



סְדוּר קוֹל הַנוֹעַר

THE VOICE OF CHILDREN

A SIDDUR FOR SHABBAT

Hebrew/English with transliteration



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and Rabbi Jeffrey Schein

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5766

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Elul, 5765

Introduction

This *siddur* is based on the premise that children have deeply spiritual lives and that our role is to help them find a language to give that spirituality form and expression. Their surprise and delight at the wonder and mystery of the world is already a kind of prayer. We want to capitalize on this innate prayerfulness of children and connect the spontaneous prayer of the heart with the prayer language of tradition developed over several millennia of Jewish experience.

Mordecai Kaplan once remarked that asking why a person prays is like asking why he or she breathes. Both are a part of what it means to be a human being. Abraham Joshua Heschel taught, “It takes two things to make a prayer come to pass—a person and a word. The very essence of prayer is the blending of the two.”

In this *siddur*, we help to make the activity of praying as natural as breathing, to blend the words of tradition with the mind and soul of the child. We invite children to speak the words and sing the songs that moved the generations and to give their own voice to what moves them, to express the longings of their hearts. We hope to keep them rooted in their tradition and also to lift them up, to connect them to something everlasting.

Stories from Jewish sources and folklore introduce the different sections in the service, because we believe that children can best access the meaning of prayer through stories. Children respond to the language and flow of narrative. They are able to enter a story and find their own place within it. When we encourage them to explore their own relationship to the narrative, we help them to become aware of their own spiritual experience and to explore their spiritual questions.

The questions in *Siddur Kol Hano'ar* invite children to engage in a conversation with prayer and with its meaning to them and their lives. The questions presume that we will take children's thoughts and concerns seriously, and that we are interested in what our youngsters are thinking about life's big questions.

The translations, stories and poetry in this *siddur* are intended to be clear enough to be understandable, poetic enough to be inspiring, concrete enough to be connected to a child's experience and open to a continuing conversation. They are meant to serve as resources to help the service leader enrich the prayer experience.

Our children's lives are filled with noise. Whenever there is a silence, we rush to fill it up. We need intentional quiet to remain in touch with what is eternal, with the spirit. The *siddur* is designed to make space for silence. Through art and guided meditations, children will have the opportunity to slow down, to take a deep breath and reflect, to commune with the self in the midst of community. Sometimes, inviting the children to close their eyes and to listen to the words of the meditations will help invite the reflective process that is so much a part of the prayer experience.

We have included the writings of renowned poets, such as Chaim Nachman Bialik and Leah Goldberg, as well as the imaginings of children from synagogues across North America. In this way, we hope to communicate that prayer is an evolving tradition in which our children are not merely descendants but ancestors.

This prayer book is designed to be used in an intergenerational context. It was supported by many grandparents across North America who have dedicated *Siddur Kol Hano'ar* to their own grandchildren. Their hope, along with ours, is that its words, pictures, poetry and stories will serve as an inspiration to all who pray from its pages.

PART I

קְבָלָת שֶׁבֶת וּמַעֲרִיב

The Sweetest Sound

“What is the sweetest sound in all the earth?” the king asked the wise men and women of his council. But no one knew the answer. So the king called all the musicians in the kingdom to the palace to play their sweetest melodies. “Each of you play a tune,” he commanded, “and I will decide which is the sweetest to my ears.”

Early Friday morning, the king sat on his balcony to listen. All day, the violins sang, the flutes fluttered, the harps twanged, the horns blew, the bells rang, the drums pounded, the chimes pealed, the cymbals banged, the gongs rang, the lyres strummed, the trumpets blared, the pipes whistled, the lutes lilted and all the other instruments rattled and beat and gurgled as sweetly as they could.

But the king still couldn't decide which sound was the sweetest. As the sun was about to set, he clasped his hands to his aching head. “Stop!” he shouted to all the music makers.

A woman, dressed in her Sabbath best, called out, “O King! I have the answer to your question.” And she took two candles from her pocket and placed them on the railing of the balcony. She struck a match. The candle flames flickered up just as the sun began to go down. Covering her eyes with her hands, she chanted, “Blessed are You, Adonay our God, the Source of light, who makes us holy through your *mitzvot*, and calls us to light the

Shabbat candles.” Then she took her hands away from her face. “Listen!” she whispered.

The king listened. He could hear nothing. He listened again. Still, nothing. “It is the sound of the Sabbath,” the woman whispered again. “It is the sound of *shalom*, of peace.”

“Ahhhhhhhhh!” said the king. “The peace of the Sabbath is the sweetest sound of all.”

—Afghani folk tale



Is there ever a time when you feel there is too much noise, when you wish everyone would just be quiet so you could think?

I wonder who you are in the story—the king or the woman.

I wonder what you hear when everything around you is silent.

קַבְּלַת שַׁבָּת KABBALAT SHABBAT

הַדְּלַקַת נְרוֹת HADLAKAT NEROT

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְּלִיק נֵר שַׁבָּת:
*Baruh atah Adonay
Eloheynu meleh ha'olam
asher kiddeshanu bemitzvotav vetzivanu
lehadlik ner shel Shabbat.*

Blessed are You, Adonay
our God, the Source of light,
who makes us holy through your *mitzvot*,
and calls us to light the Shabbat candles.

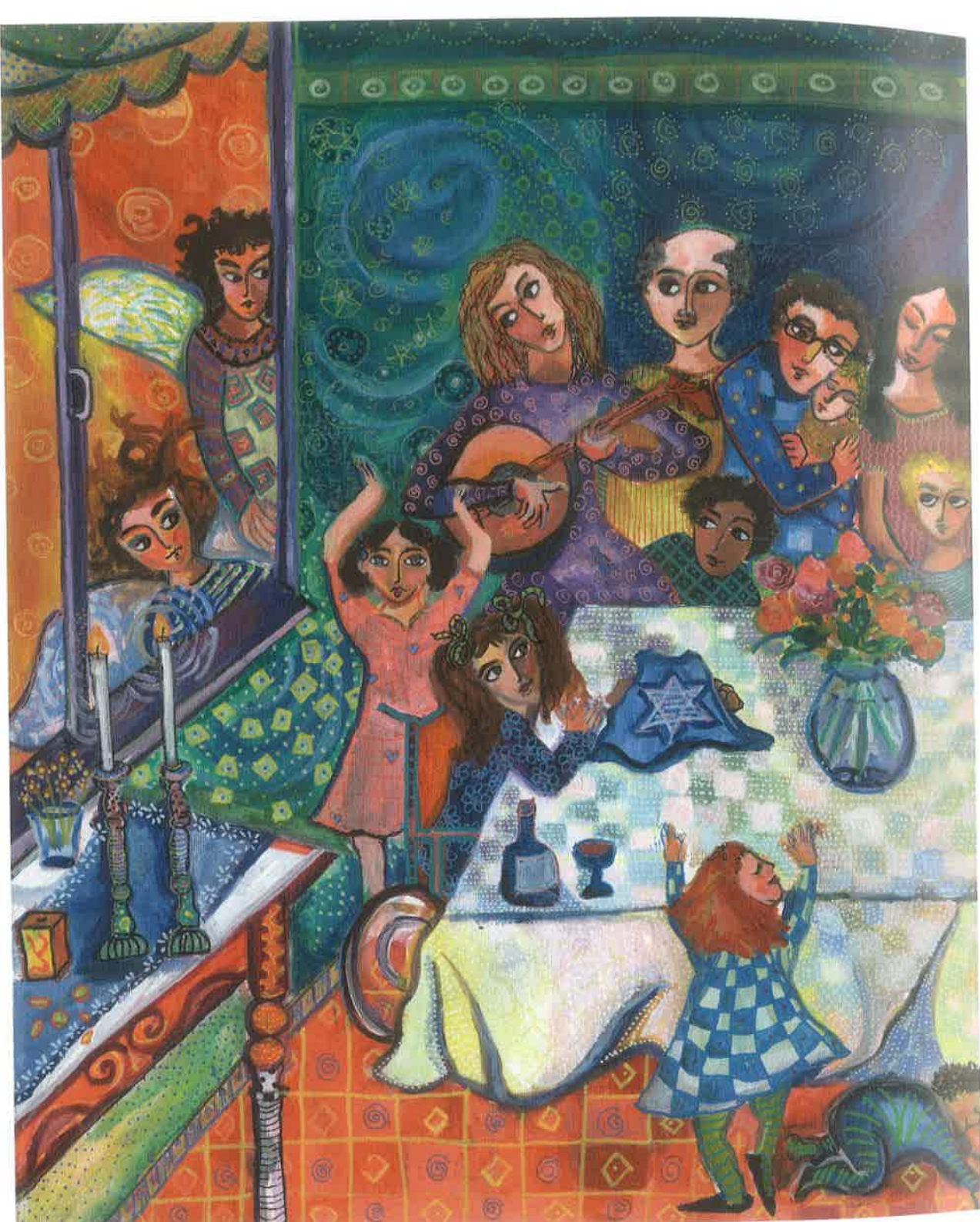
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Night Psalm

The moon is wrapped in black,
The stars are stored away.
There is from north to south
no single spark of day.

In the secret tent of my heart
light a white candle and say:
In the north and the south
the sun will bloom today.

—Leah Goldberg, adapted



שָׁלוֹם עֲלֵיכֶם

שָׁלוֹם עֲלֵיכֶם מִלְאָכֵי
הַשָּׁרֵת מִלְאָכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מִלְאָכֵי
הַשָּׁלוֹם מִלְאָכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרִכּוֹנֵי לְשָׁלוֹם מִלְאָכֵי
הַשָּׁלוֹם מִלְאָכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מִלְאָכֵי
הַשָּׁלוֹם מִלְאָכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

SHALOM ALEYHEM

*Shalom aleyhem malahey
hasharet malahey elyon
mimeleh malhey hamelaḥim
hakadosh baruh hu.*

*Bo'ahem leshalom malahey
hashalom malahey elyon
mimeleh malhey hamelaḥim
hakadosh baruh hu.*

*Bareḥuni leshalom malahey
hashalom malahey elyon
mimeleh malhey hamelaḥim
hakadosh baruh hu.*

*Tzet-ḥem leshalom malahey
hashalom malahey elyon
mimeleh malhey hamelaḥim
hakadosh baruh hu.*

Welcome among us,
Angels of *shalom*.
Come in peace.
Bless us with peace.
Leave us feeling at peace.

Quiet now,
We enter the peace of Shabbat.



בְּרִחֹת הַמִּשְׁפָּחָה BIRHOT HAMISHPAHAH

To a son:

יְשִׁימָה אֱלֹהִים Yesimeha Elohim
כְּאֶפְרַיִם וְכִמְנַשֶּׁה: ke'Efrayim vehiMenasheh.

May God make you like Ephraim and Menasheh.

To a daughter:

יְשִׁימֶה אֱלֹהִים כְּסָרָה Yesimeh Elohim keSarah
רִבְקָה רָחֵל וְלֵאָה: Rivkah Raḥel veLe'ah.

May God make you like Sarah, Rebekah, Rachel and Leah.

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יְבָרְכֶה יְהוָה וְיִשְׁמְרֶה: Yevareheha Adonay veyishmereha.
יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ: Ya'er Adonay panav eleha viḥuneka.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ Yisa Adonay panav eleha
וְיָשֶׁם לְךָ שְׁלוֹם: veyasem leha shalom.

May God bless and protect you.

May God's light and grace be with you.

May God's goodness smile on you and fill you with peace.

הַרְחֵמֵן הוּא יְבָרְךָ Haraḥaman hu yevareh
אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכַת שְׁלוֹם: otanu kulanu yahad bevirkat shalom.

May the Merciful One bless all of us together
with the blessing of peace.

Songs to Welcome Shabbat

בִּם בָּם *Bim bam.*
שַׁבַּת שְׁלוֹם. *Shabbat shalom.*

מַה יָּפֵה הַיּוֹם שַׁבַּת שְׁלוֹם.
שַׁבַּת שְׁלוֹם. *Mah yafeh hayom Shabbat shalom.*
Shabbat shalom.

How beautiful is this day! Shabbat *shalom*.
A peaceful and blessed Shabbat.

