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן  
קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ: לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יִהְיוּ לְרִצּוֹן  
אִמְרֵי-פִי וְהִגִּיוֹן לְבַי לְפָנֶיךָ, יי, צוּרֵי וְגוֹאֲלֵי:

God, guard my tongue from evil and my lips from speaking guile, and to those who slander me, may my soul be silent as the dust. Open my heart to Your Torah, that my soul may pursue Your mitzvot. Frustrate the designs of those who plot evil against me. Do so for Your own sake and for the sake of Your power. Do so for the sake of Your holiness and for the sake of Your Torah. Save us, redeem us, and answer our prayers. May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

May You who establish peace in the heavens, grant peace to us, to Israel, and to all the earth, and let us say, Amen.

(Please be seated and turn to page 42 for Oseh Shalom and the conclusion of the Amidah)





## ALTERNATIVE AMIDAH (2)

Adonai, open my lips and my mouth shall declare Your praise.

Blessed are You, Adonai, our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, God of Jacob and Leah and Rachel, revered and exalted, bestowing loving kindness and possessing all. Mindful of our ancestors' love for You, You send enlightenment to their children's children for the sake of Your name.

Blessed are You, Adonai, creating the universe in this eternal moment; spring, morning, planets are born, warmth returns to earth and streams thaw and trickle; grasses burst through rocks, tender springs bend in warm zephyrs. Seeds sprout, the newborn cries, civilizations have their genesis.

Blessed are You, Adonai, sustaining the universe in this eternal moment; summer, noon, celestial bodies course through your heavens, societies flourish, lush gardens thrive and mature; Your children grow, wounds heal.

Blessed are You, Adonai, dissolving the universe in this eternal moment: autumn-winter, evening, leaves fall and plants decay, twigs become brittle. Your children die and return to dust.

Blessed are You, Adonai, source of light and dark, source of good and evil, source of life and death. You are indeed One, having no adversary. Why do You author dark, evil and death? May we ever perceive the basic Oneness of seeming contrasts and know they are really our human perceptions. You Adonai, are the only reality; may we realize our unity with You.

Blessed are You, Adonai, giver of Torah, telling Your people to walk in goodness, to strive for justice, to advocate peace, resist all that is evil, revere ageless wisdom. Performing Your mitzvot, both moral imperatives and life-course ritual, we grow closer to You.

Blessed are You, Adonai, creating the world in six mystic days. You rested on the seventh and bid us to do the same. Accept our rest, Holy One of all people. Blessed are You, sanctifying the Sabbath.

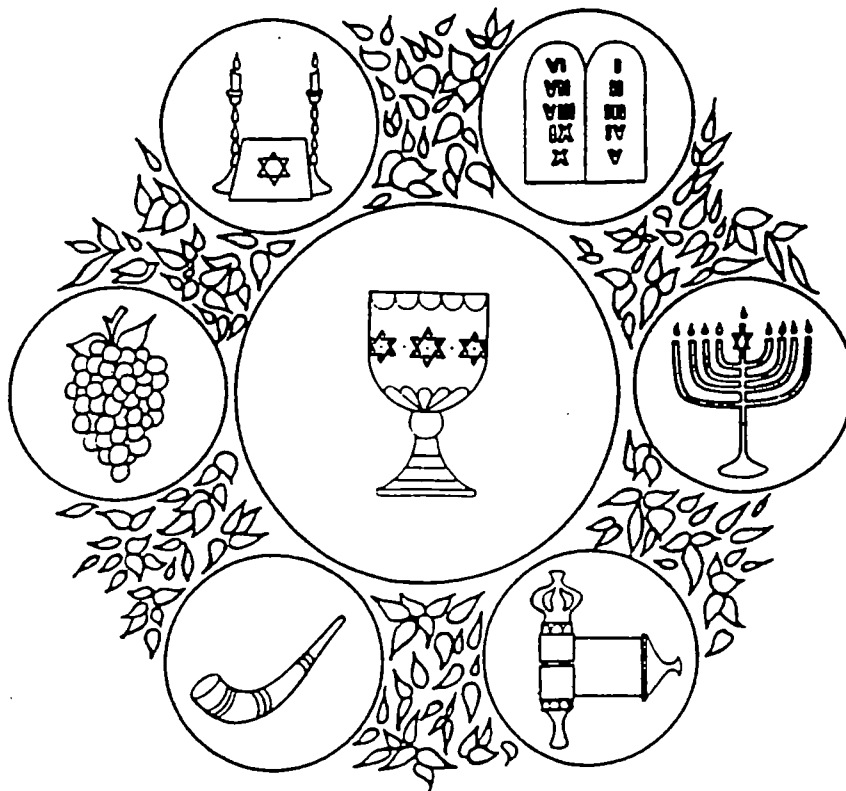
May the living do homage to You and praise Your name in truth. You are our salvation and our help. Blessed are You, O God, Beneficent One, to whom all our thanks are due.

May it be good in Your sight to bless Your people Israel at all times with Your peace. Blessed are You, O God, who blesses Your people Israel with peace.

O God, guard my tongue from evil and my lips from speaking guile, and to those who slander me, let me give no heed. May my soul be humble and forgiving to all. Open my heart, O God, to Your sacred Law, so that I may know all Your statutes and pursue all Your truths. Bring to naught the designs of those who seek to do me ill; speedily defeat their aims and thwart their purposes for Your own sake, for Your own power, for holiness and Law. Answer us, O God, so that Your loved ones can be delivered and save us with Your redeeming power.

May the words of my mouth and the meditation of my heart be acceptable to You, O God, my Rock and my Redeemer. May the Almighty who establishes peace in the heavens grant peace to us and to all Israel, and let us say: Amen.

**(Please be seated and turn to page 42 for Oseh Shalom and the conclusion of the Amidah)**



## ALTERNATIVE AMIDAH (3)

Eternal God, open my lips, that my mouth may declare Your glory.

Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens; they felt You in their hearts; they sought You in their lives.

Now their quest is ours. Help us, O God, to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice and peace.

Your might, O God, is everlasting:

Help us to use our strength for good and not for evil.

You are the source of life and blessing:

Help us to choose life for ourselves and for future generations.

You are the support of the falling:

Help us to lift up the fallen.

You are the Author of freedom:

Help us to set free the captive.

You are our hope in death as in life:

Help us to keep faith with those who sleep in the dust.

Your might, O God, is everlasting:

Help us to use our strength for good.

Those who keep the Sabbath and call it a delight shall rejoice in Your dominion. All who hallow the seventh day shall be gladdened by Your goodness. This day is Israel's festival of the spirit, sanctified and blessed by You, the most precious of days, a symbol of the joy of creation.

God of Israel, may our worship on this Sabbath bring us nearer to all that is high and holy. May it bind the generations in bonds of love and sharing, and unite us with our people in common hope and faith. And through Sabbath rest and worship, may we learn to find fulfillment and joy in the vision of peace for all the world.

You are with us in our prayer, in our love and our doubt, in our longing to feel Your presence and do Your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds the mind, we look inward for the answer to our prayers. There may we find You and there find courage, insight and endurance. And let our worship bring us closer to one another, that all Israel and all who seek You may find new strength for Your service.

Eternal Source of good, we thank You for the numerous gifts and blessings that fill our days: for life itself and its endless variety, for all that sustains body and mind, for love and friendship, for the delights of the senses, and for the excellence of Your Torah, which deepens our life and enriches our days.

Help us, O God, to work for a just and compassionate society, where all may share Your gifts in the joy of freedom.

Grant peace and happiness, blessing and mercy to all Israel and all the world. Bless us, O God, with the light of Your presence, for by that light we find life, justice and peace.

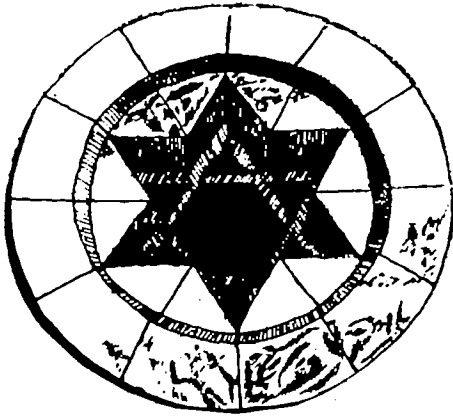
May Your children unite to do Your will: to establish peace and justice throughout the world, so that the nations are drawn together by the bond of friendship, and Your Law of truth hold sway over our lives. Blessed is our God, the Source of peace.

**(Please be seated and turn to the following page for Oseh Shalom and the conclusion of the Amidah)**



# עוֹשֵׂה שְׁלוֹם

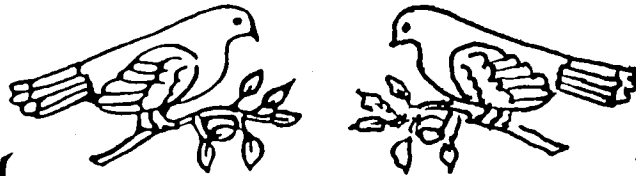
# OSEH SHALOM



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

*O-seh sha-lom b'im-ro-mav, hu ya-a-se sha-lom a-lei-nu,  
V'al kol Yis-ra-el, v'im-ru: A-men.*

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.



# SIM SHALOM

# שִׁים שְׁלוֹם

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חוֹן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל וְעַל-כָּל-הָעַמִּים.  
בְּרַכְנוּ, אָבִינוּ, בְּלִנּוּ כְּאֶחָד, בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת  
חַיִּים וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת-עַמְּךָ יִשְׂרָאֵל, וְאֶת-כָּל-הָעַמִּים, בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

*Sim sha-lom to-va u'v-ra-cha chen va-che-sed v'ra-cha-mim a-lei-nu v'al kol yis-ra-el v'al kol  
ha'a-mim. Bar-chei-nu a-vi-nu ku-la-nu k'e-chad b'or pa-nei-cha ki v'or pa-nei-cha na-ta-ta la-nu  
A-do-nai e-lo-hei-nu to-rat cha-im v'a-ha-vat che-sed u'ts'da-ka u'v-ra-cha v'ra-cha-mim v'cha-im  
v'sha-lom. V'tov b'ei-nei-cha l'va-rech et am-cha Yis-ra-el, v'et kol ha-a-mim, b'chol eit uv'chol  
sha'a bi-sh'lo-me-cha.*

*Ba-ruch a-ta A-do-nai, o-sei ha-sha-lom.*

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands. And may the love of Your name hallow every home and every heart.

Blessed is the Eternal God, the Source of peace.

שְׁלוֹם רַב עַל-יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל  
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמְךָ.  
בָּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

*Sha-lom Rav al Yis-ra-el am-cha ta-sim l'o-lam (2x)*

*Ki a-ta hu me-lech a-don l'chol ha-sha-lom (2x)*

*Sha-lom Rav al Yis-ra-el am-cha ta-sim l'o-lam (2x)*

*V'tov b'ei-ne-cha l'va-rech et am-cha Yis-ra-el*

*B'chol eit u'v'chol sha'ah bi-sh'lo-me-cha*

*Sha-lom Rav al Yis-ra-el am-cha ta-sim l'o-lam (2x)*

Let the day come when we turn to God of peace, when all are a single family doing Adonai's will with a perfect heart. O Source of peace, lead us to peace, a peace profound and true; lead us to a healing, to mastery of all that drives us to war within ourselves and with others. O God of peace, bless us with peace.



YIH'YU L'RATZON

יהיו לרצון

יהיו לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי, צוּרִי וְגוֹאֲלִי:

*Yih'yu l'ra-tson im'rei fi v'heg-yon li-bi l'fa-ne-cha,*

*A-do-nai tzu-ri v'go-a-li.*

May the words of my mouth and the meditations of my heart be acceptable in your sight, O Adonai, my rock and my redeemer.

*Al she-lo-sha d'va-rim,  
Al she-lo-sha d'va-rim,  
Al she-lo-sha, she-lo-sha d'va-rim  
Ha-o-lam, ha-o-lam o-med.*

על שלשה דברים.  
העולם עומד,  
על התורה, ועל העבודה,  
ועל גמילות חסדים.

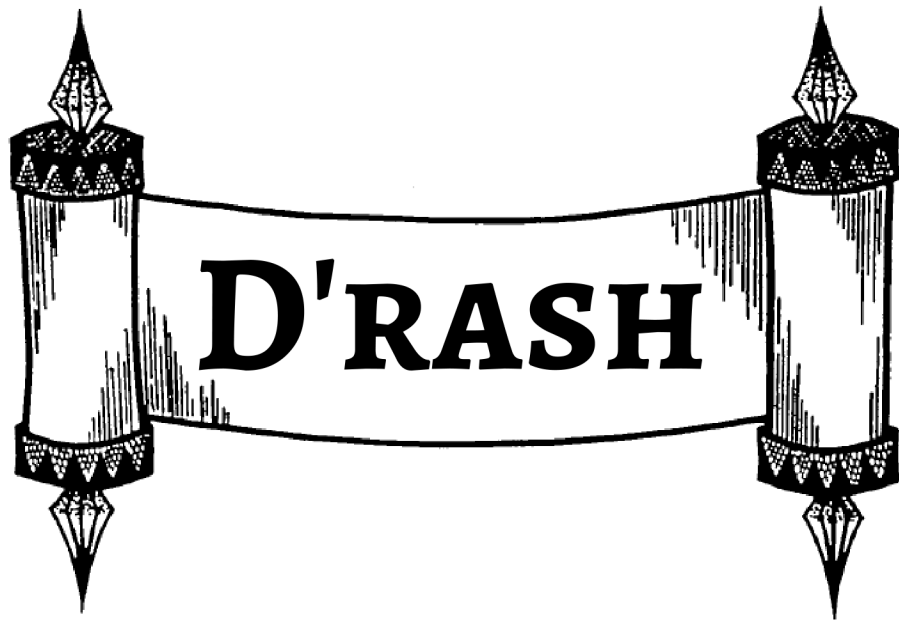
*Al she-lo-sha d'va-rim,  
Al she-lo-sha d'va-rim,  
Al she-lo-sha, she-lo-sha d'va-rim  
Ha-o-lam, ha-o-lam o-med.*

*Al ha-to-rah, v'al ha-a-vo-dah,  
V'al ge-mi-lut cha-sa-dim.  
Al ha-to-rah, v'al ha-a-vo-dah,  
V'al ge-mi-lut cha-sa-dim.*

The world depends on three deeds: Torah, worship and acts of loving kindness.

Shimon Ha-Tzaddik









**CONCLUDING PRAYERS**



## WE CANNOT MERELY PRAY

We cannot merely pray to You, O God, to end war;  
For we know that You have made the world in a way  
That we must find our own paths to peace.

We cannot merely pray to You, O God, to end starvation;  
For You have already given us the resources with which to feed the entire world,  
If we would only use them wisely.

We cannot merely pray to You, O God, to root out prejudice;  
For You have already given us eyes with which to see the good in all people,  
If we would only use them rightly.

We cannot merely pray to You, O God to end despair;  
For You have already given us the power to clear away slums and to give hope,  
If we would only use our power justly.

We cannot merely pray to You, O God, to end disease;  
For You have already given us great minds with which to search out cures and  
    healings,  
If we would only use them constructively.

Therefore, we pray to You, instead, O God, for strength, determination and  
    will power,  
To do instead of just to pray, to become instead of merely to wish.  
For Your sake and ours, speedily and soon, that our land may be safe,  
And that our lives may be blessed.

May the words that we pray, and the deeds that we do,  
Be acceptable before You, O God, our Rock and our Redeemer.



## PRAYERS OF INTERCESSION

Recognizing the interrelationship of all of life and the power of prayer, let us bring before the Holy One our needs, concerns and those of all our sisters and brothers throughout the world.

For those who serve in public office and those in positions of corporate leadership, that they might be filled with a deep desire to bring about justice and peace within society on every level.

For those who lead people of faith, serving as guides on the spiritual journey, that they might seek to be examples of compassion and openness to the many ways in which God's love and truth are manifested within human life.

For our celebration of Pride, that people from all walks of life might come together to celebrate the diversity of life in peace and safety.

For healing and reconciliation within our society and a genuine concern for the welfare of those who are powerless and have no voice.

For the families and friends of the Lesbian, Gay, Bisexual, and Transgender community, that a sense of abiding faithfulness and the willingness to work through any difficulty might be the hallmarks of our struggle to live in harmony.

For the victims of hate crimes and every sort of violence, that there might be an end to acts of aggression within our society.

For those who are struggling with their sexuality and all those who face any difficult decision in their lives, that they might be surrounded with and empowered by unconditional love.

For our enemies, for those who hate us because of their fear and ignorance, that they might be blessed with a new awareness and courage that will enable them to see beyond stereotypes and labels in order to discover how much we all share.

For those who are sick, especially those suffering from the devastation of HIV and AIDS, that they might find the comfort and strength to enable them to live lives that are full and rich in spite of their circumstances.

Rejoicing in the diversity that we discover in our midst and the wonder of our coming together on this night, we commend ourselves, and one another, and our common life to the mercy of God, the source of every blessing.

And let us say, "Amen."

Peter Pearson of Dignity Pittsburgh  
Written for the 2000 Pride Interfaith Service



As we read the Mi Sheberach, when we reach the pause, please say out loud or to yourself the names of your friends and/or loved ones who are ill.

