



Oseh Shalom

עושה שלום במרומיו...

HIGH HOLY DAYS

Order of Service and

Supplemental Songs

5786/2025

Shalom!

We are now marking 5,786 years - according to traditional Judaism- since the world was created! Archeology and carbon dating, of course, show a different accounting of how old the world is. How might we reconcile these numbers, and what is special about *this* year?

Interestingly, civilization and the practices of agriculture, urban centers, trade, and much more, date back to between 5,000 and 6,000 years ago. Might there be a connection, then, to a particular kind of thinking and being that came into existence at that time, and that our Jewish year actually points to? We know that the seven “days” of creation don’t need to refer to a 24-hour day as we know it. Along those lines, what kind of world, or what aspect of a “world” was perhaps created these 5786 years ago? Could it be a world of linearity, separation, and a kind of compartmentalization that has led to enormous, unbelievable, and wondrous capacities and experiences? We can open our hearts in amazement for this kind of thinking, for it has led to the creation of magnificent physical buildings (with their heating and cooling systems, that sometimes need to get replaced, like in Oseh Shalom’s case, so please donate if you haven’t yet!), as well as airplanes and rockets, exploration of outer space *and* the depths of the ocean, developments in understanding the human body and the brain, and so much more! It’s truly unbelievable.

Alongside these amazing developments, we also find heartbreaking capacities to dominate, oppress, and kill at unfathomable levels.

These ways of being can cause our hearts to soar, and to sink, to heal and to break.

How did humans exist before this time period, however? And what suddenly happened to propel forward the development of civilization? Why was it that the capacity to understand how plants “work” came into existence just then? As we go back through time, we can ask that question again and again at the turning points that have led to this moment in time right now.

Which takes us to today, and the Jewish year of 5786. In Judaism, each letter has a number. The letters that correspond to *this* Jewish year end in “*peh-vav*.” *Peh*, the number 80, is also the word for “mouth.” *Vav*, the number 6, is also the letter that means “and.” Just as prior periods of life came to an end in order to make way for the next stage of evolution, I wonder: what if “*peh-vav*” points to the intensity of living today, with its extreme levels of compartmentalization and polarization, and the need and

opportunity to shift from our default place of separation to acting and speaking about the “and:” the ways that we are actually all deeply interconnected, one *and* another?

To that end, we look forward to this year’s High Holy Days together, *and* to the many opportunities we have to gather, be nourished, support one another- within and outside of the Oseh Shalom community, and to have fun and play! **Please make sure you are receiving our WEEKLY emails, periodic e-blasts, and print copy of The Shalom, which comes out every two months.** Check the back of this booklet for some highlights of the dates that are already on our calendar, and as always, reach out to Rabbi Josh, myself, the Oseh Shalom board, or Benj, our synagogue administrator with questions, ideas, or concerns.

We look forward to seeing you again soon.

Shannah tovah! May you have an inspiring, connecting, and nourishing beginning to 5786.

Rabbi Daria & Rabbi Josh

USER'S GUIDE TO THE MAHZOR PRAYER BOOK

By Emeritus Rabbi Gary S. Fink

What is a Mahzor?

The High Holy Days prayerbook is called a Mahzor. It is an anthology of Biblical texts, meditations and commentary, poetry and prose that spans four thousand years. It is meant to stimulate and guide your prayer.

The prayerbook is an important link to the feelings, hopes and experience of our ancestors. It also contains thoughts and writings which reflect the perspectives of our contemporary Jewish world.

On Contemplation, Reflection, and Meditation

Jewish prayer is both communal and individual. On Rosh Hashanah and Yom Kippur, we perform *cheshbon ha-nefesh* (introspection, or soul-searching) in a variety of ways. Some of you may find comfort, solidarity, and spiritual connection by participating along with the congregation, prayer by prayer, as we move through the order of service. But prayer is not confined to the words of the Mahzor. During the service you may want to take time to meditate or reflect on personal “prayer of the heart.” The themes contained in the Mahzor may bring your attention to an area of your life upon which you wish to reflect. We encourage you to pursue your individual thoughts and reflections, even as the congregation moves on to a different prayer. The prayer service can be especially fulfilling if we allow the mind and heart to lead us to meaningful areas of contemplation.

Some of you may wish to take time to read the commentaries on the lower half of each page. These commentaries provide guidance regarding the history and themes of the Hebrew prayers and often suggest ways to use the prayers as meditations.

Ultimately, prayer is a skill that needs to be developed and practiced in order for us to feel its full effect and receive its full benefit.

