

## BROTHERHOOD SHABBAT



Welcome to Brotherhood Shabbat. Brotherhood Shabbat is not only an opportunity for us to give something to the congregation, it is an opportunity for us to explore who we are. Brotherhood affords us the unique forum to be who we are - Jewish men. Being a part of Brotherhood has added much to our lives, allowing us to deepen our commitments to each other, to our community, to Judaism, to God. Through worship, we give voice to this, and tonight we share that voice with you. Shabbat Shalom.



On this Brotherhood Shabbat we enter this sacred space to unite in worship. We come unto You, O God, ever mindful that You have created all people.

And Cain Spoke to Abel his brother. And it came to pass when they were in the field, that Cain rose up against Abel, his brother, and slew him. And God said to Cain, "Where is Abel, your brother?" And he said, "I know not; am I my brother's keeper?" -Genesis 4:8-9

We pray as our ancestors before us, that God will give guidance to our minds and hearts, as we seek by our acts of daily living to answer the eternal question: Am I my brother's keeper? Yes, I am my brother's keeper.

Through our prayers, we can bring God near to us. We can come to understand God's role in the universe and we can be led to live in such a way that all people will know that God is one. May our endeavors, our study, our prayer, our interactions, help us to achieve these goals.



### Hineh Mah Tov - הנה מה טוב

*Hineh mah tov umah na'im*

הנה מה טוב ומה נעים

*shevet achim gam yachad.*

שבת אחים גם יחד.

How good it is and how pleasant when brothers and sisters dwell together! -Psalm 133:1

We gather tonight with friends and family to welcome Shabbat. We step back from the restlessness of our daily occupations, from the frenzied pursuit of success, and take sightings on our course through life. Tonight, we acknowledge our essential interdependence with our fellow human beings, that to sustain life we must live together in society and work together if we are to realize our aspirations of a rational and spiritual life. We further acknowledge that this principle has meaning only to the extent that we enforce it in our own lives. Concepts of equity, justice and dignity are sterile unless they are brought to life in our daily confrontations with each other. To insure the dignity of our lives, we must reach out to touch and demonstrate our concerns by deeds.



#### BLESSING OF THE CANDLES

#### הדלקת הנרות

May the rest and quiet of this hour of worship refresh our inner life, and renew in us the sense of holiness. Fill our hearts with Shabbat peace and serenity, that we may hear the voice of our innermost soul and be moved to build our lives on the abiding foundations of all that is holy.

That is what Shabbat must be for us, not to tear the world apart, not to wrestle with time, but to let warmth and care and light come forth from deep within ourselves.

These candles represent our setting aside this holy time. Their light illumines our innermost selves. Their brightness is a reminder of our constant hope.

*Ba- ruch a-ta Adonai, Eh-lo-hei-nu meh-lech  
ha-o-lam a-sheer ki-d'sha-nu b'mitz-vo-tav  
v'tzi-va-nu l'had-lik ner shel Shabbat.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל  
שַׁבָּת.

Blessed are You, Adonai our God, Sovereign of the universe, who hallows us with mitzvot, commanding us to kindle the light of Shabbat.



KIDDUSH FOR SHABBAT EVENING

קידוש

Ba- ruch a-ta Adonai, Eh-lo-hei-nu meh-lech  
ha-o-lam, borei p'ri ha-ga-fen.

ברוך אתה יי אלהינו מלך העולם, בורא  
פרי הגפן.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

LECHA DODI



לכה דודי

L'cha dodi likrat kalah, p'nei Shabbat n'kab'lah.

לכה דודי לקראת כלה, פני שבת  
נקבלה.

Shamor v'zachor b'dibur echad, hishmianu El  
ham'yuchad. Adonai echad ush'mo echad,  
l'shem ul'tiferet v'lit'hilah.

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

L'cha dodi ...

לכה דודי

Likrat Shabbat l'chu v'neilcha, ki hi m'kor  
hab'rachah, meirosh mikedem n'suchah, sof  
maaseh b'machashava t'chilah.