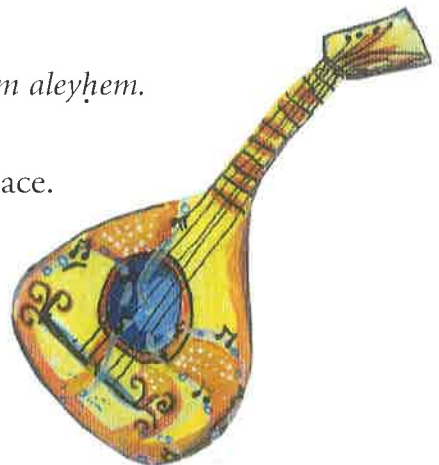
הִנֵּה מַה טוֹב וּמַה נְּעִים
שַׁבַּת אֲחִים גַּם יַחַד. *Hiney mah tov umah na'im*
shevet aḥim gam yaḥad.

הִנֵּה מַה טוֹב וּמַה נְּעִים
שַׁבַּת אֲחֵיֹת גַּם יַחַד. *Hiney mah tov umah na'im*
shevet aḥayot gam yaḥad.

How good it is for us to be together
as brothers and sisters.

הֵבֵאנוּ שְׁלוֹם עֲלֵיכֶם. *Hevenu shalom aleyhem.*

We bring you blessings of peace.



לְכֵה דוּדִי

LEḤAH DODI

לְכֵה דוּדִי לְקַרְאֵת כַּלָּה
פְּנֵי שַׁבַּת נְקַבְּלָה:

*Leḥah dodi likrat kalah
Peney Shabbat nekabelah.*

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.
יְהוּה אֶחָד וְשֵׁמוֹ אֶחָד
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה:

*Shamor vezaḥor bedibur eḥad
Hishmi'anu el hamyuḥad
Adonay eḥad ushmo eḥad
Leshem ultiferet velit-hilah.*

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה
גַּם בְּשִׁמְחָה וּבְצַהֲלָה.
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה
בּוֹאִי כַּלָּה בּוֹאִי כַּלָּה:

*Bo'i veshalom ateret balah
Gam besimḥah uvctzoholah
Toḥ emuney am segulah
Bo'i ḥalah bo'i ḥalah.*

Come with me, my friend, to greet the bride
To bring Shabbat peace inside.

A day to remember, a day to keep,
If we listen closely, silent and deep.
We each call God by a different name
But One God, just the same.

Come with me, my friend, to greet the bride,
To bring Shabbat peace inside.

Come in peace, like a beautiful bride
Into the palace of time, we'll go inside.
With joy and love and sweet song,
Come in Shabbat, here we belong.

Come with me, my friend, to greet the bride
To bring Shabbat peace inside.



שְׁמַע וּבְרַכּוֹתֶיהָ SHEMA UVIRḤOTEHA

בְּרַכּוֹ BAREḤU

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ: *Bareḥu et Adonay hamvorah!*
בְּרוּךְ יְהוָה הַמְּבָרָךְ *Baruḥ Adonay hamvorah*
לְעוֹלָם וָעֶד: *le'olam va'ed.*

Bless Adonay, the Blessed One!
Blessed is Adonay, now and forever.

God's Wheel

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God says to me with a kind of a smile,
“Hey, how would you like to be God for a while
and steer the world?”
“Okay,” says I, “I’ll give it a try.
Where do I set?
How much do I get?
What time is lunch?
When can I quit?”
“Gimme back that wheel,” says God,
“I don’t think you’re quite ready yet.”

—Shel Silverstein

מַעְרִיב עֶרְבִים

MA'ARIV ARAVIM

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים.

*Baruḥ atah Adonay
Eloheynu meleḥ ha'olam
asher bidvaro ma'ariv aravim.*



Creator of sunrise and sunset,
You turn the day into night
And the night into morning.
Dividing the day from the night
So no time is like another.

A thousand starlights write Your name in the heavens.
Source of life, be with us in the dark,
Now and always.

Blessed are You, Adonay, Creator,
who brings in the evening.

אֵל חַי וְקַיָּם תָּמִיד
יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְהוָה
הַמַּעְרִיב עֶרְבִים:

*El ḥay vekayam tamid
yimloḥ aleynu le'olam va'ed.
Baruḥ atah Adonay
hama'ariv aravim.*



We thank you God
For all the wonders of the night
For pulling night from day
With the colors of the sunset
For protecting us through
The dark of night
allowing us to see the stars.

—Mason, Samantha, Jeff and Will,
Camp JRF



A Small Star

A small star is shooting through the sky.
but I don't know its name.
Only that it radiates light
through a deep, dark sky.

Through my window you shine.
A stream of light, a nighttime rainbow
lighting up the wandering path.
Don't hide behind a cloud.
Keep shooting, my little star.

—Yonaton Geffen



The Princess of Light

Once upon a time, there was a princess who made her home in the Temple in Jerusalem. She was made entirely of light. Most of the time, the princess was invisible. People could feel her presence, and once in a while they saw her in their dreams. They knew that as long as the princess was with them, they would be protected.

While the Temple stood in Jerusalem, the princess was happy. But when the Temple was torn down, the princess was heartbroken. She went with the Jewish people into exile. She was always with her people, but the people could not find where she was hidden.

One by one, the people set out on a quest to find the princess. Without her, the world was dark. They thought, “Where is the princess of light who is so well hidden, yet at the same time is always with us?”

Where did the princess hide herself? In the words of the Torah. As the people read the Torah and understood the secrets hidden there, they saw the light of the princess, and their eyes were filled with splendor.

Now that the people know where the princess is hidden, they are determined to set her free. On that day, the whole world will celebrate.

—Zohar

What are you looking for in our world that you have trouble finding?

I wonder if there is anything that you can't see or touch that makes you feel safe and protected.

I wonder if you have a dark place in your life. How might the princess help bring light to that place?

Where in the Torah do you find the light of the princess?

אַהַבַּת עוֹלָם

AHAVAT OLAM

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל
עִמָּךְ אָהַבְתָּ.

*Ahavat olam Beyt Yisra'el
ameha ahavta.*

תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ:

*Torah umitzvot hukim umishpatim
otanu limadeta.*

With a great love, we are loved.
Like arms that hold us,
We are wrapped in words of Torah,
In ways that are good and true.

We listen to words of Torah:
They are the story of our life.
They bring us closer to You.

May Torah be with us always,
Making us happy,
Filling our days,
Connecting us to our past,
Pointing us to our future.

Blessed are You, Adonay, our Teacher,
Who loves Your people, Israel.

בָּרוּךְ אַתָּה יְהוָה
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Baruh atah Adonay
ohev amo Yisra'el.*



שְׁמַע SHEMA

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

*Shema Yisra'el
Adonay Eloheynu
Adonay ehad.*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:

*Baruh shem kevod malhuto
le'olam va'ed.*

Listen Israel: Adonay our God, Adonay is One.

Blessed is God's holiness forever.

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם
עַל-לְבָבְךָ:
וּשְׁנַנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁחֲבֶהּ וּבְקוֹמֶהּ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

*Ve'ahavta et Adonay Eloheha
behol levaveha uvhol nafsheha
uvhol me'odeha.
Vehayu hadevarim ha'eleh
asher anohei metzaveha hayom
al levaveha.
Veshinantam levaneha vedibarta bam
beshivteha beveyteha
uvlehteha vadereh
uvshohebeha uvkumeha.
Ukshartam le'ot al yadeha
vehayu letotafot beyn eyneha.
Uhtavtam al mezuzot beyteha
uvishareha.*



Love God
With all your heart,
With all your soul,
With all that you are.

Learn Torah, live Torah
With words from the heart,
With words from the soul,
With all the words you speak.

Talk of God, God the One.
You and I,
Everyone,
Connected!

Think about this
When you sit and stand,
When you walk and talk,
Inside, outside,
Here and everywhere.
Let godly words fill your house
And live in you.



The Painting of the World

“The painting of the world,” said God,
“Is very nearly done.

The forest green, the blue of sea,
The golden gleam of sun.
I’ve painted tender browns on bears,
Soft gray on minke whales,
And intricate designs of pink
And beige on shells of snails.

“I love the colors of the sky,
As day turns into night,
The red and gold of setting sun,
The way the stars shine bright.
The deepening of shadows
Into gray and violet blue,
The velvet black of midnight
And the moon with its soft hue.”

God put away the colors
And God tidied up the paint.
God sighed a little tiny sigh,
Then suddenly said, “Wait!
I love these colors very much.
They really are so fine.
I think I’ll paint my people,
Use these colors one more time.”

God used the special browns for skin
In every hue and shade,
From palest pink to deepest black,
From golden brown to beige.
God painted hair like sunset reds
And pale as moon, or silver gray
On older, wiser heads.

God painted eyes of green and blue
And black and brown and gray,
And hazel, even violet,
Like sky at close of day.
“My people are so beautiful,”
God said with great delight.
“The colors of my whole wide world,
A rainbow come to life.”

—Alyson C. Huntly





When I listen to God,
I listen to my heart.
I hear trees swaying with their leaves.
God is all around.
I hear people praying from Australia to Peru.
I hear a voice coming out of nowhere.
I hear the love of people.

—Students at Or Hadash

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To love God
is to really thank God
is to talk to God
is to pray to God
is to play with God
is to be honest with God.

—Fourth Grader, Ramat Shalom

Nahshon

The children of Israel marched from Egypt into the wilderness. After three days, they arrived at the shores of the Sea of Reeds. They looked back, and behind them were the Egyptian chariots. They looked to their left and their right, and beside them were the wild beasts of the wilderness. They looked straight ahead, and in front of them was the raging sea. The people were afraid. Some said that it was better to be a slave than to drown in the sea or to be killed by the Egyptians. Some of the people were complaining, some were weeping. The leaders of the tribes were arguing. Moses was praying.

Just then, Nahshon ben Aminadav jumped into the water. The people gasped! When the water reached his waist and the sea still raged, Nahshon could hear the people on the shore shouting at him to return. But Nahshon did not listen. He kept walking deeper and deeper into the sea. The water came to his neck. When the sea reached all the way up to his nose, the Sea of Reeds parted. The children of Israel began to walk on dry land. To their left and their right were walls of water, and in front of them was God's promise of a land flowing with milk and honey.

—Midrash

What is the most courageous thing you ever did?

I wonder: What might you have said when you reached the sea?

I wonder what it must have felt like to be Nahshon, to be free.

I wonder how God is in this story.

מִי־כַמְּכָה MI ḤAMOḤAH

מִי־כַמְּכָה בְּאֵלִים יְהוָה
מִי כַמְּכָה נְאֻדָּר בְּקֹדֶשׁ
נִרְאָה תְהִלַּת עֲשֵׂה פְלֵא:
*Mi ḥamoḥah ba'elim Adonay
mi kamohah nedar bakodesh
nora tehilot osey feleh.*

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
Adonay yimloḥ le'olam va'ed.

בְּרוּךְ אַתָּה יְהוָה גֹּאֲלֵי יִשְׂרָאֵל:
Baruḥ atah Adonay ga'al Yisra'el.

This is the song that Moses, Miriam and the Israelites sang
as they crossed the sea to freedom:

“Who is like You, Adonay?
What can compare to You?
Holy,
awesome,
doing amazing things!”

The Israelites felt God when the sea split in front of them,
and they sang, “Adonay will be with us forever!”

Blessed are You, Adonay, who makes us free.



הַשְּׂכִיבֵנוּ HASHKIVENU

הַשְּׂכִיבֵנוּ יְהוָה
אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמָהּ:
*Hashkivenu Adonay
Eloheynu leshalom
veha'amidenu malkenu lehayim
ufros aleynu sukkat shelomeha.*

Help us to lie down, Adonay, in peace,
and let us wake up full of life.

Keep us safe in your shelter of peace.

Blessed are You, Source of kindness and love,
who spreads a *sukkah* of peace over us,
over Jerusalem,
and over all who live on earth.

בָּרוּךְ אַתָּה יְהוָה
הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם:
*Baruh atah Adonay
hapores sukkat shalom aleynu
ve'al kol amo Yisra'el
ve'al Yerushalayim.*



Prayer of a Breton Fisherman

Dear God,
Be good to me.
The sea is so wide
And my boat is so small.

Dear God,
Can you protect me from the dark,
from sadness and war?
Can you protect me from my nightmares
coming true?
Can you protect me from all lightning
and thunder?
Don't let me be afraid.
Help me through the night.
Give me peace.
When the sun comes up,
I'll awaken with good thoughts.
My loved ones will be there.



