

**HINEI MAH TOV (RECHT)**

**הנה מה טוב**

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

*Hi-nei mah tov u-mah na-im  
She-vet a-khim gam ya-chad.*

*Behold how good and how pleasant it is for people to dwell together.*

Jewish tradition provides a rhythm for the human adventure.  
We move from harvest to harvest, and from sukkah to sukkah.  
As these festive candles provide a harvest of light and warmth to all who behold them, so may we, throughout our life's journeys, give light and warmth to all who behold us.  
As generations of Israel have kindled light, so may we be among those who kindle light.

**SHABBAT CANDLES**

**הדלקת הנרות**

**ברוך אתה יי אלהינו מלך העולם, אשר קדשנו  
במצותיו, וצונו להדליק נר של שבת.**

*Ba-rukh a-tah Adonai, E-lo-hey-nu me-lekh ha-o-lahm, a-sheyr kid-sha-nu b'mitz-vo-tav  
v'tzee-va-nu l'had-leek neyr shel Sha-bat.*

We praise You, Eternal God, Sovereign of the universe: You hallow us with Your mitzvot, and command us to kindle the lights of Shabbat.

**LEKHA DODI (ARIAN)**

**לכה דודי**

**לכה דודי לקראת כלה.  
פני שבת נקבלה.**

*Le-kha do-di lik-rat ka-lah, p'ney sha-bat n'kab-lah.*

**שמור וזכור בדבור אחד, השמיענו אל המיחד.  
יי אחד ושמו אחד. לשם ולתפארת ולתהלה.**

*Sha-mor v'za-khor v'dee-bur e-khad, hish-mee-a-nu eyl hahm-yu-khad. Adonai e-khad  
oosh-mo e-khad. L'shem ool-tif-e-ret v'lit-hee-lah.*

**לקראת שבת לכו ונלכה. כי היא מקור הברכה.  
מראש מקדם נסוכה. סוף מעשה במחשבה תחלה.**

*Lik-rat sha-bat l'khu v'nel-kha. Kee hee m'kor ha-bra-kha.*

*Mey-rosh mee-ke-dem n'su-kha. Sof ma-a-seh b'makh-sha-vah t'hee-lah.*

**התעוררי התעוררי. כי בא אורך קומי אורי.**

עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

*Hit-o-r'ree hit-o-r'ree. Kee va o-rekh ku-mee o-ree.*

*Oo-ree oo-ree sheer da-bey-ree. K'vod Adonai a-la-yikh nig-lah.*

יִמִּין וּשְׂמֹאל תִּפְרוֹצִי. וְאֶת-יְיָ תִּעְרִיצִי.

עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׂמַחָה וְנִגִּילָה.

*Ya-min oo-s'mol tif-ro-tzee v'et Adonai ta-a-ree-tzee*

*Al yad ish ben par-tzee v'nis-m'kha v'na-gee-la.*

בּוֹאֵי בְּשִׁלּוֹם עֲטֹרַת בְּעִלָּה. גַּם בְּשִׂמְחָה וּבְצִהָלָה.

תּוֹךְ אֲמוּנֵי עַם סִגְלָה. בּוֹאֵי כֹלָה, בּוֹאֵי כֹלָה.

*Bo-ee v'sha-lom a-te-ret ba-lah. Gahm b'sim-kha oov-tzo-ho-lah.*

*Tokh e-mu-ney ahm s'gu-lah. Bo-ee kha-lah, bo-ee kha-lah.*

Beloved, come to meet the bride; beloved, come to greet Shabbat. "Keep" and "Remember" in a single word, the Unique God caused us to hear. The Eternal is One, God's name is One, for fame and glory and praise. Come with me to greet Shabbat, for she is a fountain of blessing! She flows from the first to the last - last to be created, the first in intention. Arouse yourself! Rise and shine, for your light has come! Awake, awake, break out in song! God's glory has dawned upon you! Enter in peace, O crown of your husband, in joy and gladness enter the midst of your treasured people! Come, O bride! Come, O bride!

Because you hear me, I am never alone.

I lift the cup of my changes:

your presence sweetens what was bitter.

This sukkah is temporary

but the promises I make to you endure.