לקראת שבת לכו ונלכה, כי היא מקור  
הברכה, מראש מקדם נסוכה, סוף  
מעשה במחשבה ותחלה.

L'cha dodi ...

לכה דודי

Hitor'ri, hitor'ri ki va oreich, kumi ori, uri uri  
shir dabeiri, k'vod Adonai alayich niglah.

התעוררי התעוררי, כי בא אורך קומי  
אורי, עורי עורי שיר דברי, כבוד יי עלך  
נגלה.

L'cha dodi ...

לכה דודי

Bo-i v'shalom ateret ba'lah, gam b'simchah  
uw'tzoholah, toch emunei am s'gulah, bo-i  
chalah, bo-i chalah.

בואי בשלום עטרת בעלה, גם בשמחה  
ובצהלה, תודי אמוני עם סגלה, בואי  
כלה, בואי כלה.

L'cha dodi ...

לכה דודי

Beloved, come to meet the bride; beloved come to greet Shabbat. "Keep" and "remember"; a single command the Only God caused us to hear; the Eternal is One. God's Name is One; glory and praise are God's. Come with me to meet Shabbat, forever a fountain of blessing.

Still it flows, as from the start: the last of days, for which the first was made.

Awake, awake, your light has come! Arise, shine, awake and sing: the Eternal's glory dawns upon you. Enter in peace, O crown of your husband enter in gladness, enter in joy.

Come to the people that keep its faith. Enter, O bride! Enter, O bride!

READER'S KADDISH

חצי קדיש

*The Chatzi Kaddish acts as a bridge between sections of the service. This prayer of pure praise leads us to the next section - the Shema and its blessings.*

*Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chi-r'u'tei, v'yam-lich mal'chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv, v'i-m'ru: A-mein.*

*Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.*

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yi t-ro-mam, v'yit-na-sei, v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,l'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma, v'i-m'ru: A-mein.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֵגְלָא וּבְזִמְנוּ קָרִיב וְאִמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי  
עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא  
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּ  
בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

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

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

THE CALL TO WORSHIP

ברכו

*The Barchu serves as a question to each one of us. Are you ready to pray? Your response indicates that your preparation during Kabbalat Shabbat was enough to move you to prayer.*

*Barchu et Adonai hamevorach.*

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Praise Adonai to whom praise is due.

*Baruch Adonai hamevorach l'olam va'ed.*

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Praised be Adonai to whom praise is due, now and forever.

## FOR CREATION

## מעריב ערבים

*The Ma'ariv Aravim is the first of two prayers preceding the Shema. It reminds us of God's role as the Creator of the heavens and the earth, and the constant cycle of renewal that God set into motion.*

*Baruch ata, Adonai Eloheinu, melech haolam, asher bidevarו ma'ariv aravim. B'chochma potei-ach sh'arim, uvitevuna meshaneh itim, umachalif et haz'manim, umesadeir et hakochavim b'mishmerotei-hem baraki-a kir'tsono. Borei yom v'laila, goleil or mip'nei choshech v'choshech mip'nei or, uma-avir yom umeiv laila, umavdil bein yom uvein laila, Adonai tzva'ot shemo. Eil chai v'kayam, tamid yimloch aleinu, l'olam va'ed. Baruch ata, Adonai, hama'ariv aravim.*

ברוך אתה יי, אלהינו מלך העולם,  
אשר בדברו מעריב ערבים, בחכמה  
פותח שערים, ובתבונה משנה עתים,  
ומחליף את הזמנים, ומסדר את  
הכוכבים במשמרותיהם ברקיע כרצונו.  
בורא יום ולילה, גולל אור מפני חשך,  
וחשך מפני אור. ומעביר יום ומביא  
לילה, ומבדיל בין יום ובין לילה, יי  
צבאות שמו. אל חי וקיים, תמיד ימלוך  
עלינו לעולם ועד. ברוך אתה יי,  
המעריב ערבים.

