

לדור ודור

For All Generations

Congregation Kol Ami
Religious School
Weekday Morning Prayer Service

Warm up Blessings

*As Jews we say prayers for three reasons: 1. To thank God; 2. To praise God; 3. To make requests from God. You will see all those types of prayers in this service. The first blessings we sing, **Mah Tov** and **Chatzi Kaddish**, get us ready to pray as a group. These prayers move us from the private realm of our busy lives to the public domain of group prayer and study.*

*In **Mah Tov** and in **Ashrei** we celebrate that we have wonderful Jewish homes and we rejoice that we have a place for Jews to gather in God's name, this synagogue.*

When we pray these blessings, think of the many things in your life that you have to be thankful for.

Mah Tov

מַה טּוֹב

מַה טּוֹב אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֵיךָ יִשְׂרָאֵל.

How beautiful are your tents, Jacob, the places you live, Israel!

Ashrei

אַשְׁרֵי

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אַשְׁרֵי הָעַם שֶׁפָּכַח לּוֹ, אֲשֶׁרִי הָעַם שִׁי אֱלֹהָיו.

Fortunate are those who dwell in Your house; they will praise You, truly.

Fortunate the people who have it so; fortunate the people whose God is Adonai.

The Chatzi Kaddish marks a transition in the service. Here it marks the transition to the Shema U'virchotecha and public prayer. The Chatzi Kaddish praises God and prays for a time of peace.

As we sing the Chatzi Kaddish, think of the blessings that being part of a community brings to you. What do you gain by being part of a group? What was your most rewarding experience as a part of a group?

Reader's Kaddish

חֲצִי קַדִּישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן).
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתְהָ,
וְיִמְלִיךְ מַלְכוּתְהָ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא: יִתְבָּרַךְ
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

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

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

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

The Shema and its Blessings

שְׁמַע וּבְרָכוֹתֶיהָ

Shema U'virchotecha is divided into three main parts: 1. Creation: thanking God for creating the universe. 2. Revelation: thanking God for the gift of Torah. 3. Redemption: thanking God for making us free and praying for a time when all people will be free.

Shema U'virchotecha begins with **Barchu** which is often referred to as our "call to worship". The **Barchu** is a prayer to get our attention and helps us prepare to pray. We symbolically enter God's presence when we pray the **Barchu**. Some people have the custom of bowing when they say the first word of each line, as one would bow when coming before a king or queen.

(We stand together before God, the prayer leader turns to face the Ark)

Barchu

בְּרָכוּ

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ:

Praised is God who is to be praised!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Praised is God who is to be praised forever!

* * *

Yotzer Ohr is a prayer praising God for creating the universe, specifically for creating light and bringing a sense of order to nature. We can learn about God by learning about the world around us, just as we can learn a little bit about an artist by studying his or her art.

What do the works of nature, the grand mountains, the starry skies, the sparkling ocean, the fury of a hurricane, or a gentle mountain breeze teach us about God?

Creator of Light

יוצֵר אֹר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
יוצֵר אֹר וּבוֹרֵא חֶשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.
הַמְאִיר לְאָרֶץ, וְלִדְרֹתֶיהָ בְּרַחֲמִים.
וּבטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם, תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ, כֹּלֵם בְּחָכְמָה עֹשֵׂיתָ.
מְלֵאָה הָאָרֶץ קִנְיָנְךָ, תַּתְּבָרֵךְ יְיָ אֱלֹהֵינוּ.
עַל שְׂבַח, מַעֲשֵׂה יְדֵיךָ,
וְעַל מְאֹרֵי אֹר שְׁעֹשֵׂיתָ, יִפְאָרוּךְ סְלָה.
אֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר, וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

Praised are You, Adonai our God, Sovereign of the universe,
Creator of light and darkness, who makes peace and fashions all
things. In love, You illumine the world and those who live upon it.
In Your goodness You daily renew creation. How numerous are
Your works, Adonai! In wisdom, You formed them all, filling the
earth with Your creatures. Be praised, Adonai our God, for the
excellent work of Your hands, and for the lights You created, may
they glorify You.

