

Entrances to Holiness are Everywhere

A Siddur for Shabbat and Holidays

שבת ויום טוב



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Why Shabbat

Before family vacations, get-away weekends, and temple retreats, there was Shabbat. Before therapy, crisis intervention, and stress management, there was Shabbat. Brilliant in concept, revolutionary in design, Shabbat established the legitimacy of rest. It created both space and time for refreshing oneself by providing an opportunity to shed daily cares and daily burdens. It not only excused removing oneself from the “daily grind,” it mandated it. Rest without guilt, peace without conflict, it changed and elevated a small group of desert wanderers into a people whose view of the world would change it. Time set aside for rest and quiet thought offers each of us the gift of a fresh perspective with which to view our lives, our world, and ourselves. Shabbat is a time for quiet reflection and worship as well as time for family and friends.

Mark Twain was correct when he stated, “If the statistics are right, the Jews constitute but one quarter of one percent of the human race. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of.”

That we are heard of, and heard of so often, reflects in large part our Shabbat miracle and the lessons of living it embodies. Truly, Shabbat is our guiding light. This book is a celebration of the most Jewish of holy days, Shabbat.

Donna Gallin,
zichrona l'vracha (may her memory be for blessing)

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שירים

L'cha Dodi

לְכָה דוּדִי לְקִרְאָת כְּלָה. פָּנֵי שַׁבָּת נִקְבְּלָה.
שַׁבָּת שָׁלוֹם שַׁבָּת שָׁלוֹם
שַׁבָּת שָׁלוֹם וּמִבּוֹרָךְ.

*L'cha dodi likrat kala p'nei Shabbat n'kabla.
Shabbat shalom umivorach.*

Let us go forth to greet the bride, let us
welcome the presence of Shabbat.



Dodi Li

דוּדִי לִי וָאֲנִי לוֹ הָרַעְהָ בְּשׁוֹשָׁנִים.
מִי זֹאת עֲלָה מִן-הַמִּדְבָּר
מִקְטֶרֶת מֹזֶר וּלְבוֹנָה.
לְבַבְתִּי אָחֹתִי כְלָה
עוֹרֵי צָפוֹן וּבֹאֵי תִימָן.

*Dodi li va' ani lo haro'eh bashoshanim
Mi zot olah, min hamidbar
M'kuteret mor, mor ul'vona
Libavtini achoti kala
Uri tzafon uvo-iy teiman*

My beloved is mine and I am my beloved's
Who feeds among the lilies
Who is it who comes up from the wilderness
Burning myrrh and frankincense
Awaken, north wind and come O south wind.

Song of Songs 2:16



Kol Hanishama

כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ. הִלְלוּ יְיָ.

Kol hanishama t'halel Yah, halleluyah

Let all that breathes praise God. Halleluyah!

Psalm 150:6

Start small.

Bless one moment for what it
brings you.

Say one ancient prayer, link
yourself with continuity and
eternity.

Fill one silence with your end of
the conversation.

No one can do this for you; it
belongs to you.

High Holiday Message

Jewish Theological Seminary

Songs for Welcoming Shabbat

ASHREI

*Ashrei yoshvei veitecha od
y'hallelucha*

Happy are those who dwell in
Your Presence
They will continue to praise You.

Psalm 84:5



O Lord prepare me
To be a sanctuary
Pure and holy
Tried and true

And with thanksgiving
We'll be a living
Sanctuary
For You.

Hava Nashira

הָבָה נְשִׁירָה שִׁיר הַלְלוּיָהּ.

Hava nashira shir halleluyah!

Let us sing a song of praise to God!



Hinei Mah Tov

הִנֵּה מַה-טוֹב וְמַה נָּעִים

שֶׁכֶּת אַחִים גַּם יַחַד.

*Hinei ma tov uma na'im
shevet achim gam yachad!*

How good and pleasant it is
for people to live together in peace!

Psalm 133:1



Et Dodim Kala

עֵת דּוֹדִים כָּלָה בּוֹאֵי לְגַנִּי

פָּרְחָה הַגֶּפֶן הַנִּצְוֹ רִמּוֹנִים.

*Et dodim kala, bo'i lgani
Parcha hagefen heineitzu rimonim*



Halleluyah

וְאֵנַחְנוּ נְבָרַךְ יְהוָה מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ.

*Va'anachnu n'varech Yah
Mei-ata v'ad olam, halleluyah.*

We will bless God from now and forever,
halleluyah.

Psalm 115:18



Ozi V'zimrat Yah

עֲזִי וְזִמְרַת יְהוָה נִהְיֶה-לִּי לִישׁוּעָה.

*Ozi v'zimrat Yah
Vayehi li liy-shuah*

The Eternal is my strength and my salvation.

Psalm 118:14

יָדִיד נֶפֶשׁ

יָדִיד נֶפֶשׁ אֵב הַרְחֵמֵן מְשׁוֹךְ עֲבָדֶךָ אֶל רְצוֹנֶךָ
יְרוּץ עֲבָדֶךָ כְּמוֹ אֵיל יִשְׁתַּחֲוֶה אֶל מֹול הַדָּרֶךְ
יַעֲרֹב לוֹ יְדִירוּתֶךָ מִנֹּפֶת צוּר וְכָל-טַעַם.