Blessed are You, Adonai our God, Ruler of the universe,  
who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time  
and changes the seasons, and arranges the stars in their heavenly courses according to  
plan. You are Creator of day and night, rolling light away from darkness and darkness  
from light, transforming day into night and distinguishing one from the other. *Adonai  
Tz'vaot* is Your Name. Ever-living God, may You reign continually over us into eternity.  
Blessed are You, Adonai, who brings on evening.

## UNENDING LOVE

## אהבת עולם

*The Ahavat Olam is the second of the two prayers prior to the Shema. This prayer speaks of the revelation of the Torah at Mount Sinai. The revelation is proof of God's great love for the children of Israel.*

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

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

We are supported by hands that uplift us  
even in the midst of a fall.  
We are urged on by eyes that meet us  
even when we are too weak for meeting.  
We are loved by an unending love.

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

*Baruch Atah Adonai, Ohev Amo Yisrael*

בָּרוּךְ אַתָּה יְיָ, אֹהֵב עַמּוֹ יִשְׂרָאֵל.

Blessed are You, Beloved One, who loves your people Israel.

## SHEMA

## שמע

*The Shema is our creedal affirmation. We state the fact of God's existence.  
We proclaim the special nature of God. God is One and God is Eternal.*

*Shema Yisrael Adonai Elohenu Adonai Echad.*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Hear O Israel, Adonai is our God, Adonai is One.

*Baruch shem kavod malchuto l'olam va'ed.*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Blessed is God's glorious majesty, forever and ever.

*The V'ahavta, which follows, is the continuation of the Shema. It describes some of the ways in which we can demonstrate our love for Adonai. The text is taken from Deuteronomy 6 and Numbers 15.*

V'ahav-ta et Adonai eh-lo-heh-cha b'chol  
l'va-v'cha u-v'chol naf-sh'cha u-v'chol  
m'o-deh-cha. V'ha-yu ha-d'va-rim ha-ei-leh  
a-sher a-no-chi m'tza-v'cha ha-yom al  
l'va-veh-cha. V'shi-nan-tam l'va-neh-cha  
v'di-bar-ta bam b'shiv-t'cha b'vei-teh-cha  
u-v'lec-t'cha va-deh-rech u-v'shoch-b'cha  
u-v'ku-meh-cha. U-k'shar-tam l'oht al  
ya-deh-cha v'ha-yu l'to-ta-foht bein ei-neh-cha;  
u-ch'tav-tam al m'zu-zoht bei-teh-cha  
u-vi-sh'a-reh-cha. L'ma-an tiz-k'ru va-a-si-tem  
et kol mitz-vo-tai, vi-h'yi-tem k'doh-shim  
lei-lo-hei-chem. Ani Adonai eh-lo-hei-chem  
a-sher ho-tzei-ti et-chem mei-eh-retz  
mitz-ra-yim li-h'yoht la-chem lei-lo-him. Ani  
Adonai Eh-lo-hei-chem.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,  
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֻדְךָ. וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם,  
עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִקְחֶתְךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ,  
וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת עַל-גִּידְךָ, וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיֹּת  
לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house, and on your gates. Thus shall you remember to observe all My commandments and to be holy to your God. I am Adonai, your God, who brought you out of the land of Egypt to be your God;  
I am Adonai your God.

We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time. -Abraham Joshua Heschel

There are times when we feel that all is possible, we are surging within.  
There are songs we sing when we feel our souls are able to soar.  
Come then, all people, and sing now a song; a song to freedom's might,  
a song of opportunity reborn, a soaring song.



*Mi Chamocha is taken from Exodus 15 and 18. These verses are part of the "song of the sea" which the Children of Israel sang as they rejoiced over their escape from Egypt. The redemption of Israel appears as a motif throughout our liturgy with the phrase, "Who led you out of the land of Egypt."*

*Mi chamocha ba-eilim, Adonai?  
Mikamocha, nedar bakodesh,  
nora te'hilot, osei feleh?  
Malchutecha rau vanecha,bokei-a yam lif'nei  
Mosheh u'Miriam;  
"Zeh Eili" anu v'amru. "Adonai yimloch  
l'olam va-ed."  
Vene'emar: "Ki fada Adonai et Ya'akov uge'alo  
miyad chazak mimenu."  
Baruch ata, Adonai, ga-al Yisraeil.*

מי כמכה בְּאֵלִים יְיָ,  
מי כמכה נִאֲדָר בְּקֹדֶשׁ,  
נורא תהילת, עֲשֵׂה פִלָּא:  
מלכותך ראו בְּנִידָה, בוקע ים לפני משה  
ומרים,  
זה אלי ענו ואמרו: יי? מלך לעולם ועד.  
ונאמר: כי פדה יי את יעקב, וגאלו מיד  
חזק ממנו. ברוך אתה יי, גאל ישראל:

Who is like You, O God, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, working wonders? With new song, inspired, at the shore of the sea, the redeemed sang Your praise. In unison they offered thanks. Acknowledging Your Sovereignty, they said: "Adonai will reign for ever and ever!"

Grant, O God, that we lie down in peace, and raise us up, our Guardian, to life renewed.  
Spread over us the shelter of Your peace.  
Guide us with Your good counsel; for Your Name's sake, be our help.  
Shield and shelter us beneath the shadow of Your wings.  
Defend us against enemies, illness, war, famine and sorrow.  
Distance us from wrongdoing. For You, God, watch over us and deliver us.  
For You, God are gracious and merciful.  
Guard our going and coming, to life and to peace, evermore.  
Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us,  
over all Your people Israel and over Jerusalem.





V'SHAMRU

*V'shamru v'nei Yisrael et HaShabbat, laasot et HaShabbat l'dorotam b'rit olam. Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et haaretz, u'vayom hashvi'i shavat vayinafash.*

ושמרו

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

The people of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It is a sign for all time between Me and the people of Israel. For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

They say we're supposed to be in a palace. So we bow and take certain steps as the prescribed supplication drops from our lips. But what do we really know of castles and kings? My kitchen faucet constantly leaks and the kids' faces usually need cleaning. If a door opened to a real palace, I'd probably forget and carry in a load of groceries.

No, the door we stand in front of when the Amidah begins is silence. And when we open it and step through, we arrive in our hearts. Mine's not a fancy palace, no jewels, no throne, certainly not fit for a king. But in that small chamber, for just a few moments on Shabbat, God and I can roll up our sleeves, put some schnapps out on the table, sit down together, and finally talk. That's palace enough for me.

## תפילה - Tefillah

*Also called the Amidah (standing) prayer, this is the center of the service, consisting of a number of blessings of praise, thanksgiving and hope. In everyday prayer, it is acceptable to petition God's help in specific ways. Such requests are considered inappropriate on Shabbat and are omitted.*

*Adonai s'fatai tiftach ufi yagid t'helatecha.*

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

Adonai, open up my lips, that my mouth may declare Your praise.

### ANCESTORS

*Ba-ruch A-ta Adonai, Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu: Eh-lo-hei Av-ra-ham, eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov. Eh-lo-hei Sa-rah, eh-lo-hei Riv-kah, eh-lo-hei Ra-cheil, vei-lo-hei Lei-ah. Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, eil el-yon. Go-meil cha-sa-dim toh-vim, v'ko-nei ha-kol, v'zo-cheir chas-dei a-voht v'i-ma-hoht, u-mei-vi g'u-la li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah. Meh-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-ta Adonai, Ma-gein Av-ra-ham v'Ez-rat Sa-rah.*

### אבות ואמהות

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְּאוּלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בָּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:

Blessed are You, Adonai our God, God of our fathers and mothers,  
God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca,  
God of Rachel, and God of Leah, the great, mighty and awesome God,  
transcendent God who bestows lovingkindness, creates everything out of love,  
remembers the love of our fathers and mothers,  
and brings redemption to their children's children for the sake of the Divine Name.  
Sovereign, Deliverer, Helper and Shield.

Blessed are You, Adonai, Abraham's Shield, Sarah's Helper

*This interpretative reading of the Avot speaks to our connection to the generations before and after us.*

Blessed are You, Adonai our God. And blessed are my ancestors. In youth, I struggled with my heritage. I fought with my parents. In adulthood, I have come to understand my parents. Now, instead of struggling against my heritage, I struggle to know my heritage. So, too, my children struggle with me. Perhaps in every generation ....