Shine a new light upon Zion, that we all may swiftly merit its
radiance. Praised are You, Adonai, Creator of all heavenly lights.

Ahavah Rabbah is a prayer about God's love for the Jewish people. But how does God show love? God does not hug or hold us; God teaches us. In the prayer Ahavah Rabbah we learn that God shows love for our people by giving us the Torah with its many lessons that can help us to lead better lives.

How is the world a better place because we have the Torah? Is there a particular time in your life when you have felt especially loved by God?

How deeply You have loved us Adonai, our God, gracing us with surpassing love! On account of our ancestors whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. O Compassionate One, help us to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that is in Your Torah.

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our hearts in love and reverence for Your Name. Then we will never feel shame, and never stumble. Having trusted in Your great and awesome holiness, we shall celebrate Your salvation with joy.

For You, O God, work wonders. Truly, You drew us near to Your Great Name, that we might acknowledge You, declaring You One in love.

Praised be You, Adonai, who chooses Your people Israel in love.

The **Shema** (first line from Deut. 6:4) proclaims God's unity and uniqueness. There is nothing and no one like or even comparable to God. The **Shema** is actually more than the first line. It includes the paragraphs that follow, which we Reform Jews refer to as **V'ahavta**. When we pray the first line of the **Shema** we are supposed to do so with perfect concentration which is why many people say this part of the prayer with their eyes closed.

How is God part of the universe? How is God separate from the universe? What does it mean to listen to God?

Shema

שְׁמַע

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Listen, Israel, Adonai is our God, Adonai is one!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Blessed is God forever and ever!

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The prayer we call V'ahavta is actually composed of quotes from three different sections of the Torah. Traditionally V'ahavta includes Deut. 6:5-9, Deut. 11:13-21, and Num. 15:37-41. The Reform movement has shortened the prayer. The first section contains the commandment to love God wholeheartedly, with all of our being, and with all of our strength.

How can a person express his or her love for God?

V'ahavta

וְאֶהְבֶּתָּ

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְּךָ:
וּשְׁנַנְתָּם לְבְנֶיךָ, וְדַבַּרְתָּ בָם בְּשַׁבְּתְךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ,
וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֹת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם
לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

And thou shalt love Adonai thy God with all thy heart
With all thy soul and with all thy might
And these words which I command thee on this day
Shall be upon thy heart
Shall be upon thy heart

And thou shalt teach them diligently unto thy children
And thou shalt speak of them when thou sitteth in thy house
When thou walketh by the way and when lieth down
And when thou riseth up
And when thou riseth 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 on the doorposts of thy house
And upon thy gates
And upon thy gates

That ye may remember and do all of my commandments
and be holy unto your God unto your God unto your God.
(Translation by Debbie Friedman)

Geulah is the third and final section of the Shema U'virchoteha. It deals with redemption and freedom. When we celebrate our freedom we remember the Exodus from Egypt, how once we were slaves and now we are a free people. Geulah recalls our period of servitude and thanks God for freeing us. When we rejoice in our own freedom we pray for a time when all people will be free from oppression. Geulah ends with Mi Chamocha, a prayer quoted from the song that the Israelites sang after they crossed the sea during their escape from Egypt.

When in your life have you felt most free? What does freedom mean to you? How would you have felt if you were one of the Israelites who crossed the sea?

Redemption

גאולה

Eternal truth it is that You alone are God,
and there is none else.
*May all the world rejoice in your love
and exult in Your justice.*
Let them beat their swords into plowshares;
Let them beat their spears into pruning-hooks.
Let nation not lift up sword against nation;
Let them study war no more.
*You shall not hate another in your heart;
You shall love your neighbor as yourself.*
Let the stranger in your midst be to you as the native;
For you were strangers in the land of Egypt.
*From the house of bondage we went forth to freedom,
So let all be free to sing with joy:*

* * *

Mi Chamocha

מִי כַמֹּכָה

מִי כַמֹּכָה בְּאֵלִים יְיָ, מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,
נִזְרָא תְהִלַּת עֲשֵׂה פְלֵא.