Active Prayer

Prayer is a participatory activity. It is not a passive experience. We gain the most when we invest ourselves in our prayer, or when we join our voices with those around us.

Oseh Shalom is a congregation that sings. The power of prayer can be felt most keenly when we sing together. The cantor's primary role is to lead us in song and musical prayer, not to perform for us — so follow the lead, raise your voice aloud and catch the spirit!

If you do not read Hebrew, please try to use the phonetic transliteration provided in the Mahzor. The sound of Hebrew prayer has power even for those who do not understand this ancient, sacred language.

On the Transliteration

A phonetic transliteration is provided for most Hebrew prayers that we sing. It allows everyone to participate in the singing of Hebrew prayer.

Please note that sometimes the letter “h” has a dot or line underneath.

This is the symbol for the guttural sound that we say in the word,

“L'chayim.” In some books, this sound may be rendered with a “ch.”

Most Hebrew words are accented on the last syllable. In some cases, however, the next-to-last syllable contains the accent. In our prayerbook,

the next-to-last syllable is underlined whenever it is accented. If a

transliterated word contains no underlining, the last syllable is accented.

You will find a more complete explanation of transliteration usage on pages xxiv-xxv in the prayerbook.

On Davening

Davening is an ancient style of worship. When we daven, we read aloud, but individually, at our own pace. You may daven in Hebrew or in English, whichever you prefer. It takes some practice to read aloud without being concerned with the reading of those around us. When the congregation davens, our voices produce a communal chant that serves as background to our individual prayer.

Footers

A guide to the liturgy can be found at the bottom of each page, in bold caps, next to the page number.

The bottom of the right-hand page usually indicates the service with which the prayer is associated. For example:

“Birchot Hashachar / Morning Blessings” and **“Pesukei Dezimra / Verses of Praise”** contain introductory prayers for the Morning Service on both Rosh Hashanah and Yom Kippur.

Maariv is the Evening Service,

Shacharit is the Morning Service,

Musaf is an additional portion of the Morning Service,

Mincha is the Afternoon Service, and

Neila is the service for the conclusion of Yom Kippur.

On the left hand page, the text usually indicates the name of the prayer, and sometimes also indicates the section of the service.

ORDER OF SERVICE FOR ROSH HASHANAH

Kabbalat Hashanah p.23-58 (evening)

The introductory section of the Rosh Hashanah Evening service is Kabbalat Hashanah — Welcoming the Year. It contains poetry, psalms and song to prepare our spirits to enter the New Year liturgy.

Birchot Hashachar p.140 – 192 (morning)

The first introductory part of the Rosh Hashanah Morning service is Birchot Hashachar — Blessings of the Mornings. The prayers of the Birchot Hashachar express thanksgiving for the blessings we have and for the opportunity that each new day presents to bring *tikkun*/healing to the world.

Pesukei Dezimra p. 194 – 276 (morning)

The second introductory part of the Rosh Hashanah Morning service is Pesukei Dezimra — Verses of Song. These prayers are mostly psalms and other Hebrew poems which express thanksgiving for the blessings in life and ask God to help us meet and overcome challenges and difficult times.

Shema U'virchoteha (Shema and blessings)

Maariv (evening) p.62-102 Shacharit (morning) p.278 – 322

In this section of the service, there are two prayers before the Shema itself, which is the central affirmation of Jewish prayer:

The theme of the first prayer is Yotzer Or — the light of creation and renewal (p.62 or 280-298).

The theme of the second prayer is Torah Or — the light of Torah and learning (p.72 or 300-302).

The main focus of Shema U'virchoteha is the Shema itself (p.76 or 312) — one simple but profound sentence which affirms God's oneness. The theme of the Shema prayer is Or Hashem — the light of God.

The next paragraph (V'ahavta, p. 76 or 304) directs us to commit wholeheartedly to God's ways, and to teach God's pathways to our children.

The following paragraphs contain Biblical passages which remind us to adhere to divine pathways. The final paragraph after the Shema prescribes

the wearing of a fringed garment (*tallit* or prayer shawl) as a reminder of our ethical obligations in the world. (p.77-84 or 305-312)

After the Shema paragraphs, we recite one prayer during Shacharit (morning service) and two prayers in Maariv (evening service):

The theme of the first prayer after the Shema paragraphs is Or Tikkun — the light of *tikkun* - healing and repair of our world (p.90 or 314-318).

In the Maariv (Evening) Service, an additional prayer is added to Shema U'virchoteha: Or Shalom — the light of peace (p.92).

