

The candles are lit before the blessing is recited.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik ner
shel (Shabbat v'shel) Yom Tov.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of (Shabbat and) this Festival.

May these Festival lights open our eyes to the joys in life:

beauty that delights the eye,

freedom to be ourselves,

the knowledge of Torah that shapes our moral being,

the heritage of celebration that unites us as a people.

Praise to You, Adonai our God, Sovereign of the universe,

for giving us life, sustaining us, and enabling us to reach this season

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.

Baruch atah, Adonai Eloheinu, Melech haolam, shehecheyanu v'kiy'manu v'higianu laz'man hazeh.

SHAVUOT

Now summer's prospect,
the world ripening and growing softer,
the promise of harvest fulfilled,
the warming sun, lies before us.

Now the vision of Torah.

The world at peace and growing gentler,
the promise of goodness fulfilled,
the loving heart, lies open to the mind.

OUR FESTIVAL is a season of calling,
entreating us to listen
to the voice behind
the passing angel, the shofar, the wind, and the Word.

N'vareich! נְבָרֵךְ!
Let us bless!



I CAN STAY THE TEARS of others, if I can see myself
as diminished of their sorrows.

I can hasten the time when everyone will be able
to rejoice in freedom,

and if I can see myself as the companion
of those fighting against oppression,

I can honor the struggle of people everywhere
to gain dignity and deliverance from bondage.

When I look at myself in the mirror
who will I see?

LET US PRAISE Adonai,
Source of knowledge and light,
from whom we draw wisdom and insight.

Let us savor the fullness of each and every day
and fill our souls with the treasures of Shabbat.
And let us appreciate these distinctions:
sacred from profane, charity from greed,
purpose from drift.

Let us affirm our covenant as God's people.
Let us honor those who study Torah.
Let us uphold the truth of ongoing revelation.

Let us celebrate the glory of our tradition
and draw refreshment from the wellsprings of prayer.
Let us respect tradition and encourage creative faith.

And let us dress ourselves in the garments of God —
compassion for the needy, embrace of the stranger —
and then spread the canopy of peace over all the world.

בָּרוּךְ אַתָּה, יי, מֶגֶן אַבְרָהָם וְעֵזְרַת שָׂרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

You are forever mighty, Adonai; You give life to all (revive the dead).

ATZERET – SIMCHAT TORAH — You cause the wind to shift and rain to fall.

PESACH / SHAVUOT / SUKKOT — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) 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 (reviving that which is dead)?

Blessed are You, Adonai, who gives life to all (revives the dead).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּל (הַמְּתִים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

PRAYER IS NOT purely an act; all things pray,
 and all things pour forth their souls.
 The heavens pray, the earth prays,
 every creature and every living thing.
 In all life, there is longing.
 Creation is itself but a longing,
 a kind of prayer to the Almighty.
 What are the clouds, the rising and the setting of the sun,
 the soft radiance of the moon and the gentleness of the night?
 What are the flashes of the human mind
 and the storms of the human heart?
 They are all prayers —
 the wordless outpouring of boundless longing for God.

Praise the light that shines before us, through us, after us.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

YOUR MIGHT, O God, renews the earth.

With dewdrops of light and blessing, let the earth be illumined and blessed.

With dewdrops of joy and delight, let the earth rejoice and sing out.

With dewdrops of life and well-being, let the earth be revived and improved.

With dewdrops of redemption, let the earth be redeemed.

Livrachah v'lo liklalah.

L'chaim v'lo l'mavet.

L'sova v'lo l'razon.

לְבִרְכָּה וְלֹא לְקָלָה.

לְחַיִּים וְלֹא לְמָוֶת.

לְשֹׁבַע וְלֹא לְרָצוֹן.

For blessing and not for curse. For life and not death. For abundance, not want.

YOU HAVE CHOSEN US, in love and favor,
by making us holy through Your mitzvot and drawing us close to Your service,
that through us Your great and holy name may become known in all the earth.

In Your love, Adonai, our God, You have given us (Shabbatot of rest,
feasts of gladness and seasons of joy: this (Shabbat day and this) Festival of

Pesach, season of our freedom
Shavuot, season of our receiving Torah
Sukkot, season of our thanksgiving
Atzeret–Simchat Torah, season of rejoicing

OUR GOD and God of our ancestors, be mindful of Your people, Israel,
and recall our merit for good and grace,
and in loving kindness and compassion for life and peace on this

Festival of Pesach
Festival of Shavuot
Festival of Sukkot
Festival of Atzeret – Simchat Torah

זָכְרֵינוּ, יְיָ, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.