Who is like You Adonai among the gods that are worshipped? Who is like You, wonderful in holiness, awesome, making miracles? Sing a new song to praise Your name on the shores of the sea. Together, as one, thanking, acting, and saying, "Adonai will reign forever and ever."

(Gates of Prayer for Shabbat and Weekdays)

*The name "Tefillah" reflects the importance of this section of our service. It is so central to our worship that it is given the name "Tefillah" which means "prayer." It is also called the "Amidah" which means "standing" because we stand to say it. And it is called the "Shemoneh Esrei" which means "eighteen" because it used to have eighteen separate prayers. The **Tefillah** is really a collection of prayers. There are three opening prayers (**Avot V'imahot, Gevurot, Kedusha**), a collection of middle prayers asking God for health, peace, forgiveness, wisdom, justice, etc., and three final prayers. On Shabbat the middle section is different.*

(We Stand, if able. The service leader faces the Ark)

Tefillah (beginning)

תְּפִלָּה

אֲדַנִּי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

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

When we pray Avot V'imahot we are connected to our ancestors and our history. We remember the lives of those who preceded us and paved the way on which we walk.

How have things that happened in the past influenced you today? What do we owe to previous generations of Jews?

Our Ancestors

אָבוֹת וְאִמּוֹת

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אָבוֹת וְאִמּוֹת,
וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן:
בְּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:

Praised be our God, the God of our fathers and mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Leah, and God of Rachel; great, mighty, and awesome, God supreme.

Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name. You are our Sovereign and our Help, our Redeemer and our Shield. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.

In the Gevurot we acknowledge God's power in the world and in our lives. We recognize God as the source of life, healer of the sick, and rescuer of the enslaved.

What are the most powerful forces in your life?

God's Power

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מַחְיֵה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחְיֵה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל עַפְרָה,
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מִלֶּךְ מִמִּית וּמַחְיֵה וּמְצַמִּיחַ יְשׁוּעָה:
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.
בְּרוּךְ אַתָּה יי, מַחְיֵה הַכֹּל:

Eternal is Your might, O God; all life is your gift; great is Your power to save! With love You sustain the living, with great compassion You give life to all. You send help to the falling and healing to the sick; You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You, Mighty One, Author of life and death, Source of salvation?

* * *

When we sing Kedusha we are united with the heavenly choir. We sing with

When we sing **Kedusha** we are united with the heavenly choir. We sing with angels and the whole world joins in our song of praise to God. It is a very special moment in the service. Many people rise up on their toes when we say, "kadosh, kadosh, kadosh" which means, "holy, holy, holy." This is a symbol of our personal attempt to grow in holiness and closeness to God.

Holiness

קְדוּשָׁה

Holiness

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,

We will make holy Your name on earth and, just like the entire universe, we will sing a song to Your glory:

in-the-world Your-name We-will-sanctify

כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,

Holy, Holy, Holy, is our God, the whole universe is filled with Your glory!

high in-the-heavens Him who-sanctify like-they

בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

and-say: this-one to this-one and-calls Your prophet hand-of by-the as-is written

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Source of our

His-glory the-earth-of all full-is Hosts, Adonai-of Holy-is Holy, Holy,

אֲדִיר אֲדִירָנוּ יְיָ אֲדֹנָינוּ, מַה אֲדִיר שִׁמְךָ בְּכָל הָאָרֶץ.

