

VAHAVTAH

A Judaism Beyond Zionism Synagogue

Erev Shabbat Siddur

V'ahavtah Code of Conduct

At V'ahavtah, we are building a sacred community (*kehillah kedoshah*) grounded in love, justice, and spiritual growth. In the spirit of Reconstructing Judaism, we understand Judaism as the ever-evolving religious civilization of the Jewish people, shaped by our collective values, creativity, and commitment to justice.

This Code of Conduct expresses the expectations for all members, guests, and participants in synagogue life. It is not a legal document, but a covenant (*brit*) – an agreement rooted in mutual care and respect.

Core Values

We commit to:

- **Ahavah (Love):** Practicing compassion, kindness, and generosity in our relationships.
- **Kavod (Respect):** Honoring the dignity of every person, regardless of race, ethnicity, gender, sexual orientation, ability, class, or political perspective.
- **Tzedek (Justice):** Acting in ways that advance justice, equity, and peace inside and outside our community.
- **Pluralism:** Embracing diverse Jewish practices, identities, and beliefs, while centering an inclusive Judaism beyond Zionism.
- **Democracy:** Sharing responsibility for communal decision-making with transparency and accountability.

Conduct Within the Community

- **Respectful Speech & Behavior:** We commit to speaking with honesty, curiosity, and care. We avoid personal attacks, harassment, or language that demeans others.
- **Conflict Engagement:** Disagreements are natural. We pledge to approach conflict with openness, patience, and a desire for repair, guided by the Jewish value of *shalom bayit* (peace in the home).
- **Safety & Boundaries:** Physical, emotional, and spiritual safety are paramount. Harassment, discrimination, or abuse of any kind will not be tolerated.
- **Welcoming Environment:** We strive to make V'ahavtah a place where all feel a sense of belonging, especially those historically marginalized in Jewish spaces.

Commitment Beyond Ourselves

- **Sacred Activism:** We root our justice work in Jewish tradition, committing to solidarity with oppressed peoples and rejecting all forms of oppression.
- **Learning & Growth:** We value ongoing Jewish learning, spiritual exploration, and the evolving nature of Jewish life.
- **Shared Responsibility:** We contribute time, talent, and financial resources as we are able, supporting the flourishing of our community.

Accountability & Repair

- The community will follow a process of *teshuvah* (repentance/repair) that includes listening, acknowledging, apologizing, and making amends.
- Leadership will uphold this code consistently and with compassion.
- Serious or repeated violations may result in removal from positions of responsibility, suspension, or loss of membership.

Our Covenant

By joining V'ahavtah, members affirm this covenant of love, justice, and shared responsibility. Together, we seek to embody the teaching of our synagogue's name:

“V’ahavtah l’reyacha kamocha – Love your neighbor as yourself.” (Leviticus 19:18)

Additional Note: We recognize that different people in our community have different needs and desires regarding safety and privacy.

We recommend adhering to the policy of, “What we hear here stays here, what we learn here leaves here.”

- **What we hear here stays here:** We do not externally share specifics of others' stories, identities, or presence in our gatherings without explicit permission.
- **What we learn here leaves here:** We do carry our broader learnings into our various communities and the world at large, while keeping specific confidentiality in mind.

Throughout this Siddur, you'll notice a few types of “**stage directions**” describing the choreography of our service. All stage directions will be in *italics*, like this:

(Example) We rise in spirit or body.

The **transliteration** in this Siddur uses current American diasporic usage. The following table shows how different Hebrew letters and vowels are transliterated. This transliteration follows Machzor Kol Haneshamah. Transliteriations will also be *italicized*.

א (not pronounced)	ל l (as in “lemon”)
ב b	מ m
ב v	נ n
ג g (as in “go”)	ס s
ד d	ע (not pronounced)
ה h	פ p
ו v	ף f
ז z (as in “zoo”)	צ tz (as in “quartz”)
ח ch (as in “challah”)	ק k
ט t	ר r
י y	ש sh
כ k	ש s
ך ch (as in “challah”)	ת t

Vowel transliterations are shown on the next page using the letter א (alef), which does not make a consonant sound.