Blessed are You Adonai, who gave shield to my ancestors; who is my shield; who, I pray, will shield my children.

## GOD'S POWER

*A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol  
a-ta, rav l'ho-shi-a. Morid hatal. M'chal-keil  
cha-yim b'cheh-sed, m'cha-yei ha-kol  
b'ra-cha-mim ra-bim. So-meich no-f'lim,  
v'ro-fei cho-lim, u-ma-tir a-su-rim,  
u-m'ka-yeim eh-mu-na-to li-shei-nei a-far. Mi  
cha-mo-cha ba-al g'vu-rot, u-mi do-meh lach,  
meh-lech mei-mit u-m'cha-yeh u-matz-mi-ach  
y'shu-a? V'neh-eh-man a-ta l'ha-cha-yot  
ha-kol. Ba-ruch A-ta Adonai, M'cha-yei  
ha-kol.*

## גבורות

אתה גבור לעולם, אדני, מחיה הכל  
אתה, רב להושיע. מוריד הטל. מכלכל  
חיים בחסד, מחיה הכל ברחמים רבים.  
סומך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקִים אַמוֹנְתוֹ לִישְׁנֵי עֶפְרַיִם.  
כְּמוֹד בַּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶכֶךְ  
יְמִית וּמְחִיָּה וּמְצַמִּיחַ שְׁוֵעָה? וְנֶאֱמָר  
אֲתָה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי, מְחִיָּה  
הַכֹּל.

You are forever mighty, Adonai; You give life to all. You cause the dew to fall.  
You sustain life through love, giving life to all through great compassion,  
supporting the fallen, healing the sick, freeing the captive,  
keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts?  
Who resembles You, a Sovereign who takes and gives life,  
causing deliverance to spring up and faithfully giving life to all?  
Blessed are You, Adonai, who gives life to all.

We pray that we might know before Whom we stand, the Power whose gift is life, who quickens those who have forgotten how to live.

We pray for winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

We pray for love to encompass us for no other reason save that we are human, for love through which we may all blossom into persons who have gained power over our own lives.

We pray to stand upright, we fallen; to be healed, we sufferers we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our own authentic selves.

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world. Praised be God whose gift is life, whose cleansing rains let parched men and women flower toward the sun.

#### GOD'S HOLINESS

#### קְדוּשַׁת הַשֵּׁם

With acts of love, or sharing, and of truth, we sanctify You, O God. As it is written: "Be holy, for I Adonai your God am holy." Leviticus 19:2

We praise You, our holy God.

#### THE HOLINESS OF SHABBAT

#### קְדוּשַׁת הַיּוֹם

The holiness of this day is not for this day alone. We must make it overflow into all our minutes, to hallow our weekdays from these sacred moments, hour by hour to make the world a sanctuary where every human soul may be at home.

O may the awe we feel at times at the miracle of one another united in prayer, be with us tomorrow: keep tenderness in our words, and our touch, and our look.

Praise be Adonai, for Shabbat and its holiness.

## WORSHIP

## עבודה

*In the Avodah (Worship) prayer, we ask for acceptance of our prayers instead of the sacrifices that are commanded by God in the Torah. The sacrificial cult, already in decline, completely collapsed with the destruction of the Temple in 70 C.E.*

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

-Nachman of Bratzlav

## THANKSGIVING

## הודאה

We give thanks to You that You are the All Merciful, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial. You are ever there, from age to age. We acknowledge You, declare Your praise, and thank You for our lives entrusted to Your hand, our souls placed in Your care, for Your miracles that greet us every day and for Your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed - always have we placed our hope in you.