Praised is the

the-earth in-all-the Your-name mighty how is-our-Lord Adonai our-Mighty-one Mighty-is

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Your Torah teaches us:

from-his-place Adonai the-glory-of Blessed-is

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלִכְנוּ,

Adonai will rule forever! Your One

our-king, He-is our-father, He-is our-God He-is One

הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי.

Life all in-the-eyes-of in-His-love hears-us and-He our-salvation He-is

אֲנִי יְיָ אֱלֹהֵיכֶם! יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵי צִיּוֹן

O-Zion your-God forever Adonai will-reign y'all's-God Adonai I-am

לְדֹר וָדֹר, הַלְלוּהָ.

Praise-Adonai! and-generation for-generation

Now is the time in the service when we pray for God to be kind to us and help us. Traditionally, Jews pray for the following things. You can use this list to guide your personal prayers or you may think of something on your own.

Wisdom

Forgiveness

Redemption

Health

Prosperity

Freedom

Justice

Righteousness

Israel

Deliverance

When we conclude the Tefillah by praying for peace. We pray for a time when all the people and lands in the world will know true peace and be united in safety and happiness.

What does peace mean to you? When do you feel the most safe and secure?

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

Adonai, You are the God of peace. Please give us, our families and all the world lives of peace.

Aleinu is a prayer of praise to God. It also leads us to think about a future time when all of the world will be at peace.

What would a peaceful world look like?

Aleinu

עֲלֵינוּ

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כֵּהֵם,
וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם

וְאַנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחִוִּים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

We must praise the God of all and celebrate the greatness of the Maker of creation, Who has set us apart from the other families of the earth, giving us a destiny unique among the peoples of the earth. We therefore bend our knees and bow in awe and thanks before the One who is sovereign over all, the Holy One, The Blessed One.

כִּיּוֹם הַהוּא יִהְיֶה יי אֶחָד, וּשְׁמוֹ אֶחָד:

On that day God will be one and God's name will be one.

In the mourner's *Kaddish* we remember those who have died. It is not a sad prayer. It is a prayer full of hope in the future and praise for God.

Mourner's Kaddish

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא לְעָלָא (בעשי"ת וּלְעָלָא מְכַל) מִן
כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ
אָמֵן:

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

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

--Closing Song--

Closing Songs

Adon Olam

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטָרָם כָּל יְצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבָדוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכָלִית, וְלוֹ הָעוֹז וְהַמְשֻׁרָה.
וְהוּא אֵלֵי וְחֵי גֹאֲלִי, וְצוֹר חֲבֵלִי בְּעֵת צָרָה.
וְהוּא נֶסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעֲיָרָה.
וְעַם רוּחִי גְוִיָּתִי, יִי לִי וְלֹא אֵירָא.

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

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

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

And God is one, and there's no other,
to compare or join Him.

Without beginning, without end
and to God belongs diminution and power.

And He is my God, my living God.
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 spirit,
in the time of sleep and awakening,
even if my spirit leaves,
God is with me, I shall not fear.

Psalm 150

תהלים ק"נ

הַלְלוּ יְהוָה, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
הַלְלוּהוּ בְּגְבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכַנּוֹר.
הַלְלוּהוּ בְּתֶף וּמְחֹל, הַלְלוּהוּ בְּמִנִּים וְעִגָּב.
הַלְלוּהוּ בְּצִלְצְלֵי שֹׁמֵעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ.

Hallelujah!

Praise Adonai in the sanctuary, Praise Adonai in the vaunted heaven.

Praise Adonai for His power, praise Adonai for manifold greatness.

Praise Adonai with the sound of the shofar, Praise Adonai with stringed instruments.

Praise Adonai with dance and drums, Praise Adonai with pipe and lute.

Praise Adonai with the sound of cymbals, praise Adonai with banging cymbals.

Let every breath praise Adonai, hallelujah!

Shalom Rav

שְׁלוֹם רַב

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

May Israel and all the world enjoy peace and happiness, blessing and mercy. Be with us God, and we shall find justice, peace and life. We praise You, God, the Source of peace.