May the One who blessed our ancestors, Sarah and Abraham, Rebecca and Isaac, Leah, Rachel and Jacob, bless \_\_\_\_\_, along with all the ill among us, and all others who have been touched by illness. Grant insight to those who bring healing, courage and faith to those who are sick, love and strength to us and all who love them. God, let Your spirit rest upon all who are ill and comfort them. May they and we soon know a time of complete healing, a healing of the body and healing of the spirit, and let us say: Amen.

רְפָאנוּ יי וְנִרְפָא, הוֹשִׁיעֵנוּ וְנִשְׁעָה,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל-מַכּוֹתֵינוּ.  
בְּרוּךְ אַתָּה, רוֹפֵא הַחַוּלִים.

*Ri-fa-ei-nu A-do-nai v'ne-ra-fei, ho-shi-ei-nu v'n'iv-a-she-a,  
V'ha-a-le r'fu-a sh'lei-ma l'chol ma-ko-tei-nu.  
Ba-ruch a-ta, ro-fe ha-cho-lim.*

Heal us, O God, and we shall be healed; save us and we shall be saved; grant us a perfect healing from all our suffering. Blessed is Adonai, healer of the sick.





## A "MI SHEBEIRACH" Prayer for Healing

.....

*Mi-she-bei-rach a-vo-tei-nu*

.....

*Me-kor ha-b'ra-cha le-i-mo-tei-nu*

May the source of strength  
Who blessed the ones before us,  
help us find the courage  
to make our lives a blessing  
And let us say: Amen.

.....

*Mi-she-bei-rach i-mo-tei-nu*

.....

*Me-kor ha-b'ra-cha la-ah-vo-tei-nu*

Bless those in need of healing with  
.....*re-fu-ah she-lei-ma,*  
the renewal of body,  
the renewal of spirit,  
and let us say: Amen.

*Music by Debbie Friedman  
Lyrics by Debbie Friedman and Drorah Setel*

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## READER'S KADDISH

וְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

וְתִבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא מִן-כָּל-בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא דְאַמְרֵי  
בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דִּי-כָל-יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְשַׁמַּיָּא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שַׁמַּיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

*Yit-ga-dal v'yit ka-dash sh'mei ra-bah,  
B'al-mah di v'ra chir-u-tei, v'yam-lich mal-chu-tei  
B'cha-yei-chon uv'yo-mei-chon uv'cha-yei d'chol beit Yis-ra-el  
Ba-a-ga-la u'viz-man ka-riv, v'im-ru: A-men.*

*Y'hei sh'mei ra-ba m'vo-rach l'o-lam ul-ol-mei ol-ma-ya.*

*Yit-ba-rach v'yish-ta-bach v'yit pa-ar v'yit-ro-mam v'yit-na-sei  
V'yit-ha-dar v'yit-a-lei v'yit-ha-lal sh'mei d'keud-sha, B'rich-hu.  
L'ei-la min kol bir-cha-ta v'shi-ra-ta  
Tush-b'cha-ta v'ne-che-ma-ta da'a-mi-ran b'al-ma, v'im-ru: A-men.*

*Tit-ka-bal ts'lot'hon u-va-ut-hon d'chol Yis-ra-el  
Ka-dam a-vu-hon di vish'ma-ya v'im-ru: A-men.*

*Y'hei sh'la-ma ra-ba min sh'ma-ya  
V'cha-im a-lei-nu v'al-kol Yis-ra-el, v'im-ru: A-men.*

*O-seh sha-lom b'i-m'ro-mav, hu ya'a-sei sha-lom  
A-lei-nu v'al kol Yis-ra-el, v'im-ru: A-men.*



Magnified and sanctified be God's great Name in the world which has been created according to the Divine will. May God's dominion be established soon, in our lifetime and in the lifetime of our people Israel; And let us say: Amen.

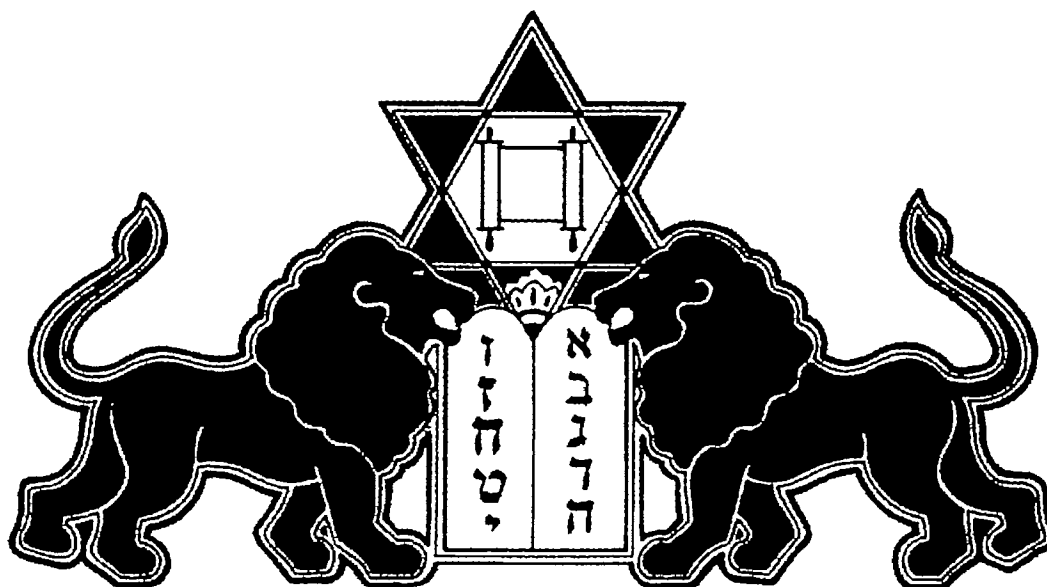
May God's great Name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the Name of the Holy One, blessed be God, though God is above all the praises, hymns and songs of adoration which we can utter, and let us say: Amen.

May the prayers and pleas of the whole House of Israel be accepted by the heavenly Creator, and let us say: Amen.

May God grant abundant peace and life to us and to all Israel, and let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel, and let us say: Amen.



## BLESSING FOR THE NEW MONTH

Praise to You, our God, Sovereign of the endless universe. You chanted a word, and that word became heaven. You smiled and breathed forth suns and stars. Seasons and cycles You gave to them; they ever waltz in their rhythmic courses. They sing and rejoice as they dance their Lover's will: "God is our Architect, God's plan is good."

To the moon God called, "Polish yourself bright and new. Be a crown for My lovely people. One day they'll polish themselves as bright as you. I'll be their Leader. They'll be My crown." Be praised then, God, for renewing the months of moons.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו ואימותנו, שתחדש עלינו את החודש  
הזה לטובה ולברכה. ותתן לנו חיים ארוכים, חיים של-שלום, חיים של-טובה,  
חיים של-ברכה, חיים שאין בהם בושה וכלמה, חיים שתהא בנו אהבת תורה  
ויראת שמים, חיים שימלאו משאלות לבנו לטובה.

*Y'hi ra-tzon mil-fa-ne-cha A-do-nai E-lo-bei-nu v'e-lo-bei a-vo-tei-nu v'i-mo-tei-nu she-t'cha-deish  
a-lei-nu et ha-cho-deish ha-zeh l'to-vah v'liv-ra-cha. V'ti-ten la-nu cha-im a-ru-kim, cha-im shel  
sha-lom, cha-yim shel to-va, cha-im shel b'ra-cha, cha-im she'ein ba'hem bu-sha u'ch-li-ma, cha-im  
she'te-be va-nu a-ha-vat to-ra v'yir-at sha-ma-im, cha-im she-yi-mal-oo mish'a-lot li-be-nu l'to-vah.*

O God, let the coming month bring us renewed good and blessing. May we have long life, a life of peace, prosperity and health, a life full of blessing, a life exalted by love of Your Torah and devotion to Your service, a life in which our hearts' desires are fulfilled for good.

מי שעשה נסים לאבותינו ונאל אותם מעבדות לחרות, הוא יגאל אותנו בקרוב,  
חברים כל-ישראל, ונאמר: אמן.

*Mi she'a'sa ni-sim la'a-vo-tei-nu v'ga-al o-tam me-av-dut l'che-rut, hu yig-al o-ta-nu b'ka-rov  
cha-ve-rim kol-Yis-ra-el, v'no-mar: a-men.*

O wondrous God, who in ancient days led our people from bondage to freedom, redeem us now out of our exile from one another, making all Israel one united people, and let us say: Amen.



ראש חֲדָשׁ ..... הֲיָהּ בַּיּוֹם ..... הֲבֵא עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל לְטוֹבָה.  
 חֲדָשׁוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל-כָּל-עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וְלְשָׁלוֹם, לְשִׂשׁוֹן  
 וְלְשִׂמְחָה, לְיִשׁוּעָה וְלְנִחְמָה, וְנֹאמַר: אָמֵן.