## PRAYER FOR PEACE



## שלום רב

*Peace frames the Tefillah, earlier in our service, in the Hashkiveinu, we asked for "God's shelter of peace."  
The Birkat Shalom (Prayer for Peace) completes the Tefillah, asking once again for peace.*

*Shalom Rav al Yisraeil amcha tasim l'olam, ki atah hu melech adon l'chol hashalom. V'tov b'einecha l'vareikh et amcha Yisraeil bechol eit u'v'chol sha-ah b'shlomecha. Ba-ruch A-tah A-do-nai ham-va-rach et a-mo Yis-ra-el ba-sha-lom.*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל  
עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמָךְ. בָּרוּךְ אַתָּה יְיָ,  
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Grant full and lasting peace to Your people Israel and to all humankind.  
For you are the Ruler of peace. May it please You to bless Your people Israel  
and all humanity in every season and at every hour with Your peace.  
Blessed are You, Adonai, who blesses Your people Israel with peace.

When the blessing of shalom is lacking,  
However much we have of other blessings -  
Wealth, power, fame or family,

Even health -  
These all appear as nothing.

But when shalom is present,  
However little else we have  
Somehow seems sufficient.



### Silent Prayer

*Oseh shalom bimromav, Hu ya-aseh shalom* עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם  
*aleinu, v'al kol Yisrael, v'imru: Amen.* עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

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



### The Prayer for Healing - מי שברך

*Mi she-bei-rach a-vo-tei-nu*  
*M'kor ha-bra-cha l'i-mo-tei-nu*

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

May the source of strength, who blessed the ones before us  
Help us find the courage, To make our lives a blessing, And let us say, Amen.

*Mi she-bei-rach i-mo-tei-nu*  
*M'kor ha-bra-cha l'a-vo-tei-nu*

מִי שֶׁבֵרַךְ אֲמוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing, with *r'fu-a sh-lei-ma*  
The renewal of body, The renewal of spirit, And let us say, Amen.

## עלינו - Aleinu

*A-lei-nu l'sha-bei-ach la-a-don ha-kol, la-teit  
g'du-la l'yo-tzeir b'rei-sheet, sheh-lo a-sa-nu  
k'go-yei ha-a-ra-tzot, v'lo sa-ma-nu  
k'mish-p'chot ha-a-da-ma; sheh-lo sam  
chel-kei-nu ka-hem, v'go-ra-lei-nu k'chol  
ha-mo-nam. Va-anachnu korim,  
u'mish-tachavim u'modim, lifnei melech,  
malchei ha-melachim, ha-kadosh baruch hu.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה  
לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגֹיִי  
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ בָהֶם, וְגָרְלָנוּ  
כְּכֹל הַמוֹנָם. וְאַנְחֵנוּ פּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים, לְפָנָי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,  
הַקְּדוֹשׁ בְּרִיךְ הוּא.

Let us adore the ever-living God, and render praise unto God  
who spread out the heavens and established the earth,  
whose glory is revealed in the heavens above,  
and whose greatness is manifest throughout the world.  
You are our God; there is none else.  
We bow in reverence and worship the Holy One of blessing.

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that you alone are God. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your sovereignty be established on earth, and the word of Your prophet fulfilled: "Adonai will reign forever and ever."



May the time not be distant, O God, when we can retire our armor. Fervently we pray that the day may come when our struggles will be over, when our battles both emotional and physical shall cease. We long for the day when warriors will lay down their weapons and embrace, as did Jacob and Esau. Then, and only then, shall Your vision be established on earth, and the word of Your prophet fulfilled: "Adonai will reign forever and ever."

And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world that is harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to another's will  
And then all will be rich and free and varied  
And then the greed of some will give way to the needs of many  
And then all will share equally in the earth's abundance  
And then all will care for the sick and the weak and the old  
And then all will nourish the young  
And then all will nourish life's creatures  
And then all will live in harmony with each other and the Earth  
And then everywhere will be called Eden once again .