הַדּוֹר נָאֵה זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ
אֲנֵא אֵל נָא רָפֵא נָא לָהּ בְּהִרְאוֹת לָהּ נֶעֱם זִינֶךָ
אֲזִ תִּתְחַזֵּק וְתִתְרַפֵּא וְהִיִּתָּה לָךְ שְׂמִיחַת עוֹלָם.

וְתִיק יְהִמּוּ רַחֲמֶיךָ וְחוּס נָא עַל בֶּן אוֹהֲבֶךָ
כִּי זֶה כְּמָה נִכְסוּךָ נִכְסֶיךָ לְרִאוֹת בְּתַפְאֶרֶת עֲזֶךָ
אֲנֵא אֵלִי מִחֲמַד לְבִי חוֹשֶׁה נָא וְאֵל תִּתְעַלֵּם.

הַגִּלָּה נָא וּפְרוֹשׁ חֲבִיב עָלִי אֶת-סִפְת שְׁלוֹמֶךָ
תֹּאִיר אֶרֶץ מִכְבוֹדֶךָ נְגִילָה וְנִשְׁמָחָה בָּךְ
מִהֵר אֲהוּב כִּי בָּא מוֹעֵד וְחַגֵּנִי כִימִי עוֹלָם.

KABBALAT SHABBAT

Kabbalat Shabbat, "Welcoming the Sabbath," the opening service on Friday evening, was introduced in the sixteenth century in Safed, Israel. These kabbalists of Safed welcomed the Sabbath by going into the fields on Fridays at sunset to recite special prayers and hymns in honor of the Sabbath amid nature. Six Psalms, numbers 95 through 99 and Psalm 29 symbolizing the six working days of creation, were selected by Rabbi Moses Cordovero, whose brother-in-law, Rabbi Solomon Alkabetz, composed the hymn L'cha Dodi, welcoming the Sabbath bride. The initial Hebrew letters of those six Psalms have the numerical value in gematria of 430, which equals that of nefesh, the Hebrew word for "soul."

Adapted from *Hertz Prayerbook*
and *Encyclopedia Judaica*

Kabbalat Shabbat—Welcoming Shabbat

Taste and see that God is good.

Psalm 34:9

*Yedid nefesh av harachaman, m'shoch avdach el retzonach
Yarutz avdach k'mo ayal, yishtachaveh el mul hadarach,
Ye'ervav lo yedidutach, minofet tzuf vechol ta'am*

*Hadur na'eh ziv ha'olam, nafshi cholat ahavatach,
Ana El na refa na lah, beharot la no'am zivach,
Az titchazeik vetitrapei, vehaitah lach simchat olam.*

*Vatik yehemu rachamecha, v'chus na al ben ohavach,
Ki zeh kamah nichsof nichsaf lirot b'tiferet uzach,
Ana Eli machmad libi, chusha na val titalam*

*Higalei na ufros chaviv alai, et sukkat shelomach
Ta'ir eretz mikvodach, nagila v'nismecha bach.
Maher ahuv ki va mo'ed, v'chaneini kimei olam.*

Yedid Nefesh — Beloved of My Soul

Beloved of my soul,
Source of Mercy, draw me after You,
I would run, swift as a deer,
To kneel before Your beauty,
For Your love is sweeter to me
Than honey from the comb.

Glorious light of the world,
My soul is faint with love for You.
Heal me, I beg of You,
By letting me see Your splendor
Then will I be healed,
And joyfully be Yours forever.

Faithful One, have compassion,
Pity Your beloved child,
For I have longed to behold
The splendor of Your strength.
My God, my heart's compassion, do not hide.

Reveal Yourself, my dearest,
And cover me with Your peace.
Let the earth shine with Your glory,
Let us rejoice within You.
Hasten, beloved, this moment is now,
Be with me forever.

Eliezer Azkiri (16th century)

יום אחד - יהי אור

וַיִּרְאֵינָם בָּרָא אֱלֹהִים אֶת הַיְלָכִים וְאֶת הָאָרֶץ
וְהָאָרֶץ הָיְתָה תָהוּ וְבָהוּ וְלֹא עָלָה פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים בִּדְחָנָה עַל פְּנֵי הַמַּיִם וַיֹּאמֶר אֱלֹהִים יְהִי
אוֹר וַיְהִי אוֹר וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב
וַיַּבְרֵל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיִּקְרָא
אֱלֹהִים לָאוֹר יוֹם וּלַחֹשֶׁךְ קִרְיָא לַיְלָה וַיְהִי עֶרֶב
וַיְהִי בֹקֶר יוֹם אֶחָד

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיְצַנֵּנוּ לְהַדְלִיק נֵר שֶׁל שָׁבָת (וְיוֹם טוֹב).

WE ARE ALL MEANT TO SHINE

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. And when we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

Marianne Williamson
A Return to Love

...by Your light do we see light.

Psalm 36:10



It is better to light one candle than
curse the darkness.

Motto of the Christopher Society



LET US LIGHT THESE LIGHTS

Let us light these lights
And see the way to You
And let us say, Amen.

Oh hear my prayer
I sing to You.
Be gracious to the ones I love,
And bless them with goodness,
and mercy and peace.
Oh hear my prayer to You.

Let us light these lights
And see the way to You
And let us say: Amen

Debbie Friedman

A First Day—Let there be light

All was darkness and chaos, and God said, "Let there be light!" and there was light. God saw that the light was good, and there was evening and there was morning. A first day.