*Rosh cho-desh . . . yih'yeh b'yom . . . ha-ba a-lei-nu v'al-kol-Yis-ra-el l'to-vab. Y'chad-she-hu  
 ha-ka-dosh ba-ruch hu a-lei-nu v'al-kol a-mo beit Yis-ra-el l'cha-im u'l-sba-lom, l'sa-son ul'sim-cha,  
 li-shu-a u'lne-cha-ma, v'no-mar: a-men.*

According to our calendar, the month of \_\_\_\_\_ begins on \_\_\_\_\_.  
 God of holiness, let the new month bring for us, and for the whole world, life and  
 peace, joy, happiness and comfort, and let us say: Amen.



This is the week of the New Moon, a time to begin again.  
 May we walk in truth and beauty, and our path be paved  
 with peace.



The people Israel  
 Do not count hours by the clock  
 Or years by the constant sun  
     We link our lives to the rhythms of the earth  
     We count our days by the cycles of the moon  
         From darkness to light  
         From birth to death and born again  
 Forever becoming  
 Appearing disappearing  
     In and Out  
 The moon breathes  
 The soul of heaven



It is traditional to welcome the new moon with great rejoicing, for we renew  
 ourselves with the new moon, which welcomes the new month of \_\_\_\_\_.

Rabbi Lynn Gottlieb

(This prayer is to be sung together as a congregation)

(Please rise and face the ark as it is opened)

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה, שלא שם חלקנו פהם, וגורלנו ככל-המונם.

*A-lei-nu l'sha'bei-ach la-a-don ha-kol, la-teit g'du-la l'yo-tzeir b'rei-shit, she-lo a-sa-nu k'go-yei  
ba-a-ra-tzot, v'lo sa-ma-nu k-mish-p'chot ha-a-da-ma, she-lo-sam chel-kei-nu ka-hem, v'go-ra-lei-nu  
k-chol ha-mo-nam.*

Let us praise the great and holy God, Creator of the universe and Protector of all, who has not made us like the nations of the world nor like the other families of the earth, You have given us a different heritage and assigned to us a unique destiny.

(You may bend your knees and then bow slightly at this point)

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

*Va-a-nach-nu kor'im u-mish-ta-cha-vim u-mo-dim  
lif-nei Me-lech mal-chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.*

Therefore, we bend our knees and bow and give thanks to You, the Holy (One whom we praise, Sovereign over all.

(You may raise yourself back up at this point)

שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו  
בגבהי מרומים. הוא אלהינו, אין עוד. אמת מלפנו אפס זולתו, בכתוב בתורתו:  
"וידעת היום והשבת אל-לבבך, כי יי הוא האלהים בשמים ממעל ועל הארץ  
מתחת אין עוד."

*She'hu no-teh sha-ma-im v'yo-seid a-retz u'mo-shav y'ka-ro ba-sha-ma-im mi-ma'al u'sh'chi-nat  
u-zo b'gav-hei m'ro-mim: Hu E-lo-hei-nu ein od. E-met mal-kei-nu e-fes zu-la-to ka-ka-tuv  
b'to-ra-to v'ya-da-ta ha-yom v'ha-shi-vo-ta el l'va-ve-cha: Ki A-do-nai hu ha-e-lo-him ba-sha-ma-im  
mi-ma'al v'al ha'a-retz mi-ta-chat ein od.*

Your powerful presence spread forth the heavens and set the foundations of the earth. Your splendor dwells in the highest heavens above. You are our God, there is none other.

וְנֹאמַר: "וְהָיָה לְךָ עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֱחָד וְשֵׁמוֹ אֱחָד."

*V'ne-e-mar: "V'ha-ya A-do-nai l'Me-lech al kol ha-a-retz; ba-yom ha-hu, yih'yeh A-do-nai E-chad. U-sh'mo E-chad."*

As it is written in Your Torah: "And you will know this day and take to your heart that God is in the heavens above and on the earth below; there is none else."

And so we hope that the time not be distant when Your Name shall be worshipped throughout the world, when righteousness shall fill the earth, and injustice be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. May all, created in Your image, become one in spirit, united in Your service. Then shall Your sovereignty be established on earth, as it is written in Your Torah: "God shall reign for ever and ever." And the word of Your prophet Zechariah shall be fulfilled: "God shall rule over all the earth. On that day, God shall be One and God's name One."



## MEDITATIONS BEFORE THE MOURNERS KADDISH

After a while, you learn the subtle difference  
Between holding a hand and chaining a soul.  
And you learn that love doesn't mean leaning.

And that company doesn't always mean security.  
And you begin to learn that kisses aren't contracts,  
And presents aren't promises.

And you begin to accept your defeats  
With your head up and your eyes open,  
With the grace of a woman or a man,  
Not the grief of a child.

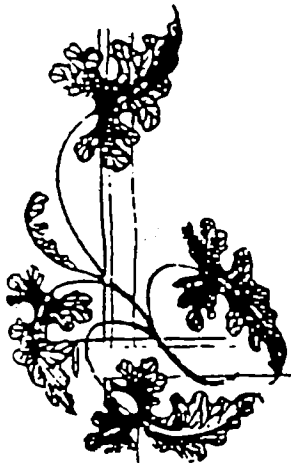
After a while you learn that even sunshine burns  
If you get too much.  
So you plant your own garden and decorate your own soul,  
Instead of waiting for someone to bring you flowers.

And you learn that you really can endure,  
That you really are strong,  
And you really do have worth.

And you learn, and you learn . . .  
With every goodbye, you learn.



Veronica A. Shoffstall  
Adapted from *Comes the Dawn*



\*\*\*\*\*

Adonai, make me an instrument  
Of Your peace.  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
And where there is sadness, joy.



We need one another when we mourn and would be comforted.

We need one another when we are in trouble and afraid.

We need one another when we are in despair, in temptation, and in need to be recalled to our best selves again.

We need one another when we would accomplish some great purpose, and cannot do this alone.

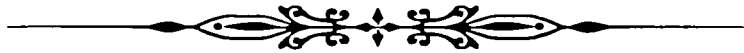
We need one another in the hour of our success, when we look for someone to share our triumphs.

We need one another in the hour of defeat, when with encouragement we might endure, and stand again.

We need one another when we come to die, and would have gentle hands prepare us for the journey.

All our lives we are in need, and others are in need of us.

George Odell



At the rising of the sun and at its going down  
We remember them.

At the blowing of the wind and in the chill of winter  
We remember them.

At the opening of the buds and in the rebirth of spring  
We remember them.

At the blueness of the skies and in the warmth of summer  
We remember them.

At the rustling of the leaves and in the beauty of autumn  
We remember them.

At the beginning of the year and when it ends  
We remember them.

As long as we live, they too will live, for they are now a part of us,  
As we remember them.



A PSALM OF DAVID

*Miz-mor l'Da-vid:*  
*A-do-nai ro-i lo ech-sar,*  
*Bin'ot de-sheh yar-bi-tzei-ni*  
*Al mei me-nu-chot y'na-ha-lei-ni*  
*Naf-shi yi-sho-vev*  
*Yan-chei-ni v'ma'ag-lei tse-dek l'ma-an sh'mo.*  
*Gam ki ei-lech b'gei tsal-ma-vet*  
*Lo i-ra ra ki a-ta i-ma-di.*  
*Shiv-t'cha u-mish-an-t'cha hei-ma*  
*yi-na-cha-mu-ni.*  
*Ta'a-roch l'fa-nai shul-chan ne-ged tso-r'rai*  
*Di-shan-ta va-she-men ro-shi*  
*Ko-si re-va-ya.*  
*Ach tov va-che-sed yir-de-fu-ni kol ye-mei cha-yai*  
*V'shav-ti b'veit A-do-nai l'o-rech ya-mim.*

מזמור לדוד  
 יי רעי, לא אֶחָסֵר :  
 בְּנֹחוֹת דָּשָׂא יִרְבִּיצֵנִי  
 עַל-מֵי מְנַחוֹת יִנְהַלֵּנִי :  
 נַפְשִׁי יִשׁוּבֵב  
 יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ :  
 גַּם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת  
 לֹא-אִירָא רָע, כִּי-אַתָּה עִמָּדִי ;  
 שְׁבֹטְךָ וּמִשְׁעַנְתְּךָ הִקֵּה יִנְחֵמֵנִי :  
 תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צַרְרֵי  
 דִּשְׁנֹת בְּשִׁמּוֹן רֹאשֵׁי,  
 כּוֹסֵי רוֹיָה.  
 אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיֵּי,  
 וְשִׁבְתִּי בְּבַיִת-יְיָ לְאֶרֶךְ יָמִים.