-Judy Chicago

לְתִקֵּן עוֹלָם וּמַלְכוּת שְׁדַי

*L'takein olam b'malchut Shaddai*

Together we can heal the world

לְתִקֵּן עוֹלָם וּמַלְכוּת שְׁדַי

*L'takein olam b'malchut Shaddai*

We must all work together cause we're sons and daughters of Adonai

וְנִאֶמַר, וְהָיָה יי לְמִלְכָּךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וּשְׁמוֹ אֶחָד:

*V'neh-eh-mar: V'ha-yah Adonai l'meh-lech al kol ha-a-retz;*

*ba-yom ha-hu yi-h'yeh Adonai eh-chad, u-sh'mo eh-chad.*

On that day, Adonai will be one,  
and God's Name will be one.



When my brother suffers, I will comfort him.  
 When my brother prospers, I will rejoice with him.  
 When my brother is lonely, I will seek him out.  
 When my brother seeks solitude, I will respect his right to privacy.  
 When my brother is attacked, I will defend him.  
 When my brother is oppressed, I will relieve him.  
 When my brother is needy, I will gladly give to him.  
 When my brother gives unto me, I will accept graciously from him.

When death claims my brother, as death must come to all, I will pray to God, Creator of Life, and thank God for the fellowship of my brother's days, and for the memory of his goodness.

However brief may be our time on earth, O God, You endow our fleeting days with abiding worth. We now recall the loved ones whom death has recently taken from us .... And as we remember those who died at this season in years past, we take them into our hearts with our own .... In this moment of memory, our griefs and sympathies are mingled. Loving God, we praise Your name together with the words of the Kaddish prayer.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעַלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן  
 וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:  
*Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chi-r'u'tei, v'yam-lich mal'chu-tei  
 b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv,  
 v'i-m'ru: A-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:  
*Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא  
 בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרוּן בְּעַלְמָא, וְאִמְרוּ  
 אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yi t-ro-mam, v'yit-na-sei, v'yit-ha-dar, v'yit-a-leh,  
 v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,l'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta  
 v'neh-cheh-ma-ta da-a-mi-ran b'al-ma, v'i-m'ru: A-mein.*

יְהִי שְׁלֵמָה רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

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

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

*O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'i-m-ru: A-mein.*

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

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

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

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

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

As we start where we are, addressing ourselves to particular constituencies and particular needs for healing and repair,

we slowly build the institutions and communities that can begin to bring the future into being.

As we create communities that can nourish and sustain us,

as we enact and celebrate together moments of commitment, clarity, and vision,

we generate energy for further change that is rooted in what we have already envisioned and accomplished.

-Judith Plaskow

ADON OLAM 

*Adon olam, asher malach  
beterem kol yetzir nivra.  
Le-eit na'asa v'cheftzo kol  
azai melech shemo nikra.*

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

*V'hu echad v'ein sheni  
l'hamshil lo l'hachbirah  
Beli reisheet beli tachlit  
v'lo ha-oz v'hamisrah.*

*V'hu Eili, v'chai go-ali  
v'tzor chevli b'eit tzarah.  
V'hu nisi u'manos li  
menat kosi b'yom ekra.*

*B'yado afkid ruchi  
b'eit ishan v'a-irah.  
V'im ruchi g'vi-ati  
Adonai li v'lo ira.*

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
בְּטוֹרֵם כָּל יְצִיר נִבְרָא.  
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,  
אֲזַי מָלַךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כַּכְלוֹת הַכֹּל,  
לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הַיָּה, וְהוּא הַיְוֵה,  
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
וְלוֹ הַעֲזוֹ וְהַמְשַׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֵלֵי,  
וְצוֹר חֲבָלֵי בַעַת צָרָה.  
וְהוּא נָסִי וּמְנוֹס לִי,  
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,  
בַּעַת אֵישׁוֹן וְאַעֲרִירָה.  
וְעַם רוּחִי גְוִיָּתִי,  
יְיָ לִי וְלֹא אֶירָא.

You are our Eternal God, who reigned before any being had been created;  
when all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.  
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.  
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.  
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,  
and with my spirit my body also; Adonai is with me and I shall not fear.

This Brotherhood Shabbat Siddur was prepared by NFTB Rabbinic Intern Victor S. Appell in 1998. This 2021 adaptation of the Brotherhood Siddur includes translations from *Mishkan T'filah*.