וּפְקֹדֵינוּ בּוֹ לְבִרְכָּה. אָמֵן.

Ufokdeinu vo livracha. Amen.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

V'hoshi-einu vo l'chayim. Amen.

THIS DAY REMEMBER US for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to a fuller life. Amen.

MANY GENERATIONS LATER, redeemed from slavery,
Abraham and Sarah's descendants stood at Mount Sinai.
The ancient promise was to be confirmed,
the ancient mandate reasserted and enlarged,
the ancient covenant renewed and sealed
to bind all future generations.

When God revealed the Torah,
no bird chirped,
no fowl beat its wings,
no ox bellowed,
the angels did not sing,
the sea did not stir,
no creature uttered a sound;
the world was silent and still,
and the Divine Voice spoke:
'I, the Eternal, am your God.'

FOR OUR TEACHERS and their students —
and the students of the students,
we ask for peace and lovingkindness,
and let us say, Amen.

And for those who study Torah
here and everywhere,
may they be blessed with all they need,
and let us say, Amen.

We ask for peace and lovingkindness,
and let us say, Amen.

OUR RABBIS TAUGHT:

Six hundred and thirteen mitzvot were given to Moses.

Micah reduced them to three:

“Do justly, love mercy, and walk humbly with your God.”

Isaiah based all the mitzvot upon two of them:

“Keep justice and righteousness.”

Amos saw one guiding principle

upon which all six hundred and thirteen are founded:

“Seek me and live.”

Habbakuk expounded the Torah on the basis of a single thought:

“The righteous shall live by their faith.”

Akiba taught:

The great principle of the Torah is expressed in the mitzvah:

“You shall love your neighbor as yourself.”

But Ben Azzai found a principle even more fundamental:

“This is the story of humanity: when God created us,

God made us in the divine image.”

And Hillel summed up the Torah in this maxim:

“What is hateful to you, do not do to others.

The rest is commentary: you must go and study it.”

BARUCH atah, Adonai Eloheinu,
Melech haolam, borei p'ri hagafen.

Baruch atah, Adonai Eloheinu,
Melech haolam, asher bachar banu
mikol am, v'rom'manu mikol lashon,
v'kid'shanu b'mitzvotav.
Vatiten lanu, Adonai Eloheinu, b'ahavah
(Shabbatot lim'nuchah u)
mo-adim l'simchah,
chagim uz'manim l'sason, et yom
(HaShabbat hazeh v'et yom)

PESACH — Chag HaMatzot hazeh,
z'man cheiruteinu,
SHAVUOT — Chag HaShavuot hazeh,
z'man matan Torateinu,
SUKKOT — Chag HaSukkot hazeh,
z'man simchateinu,
ATZERET-SIMCHAT TORAH — HaSh'mini,
chag HaAtzeret hazeh, z'man simchateinu,

mikra kodesh, zeher litziat Mitzrayim.
Ki vanu vacharta v'otanu kidashta
mikol haamim (v'Shabbat)
umo-adei kodsh'cha (b'ahavah uv'ratzon)
b'simchah uv'sason hinchaltanu.
Baruch atah, Adonai, m'kadeish
(HaShabbat v') Yisrael v'haz'manim.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל-עַם וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.
וַתִּתֵּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
(שַׁבָּתוֹת לְמִנוּחָה ו)
מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת-יוֹם
(הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם)

PESACH — חַג הַמַּצּוֹת הַזֶּה,
זְמַן חֵירוּתֵנוּ,
SHAVUOT — חַג הַשְּׁבוּעוֹת הַזֶּה,
זְמַן מַתָּן וְתוֹרַתֵנוּ,
SUKKOT — חַג הַסֻּכּוֹת הַזֶּה,
זְמַן שִׂמְחַתֵנוּ,
ATZERET-SIMCHAT TORAH — הַשְּׁמִינִי,
חַג הָעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחַתֵנוּ,

מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בְּחֵרָתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים (וְשַׁבָּת)
וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן)
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ
(הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְּמָנִים.