

Ahava Rabbah: The OneShul Community Siddur 5772

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Community
Siddur
5772

By OneShul.org

Ahava Rabbah: The OneShul Community Siddur 5772

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INTRODUCTION

This transliterated *siddur* supplement was written by the people of OneShul, the world's first and only live-streamed, web-based, lay-led synagogue and Jewish community.

In it you'll find the prayers for the three daily services, Shabbat, Havdalah and holidays, as well as a bencher, a Passover Haggadah, and further Jewish resources. The book is written in English with a Hebrew transliteration for people who wish to use the traditional language of siddurim.

We are a community committed to diversity, which is why our *siddur* uses multiple expressions for the Divine, including G-d, God, Lord and more. Recognizing also that God has both masculine and feminine qualities, and yet is neither male nor female, our *siddur* uses pronoun language that floats between these different, yet complementary understandings.

Our shul survives based on volunteering and donations from private individuals. OneShul is not a part of a larger organization or movement in Judaism. We're independent, just like you.

OneShul is the only synagogue as one-of-a-kind as you are. We hope you enjoy our unique liturgical art and know you are welcome to be a part of our community.

Shalom,

Patrick Aleph

Executive Director

MORNING BRACHOT

Upon Waking

MODEH ANI, ELOHAI NESHAMA, & POKE'ACH IVRIM

Each morning we are thankful to be alive, and we rededicate ourselves to bettering ourselves and our communities.

*Modeh/Modah ani l'fanecha Melech (Malkah, Melech) chai
v'kayam
sheh-hechezarta bi nishamati
b'chemla rabah emunatecha.*

I give thanks to You, living and timeless King (Queen, King), for giving me, in Your abundant compassion, another chance at life. Your faithfulness is great.

Hashem, You have given me a pure soul. You created it, fashioned it, and breathed it into me. Every morning, You restore it to me when I awaken. One day, You will take it from me. But for as

long as my soul is within me, I will give thanks to You, my G-d and G-d of my ancestors, Creator and Protector of all. Blessed is Hashem, who opens blind eyes and stirs sleeping souls.

AFTER WASHING UP

AL NETILAT YADAYIM

We wash our hands to symbolize a commitment to holiness in all our actions.

Baruch atah Adonai

Eloheinu Melech (Malkah, Ruach) Ha'olam,

asher kiddeshanu b'mitzvotav

v'tzivanu al netilat yadayim

Blessed are You, Hashem,
our G-d, Creator of time and space,
who enriches our lives with holiness
and instructs us to wash our hands.

ASHER YATZAR

During our morning prayers, we express gratitude for the miraculous human body.

Baruch atah Adonai

Eloheinu Melech (Malkah, Ruach) Ha'olam,

asher yatsar et ha'adam b'chochmah,

u'vara vo n'kavim n'kavim, chalulim chalulim.

Galoi v'yadua lifnei chisei ch'vodecha,

she'im yipateiach echad meihem

o yisateim echad meihem,

I efshar l'hitka-yeim

v'la'amod l'fanecha

a-filu sha'ah echat.

Baruch atah Adonai,

rofei chol basar u-mafli la'asot.

Blessed are You, Hashem,
our G-d, King (Queen, Spirit) Creator of the world,
who created the human body in infinite wisdom,
placing within it openings, vessels, glands, and organs that are
marvelous in structure and intricate in design. If but one of them
were to be ruptured,
or if any of them were blocked,
it would be impossible to survive for even an hour. Blessed are You,
Hashem,
source of health and life.

DONNING THE TALLIT

Spread the tallit open and hold it in front of you as you say the following blessing:

Before putting on the tallit:

Baruch atah Adonai

*Eloheinu Melech (Malkah, Ruach) Ha'olam,
asher kiddeshanu b'mitzvotav
v'tzivanu l'hitatef batzitzit.*

Blessed are You, Hashem,
our G-d, Creator of time and space,
who enriches our lives with holiness
and calls us to wrap ourselves in tzitzit.

While putting on the tallit:

Use this time of reflection to ask for G-d's protection and blessings during the day ahead.

I am grateful to You, Hashem, for giving me the opportunity to clothe myself in righteousness. In every generation, we put tzitzit on our garment to remind us of Your mitzvot throughout the day. As I drape the tallit around my body, I pray that I am always wrapped in the light of Your love and protection.

May it be Your will, my G-d and G-d of my ancestors, to deliver me this day and every day from insolent people and impudence, from hateful people and bad friends, whether they are members of my family or strangers, and from any mishaps and destructive influences, from undue stress and from an unmanageable workload, and from anything that may distract me from what is most important in my life.

PUTTING ON TEFILLIN

Before wrapping the arm tefillin:

Baruch atah Adonai

*Eloheinu Melech (Malkah, Ruach) Ha'olam,
asher kiddeshanu b'mitzvotav
v'tzivanu l'honiach t'filin*

Blessed are You, Hashem,
our G-d, Creator of time and space,
who enriches our lives with holiness
and teaches us to put on tefillin.

While wrapping the arm tefillah:

I thank Hashem for the privilege of binding myself to Torah. I affix this tefillah to my arm to symbolize that worthy actions, not simply good intentions, are the marks of holiness. The tefillah faces my heart, a reminder to always act from a place of love and respect – for myself, for my neighbors, and for Hashem.

While securing the head tefillah:

I thank Hashem, the source of wisdom, for allowing me to bind my thoughts to Torah. I fasten tefillah to my head, a reminder to focus beyond selfish desires. I pray for insight, so that I am able to serve Hashem by exercising good judgment, performing mitzvot, and displaying compassion for my fellow human beings.

While wrapping the hand strap:

I will devote myself to my G-d forever, and I will devote myself to You in righteousness and in justice, in kindness and in compassion. I will devote myself to You with faithfulness, and I will know Hashem.

MORNING SERVICE

(Shacharit)

OUR COVENANT

Within all the voices of the earth, I hear a sound, something speaking quietly. It is the sound of G-d's voice, the words of which are carried in all languages, and to all peoples. For my part, I am participating in a story that has been told for thousands of years. It began when a motley crew of slaves and rebels cast off a despot's regime and trekked through the desert to meet the Voice of Creation. There, they learned to find it in themselves.

Hashem, you are our G-d, the source of our greatest aspirations and the spark of compassionate creativity that exists within all of us. Without you, I am base. Without you, the greatest poets cannot write. Without you, our leaders cannot find their moral center. Without you, all the earth grows silent.

You birthed the hopes of a people as numerous as the sand on the beach from the womb of a barren woman. You gave those with no home a nation. You made slaves into queens and kings – partners with G-d in an ongoing process of redemption and renewal.

Like all others before me, and all of Israel, I symbolically turn myself toward your throne, toward the place from where your glory issues. Let that glory saturate all the earth and bring peace to Jerusalem, to Israel, to the entire world. As those before us have been set free, liberate us from the evils of our age: from apathy, from selfishness and pride, from fundamentalism and needless hate. Call to our memories the costs of such sins. Help us hear the sweet melody of your voice in the speech of others so that we are slow to judge and quick to love. Hashem is ours, and we are Hashem's.

Baruch atah Adonai ga'al yisrael.

Challenge us to challenge you, Hashem. Call us to action. Quicken our natures to respond to others with compassion. In the manner of our patriarch Jacob, teach us to wrestle with what we are taught, to better understand and contribute to the ongoing story of Israel. And when we find we have no questions to ask, shake our conceptions and assumptions and give us new questions.

Baruch atah Adonai haboher b'amo yisrael b'shalom.

RABBI'S KADDISH

Holy – holy is the name!

This world is a testament to G-d's holiness, because it was made by G-d.

HaKadosh, Baruch Hu – may the Holy and Blessed One be with you

In your life and those of others, and your offspring.

Bless Adonai for all ages!

The magnificence of G-d, the Holy and Blessed One

Is beyond all words – blessed is Adonai!

On behalf of all people – those of Israel and all others

For those who devote themselves to Torah

Wherever they be

Let us be blessed

Give us peace, and lengthen our days

MOURNER'S KADDISH

My grief is a blessed thing – holy, at that

To have known you at all
To have my memory of you sweetened
While you rest in Abraham's bosom

You were a prayer
And you took a bit of me with you
Into G-d's throne room
Whisper! Whisper! Into the ear of my Creator

Tell my G-d, don't be afraid to say
Your life was a gift unparalleled
As you carry some of me into heaven's gates with you
So, too, I take you with me – our best days, and worst

How strange a thing
To give parts of ourselves away to others
And like G-d's light, to be scattered
Across the world with those we love

Then to know that light will gather itself

But in meantime I honor you here

I continue to live, and your memories through me

I am a vessel, not mine alone

My grief is a blessed thing – you make me holy

PREPARATION FOR THE SHEMA

When we bring ourselves to this place, we summon all our integrity and inner strength. All that came before has been a build-up to this moment, and all that will follow after will be left in its wake. Something powerful lies in words that can be spoken with equal sincerity by people all over the world, regardless of age or ethnicity or personal creed. And behind those words lies a Greater Power, who binds Israel's many parts together, and binds Israel to the rest of the world. As our world is made whole, we are made whole, and the wholeness of G-d is demonstrated.

Baruch atah Adonai yotzer hameorot.

Kadosh, kadosh, kadosh – Adonai tzivaot m'lo chol ha'aretz k'vodo. Baruch k'vod Adonai mimkomo.

SHEMA

In this moment – nothing else exists. We are alone before G-d.

(Traditionally, with eyes covered):

Shema Israel! Adonai Eloheinu, Adonai Echad.

Baruch shem k'vod maLechuto l'olam va-ed.

FOLLOWING THE SHEMA

You will love G-d, your G-d, with all of your heart, might, and soul. Write these words on your arm as they are written on your heart. You will be reminded by these words, which will rest over your eyes and over all you see. These words will be on your door and on the gate to your home. Students of Torah will not fear, because G-d will give them all they need: rain when it is dry, and sun when it is cold. And as seedlings grow in spring, your hearts will also be fertile, bearing new life. Your bellies will be full. You will learn the rhythms of coexistence with others. Disobedience and disregard of G-d's goodness will remove these things from your world, and you from it also. Teach and learn the commandments. Let us all learn holiness, from the holy examples we are given.

When I forget the commandments, return them to my memory. Don't allow me to be distracted from what matters most. You are G-d.

BEFORE THE AMIDAH

With this prayer, we are brought full-circle. Before, we have recounted the majesty of G-d and the wonder of the human King (Queen, Spirit) G-d created. We have mourned our losses and celebrated our coming success. We have explored our failures and girded up our strengths.

The Amidah combines these elements: the nature of G-d, the complexities of humanity, and the potential of the future. Traditionally prayed in silence, the *Amidah* is a summary of all we, as the Jewish people, aspire to. It has been prayed for generations. We pray in solidarity with Jews around the world, and with seekers of truth, wherever they are.

AMIDAH (OR TEFILLAH)

You have my thanks, G-d

My G-d, the G-d of Israel, and the G-d of our ancestors

G-d of Avraham, G-d of Sarah

G-d of Yitzchak, G-d of Rivkah

G-d of Yaakov, G-d of Leah

G-d of Rachel

Lord of the Universe, who established what is good

And asks that we follow your example and live in love

Beyond titles – male, female; you are our protection

(bow forward at a 45-degree angle)

You are blessed, shield of our fathers and mothers

Shield to us all

(Standing)

Lord of the Universe, teach us – our minds and our hearts

After teaching us, forgive us

After forgiving us (*Strike the chest with the right fist*)

Be patient with our weaknesses (*Strike the chest with your right fist*)

Patient One, make our lives worthy.

After making us worthy, heal our bodies.

After we are healed, bless us.

After we are blessed, bring us together.

After we are together, judge us with mercy.

After judging us, defeat our evil, and the evil of our world.

After defeating evil, help us create what is good.

Now that we are holy, make all the Earth holy.

Accept our prayers – continue to improve what we are.

Baruch atah Adonai, Ha-El HaKadosh.

You are blessed, our holy G-d.

Baruch atah Adonai, Oseh HaShalom.

You are blessed, our G-d who creates and maintains peace.

Baruch atah Adonai, Shomei'ah Tefillah.

You are blessed, our G-d who acknowledges when we call out.

ALEINU

It is the duty of Israel and all G-d's peoples

To acknowledge your majesty and worth

We bow (*bow forward at a 45-degree angle*) as an act of praise and
gratefulness

Because we have been entrusted with a holy task

To represent your unity in a diverse world

G-d alone is divine. No other is like G-d.

(bow forward at a 45-degree angle)

Savior of Saviors, we anticipate a perfect world

Made whole through your truths and our efforts

Then, all people will embrace your unity, saying

“Adonai is G-d!”

THIS CONCLUDES MORNING PRAYER.

AFTERNOON SERVICE

(Minchah)

MEDITATION ON THE *NUN* OF *ASHREI*

The *Ashrei* is an acronym-based poem exalting G-d. All of the Hebrew letters are used to start each line of the *Ashrei* with the exception on Nun. The "missing" *nun* verse was later discovered in the Dead Sea Scrolls.

As we search for a deeper understanding of ourselves and the universe through our prayer, may this lost, but not forgotten, line of *tehillim* (psalms) remind us to constantly uncover our true nature.

Hashem is faithful in his ways and righteous in all his doings.

(The Dead Sea Scrolls)

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EVENING SERVICE

(Ma'ariv)

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(Traditionally, with eyes covered):

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KABBALAT SHABBAT

And Maariv Service

SHABBAT CANDLE LIGHTING

Light two candles and say:

*Baruch atah Adonai, Eloheinu, melech ha'olam, asher
kiddeshanu b'mitz'votav v'tzivanu*

l'hadlik ner shel Shabbat.

LECHU NERAN'NAH
(Psalm 95)

Come, let us sing to our Lord ...

Lechu neraninah

Lechu neraninah

Lechu neraninah l'Adonai

Nari'ah

Nari'ah

L'tzur yisheinu.

Nekadmah fanav

Nekadmah fanav

Nekadmah fanav b'todah

B'zmirot

B'zmirot

B'zmirot nari'a lo.

SHIRU L'ADONAI *(Based on Psalm 98)*

Shiru l'Adonai shir chadash, shiru l'Adonai kol ha'aretz. Shiru l'Adonai bar'chu sh'mo, basru miyom l'yom y'shuato. Sap'ru vagoyim k'vodo, b'col ha'amim nipl'otav. Ki gadol Adonai um'hulal m'od, nora hu al kol elohim.