Adonai is my shepherd, I shall not lack.  
 God makes me lie down in green pastures,  
 And leads me to restful waters.  
 You restore my soul,  
 And guide me along paths of righteousness  
 For Your name's sake.  
 Though I walk in the valley of death's shadow,  
 I will fear no harm, for You are with me.  
 Your rod and Your staff – they comfort me.  
 You prepare a table before me in the presence of my foes.  
 You anoint my head with oil; my cup overflows.  
 Surely goodness and kindness shall follow me all the days  
 of my life.  
 And I shall dwell in God's house forever.



T'hilim (Psalms), 23



To everything there is a season,  
And time for every purpose under heaven:

A time to be born and a time to die,  
A time to laugh and a time to weep,  
A time to dance and a time to mourn,  
A time to seek and a time to lose.



Now is the time we remember those who gave meaning to our lives.  
Now is the time we remember the bonds that united us, the love that we shared, and  
the memories that remain with us still.

Adapted from Kohelet (Ecclesiastes)



In recalling our dead, of blessed memory,  
we confront our loss with faith by rising to  
praise God's Name in public assembly,  
praying that all will soon recognize God's  
sovereignty over all the world.

For when God's sovereignty is felt in the  
world, blessing and song fill the world,  
as well as great consolation.

Adapted from S. Y. Agnon



a mountain when it is no longer  
a mountain, goes to the sea  
when the sea dies it goes to the rain  
when the rain dies it goes to the grain  
when the grain dies it goes to the flesh  
when the flesh dies it goes to the mountain

Judy Grahn

# 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;

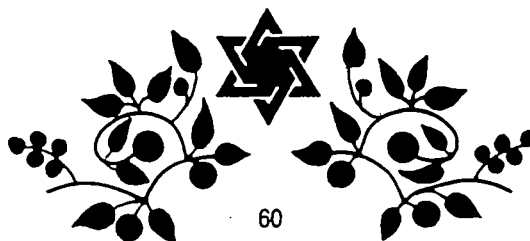
From weakness to strength  
Or strength to weakness.  
And, often, back again;  
From health to sickness  
And back, we pray, to health again:

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  
And life is a journey,  
A sacred pilgrimage  
To life everlasting.

Rabbi Alvin Fine





## A SONG FOR THE ASCENTS

I lift my eyes up to the hills.  
From where does my help come?

My help is from the Unseen One.  
The Maker of the heavens and the earth.  
Who will not cause your foot to fail.  
Your protector never slumbers.

Behold the One who slumbers not, who never sleeps,  
The guardian of Israel.

The Abundant One preserves you,  
The Watchful One, your shelter, at your right hand a support.

By day, the sun will not afflict you,  
Nor the moonlight by the night.

The Vigilant shall guard you from all evil,  
And will keep your life breath safe.

The Shepherd guards your coming out and coming in,  
From now unto eternity.

T'hilim (Psalms), 121



Dear God, In adversity as in joy, You are with us as we recall with affection those who are no longer with us. We thank You for the examples of their lives, for our companionship with them, for the cherished memories and the inspiration, which they leave behind. We also remember at this time our Gay brothers and sisters who were martyred in years past; those murdered by fanatics in the Middle Ages, those who perished in the Nazi Holocaust, and those struck down in our own cities, in our own time. We remember also those who took their own lives, driven to despair by a world that hated them because of their love. And in mercy we remember those who lived lives of loneliness, repressing their true nature and refraining from sharing their live with one another. O God, remember our brothers and sisters who have been taken from us by the devastation of AIDS.

Remember the sacrifice of all these martyrs and help us bring an end to hate and oppression of every kind.

## MOURNER'S KADDISH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמּוֹן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְמָא מִן-כָּל-בְּרַחְמָתָא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחְמָתָא  
דְאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

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

*Yit ga-dal v'yit ka-dash sh'mei ra-ba.  
B'al-ma di v'ra chi-ru-tei v'yam-lich mal-chu-tei,  
B'cha-yei-chon uv'yo-mei-chon uv'cha'yei d'chol beit Yis-ra-el  
Ba-a-ga-la u'viz-man ka-riv, v'im-ru: A-men.*

*Y-bei sh'mei ra-ba m'vo-rach l'o-lam u'le-ol-mei ol-ma-ya.*

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-sei  
V'yit-ha-dar v'yit-a-lei v'yit-ha-lal sh'mei d'kud-sha, b'rich-hu,  
L'ei-la min kol bir-cha-ta v'shi-ra-ta  
Tush b'cha-ta v'ne-che-ma-ta  
Da-a-mi-ran b'al-ma, v'im-ru: A-men.*

*Y-bei sh'la-ma ra-ba min sh'ma-ya  
V'cha-im a-lei-nu v'al kol Yis-ra-el, v'im-ru: A-men*

*O-seh sha-lom bim'ro-mav, hu ya-a-sei sha-lom  
A-lei-nu v'al kol Yis-ra-el, v'im-ru: A-men.*

It is a Bet Tikvah tradition for all congregants to rise together to recite the Mourner's Kaddish in unison in memory of all the martyrs, as we as for those who have no one to chant in their memory at the time of their Yahrzeit.

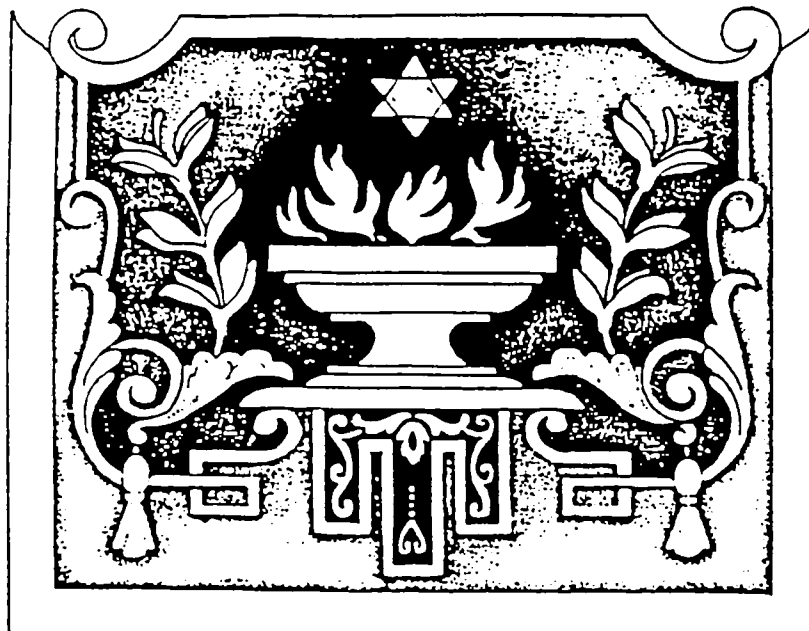
Let the glory of God be extolled, let God's great name be hallowed, in the world whose creation God willed. May God's dominion soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

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

Let the name of the Holy One, blessed be Adonai, be glorified, exalted, and honored, though God is beyond all the praises, songs and adorations that we can utter, 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 God 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.





## SERENITY PRAYER

God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

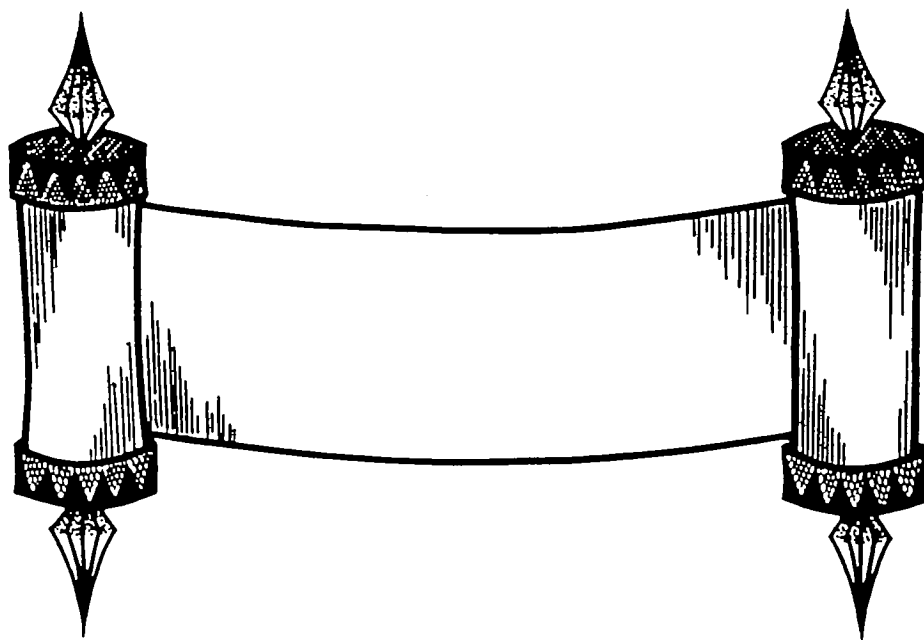
## TOUCHED BY YOUR GOODNESS

As we leave Your sanctuary, O God, we acknowledge that  
Wherever we go, we are in Your presence:  
We pray that our actions will reflect this awareness.