וְשָׁמְרוּ

VESHAMERU

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם:

*Veshameru Veney Yisra'el et haShabbat
la'asot et haShabbat ledorotam
berit olam.*

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם

*Beyni uveyn Beney Yisra'el
ot hi le'olam.*

כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
וּבְיֹום הַשְּׁבִיעִי
שָׁבַת וַיִּנְפַּשׁ:

*Ki sheshet yamim asah Adonay
et hashamayim ve'et ha'aretz
uvayom hashevi'i
shavat vayinafash.*

Let's make Shabbat,
Let's keep Shabbat
A holy day, forever and ever,
A day to connect to God,
To all creation.
All week, we create.
We work hard.
On Shabbat, we stop,
take a breath,
and breathe our soul
into the world.



Shabbat is a stop sign.

Shabbat means

To give thanks for the making of the earth,

Rest and being with family,

Peace,

Time to relax,

Love,

Saying blessings,

Kindness and renewal.

We should stop and enjoy creation.

Shabbat is our stop sign.



—Students from University Synagogue
and Beth-El Zedeck



Finding God

There once was a young boy who always liked to spend his time in the forest. Now, the forest could be a very beautiful and exciting place. But there was no knowing what one would find there. It could also be a place of great danger.

The young boy's father was worried. He was delighted that his son was so full of adventure and curiosity, but he was afraid that something terrible would happen to him in the forest.

Finally, he asked his son, "Why do you always go into the forest?"

"I go there to find God," the son replied.

The father was relieved. Surely, there was a way to convince his son that it was not necessary to go into the forest to find God; he could find God anywhere.

"Don't you know that God is everywhere, one and the same?" he responded.

"Yes," agreed the son, "but I am not."

—Hasidic folk tale

Where do you go to find God?

I wonder if there are places you like to go that are both beautiful and dangerous at the same time.

I wonder how you would answer the father.

עֲמִידָה AMIDAH

The Silent Prayers of Our Hearts

אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonay sefatay tiftah ufi yagid tehilateha.

Open my lips, Dear One, and let my mouth praise You.

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We give thanks
for the gift of memory,
for courage,
for surprise and holy times,
for a day of rest,
for words of prayer,
for times of blessing,
for hope of peace.

עוֹשֶׂה שְׁלוֹם OSEH SHALOM

עוֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו *Oseh shalom bimromav*
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ *hu ya'aseh shalomaleynu*
וְעַל כָּל יִשְׂרָאֵל *ve'al kol Yisra'el*
וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן: *ve'al kol yoshvey tevel. Ve'imru amen.*

May the One who makes peace above,
make peace for us, for all Israel,
and for all who live on earth.

The Voice

There is a voice inside of you
That whispers all day long
“I know that this is right for me.
I know that this is wrong.”

—Shel Silverstein

Lying in the grass,
Staring at the sky,
Just waiting, just waiting,
For the clouds to go by,
Looking for shapes,
Just lying there,
Wondering how long...
And God is where?

—Alissa, University Synagogue



סיום התפילה SIYYUM HATEFILAH

קידוש KIDDUSH

ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן:
*Baruh atah Adonay
Eloheynu meleh ha'olam
borey peri hagafen.*

ברוך אתה יהוה
אלהינו מלך העולם
אשר קדשנו במצותיו
ורצה בנו ושבת קדשו
באהבה וברצון הנחילנו
זכרון למעשה בראשית.
כי הוא יום תחילה
למקראי קדש
זכר ליציאת מצרים:
*Baruh atah Adonay
Eloheynu meleh ha'olam
asher kideshanu bemitzvotav
veratzah vanu veShabbat kodsho
be'ahavah uvratzon hinhilanu
zikaron lema'asey vereshit.
Ki hu yom tehilah
lemikra'ey kodesh
zeher litzi'at mitzrayim.*

1 כי אלינו קראת ואותנו קדשת
לעבודתך. ושבת קדשך
באהבה וברצון הנחלתנו:
*Ki eleynu karata ve'otanu kidashta
la'avodateha, veShabbat kodsheha
be'ahavah uvratzon hinhaltanu.*

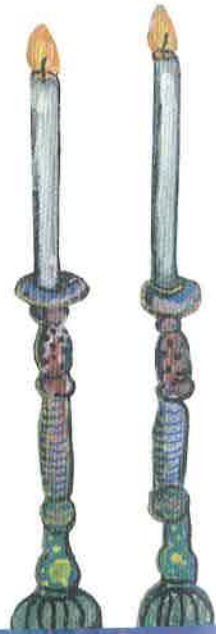
— or —

2 כי בנו בחרת ואותנו קדשת
מכל העמים. ושבת קדשך
באהבה וברצון הנחלתנו:
*Ki vanu vaharta ve'otanu kidashta
mikol ha'amim, veShabbat kodsheha
be'ahavah uvratzon hinhaltanu.*

ברוך אתה יהוה
מקדש השבת:
*Baruh atah Adonay
mekadesh haShabbat.*



Blessed are You, the Source of All,
for the fruit of the vine,
for your gift of Shabbat that reminds us
of the beauty of the world,
for the joy of *mitzvot*,
for the pleasure of rest,
for the blessing of freedom.
Blessed are You
for the holiness of Shabbat.



עֲלֵינוּ ALEYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.

*Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.*

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְחֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Va'anahnu korim
umishtahavim umodim
lifney meleḥ malḥey hamelaḥim
hakadosh baruh hu.*

וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד.

*Vene'emar: Vehayah Adonay lemeleḥ
al kol ha'aretz.
Bayom hahu yihyeh Adonay eḥad
ushmo eḥad.*

It is up to us to praise the Source of All,
To sing how wonderful the world can be.

And so we bend our knees, and bow,
And give thanks to the One
who is all around us,
within us,
and beyond us,
Whose Presence is everywhere.

It is said:

“The Source of Hope will fill the earth.
On that day, the One with many names will be One,
and God’s name will be One.”

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

We Remember

Imagine being in a forest on a sunny day. See the trees around you and feel the sunlight falling on the forest floor. Breathe in the smells of the forest and listen to the sounds around you.

Look for all the life that is in the forest. Birds are chirping, worms are digging down into the earth, animals are moving between the trees. Now the leaves begin to fall to the ground. Flowers fade. Winter comes. It is cold and dark. But slowly the sun appears closer, the ground feels warmer, and spring returns.

We are all part of the great cycle of life and death. Think for a moment of people who are no longer alive. Some of you may know a person who has died, or you may know someone who has lost a loved one. Remember something special about this person's life. Remember what it is you miss the most. Remember something this person taught you.

Send your loving thoughts to those around you who may feel sad as they remember their loved ones.

קְדִישׁ יְתוּם

KADDISH YATOM

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ.
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעִגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Yitgadal veyitkadash shemey raba
 be'alma di vera hirutey
 veyamliḥ malḥutey
 beḥayeyḥon uvyomeyḥon
 uvḥayey deḥol Beyt Yisra'el
 ba'agala uvizman kariv. Ve'imru amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:


*Yehey shemey raba mevarah
 le'alam ulalmey almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא.
 לְעֵלָא מִן כּוֹל בִּרְחָתָא
 וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְאֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
 וְחַיִּים עָלֵינוּ
 וְעַל כּוֹל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:


*Yitbarah veyishtabah veyitpa'ar
 veyitromam veyitnasey
 veyit-hadar veyitaleh veyit-halal
 shemey dekudsha berih hu
 le'ela min kol birḥata
 veshirata tushbeḥata veneḥemata
 da'amiran be'alma. Ve'imru amen.
 Yehey shelama raba min shemaya
 vehayim aleynu
 ve'al kol Yisra'el. Ve'imru amen.*

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
 וְעַל כּוֹל יִשְׂרָאֵל
 וְעַל כּוֹל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן:

*Oseh shalom bimromav
 hu ya'aseh shalom aleynu
 ve'al kol Yisra'el
 ve'al kol yoshvey tevel. Ve'imru amen.*



Let the Creator's name
be made great and holy in the world.
May the Comforter's name be blessed and honored
with prayers, songs, thanks and praise,
forever and ever.
May the Kind One grant us and all of Israel
long life and peace.
May the Peacekeeper who creates harmony above
make peace for us,
for all Israel and for all people on earth.
And let us say, Amen.



אֲדוֹן עוֹלָם ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטָרֶם כָּל יְצִיר נְבָרָא.
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
אֲנִי מֶלֶךְ שְׁמוֹ נִקְרָא:

*Adon olam asher malah,
beterem kol yetzir nivra.
Le'et na'asah veheftzo kol,
azay meleḥ shemo nikra.*

וְאַחֲרֵי כִכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הוֹה
וְהוּא יִהְיֶה בְּתַפְאָרָה:

*Ve'aharey kihlot hakol,
levado yimloḥ nora.
Vehu hayah vehu hoveh,
vehu yihyeh betifarah.*

וְהוּא אֶחָד וְאֵין שְׁנַי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית
לוֹ הָעֹז וְהַמְשִׁרָה:

*Vehu eḥad ve'eyn sheni,
lehamshil lo lehaḥbirah.
Beli reshit beli taḥlit,
velo ha'oz vehamisrah.*

וְהוּא אֵלִי וְחֵי גּוֹאֲלִי
וְצוּר חֶבְלֵי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:

*Vehu eli vehay go'ali,
vetzur ḥevli be'et tzarah.
Vehu nisi umnos li,
menat kosi beyom ekra.*

בְּיָדּוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישָׁן וְאַעִירָה.
וְעַם רוּחִי גְּוִיָּתִי
יְהוּה לִי וְלֹא אִירָא:

*Beyado afkid ruḥi,
be'et ishan ve'a'irah.
Ve'im ruḥi geviyati,
Adonay li velo ira.*



God over all,
Before all else,
Guiding the world
And us.

The One
Without beginning,
Without end,
My Help,
My Rock,
In times of trouble.



When I sleep
And when I wake,
My soul is in Your large embrace.
I am not afraid.



Closing Songs

שָׁלוֹם רַב SHALOM RAV

שָׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ
תְּשִׁים לְעוֹלָם:
*Shalom rav al Yisra'el amha
tasim le'olam.*

כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכֹל הַשָּׁלוֹם:
*Ki atah hu meleh
adon lehol hashalom.*

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמָּךְ יִשְׂרָאֵל
וְאֶת כָּל-יּוֹשְׁבֵי תֵבֵל.
*Vetov be'eyneha levareh,
et amha Yisra'el
ve'et kol yoshvey tevel.*

בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמָךְ:
Behol et uvhol sha'ah, bishlomeha.

God, give abundant peace to your people Israel.
Bless your people Israel with peace.

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כָּל הָעוֹלָם כֵּלֹו KOL HA'OLAM KULO

כָּל הָעוֹלָם כֵּלֹו גֶּשֶׁר צָר מְאֹד
וְהָעֶקֶר לֹא לִפְחָד כֵּלֹל:
*Kol ha'olam kulo, gesher tzar me'od.
Veha'ikar lo lefahed klal.*

All of the world is a very narrow bridge;
the main thing is not to be afraid.

שְׂאֲלוּ שְׁלוֹם SHA'ALU SHELOM

שְׂאֲלוּ שְׁלוֹם יְרוּשָׁלַיִם
יִשְׁלַיּוּ אֹהַבַיֶּיךָ:
*Sha'alu shelom Yerushalayim
yishlayu ohavayih.*

Pray for the peace of Jerusalem.
Let all who love you be comforted.

PART II

שְׁחֵרִית

בִּרְחֹת הַשַּׁחַר BIRHOT HASHAHAR

מִוְדָה / מִוְדָה אֲנִי MODEH/MODAH ANI

מִוְדָה / מִוְדָה אֲנִי לְפָנֶיךָ
מֶלֶךְ חַי וְקַיִם
שֶׁהֶחַיְוַרְתָּ בִּי נִשְׁמַתִּי בְּחֶמְלָה.
רַבָּה אֱמוּנָתְךָ: *Modeh/modah ani lefaneha
meleh hay vekayam
shehehezarta bi nishmati behemlah
rabah emunateha.*

I give thanks to You, Kind One, for helping me
to wake up to this day. How great is your love.