Yah...Yah...Yah...

Ki kol elohei ha'amim elilim, v'Adonai shamayim asah. Hod v'hadar l'fanav, oz v'tiferet b'mikdasho. Havu l'Adonai mishp'chot amim, havu l'Adonai kavod va-oz. Havu l'Adonai k'vod sh'mo, s'u minchah uwou Lechatzrotav. Hishtachavu l'Adonai b'hadrat kodesh, chilu mipanav kol ha'aretz. Imru vagoyim Adonai malach, af tikon teveil bal timot, yadin amim b'meisharim. Yismichu hashamayim v'tageil ha'aretz, yiram hayam um'lo-o. Ya'aloz sadai v'chol asher bo, az y'ranenu kol atzei ya'ar.

Yah...Yah...Yah...

Lifnei Adonai ki va, ki va lishpot ha'aretz, yishpot teveil b'tzedek, v'amim Be'emunato.

Yah...Yah...Yah...

ADONAI MALACH (Based on Psalm 99)

G-d reigns; the peoples stand in awe: G-d is enthroned upon the cherubim; the earth is moved. G-d is great in Zion: and G-d is high above all the peoples. Let them give thanks to Your great and dreaded Name; holy is G-d.

The King's strength also loves justice; You did establish equity; You have wrought justice and righteousness in Jacob. Exalt G-d our G-d, and worship at G-d's temple: holy is G-d. Moses and Aaron among G-d's priests, and Samuel among them that call upon G-d's Name, called upon G-d, and G-d answered them. G-d spoke unto them in the pillar of cloud: they kept G-d's testimonies, and the statute that G-d gave them. You did answer them, Oh, G-d our G-d: a forgiving G-d You were unto them, though You did punish their misdeeds. Exalt you G-d our G-d, and worship at G-d's holy mount; for G-d our G-d is holy.

LECHA DODI

Come, my beloved, with chorus of praise, Welcome Bride Sabbath, the Queen of the days....

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Shamor v'zachor b'dibur echad, hishmi'anu eil ham'yuchad,

Adonai echad ush'mo echad, l'sheim ul'tiferet v'lithilah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Likrat shabat l'chu v'neiLecha, ki hi m'kor hab'rachah,

*Meirosh mikedem n'suchah, sof ma'aseh b'machashavah
t'chilah.*

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Mikdash melech ir m'luchah, kumi tz'i mitoch hahafeichah,

*Rav lach shevet b'eimek habacha, v'hu yachamol alayich
chemlah.*

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Hitna'ari mei'afar kumi, livshi bigdei tifarteich ami,

Al yad ben yishai beit halachmi, kor'vah el nafshi g'alah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Hitor'ri hitor'ri, ki va oreich kumi ori,

Uri uri shir dabeiri, k'vod Adonai alayich niglah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lo teivoshi v'lo tikel'mi, mah tishtochachi umah tehemi,

Bach yechesu aniyei ami, v'nivn'tah ir al tilah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

V'hayu limshisah shosayich, v'rachaku kol m'val'ayich,

Yasis alayich elohayich, kimsos chatan al kalla.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Yamin us'mol tifrotzi, v'et Adonai ta'aritz,

Al yad ish ben partzi, v'nism'chah v'nagilah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

(turn and face away from Jerusalem)

Bo-ee b'shalom ateret balah, gam b'simchah uv'tzahalah,

*(turn and face east [toward the ark/front of the synagogue/
Jerusalem])*

toch emunei am s'gulah, bo-ee chalah, bo-ee chalah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

Lecha dodi likrat kalla, p'nei shabat nekabillah.

MIẒMOR SHIR *(Psalm 92)*

It is a good thing to give thanks unto Hashem, and to sing praises unto your Name, O Most High: to declare your lovingkindness in the morning, and your faithfulness every night, with an instrument of ten strings and with a harp, with solemn music upon the lyre. For you, O Hashem, have made me rejoice through your work: I will exult in the works of your hands.

How great are your works, O Hashem: your thoughts are very deep. A brutish man knows it not, neither does a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed forever. But you, O Hashem, are on high forevermore. For, lo, your enemies, O Hashem, for, lo, your enemies shall perish; all the workers of iniquity shall be scattered. But my strength you have exalted, like that of the wild-ox: I am anointed with fresh oil.

My eye also has seen the defeat of my enemies; my ears have heard the doom of those that rose up against me, doers of evil.

(Reader) The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of Hashem, they shall blossom in the courts of our Hashem. They shall still shoot forth in old age; they shall be full of sap and green: to declare that Hashem is upright; Hashem is my Rock, and there is no unrighteousness in Hashem.

PSALM 93

G-d reigns; G-d is robed in majesty; G-d is robed, yes, G-d is girded with strength: the world also is set firm, that it cannot be moved. Your throne is set firm from of old: You are from everlasting. The floods have lifted up, Oh, G-d, the floods have lifted up their voices; the floods lift up their roaring. (Reader) Than the voices of many waters, mighty waters, breakers of the sea, more mighty is G-d on high. Your testimonies are very sure: holiness becomes Your house, Oh G-d, for evermore.

MOURNER'S KADDISH

I send you on with love in my heart,

Crying tears of joy for the life you have lived

Praising the Source of Life for connecting our lives,

I send you on to the next life

I send you on the way you lived

Embracing who you were, not the space that you leave

Praising the Source of Life for allowing us to love, I send you on to the next life

I send you on without fear;

I will not curse or rend my garments

Praising the Source of Life for granting us time, I send you on to the next life

I send you on with praise, Singing songs of joy for all creation,
Praising the Source of Life for making us flesh and blood, I
send you on to the next life.

I send you on with libations and toasts,
Drinking to health and drinking to memory

Praising the Source of Life for giving us words to share,
I send you on to the next life.

I send you on with stones, not flowers, I will not add death to
death.

Praising the Source of Life for all creation,
I send you on to the next life.

RABBI'S KADDISH

Yitgadal v'yitkadash sh'meih raba.

*B'alma divra chirutei, v'yamlich malchutei b'chayeichon
uw'yomeichon uw'chayei d'chol beit yisrael, ba'agala uwizman kariv,
v'imru amen.*

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

*Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei
v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu, l'eila min
kol birchata v'shirata tushb'chata v'nechemata, da'amiran b'al'ma,
v'imru amen. Al yisrael v'al rabanan, v'al talmideihon v'al kol
talmidei talmideihon, v'al kol man d'as'kin b'orayta, di v'atra
hadein v'di v'chol atar va'atar. Y'hei l'hon ul'chon sh'lama raba,*

*china v'chisda v'rachamin, v'chayin arichin, um'zonei r'vichei,
ufurkana, min kodam avuhon di vishmaya, v'imru amen.*

May Your Name be great and holy,

In the world which You have made in Your way

May the presence of The Holy One, Blessed is He,

Be over you in your life and the lifetime of Your People.

May Adonai (the Lord) be blessed forever.

The greatness of The Holy One, Blessed is He,

is beyond all words. Blessed is Adonai (the Lord).

For those who choose to be chosen,

For students and teachers of Torah,

Here or anywhere,

May we all have blessings.

May we all have peace and life.

BARCHU

Reader:

Bar'chu et Adonai hamvorach

Blessed be G-d who is to be blessed.

Community:

Baruch Adonai ham'vorach l'olam va-ed

Blessed is G-d who is to be blessed for ever and ever.

MAARIV ARAVIM

Baruch atah Adonai, Eloheinu melech Ha'olam, asher bidvaro ma'ariv aravim, b'choch'mah poteyach sh'arim, uwitzunah m'shaneh itim, umachalif et hazmanim, um'sadeir et hakochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valay'lah, goleil or mipnei choshech, v'choshech mipnei or. Uma'avir yom umeivi ay'lah, umavdil bein yom uwein lay'lah, Adonai tzvaot sh'mo. Eil chai v'kayam, tamid yimloch aleinu l'olam va-ed. Baruch atah Adonai, hama'ariv aravim.

Blessed are You, Oh, G-d our G-d, King of the universe who at Your word brings on the evening twilight, with wisdom opens the gates of the heavens, and with understanding changes times and varies the seasons, and arranges the stars in their watches in the sky, according to Your will. You created day and night; You roll away the light from before the darkness, and the darkness from before the light; You make the day to pass and the night to approach, and divide the day from the night, the G-d of hosts is your Name; a

G-d living and enduring continually, may You reign over us forever and ever. Blessed are You, O' G-d, who brings on the evening twilight.

A Prayer for Healing
(Mi Shebeirach)

Eloheinu, God on high

Let your child (name) know healing

Nurture him/her, body and King (Queen, Spirit)

And enfold her/him in the wings of your Shechinah.

Receive our prayers

And know that we are ready

For your Glory to manifest

And the ministering angels to bring

Not miracles but your divine command,

Adon Olam, the Ruler of the World.

Let (name) know perfect healing, swiftly and soon.

Amen.

AHAVAT OLAM

Ahavat olam beit yisrael am'cha ahav'ta, torah umitzvot, chukim umishpatim otanu limadta. Al kein Adonai Eloheinu, b'shoch'veinu u'kumeinu nasiach b'chukecha, v'nismach b'divrei toratecha u'mitzvatecha l'olam va-ed. Ki heim chayeinu v'orech yameinu, uvahem nehgeh yomam valay'lah. V'ahavat'cha al tasir mimenu l'olamim. Baruch atah Adonai, ohev amo yisrael.

With everlasting love You have loved the house of Israel, Your people; a Torah and commandments, statutes and judgments you have taught us. Therefore, Oh, G-d our G-d, when we lie down and when we rise up we will meditate on Your statutes; yea, we will rejoice in the words of Your Torah and in Your commandments forever; for they are our life and length of our days, and we will meditate on them day and night. And may You never take away Your love from us. Blessed are You, Oh, G-d, who loves Your people Israel.

SHEMA

Sh'ma yisrael, Adonai eloheinu, Adonai echad.

Listen, Israel: the Lord our G-d, the Lord is One.

Baruch sheim k'vod maLechuto l'olam va-ed.

Blessed be G-d's name, whose glorious kingdom is forever and ever.

V'AHAVTA

(Deuteronomy 6:4-9)

V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha-eileh, asher anochi m'tzav'cha Hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam, b'shiwt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvisharecha.

And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

HASHKIVEINU (Introduction)

Hashkiveinu Adonai Eloheinu l'shalom, v'ha'amideinu malkeinu Lechayim.

Cause us, Oh, G-d our G-d, to lie down in peace, and raise us up, our King, unto life.

V'SHAMRU

V'sham'ru v'nei yisrael et hashabat, la'asot et hashabat l'dorotam b'rit olam. Beini uwein b'nei yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha'aretz, wayom hashv-ii shavat vayinafash.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days God made the heavens and the earth, and on the seventh day, God ceased from work and rested.

AMIDAH (or TEFILLAH)

You have my thanks, G-d

My G-d, the G-d of Israel, and the G-d of our ancestors

G-d of Avraham, G-d of Sarah

G-d of Yitzchak, G-d of Rivkah

G-d of Yaakov, G-d of Leah

G-d of Rachel

Lord of the Universe, who established what is good

And asks that we follow your example and live in love

Beyond titles – male, female; you are our protection

(bow forward at a 45-degree angle)

You are blessed, shield of our fathers and mothers

Shield to us all

(Standing)

Lord of the Universe, teach us – our minds and our hearts

After teaching us, forgive us

After forgiving us *(Strike the chest with the right fist)*

Be patient with our weaknesses *(Strike the chest with your right fist)*

Patient One, make our lives worthy.

After making us worthy, heal our bodies.

After we are healed, bless us.

After we are blessed, bring us together.

After we are together, judge us with mercy.

After judging us, defeat our evil, and the evil of our world.

After defeating evil, help us create what is good.

Now that we are holy, make all the Earth holy.

Accept our prayers – continue to improve what we are.

Baruch atah Adonai, Ha-El HaKadosh.

You are blessed, our holy G-d.

Baruch atah Adonai, Oseh HaShalom.

You are blessed, our G-d who creates and maintains peace.

Baruch atah Adonai, Shomei'ah Tefillah.

You are blessed, our G-d who acknowledges when we call out.

ADON OLAM

Adon olam, asher malach, b'terem kol y'tzir nivra.

L'eit na'asah v'cheftzo kol, azai melech sh'mo nikra.

V'acharey kichlot hakol, l'vado yimloch nora.

V'hu haya, v'hu hoveh, v'hu yih'yeh b'tifara.

V'hu echad, v'eyn sheni

l'hamshil lo, l'hachbira.

B'li reishit, b'li tachlit, v'lo ha'oz v'hamisrah.

V'hu Eli, v'chai go'ali,

v'tzur chevli b'et tzarah.

V'hu nisi umanos li, m'nat kosi b'yom ekra.

B'yado afkid ruchi

b'et ishan v'a'irah.

V'im ruchi g'viyati, Adonai li v'lo ira.

The Lord of the Universe who reigned
before anything was created.

When all was made by his will
He was acknowledged as King.

And when all shall end
He still all alone shall reign.
He was, He is,
and He shall be in glory.

And He is one, and there's no other,
to compare or join Him.
Without beginning, without end
and to Him belongs dominion and power.

And He is my G-d, my living G-d.
to Him I flee in time of grief,
and He is my miracle and my refuge,
who answers the day I shall call.

To Him I commit my King (Queen, Spirit),
in the time of sleep and awakening,
even if my King (Queen, Spirit) leaves,
G-d is with me, I shall not fear.

SHABBAT HOME

SHALOM ALEICHEM

*Shalom aleichem, malachei hashareit, malachei elyon,
mimelech malchei ham'lachim, hakadosh baruch hu.*

*Boachem l'shalom, malachei hashalom, malachei elyon,
mimelech malchei ham'lachim, hakadosh baruch hu.*

*Bar'chuni l'shalom, malachei hashalom, malachei elyon,
mimelech malchei ham'lachim, hakadosh baruch hu.*

*Tzeitchem l'shalom, malachei hashalom, malachei elyon,
mimelech malchei ham'lachim, hakadosh baruch hu.*

KIDDUSH

*Baruch atah, Adonai, Eloheinu melech haolam, borei p'ri
hagafen. (Amen)*

*Baruch atah, Adonai, Eloheinu, melech haolam, asher
kiddeshanu b'mitsvotav v'ratsa vanu, v'shabat kahdsho b'ahava
u'ratson hinchilanu, zikaron l'maasei v'reishit.*

Ki hu yom t'chila l'mikraei kodesh, zecher litsiat Mitsrayim.