Genesis 1

*Baruch ata Adonai, eloheinu melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel shabbat. (v'yom tov)**

*For Festivals

Blessed are You, Eternal our God, Source of the universe, who teaches us ways of holiness, and calls us to kindle the Sabbath (and festival) lights.

Blessed are You, Source of Life,
Who helps us to bring
Light where there is darkness,
Healing where there is brokenness, and
Peace to all of the earth's inhabitants.

Kolot: The Center for Jewish Women's and Gender Studies

As we light these Shabbat candles, we witness one of the most dramatic miracles of the physical world: the transformation of matter into energy. This miracle, like most, happens quietly and calmly. May the quiet of Shabbat enable us to see the other miracles of our lives.



יום אחד

לְכוּ נִרְנְנָה לַיְיָ נִרְיָעָה לְצוּר יִשְׁעָנוּ:
נִקְדְּמָה בְּנֵיו בְּתוֹדָה בְּזִמְרוֹת נִרְיָע לּוֹ:
כִּי אֵל גָּדוֹל יְיָ וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:
אֲשֶׁר בִּידּוֹ מְחַקְרֵי אָרֶץ וְתוֹעֲבֹת הָרִים לּוֹ:
אֲשֶׁר לּוֹ הַיָּם וְהוּא עֹשֶׂהוּ וּבִבְשֶׁת יָדָיו יַצְרוּ:
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרַכָּה לִפְנֵי יְיָ עֲשָׂנוּ:
כִּי הוּא אֱלֹהֵינוּ וְאַנְחָנוּ עִם מַרְעִיתוֹ וְצֹאן יָדּוֹ

הַיּוֹם אִם בָּקִלוּ תִשְׁמָעוּ:
אֵל תִּקְשׁוּ לְבַבְכֶּם כְּמִרְיָבָה כִּיּוֹם מִסָּה בְּמִדְבָּר:
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַנוּנֵי גַם רָאוּ פַעְלִי:
אֲרָבַעִים שָׁנָה אֶקוּט בְּדוֹר וְאָמַר עִם תַּעֲי לִבִּי הֵם
וְהֵם לֹא יָדְעוּ דְרָכִי:
אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי אִם יִבְאוּן אֵל מְנוּחָתִי:

Time is the physical space in which eternity exists. Time, like the universe, is curved into a complete circle, and no matter where you are in time, you are always at the beginning.

Ed Stotsky
Entrances into the Wall

When we come to die and stand before our Creator, we will be called to account for every beautiful and permissible thing that we might have enjoyed but did not.

*Jerusalem Talmud
Kiddushin 4:12*

QUEEN SABBATH

*Hachama meirosh ha'ilanot
nistalleka,
Bo-u veneitsei likrat Shabbat
hamalka.
Hinei hi yoredet, hakedosha
haberucha.
Ve'ima mala'chim, tseva shalom
umenucha.
Boi, boi hamalka! Boi, boi hakala!
Shalom aleichem, malachei
hashalom.*

The sun on the treetops no longer
is seen,
Come gather to welcome the
Sabbath, our queen.
Behold her descending, the holy,
the blessed.
And with her the angels of peace
and of rest.
Draw near, draw near, and here
abide,
Draw near, draw near, O Sabbath
bride.
Peace also to you, you angels of
peace.

Chaim Nachman Bialik

A First Day

Psalms 95

*Elchu n'ranena l'adonai, nariya l'tzur yish'einu
N'kadma fanav b'toda, b'zmirot nariya lo
Ki el gadol Adonai, umelech gadol al kol elohim
Asher b'yado mechk'rei aretz, v'to-afot harim lo.*

Come, let us sing joyously to the Eternal,
raise a shout for our rock and deliverer;
let us come into God's presence with praise;
let us raise a shout for God in song!
For the Eternal is a great God,
the Sovereign of all divine beings.
In Your hand are the depths of the earth;
the peaks of the mountains are Yours.
Yours is the sea, You made it;
and the land, which Your hands fashioned.

Come, let us bow down and kneel,
bend the knee before the Eternal our Maker,
for You are our God,
and we are the people You tend, the flock in Your care.
O, if you would but heed God's charge this day:
Do not be stubborn as Meribah,
as on the day of Massah, in the wilderness,
when your ancestors put Me to the test,
tried Me, though they had seen My deeds.
Forty years I was provoked by that generation;
I thought, "They are a senseless people;
they would not know My ways."
Concerning them I swore in anger,
"They shall never come to My resting-place!"

*Arba'im shana akut b'dor, va-omar am to-ei leivav heim
V'heim lo yad'u d'rachai
Asher nishba'ti v'api, im y'vo-un el menuchatu.*



יום שני

וְאָמַר אֱלֹהִים יְהִי רַחֲמֶיךָ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַצְדִּיק
בֵּין הַיָּם לַמַּיִם וְיִלְעַל אֱלֹהִים אֶת הָאֲדָמָה וְיַבְדִּיל
בֵּין הַמַּיִם אֶשְׁדֵּר בּוֹתְלוֹת לְרַחֲמֶיךָ וּבֵין הַמַּיִם אֶשְׁדֵּר
בּוֹתְלֵי לְרַחֲמֶיךָ וְיִהְיֶה כֵן וְיִקְרָא אֱלֹהִים לְרַחֲמֶיךָ עַמּוּס
וְיִהְיֶה עָרִיב וְיִהְיֶה בִּבְרִיךְ יוֹם יָלְדִי

