Hinei el yeshuati, evtach v’lo efchad
Ki ozi v’zimrat Yah Adonai vayehi li lishu’ah
Uv’shavtem mayim b’sasson mima’anei ha’yeshua
La’Adonai ha’yeshua al amcha virchatecha Selah
Adonai tzva’ot imanu misgav lanu Elohei Ya’akov Selah
Adonai tzva’ot, ashei adam boteach bach
Adonai hoshiah ha’melech ya’aneinu v’yom koreinu
La’yehudim haytah orah,
v’simcha v’sasson vikar kein tiheh lanu
Kos y’shuot esah, uv’shem Adonai ekra

Here and now, with sacred song and flame feeding my spirit and guiding my soul, I let go of fear. Here, we draw water from the fountain of hope. Is the Source of Life not the Source of Trust and Freedom? As our ancestors sought connection and protection, joy and celebration, so do we, their descendants, trust in Divine Mystery, finding the blessing in every precious moment. May the Source of Hope that has heard pleas of the past be with us now, with light, joy and dignity. I lift up this cup, praising Divine Presence.

A toast: In the Presence of the Infinite, we savor the blessing of transformation: vine to wine.

A blessing: In the Presence of the Infinite, we breathe in the fragrant spices of life.

A blessing: In the Presence of the Infinite, we witness the many faces of fire.

The original poetic liturgical translations in this ritual are a continual work in process, reflecting our sincere love for the ancient Hebrew poetry as well as our commitment to a more modern, mindful, gender-neutral, and abstract understanding of prayer. Our translations challenge the hierarchical “art-thou” directional relationship between us and the Divine, embracing what Judith Plaskow calls a relationship that “is with us instead of over us, a partner in dialogue who ever again summons us to responsible action.” This current version of liturgical translations was co-created by Lab/Shul’s Liturgy Task Force, led by Rabbi Amichai Lau-Lavie and Ezra Bookman, along with Shira Kline, Naomi Less and Rabbi Kerry Chaplin.