Ki vanu vacharta v'otanu kidashta mikol haamim, v'Shabat kahdshicha

b'ahava uw'ratson hinchaltanu. Baruch atah Adonai, m'kadeish haShabat.

Blessed are you, Lord our G-d, Master of the Universe, who has blessed us with the Laws of Nature, which bring forth the fruit of the vine. And blessed be the work of our hands which have made this Shabbat celebration, for we remember that we are your partner in Creation. United in the King (Queen, Spirit) of the Shabbat and under the holy sukkah of your presence we sing together:

WOMAN OF VALOR

(Based on Eshet Chayil)

A woman of valor, in a world such as ours,

Is as rare and as shining as rubies.

She is an equal to her spouse.

Her earnings and her efforts

Bring her family comfort and joy.

The Valorous Woman is not idle.

Her eyes are set on the horizon and

Her hand outstretched to those in need.

She cherishes justice and
Does not turn away from the poor,
But conducts herself with dignity.
She is a lion for her children,
And her strength is their protection.
She speaks wisely, and offers truth with kindness.
She is truly a Daughter of the King.

HAPPY IS THE MAN

(Prayer For Men)

Happy is the man that fears Hashem (The Name), that delight greatly in His commandments.

His seed shall be mighty upon earth; the generation of the upright shall be blessed.

Wealth and riches are in his house; and his merit endures for ever.

Unto the upright He shines as a light in the darkness, gracious, and full of compassion, and righteous.

Well is it with the man that deals graciously and lends, that orders his affairs rightfully.

For he shall never be moved; the righteous
shall be had in everlasting remembrance.
He shall not be afraid of evil tidings; his heart
is
stedfast, trusting in Hashem (the Name).
His heart is established, he shall not be
afraid,
until he gaze upon his adversaries.
He hath scattered abroad, he hath given to
the
needy; his righteousness endures for ever;
his horn shall be exalted in honor.
The wicked shall see it, and be vexed; he shall
gnash with his teeth, and melt away; the desire
of the wicked shall perish.

(Adapted from Psalm 112)

A BLESSING FOR MY SON AND DAUGHTER

Like Ephraim, may you grow in wisdom,
And as Menashe, walk in peace.
May you laugh as Sarah laughed,
And like Rebecca, speak your truth.

Let Rachel teach you love beyond logic,
And Leah, endurance with dignity.
And may you always and forever
Know that you are loved.

SHABBAT
MORNING
SERVICE

MORNING MEDITATIONS

Upon waking

MODEH ANI, ELOHAI NESHAMA, & POKE'ACH IVRIM

Each morning we are thankful to be alive, and we rededicate ourselves to bettering ourselves and our communities.

*Modeh/Modah ani l'fanecha Melech (Malkah, Melech) chai
v'kayam
sheh-hechezarta bi nishamati
b'chemla rabah emunatecha.*

I give thanks to You, living and timeless King (Queen, King), for giving me, in Your abundant compassion, another chance at life. Your faithfulness is great.

Hashem, You have given me a pure soul. You created it, fashioned it, and breathed it into me. Every morning, You restore it to me when I awaken. One day, You will take it from me. But for as long as my soul is within me, I will give thanks to You, my G-d and G-d of my ancestors, Creator and Protector of all. Blessed is Hashem, who opens blind eyes and stirs sleeping souls.

AFTER WASHING UP

AL NETILAT YADAYIM

We wash our hands to symbolize a commitment to holiness in all our actions.

Baruch atah Adonai

*Eloheinu Melech (Malkah, Ruach) Ha'olam,
asher kiddeshanu b'mitzvotav
v'tzivanu al netilat yadayim*

Blessed are You, Hashem,
our G-d, Creator of time and space,
who enriches our lives with holiness
and instructs us to wash our hands.

ASHER YATZAR

During our morning prayers, we express gratitude for the miraculous human body.

Baruch atah Adonai

*Eloheinu Melech (Malkah, Ruach) Ha'olam,
asher yatsar et ha'adam b'chochmah,
u'vara vo n'kavim n'kavim, chalulim chalulim.
Galoi v'yadua lifnei chisei ch'vodecha,
she'im yipateiach echad meihem*

*o yisateim echad meihem,
I efshar l'hitka-yeim
v'la'amod l'fanecha
a-filu sha'ah echat.*

*Baruch atah Adonai,
rofei chol basar u-mafli la'asot.*

Blessed are You, Hashem,
our G-d, King (Queen, Spirit) Creator of the world,
who created the human body in infinite wisdom,
placing within it openings, vessels, glands, and organs that are
marvelous in structure and intricate in design. If but one of them
were to be ruptured,
or if any of them were blocked,
it would be impossible to survive for even an hour. Blessed are You,
Hashem,
source of health and life.

DONNING THE TALLIT

Spread the tallit open and hold it in front of you as you say the
following blessing:

Before putting on the tallit:

Baruch atah Adonai

*Eloheinu Melech (Malkah, Ruach) Ha'olam,
asher kiddeshanu b'mitzvotav
v'tzivanu l'hitatef batzitzit.*

Blessed are You, Hashem,
our G-d, Creator of time and space,
who enriches our lives with holiness
and calls us to wrap ourselves in tzitzit.

While putting on the tallit:

Use this time of reflection to ask for G-d's protection and blessings during the day ahead.

I am grateful to You, Hashem, for giving me the opportunity to clothe myself in righteousness. In every generation, we put tzitzit on our garment to remind us of Your mitzvot throughout the day. As I drape the tallit around my body, I pray that I am always wrapped in the light of Your love and protection.

May it be Your will, my G-d and G-d of my ancestors, to deliver me this day and every day from insolent people and impudence, from hateful people and bad friends, whether they are members of my family or strangers, and from any mishaps and destructive influences, from undue stress and from an unmanageable workload, and from anything that may distract me from what is most important in my life.

THE DAILY SACRIFICE

This prayer is a retelling of the sacrifices made by temple priests.

Reader:

As it is written:

The Lord spoke to Moses, telling him to say to us: be careful to offer my food sacrifice at the appointed time as the fragrance is pleasing to me.

Tell them to bring two, year-old sheep, perfect, without blemish, regularly each

day. Prepare one for the morning and one for later in the day, with an offering of fine flour and olive oil mixed together. This is what was given to the Lord at Mt. Sinai. Bring an offering of wine for each sheep, to be poured in the sanctuary as a gift of strong drink to the Lord.

Prepare another lamb later in the day with the same meal and drink offering. This aroma is pleasing to the Lord.

(Based on Numbers 28)

You shall slaughter the animal at the north side of the altar before the Lord, and Aaron's sons (the priests) shall sprinkle the blood against all sides of the altar.

(Based on Leviticus 1)

A PSALM BEFORE VERSES OF PRAISE

A song for the dedication of Your People. I praise you, El Shaddai (G-d Almighty), for lifting me up above my enemies. Adonai Rapha (the Lord that Heals), I called to You and You healed me. You kept my soul from destruction and preserved me from Darkness. Sing to Melech HaMelachim (the King of Kings) and praise the Name: Your anger is brief, but Your love lasts forever. The night may bring weeping, but the dawn will bring peace. When everything was good in my life, I felt strong because You made me strong. But when I couldn't feel You, I was terrified. I pleaded with the Lord, "What good would my death be? How can I honor and praise You if I am dead?" Be compassionate to me and help me. You turned my sadness into dancing. You have taken away my darkness and dressed me in light, so that my soul will praise You eternally. Adonai (Lord), I will praise You forever.

(Based on Psalm 30)

ASHREI

Ashrei yosh'vei veitecha, od y'hal'lucha selah. Ashrei ha'am shekachah lo, ashrei ha'am she'adonai elohav.

T'hilah l'david, aromimcha elohai hamelech, va'avar'chah shimcha l'olam va-ed. B'chol yom avar'cheka, va'ahal'lah shimcha l'olam va-ed.

Gadol Adonai um'hulal m'od, v'ligdulato ein cheiker. Dor l'dor y'shabach ma'asecha, ug'vurotecha yagidu.

Hadar k'vod hodecha, v'divrei nifl'otecha asichah.

*Ve'ezuz nor'otecha yomeiru, ug'dulat'cha asap'renah. Zecher rav
tu'cha yabiu, v'tzidkat'cha y'raneinu.*

*Chanun v'rachum Adonai, erech apayim ug'dol chased. Tov
Adonai lakol, v'rachamav al kol ma'asav.*

Yoducha Adonai kol ma'asecha, vachasidecha y'var'chuchah

*Kvod maLechut'cha yomeiru, ug'vurat'cha y'dabeiru. L'hodi'a
livnei ha'adam g'vurotav, uch'vod hadar maLechuto.*

*MaLechut'cha maLechut kol olamim, umemshalt'cha b'chol dor
vador.*

*Someich Adonai l'chol hanof'lim, v'zokeif l'chol hak'fufim.
Einei chol eilecha y'sabeiru, v'atah notein lahem et ach'lam b'ito.*

*Pote'ach et yadecha, umasbi'a l'chol chai ratzon. Tzadik
Adonai b'chol d'rachav, v'chasid b'chol ma'asav.*

Karov Adonai l'chol kor'av, l'chol asher yikrauhu Ve'emet.

*R'tzon y'rei'av ya'aseh, v'et shavatam yishma v'yoshi-eim.
Shomer Adonai et kol ohavav, v'eit kol har'shaim yashmid.*

*T'hilat Adonai y'daber pi, vivareich kol basar sheim kod'sho
l'olam va-ed.*

Va'anachnu n'vareich yah, mei'atah v'ad olam, hal'luyah.

CHATZI KADDISH

Holy – holy is the name!

This world is a testament to G-d's holiness, because it was made by G-d.

HaKadosh, Baruch Hu – may the Holy and Blessed One be with you:

In your life and that of others, and your offspring

Bless Adonai for all ages!

The magnificence of G-d, the Holy and Blessed One

Is beyond all words – blessed is Adonai!

On behalf of all people – those of Israel and all others

For those who devote themselves to Torah

Wherever they be

Let us be blessed

Give us peace, and lengthen our days

BARCHU

Reader:

Bar'chu et Adonai hamvorach

Blessed be G-d who is to be blessed.

Community:

Baruch Adonai ham'vorach l'olam va-ed

Blessed is G-d who is to be blessed for ever and ever.

SHEMA

In this moment – nothing else exists. We are alone before G-d.

(Traditionally, with eyes covered):

Shema Israel! Adonai Eloheinu, Adonai Echad.

Baruch shem k'vod maLechuto l'olam va-ed.

FOLLOWING THE SHEMA

You will love G-d, your G-d, with all of your heart, might, and soul. Write these words on your arm as they are written on your heart. You will be reminded by these words, which will rest over your eyes and over all you see. These words will be on your door and on the gate to your home. Students of Torah will not fear, because G-d will give them all they need: rain when it is dry, and sun when it is cold. And as seedlings grow in spring, your hearts will also be fertile, bearing new life. Your bellies will be full. You will learn the rhythms of coexistence with others. Disobedience and disregard of G-d's goodness will remove these things from your world, and you from it also. Teach and learn the commandments. Let us all learn holiness, from the holy examples we are given.

When I forget the commandments, return them to my memory.
Don't allow me to be distracted from what matters most. You are
G-d.

MI CHAMOCHAH

The Song at the Sea (Exodus 15:118)

*Mi chamochah ba-eilim Adonai, mi kamochah nedar bakodesh,
nora t'hilot, oseih fele. Shirah chadashah shib'chu g'ulim l'shimcha
al s'fat hayam, yachad kulam hodu v'himlichu v'am'ru: Adonai
yimloch l'olam va-ed.*

*Tzur yisrael, kumah b'ezrat yisrael, uf'deih chinumecha y'hudah
v'yisrael. Goaleinu Adonai tzvaot sh'mo, k'dosh yisrael. Baruch
atah Adonai ga'al yisrael.*

AMIDAH

(Silent Meditation of 18 Blessings)

You have my thanks, G-d

My G-d, the G-d of Israel, and the G-d of our ancestors

G-d of Avraham, G-d of Sarah

G-d of Yitzchak, G-d of Rivkah

G-d of Yaakov, G-d of Leah

G-d of Rachel

Lord of the Universe, who established what is good

And asks that we follow your example and live in love

Beyond titles – male, female; you are our protection

(bow forward at a 45-degree angle)

You are blessed, shield of our fathers and mothers

Shield to us all

(Standing)

Lord of the Universe, teach us – our minds and our hearts

After teaching us, forgive us

After forgiving us *(Strike the chest with the right fist)*

Be patient with our weaknesses *(Strike the chest with your right fist)*

Patient One, make our lives worthy

After making us worthy, heal our bodies

After we are healed, bless us

After we are blessed, bring us together

After we are together, judge us with mercy

After judging us, defeat our evil, and the evil of our world

After defeating evil, help us create what is good

Now that we are holy, make all the Earth holy

Accept our prayers – continue to improve what we are

Baruch atah Adonai, Ha-El HaKadosh

You are blessed, our holy G-d

Baruch atah Adonai, Oseh HaShalom

You are blessed, our G-d who creates and maintains peace

Baruch atah Adonai, Shomei'ah Tefillah

You are blessed, our G-d who acknowledges when we call out

A Prayer for Healing

(Mi Shebeirach)

Eloheinu, God on high

Let your child (name) know healing

Nurture him/her, body and King (Queen, Spirit)

And enfold her/him in the wings of your Shechinah.

Receive our prayers

And know that we are ready

For your Glory to manifest

And the ministering angels to bring

Not miracles but your divine command,

Adon Olam, the Ruler of the World.

Let (name) know perfect healing, swiftly and soon.

Amen.

ALEINU

It is the duty of Israel and all G-d's peoples

To acknowledge your majesty and worth

We bow (*bow forward at a 45-degree angle*) as an act of praise and
gratefulness

Because we have been entrusted with a holy task

To represent your unity in a diverse world

G-d alone is divine. No other is like G-d.

(bow forward at a 45-degree angle)

Savior of Saviors, we anticipate a perfect world

Made whole through your truths and our efforts

Then, all people will embrace your unity, saying

“Adonai is G-d!”