שִׁירוֹ לִי שִׁיר הַדָּשׁ שִׁירוֹ לִי כָּל הָאָרֶץ:
שִׁירוֹ לִי בָּרְכוּ שְׁמוֹ בְּשָׁרוֹ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ:
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יְיָ וּמְהֵלֵל מְאֹד נִזְרָא הוּא עַל כָּל אֱלֹהִים:
כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים וְיְיָ שָׁמַיִם עָשָׂה:
הוֹד וְהָדָר לִפְנֵי עוֹ וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:
הָבוּ לִי מִשְׁפָּחוֹת עַמִּים הָבוּ לִי כְבוֹד וְעוֹ:
הָבוּ לִי כְבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו:
הִשְׁתַּחֲווּ לִי בְּהִדְרַת קֹדֶשׁ חִילוּ מִפְּנֵי כָּל הָאָרֶץ:
אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ אֶף תִּכּוֹן תִּבֵּל בֶּל תִּמּוֹט
יָדִין עַמִּים בְּמִישְׁרֵיהֶם:

יְשַׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעֶם הַיָּם וּמִלֵּא:
יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ אֵז יִרְנְנוּ כָּל עֵצֵי יָעַר:
לִפְנֵי יְיָ כִּי בָּא לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט תִּבֵּל בְּצַדִּיק
וְעַמִּים בְּאִמּוֹנָתוֹ:

I come before thee as one of thy many children. See, I am small and weak; I need thy strength and wisdom.

Grant me to walk in beauty and that my eyes may ever behold the crimson sunset. May my hands treat with respect the things which thou hast created, may my ears hear thy voice!

Make me wise that I may understand the things which thou hast taught my people, which thou hast hidden in every leaf and every rock.

I long for strength, not in order that I may overreach my brother, but to fight my greatest enemy—myself.

Make me ever ready to come to thee with pure hands and candid eyes, so that my spirit, when life disappears like the setting sun, may stand unashamed before thee.

Traditional Sioux Prayer

A Second Day

God created an expanse to separate the waters below from the waters above. And God called the expanse sky. And there was evening and there was morning. A second day.

Genesis 1

SING UNTO GOD

Sing unto God, sing a new song,
O sing praises to God
Give thanks to God with a song
O sing praises unto the Lord thy
God.

Rejoice in the Lord, all ye
righteous,
And cry out to the Lord with joy,
sing out from your hearts
O sing praises to God.
Bless God's name,
O sing unto the Lord a song of
prayer
Sing praises to the Lord
Sing unto God.

Sing a new song, sing a new song
unto God.

Debbie Friedman

Psalm 96

Sing to the Eternal a new song,
sing to the Eternal, all the earth.
Sing to the Eternal, bless God's name,
proclaim God's victory day after day.
Tell of God's glory among the nations,
The wondrous deeds, among all peoples.
For the Eternal is great and much acclaimed,
God is held in awe by all divine beings.
All the gods of the peoples are mere idols,
but the Eternal made the heavens.
Glory and majesty are before You;
strength and splendor are in Your temple.

Ascribe to the Eternal, O families of the peoples,
ascribe to the Eternal glory and strength.
Ascribe to the Eternal the glory of God's name,
bring tribute and enter God's courts.
Bow down to the Eternal majestic in holiness;
tremble in God's presence, all the earth!
Declare among the nations, "The Eternal reigns!"
the world stands firm; it cannot be shaken;
God judges the people equally.
Let the heavens rejoice and the earth exult;
let the sea and all within it thunder,
the fields and everything in them exult;
Then shall all the trees of the forest shout for joy
at the presence of the Eternal, for God is coming,
for God is coming to rule the earth;
God will rule the world justly and its peoples in faithfulness.

*Yismechu hashamayim v'tageil ha-aretz
Yir'am hayam umlo-o*

*Lifnei Adonai ki va, ki va lishpot ha-aretz
Yishpot teiveil b'tzedek, v'amin b'-emunato.*

יום שלישי

ויאמר אלהים יקוו חמים ברחוק הערבים אל
ביתם אחד ותראה היבשה ויהי בן ויקרא אלהים
ליבשה ארץ ולחוקה השמים קרא ימים וירא
אלהים כי טוב ויאמר אלהים דברי עץ הארץ
דע לא עשית מזדעזע עץ פרי עשה פרי למנוח
אשר זרעו בו על הארץ ויהי בן ותוצא הארץ
דע לא עשית מזדעזע זרע למנוח ועץ עשה פרי
אשר זרעו בו למנוח וירא אלהים כי טוב ויהי
ערב ויהי בקר יום שלישי

The best remedy for those who are afraid, lonely, or unhappy is to go outside, somewhere where they can be quite alone with the heavens, nature, and God. Because only then does one feel that all is as it should be and that God wishes to see people happy, amidst the simple beauty of Nature. As long as this exists, and it certainly always will, I know that there will always be comfort for every sorrow, whatever the circumstances may be. And I firmly believe that nature brings solace in all troubles.