Amidah Maariv p.103–126; Shacharit p.324-332, 364-382; Musaf p.324-372, 668-674

The Amidah consists of seven prayers (referred to as blessings), recited individually. The number and theme of each prayer is indicated in the text. Sometimes we chant the first three prayers aloud, then continue individually. We may chant other excerpts from the Amidah as well. In the Rosh Hashanah Musaf (Additional) service, the Amidah contains special New Year prayers which are inserted among the seven blessings.

Traditionally, we read each of the Amidah prayers, many of which were written more than 1500 years ago. The seven blessings begin with Avot, a prayer of thanksgiving for the lives of our ancestors, then affirm God's creative power. The blessings conclude with a prayer for peace.

The Amidah can also serve as directed meditation. We can use the theme of each blessing, or a part of each prayer, as a guide for personal meditation.

The Amidah is also a time for individual reflection and “unguided” meditation.

During the Amidah, we pray as a community, but express our prayers in individual ways. For example, the Amidah blessings are written in the first person plural — the prayers are read as “we...” rather than “I...”

Torah Service p.464-606

In Judaism, study is as important as prayer. The reading of Torah provides a link with the world of our ancestors, and gives us an opportunity to draw Divine light from words of our tradition. The reading of Torah is followed by a Haftarah — a selection from one of the Prophetic books of the Hebrew Bible.

As you follow the Scriptural readings, please refer to the commentaries contained in the Mahzor for a wide range of ideas, lessons and explanations drawn from the texts.

Shofar Service p.585-592

The shofar performs many functions. It is an ancient call to assembly and worship. It is a wake-up call that stirs the conscience. And it represents a call for personal liberation and freedom from oppressive bonds.

Malchuyot, Zichronot, and Shofarot p.612-666

Three special additions to the Rosh Hashanah service are inserted into the Musaf Amidah. Malchuyot contains prayers which reflect awe and humility as we acknowledge God as a “Higher Power” in the universe. Zichronot calls us and the Divine Presence to remembrance of times past. And Shofarot focuses on the sound of the shofar as a call to repentance and *tikkun* (healing of the world).

Concluding Prayers p.1196-1226

The Maariv service begins its conclusion with prayers whose theme is observance of Shabbat (p.132-137).

The concluding prayers include Aleinu, which expresses the uniqueness of Judaism and hope for a world of oneness, the Mourner’s Kaddish, and closing songs.

Guide to Greetings

Please note the Guide to Greetings on page 1230, which outlines the appropriate Hebrew greeting for the Holy Days.

ORDER OF SERVICE FOR YOM KIPPUR

Kol Nidrei (evening) p. 692

The Kol Nidrei prayer brings our attention to the previous year. It begins the process of *hitbonenut* (introspection), which characterizes the spirit of Yom Kippur. The Kol Nidrei service is the only evening service during which we wear a *tallit*.

Birchot Hashachar (morning) p. 140 - 192

The introductory part of the Yom Kippur Morning service begins with Birchot Hashachar — Blessings of the Mornings. The prayers of the Birchot Hashachar express thanksgiving for the blessings we have and for the opportunity that each new day presents to bring tikkun to the world (to do good in the world).

Pesukei Dezimra (morning) p. 194 - 276

The next introductory part of the Yom Kippur Morning service is Pesukei Dezimra — Verses of Song. These prayers are mostly psalms and other Hebrew poems which express thanksgiving for the blessings in life and ask God to help us meet and overcome challenges and difficult times.

Shema U'virchoteha : (Shema and Its Blessings) Maariv (evening) p. 707-732; Shacharit (morning) p. 278 – 322

In this section of the service, there are two prayers before the Shema itself, which is the central affirmation of Jewish prayer:

The theme of the first prayer is Yotzer Or — the light of creation (p.710 or 280-298).

The theme of the second prayer is Torah Or — the light of Torah (p.712 or 300-302).

The main focus of Shema U'virchoteha is the Shema itself (p.714 or 304) — one simple but profound sentence which affirms God's oneness. The theme of the Shema prayer is Or Hashem — the light of God.

The next paragraph directs us to commit wholeheartedly to God's ways, and to teach God's pathways to our children.

The following paragraphs contain Biblical passages which remind us to adhere to God's pathways. The final paragraph after the Shema prescribes

the wearing of a fringed garment (*tallit* or prayer shawl) as a reminder of our ethical obligations in the world. (p.715-722 or 305-312)

After the Shema paragraphs, we recite one prayer during Shacharit (morning service) and two prayers in Maariv (evening service):

The theme of the prayer after Shema is Or Tikkun — the light of healing our world (p.724-728 or 314-318).