MOURNER'S KADDISH

I send you on with love in my heart

Crying tears of joy for the life you have lived

Praising the Source of Life for connecting our lives,

I send you on to the next life

I send you on the way you lived

Embracing who you were, not the space that you leave

Praising the Source of Life for allowing us to love,

I send you on to the next life

I send you on without fear

I will not curse or rend my garments

Praising the Source of Life for granting us time,

I send you on to the next life

I send you on with praise

Singing songs of joy for all creation

Praising the Source of Life for making us flesh and blood,

I send you on to the next life

I send you on with libations and toasts

Drinking to health and drinking to memory

Praising the Source of Life for giving us words to share,

I send you on to the next life

I send you on with stones not flowers

I will not add death to death

Praising the Source of Life for all creation

I send you on to the next life

AIN K'ELOHEINU

*Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.
Mi cheiloheinu, mi chadoneinu, mi ch'malkeinu, mi ch'moshi-einu.
Nodeh leiloheinu, nodeh ladoneinu, nodeh l'malkeinu, nodeh
l'moshi-einu.
Baruch eloheinu, baruch adoneinu, baruch malkeinu, baruch moshi-
einu.
Atah hu eloheinu, atah hu adoneinu, atah hu malkeinu, atah hu
moshi-einu.
Atah hu shehiktiru avoteinu l'fanecha et k'toret hasamim.*

There is none like our God, none like Adonai, none like our
Sovereign, none like our Redeemer.

Who is like our God, who like Adonai, who like our Sovereign,
who like our Saviour?

We will give thanks to our God, we will give thanks to Adonai, we
will give thanks to our Sovereign, we will give thanks to our
Redeemer.

Blessed be our God, blessed be Adonai, blessed be our Sovereign,
blessed be our Redeemer.

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

You are the One to whom our ancestors offered spices.

ADON OLAM

*Adon olam asher malach, b'terem
kol y'tzir nivra. L'eit na'asah
v'cheftzo kol, azai melech sh'mo
nikra.*

*V'acharei kichlot hakol, l'vado
yimloch nora. V'hu hayah, v'hu
hoveh, v'hu yihyeh, b'tifarah.*

*V'hu echad v'ein sheini, l'hamshil
lo l'hachbirah. B'li reishit b'li
tachlit, v'lo ha-oz v'hamisrah.*

*V'hu eili v'chai goali, v'tzur chevli
b'eit tzarah. V'hu nisi umanos li,
m'nat kosi b'yom ekra.*

*B'yado afkid ruchi, b'eit ishan
v'airah. V'im ruchi g'viyati, Adonai
li v'lo ira.*

You are the Eternal G-d who ruled before
the creation. At the time Your will directly

determined what occurred, You were already ruling.

And when all else has failed, You will still reign majestically. You were, You are, You will be in glory.

You are only One. You do not rely upon or compare with any other. You exist without beginning or end. You know power that cannot be seen or experienced elsewhere.

You are my G-d. You are my Redeemer; my Rock when I am distressed; my confidence; my protection; my aide when I call on You.

I place my soul in Your hands and trust You with it night and day. I also entrust You with my body. When I have Adonai, I shall never fear.

HAVDALAH

HAVDALAH

Reader: Behold, the time of celebration is ending;
The Sabbath Bride has laughed and danced joyfully
Among the family gathered near to her
She has blessed the children and kissed the brows of the aged.
Her gifts have been received with open hearts.
But slowly, the sunlight is fading –
Slowly, the stars appear-
The time has come to leave the *sukkat simcha v'shalom*,
The tent of celebration and of peace,
And return once more to the world.

Community: The Jews had light, happiness, joy and honor.
(Esther 8:16)

Reader: Come, let us gather together and bid farewell to the
Shechinah.

Let us raise the cup of salvation and call out in the name of the
Lord. (Psalms 116:13)

Raises the Kiddush cup, but does not drink

Baruch atah, Adonai, Elohaynu melech ha'olam, boray pri hagafen.

Response: Blessed are you, Adonai our God, Sovereign of the Universe, who creates the fruit of the vine.

Reader: Our souls are uplifted by the time spent together but our feelings of remorse grow as we prepare to depart. Let us take a moment to refresh our King (Queen, Spirit) s, that they will be strong to face the challenges of the week ahead.

Baruch atah, Adonai, Elohaynu melech ha'olam, boray minay besamim.

Community: Blessed are you, Adonai our God, Sovereign of the Universe, creator of fragrant spices.

Reader: As we return to the common world and the daily struggles we each of us face, let us not forget our responsibilities to repair the world.

Community: To find the lost and to feed the hungry, to comfort the sick and to cheer the sorrowful, to build and to keep a peaceful world, to work for justice and the righting of wrongs, and to teach our children how to live.

Reader: May each Jewish soul burn as brightly as the *Havdalah* flame, with a light that illuminates darkness and brings warmth to their corner of the world. We examine the nails of our fingers to remind ourselves of the work our hands are called to perform.

Baruch atah, Adonai, Elohaynu melech ha'olam, boray me'oray ha'aysh.

Community: Blessed are You, God, our Lord, sovereign of the universe, Creator of the flame.

Reader: Just as the Bride adorns herself for her celebration, so must we separate our sacred *neshamot* from the profanity of the world. We are called to be brides, to be fragrance, to be flame. We walk between worlds and we embrace the balancing task.

Baruch atah, Adonai, Elohaynu melech ha'olam,

Community: Blessed are You, God, our Lord, King of the universe, who distinguishes

Reader: *hamavdil bayn kodesh lechol;*

Community: between the holy and the profane;

Reader: *bayn or lechoshech;*

Community: between the light and dark;

Reader: *bayn Yisra'el la'amim;*

Community: between Israel and the other nations;

Reader: *bayn yom ha'shevi'i leshayshet yemay hama'aseh*

Community: between the seventh day and the six days of the week.

Reader: May the God of peace help us find blessing and peace for all, far and near. May *Shechinah* in mercy bless all people with peace.

The wine is sipped.

All Together: *Baruch atah, Adonai, hamavdil bayn kodesh lechol.*

Blessed are You, God, who separates between the holy and the profane.

The candle extinguished.

All Together: Amen

ROSH CHODESH

This ritual/service is based on the one the Rosh Chodesh group I hosted at my home did consistently for a just over a year. When we met in person we gave physical offerings, along with our prayer offerings. I encourage all to experiment with this practice. Our offerings were grain (oats) and oil – just as they were in ancient days. Be sure to not just throw them in the trash after the service, but to take them outside and feed the birds or nature with them. (Ketzirah)

Leader: Our intent tonight is to come together as a community and welcome in the new month and give thanks for all blessings in the month that has passed, ask for strength in the month to come, and open ourselves up receiving blessings of Divine energy.

Creating Sacred Space:

When ready to enter the space each person will say/sing:

Barchu, Dear One(s), Shechina, I call on the light of my soul as
"My Name."

Those in the space will respond (sing/say):

Barchu, *Person's Name*, you have called on the light of your soul
– welcome home.

Based on a chant by Rabbi Hanna Tiferet Siegel

Expressions of of Gratitude

On Shabbat, Rosh Chodesh begins here, after the Amidah.

Leader: We begin the offerings by giving thanks for blessings we have received in the past month. As we sing, everyone is encouraged to share what they are grateful for in the past month.

Modah/Modeh Ani L'fanecha

Modah/Modeh Ani L'fanecha

Melech (Malkah, Ruach) Chai, V'kayam

Oh, I am grateful

Oh, I am grateful

In the face of the One, in the face of the One.

~ *English Lyrics and Music by Holly Taya Shere*

The Month To Come

The leader or designated community member should lead a teaching and/or discussion about the Jewish month to come.

Prayers for Strength

Leader: With offerings of gratitude completed now is the time for prayers that ask strength for specific struggles in your lives. To hold the space and support people as they share their struggles, we will sing this Mi Chamokah:

Mi Chamocha Ba'elim Adonai

Mi Kamocha Nedar BaKodesh

Norah T'hillot, Oseh Feleh

Norah T'hillot, Oseh Feleh

The King (Queen, Spirit) is flowing, flowing and growing. The King (Queen, Spirit) is flowing through you and me

Adonai guide me, be faithfully beside me

Adonai guide me, and bless me

The King (Queen, Spirit) is flowing, flowing and growing. The King (Queen, Spirit) is flowing through you and me

Shechina reside in me your wisdom lives inside of me.

Shechina reside in me, oh Holy of Holies

~ English lyrics by Holly Taya Shere, music is an adaptation of traditional circle song

Receiving of Energy

Leader: Now that we have experienced gratitude and asked for strength, we will open ourselves to the light of the Divine to refresh and renew ourselves. This is the beginning of a new cycle of the moon, and we open ourselves to the energy that will grow in the coming weeks and ebb as the moon grows dark again. As we sing, you are invited to share what you are opening to in the new month to come.

I am opening up in sweet surrender to the luminous love light
of the One

I am opening

I am opening

I am opening up in sweet surrender to the luminous love light
of the One

I am opening

I am opening

~ Traditional Rainbow Community Song

HOLIDAYS AND BLESSINGS

BLESSINGS FOR ROSH HASHANAH

LIGHTING CANDLES

Baruch atah Adonai, Eloheinu, melech ha'olam

*Asher kiddeshanu b'mitzvotav vitzivanu lehadlik ner shel yom
tov*

DRINKING WINE

Baruch atah Adonai, Eloheinu, melech ha'olam

borei p'ri hagafen. Amen

Baruch atah Adonai, Eloheinu, melech ha'olam

asher bachar banu mikol am v'rom'manu mikol lashon

*kiddeshanu b'mitz'votav vatiten lanu Adonai Eloheinu,
b'ahavah et yom tov*

hazikaron hazeh yom zich'ron t'ru'ah

*mik'ra kodesh zeicher litzi'at mitz'rayim
ki vanu vachar'ta v'otanu kidash'ta mikol ha'amim
ud'var'cha emet v'kayam la'ad*

*Baruch atah Adonai melech al kol ha'aretz
m'kadeish yisra'eil v'yom hazikaron. Amen*

You may now drink the wine or juice.

SHEHECHEYANU

*Baruch atah Adonai, Eloheinu, melech ha'olam
shehecheyanu v'kiymanu v'higi'anu laz'man hazeh. Amen*

EATING APPLES AND HONEY

*Baruch atah Adonai, Eloheinu, melech ha'olam
borei p'ri ha'eitz. Amen*

Eat the apple.

*Y'hi ratzon milfanecha Adonai eloheinu veilohei avoteinu
shet'chadeish aleinu shanah tovah um'tukah.*

STUDY GUIDE FOR YOM KIPPUR

These texts make up the Torah portions for Yom Kippur. While it is a mitzvah (commanded blessing) to pray, it is also considered a greater blessing to study. Take the time to study these words.

Yom Kippur Morning: Leviticus 16:1-34, Numbers 29:7-11

Haftarah: Isaiah 57:14-58:14

Yom Kippur Mincha: Leviticus 18:1-30

Haftarah: Jonah 1:1-4:11, Micah 7:18-20

BLESSINGS FOR SUKKOT

Before sitting down to a meal in the sukkah:

Our ancestors lived by the Land, and the fruits of their labor were not just the meals they shared, but the generations of Jews that followed.

The food we have shared has come to us from people working together, relying on each other, as we rely on those around us. Tonight, we stand in awe of the work of our hands, which brings us together in peace and in recognition of Hashem who has made the earth heavenly for us.

We are grateful for the opportunity to come together as one people tonight before this festive meal, for it is said, "*hinei matov u'manayim, shevet achim gam yachad,*" how good it is to sit together with companions.

Blessed is G-d whose food we have eaten and through whose goodness we live. Blessed is G-d and Blessed is G-d's name now and forever.

BLESSINGS FOR SIMCHAT TORAH

The last and first lines of the Torah are read...

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land, even Gilead as far as Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah as far as the hinder sea; and the South, and the Plain, even the valley of Jericho the city of palm-trees, as far as Zoar.

And the LORD said unto him: 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying: I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he was buried in the valley in the land of Moab over against Beth-peor; and no man knoweth of his sepulchre unto this day.

And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping in the mourning for Moses were ended.

And Joshua the son of Nun was full of the King (Queen, Spirit) of wisdom; for Moses had laid his hands upon him; and the

children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face; in all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

In the beginning God created the heaven and the earth.

(Deuteronomy 34 and Genesis 1:1)

MENORAH BLESSING FOR HANUKKAH

On the first night of Hanukkah:

Baruch Atah Adonai Eloheinu Melech Ha'olam

Asher Kiddeshanu Be'mitsvotav Ve'tsivanu Lehadlik Ner Shel Chanuka

Baruch Atah Adonai Eloheinu Melech Ha'olam She'asa Nissim La'avoteynu Ba-yyamim Ha-hem Ba-zzman Ha-zze

The First Night Blessing (only said on the first night of Hanukkah or the first time you light a menorah):

Baruch Atah Adonai Eloheinu Melech Ha'olam Shehechianu Ve'kiymanu Ve'higgianu Laz'man Hazzeh

The first two blessings are said every night of Hanukkah after that.

BLESSINGS FOR PURIM

Before reading the Book of Esther, recite:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the reading of the Megillah.

Blessed art thou, O Lord our God, King of the universe, who wrought miracles for our fathers in days of old, at this season.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

Traditionally, the Book of Esther would be read aloud after these blessings are given.

Every time the phrase "Haman, son of Hammedatha the Agagite" is read, the audience listening to this reading should boo, clap, stomp or otherwise "blot out the name of Haman."

BLESSING FOR TU B'SHEVAT

Blessings to the renewal of all living things.

Blessings to the trees that provide us with clean air, shelter, food, and resources to live.

Here's to the dawning of spring and resurgence of life.

Blessed be the earth – glorious in its creation and its creator.

LIBERATION! A PASSOVER HAGGADAH

Welcome And Origins

In the northern hemisphere, Passover coincides with the beginning of spring: a time for renewal, rethinking, rebirth. We throw open the windows of our houses, we sweep away winter's grit and dust. The story of Passover is a story of liberation and new beginnings: what better time to rethink liberation than now, as new green appears? May this Passover spring give us the insight and courage to create ourselves anew.

Once we had two spring festivals: *Pesach*, a lambing holiday, and *Chag Hamatzah*, a holiday celebrating the year's first grain. When Israel left Egypt, the two celebrations became one. The name *Pesach* comes from *pasach*, to "pass over" (as God "passed over" the houses of the Hebrews), and *matzah* came to mean the unleavened bread which represents the haste of our departure.

Passover has four aspects. It is seasonal, rejoicing in spring. It is historical, marking the "birthday" of the Jewish people. It is a festival of freedom. And it is a ritual of preparation for an ultimate redemption.