In moments of temptation, give us strength,  
In hours of doubt, renew our faith,  
In days of weariness, give us courage.

Help us so to live, that Your Holy Shabbat brings light to us  
and to those whose lives touch our own. Amen.

From Calah Congregation Siddur. Columbia, MD





*SHIRIM L' SHABBAT*

שירים לשבת

SONGS FOR SHABBAT



## ♪ LO YISA GOY ~ לא ישא גוי

לא ישא גוי אל גוי חרב,  
לא ילמדו עוד מלחמה.

*Lo yi-sa goy el goy che-rev,  
Lo yil'me-du od mil-cha-ma.*

No nation will bear arms against nation, nor ever again will they teach war.

Ishayah (Isaiah) 2:4

## ♪ BASHANA HABA'A ~ בשנה הבאה

*Ba-sha-na ha-ba'a ne-shev al ha-mir-pe-set  
V'nis-por tsi-po-rim no-de-dot.  
Ye-la-dim be-chuf-sha Ye-sa-cha-ku to-fe-set  
Bein ha-ba-yit l'vein ha-sa-dot.  
Od tir'eh, od tir'eh  
Ka-ma tov yi'h-yeh  
Ba-sha-na, ba-sha-na ha-ba'a.*

בשנה הבאה נשב על המרפסת  
ונספר צפרים נוודות.  
ילדים בחפשה ישחקו תופסת  
בין הבית לבין השדות.  
עוד תראה עוד תראה  
במה טוב יהיה  
בשנה בשנה הבאה.

Soon the day will arrive when all will be together  
And no longer will we live in fear.  
And the children will smile without them wond'ring whether  
On that day dark new clouds will appear.  
Wait and see, wait and see, what a world there will be,  
If we share, if we care, you and me.  
Wait and see, wait and see, what a world there will be  
If we share, if we care, you and me.

Ehud Manor



# ירושלים של זהב ~ YERUSHALAYIM SHEL ZAHAV ~ JERUSALEM OF GOLD

*A-vir ha-rim tsa-lul ka-ya-yin,  
V'rey-ach o-ra-nim  
Ni-sa b'ru-ach ha'ar-ba-im,  
Im kol pa'a-mo-nim.  
Uv'tar'dei-mat i-lan va-eh-ven  
Sh'vu-ya ba cha-lo-ma  
Ha-ir a-sber ba-dad yo-she-vet  
U'v'i-li-ba ho-ma.*

*Ye-ru-sha-la-yim shel za-hav  
V'shel n'cho-sbet v'shel or  
Ha-lo l'chol shi-ra-yich  
A-ni ki-nor.*

*Cha-zar-nu el bo-rot ha'ma-yim  
La-shook v'la-ki-kar  
Sho-far ko-re b'bar ha-ba-yit  
Ba-ir ha'a-ti-ka.  
U'vam'a-rot a-sber ba-se-lah  
Al-fei sh'ma-shot zor-chot  
V'shuv nei-red el yam ha-me-lech  
B'de-rech Y'ri-cho.*

*Ye-ru-sha-la-yim ...*

*Ach b'vo-i ha-yom la-shir lach  
V'lach lik'shor k'ta-rim  
Ka-ton'ti mitz-ir ba-na-yich  
U-me-a-cha-ron ha-me-sho-re-rim.  
Ki sh'mech tso-rev et has'fa-ta-yim  
Ki-n'shi-kat sa-raf  
Im esh'ka-cheich Ye-ru-sha-la-yim  
A-sber ku-la za-hav.*

*Ye-ru-sha-la-yim ...*

אָויר הָרִים צָלוּל בַּיּוֹם וְרֵיחַ אוֹרְנִים  
נִשָּׂא בְרוּחַ הָעֶרְבִים עִם קוֹל פְּעֻמוֹנִים.  
וּבַתְּרַדְמַת אֵילוֹ וְאָבֵן שְׂבוּיָהּ בַּחֲלוּמָהּ  
הָעִיר אֲשֶׁר בְּדָד יוֹשְׁבֶת וּבִלְבָּהּ חוּמָה.  
יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נַחֲשֶׁת וְשֶׁל אוֹר  
הֵלָא לְכֹל שִׁירֵיךְ אֲנִי כְּנוֹר.

הִזְרַנּוּ אֶל בּוֹרוֹת הַמַּיִם לְשׁוֹק וְלִכְפֹּר  
שׁוֹפָר קוֹרָא בְּהַר הַבַּיִת בְּעִיר הָעֵתִיקָה  
וּבַמְעָרוֹת אֲשֶׁר בְּסַלְעַ אֶלְפֵי שְׂמֻשׁוֹת זֹרְחוֹת  
וְשׁוֹב נֵרַד אֶל יַם הַמֶּלַח בְּדָרְךְ יְרִיחוֹ.  
יְרוּשָׁלַיִם שֶׁל זָהָב ...

אֵךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לְךָ וְלֶךְ לְקֶשֶׁר כְּתָרִים  
קִטְנֹתַי מִצְעִיר בְּנִיךָ וּמֵאַחֲרוֹן הַמְשׁוֹרְרִים  
כִּי שָׂמַךְ צוּרְבֵי אֶת הַשְּׂפָתַיִם כְּנִשְׂיֵקֶת שְׂרָף  
אִם אֲשַׁכַּחְךָ יְרוּשָׁלַיִם אֲשֶׁר כָּלָה זָהָב.  
יְרוּשָׁלַיִם שֶׁל זָהָב ...



The olive trees that stand in silence  
Upon the hills of time,  
To hear the voices of the city  
As bells of evening chime.

The shofar sounding from the Temple  
To call the world to prayer,  
The shepherd pauses in the valley  
And peace is everywhere.

Jerusalem, Jerusalem, forever young, forever old,  
My heart will sing your songs of glory, Jerusalem.  
Jerusalem, Jerusalem,  
Oh, city with a heart of gold,  
My heart will song your songs of glory, Jerusalem.

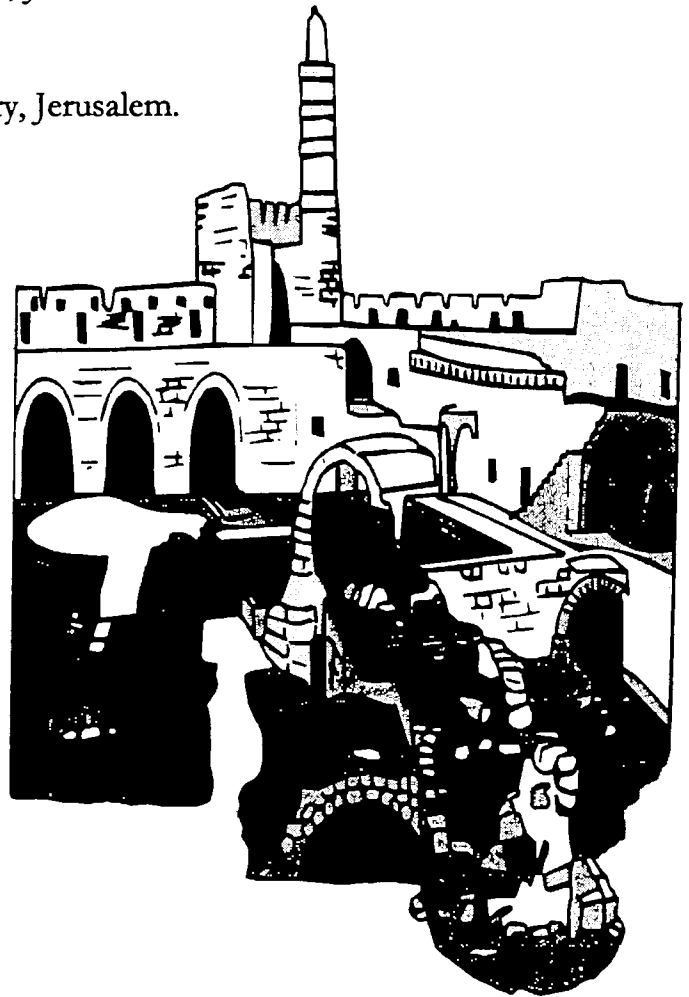
The water well for those who thirsted,  
The ancient market square,  
Your golden sun that lights the future  
For people everywhere.  
How many songs, how many stories,  
The stony hills recall.  
Around her heart my city carries  
A lonely ancient wall.

Jerusalem, Jerusalem ...