מַה טֹבֹו MAH TOVU

מַה טֹבֹו אֹהֲלֶיךָ יַעֲקֹב
מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: *Mah tovu ohaleha Ya'akov
mishkenoteha Yisra'el.*

How beautiful are your tents, Jacob.
How fine are your places to rest, Israel.

אֱלֹהֵי נִשְׁמָה ELOHAY NESHAMAH

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא: *Elohay neshamah shenatata bi
tehorah hi.*

My God, the soul you gave me is pure.



When Is it Morning?

A long time ago, when there were no clocks to tell time and no alarms to wake people from sleep, the rabbis had to decide when it was time to say the morning prayers. “How will we know when night ends and morning begins?” they wondered.

Was it morning when the rooster crowed, when the birds sang or when the dew sparkled on the grass?

Rabbi Eliezer said, “It is morning when one can tell the difference between the color white and the color blue.”

But Rabbi Meir disagreed. “You can see the difference between those colors even at night, if you look closely enough. It is morning when you can tell the difference between a wolf and a dog.”

But others disagreed with Rabbi Meir. “We will not always have a dog and a wolf to help us tell when dawn arrives. Then, how will we know when to say our morning prayers?”

They said, “Morning comes when you can recognize the face of a friend.”

—Talmud

Who do you like to see when you first wake up in the morning?

Think of a time when it feels dark, even in the daytime.

I wonder why the rabbis thought that when we see others and recognize them as friends, we are ready to say our morning prayers.

בְּרִחוֹת הַשָּׁחַר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים פּוֹקֵחַ עֲוִרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים זוֹקֵף כְּפוּפִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים
הַמְכִּין מִצְעָדֵי גֶבֶר:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים
שֶׁעָשָׂה לִי כָּל צָרָכִי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים שֶׁעָשִׂנִי בְּצַלְמוֹ:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים שֶׁעָשִׂנִי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
חַי הָעוֹלָמִים הַנוֹתֵן לַיָּעֵף כַּחַ:

BIRHOT HASHAḤAR

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim poke'ah ivrim.*

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim matir asurim.*

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim zokef kefufim.*

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim
hamehin mitzadey gaver.*

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim
she'asah li kol tzorki.*

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim she'asani betzalmo.*

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim she'asani Yisra'el.*

*Baruḥ atah Adonay Eloheynu
ḥey ha'olamim hanoten laya'ef ko'ah.*



When we open our eyes to a new day,
When we see people doing a kind deed,
Working to be free, helping others in need,
We know that God is all around us.

Blessed are You, Adonay,
who gives us the promise of each day.

When we stand up after falling down,
When we run and are not tired,
When we are afraid but also brave,
We know that God is in us, too.

Blessed are You, Adonay,
who creates me in Your image.

When we feel we are part of our people,
When we celebrate with all Israel,
When we say how good it is to be a Jew,
We know that the God of our ancestors is with us, too.

Blessed are You, Adonay,
who makes me one with all Israel.

I Rise with Movements

I rise with movements
Swift as a raven's wing,
I arise to meet the day
My face is turned from the dark of night,
To gaze at the new dawn whitening the day.

—Native American Prayer



פְּסוּקֵי דְזִמְרָה

PESUKEY DEZIMRAH

בְּרוּךְ שֶׁאָמַר

BARUH SHE'AMAR

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.
בְּרוּךְ הוּא:

*Baruh she'amar vehayah ha'olam.
Baruh hu.*

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית.
בְּרוּךְ שְׁמוֹ:

*Baruh oseh vereyshit.
Baruh shemo.*

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בְּרוּךְ הוּא:

*Baruh omer ve'oseh.
Baruh hu.*

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.
בְּרוּךְ שְׁמוֹ:

*Baruh gozer umkayem.
Baruh shemo.*

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.
בְּרוּךְ הוּא:

*Baruh merahem al ha'aretz.
Baruh hu.*

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.
בְּרוּךְ שְׁמוֹ:

*Baruh merahem al haberiyot.
Baruh shemo.*

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו.
בְּרוּךְ הוּא:

*Baruh meshalem sahar tov lire'av.
Baruh hu.*

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.
בְּרוּךְ שְׁמוֹ:

*Baruh hay la'ad vekayam lanetzah.
Baruh shemo.*

בְּרוּךְ פּוֹדֶה וּמְצִיל.
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

*Baruh podeh umatzil.
Baruh hu uvaruh shemo.*

Blessed is God, whose words create worlds.

Blessed are the words we use to call God:

CREATOR	TRUTH	FRIEND	AWESOME
ETERNAL	REDEEMER	ONE	

We call God by many names.

Listen, my God, to my name for You . . .

Blessed are You, God. Blessed are Your many names.



The Shepherd and the Scholar

There once was a shepherd who prayed every day. He would pray, “O God, if you had sheep, I would take care of them for nothing, because that is how much I love you! And God, if it were raining, I would hold my umbrella over you, so you wouldn’t get wet, because that is how much I love you! And if I had a big bowl of jelly beans, I would share half of them with you, because that’s how much I love you!”

One day, a scholar was passing by and he heard the shepherd’s prayer. “What do you think you are doing?” asked the scholar. “I am praying,” answered the shepherd.

“That is not prayer,” insisted the scholar. “That is foolishness. Let me teach you how to pray.” So the scholar proceeded to teach the shepherd the order of the service, the correct Hebrew prayers. “Now,” he said, “whenever you pray, these are the prayers you should say.” Then the scholar went on his way.

The shepherd quickly forgot all the prayers the scholar had taught him. And so he stopped praying altogether.

Meanwhile, in heaven, God asked the angels to find out what happened to the shepherd’s prayer. The angels went down to earth and inquired of the shepherd why he no longer prayed. The shepherd said sadly, “I do not remember the prayers I was taught. I know the words I used before were not the right words, so I say nothing at all.”

The angels said, “Come up with us to heaven, so you can hear how the angels pray.”

In heaven, the shepherd heard the angels praying, “O God, if you had sheep, I would take care of them for nothing.” And God answered, “Because that is how much I love you.”

—Persian folk tale

Who are you in this story, the shepherd or the scholar?

I wonder what your shepherd’s prayer is.

I wonder if there is a scholar’s prayer that you like, that is your favorite.



אֵשָׁא עֵינַי ESA EYNAY

אֵשָׁא עֵינַי אֶל־הַהַרִים *Esa eynay el heharim*
מֵאֵין יבֵּא עֲזָרִי *me'ayin yavo ezri.*
עֲזָרִי מֵעַם יְהוָה *Ezri me'im Adonay*
עֲשֵׂה שָׁמַיִם וָאָרֶץ *oseh shamayim va'aretz.*

I lift my eyes up to the hills. From where does my help come?
My help comes from the Creator,
who makes the heavens and the earth.

טוֹב לְהוֹדוֹת TOV LEHODOT

טוֹב לְהוֹדוֹת לַיהוָה *Tov lehodot lAdonay*
וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן *ulzamer leshimeħa elyon.*
לְהַגִּיד בְּבֹקֶר חַסְדֶּךָ *Lehagid baboker ħasdeħa*
וּבְאַמוּנָתְךָ בַּלַּיְלוֹת *ve'emunateħa baleylot.*

It is good to thank You, O God,
to sing to Your great name.
It is good to tell of Your kindness every morning,
Of Your faithfulness every night.

אַשְׁרֵי ASHREY

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ *Ashrey yoshvey veyteħa*
עוֹד יְהַלְלוּךָ. סֵלָה *od yehaleluħa selah.*

Happy are those who dwell within Your house.
May they continue to give praise to You.

הַלְלוּיָהּ HALLELUYAH

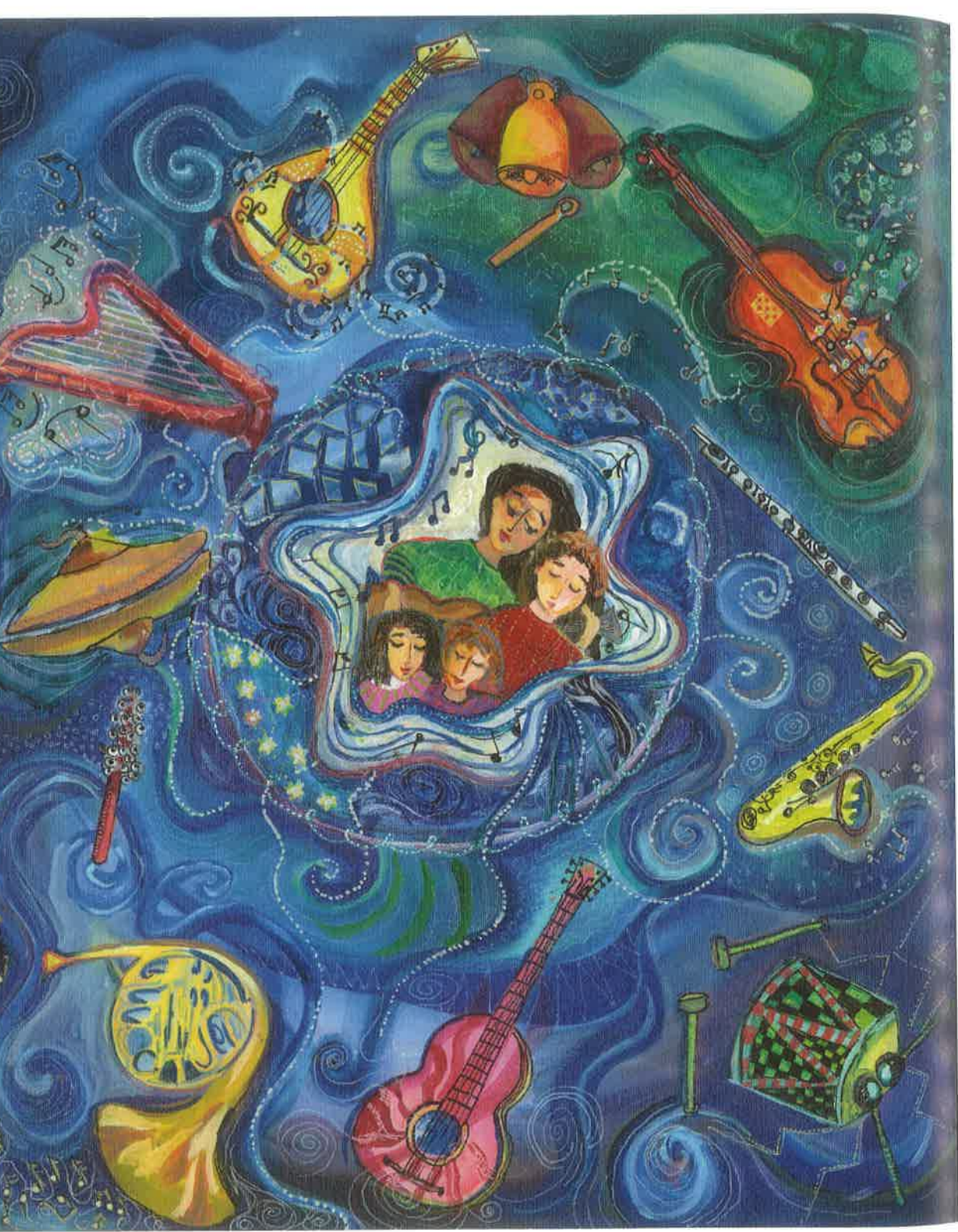
הַלְלוּיָהּ. הַלְלוּ-אֵל בְּקֹדֶשׁוֹ	<i>Halleluyah halelu el bekodsho.</i>
הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:	<i>Haleluhu birki'a uzo.</i>
הַלְלוּהוּ בְּגִבּוֹרֹתָיו	<i>Haleluhu vigvurotav.</i>
הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:	<i>Haleluhu kerov gudlo.</i>
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר	<i>Haleluhu beteka shofar.</i>
הַלְלוּהוּ בְּנִבְּל וּכְנֹר:	<i>Haleluhu benevel veħinor.</i>
הַלְלוּהוּ בְּתֹף וּמַחֹל	<i>Haleluhu betof umaħol.</i>
הַלְלוּהוּ בְּמִנִּים וְעָגָב:	<i>Haleluhu beminin ve'ugav.</i>
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע	<i>Haleluhu betziltzeley shama.</i>
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:	<i>Haleluhu betziltzeley teru'ah.</i>
כֹּל הַנְּשָׁמָה תְהַלֵּל יָהּ.	<i>Kol haneshamah tehalel Yah.</i>
הַלְלוּיָהּ:	<i>Halleluyah.</i>



Call out to God in God's holy places.
Shout to the heavens;
Make a big noise!
Sing praises!