Order! Order!

Seder literally means order, from the Hebrew *l'sader*, to arrange, and there's a set order to the proceedings:

1. The Recitation of the Seder
2. Kadesh: Sanctifying The Day
3. Urhatz : Purification Washing The Hands
4. Kiddush First Cup: The Cup of Sanctification
5. Karpas: Eat A Green Vegetable
6. Yachatz: Break The Middle Matzah
7. Maggid: Tell The Story
8. Mah nishtanah?: The Four Questions
9. Avadim Hayinu: We Were Slaves
10. Arba'a B'nei/B'not: The Four Children
11. The Exodus
12. Eser Makot: The Ten Plagues
13. Dayenu: It Would Have Been Enough
14. The Second Cup: The Cup of History
15. Rachatz: Wash The Hands
16. Signs And Symbols
17. Motzi Matzah: Tasting History
18. Maror: The Bitterness of Slavery

19. Korech: The Bitter and the Sweet, The Hillel Sandwich

20. Shulkhan Orekh: Dinner

After the Meal

1. Tzafun: Sharing the Afikoman Dessert

2. Barech: A Blessing of Thanksgiving

3. Hallel: Praise

4. The Third Cup: The Cup of Thanksgiving

5. In Every Generation

6. Elijah's Cup

7. Miriam

8. The Fourth Cup: The Cup of Hope

9. Nirtzah: Completion

10. NEXT YEAR IN...

The Recitation of the Seder

Kadesh

Recite the kiddush

Initiate special time

Urchatz

Wash the hands

Clear the grime

Karpas

Eat a green vegetable

Open senses to growing green

Yachatz

Break the middle matzah

Separate dessert from need

Maggid

Tell the Pesach story

Tell a tale from your spiritual past

Rakhtzah

Wash the hands

Raise up the energy in your hands

Motzi

Say the Ha-Motzi

Call forth what nourishes you

Matzah

Say the blessing for matzah

Increase faith/prepare to heal

Maror

Eat the bitter herb

Allow the bitter to move you

Korekh

Eat bitter herb with matzah

See the sandwich of both sides

Shulkhan Orekh

Serve the festive meal

Feast and enjoy

Tzafun

Eat the Afikomen

Nourish the self with mystery

Barekh

Say the grace after meals

Bless all nourishing in your life

Hallel

Recite the Hallel

Sing the song that is a prayer

Nirtzah

Conclude the seder

Say "I am loved here today."

KADESH

Sanctifying The Day

Lighting The Candles

May the light of the candles we kindle together tonight bring radiance to all who still live in darkness. May this season, marking the deliverance of our people from Pharaoh, rouse us against anyone who keeps others in servitude. In gratitude for the freedom we enjoy, may we strive to bring about our own liberation and the liberation of all people everywhere. Lighting these candles, we create the sacred space of the Festival of Freedom; we sanctify the coming-together of our community.

Baruch atah Adonai Elohaynu melech ha-olam, asher keedshanu b'metzvotav v'tzevanu l'hadleek ner shel yom tov.

Praised are You, Lord our God, Whose presence fills the universe, Who has sanctified our lives through Your commandments and commanded us to kindle the festival lights.

*Baruch ata Adonai, Elohaynu melech ha-olam,
sheh'hech'eeyanu v'keeyemanu, v'heegeeanu la-z'man ha-zeh.*

Praised are You, Lord our God, Whose presence fills the universe, Who has given us life and strength and enabled us to reach this moment of joy.

URCHATZ

Purification Washing The Hands

The symbolic washing of the hands that we will now perform recalls the story of Miriam's Well. Legend tells us that this well followed Miriam, sister of Moses, through the desert, sustaining the Jews in their wanderings. Filled with *mayimei chayyim*, waters of life, the well was a source of strength and renewal to all who drew from it. One drink from its waters was said to alert the heart, mind and soul, and make the meaning of Torah become more clear.

When we wash hands again later, just before eating the festive meal, we will say blessings to sanctify that act. Because the feast is still a few pages away, this hand washing is purely symbolic, and therefore the blessing is unspoken.

(Everyone pours water on their right hand 3 times, then 3 times on left hand.)

KIDDUSH

The Cup of Sanctification

The Hebrew word “Kiddush” means sanctification. But it is not the wine we sanctify. Instead, the wine is a symbol of the

sanctity, the preciousness, and the sweetness of this moment. Held together by sacred bonds of family, and friendship, we share this table tonight with one another and with all the generations who have come before us. We belong to one another. We belong to the generations who have come before and who will come after us, sharing this sacred story and celebration. Let us rise, and sanctify this singular moment.

(We will drink four cups of wine at the Seder in celebration of our freedom. We stand, recite the blessing, and enjoy the first cup. L'chaim!)

Baruch ata Adonai, Elohaynu melech ha-olam, boray pree ha-gafen. Baruch atah Adonai, Elohyinu melech haolam, asher bachar banu meekol am, v'romemanu meekol lashon, v'keedshanu b'meetzvotav. Va'teetayn lanu Adonai Elohaynu b'bahava, mo'adeem lsimcha, chageem u-z'maneem l'sason. Et yom chag hamatzot ha-zeh, z'man chayrutaynu, meekra kodesh, zecher leetzeeyat Meetzrayeem. Kee vanu vacharta, v'otanu keedashta meekol ha-ameem. Oo'mo'adday kodsheh'cha b'seemcha u-v'sason heen'chaltanu. Baruch ata Adonai m'kadesh Yisrael v'ha-z'maneem.

Praised are You, Lord our God, Whose presence fills the universe. Who creates the fruit of the vine.

Praised are You, Lord our God, Whose presence fills the universe, Who has called us for service from among the peoples of the world, sanctifying our lives with Your commandments. In love,

You have given us festivals for rejoicing and seasons of celebration, this Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, Lord, Who gave us this joyful heritage and Who sanctifies Israel and the festivals.

Baruch ata Adonai, Elohaynu melech ha-olam, sheh'hech'eeyanu v'keeyemanu, v'heegeeanu la-z'man ha-zeh.

Praised are You, Lord, our God, Whose presence fills the universe, Who has given us the gifts of life and strength and enabled us to reach this moment of joy.

KOS MIRIYAM

Miriam's Cup

We include a Miriam's cup in our seder to remind ourselves of the women who were responsible for the creation of the Jewish people: Yocheved, the mother of Moses, Aaron and Miriam, Batya, the Pharaoh's daughter who saves Moses from the Nile, Miriam, the Prophetess, and Shifra and Puah, the midwives who courageously went against Pharaoh's edict to kill all first-born Hebrew males.

The ritual created with Miriam's Cup is the filling of her cup using the water from every participant's own glass. This not only immediately creates a sense of participation in the seder, it also acknowledges that the presence of each person at the table will add something to the seder.

(Participants should pass the Miriam's cup after filling it, or the leader of the seder may personally walk around the table with the cup and hold it as it is filled.)

Tonight at our seder, let us remember that we are still on the journey. Just as the Holy One delivered Miriam and her people, just as they were sustained in the desert and transformed into a new people, so may we be delivered, sustained and transformed on our journey to a stronger sense of ourselves, both as individuals and as one people.

KARPAS

Eat A Green Vegetable

At this point in the Seder, it is traditional to eat a green vegetable dipped in salt water. The green vegetable represents rebirth, renewal and growth; the salt water represents the tears of enslavement. We remind ourselves that both the tender greens of the earth and the salts of the sea are joined together to sustain life. We remind ourselves that in slavery the salt of our tears released our strength to survive.

(We dip vegetables in salt water, recite the blessing, then eat.)

Baruch atah, Adonai, eloheinu ruach ha'olam, borei p'ri ha'adamah.

Blessed are you, Adonai, Breath of Life, creator of the fruit of the earth.

YACHATZ

Break The Middle Matzah

(Someone opens the door as a sign of hospitality. At the center of the table, there is a plate with three matzahs. The matzah is lifted up for all to see. The prayer is recited)

Ha lachma anya d'achalu avhatana b'ara d'meetzrayeem. Kol dichfeen yay-tay vi'yachool, kol deetzreech yay-tay viyeesfsach. Hashata hach. Li'shana ha-ba-aa bi'arah di'yeesrael. Hashata av'day, li'shana ha-ba a bi'nay choreen.

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are needy come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free.

Some do not get the chance to rise and spread out like golden loaves of challah, filled with sweet raisins and crowned with shiny braids. Rushed, neglected, not kneaded by caring hands, we grow up afraid that any touch might cause a break. There are some ingredients we never receive. Tonight, let us bless our cracked surfaces and sharp edges, unafraid to see our brittleness and brave enough to see our beauty. Reaching for wholeness, let us piece together the parts of ourselves we have found and honor all that is still hidden. (Tamara Cohen)

(Close the door. Break a middle matzah and wrap the larger half in a cloth or napkin. This piece of matzah is now called the “afikoman,” and must be eaten before the seder concludes.)

IN DEPTH The central imperative of the Seder is to tell the story. The Bible instructs: “You shall tell your child on that day, saying: ‘This is because of what Adonai did for me when I came out of Egypt.’” (Exodus 13:8) Elie Weisel writes: God created man because He loves stories. We each have a story to tell — a story of enslavement, struggle, liberation. Be sure to tell your story at the Seder table, for the Passover is offered not as a one-time event, but as a model for human experience in all generations.

MAGGID

Tell The Story

Maggid, the Hebrew word for “story,” is at the root of the word *haggadah*. We are commanded to tell the story of the Exodus as though each of us were personally liberated from Egypt.

MAH NISHTANAH?

The Four Questions

Free people ask questions. We begin our Seder with questions. Tradition instructs that all must ask:

Mah nishtanah halaila hazeh mikol halaylot?

Why is tonight different from all other nights?

1. *Shebakhol halaylot anu okhleen khamaytz u'matzah, halaila hazeh kulo matzah.*

On all other nights we may eat either leavened bread or matzah; tonight, only matzah, that we may recall the unleavened bread our ancestors baked in haste when they left slavery.

2. *Shebakhol halaylot anu okhleen sh'ahr y'arakot, halaila hazeh maror.*

On all other nights we need not taste bitterness; tonight, we eat bitter herbs, that we may recall the suffering of slavery.

3. *Shebakhol halaylot ayn anu matbeeelen afeelu pa'am akhat, halaila hazeh sh'tay f'ameem.*

On all other nights we needn't dip our food in condiments even once; tonight we dip twice, in saltwater to remember our tears when we were enslaved, and in haroset to remember the mortar and the bricks which we made.

4. *Shebakhol halaylot anu okh'leen beyn yoshveen u'vayn m'subeen, halaila hazeh kulanu m'subeen.*

On all other nights we eat sitting up; tonight, we recline, to remind ourselves to savor our liberation.

(Asking questions is an important part of the Seder. Encourage everyone at the table to ask not just the questions listed in the book, but whatever question comes to mind during the Seder. The Seder is designed for distraction, digression, and discussion.)

AVADIM HAYINU

We Were Slaves

To start answering the question of why this night is different, we begin the first telling of the story of slavery and redemption. To tell the story, we must retell a familiar story to everyone at this table. The story of God bringing us out of Egypt with a mighty

hand and an outstretched arm. The story is so familiar, why retell it?

First, as a commandment: even if all of us were wise, all of us understanding, all of us old, all of us learned in Torah, it is still commanded that we tell the story of the Exodus from Egypt. It is also incumbent within the storytelling that we elaborate on the tale. And all who elaborate the story of the Exodus deserve praise.

(Choose a tale to tell. Read one from here or tell one of your own. Elaborate upon the story.)

(Sing)

Avadim hayinu, hayinu - Ata b'nei chorin u'vnot chorin

Avadim hayinu - Ata, ata b'nei chorin.

Avadim hayinu! - Ata, ata b'nei chori, b'nei chorim

Ata, ata b'not chorin, b'not chorin.

Once, we were slaves - now we are the children of freedom!

ARBA'A B'NEI/B'NOT

The Four Children

In four different passages the Bible commands that we instruct our children about the Exodus. "Why this reiteration?" asked the teachers of the Tradition. Because there are different kinds of children - different kinds of people - with different attitudes and aptitudes.

K'neged arba baneem dee'bra Torah: Echad Hacham, Echad Rasha, Echad Tahm, V'echad Sheh'anyno Yodayah Leeshol.

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him, "It is because of what the Lord did for me when I came out of Egypt." (Exodus 13:8) "For me " and not for him - for had he been in Egypt, he would not have been freed.

The Simple One asks: "What is all this?" You should tell him, "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage." (Exodus 13:14)

As for **the One Who Does Not Know How To Ask**, you should open the discussion for him, as it is written, "And you shall explain to your child on that day, it is because of what the Lord did for me when I came out of Egypt: (Exodus 13:8)

The Exodus

1. Once upon a time our people went into *galut*, exile, in the land of Egypt. During a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. Through a complicated set of plot twists, his son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

2. The Torah recounts the early history of the Jewish people. It describes how God commanded Abraham to leave his country and his father's house and to go to the land of Canaan, where he would become the founder of "a great nation." Abraham and his wife, Sarah, obeyed God's command and journeyed to Canaan. There God blessed them and their family. Their son was Isaac, who married Rebecca. Their grandson was Jacob; and it was Jacob who went down to Egypt.

3. Why did Jacob journey to Egypt? Because Joseph, his son by his beloved Rachel, had become prime minister to Pharaoh, king of Egypt. When a famine broke out in Canaan, Joseph asked his father and all his family to join him there. Then Joseph granted his father and his brothers land, as Pharaoh commanded. And Israel dwelt in the land of Goshen; and they were fruitful and multiplied exceedingly.

4. Joseph died, and all his brothers, and all that generation. Now there arose a new Pharaoh over Egypt, who knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and it come to pass, that if there be a war, they join themselves unto our enemies and fight

against us." Therefore Pharaoh set over them taskmasters to afflict them with burdens. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread through the land.

5. In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed. Two midwives named Shifrah and Puah defied his orders, claiming that "the Hebrew women are so hardy, they give birth before we arrive!" Through their courage, a boy survived. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him Moshe because *min ha-mayim m'shitihu*, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

6. Moses would have lived at the Pharaoh's palace forever, but he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he could not control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

7. One day, while tending sheep on Mount Horeb, Moses saw a bush that seemed to be on fire, but was not burning up. From the bush, he heard God's voice calling him. God said, "I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey."