Anne Frank
Diary of Anne Frank

י' מלך תגל הארץ י' שמחו אים רבים:
ענו וערפל סביבו צדק ומשפט מכון בסאו:
אש לפניו תלך ותלהט סביב צריו:
האירו בקריו תבל ראתה ותחל הארץ:
הרים פדונג נמסו מלפני י' מלפני אדון כל הארץ:
הגידו השמים צדקו וראו כל העמים כבודו:
גבשו כל עבדי פסל המתהללים באלילים
השתחוו לו כל אלהים:
שמעה ותשמח ציון ותגלנה בנות יהודה
למען משפט יי:
כי אתה יי עלין על כל הארץ
מאד נעלית על כל אלהים:
אהבי יי שנאו רע שמר נפשות חסידיו
מיד רשעים יצילים:

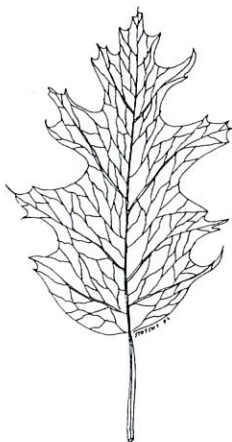
אור זרע לצדיק ולישרי לב שמחה:
שמחו צדיקים ביי ויהודו לזכר קדשו:

TEACH ME A PRAYER

Teach me, my God, a blessing, a
prayer
On the mystery of a withered leaf
On ripened fruit so fair
On the freedom to see, to sense,
To breathe, to know, to hope, to
despair.

Teach my lips a blessing, a hymn
of praise
As each morning and night
You renew your days,
Lest my days be as the one before
Lest routine set my ways.

Leah Goldberg
(translated by Pnina Peli)



A Third Day

God called the dry land earth, and God saw that this was good.
The earth brought forth vegetation and fruit trees of every kind.
And God saw this was good. And there was evening and there was
morning. A third day.

Genesis I

Psalm 97

The Eternal reigns!
Let the earth exult,
the many islands rejoice!
Dense clouds are around God,
righteousness and justice are the base of God's throne.
Fire is Your vanguard,
burning Your foes on every side.
Your lightning lights up the world;
the earth trembles at the sight;
mountains melt like wax at the Eternal's presence,
at the presence of the Eternal of all the earth.
The heavens proclaim God's righteousness
and all peoples see God's glory.
All who worship images,
who vaunt their idols,
are dismayed;
all divine beings bow down to You.
Zion, hearing it, rejoices,
the towns of Judah exult,
because of Your judgments, O Eternal.
For You, Eternal, are supreme over all the earth;
You are exalted high above all divine beings.
O you who love the Eternal, hate evil!
God guards the lives of God's loyal ones,
saving them from the hand of the wicked.
Light is sown for the righteous,
radiance for the upright.
O you righteous, rejoice in the Eternal
and acclaim God's holy name!

Or zaru'a la-tzadik, ul'yishrei lev simcha.

יום רביעי

וַיֹּאמֶר אֱלֹהִים יְהִי מִאֲרֶת בְּרִקְיָן עַל הַשָּׁמַיִם לְהַבְדִּיל
בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהִי לַאֲחַת וּלְמוֹעֲדִים וְלִיּוֹמִים
וְשָׁנִים וַיְהִי לַמִּאֲוֶרֶת בְּרִקְיָן הַשָּׁמַיִם לְהַאֲרִיךְ עַל
הָאָרֶץ וַיְהִי כֵן וַיֵּשֶׁב אֱלֹהִים אֶת שְׁלֹשֵׁי הַמִּאֲוֶרֶת
הַחֲדָשִׁים אֶת הַמִּאֲוֶרֶת הָאֲדָמִי לְמוֹעֲדֵי הַיּוֹם וְאֶת
הַמִּאֲוֶרֶת הַקֶּטָן לְמוֹעֲדֵי הַלַּיְלָה וְאֶת הַכּוֹכָבִים
וַיַּחֲן אֹתָם אֱלֹהִים בְּרִקְיָן הַשָּׁמַיִם לְהַאֲרִיךְ עַל
הָאָרֶץ וּלְמוֹעֲדֵי הַיּוֹם וְלַלַּיְלָה וְלַהַבְדִּיל בֵּין הָאֹרֶץ
וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי טוֹב וַיְהִי עֶרֶב וַיְהִי
בֹקֶר יוֹם רְבִיעִי

מִזְמוֹר שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה

הוֹשִׁיעָה־לוֹ וְיָמִינוּ וְזָרוּעַ קָדְשׁ:

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ לְעֵינֵי תַנּוּמִים וְלֹא צָדְקָתוֹ:

זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָּל־אַפְסֵי־אָרֶץ

אֶת יְשׁוּעַת אֱלֹהֵינוּ:

הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ פָּצְחוּ וְרַנְּנוּ וְזָמְרוּ:

זָמְרוּ לַיהוָה בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זְמִירָה:

בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הִרְיֵעוּ לִפְנֵי תַמְלִיךְ יְהוָה:

יָרְעֵם הַיָּם וּמִלְאוּ תִבֵּל וַיֵּשְׁבִי בָּהּ:

נִהְרֹת יִמְחַאוּ־כָף יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי־יְהוָה כִּי בָא לִשְׁפֹט הָאָרֶץ יִשְׁפֹט־תִּבֵּל בְּצַדִּיק

וְעַמִּים בְּמִישְׁרִים:

A Fourth Day

God said, "Let there be lights in the expanse of the sky to separate day from night; and they shall serve for the set times—the days and the years, and they shall serve as lights to shine upon the earth." And God saw that this was good. And there was evening and there was morning. A fourth day.