אֵ / אֵ / אֵ / אֵ	e (as in “bed”)
NOTE אֵ / אֵ / אֵ	a (as in “are”)
NOTE אֵ / אֵ / אֵ / אֵ	o (as in “store”)
אֵ / אֵ	u (as in “put”)
אֵ / אֵ	i (as in “sit”)
אֵ / אֵ / אֵ	ey (as in “they”)
אֵ	ay (as in “bayou”)
אֵ	ui (as in “ratatouille”)
אֵ	oy (as in “toy”)

NOTE: The vowel sign אֵ can make either an “ah” sound or an “oh” sound depending on context. Additionally, the vowel sign אֵ can make either a short “eh” sound (written as “e”) or can indicate the end of a syllable. When it indicates the end of a syllable, it will look like a single quotation mark – for example, in the word “blanket,” we could write this as “blan’ket” using this notation.

The single quotation mark is also used to show a break between two vowels. For example, “Yisra’el” is pronounced as “Yis-rah-el.”

Sources consulted for this Siddur include:

Siddur Lev Shalem, Rabbinical Assembly, 2009

Siddur Kol Haneshamah, Reconstructionist Press, 1999

Siddur Tativ Tz’rurah, by Robin Banerji, Ada Morse, and Batya Kline, 2024

<https://wellspringsofwisdom.com/a-poem/>

<https://ritualwell.org/ritual/let-us-love-havah-nohav/>

This siddur was compiled and edited for V’ahavtah by Emmett H., with help from many friends.

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Opening Songs – *We all sing together!*

In addition to or in lieu of these songs, the leader may select songs from the appendix.

Hine Ma Tov

Hine ma tov u'ma nayim

הִנֵּה מָה טֹב וּמָה נָעִים

shevet achim gam yachad.

שְׁבַת אָחִים גַּם יְחִידָה.

How good and how pleasant it is, siblings sitting together united.

Shalom Aleychem

*Shalom aleym malachey hasharet
malachey Elyon*

שְׁלֹום עַלְיכֶם מֶלֶךְ הַשִּׁירָה מֶלֶךְ עַלְיוֹן

*mimelech Malachey ham'lachim haKadosh
baruch Hu*

מֶלֶךְ מֶלֶכִים הַמֶּלֶךִים קָדוֹשׁ בָּרוּךְ הוּא:

*Bo'achem leshalom malachey hashalom
malachey Elyon*

בָּאָכֶם לִשְׁלֹום מֶלֶךְ הַשְּׁלֹום מֶלֶךְ עַלְיוֹן

*mimelech malachey ham'lachim haKadosh
baruch Hu*

מֶלֶךְ מֶלֶכִים הַמֶּלֶךִים קָדוֹשׁ בָּרוּךְ הוּא:

Peace be with you, ministering angels, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.

Come in peace, messengers of peace, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.

*Barchuni leshalom malachey hashalom
malachey Elyon*

*mimelech Malachey ham'lachim haKadosh
baruch Hu*

*Tzeyt'chem leshalom malachey hashalom
malachey Elyon*

*mimelech malachey ham'lachim haKadosh
baruch Hu*

ברכוני לשלום מלacci השלום מלacci עליון

מלך מלכי המלכים הקדוש ברוך הוא:

צאתכם לשלום מלacci השלום מלacci עליון

מלך מלכי המלכים הקדוש ברוך הוא:

Bless me with peace, messengers of peace, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.
Go in peace, messengers of peace, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.

Barechu and Shema

We rise in body or spirit and sing responsively in the Hebrew: Barechu

*The leader sings, bowing or inclining their head
on the first word:*

Barechu et adonay ham'vorach.

*We sing in response, bowing or inclining our
heads on the first word:*

Baruch adonay ham'vorach le'olam va'ed.

*The leader sings, bowing or inclining their head
on the first word:*

Baruch adonay ham'vorach le'olam va'ed.

Bless Adonay, Who is blessed.

Adonay, the Blessed One, is blessed forever and ever.
Adonay, the Blessed One, is blessed forever and ever.

We are seated.

ברכו את יי' המברך.

ברוך יי' המברך לעולם ועד.

ברוך יי' המברך לעולם ועד.

We cover our eyes, and we all sing together, pausing between words: Shema

We cover our eyes and we all sing together:

*Shema Yisra'el Adonay Eloheynu Adonay
echad.*

שְׁמָעַ, יִשְׂרָאֵל: יְהֹוָה אֱלֹהֵינוּ, יְהֹוָה אֶחָד.

We all whisper to ourselves:

*Baruch Shem kevod malchuto le'olam
va'ed.*

בָּרוּךְ שֵׁם כְּבָוד מֶלֶכְתּוֹ לְעוֹלָם וְעַד.