Wherever I go, you are with me.

Every place becomes Jerusalem.

- Rabbi Rachel Barenblat

### BAREKHU (ARONSON)

ברכו

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

*Bar-khu et Adonai hahm-vo-rakh.*

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

*Ba-rukh Adonai hahm-vo-rakh l'o-lahm va-ed.*

Praise Adonai to whom our praise is due!

Praise Adonai to whom our praise is due, now and forever!

### ROLL INTO DARK (KATZ)

מעריב ערבים

Roll into dark, roll into light

Night becomes day, day turns to night

בוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

*Bo-ray yom va-lai-lah, go-layl or mip-nay kho-shekh v'kho-shekh mip-nay or.*

You are Creator of day and night, rolling light away from darkness and darkness away from light.

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם  
וּבֵין לַיְלָה, יֵי צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד  
יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

*U-ma-a-veer yom u-may-vee lai-lah, u-mav-deel bayn yom u-vayn lai-lah, Adonai  
tz'va-ot sh'mo. Eyl khai v'ka-yam, ta-meed yim-lokh a-lay-nu l'o-lahm va-ed!*

בְּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרֵבִים.

*Ba-rukh a-ta Adonai, ha-ma-a-reev a-ra-veem.*

You cause day to pass and bring on the night; separating day from night; You command the hosts of heaven! May the living and eternal God rule as always, to the end of time! We praise You, Eternal One, whose word makes evening fall.

### SHEMA (SULZER)

### שמע

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

*Sh'ma Yisrael, Adonai E-lo-hey-nu, Adonai E-khad.*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Ba-rukh shem k'vod mal-khu-to l'o-lahm va-ed.*

Hear, O Israel, Adonai is our God, Adonai is One! Blessed is God's glorious name forever and ever!

### V'AHAVTA

### ואהבת

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ  
וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי  
מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךְ וְדַבַּרְתָּ בָם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקִשַׁרְתָּם לְאֹזֶן עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

*V'a-hav-ta et Adonai eh-lo-he-kha b'khol l'vav-kha oov-khol nahf-sh'kha oov-khol  
m'o-deh-kha. V'ha-yu ha-d'va-reem ha-ey-leh a-sheyr a-no-khee m'tzav-kha ha-yom al  
l'va-ve-kha. V'shee-nahn-tahm l'va-ne-kha v'dee-bar-ta bahm b'sheev-t'kha  
b'vay-teh-kha oov-lekh-t'kha va-deh-rekh oov-shokh-b'kha oov-ku-meh-kha.  
Ook-shar-tahm l'ot al ya-deh-kha v'ha-yu l'to-ta-fot beyn ay-neh-kha.*

וְכַתְּבָתָם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ: לְמַעַן תִּזְכְּרוּ

וְעִשִּׂיתֶם אֶת כָּל מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:  
אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם  
לְהֵיטוֹת לָכֶם לֵאלֹהִים אֲנִי יי אֱלֹהֵיכֶם:

*Ookh-tahv-tahm al m'zu-zot bey-teh-kha oo-vish-a-re-kha. L'ma-an teez-k'ru  
va-a-see-tem et kol mitz-vo-tai vee-h'yee-tem k'do-sheem ley-lo-hey-khem. A-nee Adonai  
eh-lo-hey-khem a-sheyr ho-tzay-tee et-khem meyr-eh-retz mitz-ra-yeem l'hee-yot la-khem  
ley-lo-heem. A-nee Adonai eh-lo-hey-khem.*

You shall love Adonai your God with all your heart, with all your strength, and with all your being. Set these words which I command you this day upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot and do them, so shall you consecrate yourselves to your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God.

We who serve offer praise.  
We who serve by building flimsy houses  
out of sticks and string.  
We who serve by whisking together honey and coffee,  
*chesed* and *gevurah*,  
to make offerings we bring in cupped hands.  
By seeking to sweeten what's bitter.  
By speaking our truths, naming what is.  
We who serve by hoping for better --  
by taking up hammer and nails to build  
the redeemed world we didn't inherit:  
offer praise.

- Rabbi Rachel Barenblat

### MEE KHAMOKHA (ARIAN)

מי כמכה

מי כמכה באלים יי?  
מי כמכה נאדר בקדש,  
נורא תהילת, עשה פלא?