Genesis 1

Psalm 98

Sing to the Eternal a new song,
for God has worked wonders;
Your right hand, Your holy arm,
has won You victory.

The Eternal has manifested victory,
has displayed triumph in the sight of the nations.

You have remembered Your steadfast love and faithfulness
toward the house of Israel;

all the ends of the earth beheld the victory of our God.

Raise a shout to the Eternal, all the earth,
break into joyous songs of praise!

Sing praise to the Eternal with the lyre,
with the lyre and melodious song.

With trumpets and the blast of the horn
raise a shout before the Eternal, supreme.

Let the sea and all within it thunder,
the world and its inhabitants;
let the rivers clap their hands,
the mountains sing joyously together
at the presence of the Eternal,
for God is coming to rule the earth;
God will rule the world justly,
and its peoples with equity.

יום חמישי

וְאָנֹכִי אֵלֶיְהֵם יִשְׁמְעוּ וְהַמָּוֶה עֲלֵיךְ נִפְעַל חַיִּים
וְלֹא יִלְוֶנָה עָלֶיךָ הָאָרֶץ כָּל פְּנֵי רִקְעַת הַשָּׁמַיִם
וְיִבְרָא אֱלֹהִים אֶת הַחַיִּים הַחַיִּים וְאֶת כָּל נֶפֶשׁ
הַחַיִּים הַחַיִּים אֱלֹהִים יִשְׁמְעוּ וְהַמָּוֶה לְחַיִּים וְאֶת
כָּל עֲוֹן כִּנְזֵן לְבִינָה וְיִבְרָא אֱלֹהִים כִּי שׁוֹב וְיִבְרָךְ
אֶת אֱלֹהִים לְאֶמֶת פָּרוּ וְרַבּוּ וְיִבְרָאוּ אֶת הַמָּוֶה
בְּיָמֵינוּ וְהַלְלוּ יְיָ בְּהָאָרֶץ וּבְהַיָּם וּבְהַיָּם
יוֹם לְחַיִּים

יְיָ מֶלֶךְ יִרְגֹז עִמָּם יֵשֶׁב כְּרוּבִים תְּנוּט הָאָרֶץ:

יְיָ בְּצִיּוֹן גָּדוֹל וְרֵם הוּא עַל כָּל הָעַמִּים:

יִזְרוּ שְׁמֶךָ גָּדוֹל וְנִזְרָא קְדוֹשׁ הוּא:

וְעַז מֶלֶךְ מְשַׁפֵּט אֶהָב אֶתָּה כּוֹנֵנָה מִיִּשְׂרָאֵל

מְשַׁפֵּט וְצָדִיקָה בִּינְעָקֵב אֶתָּה עֲשִׂיתָ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵדָם רַגְלֵי קְדוֹשׁ הוּא:

מִזְשָׁה וְאַהֲרֹן בְּכַהֲנֵינוּ וְשִׁמְוֵאל בְּקִרְאֵי שְׁמוֹ

קִרְאִים אֵל יְיָ וְהוּא יַעֲנֵם:

בְּעִמּוּד עֲנֵן יִדְבֹּר אֲלֵיהֶם שְׁמֵרוּ עֲדָתוֹ וְחֹק נָתַן לָמוֹ:

יְיָ אֱלֹהֵינוּ אֶתָּה עֲנִיתָם אֵל נִשְׂא הֵייתָ לָהֶם

וְנָקָם עַל עֲלִילוֹתָם:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵרָא קְדוֹשׁ

כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

YOU ARE THE ONE

You are the One, for this I pray,
That I may have the strength to be
alone.

To see the world, to stand among
the trees,

And all the living things.

That I might stand alone and offer
prayers and talk to you;

You are the One to Whom I do
belong.

And I'll sing my soul,

I'll sing my soul to You

And give You all that's in my heart.

May all the foliage of the field,

All grasses, trees and plants,

Awaken at my coming, this I pray,

And send their life into my words
of prayer.

So that my speech, my thoughts

and my prayers will be made whole,

And through the spirit of all

growing things.

And we know that everything is

one,

Because we know that everything

is You.

You are the One, for this I pray,

I ask you, God, to hear my words.

That pour out from my heart; I

stand before you;

I, like water, lift my hands to you in

prayer.

And grant me strength, and grant

me strength to stand alone.

You are the One to whom I do

belong.

And I'll sing my soul, I'll sing my

soul to You

And give you all that's in my heart.

You are the One, for this I pray,

And I'll sing my soul to You.

Debbie Friedman


based on Reb Nachman's Prayer

A Fifth Day

God said, "Let the water bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky." And God saw that this was good. And there was evening and there was morning. A fifth day.

Genesis I

Psalm 99



The Eternal, enthroned on cherubim, reigns,
nations tremble, the earth quakes.
The Eternal is great in Zion,
and exalted above all peoples.
They praise Your name as great and awesome;
You are holy!
Mighty One who loves justice,
it was You who established equity,
You who worked righteous judgment in Jacob.
Exalt the Eternal our God
and bow down to God's footstool;
You are holy!
Moses and Aaron among Your priests,
Samuel, among those who call on God's name,
when they called to the Eternal,
You answered them.
You spoke to them in a pillar of cloud;
they obeyed Your decrees,
the law You gave them.
O Eternal our God, You answered them;
You were a forgiving God for them,
but You exacted retribution for their misdeeds.
Exalt the Eternal our God,
and bow toward God's holy mountain,
for the Eternal our God is holy.

*Romemu Adonai Eloheinu v'hishtachavu l'har kodsho
Ki kadosh Adonai Eloheinu.*

יום הששי

וַיֹּאמֶר אֱלֹהִים וְרוּחַ הָאֲרֶץ נָשֹׁף וְיָרֵחַ לְבִינָה
בְּהַמָּה וּרְמִישׁ וְלִמְתוֹ אֶרֶץ לְבִינָה וַיְהִי כֵן וַיַּעַל
אֱלֹהִים אֶת רוּחַ הָאֲרֶץ לְחַיְלָה וְאֶת הַבְּהֵמָה לְחַיְלָה
וְאֶת כָּל רֶמֶשׂ הָאֲדָמָה לְחַיְלָה וַיֵּרָא אֱלֹהִים כִּי טוֹב

וַיְבָרֶךְ אֱלֹהִים אֶת
הָאָדָם בְּצִלְמוֹ בְּצִלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וְנָקְבָה
בָּרָא אֹתָם וַיְבָרֶךְ אֹתָם אֱלֹהִים

וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד
וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי

מזמור לדוד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ:

קוֹל יְיָ עַל הַמַּיִם אֵל הַכְּבוֹד הַרְעִים יְיָ עַל מַיִם רַבִּים:

קוֹל יְיָ בַּכַּף קוֹל יְיָ בְּהַדָּר:

קוֹל יְיָ שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יְיָ אֶת אֲרָצוֹ הַלְבֵנוֹן.

וַיִּרְקֹדֵם כָּמוֹ עֵגֶל לְבָנוֹן וּשְׂרִיּוֹן כָּמוֹ בֶּן רֹאמִים.

קוֹל יְיָ חָצֵב לְהַבֹּת אֵשׁ.

קוֹל יְיָ יַחֲלֵל מִדְבָּר יַחֲלֵל יְיָ מִדְבָּר קֹדֶשׁ:

קוֹל יְיָ יַחֲלֵל אֵילֹת

וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכְלוֹ כָלוּ אֲמָר כְּבוֹד:

יְיָ לַמַּבּוּל יָשָׁב וַיָּשָׁב יְיָ מֶלֶךְ לְעוֹלָם:

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Havu l'Adonai b'nei eilim; havu

l'Adonai kavod va'oz

Havu l'Adonai k'vod sh'mo,

hishtachavu l'Adonai b'hadrat

kodesh.

Kol Adonai al ha-mayim; el ha-

kavod hir'im, Adonai al mayim

rabim.

Kol Adonai ba-ko'ach; kol Adonai

be-hadar.

Kol Adonai shoveir arazim,

va-y'shabeir Adonai et arzei ha-

l'vanon.

Vayarkideim k'mo eigel, l'vanon

v'siryon k'mo ven re'imim.

Kol Adonai chotzeiv la'havot eish;

Kol Adonai yachil midbar.

Yachil Adonai midbar kadesh; Kol

Adonai y'choleil ayilot.

Vayechesof y'arot uv'heichalo kulo

omer kavod.

Adonai la-mabul yashav, va-yeshev

Adonai melech l'olam.

Adonai oz l'amo yitein, Adonai

y'varech et amo va-shalom.

The Sixth Day

FOR SIX DAYS . . .

For six days, I have been a warrior. Like David, I went to battle against giants. Only my battles were waged with other commuters on the road, and with my competitors, and even with my customers. I led an army of subordinates, and we reported to 4-star bosses.

For six evenings, I have been a warrior. The battles rage on in my own camp. Only now, I found myself fighting bills and chores. I was losing the battle against time.

Finally, a truce has been called. Its name is Shabbat, and it has arrived not a moment too soon. The noise of the war of life has dimmed. A calmness is settling in around me, and perhaps I will calm down before this Shabbat is over. God, over this Shabbat, allow me to make peace with my giants, and with myself.

*Men's Council Brotherhood
Shabbat*

God said, "Let the earth bring forth every kind of living creature: cattle, creeping things and wild beasts." And God saw that this was good. And God said, "Let us make human beings in the divine image"; male and female God created them. And God blessed them. God saw all of creation, and it was very good. And there was evening and there was morning. The sixth day.

Genesis 1

Psalm 29 A psalm of David

Acclaim the Eternal, O divine beings,
ascribe to the Eternal glory and strength.
Ascribe to the Eternal the glory of Your name;
bow down to the Eternal, majestic in holiness.
The voice of the Eternal is over the waters;
The God of glory thunders over the mighty waters.
The voice of the Eternal is power;
the voice of the Eternal is majesty;
the voice of the Eternal breaks cedars;
the Eternal shatters the cedars of Lebanon,
making the hills skip like rams,
the mountains leap like lambs.
The Eternal commands rock-splitting lightning;
the voice of the Eternal stirs the wilderness;
the voice of the Eternal strips forests bare,
while in God's temple all chant: "Glory!"
The Eternal sat enthroned at the Flood;
the Eternal sits enthroned, reigning forever.
May the Eternal grant strength to God's people;
may the Eternal endow God's people with wholeness.