Listen, G-dwrestlers (Yisra'el)! Adonay is our G-d. Adonay is one.

May G-d's name and the glory of G-d's realm be blessed forever and ever.

We continue singing together: V'Ahavtah (traditional)

We continue singing together:

V'ahavtah et Adonay Elohecha

וְאַהֲבָתְּךָ אֶת יְהֹוָה אֱלֹהֵיךְ

*bechol levavecha uvechol nav'shecha
uvechol me'odecha.*

בְּכָל־לִבְבֶּךָ וּבְכָל־נְפָשֶׁךָ וּבְכָל־מַאֲדָךְ.

Vehayu hadevarim ha'eyleh

וְהַיּוּ הַדְּבָרִים הַאֲלָה

*asher anochi metzavecha hayom al
levavecha.*

אֲשֶׁר אָנֹכִי מְצֹוק הַיּוֹם עַל־לִבְבֶּךָ.

You shall love Adonay your G-d

With your whole heart, with every breath, with all you have.

These words—which I command you today—take them to heart.

We continue singing together:

Veshinantam levanecha

וְשִׁנְגַּתְּמָם לְבָנֶיךְ

vedibarta bam beshiv'techa beveytecha

וְדִבְרָתְּךָ בְּשֶׁבֶתְּךָ בְּבֵיתְךָ

*uvelechtecha vaderech uveshochbecha
uv'kumecha.*

וּבְלִכְתָּךְ בְּדַרְךָ וּבְשֶׁכְבָּךְ וּבְקַוְמָךְ.

Teach them repeatedly to your children, / And speak of them when you sit inside your house,

And when you walk on your way; when you lie down, and when you rise up.

We continue singing together:

Ukeshartam le'ot al yadecha

וְקִשְׁרָתָם לְאוֹת עַל־יָדֶךָ

vehayu letotafot beyn eynecha.

וְהִי לְטַטֵּף בֵּין עֵינֶיךָ.

*Uch'tavtam al mezuzot beytecha
uvisharecha.*

וְכַתְבָתָם עַל־מְזוּזֹת בֵּיתֶךָ וּבְשַׁעֲרֵיכָה.

Bind them as a sign upon your hand,
And as a symbol between your eyes.

Inscribe them on the doorposts of your home and on your gates.

We read responsively: Let Us Love – Hava Nohav

This piece was written by Machar, The Washington Congregation for Secular Humanistic Judaism.

The leader reads: Let us encounter all the world with appreciative and insightful love,
deep and healing love, liberating and joyful love.

We read together: Let us rejoice in love and in the fertility it brings to the human experience.

The leader reads: Love expands our abilities to explore and express ourselves. Love deepens
our feelings of connectedness and individuality.

We read together: Love helps us reach across the boundaries of ego, class, creed, ethnicity, &
nation. Love heightens our senses of meaning, beauty, and wonder.

We all read: (including leader) Let us love all the world with all our heart, with all our soul, and with all
our might.

The leader reads: And these words will be upon our heart always.
Let us learn them by heart with our children,
and let us speak them often
as we sit in our homes
and walk along the way,
as we lie down and rise up.

We read together: Let us attach them as a sign to guide our minds and our hands.
Let us write them on mezuzahs in our homes as lessons.

We all read: (including leader) Let us make our every deed a labor of love.

We sing together in the Hebrew: Vesham'ru

Vesham'ru veney Yisra'el et ha'Shabbat

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת-הַשָּׁבָת.

la'asot et ha'Shabbat ledorotam berit olam.

לְעֹשֹׂת אֶת-הַשָּׁבָת לְדוֹרֶתֶם בְּרִית עוֹלָם:

Beyni u'veyn beney Yisra'el ot hi le'olam

בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל אָזֶה הִיא לְעוֹלָם.

ki sheyshet yamim asah Adonay

כִּי-שְׁשַׁת יְמִים עֲשָׂה יְהָוָה

et ha'shamayim ve'et ha'aretz

אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

u'vayom hashevi'yi shavat vayinafash.

וּבַיּוֹם הַשְׁבִּיעִי שָׁבָת וַיַּפְשֵׁחַ:

The G-dwrestlers (Yisra'el) will keep the Sabbath,
Doing the Sabbath for their generations, an everlasting covenant.
Between Me and the G-dwrestlers (Yisra'el) it is a sign forever
That in six days, Adonay made
The heavens and the earth,
And on the seventh day, G-d rested and was replenished.

לְעֹשֹׂת אֶת-הַשָּׁבָת לְדוֹרֶתֶם בְּרִית עוֹלָם / Doing the Sabbath for their generations, an everlasting covenant.

The rest observed on Shabbat is different from every other rest. Under other circumstances, we rest either because we are too tired not to rest, or in anticipation of a tiring effort, so that we will have the energy for the future. However, the rest of Shabbat is more radical than either of these motivations. On Shabbat, we rest for its own sake, because our ancestors covenanted themselves to do so. Such a rest is radical because it rejects common sense. We do not rest because we are tired, we rest even if we are full of energy, and we rest long before we are exhausted. And the rest has no purpose for our own lives; it must not be a tool that we can use later to serve capitalism, white supremacy, or fascism. The most radical action on Shabbat is to rest for no other purpose, and to delight in it.

Shabbat Reflection

from: Today is Forever

by Malka Heifetz Tussman, translated from the Yiddish by Marcia Falk

I stroll often in a nearby park —
old trees wildly overgrown,
bushes and flowers blooming all four seasons,
a creek babbling childishly over pebbles,
a small bridge with rough-hewn railings—
this is my little park.

It's mild and gentle
in the breath-song of the park
and good to catch some gossip
from the flutterers and fliers.

Leaning on the railing of the bridge,
seeing myself in clear water,
I ask, *Little stream,*
will you tumble and flow here forever?

The creek babbles back, laughing,
Today is forever.
Forever is right now.

I smile, a sparkful of believing,
a sighful of not-believing:
Today is forever.
Forever is right now...

Closing Songs and Readings

We all sing together: Osey Shalom

Osey shalom bim'romav hu ya'aseh shalom

aleynu ve'al kol Yisra'el

ve'al kol yosh'vey teyveyl, ve'imru amen.

עֲשֵׂה הַשְׁלׁוֹם בְּמַרְוָמִיו הַוָּא יַעֲשֵׂה שְׁלׁוֹם

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְעַל כָּל יוֹשְׁבֵי תְּבָל, וְאִמְרֹא אָמֵן.

May the One who makes peace in the universe make peace

For us, and for all G-dwrestlers (Yisra'el),

And for all who dwell on earth, and we say amen.

We all read together: Mourner's Kaddish

We all rise in spirit or body and recite together in the Aramaic:

Yitgadal veyitkadashev shemey raba be'alma

יַתָּגַדֵּל וַיַּתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעַלְמָא

*di v'ra chirutey veyam'lich mal'chutey
bechayeychon*

דֵי בָּרָא כָּרְעֹתָה וַיִּמְלִיךְ מֶלֶכֶתְּחִיָּיכָן

*uv'yomeychon uv'chayey d'chol beyt
Yisra'el,*

וּבִיּוֹמִיכָן וּבְחַיִי דָכְלַתְּבֵית יִשְׂרָאֵל,

ba'agala uvizman kariv ve'imru amen.

בָּעֲגָלָה וּבָזְמָן קָרֵיב וְאָמְרוּ אָמֵן.

May G-d's great name be exalted and sanctified throughout the world, which was created according to G-d's will; and may G-d's sovereignty be established in your lifetime and in your days, and in the days of all G-dwrestlers (Yisrael); and we say, Amen.

Yehey shemey raba mevarach le'olam

יְהִיא שְׁמֵה רַבָּא מִבְרָךְ לְעוֹלָם

ule'almei almaya.

וּלְעַלְמֵי עַלְמִיא.

May G-d's great name be blessed, forever and as long as worlds endure.

Yitbarach veysihtabach veyitpa'ar veyitromam

יַתְבָּרַךְ וַיְשַׁפְּבַח וַיַּתְפִּאַר וַיַּתְרוּמֵם

veyitnasey veyit'hadar veyitaleh veyit'halal

וַיַּתְבִּשֵּׂא וַיַּתְהַדֵּר וַיַּתְעַלֵּה וַיַּתְהַלֵּל

shemey dekudesha berich hu.

שְׁמֵה דָקְוִידְשָׁא, בָּרֵיךְ הָוּא.

Blessed and praised, glorified and exalted, uplifted and honored, elevated and extolled, is the Name of the Holy One, Blessed be G-d.