In Maariv, an additional prayer is added whose theme is Or Shalom — the light of peace (p.730).

Amidah Maariv & Shacharit p. 740-774; Musaf p. 868-892; 948-980; 994-998

The Amidah consists of seven prayers (referred to as blessings), recited individually. The number and theme of each prayer is indicated in the text. Sometimes we chant the first three prayers aloud, and continue individually. We may chant other excerpts from the Amidah as well. In the Yom Kippur Musaf (Additional) service, the Amidah contains special prayers for forgiveness (Selichot, p. 948-952) which are inserted into the seven blessings.

Traditionally, we read each of the Amidah prayers, many of which were written more than 1500 years ago. The seven blessings begin with Avot, a prayer of thanksgiving for our lives of our ancestors, then affirm God's creative power. The blessings conclude with a prayer for peace.

The Amidah can also serve as directed meditation. We can use the theme of each blessing, or a part of each prayer as a guide for personal meditations.

The Amidah is also a time for individual reflection and “unguided” meditation.

During the Amidah, we pray as a community, but express our prayers in individual ways. The Amidah blessings are written in the first person plural — the prayers are read as “we...” rather than “I...”

Torah Service Shacharit (Morning) p.464-606 Mincha (Afternoon) p.1038-1072

In Judaism, study is as important as prayer. The reading of Torah provides a link with the world of our ancestors, and gives us an opportunity to draw Divine light from words of our tradition. The reading of Torah is followed by a Haftarah — a selection from one of the Prophetic books of the Hebrew Bible.

As you follow the Scriptural readings, please refer to the commentaries contained in the Mahzor for a wide range of ideas, lessons and explanations drawn from the texts.

Yizkor Service p.1005-1034

We remember family members, friends, martyrs and others who have died throughout the years.

Avodah Service p.858-864; 894-896; 982-992

The three parts of the Avodah service are creatively interpreted and inserted into Musaf. The Avodah is a recollection of the ancient rite in which the sins of the people were symbolically cleansed.

Concluding Prayers p.1196-1226

The concluding prayers include Aleinu, which expresses the uniqueness of Judaism and hope for a world of oneness, the Mourner's Kaddish, and closing songs.

Mincha (Afternoon) & Neila (Yom Kippur Concluding) Service p.1038-1229

The Mincha service begins with a martyrology (p.897-946), during which we remember those who gave their lives to the sanctification of God's name.

We end Yom Kippur with Havdallah, a ceremony that punctuates the end of a festival with hope for the future.

Supplemental Songs for the High Holy Days

Return Again – Shlomo Carlebach

Return again, return again, return to the land of your soul
Return to who you are
Return to what you are
Return to where you are born and reborn and...

Mi Sheberach (*Congregation Bet Haverim/Will Robinson*)

Mi sheberach (*echo*) avoteinu (*echo*)
M'kor hachayim (*echo*) v'imoteinu (*echo*)
Hu yivarech (*echo*) viyrapeh (*echo*)
Et hacholim (*echo*), et hacholim (*echo*)
All: **EI na r'fah na lah, EI na r'fah na lah** (*repeat*)

(May the one who blessed our ancestors, the Source of life, bless and heal those who are ailing. God, please heal her/ us.)

Mah Gadlu (Psalm 92; Shefa Gold)

Halleluyah, Halleluyah, Halleluyah, Halleluyah!

Mah gadlu ma'asecha Yah, m'od amku mach'sh'votachah

Halleluyah, Halleluyah, Halleluyah, Halleluyah!

(Translation: How great are your deeds Yah, your thoughts very profound)

Mikolot Mayim Rabim (Psalm 93; Jesse Roemer)

Halleluyah, Hallelujah, Hallelujah, Hallelu

Mikolot mayim rabim , mikolot mayim rabim (2x)

Adir bamarom adir bamarom, adir bamarom Yah (2x)

(Translation: Above the voices of many waters, Yah on high is mighty)

We Return (Noah Aronson & Elana Arian)

We return, we return, we return, return again (2x)

To love...

To truth...

to You...