And far away beyond the desert  
A thousand suns will glow.  
We shall be going to the Jordan  
By way of Jericho.  
My simple voice cannot acclaim thee.  
Too weak the words I choose,  
Jerusalem, if I forget thee,  
May my right hand its cunning lose.

Jerusalem, Jerusalem ...

Naomi Shemer (Translated by Norman Newell)





# אין כאלוהינו ~ EIN KELOHEINU

*Ein ke-lo-bei-nu, ein k'A-do-nei-nu  
Ein k'Mal-kei-nu, Ein k'Mo-sbi-ei-nu.*

*Mi ch'E-lo-bei-nu, mi ch'A-do-nei-nu,  
Mi ch'Mal-kei-nu, mi ch'Mo-sbi-ei-nu.*

*No-deh l'Ei-lo-bei-nu, no-de l'A-do-nei-nu,  
No-deh l'Mal-kei-nu, no-deh l'Mo-sbi-ei-nu.*

*Ba-ruch E-lo-bei-nu, ba-ruch A-do-nei-nu,  
Ba-ruch Mal-kei-nu, ba-ruch Mo-sbi-ei-nu.*

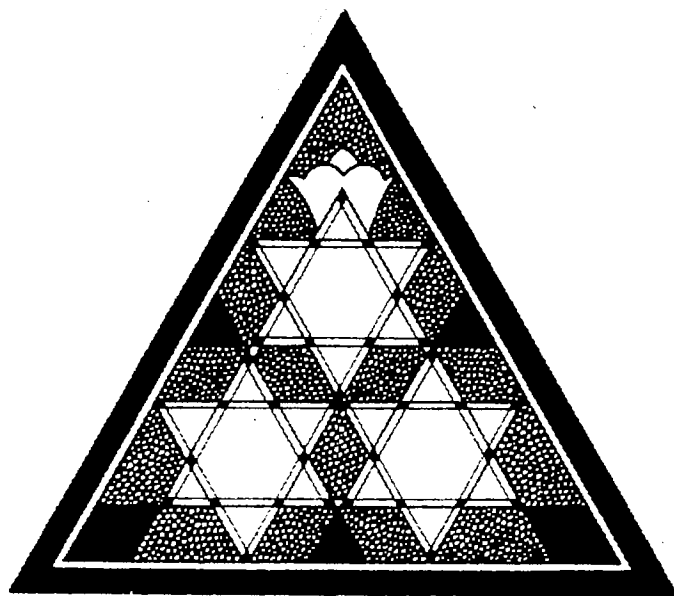
*A-tah hu E-lo-bei-nu, a-tah hu A-do-nei-nu,  
A-tah hu Mal-kei-nu, a-tah hu Mo-sbi-ei-nu.*

*A-tah hu she'hik-ti-ru a-vo-tei-nu l'fa-ne-cha  
et k'to-ret ha-sa-mim.*

אין כאלוהינו,  
אין כמלכנו,  
מי כאלהינו?  
מי כמלכנו?  
נוֹדָה לאלהינו,  
נוֹדָה למלכנו,  
בְּרוּךְ אֱלֹהֵינוּ,  
בְּרוּךְ מַלְכֵנוּ,  
אֲתָה הוּא אֱלֹהֵינוּ,  
אֲתָה הוּא מַלְכֵנוּ,  
אֲתָה הוּא שֶׁהַקִּטְרִי אֲבוֹתֵינוּ לְפָנֶיךָ  
אֶת-קִטְרֵת הַסַּמִּים:

There is none like our God.  
Who can compare to the Eternal?  
Let us give thanks to our Sovereign.  
Praised be our Redeemer,  
The Holy One, to whom our ancestors offered fragrant spices.

Medieval text



## יגדל ~ YIGDAL

*Yig-dal E-lo-him chai v'yish-ta-bach,  
 Nim-tsa v'ein eil-m'tsi-u-to  
 E-chad v'ein ya-chid k'yi-chu-do,  
 Ne'e-lam ve-gam ein sof l'ach-du-to.  
 Ein lo de-mut ba-guf v'ei-no guf,  
 Lo na-a-roch ei-lav k'du-sha-to.  
 Kad-mon l'chol da-var a-sher niv-ra  
 Ri-shon v'ein rei-sbit l'rei-sbi-to.  
 Hi-no a-don o-lam, l'chol-no-tsar  
 Yo-reh ge-du-la-to u-mal'chu-to.  
 She-fa n'vu-a-to n'ta-no,  
 El an'shei se-gu-la-to v'tif-ar-to.  
 Lo kam b'Yis-ra-eil k'Mo-she od  
 Na-vi u-ma-bit el-t'mu-na-to  
 To-rat e-met na-tan le a-mo eil  
 Al yad n'vi-o ne-e-man bei-to.*

יגדל אלהים חי וישתבח,  
 נמצא ואין עת אל-מציאותו.  
 אחד ואין יחיד כפיחודו,  
 נעלם וגם אין סוף לאחדותו.  
 אין לו דמות הגוף ואינו גוף,  
 לא נערוך אליו קדשותו.  
 קדמון לכל-דבר אשר נברא,  
 ראשון ואין ראשית לראשיתו.  
 הנו אדון עולם לכל-נוצר,  
 יורה גדלותו ומלכותו.  
 שפע נבואתו נתנו,  
 אל-אנשי סגלתו ותפארתו.  
 לא קם בישראל כמשה עוד  
 נביא ומביט את-תמונתו,  
 תורת אמת נתן לעמו אל,  
 על יד נביאו נאמן ביתו.



Magnified and praised be the living God;  
 God's existence is eternal.  
 The Eternal is One and unique in unity;  
 The Eternal is unfathomable and unending.  
 God has no bodily form,  
 God is holiness beyond compare.  
 God preceded all creation;  
 God is first, and has no beginning.  
 Behold the Almighty,  
 Who reveals greatness and sovereignty to every creature.  
 God inspires with the gift of prophecy,  
 Those who are chosen to make God's glory known.  
 Never has there been a prophet like Moses,  
 Whose closeness to God is unmatched.  
 A Torah of truth did God give to the people,  
 Through the prophet Moses, the faithful servant.

Daniel ben-Judah, 14<sup>th</sup> Century poet

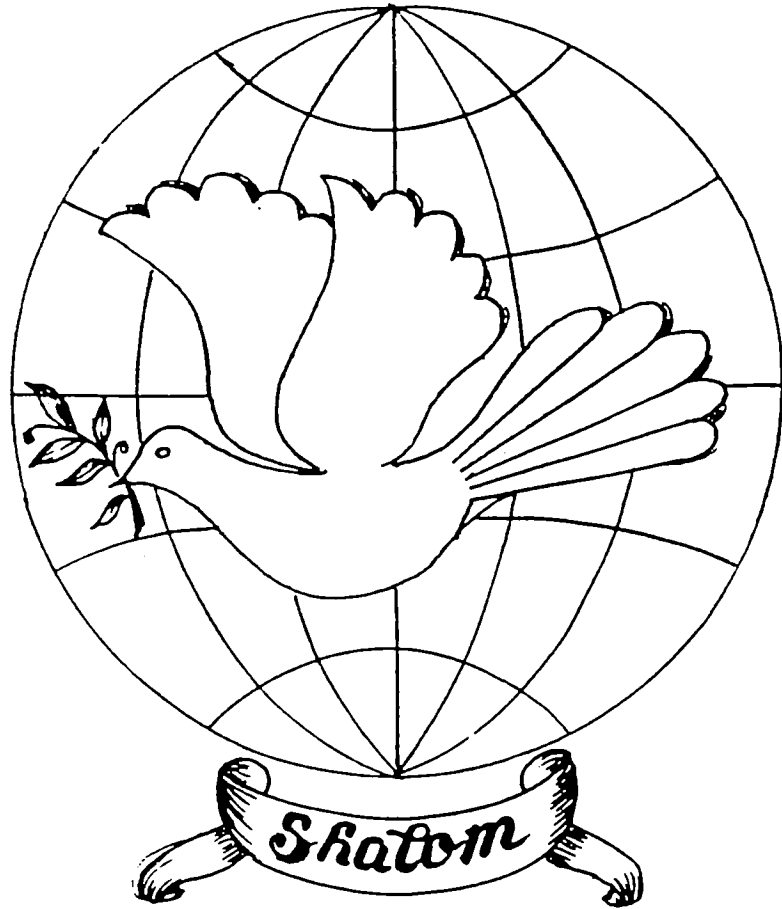
## ADON OLAM ~ אדון עולם

*A-don o-lam, a-sher ma-lach  
 b'te-rem kol y'tzir niv-ra,  
 l'eit na-a-sa be'chef-tso kol,  
 a-zai me-lech sh'mo ni-kra.  
 V'a-cha-rei kich-lot ha-kol,  
 l'va-do yim-loch no-ra  
 v'hu ha-ya v'hu ho-veh  
 v'hu yih'yeh b'tif'a-ra.  
 V'hu e-chad v'ein sbei-ni,  
 l'ham-shi-lo l'hach-bi-ra.  
 b'li rei-sbit b'li tach-lit,  
 v'lo ha-oz v'ha-mis-ra.  
 V'hu Ei-li, v'chai go-a-li,  
 v'tsur chev-li be-eit tsa-ra  
 v'hu ni-si u-ma-nos li,  
 m'nat ko-si b'yom ek-ra.  
 B'ya-do af-kid ru-chi  
 be-eit i-shan ve-a-i-ra,  
 ve-im ru-chi ge-vi-ya-ti  
 A-do-nai li, ve-lo i-ra.*