We continue reading together:

Le'eyla min kol birchata veshirata,

לְעֵלָה מִן כָּל בָּרְכַתָּא וּשִׁירַתָּא,

tushbechata venechemata, da'amiran be'alma,

תְּשִׁבְחַתָּא וְנִיחְמַתָּא, דָאָמִירָן בְּעַלְמָא,

ve'imru amen.

וְאָמְרוּ אָמֵן.

Above all blessings and songs,
all praises and consolations, ever spoken in the world,
and we say, Amen.

*Yehey sh'lama raba min shemaya vechayim
aleynu*

יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָּא וְחַיִם עַלְנוּ

ve'al kol Yisrael, ve'al kol Palestinah,

וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה,

ve'al kol yosh'vey teyveyl, ve'imru amen.

וְעַל כָּל יוֹשְׁבֵי תְּבֵל, וְאָמְרוּ אָמֵן.

May there be life and abundant peace from heaven,
For us, and for all G-dwrestlers (Yisra'el), and for all Palestine,
And for all who dwell on earth, and we say amen.

We bow or incline our heads as we say:

*Osey shalom bim'romav hu ya'asek shalom
aleynu ve'al kol Yisra'el, ve'al kol Palestinah*

עֲשֵׂה הַשְׁלׁוּם בְּמַרְוּמָיו הַוָּא יַעֲשֵׂה שְׁלׁוּם

As we continue the next two lines, we bow or
incline our heads left, then right, then forward.

aleynu ve'al kol Yisra'el, ve'al kol Palestinah

עַלְנוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה

ve'al kol yosh'vey teyveyl, ve'imru amen.

וְעַל כָּל יוֹשְׁבֵי תְּבֵל, וְאָמְרוּ אָמֵן.

May the One who makes peace in the universe make peace
For us, and for all G-dwrestlers (Yisra'el), and for all Palestine,
And for all who dwell on earth, and we say amen.

עַלְנוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה, וְעַל כָּל יוֹשְׁבֵי תְּבֵל / The traditional text only requests peace upon us and upon all of Yisra'el. We ask for peace both particularly and globally – for us and our community; for all the children of Yisra'el, all the G-dwrestlers, all Jews around the world; for all of Palestine, the land and all the people who live there; and globally, for all who dwell on our planet. The tension between particularism and universalism is important in Judaism, and we do not seek to erase that tension, but rather to dwell in it and learn from it.

Closing Song: We Rise

We all sing together: We Rise, by Batya Levine

We rise	(chorus)
Humbly hearted	
Rise	We rise
Won't be divided	Up from the wreckage
Rise	Rise
With spirit to guide us	With tears and with courage
Rise	Rise
	Fighting for life
	We rise
Chorus:	
In hope	
In prayer	(chorus)
We find ourselves here	
In hope	We rise
In prayer	Humbly hearted
We're right here (x2)	Rise
	Won't be divided
We rise	Rise
All of the children	With spirit to guide us
Rise	Rise
Elders with wisdom	
Rise	
Ancestors surround us	
Rise	

Appendix: Songs

Hine Ma Tov

Hine ma tov u'ma nayim

הִנֵּה מָה טֹב וּמָה נָעִים

shevet achim gam yachad.

שְׁבַת אָחִים גַם יַחַד.

How good and how pleasant it is, siblings sitting together united.

If I Had a Hammer, by Pete Seeger

If I had a hammer
I'd hammer in the morning
I'd hammer in the evening
All over this land
I'd hammer out danger
I'd hammer out a warning
I'd hammer out love between
 my brothers and my sisters
All over this land

If I had a song
I'd sing it in the morning
I'd sing it in the evening
All over this land
I'd sing out danger
I'd sing out a warning
I'd sing out love between
 my brothers and my sisters
All over this land

If I had a bell
I'd ring it in the morning
I'd ring it in the evening
All over this land
I'd ring out danger
I'd ring out a warning
I'd ring out love between
 my brothers and my sisters
All over this land

Well I got a hammer
And I got a bell
And I got a song to sing
All over this land
It's the hammer of justice
It's the bell of freedom
It's the song about love between
 my brothers and my sisters
All over this land

Ceasefire Now, adapted by Adam Gottlieb

“This protest song, Ceasefire Now, was originally adapted from "Little Song" by Sol Weiss, with words added by Ilana Lerman.” - Chicago-based singer Adam Gottlieb, October 27, 2023.