Hashiveinu Adonai eilecha v'nashuvah

Chadeish yameinu k'kedem

L'shanah tovah tikateivu

(Translation: Turn us to You Adonai, and we will return, renew our days as before (Lamentations); Inscribe us for a good year)

Pure Heart (Yoel Sykes/Nava Tehila)

Create a pure heart in me, Great Spirit, create a pure heart in me

And renew a true soul within me, and renew a true soul within

Ratzo Vashov (Lisa B. Segal)

Ratzo vashov, ebb and flow (4x)

Here I am again for the very first time

Ratzo vashov, ebb and flow

Here I am again, and again

Ratzo vashov, ebb and flow

Where have I been? Where am I going to?

Counting the days to the ebb and flow (repeat)

Ashrei ha'Am / אֲשֶׁרֵי הָעָם

Happy are the people...	<i>Ashrei ha'am</i> (call) <i>Ashrei ha'am</i> (response) (Repeat all)	אֲשֶׁרֵי הָעָם
Happy are the people who know the <i>t'ruah</i> sound!	<i>Ashrei ha'am yodei t'ruah</i> (call) <i>Ashrei ha'am yodei t'ruah</i> (response) (Repeat all)	אֲשֶׁרֵי הָעָם יֹדְעֵי תְרוּעָה
Righteousness and justice are the foundation of your throne;	<i>Tzedek u'mishpat mechon kisecha</i> (call) <i>Tzedek u'mishpat mechon kisecha</i> (response)	צְדָק וּמִשְׁפָּט מְכוֹן כִּסֵּאךָ
Righteousness and justice	<i>Tzedek u'mishpat, u'mishpat</i> (call) <i>Tzedek u'mishpat, u'mishpat</i> (response)	צְדָק וּמִשְׁפָּט, וּמִשְׁפָּט
Lovingkindness and truth go before You.	<i>Tzedek u'mishpat mechon kisecha</i> (call) <i>Tzedek u'mishpat mechon kisecha</i> (response) <i>chesed v'emet y'kadmu fanecha</i> (call) <i>chesed v'emet y'kadmu fanecha</i> (response)	צְדָק וּמִשְׁפָּט מִחֶסֶד וְאֱמֶת כֹּון כִּסֵּאךָ יִקְדְּמוּ פָנֶיךָ
...who know the <i>t'ruah</i> sound!	<i>Yodei t'ruah!</i> (call) <i>Yodei t'ruah!</i> (response)... REPEAT!	יֹדְעֵי תְרוּעָה

Music by Rabbi Miriam Margles, commissioned by T'ruah

Text from Psalm 89, verses 16, 15

אָדוֹן הַסְּלִיחוֹת / Adon haSelichot

Master of Forgivings examiner of hearts the revealer of depths speaker of justice	<i>Adon haSelichot bochen levavot goleh amukot dover tzedakot</i>	אָדוֹן הַסְּלִיחוֹת בוֹחֵן לְבָבוֹת גּוֹלֵה עֲמוּקוֹת דּוֹבֵר צְדָקוֹת
We have missed the mark before You, have mercy upon us (2x)	<i>Chatanu lefaneicha rachem aleinu. (2x)</i>	חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ
Glorious in wonders Wonderful, your deeds! Rememberer of ancestral covenant Investigator of inner thoughts	<i>Hadur b'nifla'ot V'rav ha'alilot zocher b'rit avot choker kelayot</i>	הַדוֹר בְּנִפְלְאוֹת וְרַב הָעֲלִילוֹת זֹכֵר בְּרִית אֲבוֹת חוֹקֵר כְּלִיוֹת
We have missed the mark before You, have mercy upon us (2x)	<i>Chatanu l'faneicha rachem aleinu. (2x)</i>	חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ
Good and beneficent to creation, Knowing all hidden things, Overcomes sins, Clothed in righteousness	<i>Tov u'meytiv labriyot Yode'a chol nistarot Koveysh avonot Lovesh tz'dakot</i>	טוֹב וּמְטִיב לְבָרִיּוֹת יֹדֵעַ כָּל נִסְתָּרוֹת כוֹבֵשׁ עֲוֹנוֹת לוֹבֵשׁ צְדָקוֹת
We have missed the mark before You, have mercy upon us (2x)	<i>Chatanu l'faneicha rachem aleinu. (2x)</i>	חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ
Full of merits Awesome in praises Forgiving of sins	<i>Malei z'khuyot nora tehillot sole'ach avonot oneh va'tzarot</i>	מְלֵא זְכוֹיּוֹת נוֹרָא תְהִילוֹת סוֹלֵחַ עֲוֹנוֹת עוֹנֵה בְצָרוֹת