Blast the shofar and blow the flute.
Pluck the strings of violin and lute.
Clap your hands and move your feet.
With drum and cymbal, play the beat.

Let every breath sing out loud,
Halleluyah!



The Circle of Thanks

As I play my drum,
I look around me
and I see the trees.
The trees are dancing
in a circle about me
and they are beautiful.

As I play my drum
I look around me
and I see the sun and moon.
The sun and moon are dancing
in a circle about me,
and they are beautiful.

As I play my drum,
I look around me
and I see the stars.
The stars are dancing
in a circle about me,
and they are beautiful.

As I play my drum,
I look around me
and I see my people.
All my people are dancing
in a circle about me,
and my people, they are beautiful.

—Micmac, Northeast Coast



נִשְׁמַת כָּל חַי NISHMAT KOL ḤAY

נִשְׁמַת כָּל חַי תְּבָרֵךְ Nishmat kol ḥay tevareḥ
אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ. et shimeḥa Adonay Eloheynu.

בְּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל Baruh atah Adonay el meleḥ gadol
בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת, batishbahot, el hahoda'ot,
אֲדוֹן הַנִּפְלְאוֹת, adon hanifla'ot,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, haboḥer beshirey zimrah,
מֶלֶךְ אֵל חַי הַעוֹלָמִים: meleḥ el ḥey ha'olamim.

Through songs and words, we've been saying:
Watch out, God.

A big wave of praise is coming.

You gave us voices to sing, minds to think and hearts to pray.

Enough of saying we are going to pray.

We're ready.

It is time for every living being to praise God.

With the light above us, the grass under us, the flowers
and the trees around us, and the helping hand of God
with us, we take care of the earth.

As God guides us on the right path, we grow and sing
and dance, even if we're different. When the song of the
bluebird comes, we see the sunlight. When the cry of
the wolf comes, we see the darkness. And when we
listen, we hear nature sing.

—Maddie, Beth Israel



אֵלֹנוּ פָּנֵנוּ מְלֵא שִׁירָה פְּיָם

Were Our Mouths Filled With Song as the Sea

Think of being outdoors on a lovely day. You are sitting in a sunny spot. Feel the sunlight on your skin. There is a gentle breeze, and you can feel it on your skin and blowing softly through your hair.

There are birds singing in a tree nearby. Imagine what it might be like to be a bird and to be so filled with happiness at the beauty of the day that you let your happiness out in a bird song. Listen quietly to the song of happiness inside you, and let it fill every part of you.

Imagine being in a forest. Breathe in the smells. Be silent. Listen to the sounds. Picture one of the animals of the forest. Is it grateful or sad, happy or hopeful? Imagine what it might pray for.

Think of the ocean and all the creatures swimming in the sea, from tiny little fish to big whales. What are their prayers like? Imagine the ocean itself praying.

Perhaps every part of the world prays. Some parts pray just by breathing and others pray just by being. Think of a prayer from your heart that you want to offer to the world.



שְׁמַע וּבְרָכוֹתֶיהָ SHEMA UVIRḤOTEHA

בְּרָכוֹ BAREḤU

בְּרָכוּ אֶת יְהוָה הַמְּבָרָךְ: *Bareḥu et Adonay hamvorah!*
בְּרוּךְ יְהוָה הַמְּבָרָךְ *Baruḥ Adonay hamvorah*
לְעוֹלָם וָעֶד: *le'olam va'ed.*

Bless Adonay, the Blessed One!
Blessed is Adonay, now and forever.



You, God, are the One,
The One I pray to.
Creating, healing and destroying.
No one or thing compares to you.
No one or thing will stop my believing.

—Arielle, Camp JRF



Adam and Eve's First Sunset

At the end of the seventh day of creation, at the close of the very first Shabbat, the sun began to set. Before long, darkness covered the earth. Adam and Eve were terrified. They had never seen the sun set before and they were afraid that it would never rise again. The Earth would forever be dark. There would be no sun to give warmth or light. It would always be night.

It was then that God taught Adam and Eve to take two flints from the ground and strike them against each other. Light came forth and made fire. Adam and Eve said a blessing over the light they had made.

Now that Adam and Eve knew how to make fire, they were able to get through the night. And when the night was over, the sun rose in the sky and morning came again. They said a blessing for the light and the dark.

—Midrash



I wonder what Adam and Eve were thinking when they saw the sun set for the first time.

When you are afraid, what helps you to get through the night?

I wonder what it must have felt like when morning came again and a new day began.

יוצֵר אֹר YOTZER OR

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
יוצֵר אֹר וּבוֹרֵא חֹשֶׁךְ
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

*Baruh atah Adonay
Eloheynu meleḥ ha'olam
yotzer or uvorey ḥoshēḥ
oseh shalom uvorey et hakol.*

Thank you God for creating the day and the night,
For the light and the dark.

Thank you for the sunset and sunrise.

Blessed are You, God, Creator of all.

אֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר
וּנְזַכֶּה כָּלֵנוּ בְּמַהְרָה לְאוֹרוֹ:
בְּרוּךְ אַתָּה יְהוָה
יוצֵר הַמְּאוֹרוֹת:

*Or ḥadash al Tziyon ta'ir
venizkeh ḥulanu bimherah le'oro.
Baruh atah Adonay
yotzer hame'orot.*

Butterfly

All the world is drowning in light and song.
Life is richer than I even dreamed around us.
We walk and walk, our path has no end.
Little birds crown us with song.

And here is a butterfly,
caught like a flower at the end of your braid,
Dancing on your vest,
As if winking at me, saying,
“Come on, child, have a kiss.
Be like me, the butterfly.”

—Chaim Nachman Bialik

אַהַבַּה רַבָּה

AHAVAH RABAH

אַהַבַּה רַבָּה אַהַבְתָּנוּ
יְהוָה אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה
וַיִּתְּרָה חֲמֵלַת עָלֵינוּ:

*Ahavah rabah ahavtanu
Adonay Eloheynu ḥemlah gedolah
viterah ḥamalta aleynu.*

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
וַיַּחַד לְבַבְנוּ לְאַהַבָּה וּלְיִרְאָה
אֶת שְׁמֶךָ

*Veha'er eyneynu beTorateḥa
vedabek libenu bemitzvotēḥa
veyaḥed levavenu le'ahavah ulyirah
et shemeḥa.*

וְלֹא נִבּוֹשׁ וְלֹא נִכְלֵם
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:
כִּי בְשֵׁם קְדֻשָּׁתְךָ הַגְּדוֹל
וְהַנּוֹרָא בְּטַחְנוּ:

*Velo nevosh velo nikalem
velo nikashel le'olam va'ed.*

נְגִילָה וְנִשְׁמְחָה בִּישׁוּעָתְךָ:


*Ki veshem kodsheḥa hagadol
vehanora bataḥnu.*

Nagilah venismehah bishu'ateḥa.

בְּרוּךְ אַתָּה יְהוָה
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Baruḥ atah Adonay
ohev amo Yisra'el.*





A great big love surrounds us,
Bigger than the biggest mountain,
Longer than the longest time.

God is like a great big love
Around us
And in us,
Teaching Torah
To our mothers and fathers
And us.

When we listen and learn,
When we hear and understand,
We feel God around us and in us,
Teaching us to love.



How God Created Adam

When God decided to create the first human being, God went to the four corners of the Earth. God went north, reached down, picked up a handful of dust, and placed it carefully in the large pocket of the divine robe. God went east, scooped up some earth from the ground and put it gently into that same pocket. God's hand reached down to the west and gathered earth from that corner of the globe. Finally, God traveled south to collect dust from that place on Earth. Then, God said, "Now, I am ready to create Adam, the first human being."

The angels were curious. "Why gather earth from the four corners to make humans? The earth from each corner is a different color: chocolate, sand, sunlight and brick. Wouldn't it be better to create the first human from just one color, so that all who come from Adam will be alike?"

"Everyone who comes from Adam will be different. Make everyone the same? That would be boring!" God responded.

"Boring, maybe," sang the angels, "but there would be less problems, less arguing."

Then God spoke again: "Because the first human is made from all the colors of the Earth, people will come in all different shades, but no one will be able to say he or she is better than another. Because the first human will be made from all the colors of the earth, no one can claim to be more important than another." God created Adam from the dust of the four corners of the Earth and God's breath filled Adam's body. The angels called God's breath a soul. "Adam looks a little



like us,” they exclaimed, not at all pleased. They foresaw a time when some people preferred the color of sunlight to the color of chocolate and some liked sand better than brick. They foresaw a time when humans would argue about who is better, who is more important. The angels said to God, “Perhaps humans will forget how they were made.” “Then you will help them to remember, they are all part of one family,” said God. And so it was that the angels taught the children of Israel a prayer: *Listen, Israel: The Eternal is our God, the Eternal is One.*

—Midrash

I wonder who are the people you argue with the most.

I wonder if there is anyone who helps you remember that we are all part of one family.

What do you think is the most important part of this story?



שִׁמַע SHEMA

שִׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ
לְעוֹלָם וָעֶד:
*Baruḥ shem kevod malḥuto
le'olam va'ed.*

וְאַהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ:
*Ve'ahavta et Adonay Eloheḥa
beḥol levaveḥa uvḥol nafsheḥa
uvḥol me'odeḥa.*

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם
עַל-לְבָבְךָ:
*Vehayu hadevarim ha'eleh
asher anoḥi metzaveḥa hayom
al levaveḥa.*

וּשְׁנַנְתָּם לְבִנְיָהּ וְדַבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁחֲבֶיךָ וּבְקוֹמֶיךָ:
*Veshinantam levaneḥa vedibarta bam
beshivteḥa beveyteḥa
uvleḥteḥa vadereḥ
uvshoḥbeḥa uvkumeḥa.*

וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:
*Ukshartam le'ot al yadeḥa
vehayu letotafot beyn eyneḥa.
Uḥtavtam al mezuzot beyteḥa
uvishareḥa.*





Listen Israel:
Adonay our God,
Adonay is One.

Blessed is God's holiness
forever.

And you shall love the Holy One
with your whole heart, with your whole self,
with all you have.

Take these words of Torah
to heart.

Teach them to your children,
and talk about them
when you sit inside your house
and when you walk on the road,
when you lie down and when you get up.

Tie them as a sign upon your hand,
and keep them in front of your eyes.

Write them on the doorposts of your house
and on your gates.





מִי־כַמּוֹהָהּ MI HAMOHAH

מִי־כַמּוֹהָהּ בְּאֵלִים יְהוָה *Mi hamoḥah ba'elim Adonay*
מִי כַמּוֹהָהּ נֶאֱדָר בְּקֹדֶשׁ *mi kamoḥah nedar bakodesh*
נִוְרָא תְהִלַּת עֲשֵׂה פְלֵא: *nora tehilot osey feleh.*

This is the song that Moses, Miriam and the Israelites sang as they crossed the sea to freedom:

“Who is like You, Adonay?
What can compare to You?
Holy, awesome,
doing amazing things!”

The Israelites felt God when the sea split in front of them, and they sang, “Adonay will be with us forever!”

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: *Adonay yimloḥ le'olam va'ed.*

צוּר יִשְׂרָאֵל *Tzur Yisra'el*
קוּמָה בְּעִזְרַת יִשְׂרָאֵל: *kumah be'ezrat Yisra'el.*
וּפְדֵה כְנַאֲמָהּ יְהוּדָה וַיִּשְׂרָאֵל. *Ufdey ḥinumeḥa Yehudah veYisra'el.*
גַּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ *Go'aleynu Adonay tzeva'ot shemo*
קְדוֹשׁ יִשְׂרָאֵל: *kedosh Yisra'el.*

Blessed are You, Adonay, who makes us free.

בְּרוּךְ אַתָּה יְהוָה *Baruḥ atah Adonay*
גַּאֲלֵ יִשְׂרָאֵל: *ga'al Yisra'el.*

זְכוֹר חֲסֵדֵי אֲבוֹת וְאֵמוֹת

Remembering Our Ancestors

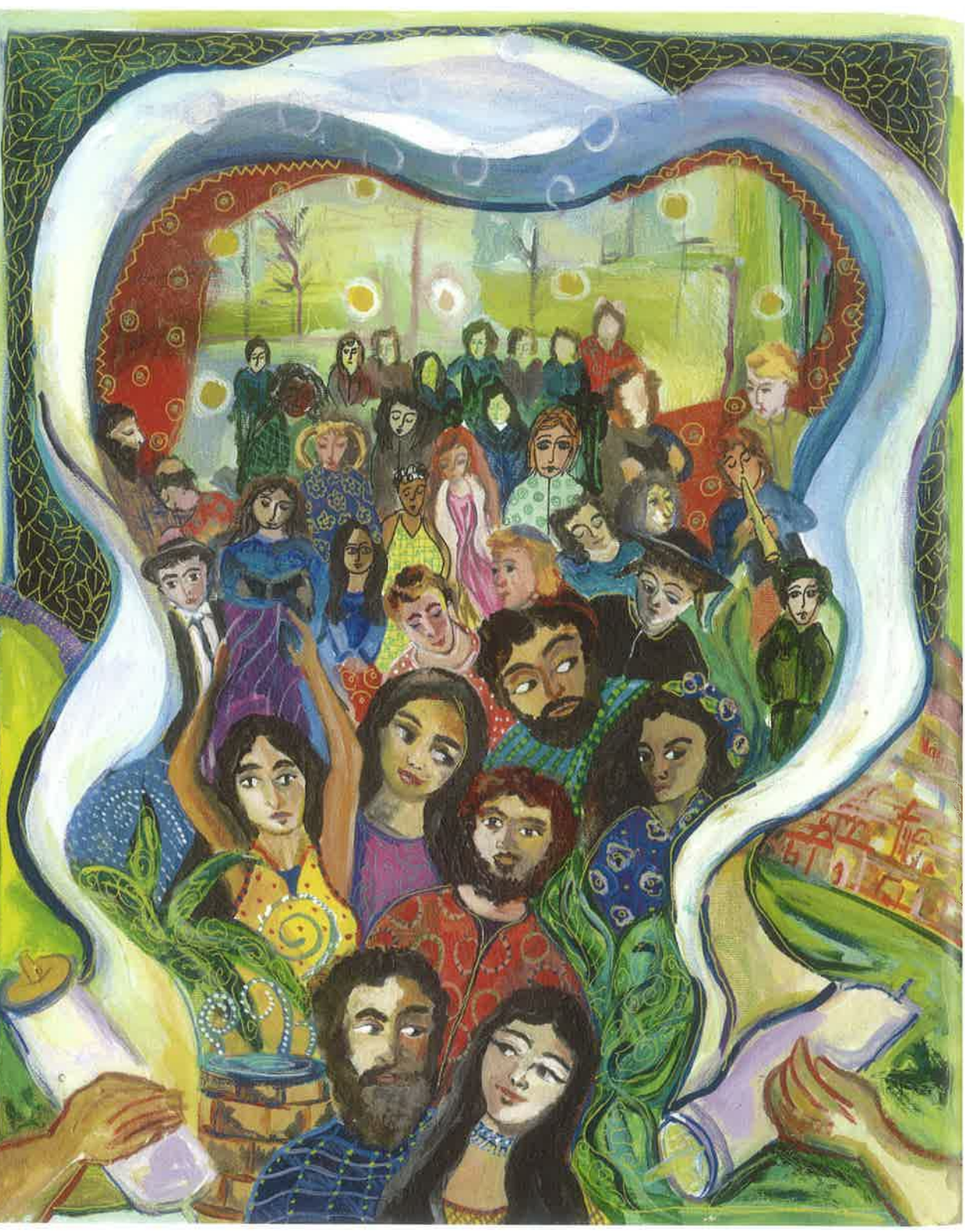
Imagine a huge old tree, standing strong. The trunk is very thick. You try, but your arms can't go around it. The branches reach high into the sky, too high to climb. The roots go down, deep into the ground. Each family is like a tree, with the generations that came before reaching deep back into history just as the roots of the tree reach into the earth.

There are many kinds of trees and many kinds of families. Whether you were adopted or born into your family, think of the older members of your family, grandparents and great-grandparents, stretching back into history. Think of all those names you know. They are your roots. All of those people in the past wished and prayed for good things to happen for their children and grandchildren and great-grandchildren. Imagine what they prayed for you.

Your parent or parents are like the trunk of the tree, caring for and supporting each child, just as the trunk supports all the leaves. What does your mother or father hope for you? What do you hope for yourself, right now? What do you hope for the future?

Remember your connection with the roots of your family tree, and with its trunk. Remember, too, their prayers and your own.





The Reminder

Long, long ago, in a far away kingdom, the king died. In order to choose a new king, a strange ritual took place. The royal advisers released a certain bird, known as the Bird of Happiness. When the bird set itself down on someone's head, that person would become the new king.

It so happened that the bird came to rest on the head of a poor man. Immediately, everyone proclaimed this poor man the new king. He was given royal robes and a crown to wear to replace his old clothes and ragged hat. "There is only one thing that you must promise us," they insisted. "You must always remember that you are the king."

The poor man agreed, but asked that a small hut be built near the royal palace where he could keep his old clothes and ragged hat. The people built the hut just as he had requested. Every day, the king would enter the hut for a few moments and then leave, locking the door behind him.

The poor man became a wonderful ruler and his kingdom flourished. But the people were puzzled by his strange behavior. "Now that you are king, why do you go to visit the hut where all that you have there is some old clothes and a ragged hat?"

The king said, "I made a promise to you to always remember that I am a king, but I made a promise to myself to always remember that I was once a poor man. And this hut is my reminder."

—Iraqi folk tale



I wonder if there is a special place where you go to be alone.

I wonder what you might put in a hut to help you remember what is most important to you.

What are the places and times that remind you that you are a Jew?



God, please let me honor you.

You have been the God of all the people before us.

You were the God of Abraham, Isaac and Jacob.

You were the God of Sarah, Rebekah,

Rachel and Leah.

You are my God.

I praise you, God.

Listen to my prayer.

—Angela, Camp JRF

עֲמִידָה

AMIDAH

אָבוֹת וְאִמּוֹת

AVOT VE'IMOT

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
אֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.

*Baruh atah Adonay Eloheynu
vEylohey avoteynu ve'imoteynu,
Elohey Avraham, Elohey Yitzhak,
Elohey Ya'akov,
Elohey Sarah, Elohey Rivkah,
Elohey Raḥel, vEylohey Le'ah.*

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל.
וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת
וְיַמְבִּיא גְאֻלָּה לְבָנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*Ha'el hagadol hagibor vehanora
el elyon
gomel ḥasadim tovim vekoney hakol
vezohar ḥasdey avot ve'imot
umevi ge'ulah livney veneyhem
lema'an shemo be'ahavah.*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בְּרוּךְ אַתָּה יְיָ
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

*Meleḥ ozer umoshi'a umagen.
Baruh atah Adonay
magen Avraham ve'ezrat Sarah.*



Once upon a time,
Abraham talked with God,
And Sarah talked with God,
And so did Isaac, and Rebekah, too,
And Jacob, and Rachel and Leah—
They each said things to God only they could say
That only God could hear.



Sometimes, when I talk to God,
I feel connected to something from long, long ago,
Something that makes me feel safe,
That lets me know I am never alone.

When I am strong,
When someone is kind,
When I have courage,
When someone cares for me,
I feel close to God.
I think it's God's way of talking to me.
Protector of Abraham,
Sarah's Helper,
Keep me safe,
And help me, too.



גְבוּרוֹת GEVUROT

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי *Atah gibor le'olam Adonay*
רַב לְהוֹשִׁיעַ: *rav lehoshi'a.*

When we say, God, that you are powerful,
that you lift up those who fall,
and heal the sick,
that you bring freedom
and renew life,
we make a promise
to be strong, to bend down to lift others up,
to work for freedom,
to begin again.



בָּרוּךְ אַתָּה יְהוָה *Baruḥ atah Adonay*
מְחַיֶּה כָּל חַי: *mehayey kol hay.*

– or –

בָּרוּךְ אַתָּה יְהוָה *Baruḥ atah Adonay*
מְחַיֶּה הַמֵּתִים: *mehayey hametim.*

First, a small seed planted in the earth,
Then the sun, then the rain, then the hand of the gardner,
Then a flower blooms.
Blessed are You, Adonay, who gives and renews life.



קְדוּשָׁה KEDUSHAH

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ *Kadosh kadosh kadosh*
יְהוָה צְבָאוֹת *Adonay tzeva'ot*
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ: *melo ḥol ha'aretz kevodo.*

There is holiness
just inside me,
and when you and I
become we.

There is holiness
when we reach up high
and when we just look close by.

Holy, Holy, Holy
when the world is full with love and good deeds,
there is holiness.

We give thanks for surprise and holy times.

בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ: *Baruḥ atah Adonay ha'el hakadosh.*

Blessed are You, Adonay, Source of holiness.

*God is in all places
And forever,
Even in small spaces.*

*Max, Judah, Aryeh,
Camp JRF*

קְדוּשַׁת הַיּוֹם KEDUSHAT HAYOM

יִשְׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג.
עִם מְקַדְשֵׁי שִׁבְעֵי
כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ:
וְהִשְׁבִּיעֵי רָצִיתָ בּוֹ וְקִדְשָׁתוּ
חֲמֻדַּת יָמִים אוֹתוֹ קְרֵאת
זְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:
*Yismehu bemalḥuteha
shomrey Shabbat vekorey oneg,
am mekadeshey shevi'i
kulam yisbe'u veyitanegu mituveha.
Vehashevi'i ratzita bo vekidashto
hemdat yamim oto karata
zeher lema'asey vereyshit.*

Let us keep Shabbat and make it a delight,
A day of rest, good and bright,
A time to share, study and pray.
Let us rejoice in Shabbat, our most precious day.



בָּרוּךְ אַתָּה יְהוָה
מְקַדֵּשׁ הַשַּׁבָּת:
*Baruh atah Adonay
mekadesh haShabbat.*

Blessed are You, Adonay,
source of Sabbath holiness.



עֲבוּדָה AVODAH

רְצֵה יְהוָה אֱלֹהֵינוּ *Retzey Adonay Eloheynu*

We give thanks for words of prayer that come from the past.
We listen while our mothers and fathers from long ago pray.
We give thanks for words of prayer that come from within us.
We listen while we make words in our hearts.

בְּרוּךְ אַתָּה יְהוָה *Baruh atah Adonay*
הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן: *hamahazir shehinato leTziyon.*

Blessed are You who dwells with us
and all the people, Israel.

הוֹדָאָה HODA'AH

מוֹדִים אֲנַחְנוּ לָךְ *Modim anahnu lah*

We say thank you
For the wonders that greet us each morning,
For the good things that are with us.

בְּרוּךְ אַתָּה יְהוָה *Baruh atah Adonay*
הַטּוֹב שְׂמַח וְלֶךְ נְאֻה לְהוֹדוֹת: *hatov shimha uleha na'eh lehodot.*

Blessed are You, Adonay, who teaches us how good it is
to say thank you.

בִּרְכַּת הַשָּׁלוֹם BIRKAT HASHALOM

יְבָרֶכֶּךָ יְהוָה וְיִשְׁמְרֶךָ: *Yevarehēha Adonay veyishmereha.*
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ: *Ya'er Adonay panav eleha viḥuneka.*
יִשָּׂא אֲדוֹנָי פָּנָיו אֵלֶיךָ *Yisa Adonay panav eleha*
וְיַשֵּׁם לְךָ שָׁלוֹם: *veyasem leha shalom.*
כֵּן יְהִי רָצוֹן: *Ken yehi ratzon.*

May God bless and protect you.
May God's light and grace be with you.
May God's goodness smile on you and fill you with peace.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה *Sim shalom tovah uvrahah*

Grant us peace when we are angry.
Grant us peace when we fight.
Grant us peace when there is war.
May we be strong to make peace for ourselves,
for Israel and for all the world.

בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם: *Baruh atah Adonay osey hashalom.*

עוֹשֵׂה שָׁלוֹם בְּמִרְמָוִי *Oseh shalom bimromav*
הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ *hu ya'aseh shalom aleynu*
וְעַל כָּל יִשְׂרָאֵל *ve'al kol Yisra'el*
וְעַל כָּל יוֹשְׁבֵי תֵבֶל. וְאָמְרוּ אָמֵן: *ve'al kol yoshvey tevel. Ve'imru amen.*



תּוֹרָה TORAH

Taking Out the Torah

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה *Ki miTziyon tetzey Torah*
וּדְבַר־יְהוָה מִירוּשָׁלַיִם: *udvar Adonay mirushalayim.*
בָּרוּךְ שֶׁנָּתַן תּוֹרָה *Baruh shenatan Torah*
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ: *le'amo Yisra'el bikdushato.*

We say our Torah comes from Zion,
Words of God from Jerusalem.
Blessed is God's holiness that comes to us through Torah.

שְׁמַע יִשְׂרָאֵל *Shema Yisra'el*
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: *Adonay Eloheynu Adonay ehad.*

Listen Israel: Adonay our God, Adonay is One.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ *Ehad Eloheynu gadol Adoneynu*
קְדוֹשׁ שְׁמוֹ: *kadosh shemo.*

One is our God, holy is God's name.

גִּדְלוּ לַיהוָה אֶתִי *Gadelu lAdonay iti*
וּנְרֹמְמָה שְׁמוֹ יַחְדָּו: *unromemah shemo yahdav.*

Let us say together:
How great it is when we bring God into our world!
How great the names we say to speak of God!

לְךָ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה	<i>Leḥa Adonay hagedulah vehagevurah</i>
וְהַתְּפָאֶרֶת וְהַנִּצְחָ וְהַהוֹד	<i>vehatiferet vehanetzah vehahod</i>
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ	<i>ki ḥol bashamayim uva'aretz</i>
לְךָ יְהוָה הַמְּמַלְכָה	<i>leḥa Adonay hamamlaḥah</i>
וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:	<i>vehamitnasey leḥol lerosh.</i>

Thank you, God, for greatness, strength, beauty and long-lasting patience!

The sky, the earth and the waters show us that the world was not created by us.

עַל שְׁלֹשָׁה דְבָרִים	<i>Al sheloshah devarim</i>
הָעוֹלָם עוֹמֵד	<i>ha'olam omed.</i>
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה	<i>Al haTorah ve'al ha'avodah</i>
וְעַל גְּמִילוּת חֲסָדִים:	<i>ve'al gemilut ḥasadim.</i>



On three things the world stands:
on learning, on prayer and on caring deeds.



אֵל נָא רַפָּא נָא לָהּ

Healing Words

Think of a person you know who may not feel well, or who may be hurting in some way. Think for a moment of the sadness you may feel.

Now, imagine a butterfly in its cocoon. It begins to wriggle and squirm. Finally, after some time, the butterfly comes out of the cocoon. It looks at the world with eyes that are like jewels. It unfolds its wings. Imagine all the beautiful colors. Slowly, the butterfly begins to beat its wings, and before you know it, it is flying up into the air. Imagine what it feels like to be flying free, to float in the air.

Maybe this is what praying for healing is all about—about wishing to become as beautiful and strong and whole as we can be. Send your wishes for strength and wholeness to those people who are not feeling well.

Returning the Torah

כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ *Ki hem hayeynu ve'oreh yameynnu*
וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה: *uvahem nehgeh yomam valaylah.*

Words of Torah are our life for all our days.
They fill our hearts both day and night.

עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ *Etz hayim hi lamaḥazikim bah*
וְתִמְכֶּהָ מְאֹד: *vetomheha me'ushar.*
דְּרָכֶיהָ דְרָכֵי-נֹעַם *Deraheha darhey no'am*
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם: *vehol netivotehah shalom.*
הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ *Hashivenu Adonay eleyha*
וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם: *venashuvah hadesh yameynnu kekedem.*



Torah is a tree of life.
When we hold it close,
we are happy.

Torah's ways are pleasant.
Its paths are peace.



סיוּם הַתּפִּילָה SIYYUM HATEFILAH

Ir Hamshoḥim

There was once a small village where all the people were sad. Even the children had forgotten how to laugh. One day, a young man decided to visit the rabbi who lived outside the village to see if he might have any advice.

The young man told the rabbi about the sorrow of his town. People did not trust one another; they were rude to each other. The synagogue was closed; the light above the ark was dark. The rabbi said, "I cannot help your village. All I can tell you is that the Moshiaḥ (Messiah) is one of you."

When the young man returned home, he told his people what the rabbi had said: "The Moshiaḥ is one of you."

In the days that followed, the people of the village began to think: The Moshiaḥ is one of us? Who could that be? Could it be Chaim the *sofer* (scribe), Leah the baker? Could it be me?

And just in case one of their neighbors or friends was the Moshiaḥ, they began treating each other with extraordinary respect. And just in case they themselves turned out to be the Moshiaḥ, they began treating themselves with respect as well.

Soon any stranger who passed this village could sense the kindness there. The synagogue reopened; the light above the ark was lit. The laughter of children could be heard again, and the presence of the Moshiaḥ could be felt in the hearts of all those who lived in the village. The village came to be called Ir Hamshoḥim, the Town of the Messiahs.

—Folk tale

I wonder if you ever feel sad like the people in the village.

I wonder what made the village change.

I wonder if you think that the Moshiaḥ could be one of us.

עֲלֵינוּ ALEYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
*Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.*

וְאֲנַחְנוּ כּוֹרְעִים
וּמְשַׁתְּחוּיִם וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְחֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.
*Va'anahnu korim
umishtahavim umodim
lifney meleḥ malḥey hamelaḥim
hakadosh baruh hu.*

וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד.
*Vene'emar: Vehayah Adonay lemeleḥ
al kol ha'aretz.
Bayom hahu yihyeh Adonay eḥad
ushmo eḥad.*



It is up to us to praise the Source of All,
To sing how wonderful the world can be.

And so we bend our knees and bow,
And give thanks to the One
who is all around us,
within us,
and beyond us,
Whose Presence is everywhere.

It is said:

“The Source of Hope will fill the earth.
On that day, the One with many names will be One,
and God’s name will be One.”



Mourner's Kaddish

Everlasting life is the cycle
That leads from God
back to God.
God's deep love will be with us
No matter what happens in death
and in life.

—Aryeh, Camp JRF



*We know life does not go on forever.
We remember those who have died
and they live in our memory.*



קְדִישׁ יְתוּם

KADDISH YATOM

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ.
וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא.
לְעֵלָא מִן כּוֹל בִּרְחָתָא
וְשִׁירְתָּא תִּשְׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ
וְעַל כּוֹל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כּוֹל יִשְׂרָאֵל
וְעַל כּוֹל יוֹשְׁבֵי תִבְל. וְאָמְרוּ אָמֵן:

*Yitgadal veyitkadash shemey raba
be'alma di vera hirutey
veyamliḥ malḥutey
behayeyhon uvyomeyḥon
uvḥayey deḥol Beyt Yisra'el
ba'agala uvizman kariv. Ve'imru amen.*

*Yehey shemey raba mevarah
le'alam ulalmey almaya.*

*Yitbarah veyishtabah veyitpa'ar
veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela min kol birḥata
veshirata tushbeḥata veneḥemata
da'amiran be'alma. Ve'imru amen.
Yehey shelama raba min shemaya
vehayim aleynu
ve'al kol Yisra'el. Ve'imru amen.*

*Oseh shalom bimromav
hu ya'aseh shalom aleynu
ve'al kol Yisra'el
ve'al kol yoshvey tevel. Ve'imru amen.*





Let the Creator's name
be made great and holy in the world.
May the Comforter's name be blessed and honored
with prayers, songs, thanks and praise,
forever and ever.
May the Kind One grant us and all of Israel
long life and peace.
May the Peacekeeper who creates harmony above
make peace for us,
for all Israel, and for all people on earth.
And let us say, Amen.



אֲדוֹן עוֹלָם ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
בְּטֶרֶם כָּל יַצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא:

Adon olam asher malah,

beterem kol yetzir nivra.

Le'et na'asah veheftzo kol,

azay meleh shemo nikra.

וְאַחֲרֵי בְּכָלוֹת הַכֹּל
לְבַדּוֹ יִמְלוֹךְ נֹרָא.
וְהוּא הָיָה וְהוּא הוֹה
וְהוּא יִהְיֶה בְּתַפְאָרָה:

Ve'aharey kihlot hakol,

levado yimloh nora.

Vehu hayah vehu hoveh,

vehu yihyeh betifarah.

וְהוּא אֶחָד וְאֵין שְׁנֵי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְלוֹ הָעֵז וְהַמְשָׁרָה:

Vehu ehad ve'eyn sheni,

lehamshil lo lehaḥbirah.

Beli reshit beli taḥlit,

velo ha'oz vehamisrah.

וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי
וְצוּר חֲבֵלֵי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:

Vehu eli vehay go'ali,

vetzur hevli be'et tzarah.

Vehu nisi umanos li,

menat kosi beyom ekra.

בְּיָדוֹ אֶפְקִיד רוּחֵי
בְּעֵת אִישָׁן וְאֶעִירָה.
וְעַם רוּחֵי גְוִיָּתֵי
יְהוּה לִי וְלֹא אִירָא:

Beyado afkid ruhi,

be'et ishan ve'a'irah.

Ve'im ruhi geviyati,

Adonay li velo ira.



God over all,
Before all else,
Guiding the world
And us.



The One
Without beginning,
Without end,
My Help,
My Rock,
In times of trouble.

When I sleep
And when I wake,
My soul is in Your large embrace.
I am not afraid.



שִׁירִים SONGS

עַם יִשְׂרָאֵל חַי אִם יִסְרָאֵ'ל חַי

AM YISRA'EL HAY

עַם יִשְׂרָאֵל חַי *Am Yisra'el hay*

עוֹד אָבִינוּ חַי: *Od avinu hay.*

The people Israel lives
Our father (Jacob/Israel) still lives.



As We Bless

As we bless the Source of Life, so we are blessed.
And the blessing gives us strength
and makes our visions clear.
And the blessing gives us peace,
and the courage to dare.

—Faith Rogow

Circle Chant

Circle round for freedom,
Circle round for peace.
For all of us imprisoned,
Circle for release.
Circle round the planet,
Circle round each soul.
For the children of our children,
Keep the circle whole.

—Linda Hirschhorn

דָּוִד מֶלֶךְ DAVID MELEH

דָּוִד מֶלֶךְ יִשְׂרָאֵל David meleh Yisra'el
חַי וְקַיִם: hai vekayam.

David, king of Israel, lives and endures.

—Talmud, B. Rosh Hashanah 25a

אֵלֶּה חַמְדָּה לְבִי ELEH HAMDAAH LIBI

אֵלֶּה חַמְדָּה לְבִי Eleh hamdah libi
חֹסֶה נָא וְאַל נָא תִּתְעַלֵּם: husah na ve'al na titemem.

This is what the heart desires:
please have compassion and don't hide from us.

—Eliezer Azkari

אֵלִי, אֵלִי ELI, ELI

אֵלִי, אֵלִי שֶׁלֹּא יִגְמַר לְעוֹלָם Eli, Eli shelo yigamer le'olam
הַחֹל וְהַיָּם haḥol vehayam,
רִשְׁרוּשׁ שֶׁל הַמַּיִם rishrush shel hamayim
בְּרַק הַשָּׁמַיִם תִּפְּלֵת הָאָדָם: berak hashamayim, tefilat ha'adam.

Oh Lord, 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.