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

If I am not (If I am not)

For myself (For myself)

Then who will be (Then who will be)

For me? (For me?)

No more genocide (No more genocide)

No more genocide (No more genocide)

Not in our name (Not in our name)

Not in our name (Not in our name)

But if I am (But if I am)

For me alone (For me alone)

Then what does that (Then what does that)

Make me? (Make me?)

Let Gaza live (Let Gaza live)

Let Gaza live (Let Gaza live)

Free Palestine (Free Palestine)

Free Palestine (Free Palestine)

And if not now (And if not now)

Then when (Then when)

Will we declare (Will we declare)

Never again (Never again)

Lo yisa goy (Lo yisa goy)

El goy cherev (El goy cherev)

Lo yilmedu (Lo yilmedu)

Od milchama (Od milchama)

Never again (Never again)

Never again (Never again)

For anyone (For anyone)

For anyone (For anyone)

Nations shall not (Nations shall not)

Lift up their swords (Lift up their swords)

Nor shall they learn (Nor shall they learn)

War anymore (War anymore)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Oseh Shalom

*Osey shalom bim'romav hu ya'aseh shalom
aleynu ve'al kol Yisra'el
ve'al kol yosh'vey teyveyl, ve'imru amen.*

עֲשֵׂה הַשְׁלׁוֹם בְּמַרְוָמֵיו הַוָּא יַעֲשֵׂה שְׁלׁוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תְּבֵל, וְאָמְרוּ אָמֵן.

May the One who makes peace in the universe make peace
For us, and for all G-dwrestlers (Yisra'el)
And for all who dwell on earth, and we say amen.

Heveynu Shalom Aleymem

Heveynu shalom aleymem (3x)

הַבָּא נָנוּ שְׁלׁוֹם עֲלֵיכֶם (3x)

Heveynu shalom shalom shalom aleymem.

הַבָּא נָנוּ שְׁלׁוֹם שְׁלׁוֹם שְׁלׁוֹם עֲלֵיכֶם.

We bring peace upon you (3x).
We bring peace, peace, peace upon you!

Lo Yisa Goy

*Lo yisa goy el goy cherev
lo yil'medu od milchamah.*

לֹא-יַיְשֵׁא גּוֹי אֶל-גּוֹי חֶרֶב
לֹא-יַלְמֹדוּ עוֹד מַלְחָמָה.

Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

And Freedom Will Reign!

After each line sung by the leader, the community sings in response:

And freedom will reign, and justice flow like rivers!

After each stanza, there is a section of wordless singing (a niggun).

The leader's lines are as follows:

All of the world will rise up in protest,
And demand a change, a peaceful revolution!
The young and the old, family and strangers!

In love and in care we'll reach out to each other,
Standing together, in unity and purpose,
Then we will beat all swords into plowshares!

The nations of greed will tremble at our mighty cry,
And all who are cruel will quiver and cower,
The strength of our love will turn their hearts to justice!

A new dawn will rise, shining and triumphant,
And we'll sit in peace in the shade of olive trees,
And children will laugh and kites will dance in the sky!

We'll honor the Earth and all nature's treasures,
We'll walk out in peace and return in peace,
We'll love one and all and all shall be cherished!

We Are Good, We Are Flawed by Batya Levine

We are good
We are flawed
We are the breath of an imperfect G-d

Hareyni by Kirtan Rabbi

Each line is sung responsively, and may be repeated.

Hareyni mekabel alay

הַרְיַנִי מִקְבֵּל עַלִּי

et mitzvat ha'Borey

אַתְּ מִצְוֹת הַבּוֹרֵא

v'ahavtah lereyacha kamocha

וְאַהֲבָתָה לְרַעַךְ כְּמָוֶךְ

I receive upon myself

The commandment of the Creator:

You shall love your neighbor as yourself.