8. God told Moses to return to Egypt to bring the message of freedom to the Israelites and to warn Pharaoh that God would

bring plagues on the Egyptians if he did not let the slaves go free. Moses was such a humble man that he could not imagine being God's messenger. "I will be with you," God promised Moses. With this assurance and challenge, Moses set out for Egypt.

9. When Moses asked Pharaoh to free the Israelites, he refused. It was only then that God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, the death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go. And so it was that God brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders.

10. And so God's promise to our ancestor Abraham was fulfilled, "Your children shall be strangers in a land not their own, and they shall be enslaved and oppressed four hundred years. But I will bring judgment on the nation they shall serve, and in the end, they shall go free with abundance." (Genesis 15:13-4)

11. To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

ESER MAKOT

The Ten Plagues

Midrash teaches that, while watching the Egyptians succumb to the ten plagues, the angels broke into songs of jubilation. God rebuked them, saying "My creatures are perishing, and you sing

praises?” As we recite each plague, we spill a drop of wine, symbol of joy, from our cups. Our joy in our liberation will always be tarnished by the pain visited upon the Egyptians.

God brought Ten Plagues upon the Egyptians, and they were:

Dam Blood

T’zfardi’a Frogs

Kinim Lice

Arov Beasts

Dever Cattle disease

Sh’chin Boils

Barad Hail

Arbeh Locusts

Choshech Darkness

Makat B’chorot Slaying of the first-born

DAYENU

It Would Have Been Enough

What does this mean, “It would have been enough?” Surely no one of these would indeed have been enough for us. *Dayenu* means to celebrate each step toward freedom *as if* it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to

achieve the whole liberation. It means to sing each verse as if it were the whole song—and then sing the next verse.

Verse 1:

*Ilu hotzianu mimitzrayim,
v'lo asah vahem sh'fatim, dayeinu!
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had brought us out from Egypt,
and had not carried out judgments against them Dayenu, it
would have sufficed!

Verse 2:

*Ilu asah vahem sh'fatim
v'lo asah be'eloheihem,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had carried out judgments against them, and not against
their idols

Dayenu, it would have sufficed!

Verse 3:

*Ilu asah be'eloheihem,
v'lo harag et b'choreihem,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had destroyed their idols,
and had not smitten their first-born
Dayenu, it would have sufficed!

Verse 4:

*Ilu harag et b'choreihem,
v'lo natan lanu et mamonam,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had smitten their first-born, and had not given us their
wealth

Dayenu, it would have sufficed!

Verse 5:

*Ilu natan lanu et mamonam,
v'lo kara lanu et hayam,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had given us their wealth, and had not split the sea for us
Dayenu, it would have sufficed!

Verse 6:

*Ilu kara lanu et hayam,
v'lo he'eviranu v'tocho becharawah,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had split the sea for us, and had not taken us through it
on dry land
Dayenu, it would have sufficed!

Verse 7:

*Ilu he'eviranu v'tocho becharawah,
v'lo shika tzareinu b'tocho,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had taken us through the sea on dry land, and had not
drowned our oppressors in it
Dayenu, it would have sufficed!

Verse 8:

*Ilu shika tzareinu b'tocho,
v'lo sipeik tzorkeinu bamidbar arba'im shana,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had drowned our oppressors in it, and had not supplied
our needs in the desert. Dayenu, it would have sufficed!

Verse 9:

*Ilu sipeik tzorkeinu bamidbar arba'im shana,
v'lo he'echilanu et haman,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had supplied our needs in the desert, and had not fed us
the manna

Dayenu, it would have sufficed!

Verse 10:

*Ilu he'echilanu et haman,
v'lo natan lanu et hashabbat,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had fed us the manna, and had not given us the Shabbat

Dayenu, it would have sufficed!

Verse 11:

*Ilu natan lanu et hashabbat,
v'lo keirvanu lifnei har sinai,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had given us the Shabbat, and had not brought us before
Mount Sinai

Dayenu, it would have sufficed!

Verse 12:

*Ilu keirvanu lifnei har sinai,
v'lo natan lanu et hatorah,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had brought us before Mount Sinai, and had not given us
the Torah

Dayenu, it would have sufficed!

Verse 13:

*Ilu natan lanu et hatorah
v'lo hichnisanu l'eretz yisra'eil,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had given us the Torah, and had not brought us into the
land of Israel

Dayenu, it would have sufficed!

Verse 14:

*Ilu hichnisanu l'eretz yisra'eil,
v'lo vanah lanu et beit hamikdash,
day,day,yeinu! day,day,yeinu!
day,day,yeinu! dayeinu, dayeinu!*

If He had brought us into the land of Israel, and not built for
us the Holy Temple

Dayenu, it would have sufficed!

From singing Dayeinu we learn to celebrate each landmark on our people's journey. Yet, we must never confuse these way stations with the redemptive destination. Because it is not yet dayeinu. There is still much work to be done in repairing the world.

(Reader and Group Response)

Reader: If we speak truthfully about the pain, joys and contradictions of our lives.

(All respond: Dayeinu!)

Reader: If we listen to others with sensitivity and compassion.

(All respond: Dayeinu!)

Reader: If we fight injustice, sexism, racism and homophobia where we live, work, play and study.

(All respond: Dayeinu!)

Reader: If we continue to volunteer our time and work and money.

(All respond: Dayeinu!)

Reader: If we create art, music, dance and literature.

(All respond: Dayeinu!)

Reader: If we realize our power to effect change.

(All respond: Dayeinu!)

Reader: If we bring holiness into our lives, homes and communities.

(All respond: Dayeinu!)

Reader: If we honor our visions more than our fears.

(All respond: Dayeinu!)

All: Dayeinu, v'lo dayeinu - It will, and will not be, enough.

THE SECOND CUP

The Cup of History

(We raise the Cup of History, and recite)

Baruch atta Adonai, Eloheinu melech ha-olam, borei p'ri ha-gafen.

Praised are You, Lord, our God, whose Presence fills the universe, who creates the fruit of the vine.

RACHATZ

Wash The Hands

Before eating, we wash our hands, thanking God for the commandment which impels us to mindfulness. What does washing our hands tell us? That we can become clean; that our bodies are sacred and deserving of care. It is our hands which plant and write, which caress and create and also our hands which strike and poison and smash. We wash our hands not to absolve ourselves of responsibility, but to affirm the need to make our hands holy. At this season of freedom and rebirth, we consecrate our hands to the task of building freedom for all who suffer.

(As before, everyone washes with three cupfuls of water over their fingers. The blessing is recited while drying the hands.)

Baruch ata Adonai Eloheynu melech ha-olam asher keed-shanu be'mitzvotav v'tzee'vanu al ne'teelat yadaim.

Praised are You, Lord our God, whose Presence tills the universe, who has sanctified our lives through Your commandments and commands us to perform this washing of the hands.

Signs And Symbols

It is written: She who has not explained the following symbols has not fulfilled her duty.

The *Karpas*, celery sticks, potato pieces, or cucumber represents rebirth, renewal and growth.

The *Maror*, bitter herb or horseradish, represents the bitterness of slavery.

The *Haroset*, a mixture of apples and nuts and wine, represents the bricks and mortar we made in ancient times, and the new structures we are beginning to build in our lives today.

The *Hazeret*, bitter lettuce like Romaine represents the new growth of spring, for we are earthy, rooted beings, connected to the Earth and nourished by our connection.

The *Zeroah*, roasted Beet represents the *Lamb Shank* and the sacrifices we have made to survive. Before the tenth plague, our people slaughtered lambs and marked our doors with blood: because of this marking, the Angel of Death passed over our homes and our first-born were spared.

The *Beitzah*, the Egg symbolizes creative power and our rebirth.

The *Salt water* of our tears, both then and now.

Matzah of our unleavened hearts: may this Seder enable our spirits to rise.

The *Orange* is the fruitfulness for all Jews.

The *Olive* embodies a prayer for peace everywhere.

MOTZI MATZAH

Tasting History

(One person lifts the three matzahs on the matzah plate, recites the blessings, and then distributes the pieces of both the top, and the remainder of the middle matzahs.)

Baruch ata Adonai Eloheynu melech ha-olam ha-motzee lechem meen ha-aretz.

Praised are You, Lord our God, whose Presence fills the universe, who brings forth bread from the earth.

Baruch ata Adonai Eloheynu melech ha-olam asher keed-shanu b'metzvotav v'tzee'vanu al acheelat matzah.

Praised are you, Lord our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to eat matzah.

MAROR

The Bitterness of Slavery

(Mix some of the bitter herb with the sweet charoset, recite the blessing, then eat.)

Baruch ata Adonai Eloheynumelech ha-oalam asher keed-shanu b'metzvotav v'tzee'vanu al acheelat maror.

Praised are You, Lord our God, whose presence fills the universe, who has sanctified our lives through Your commandments and commanded us to eat maror.

KORECH

The Bitter and the Sweet, The Hillel Sandwich

(Pieces of the bottom matzah are distributed to everyone at the table. Sandwich some maror between two pieces of matzah, and recite, the following then eat.)

Zaycher l'churban k'hillel: Kayn asa Hillel b'zman sheh-bayt ha-meekdash haya kayam. Haya Korech pesach matzah u-maror vi'ochel bi'yachad. L'Kayaym mah she'ne'amar: Al matzot um'roreem yochluhu.

We are free, but we remember when we were slaves. We are whole, but we bring to mind those who are broken. The middle matzah is broken, but it is the larger part which is hidden. Because the future will be greater than the past, and tomorrow's Passover nobler than yesterday's exodus. The prospects for the dreamed future are overwhelming to the point of making us mute. So it is in silence, without blessing, that we break and hide the matzah and long for its recovery and our redemption.

To the sage Hillel, eating Matzah and Maror together was not a trivial matter. To him, slavery and freedom were merged into one historical event. The bread of poverty became the bread of freedom and should be tasted together with the bitter maror, so that one should know the bitterness of slavery and the joy of freedom. In time of freedom, we must not forget the bitterness of slavery; in times of oppression, we must keep alive the hope of freedom.

And what about the orange?

In the early 1980s, Susannah Heschel attended a feminist seder at which bread was placed on the seder plate, as a reaction to a rebbetzin who had claimed lesbians had no more place in Judaism than bread crusts have at a seder. “Bread on the seder plate... renders everything *chametz*, and its symbolism suggests that being lesbian is transgressive, violating Judaism,” Heschel writes. “I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life.” To speak of slavery and long for liberation, she says, “demands that we acknowledge our own complicity in enslaving others.”

One additional item on our seder plate, therefore, is an *orange*, representing the radical feminist notion that there is—there must be—a place at the table for all of us, regardless of gender or sexual orientation. As Jews we constantly re-create ourselves; our symbol is a fruit that carries within the seeds of its own rebirth.

And the olive?

The final item on our seder plate is an olive. After the Flood, Noah’s dove brought back an olive branch as a sign that the earth was habitable once again. Today ancient olive groves are destroyed by violence, making a powerful symbol of peace into a casualty of war. We keep an olive on our seder plate as an embodied prayer for peace, in the Middle East and everywhere where war destroys lives, hopes, and the freedoms we celebrate tonight.

SHULKHAN OREKH

Dinner

It is customary in some communities to begin the meal with hard-boiled eggs, usually dipped in salt water. Eggs represent the renewal of spring and the rebirth of the Jewish people. The Biblical commandment states: "You shall eat and be satisfied and bless the Lord." Our tradition added that "a blessing does not enter the world except through the work of human hands." Strengthen our hands to rebuild the land of Israel, to support the needy, and to labor toward the Messianic era of world peace and justice.

TZAFUN

Sharing the Afikoman Dessert

The meal cannot conclude without the missing half of the broken matzoh. To end the meal, retrieve the afikomen and distribute a small piece to each person. Afikomen customs vary: the piece is either hidden, or it is "stolen." The finder of the afikomen demands ransom or pledges in exchange for its return.

When the Temple still stood in Jerusalem, it was customary to make an offering of a paschal lamb at this season. Now we eat the afikoman in memory of the offering. *Tzafun* means "hidden," and the afikoman is usually hidden for children to find. Why end the meal thus? Because we want the dinner to end with the taste of freedom in our mouths—thus the taste of matzah, rather than some unrelated sweet.

(The Afikoman is distributed as the official dessert. A third cup of wine is poured, and the Grace After Meals is recited.)

BARECH

A Blessing of Thanksgiving

Food is a blessing, and it is required to say the blessing after the meal. It is also a time to acknowledge how the meal was created, and who is involved in serving it, making the meal possible. Before the blessing, thank the individuals personally, acknowledging that this is no longer a time to reduce individuals to nameless groups of servants or slaves, but recognize each individual's gift of service. If desired, recite the following blessings in their honor:

Give them the fruit of their hands;

and let their own deeds praise them in the gates.

(Proverbs 31:31)

Let us praise God of whose bounty we have partaken, and by whose goodness we live. We give thanks to God who endows us with the wisdom and goodness to turn sheaves into bread and grapes into wine. We who rejoice in the warmth of this company share a sacred mandate: to provide bread for the hungry, to cover the nakedness of the poor, and to loose the fetters of the bound. We will not hide ourselves from our fellow human beings.

Baruch Ata Adonai Elohaynu melech ha-olam hazen et ha-olam kulo b'two b'chen b'chesed uw'rachameem. Hu notayn lechem l'chol basar kee l'olam chasdo, uw'two ha-gadol tameed lo chasar lanu mazon l'olam va'ed. Ba'ayoor sh'mo ha-gadol kee hu zan oom'farnes la-kol, u'mayteev la-kol u-maycheen mazon l'chol b'ree-otav asher bara. Baruch ata Adona hazan et ha-kol.

Blessed are You, Lord our God, whose Presence fills the universe, who feeds the entire world with goodness, with grace, with kindness and mercy. You give food to all, for Your kindness lasts eternally. Because of Your great goodness, we have never lacked food; may it never fail us because of Your great name. For You uphold all creatures and provide food for all You have created. Praised are You, Lord, Who gives food to everyone.

HALLEL

Praise

(The traditional Hallel consists of recitation of several psalms.)

Zeh hayom asah Adonai; nahgilah v'nismecha bo.

This is the day which God has made; let us rejoice and be glad in it.

from Psalm 113

O servants of God, give praise;

Praise the name of God.

Let the name of God be blessed

Now and forever.

From east to west

The name of God is praised...

God raises the poor from the dust,

Lifts up the needy from the refuse heap

To set them with the great,
With the great ones among God's people.