*Mee kha-mo-kha ba-ey-leem, Adonai? Mee ka-mo-kha, ne-dar ba-ko-desh, no-ra  
t'hee-lot, o-seh feh-leh?*

Who is like You, O God, among the gods people worship? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

מִלְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעֵי יָם לְפָנַי מֹשֶׁה וּמְרִים:  
”זֶה אֱלֹהֵי!” עָנוּ וְאָמְרוּ: ”יְיָ יְמִלֹךְ לְעוֹלָם וָעֶד!”

*Mal-khoot-kha ra-u va-ne-kha, bo-key-a yam lif-ney Mo-sheh oo-Mir-yam. “Zeh ey-lee!” a-nu v’ahm-ru, “Adonai yim-lokh l’o-lahm va-ed!”*

וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַגָּאֲלוּ מִיַּד חֲזַק  
מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ, גֹאֲלֵי יִשְׂרָאֵל.

*V’ne-e-mar: “Kee fa-dah Adonai et Ya-a-kov, oo-g’a-lo mee-yad kha-zahk mee-meh-nu.” Ba-rukh a-ta Adonai, ga-al Yisrael.*

Your children witnessed Your sovereign power, the sea splitting before Moses and Miriam. “This is my God!” they sang. “Adonai will reign forever and ever!” As You redeemed Israel and saved us from arms stronger than our own, so may You redeem all the oppressed and persecuted. Praised are You, Adonai, Redeemer of Israel.

There is a popular Sukkot song, which captures the holiday’s essence in just one line: “*V’samchtach b’hagechah v’hayitah ach sameach,*” or, “You shall rejoice in your festival ... and you shall have nothing but joy” (Deut 16:14-15). We learn from the Torah that we must be joyous during Sukkot.

As I began making plans for my Sukkah and all of the guests I would welcome into it, I thought about this song. I cannot help but wonder how we can be *commanded* to be joyful? I understand being commanded to take or not take particular actions, like building a sukkah, shaking a lulav and etrog, not murdering anyone and not committing adultery. But how can we be commanded to feel a certain way? In my experience, I sometimes feel like being joyful, and sometimes don’t. If feelings were as simple as following a commandment, then surely there would be fewer broken hearts, fewer people suffering from depression, and fewer people who feel anything but joy!

Coming after Rosh Hashanah and Yom Kippur, this imperative to be joyous is even more jarring and perplexing. During the days leading up to and during Rosh Hashanah and Yom Kippur, we do the heavy work of recognizing what is broken in our lives, where we have fallen short and where we need some work. This inner work makes us incredibly vulnerable. We open ourselves to God and our communities. By the end of Yom Kippur, our knees are weak from fasting and our hearts ache from pouring out our souls. But it isn’t good for anyone to be left in this low place. After all, how could we get out of bed and be productive members of society if Jewish tradition left us paralyzed with musings over all of our faults? Instead—on the heels of this extreme low—we are commanded to do the opposite and be joyous! It seems that by shooting us to this other extreme, the sadness and the joy are able to come together as the yin and yang, bringing balance to our holiday season.

We don’t want Yom Kippur to leave us in a slump, struggling to pick ourselves up. Instead, we must embrace joy so that we may restore balance in the world, in our community, and within ourselves.

- Rabbi Roni Handler

בְּרוּךְ אַתָּה,  
אַתָּה יי הַפּוֹרֵשׁ סִכַּת שְׁלוֹם  
שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל  
וְעַל יְרוּשָׁלַיִם וְעַל כָּל עַמּוֹ  
וְעַל יְרוּשָׁלַיִם שְׁלוֹם

*Ba-rukh a-ta Adonai, a-ta Adonai,  
ha-po-reys su-kat sha-lom, sha-lom a-ley-nu v'al kol a-mo Yisrael  
v'al Y'ru-sha-la-yim, v'al kol a-mo, v'al Y'ru-sha-la-yim, sha-lom.*

Praised are You, Adonai; You spread Your shelter of peace over us, over all peoples, and over Jerusalem.

AVOT V'IMAHOT

אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי  
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל  
הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,  
וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יי, מִגֵּן  
אַבְרָהָם וְעִזְרַת שָׂרָה.

*Ba-rukh a-tah Adonai, eh-lo-hey-nu vey-lo-hey a-vo-tey-nu v'ee-mo-tey-nu: eh-lo-hey  
Av-ra-ham, eh-lo-hey Yitz-khak, vey-lo-hey Ya-a-kov. Eh-lo-hey Sa-rah, eh-lo-hey  
Riv-kah, eh-lo-hey Ra-khel vey-lo-hey Ley-ah. Ha-eyl ha-ga-dol ha-gee-bor v'ha-no-rah,  
eyl el-yon, go-meyl kha-sa-deem to-veem v'ko-ney ha-kol, v'zo-kher khas-dey ah-vot  
v'ee-ma-hot, u'mey-vee g'u-lah liv-ney v'ney-hem, l'ma-an sh'mo b'a-ha-vah. Me-lekh  
o-zeyr u-mo-shee-a u-ma-geyn. Ba-rukh a-tah Adonai, ma-geyn Av-ra-ham v'ez-rat  
Sa-rah.*

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

## GEVUROT

## גבורות

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.

*A-tah gee-bor l'o-lam, Adonai, m'kha-yey ha-kol a-tah, rav l'ho-shee-ah.*

מוריד הַטֵּל.

*Mo-reed ha-tahl.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ  
לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלַךְ  
מַמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.  
בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

*M'khal-keyl kha-yeem b'khe-sed, m'kha-yey ha-kol b'ra-kha-meem ra-beem. So-meykh  
nof-leem, v'ro-feh kho-leem, u-ma-teer a-soo-reem, oom-ka-yeym eh-moo-na-to  
lee-shey-ney a-far. Mee kha-mo-kha ba-al g'voo-rot, u-mee do-meh lakh, me-lekh  
mey-meet oom-kha-yey u-matz-mee-akh y'shoo-ah? V'ne-eh-mahn a-tah l'ha-kha-yot  
ha-kol. Ba-rukh a-tah Adonai, m'kha-yay ha-kol.*

Eternal is Your might, O God, and great is Your saving power. [Simhat Torah to Pesakh —You cause the wind to shift and rain to fall. Pesakh to Simhat Torah —You rain dew upon us.] In love You sustain the living; in Your great mercy, You sustain us all. You uphold the falling and heal the sick; free the captive and keep faith with Your children in death as in life. We praise You, Eternal One, the Source of life.

## KEDUSHAH

## קְדוּשָׁה

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁים בְּכָל יוֹם  
יְהַלְלוּךָ, סְלָה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

*A-tah ka-dosh v'shim-kha ka-dosh, ook-do-sheem b'khol yom y'ha-l'lu-kha se-lah.  
Ba-rukh a-tah Adonai, he-eyl ha-ka-dosh.*

You are holy, Your name is holy, and Your holy ones declare Your glory day by day. Blessed is Adonai, the Holy God.

## TURN, TURN, TURN (WORDS FROM ECCLESIASTES, MUSIC BY SEEGER)

*Chorus:*

*To everything turn, turn, turn*

*There is a season turn, turn, turn*

*And a time to every purpose under Heaven*

A time to be born, a time to die  
A time to plant, a time to reap  
A time to kill, a time to heal  
A time to laugh, a time to weep

A time of love, a time of hate  
A time of war, a time of peace  
A time you may embrace  
A time to refrain from embracing

A time to build up, a time to break down  
A time to dance, a time to mourn  
A time to cast away stones  
A time to gather stones together

A time to gain, a time to lose  
A time to rain, a time to sow  
A time for love, a time for hate  
A time for peace, I swear it's not too late

### A MEDITATION ON KOHELET

לְכָל־חֶפֶץ וְיֵת לְכָל־חַפֵּץ תַּחַת הַשָּׁמַיִם

To everything there is a season, and a time to every purpose under the heaven;

יֵת לָלֶדֶת וְיֵת לָמוֹת

A time to be born and a time to die:

Death compliments birth, they form the bookends of life.

Resting between them is a life filled with an abundance of things

to see, to feel, to touch, to taste, to understand, to do . . .

יֵת לְטַעַת וְיֵת לְעִקּוֹר נְטוּעַ:

There is a time to plant

– envisioning a future

and a time to harvest

– seeing one's dreams fulfilled;

עַת לְהַרוֹג וְיֵת לְרַפּוֹא

There is a time to kill

– weeding a garden, breaking a fall, stopping aggression, completing a task, closing a chapter  
and a time to heal

– binding a wound, blotting a tear, forgiving a mistake, returning home.

עַת לְפָרוֹץ וְיֵת לְבָנוֹת:

There is a time to break down the walls that confine us

– setting us free

and a time to build the bridges that connect us

– binding us together

עַת לְבָכּוֹת וְיֵת לְשִׁחּוֹק

There is time to weep and a time to laugh;

and sometimes weeping and laughing arrive as one

when memory brings joy and absence, sorrow.

עַת סְפוּד וְיֵת רְקוּד:

There is a time to mourn

– marching to the solemn beat of a funeral procession

and a time to dance

– turning and spinning at a wedding



עַת לְהַשְׁלִיךְ אֲבָנִים וְעַת כְּנוֹס אֲבָנִים

There is time to cast away stones

- clearing a field for planting,
- and a time to gather stones together
- building a house, or covering a grave.

עַת לְחַבּוֹק וְעַת לְרַחֵק מִחֶבֶק:

There is a time to hold a loved one tightly never wanting to let go,  
and a time to release one's embrace and set one's dear one free;

עַת לְבַקֵּשׁ וְעַת לְאָדוּד

There is a time to seek

- looking for answers, chasing a goal, pursuing ambition,
- and a time to lose
- accepting failure, forgiving wrongs, moving on;

עַת לְשָׁמֹר וְעַת לְהַשְׁלִיךְ:

There is a time to keep as we build our lives and fill our homes,  
and a time to cast away as we let go of that which holds us back;

עַת לְקַרֹּעַ וְעַת לְתַפּוֹר

There is a time to rend

- tearing our garments in grief,
- and a time to sew
- mending them again,
- but the seam will always remain;

עַת לְחַשׂוֹת וְעַת לְדַבֵּר:

There is a time to keep silence

- listening to our hearts
- and a time to speak
- sharing our thoughts with others

עַת לְאַהֵב וְעַת לְשִׂנְאָה

There is a time to love

- bringing close those who enrich our lives
- and a time to hate
- distancing ourselves from those who diminish us.

עַת מִלְחָמָה וְעַת שָׁלוֹם:

There is a time of strife because no life is without struggle,  
and a time of peace,

when all is done,

when all is complete,

when our days are full,

when the story is told,

when we are all together,

when the circle is whole.

הַבֵּל הַבָּלִים אָמַר קְהֵלֶת הַבֵּל הַבָּלִים הַכֹּל הֶבֶל:

Moment upon moment, everything is but for a moment – says Kohelet, the preacher,

So let us cherish this moment, each moment, and all the moments we share and shared.

- Rabbi Lewis John Eron

**OSEH SHALOM (ARIAN)**

**עושה שלום**

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

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-ley-nu v'al kol Yisrael v'al kol  
yosh-vei te-vel, v'eem-ru a-meyn.*

May the One who makes peace in the heavens above cause peace to descend upon us, all Israel, and all who inhabit the earth.  
Amen.

**MEE SHEBERAKH – PRAYER FOR WHOLENESS (FRIEDMAN)**

**מי שברך**

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ, מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ.

*Mee she-bey-rakh ah-vo-tey-nu, m'kor ha-b'ra-kha l'ee-mo-tey-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.

מִי שֶׁבֵרַךְ אֲמוֹתֵינוּ, מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

*Mee she-bey-rakh ee-mo-tey-nu, m'kor ha-b'ra-kha la-a-vo-tey-nu,*

Bless those in need of healing with רְפוּאָה שְׁלֵמָה (*r'fu-ah sh'ley-mah*),

The renewal of body, the renewal of spirit. And let us say: Amen.

**ALENU (DRESKIN/NICHOLS)**

**עלינו**

It's up to us to call ourselves to task; to sing what's good and true  
To bring about redemption, it's what we were freed to do  
For what's the point of being here if we're not moved to change our ways?  
*Aleinu l'shabei'ach*, it's time to live our praise

We are carrying the stories of the ones who came before  
What stories will be told of us when we are here no more  
We commit ourselves to action, it brings meaning to our days  
*Aleinu l'shabei'ach*, it's time to live our praise.

It's up to us to hold the vision, we are an answer to a call  
It's up to us to live the words we speak, for the benefit of all  
It's up to us to bow down deeply, there's a broken world to raise  
*Aleinu l'shabei'ach*, it's time to live our praise.

KADDISH

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא  
כְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ, בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב  
וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי  
עָלְמַיָּא.

*Yit-ga-dal v'yit-ka-dash sh'mey ra-ba b'al-ma dee v'ray kheer-u-tey, v'yahm-leekh  
mal-khu-tey b'kha-yey-khon oov-yo-mey-khon oov-kha-yey d'khol beyt Yisrael,  
ba-a-ga-la oo-viz-man ka-reev, v-eem-ru: A-men. Y'hey sh'mey ra-ba m'vo-rakh l'a-lam  
ool-al-mey al-ma-ya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשָּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ  
הוּא. לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא  
וְנַחֲמַתָּא, דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

*Yit-ba-rakh v'yish-ta-bakh v'yit-pa-ar v'yit-ro-mahm v'yit-na-sey, v'yit-ha-dar  
v'yit-ah-leh v'yit-ha-lal sh'mey d'kood-sha, b'rikh hu. L'ey-la min kol bir-kha-ta  
v'shee-ra-ta, toosh-b'kha-ta v'ne-khe-ma-ta da-a-mee-rahm b'al-ma, v'eem-ru: A-men.*

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

*Y'hey sh'lah-mah ra-ba min sh'ma-yah v'kha-yeem a-ley-nu v'al kol Yisrael, v'eem-ru:  
A-men.*

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

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-ley-nu v'al kol Yisrael v'al kol  
yosh-vei te-vel, v'eem-ru: A-men.*

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

KIDDUSH FOR SHABBAT EVENING

קדוש ליל שבת

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי  
הַגֶּפֶן.

*Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, bo-rey p'ree ha-ga-fen.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחִילָנוּ זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם  
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לְיִצְיַאת מִצְרַיִם.

*Ba-rukh a-ta, Adonai, e-lo-hey-nu me-lekh ha-o-lahm, a-sheer kid-sha-nu b'mitz-vo-tav  
v'ra-tzah va-nu, v'Sha-bat kod-sho b'a-ha-vah oov-ra-tzon hin-khee-la-nu, zee-ka-ron  
l'ma-a-seh v'rey-sheet. Kee hu yom t'khee-lah l'meek-ra-ey ko-desh, ze-kheyr lee-tzee-at  
mitz-ra-yim.*

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשַׁבַּת  
קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.

*Kee va-nu va-khar-ta v'o-tah-nu kee-dash-ta mee-kol ha-a-mim, v'Sha-bat kod-sh'kha  
b'a-ha-vah oov-rah-tzon hin-khal-ta-nu.*

בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת.

*Ba-rukh a-ta, Adonai, m'ka-deysh ha-Sha-bat.*

We praise You, God, Ruler of the universe, Creator of the fruit of the vine. We praise You, Adonai, Ruler of the universe, for delighting in us and sanctifying us with Your mitzvot. Lovingly, You have given us Your holy Shabbat as an inheritance and a reminder of Creation and the Exodus from Egypt. It is first among our sacred days. You have chosen us from all people and have given us a sacred purpose in life. Lovingly, you have given us Your holy Shabbat as a sacred heritage. Praised are You, O God, who makes Shabbat holy.

MOTZI

מוציא

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם  
מִן הָאָרֶץ.

*Ba-rukh a-ta, Adonai E-lo-hey-nu, me-lekh ha-o-lahm, ha-mo-tzee le-khem min ha-a-retz.*

Blessed are You, O God, who brings forth bread from the earth.

**To everything turn, turn, turn  
There is a season turn, turn, turn  
And a time to every purpose under Heaven**