אדון עולם אשר מלך,  
 בטָרַם כָּל-יִצִיר נִבְרָא,  
 לַעַת נַעֲשֶׂה בְּחַפְצוֹ כֹּל,  
 אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.  
 וְאַחֲרֵי כָּכֵלֹת הַכֹּל,  
 לְבַדּוֹ מְלוּךְ נוֹרָא,  
 וְהוּא הָיָה, וְהוּא הוֹנֵה,  
 וְהוּא יִהְיֶה בְּתַפְאֲרָה.  
 וְהוּא אֶחָד, וְאֵין שֵׁנִי,  
 לְהַמְשִׁיל לוֹ, לְהַחֲבִירָה,  
 בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,  
 וְלוֹ הַעֲזֹ וְהַמְשָׁרָה.  
 וְהוּא אֵלִי, וְחֵי גּוֹאֲלִי,  
 וְצוּר חֲבֻלִי בְּעַת צָרָה,  
 וְהוּא נְסִי וּמְנוֹס לִי,  
 מְנַת כּוֹסֵי בַיּוֹם אֶקְרָא.  
 בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעַת אִישׁוֹן וְאַעִינָהּ,  
 וְעַם-רוּחִי גּוֹיָתִי, יְיָ לִי וְלֹא אִירָא.



O God, Eternal and Sovereign,  
 Even before the beginning,  
 When You willed the world into life,  
 Your power was infinite.  
 And at time's end, still Sovereign,  
 You will be as you have been,  
 As you are now,  
 Awesome in majesty.  
 You are One,  
 Alone beyond comparing,  
 Without beginning, without end,  
 Infinite in ruling power.  
 You are my God and my Redeemer,  
 My strength in times of sorrow.  
 You guide me and comfort me,  
 Answering when I call.  
 I yield my soul into Your hand  
 At night, asleep, and when I rise.  
 For as long as I have breath  
 You are with me; I shall not fear.



*Shabbat Shalom* – שבת שלום

## KIDDUSH FOR SHABBAT EVENING

יום הששי. ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו  
 אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה. ויברך אלהים את-יום  
 השביעי ויקדש אותו כי בו שבת מכל-מלאכתו אשר-ברא אלהים לעשות:

*Yom ha-shi-shi: va'y-chu-lu ha-sha-ma-yim v'ha-a-retz v'chol tz'va-am. Va-y'chal E-lo-him ba-yom  
 ha-sh'vi-i m'lach-to a-sher a-sa; va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lach-to a-sher a-sa.  
 Va-y'va-rech E-lo-him et yom ha-sh'vi-i va-y'ka-deish o-to ki vo sha-vat mi-kol-m'lach-to a-sher  
 ba-ra E-lo-him la-a-sot.*

There was evening; there was morning – the sixth day. The heavens and the earth, and all they contain, were completed. By the seventh day, God's work had been completed, God having ceased from work on the seventh day. So God blessed the seventh day, setting it apart as a special day, since it was on that day that the work of Creation gave way to God's rest.

Bereishit (Genesis), 2:1-3

ברוך אתה, יי, אלהינו מלך העולם, בורא פרי הגפן:

*Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha-olam, bo-re p'ri ha-ga-fen.*

Praised are You, our Eternal God, who rules the universe, Creator of the fruit of the vine.

ברוך אתה, יי, אלהינו מלך העולם, אשר קדשנו במצותיו ורצה בנו, ושבת קדשו  
 באהבה ובכבוד הנחילנו, זכרון למעשה בראשית. כי הוא יום תחלה למקראי  
 קדש, זכר ליציאת מצרים. כי-בנו בחרת ואותנו קדשת מכל-העמים, ושבת קדשך  
 באהבה ובכבוד הנחלתנו. ברוך אתה, יי, מקדש השבת:

*Ba-ruch a-ta A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sher kid'sha-nu b'mitz-vo-tav v'ra-tsa  
 va-nu, v'shab-bat kod-sho b'a-ha-va uv'ra-tson hin-chi-la-nu zi-ka-ron l'ma-a-sei v'rei-shit. Ki hu  
 yom t'chi-la l'mik-ra-ei ko-desh ze-cher ly'tsi-at mitz'ra-yim. Ki va-nu va-char-tah v'o-ta-nu  
 ki-dash'ta mi-kol-ha-a-mim v-shab-bat kad-sh'cha b'a-ha-va uv'ra-tson hin-chal'ta-nu.  
 Ba-ruch a-ta A-do-nai, m'ka-deish ha-shab-bat.*

Praised are you, our Eternal God, who rules the universe, who hallows us with *mitzvot* and takes delight in us. In love and favor, God has made the holy Sabbath our heritage, as a reminder of the work of creation. For it is first among days, called holy, a remembrance of the exodus from Egypt. For You have chosen us and set us apart from all the peoples, and in love and favor, have given us Sabbath as a sacred inheritance. Praised are you, Eternal God, who makes the Sabbath holy.

On special occasions add:

בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה :

*Ba-ruch a-ta A-do-nai, E-lo-bei-nu me-lech ha-o-lam,  
She-be-chi-ya-nu v'kiy'ma-nu v'hi-gi-a-nu laz'man ha-zeh.*

Praised are you, our Eternal God, who rules the universe, who has kept us in life, sustained us and enabled us to reach this season.

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

*Ba-ruch a-ta A-do-nai, E-lo-bei-nu me-lech ha-o-lam, ha-mo-tsi le-chem min ha-a-retz.*

Praised are You, our Eternal God, who rules the universe, who brings forth bread from the earth.



# How to Lead a Bet Tikvah Service

Shabbat is a pleasant, joyous holiday. The tone of the service and D'rash may reflect this.

We all bring our own style and uniqueness as leaders of the service. As a non-traditional congregation, we welcome each person's perspective. The elements listed below are merely a starting point for your service. Any other additions to the service are at your discretion. Take it and run with it! In total, the service usually lasts no more than an hour.

Important Notes (in no particular order)

- Please bring a copy of the service order, with page numbers and prayer/reading titles, for the AV techs so it will be easier for them to follow along in real time
  - This can be sent in advance also
- If you would like to coordinate music with an instrumentalist, please do so in advance
- Feel free to include readings that are not in our Siddur! But if you do,
  - Provide a pdf copy in advance for the AV techs
  - Bring approximately 15 paper copies for in-person congregants
- If you ask in-person congregants to read, please remind them to speak up for the congregants on Zoom. Asking them to stand while reading would help.
- Have the yahrtzeit list handy on your phone or on paper
- When asking congregants to stand, please add inclusive language such as "if you are able"

The Introduction should include

- Hinei Ma Tov (song)
- Approximately two additional readings/songs from the Siddur to occur in this section

The Kabbalat Shabbat (Welcoming the Sabbath) should include

- Shalom Aleichem (song)
- Candle lighting
  - Sometimes this is done by someone who is having a special occasion; feel free to ask for someone who has this qualification or maybe just wants to volunteer
- L'cha Dodi (song) (the number of verses sung is at the discretion of the leader)
- Approximately four additional readings/songs from the Siddur to occur in this section

The Ma'ariv (Evening Service) should include

- Bar'chu
- Shema and first paragraph (V'ahavta)
- V'shamru
- Chatzi Kaddish
- Amida

- Following the Amida, we generally sing Oseh Shalom, though this is optional.
- The D'rash, or sermon. This contains elements of Judaism relevant to the congregation, such as personal experiences, the Torah portion, or general thoughts you may have.
  - This typically lasts around 5-10 minutes
  - A good measure of length is 4-8 single-side pages, typed, double-spaced, 12 point font

The Concluding Prayers should include

- The Mi Sheberach (Prayer for the sick)
- Aleinu
  - One or two people should open and close the ark
- Mourner's Kaddish
  - Please bring the Yahrtzeit list from the service announcement email to read
- Announcements
- Either Odon Olam or Yigdal (songs)
- Approximately two additional readings/songs to occur somewhere in this section

Any questions? Please contact the Service Leader Coordinator. We are happy to help!

*Those who rise from prayer better persons,  
their prayers have been answered.*



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