Psalm 114

When Israel went forth from Mitzrayim,
The house of Jacob from a people of strange speech,
Judah became God's holy one,
Israel, God's dominion.

The sea saw them and fled,
The Jordan ran backward,
Mountains skipped like rams,
Hills like sheep.

What alarmed you, O sea, that you fled,
Jordan, that you ran backward,
Mountains, that you skipped like rams,
Hills, like sheep?

Tremble, O earth, at the presence of Adonai,
At the presence of the God of Jacob,
Who turned the rock into a pool of water,
The flinty rock into a fountain.

From Psalm 115

God is mindful of us.

God will bless us.

God will bless the house of Israel,

God will bless the house of Aaron;

God will bless those who live in holy awe,

Small and great alike...

May you be blessed by God,

Maker of heaven and earth!

From Psalm 116

God is gracious and beneficent;

Our God is compassionate.

God protects the simple;

I was brought low and God saved me.

Be at rest, once again, my soul,

For God has been good to you...

O God, I am Your servant,

Your servant, child of your maidservant;

You have undone the cords that bound me.

THE THIRD CUP

The Cup of Thanksgiving

The third cup of wine represents God's third declaration of redemption:

V'ga'alti etchem bizro'a n'tuya uvish'fatim g'dolim

“And I will redeem you with an outstretched arm and with great judgments” (Exodus 6:6)

(We raise the Cup of Thanksgiving, and recite)

Baruch ata Adonai, Elohaynoo melech ha-olam, boray pree ha-gafen.

Praised are You , Lord our God, whose Presence fills the universe, who creates the fruit of the vine.

In Every Generation

In every generation there are those who seek our destruction, but the Holy One saves us from their hands. The story is eternal -- it repeats itself again and again. After the Exodus, we continue to wander in the desert on our way to the Promised Land.

These are the wanderings of the people Israel after they went out of Egypt.

And Israel traveled from Raameses and camped in Sukkot.

They traveled from Sukkot and camped in Eitam.

They traveled from Eitam and camped in Babylon.

They traveled from Babylon and camped in Spain.

They traveled, they camped... in France, in North Africa, in Germany, in Poland, in Russia.

These are the wanderings of the people Israel.

Ours is not a happy history. We have suffered much for daring to be different, for the audacity of saying "no" to Pharaohs, princes, priests and potentates. But every "no" is a more powerful "yes." We say "yes" to the present and the future; "yes" to the real possibilities for shaping a happier society for ourselves and our children; "yes" to the men and women outside our own circle who are real and potential allies in the struggle to attain the Passover of the future. None of our sufferings is wasted if, when recalled, they strengthen our resolve to engage in the struggle towards wholeness and freedom for our people and for humankind.

And in every generation, there are those who join their hands with ours. In the Bible, they were the midwives of Egypt, Shifra and Pooah, who defied the Pharaoh to save the sons of Israelite slaves from genocide. In our times their names are Schindler, Wallenberg, Sugihara — men and women of all cultures and faiths who opened the door and opened their arms to save us.

Pour out Your love on the nations who have known You and on the kingdoms who call upon Your holy name. For they show loving kindness to the seed of Jacob and they defend your people Israel from those who would devour them alive. May they live to see the shelter of peace spread over all Your children and may they share in the redemption of all peoples.

Elijah's Cup

The prophet Elijah symbolizes the dreams of the Jewish people. Elijah challenged the injustice of the powerful and overthrew worship of idols. He healed the sick and protected the helpless. At the end of his days, Elijah was carried off to heaven in fiery chariot. The prophet Malachi promised that Elijah will return one day to announce the coming of the Messiah, when all the world will celebrate universal freedom. Legend relates that Elijah returns to earth each day to carry forward the work of bringing justice and peace. This cup is Elijah's cup. In setting this cup at our table, we invite Elijah to join us, and we bring his passion for justice into our lives. But the cup is empty. No one has yet stepped forward to fill it.

(Up to this point, the Cup of Elijah has sat empty on our table. Pass the cup around the table.

Everyone should pour some of his or her wine to fill the Cup of Elijah. Recite the blessing.)

*Eliyahu ha-navi, Eliyahu ha-tishbi,
Eliyahu, Eliyahu, Eliyahu ha-giladi.
Bim-hei-rah be'yamenu, yavo eileinu,
im mashiach ben David,
im mashiach ben David.*

According to Hasidic custom begun at the table of the master Rabbi Naftali of Ropschutz, we pass Elijah's cup from person to person at the table, each person pouring a little wine into Elijah's cup from our own cups, until it is filled. In this way we recognize

that we must act together, each contributing our best talents and energies, to bring Elijah's promise to the world. Only through the efforts of our hands will the world be redeemed. We open the door, we stand, and we sing of the Jewish dream of freedom.

Miriam

Elijah is said to visit every seder, and sip there from his cup of wine. Tonight we welcome two prophets: not only Elijah, but also Miriam, sister of Moses. Elijah is a symbol of messianic redemption at the end of time; Miriam, of redemption in our present lives. Miriam's cup is filled with water, evoking her Well which followed the Israelites in the wilderness. After the crossing of the Red Sea, Miriam sang to the Israelites a song. The words in the Torah are only the beginning:

Sing to God, for God has triumphed gloriously;

Horse and driver, God has hurled into the sea.

So the Rabbis asked: Why is the Song of Miriam only partially stated in the Torah?

In midrash is found the answer: the song is incomplete so that future generations will finish it. That is our task.

(Open the door for Elijah and Miriam. We raise Miriam's goblet and pray together:)

You abound in blessings,

God, creator of the universe,

Who sustains us with living water.

May we, like the children of Israel
leaving Egypt, be guarded and
nurtured and kept alive in the
wilderness, and may You give
us wisdom to understand that
the journey itself holds
the promise of redemption.

Amen.

IN DEPTH Legend relates that Elijah enters the world each day in disguise, waiting for someone to do him a simple act of kindness. That one, caring act will trigger the redemption of the world. Where is Elijah? He could be anywhere he could even be the person sitting beside you right now.

THE FOURTH CUP

The Cup of Hope

V'lakachti etchem li l'am v'ychayiti lachem leilhim

“And I will take you to be my people and I will be your God.” (Exodus 6:7)

We have completed the telling of our ancient story. Why do we tell this story, again and again, for hundreds of generations? Because it is the foundation of our hope, and the basis of our Jewish dreams.

After Holocaust and Pogrom, Inquisition and Expulsion, this story gives us the strength to resist despair and resignation. We know that God has purposes in human history. We know that power and cruelty are not history's last words. We know that there is always hope.

(We raise this Cup of Hope, and we recite)

Baruch ata Adonai, Elohaynoo melech ha-olam, boray pree ha-gafen.

Praised are You, Lord our God, whose Presence fills the universe, who creates the fruit of the vine.

NIRTZAH

Completion

Tonight we have acknowledged our ancestors. We vow that we will not allow their stories, their experiences, their wisdom to fade. These are our legacy, which we will study and teach to our friends and children. The task of liberation is long, and it is work we ourselves must do. As the Talmud tells us: "It is not incumbent upon us to finish the task, but neither may we refrain from beginning it."

NEXT YEAR IN...

It is traditional to end a seder with *L'shanah ha-ba'ah b'Yerushalayim*—Next Year in Jerusalem! The call speaks to a feeling of exile which characterized the Jewish Diaspora for centuries. But now that the State of Israel exists, the call is different. What are the

chances that we will all be in Jerusalem next year? Wouldn't we rather be together? Next year, wherever we are, may we be whole and at peace.

L'shanah ha-ba'ah b'Yerushalayim

Next year, may we celebrate in a Jerusalem at peace, next year, may we celebrate in a world healed and free.

LAG BA'OMER BLESSINGS

Recite: *Hayom sh'losha u'sheloshim yom, shehaym arba shavuot v'chamisha yamim baomer*

Today is the 33rd day of the omer.

It is custom on Lag Ba'Omer to celebrate by having bonfires, picnics, giving a male child his first haircut (called upsherin) and in some communities having parades.

BLESSINGS FOR SHAVUOT

Before lighting holiday candles:

Baruch atah Adonai, Eloheinu, melech ha'olam asher kiddeshanu b'mitzvotav vitzivanu lehadlik ner shel yom tov

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the holiday light.

After lighting holiday candles:

Baruch atah Adonai, Eloheinu, melech ha'olam

shehecheyanu v'kiymanu v'higi'anu laz'man hazeh. Amen

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Tonight we celebrate the giving of the Torah at Mount Sinai. It is a custom to stay up all night studying Torah and in some communities to eat dairy treats.

Bracha for studying Torah

Baruch atah Adonai, Eloheinu, melech ha'olam Asher kiddeshanu b'mitzvotav la'asot b'd'verei Torah

If you are eating dairy as part of your tradition, recite the bracha (blessing):

*Baruch atah Adonai, Eloheinu, melech ha'olam,
she-ha-kol ni-h'yeh bid-va-ro.*

Blessed are You, *Hashem*, our God, King of the Universe, by whose word everything comes to be.

ADDITIONAL BRACHOT

FOR STUDYING TORAH

Baruch atah Adonai, Eloheinu, melech ha'olam

Asher kiddeshanu b'mitzvotav la'asot b'd'vei Torah

RITUAL HAND WASHING

Baruch atah Adonai

Eloheinu Melech (Malkah, Ruach) Ha'olam,

asher kiddeshanu b'mitzvotav

v'tzivanu al netilat yadayim

Blessed are You, Hashem,
our G-d, Creator of time and space,
who enriches our lives with holiness
and instructs us to wash our hands.

BIRKAT HAMAZON

These blessings are the traditional blessings with transliteration. However, there is an added Egalitarian piece with the inclusion of Sarah, Rachel, Rebecca and Leah in Harachaman. Also, references to the rebuilding and peace of Jerusalem also have an optional "Ha'olam" (the world) for people who seek to include world peace as a part of their praying experience.

Shir Hama'alot

*Shir Hama'alot, b'shuv Adonai et shivat Tzion
hayinu k'cholmim.*

Az y'malei s'chok pinu ul-shoneinu rina,

az yomru vagoyim: Higdil Adonai la'a-sot im eileh.

*Higdil Adonai la'a-sot imanu, hayinu s'meichim. Shuva Adonai
et sh'viteinu ka'afikim banegev. Hazor'im b'dima*

b'rina yik-tzoru. Haloch yeileich uwacho, nosei meshech hazara.

Bo yavo v'rina nosei alumotav.

Zimun: Invitation to Say Birchat Hamazon

Rabotai Nevarech

This prayer is said when a group of three or more have eaten together. One person, acting as prayer leader, will invite the others to join in the blessing after the meal.

When a minyan (group of ten) is present, include the words in parentheses.

Leader: *Rabotai n'vareich.*

Group: *Y'hi sheim Adonai m'vorach mei'atah v'ad olam.*

Leader Repeats: *Y'hi sheim Adonai m'vorach mei'atah v'ad olam.*

Leader: *Birshut rabotai n'vareich Eloheinu she'achalnu mishelo.*

Group: *Baruch (Eloheinu) she'achalnu mishelo uv-tuvo chayinu.*

Leader Repeats: *Baruch (Eloheinu) she'achalnu mishelo uv-tuvo chayinu.*

All: *Baruch hu u-varuch sh'mo.*

Birkat HaMazon

Baruch atah Adonai Eloheinu melech Ha'olam,

hazan et Ha'olam kulo b'tuvo

b'chein b'chesed uv-rachamim,

hu notein lechem l'chol-basar, ki l'olam chasdo,

Uv-tuvo hagadol tamid lo chasar lanu

v'al yechar lanu mazon l'olam va-ed.

Ba'avur sh'mo hagadol, ki hu Eil zan um-farneis lakol,

u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara.

Baruch atah Adonai, hazan et hakol.

Nodeh Lecha

*Nodeh Lecha Adonai Eloheinu al she-hinchalta la'avoteinu
v'imoteinu. Eretz
chemda tovah ur-chava, v'al she-hotzeitanu
Adonai Eloheinu mei-eretz mitzrayim uf-ditanu mibeit avadim,
v'al brit'cha she-chatamta biv-sareinu, v'al torat-cha
she-limad-tanu, v'al chukecha she-hodatanu, v'al chayim, chein
va-chesed she-chonantanu, v'al achilat mazon she'ata zan
um-farneis otanu tamid, b'chol-yom u'chol-eit u'chol-sha'ah.*

V'al HaKol

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

Rachem Adonai

*Racheim na, Adonai Eloheinu al Yisrael amecha, v'al
Yrushalayim irecha,
v'al Tzion mishkan k'vodecha, v'al maLechut beit David
m'shichecha,*

*v'al habayit hagadol v'hakadosh shenikra shimcha alav.
Eloheinu avinu, r'einu zuneinu, Parn'seinu v'chalk'lenu
v'harvicheinu,
v'harvach-lanu, Adonai Eloheinu, m'heira mikol-tzaroteinu.
V'na al tatz-richeinu, Adonai Eloheinu,
lo lidei matnat basar vadam, v'lo lidei hal-va'atam,
ki im l'yadcha ham'lei'a, hap'tucha hak-dosha v'harchava
shelo neivosh v'lo nikaleim l'olam va-ed.*

Prayer Added on Shabbat:

Retzei V'hachalitzeinu

*R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha,
u-mitzvat yom hash'vi'i haShabbat hagadol v'hakadosh hazeh
Ki yom zeh gadol v'kadosh hu l'fanecha, lishbot-bo v'lanuach bo
b'ahavah k'mitzvat r'tzonecha. Uvirtzon'cha haniach lanu
Adonai Eloheinu shelo t'hei tzara v'yagon va'anacha b'yom
m'nuchateinu*

*V'har-einu Adonai Eloheinu b'nechamat Tzion irecha,
u'vinyan Y'rushalayim ir kodshecha,
ki atah hu ba'al ha-y'shuot u-va'al hanechamot.*

U'vnei Yerushalyim (Ha'olam)

*Uv-nei Y'rushalayim ir hakodesh bimheira v'yameinu.
Baruch atah Adonai, boneh v'rachamav Y'rushalayim (Ha'olam).
Amen.*

Baruch Atah Adonai...Al Yichasreinu

*Baruch atah Adonai, Eloheinu melech Ha'olam, ha-Eil avinu
Malkeinu adireinu bor'einu go-aleinu yotz'reinu k'dosheinu
k'dosh Ya'akov, ro-einu ro-ei Yisrael, hamelech hatov
v'hameitiv lakol, sheb'chol-yom vayom hu heitiv,
hu meitiv, hu yeitiv lanu. Hu g'malanu hu
gomleinu hu yig-m'leinu la'ad l'chein ul-chesed ul-rachamim
ul-revach, hatzala v'hatzlacha b'racha vi-shua nechama,
parnasa v'chalkala v'rachamim v'chayim v'shalom v'chol-tov,
u-mikol tov l'olam al y'chasreinu.*

Harachaman

Harachaman hu yimloch aleinu l'olam va-ed.