Answerer in times of trouble		
We have missed the mark before You, have mercy upon us (2x)	<i>Chatanu l'faneicha rachem aleinu. (2x)</i>	חטאנו לְפָנֶיךָ רחם עלינו
Bridger of deliverance, Seer of futures Calling to the generations, Rider of clouds Hearer of Prayer, Perfect in knowledge	<i>Po'el yeshuot Tzofeh atidot Koreh hadorot Rochayv aravot Shome'a t'filot T'mim dayot</i>	פועל ישועות צופה עתידות קורא הדורות רוכב ערבות שומע תפלות תמים דעות
We have missed the mark before You, have mercy upon us (2x)	<i>Chatanu l'faneicha rachem aleinu. (2x)</i>	חטאנו לְפָנֶיךָ רחם עלינו

Alternative Ashamnu

We have loved,	<i>ahavnu</i>	אָהַבְנוּ
We have blessed,	<i>beirakhnu</i>	בְּרַכְנוּ
We have grown,	<i>gadalnu</i>	גָּדַלְנוּ
We have spoken positively	<i>dibarnu yofi</i>	דִּבַּרְנוּ יָפִי
We have raised up,	<i>heh'eh'linu</i>	הֶעֱלִינוּ
We have shown compassion,	<i>v'khasnu</i>	וְחָסְנוּ
We have acted enthusiastically,	<i>zeiraznu</i>	זִרְזַנוּ
We have been empathetic,	<i>khamalnu</i>	חָמַלְנוּ
We have cultivated truth.	<i>tipakhnu emet</i>	טִפַּחְנוּ אֱמֶת
We have given good advice,	<i>ya'atznu tov</i>	יַעֲצֵנוּ טוֹב
We have respected,	<i>kibadnu</i>	כִּבְדְנוּ
We have learned,	<i>lamadnu</i>	לָמַדְנוּ
We have forgiven,	<i>makhhalnu</i>	מָחַלְנוּ
We have comforted,	<i>nikhamnu</i>	נִחַמְנוּ
We have been creative,	<i>salalnu</i>	סָלַלְנוּ
We have stirred,	<i>o'rarnu</i>	עוֹרָרְנוּ
We have been spiritual activists,	<i>pa'alnu</i>	פָּעַלְנוּ
We have been just,	<i>tzadaknu</i>	צַדִּיקְנוּ
We have longed for Israel.	<i>kivinu la'aretz</i>	קִוִּינוּ לְאֶרֶץ
We have been merciful,	<i>rikhamnu</i>	רַחַמְנוּ
We have given full effort,	<i>shakadnu</i>	שָׁקַדְנוּ
We have supported,	<i>tamakhnu</i>	תָּמַכְנוּ
We have contributed,	<i>taramnu</i>	תָּרַמְנוּ
We have repaired.	<i>tikanu</i>	תִּקְנָנוּ

-Rabbi Avi Weiss, Elul 5776

Blessed – Lui Collins

You have given me the melody as it poured forth from my heart
You have blessed me with the meter as it beat through my veins
As I walk with You and listen, Your words come to me
Oh blessed are we this day.

Chorus:

Hallelujah, Hallelujah
Hallelujah, Hallelujah
Hallelujah, Hallelujah, Hallelujah
Oh blessed are we this day.

Rain so gently falls to soak the earth, life bursts forth from the seed
Roots go stretching down to draw their strength from the soil
Upward grows the plant always reaching toward the hot, beating sun
Oh blessed are we this day.

Chorus

You grace us with Your wisdom, love bursts forth from our hearts
We plant our feet upon the earth to draw our strength
Open wide our arms reaching toward the sky, we're flooded with light
Oh blessed are we this day.

Chorus

May we walk within Your melody as it pours forth from our hearts
May we step within the meter as it beats through our veins
Open wide our ears and listening, hear Your words spoken clearly
Blessed are we this day.

Chorus

Be Holy, Hear the Whisper – Ellen Allard

Chorus

Ha-kadosh Baruch Hu (2x) (Translation: Blessed is the Holy One)

Be holy, hear the whisper, a quiet, gentle voice
Be holy, hear the whisper, that helps us make the choice
To be like G-d, to be like G-d.

Be holy, hear the whisper, present every day
Be holy, hear the whisper, it teaches us the way
To be like G-d, to be like G-d.

Chorus

Be holy, hear the whisper,
that guides each word and deed
Be holy, hear the whisper, reminding us we need
To be like G-d, to be like G-d.

Be holy, hear the whisper, the warmth of love's embrace
Be holy, hear the whisper, giving us the grace
To be like G-d, to be like G-d.

Chorus



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