—Hannah Senesh

אֵין כְּאֱלֹהֵינוּ

אֵין כְּאֱלֹהֵינוּ
אֵין כְּאֲדוֹנֵינוּ,
אֵין כְּמַלְכֵנוּ
אֵין כְּמוֹשֵׁעֵנוּ:

מִי כְּאֱלֹהֵינוּ
מִי כְּאֲדוֹנֵינוּ,
מִי כְּמַלְכֵנוּ
מִי כְּמוֹשֵׁעֵנוּ:

נֹדֶה לְאֱלֹהֵינוּ
נֹדֶה לְאֲדוֹנֵינוּ,
נֹדֶה לְמַלְכֵנוּ
נֹדֶה לְמוֹשֵׁעֵנוּ:

בָּרוּךְ אֱלֹהֵינוּ
בָּרוּךְ אֲדוֹנֵינוּ,
בָּרוּךְ מַלְכֵנוּ
בָּרוּךְ מוֹשֵׁעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ
אַתָּה הוּא אֲדוֹנֵינוּ
אַתָּה הוּא מַלְכֵנוּ
אַתָּה הוּא מוֹשֵׁעֵנוּ:

EYN KEYLOHEYNU

*Eyn kEyloheynu,
eyn kadoneynu
eyn kemalkeynu,
eyn kemoshi'eynu.*

*Mi ḥEyloheynu,
mi ḥadoneynu
mi ḥemalkeynu,
mi ḥemoshi'eynu.*

*Nodeh lEyloheynu,
nodeh ladoneynu
nodeh lemalkeynu,
nodeh lemoshi'eynu.*

*Baruḥ Eloheynu,
baruḥ adoneynu
baruḥ malkeynu,
baruḥ moshi'eynu.*

*Atah hu Eloheynu,
atah hu adoneynu
atah hu malkeynu,
atah hu moshi'eynu.*



None is like our God,
none is like our Provider,
none is like our Sovereign,
none is like our Redeemer.

Who is like our God,
who is like our Provider,
who is like our Sovereign,
who is like our Redeemer?

We give thanks to our God,
we give thanks to our Provider,
we give thanks to our Sovereign,
we give thanks to our Redeemer.

Blessed is our God,
blessed is our Provider,
blessed is our Sovereign,
blessed is our Redeemer.

You are our God,
You are our Provider,
You are our Sovereign,
You are our Redeemer.



Gather In

Gather in the light,
Gather in the warmth,
Gather in the hope of Shabbos.
Gather in the glow, gather in the calm,
gather in the peace of Shabbos.

Shabbat shalom umenuḥah
Shabbat shalom umevorah

—Juliet Spitzer

הַתְּקוּוּהָ

HATIKVAH

כָּל עוֹר בְּלֵבָב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

*Kol od balevav penimah
Nefesh Yehudi homiyah
Ulfa'atey mizrah kadimah
Ayin leTziyon tzofiyah.*

עוֹר לֹא אֲבָדָה תִּקְוַתֵּנוּ
הַתְּקוּוּהָ בֵּת שְׁנוֹת אֲלֵפִים
לְהִיּוֹת עִם הַפְּשִׁי בְּאֶרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

*Od lo avdah tikvatenu
Hatikvah bat shenot alpayim
Lihiyot am ḥofshi be'artzenu
Eretz Tziyon virushalayim.*

As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the east, looking toward Zion,
Then our hope, the two-thousand-year-old hope, will not be lost:
To be a free people in our land,
The land of Zion and Jerusalem.

—Naftali Herz Imber

הָבָה נְשִׁירָה HAVAH NASHIRAH

הָבָה נְשִׁירָה שִׁיר הַלְלוּיָהּ: Havah nashirah, shir halleluyah.

Let us sing a song of halleluyah!

לְמַעַן אַחֵי וְרַעֵי LEMA'AN AHAY VERE'AY

לְמַעַן אַחֵי וְרַעֵי Lema'an ahay vere'ay
אֲדַבְּרָה נָא שְׁלוֹם בָּךְ: Adaberah na shalom bah.

לְמַעַן בֵּית־יְהוָה Lema'an beyt Adonay
אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ: Eloheynu avakshah tov lah.

For my brothers and friends,
For my sisters and friends,
I pray, I ask for peace.

In the name of God,
I wish the best for you.

—Psalm 122

לְמִנּוֹת יָמֵינוּ LIMNOT YAMEYNU

לְמִנּוֹת יָמֵינוּ בֵּן הַדּוֹעַ Limnot yameynu keyn hoda,
וְנִבְיָא לְבָב חֲכָמָה: venavi levav hohmah.

Teach us to treasure each day,
that we may open our hearts to Your wisdom.

—Psalm 90

לֹא-יִשָּׂא גּוֹי LO YISA GOY

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי הַרְבֵּה *Lo yisa goy el goy herev*
לֹא-יִלְמְדוּ עוֹד מִלְחָמָה: *lo yilmedu od milḥamah.*

Nation shall not lift up sword against nation,
they shall not study war anymore.

—Isaiah 2:4

מַה-גְּדֹלוֹ MAH GADLU

מַה-גְּדֹלוֹ מַעֲשֵׂיךָ יְהוָה *Mah gadlu ma'aseha, Adonay (Yah)*
מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ: *me'od amku maḥshevoteka.*

Your acts are amazing,
Your thoughts are incredible!

—Psalm 92



מִן-הַמֵּצָר MIN HAMETZAR

מִן-הַמֵּצָר קָרָאתִי יְהוָה *Min hametzar karati Yah*
עֲנֵנִי בְּמַרְחָב יְהוָה: *anani vamerḥav Yah.*

From my pain I called to You, God.
You answered my deepest needs.

—Psalm 118

מִזְמוֹר שִׁיר MIZMOR SHIR

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: *Mizmor shir leyom haShabbat.*

The whole world is singing,
Singing the song of Shabbat.

—Psalm 92

Morning Blessing

Morning will unfold for us,
Life will rise from dust.

(chorus)

We're rising in remembrance of Your love.
Halleluyah, halleluyah.

You open up our eyes to see,

You have made us free. (chorus)

You lift us up when we are down,

You share with us your royal crown. (chorus)

You guide our steps at every turn,

You teach us what we need to learn. (chorus)

You give us strength when we are weak,

reminding us of what we need. (chorus)

Beyond imagination,

Your Presence fills creation. (chorus)

You lift the slumber from our eyes,

You signal for the sun to rise. (chorus)



—Shefa Gold

אור זרע OR ZARU'A

אור זרע לצדיק
ולישר־לב שמחה:
*Or zaru'a latzadik,
ulyishrey lev simḥah.*

Light is planted for the righteous ones,
Happiness for those who are honest of heart.

—Psalm 97

פִּתְחוּ-לִי PITHU LI

פִּתְחוּ-לִי שְׁעַר־צֶדֶק
אָבֹא-בָם אֹדֶה יְהוָה:
זֶה-הַשַּׁעַר לַיהוָה
צְדִיקִים יָבֹאוּ בוֹ:
*Pithu li sha'arey tzedek
avo vam odeh Yah.
Zeh hashar lAdonay
tzadikim yavo'u vo.*

Open to me the gates of righteousness.
I will enter and praise God.
This is the gateway to God,
the righteous enter here.

—Psalm 118



רוֹמְמוּ יְהוָה אֱלֹהֵינוּ

ROMEMU ADONAY ELOHEYNU

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַדֹּם רַגְלָיו
קְדוֹשׁ הוּא:

*Romemu Adonay Eloheynu
vehishtahavu lahadom raglav
kadosh hu.*

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ
כִּי-קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

*Romemu Adonay Eloheynu
vehishtahavu lehar kodsho
ki kadosh Adonay Eloheynu.*

We will praise You, God,
and we bow down before You.

God is holy!

We will praise You, God,
and worship at Your holy mountain.

Our God is holy.

—Psalm 99

תּוֹרַה צִוְיָה-לָנוּ

TORAH TZIVAH LANU

תּוֹרַה צִוְיָה-לָנוּ מֹשֶׁה
מִוֶּרְשֵׁה קְהֵלֵת יַעֲקֹב:

*Torah tzivah lanu Moshe,
morashah kehilat Ya'akov.*

Moses charged us with the teaching of Torah.

It is a gift for us, the community of Jacob.

—Deuteronomy 33:4

וּשְׂאֲבַתֶּם-מַיִם USHAVTEM MAYIM

וּשְׂאֲבַתֶּם-מַיִם בְּשִׂשׂוֹן Ushavtem mayim besason
מִמַּעַיְנֵי הַיְשׁוּעָה: mima'ayney hayeshu'ah.

Draw in waters of joy from the well of our help.

—Isaiah 12:3

וְטַהַר לִבֵּנוֹ VETAHER LIBENU

וְטַהַר לִבֵּנוֹ לְעַבְדְּךָ בְּאֵמֶת: Vetaher libenu le'ovdeha be'emet.

Make pure our hearts so that we may truly serve You.

—Shabbat Amidah



יְדִיד נֶפֶשׁ YEDID NEFESH

יְדִיד נֶפֶשׁ אָב הַרְחָמָן Yedid nefesh av harahaman
מְשׁוֹף עַבְדְּךָ אֶל רְצוֹנָה. meshoh avdeha, el retzoneha.
יָרוּץ עַבְדְּךָ כְּמוֹ אֵיל Yarutz avdeha, kemo ayal
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָה: yishtaheveh el mul hadareha.

You who loves my soul,
draw me to Your will.
Then I can run like a deer,
and bow before You.

—Eliezer Azkari



Sources

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“To Love God” (page 20). Children’s poem by a fourth-grade student at Ramat Shalom, Plantation, Fla.

- “Nahshon” (page 21). Midrash adapted by Rabbi Sandy Eisenberg Sasso from *Bamidbar Rabbah* 12.16-21, *Pesikta De-Rab Kahana* 1, 7a-10a, and *Pesikta Rabbatai* 7, 26b, 28a.
- “Prayer of a Breton Fisherman” (page 24). A traditional Celtic blessing.
- “Dear God” (page 24). Children’s poem by third-grade students at Congregation Beth Israel, Media, Pa.
- “Shabbat is a Stop Sign” (page 27). Children’s poem, written by combined responses from students at University Synagogue, Irvine, Calif. and Beth-El Zedeck, Indianapolis, Ind.
- “Finding God” (page 28). Ḥasidic folk tale.
- “Lying in the Grass” (page 30). Children’s poem written by Alissa Dratch, University Synagogue, Irvine, Calif.
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- “When Is it Morning?” (page 43). Midrash adapted by Rabbi Sandy Eisenberg Sasso from *Talmud Braḥot* 9b.
- “I Rise With Movements” (page 45). A traditional Native American prayer.
- “The Scholar and the Shepherd” (page 47). This folk tale was adapted from “The Prayer of the Shepherd” in *Sefer Hasidim Mekitse Nirdamim*, edited by Y.H. Wistynezki, 1891. A version of this folk tale is also attributed to “Moses and the Shepherd” by Rumi Jelaluddin, 13th century.
- “The Circle of Thanks” (page 52) from *The Circle of Thanks* as told by Joseph Bruchac. Published by BridgeWater Books, 1996.
- “With the Light Above Us” (page 53). Children’s poem written by Maddie Soffer, Beth Israel, Media, Pa.
- “You, God, are the One” (page 55). Children’s poem written by Arielle Cohen at Camp JRF.
- “Adam and Eve’s First Sunset” (page 56). Midrash adapted by Rabbi Sandy Eisenberg Sasso from *Genesis Rabbah*, 11.2.
- “Butterfly” (page 57) from *Songs From Bialik: Selected Poems and Songs of Hayim Nachman Bialik*, edited and translated from the Hebrew by Atari Hadari. Published by Syracuse University Press, Syracuse, NY 2000.
- “How God Created Adam” (page 60). Midrash adapted by Rabbi Sandy Eisenberg Sasso from Megillat Yerahme’el.

“The Reminder” (page 68). This folk story was adapted from “A Servant When He Reigns” (Iraq) Israel Folktales Archives (IFA280). Collected by Zvi Moshe Haimovitch from Josef Shmuli of Basra, Iraq.

“God, Please Let Me Honor You” (page 69). Children’s poem written by Angela Ribbler at Camp JRF.

“God is in All Places” (page 73). Children’s poem written by Max Stern, Judah Levenson, Aryeh Stein-Azen at Camp JRF.

“Ir Hamshoḥim” (page 81). Adapted and reprinted with permission from Susan Stone. This folk story was retold and adapted from the oral tradition. Variations of this folk tale are attributed to Ramana Maharshi in the Hindu tradition, and to Saint Paul in the Christian tradition. Connections have also been found to the Sufi masters in the Muslim tradition.

“Everlasting Life” (page 83). Children’s poem written by Aryeh Stein-Azen at Camp JRF.

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“Circle Chant” © Linda Hirschhorn, as recorded on *Roots and Wings*, Oyster Productions, 1992. P.O. Box 3929 Berkeley, Calif., 94703.

“Gather In” © 1995 Juliet I. Spitzer, as recorded on *A Moon Note*, Red Thread Records, 1995.

“Morning Blessings” © Rabbi Shefa Gold, www.rabbishefagold.com.