Harachaman, hu yitbarach bashamayim u-va'aretz.

*Harachaman, hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad
u-l'neitzach n'tzachim, v'yit-hadar banu la'ad ul'olmei olamim.*

Harachaman, hu yifarniseinu b'chavod.

*Harachaman, hu yishbor uleinu mei'al tzavareinu,
v'hu yolicheinu kom'miyut l'artzeinu.*

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

*Harachaman, hu yishlach lanu et-Eliyahu Hanavi, zachur
latov, vivaser-lanu b.sorot tovat y'shu-ot v'nechamot.*

*Harachaman hu y'vareich et-kol-ham'subim kan,
otanu-v'et-kol asher lanu.*

*K'mo she-nitbarchu avoteinu: Avraham, Yitzchak,
v'Ya'akov, v'imoteinu: Sarah, Rivkah, Leah, v'Rachel,
bakol mikol kol, kein y'vareich otanu kulanu yachad
bivracha sh'leima, v'nomar: Amein.*

Bamarom

*Bamarom y'lamdu, aleyhem v'aleynu z'choot sh'tehay
l'mishmeret shalom. V'nisah bracha m'et adonai, u'tzdakah
m'elohey yish'ey'nu. V'nimtzah chen v'sechel tov b'eyney elohim
v'adam.*

Recited on Shabbat:

*Harachaman, hu yan-chileinu yom shekulo Shabbat unnucha
Lechayei haolamim.*

Magdil Ha'Olam

Harachaman hu yezakeinu limot hamashiach u'Lechayei olam habah. Magdil (ON SHABBAT AND ROSH CHODESH: Migdol) y'shu-ot malko v'oseh chesed limshicho, l'David ul'zar-o ad olam.

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol-Yisroel v'Ha'olam, v'imru: Amein.

Yiru Et Adonai

Y'ru et-Adonai k'doshav ki ein machsor lirei'av.

K'firim rashu v'ra-eivu v'dorshei Adonai lo yach-s'ru chol-tov.

Hodu Ladonai ki tov, ki l'olam chasdo.

Potei'ach et-yadecha u-masbia l'chol-chai ratzon.

Baruch hagever asher yivtach b'Adonai, v'haya Adonai mivtacho.

Na'ar hayiti gam zakanti, v'lo ra'iti tzadik ne-ezav v'zar-o m'vakesh-lachem. Adonai oz l'amo yeetain, Adonai y'vareich et amo vashalom.

Adonai Oz l'Amo Yitain

Adonai oz l'amo yeetain, Adonai y'vareich et amo vashalom.

FOR FOOD

Baruch ata ad-onai, elo-heinu melech haolam...

Blessed are you, Lord our God, King of the Universe...

FOR BREAD

...Hamotzie lechem myn ha'aretz.

...Who brings forth bread from the ground.

FOR WINE AND GRAPE JUICE

...Boreiy pree hagafen.

...Who creates the fruit of the vine.

FOR CAKES AND OTHER DESSERTS SIMILAR TO CAKE

...Boreiy minei mezonot.

...Who creates various types of foods.

FOR FRUITS FROM THE TREES

...Boreiy pree ha'etz.

Who creates the fruit of the trees.

FOR VEGETABLES FROM THE EARTH

...Boreiy pree ha'adamah.

...Who creates the fruits of the ground.

FOR DRINKS, MEAT, FISH, AND CHEESE

...Shehakol Nihyah bidvaro.

...Everything was created through His words.

NEW BLESSINGS FOR FOOD

Fish and Creatures from the Sea

*Nʹvarech Shechinah Eloheinu Melech (Malkah, Ruach)
HaOlam HaMotzeiah Mazon Min HaYam*

Let us bless the Divine Presence, King (Queen, Spirit) of the World, Who Brings forth Nourishment from the Sea

Meat and Poultry

*Nʹvarech Shechinah Eloheinu Melech (Malkah, Ruach)
HaOlam HaMotzeiah Mazon Min Baalim Chaim HaAretz*

Let us bless the Divine Presence, King (Queen, Spirit) of the World, Who Provides us with Nourishment through the Creatures of the Earth

Water

*Nʹvarech Shechinah Eloheinu Melech (Malkah, Ruach)
HaOlam HaMotzeiah Mayim Lishtot*

Let us bless the Divine Presence, King (Queen, Spirit) of the World, Who Provides Fresh Water for Drinking

MEZUZAH

I will love you, Adonai, with all my heart, with all my soul, and all my might.

May your words stay close to my heart and to the hearts of my children.

May all those who pass by be reminded of your commandments, your love, and your will.

Uch'tav'tam al m'zuzot beitecha wish'arecha

And you shall write them on the doorposts of your house and your gates.

Baruch atah Adonai, Eloheinu, melech ha'olam

Blessed are you, Adonai our G_d, ruler of the universe

Asher kiddeshanu b'mitzvotav v'tzivanu likbo'a mezuzah

who has sanctifies us with commandments and commands us to affix a mezuzah

SHEHECHEYANU

Baruch atah Adonai

You have guided me through my life

Elohainu melech ha'olam

shehecheyahu v'kimanu

I will never forget you

v'higiyahu lizman ha'zeh

Blessed are you for delivering me to this place in peace

Shalom

PRAYER IN A TIME OF DARKNESS

(adapted from Psalm 23, JPS Translation 1917):

Hashem, I beg you to be my protector, my guardian.

Adonai is my shepherd; I shall not want.

Bring me to a place of ever-lasting peace and serenity.

Lay me down in green pastures; lead me beside the still waters.

Give me the strength to live every day in love, justice and mercy.

Restore my soul and guide me in straight paths for Your Name's sake.

Protect me from my worst fears, anxiety and pain.

Though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepared a table before me in the presence of my enemies.

Grant me King (Queen, Spirit) ual abundance, so that I may serve you and glorify Your Name.

You have anointed my head with oil and my cup overflows.

Thank you, Hashem, for your goodness and mercy, following me forever. You are my G_d and I shall live in your presence forever. Amen.

MORNING BLESSING OVER CHILDREN

May G_d make you like Ephraim and Sarah.

Let the light of Hashem shine upon you, protect you, strengthen you, and give you peace.

Yisa Adonai panav eilecha v'yasem Lecha shalom

Boker Tov, shalom aleichem.

TRAVELER'S PRAYER

Baruch Atah Adonai shomei'ah Tefillah

Hashem, lead us in peace and help us reach our destination in peace.

Watch over us and keep us safe. Bless the work of our hands and grant

us grace and kindness toward those we pass. Hearken to our prayers as well

as the prayers of those we meet. Blessed are you Adonai, our G_d, who hearkens to prayer.

A BRACHAH FOR MATZAH BALL SOUP AND A PRAYER FOR BUBBES

Blessed are You, Mother of All, Compassionate Creator, Who provides food for us, and Who created matzo ball soup* that our souls might be warmed and that our King (Queen, Spirit) s might be uplifted. We thank You, for You have blessed us with bubbes who are vessels of Your love on earth, and who take care of each of us, feed us, and teach us Your Torah, for “[their] mouth[s] [are] full of wisdom, and [their] tongue[s] with kindly teaching” (Prov. 31:26). We ask that you let the memories of the grandmothers who are gone shine brightly on in our hearts, and that you bless our relationships with the bubbes who are still with us. Amen.

*or insert any other food that reminds you of your grandma here

FOR DANCING

Blessed are you, O Compassionate Creator, for you have given me this healthy body, and have blessed me with the rhythm and with the King (Queen, Spirit) to dance! May I dance before you as Miriam did with her timbrels when you brought us out of Egypt, in praise of You and in unbridled joy.

LIFT ME UP

Lift me up, let me see

Light the way

"Open up my lips o'God
and I will sing your praise"

Instead I am in a daze

Staring ahead, but seeing nothing

"Let every soul praise God! Halleluyah!"

Let me praise, bring me song

Give me the words

EXIST

It's not how you earn your income

It's about how you earn your keep

Each day

Each moment

Each breath

Each step

It's not about how you pay your bills

It's about how you live your life

Each smile

Each frown

Each laugh

Each tear

It's not about your job

It's about your work

Each stroke

Each word

Each hug

Each dream

It's not about an exit strategy

It's about finding an existence strategy

KABBALISTIC MEDITATIONS

This series of meditations based on the Etz Chaim Kabbalistic Meditation CD by PunkTorah will guide you through the Tree of Life, each sefirah highlighted with a specific meditation.

Crown

The supernal crown [keter elyon] is the crown of the kingdom. The first, highest of the Divine emanations – keter – is thus linked to the last – maLechut (kingdom). -The Zohar

In this meditation, reflect on the beginning of your journey as well as the end.

Wisdom

Wisdom, where shall it be found? And where is the place of understanding? God understandeth the way thereof, and He knoweth the place thereof. The Book of Job

Wisdom is emptiness. Clear your mind and allow wisdom to come to you.

Understanding

God hewed out all the letters of the Torah, engraving them with the King (Queen, Spirit), casting His forms within it" -The Bahir

Imagine every element of yourself as fused with G-dly energy, radiating Divine understanding.

Kindness

"The world rests upon three things: Torah, service to God, and bestowing loving kindness" (Pirkei Avot).

In this meditation we manifest loving kindness as the virtue that connects us to our true self.

Severity

'Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, so that I may not die - Book of Deuteronomy

Continue to pass through the sephirot with strength and endurance through G-d's severity.

Beauty

And God said: 'Let there be light.' And there was light. And God saw the light, that it was good; -Book of Genesis

Reflect now on the glorious light of Creation and its beauty within.

Eternity

the LORD gave victory to David whithersoever he went. 1 Chronicles

Victory over our ego is ours through connecting to Eternity. Feel now your connection to Eternity and meet any challenge that may confront you.

Glory

The glorious splendor of Thy majesty, and Thy wondrous works, will I rehearse. -Book of Psalms

Allow G-d's splendor to flow through you. Submit to this divine energy in this meditation.

Foundation

‘Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was terrified, and fell upon my face; but he said unto me: ‘Understand, O son of man; for the vision belongeth to the time of the end.’ -Book of Daniel

As we reach the end of this meditation, we come to the foundation of ourselves, which sits below the kingdom of G-d.

Kingship

[And so shall he do in the midst of the Tent of Meeting] that dwells (shochen) among them in the midst of their impurities. Even at a time when the Jews are impure, the Shechinah (Divine Presence) is with them. -from the Kodesh_Hakodashim

We end our meditation of the Kingship of G-d within and without. That even in a time when we are least connected, the kingdom of G-d is with us.

Daily Blessings

Morning Brachot - Kaleb

Morning Service - John Wofford

Mincha - Meditation on Nun of Ashrei (Commentary by Patrick Aleph), Amidah and Aleinu by John Wofford

Ma'ariv - John Wofford

Kabbalat Shabbat

All prayers are traditional. Original brachot by:

Mourner's Kaddish - Ketzirah

Rabbis Kaddish, Barchu - English poetic interpretation from OneShul Community *Siddur* 2010

A Prayer For Healing - Chava Barner

Amidah - John Wofford

Shabbat Home Service

All prayers are traditional. Original brachot by:

Kiddush - English poetic interpretation by Patrick Aleph

Woman of Valour - Chava Barner

Happy Is the Man - English poetic interpretation from OneShul Community *Siddur* 2010

A Blessing For My Son and Daughter - Chava Barner

Shabbat Morning Service

All prayers are traditional. Original brachot by:

Morning Meditations - Kalev

Chatzi Kaddish - John Wofford

Following the Shema/Commentary/Amidah/Aleinu - John Wofford

A Prayer For Healing (Based on Mi Schebeirach) - Chava Barner

Mourner's Kaddish - Ketzirah

Havdalah

English poetic interpretation from OneShul Community *Siddur* 2010. All English prayers by Chava Barner.

Rosh Chodesh

Service written and edited by Ketzirah. Expressions of Gratitude and Prayers for Strength by *Holly Taya Shere*. *Receiving of Energy is Traditional Rainbow Community Song*

Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah, Hanukkah, Purim and Tu B'Shevat, Lag B'Omer, Shavuot portions taken from OneShul Community *Siddur* 2010.

Liberation! A Passover Haggadah

Written and edited by Rivka Bowlin

Additional Brachot

All prayers are traditional. Original brachot by:

Ritual Hand Washing - English Poetic Translation by Kalev

Birkat HaMazon - NewKosher.org

New Blessings For Food - Ketzirah

Mezuzah, Morning Blessing over Children, Travelers Prayer -
Shaun Sarvis

Prayer In A Time of Darkness - Patrick Aleph (Based on Psalm
23)

A Brachah for Matzo Ball Soup and Bubbes, A Brachah for
Dancing - Miriam Bak

Lift Me Up, Exist - Ketzirah

Kabbalistic Meditation

By PunkTorah.org. The music to these guided meditations can
be found on iTunes and PunkTorah.org

The editors would like to thank BuildAPrayer.org, MyJewishLearning.org and Chabad.org for their assistance in this work of liturgical art.

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Tell your friends, family, synagogue, Hillel or whomever! Let people know about the work that we do, so that we can make their lives better.

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PunkTorah is dedicated to independent Jewish spirituality, culture, learning and debate. We use web-based multimedia to showcase the innovative, insightful and interesting parts of contemporary Jewish spiritual life. We're bringing Judaism in the 21st century, kicking and screaming if we have to. www.punktorah.org

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The G-d Project

www.theg-dproject.org

A social network dedicated to Oh, G-d and Judaism. Micro-documentaries showcasing profiles of unique Jewish personalities around the world (the famous, the infamous, the unknown, rabbis and scholars, adults and children, LGBT and straight, Reform, Conservative, Orthodox and everything in between) giving their views on G-d and Judaism. These videos are linked together through our Kabbalah-inspired social network tags, revealing an awesome secret: a Hassidic Jew in Crown Heights has just as much spiritually in common as an atheist in Omaha. Coming Fall 2011.

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