Romemu

*Romemu Adonay Eloheynu
vehish'tachavu lehar kodsho*

רֹומְמוּ יְהֹוָה אֱלֹהֵינוּ וְהַשְׁתַּחַוו לְהָר קָדְשׁוֹ

*romemu Adonay Eloheynu
vehish'tachavu lehar kodsho*

רֹומְמוּ יְהֹוָה אֱלֹהֵינוּ וְהַשְׁתַּחַוו לְהָר קָדְשׁוֹ

*ki (ki) ki (ki) ki kadosh Adonay Eloheynu
romemu*

כִּי (כִּי) כִּי (כִּי) כִּי-קָדוֹשׁ יְהֹוָה אֱלֹהֵינוּ רֹומְמָנוּ:

*ki (ki) ki (ki) ki kadosh Adonay Eloheynu
romemu*

כִּי (כִּי) כִּי (כִּי) כִּי-קָדוֹשׁ יְהֹוָה אֱלֹהֵינוּ רֹומְמָנוּ:

Exalt Hashem, our G-d, and bow down at G-d's holy mountain.

Exalt Hashem, our G-d, and bow down at G-d's holy mountain.

For Hashem, our G-d, is holy!

For Hashem, our G-d, is holy!

Bim Bam (Shabbat Shalom, Hey!)

Bim, bam, bim bim bim bam, bim bim bim bim bam! (repeat)

Shabbat Shalom (hey!), Shabbat Shalom (hey!),
Shabbat Shabbat Shabbat Shabbat Shalom (hey!) (repeat these two lines)

Shalom Aleychem

*Shalom aleychem malachey hasharet
malachey Elyon*

*mimelech Malachey ham'lachim haKadosh
baruch Hu*

*Bo'achem leshalom malachey hashalom
malachey Elyon*

*mimelech malachey ham'lachim haKadosh
baruch Hu*

שָׁלוֹם עֲלֵיכֶם מֶלֶךְ הַשִּׁירָה מֶלֶךְ עַלְיוֹן

מֶלֶךְ מֶלֶךְ הַמֶּלֶךְים הַקָּדוֹשׁ בָּרוּךְ הוּא:

בָּוּאֶכָּם לְשָׁלוֹם מֶלֶךְ הַשָּׁלוֹם מֶלֶךְ עַלְיוֹן

מֶלֶךְ מֶלֶךְ הַמֶּלֶךְים הַקָּדוֹשׁ בָּרוּךְ הוּא:

Peace be with you, ministering angels, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.

Come in peace, messengers of peace, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.

*Barchuni leshalom malachey hashalom
malachey Elyon*

*mimelech Malachey ham'lachim haKadosh
baruch Hu*

*Tzeyt'chem leshalom malachey hashalom
malachey Elyon*

*mimelech malachey ham'lachim haKadosh
baruch Hu*

בָּרְכָּנוּ לְשָׁלוֹם מֶלֶךְ הַשָּׁלוֹם מֶלֶךְ עַלְיוֹן

מֶלֶךְ מֶלֶךְ הַמֶּלֶךְים הַקָּדוֹשׁ בָּרוּךְ הוּא:

צָאתֶכָּם לְשָׁלוֹם מֶלֶךְ הַשָּׁלוֹם מֶלֶךְ עַלְיוֹן

מֶלֶךְ מֶלֶךְ הַמֶּלֶךְים הַקָּדוֹשׁ בָּרוּךְ הוּא:

Bless me with peace, messengers of peace, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.

Go in peace, messengers of peace, messengers of the Most High,
sent by the King of Kings, the Holy One, Blessed is G-d.

Mi Shebeyrach by Debbie Friedman

Transliteration (sung)

Mi shebeyrach avoteynu

Mekor hab'rachah le'imoteynu

Translation (not sung)

The One who blessed our forefathers

מִ שְׁבֵרָה אֲבוֹתֵינוּ

The Source of blessings for our foremothers

מִקּוֹר הָבָרָכה לְאָמוֹתֵינוּ

(continue singing)

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.

Transliteration (sung)

Mi shebeyrach imoteynu

Mekor hab'rachah le'avoteynu

Translation (not sung)

The One who blessed our foremothers

מִ שְׁבֵרָה אָמוֹתֵינוּ

The Source of blessings for our forefathers

מִקּוֹר הָבָרָכה לְאָבוֹתֵינוּ

(continue singing)

Bless those in need of healing with r'fuah sh'leimah,
The renewal of body, the renewal of spirit,
And let us say Amen.

Mah Gadlu by Shefa Gold

Mah gadlu ma'asecha Yah

me'od am'ku mach'shevotecha

מַה-גָּדוֹלָו מַעֲשֵׂיךְ יְהָוָה

מְאֹד עַמְקָו מְחַשְּׁבָתְךָ

How great are Your works, G-d,
How very profound are Your thoughts.