לכה דודי

לכה דודי לקראת כלה. פני שבת נקבלה:

שמור וזכור בדבור אחד השמיענו אל המיוחד
י אחד ושמו אחד. לשם ולתפארת ולתהלה:

לקראת שבת לכו ונלכה. כי היא מקור הברכה
מראש מקדם נסוכה. סוף מעשה במחשבה תחלה:

מקדש מלך עיר מלוכה. קומי צאי מתוך ההפכה.
רב לך שבת בעמק הבקא. והוא יחמול עליך חמלה:

התנערי מעפר קומי. לבשי בגדי תפארתך עמי.
על יד בן ישי בית הלחמי. קרבה אל נפשי נאלה:

התעוררי התעוררי. כי בא אורך קומי אורי.
עורי עורי שיר דברי. כבוד יי עליך נגלה:

לא תבושי ולא תכלמי. מה תשתווחי ומה תהמי.
בך יחסו עניי עמי ונבנתה עיר על תלה:

והיו למשסה שאסיד. ורחקו כל מבלעיד.
ישש עליך אלהיך. כמשוש חתן על כלה:

ימין ושמאל תפרוצי. ואת-יי תעריצי.
על יד איש בן פרצי. ונשמחה ונגילה:

בואי בשלום עטרת בעלה. גם בשמחה ובצהלה.
תוך אמוני עם סגלה. בואי כלה בואי כלה:

Come my beloved, toward the bride,
Let us welcome Shabbat.

Observe and remember in one
utterance,
The unified God made us hear,
God is one and His name is one,
In name, beauty, and praise.

Come, let us go toward Shabbat,
As she is the fountain of blessing,
Anointed from the start, from before,
Last in creation, first in thought.

Sanctuary of the king, royal city,
Arise, leave from amidst the
destruction,
You dwelt long enough in the Valley
of Bakha,
And He will bestow mercy upon you.

Shake-off, arise from the dust,
Dress in beautiful garments, my
people
By the hand of the son of Jesse,
the Bethlehemite,
Near the soul; redeem her.

Awaken, awaken,
For your light arrives. Arise, shine.
Awake, awake, recite a poem,
The glory of God will be revealed
upon you.

Do not be embarrassed. Do not be
ashamed.
Why are you downcast? Why are you
confounded?
The poor of the people find refuge
within you.
Then a city will be built on its footprint.

Then the plunderers will be plundered,
And all of your annihilators distanced,
Your God will rejoice over you,
As a groom rejoices over his bride.

Break-out to the right and left,
And exalt God,
By the hand of a descendant of Perez,
Let us be happy and joyous.

Come in peace, crown of her husband,
In both happiness and exuberance,
Within the faithful of the treasured
people,
Come my bride, come my bride.

Solomon (Shlomo) Alkabetz

A Literal Translation by
Yaron Milgrom-Elcott

TO BE IN TUNE WITH EACH OTHER

To be in tune with each other, and with a power greater than ourselves; to be thinking, singing, believing and literally breathing together; to simultaneously experience tension and release: Is this fantasy? No, just a description of the natural everyday experience of singing in a good choir.

Since humans are instinctively vocal, and therefore need no special training to sing, the most egalitarian form of all music is vocal music. And the most unifying vocal music is that which is sung together, in chorus.

From the time of the Levites in the Temple in Jerusalem to our own time, it is with music that we celebrate, mourn and dream. For when we sing, we reveal where we've been, who we are, and all that we can be.

Matthew Lazar
Choral director, Zamir Chorale

L'Cha Dodi

*L'cha dodi likrat kalah.
P'nei Shabbat n'kab'la.*

☞ *Shamor v'zachor b'dibur echad,
Hishmi-anu El ham'yuchad.
Adonai echad u'shmo echad.
Lshem u'ltiferet v'lit-hilah.*

☞ *Likrat Shabbat l'chu v'nelcha.
Ki hi m'kor habracha.
Merosh mikedem n'suchah.
Sof ma-aseh b'machashava t'chilah.*

*Mikdash melech, ir m'luchah.
Kumi tze-i mitoch ha-hafeicha.
Rav lach shevet b'emek habacha.
V'Hu yachamol ala-yich chemlah.*

*Hitna-ari, mei-afar kumi.
Livshi bigdei tif'artech ami.
Al yad ben Yishai beit ha-lachmi.
Karva el nafshi g'ala.*

☞ *Hit'oreri, hit'oreri
Ki va orech, kumi ori.
Uri uri shir daberi
Kvod Adonai alayich niglah.*

*Lo tevoshi v'lo tikalmi.
Ma tishtochachi u'ma tehemmi.
Bach yechesu aniyei ami,
V'nivn'tah ir al tilah.*

*V'hayu limshisah sho'sayich.
V'rachaku kol m'va-alayich.
Yasis alayich Elohayich
Kimsos chatan al kalah*

*Yamin u'smol tifrotzi.
V'et Adonai ta-aritzi.
Al yad ish ben Partzi.
V'nis'mecha v'nagilah.*

☞ *Bo-i v'shalom ateret ba-alah.
Gam b'simcha uv'tzoholah.
Toch emunei am s'gula.
Bo-i chalah, bo-i chalah.*

יום השביעי - שבת

ויכלו העמים והארץ וכל צבאם וכל אלהים ציון
השביעי מלאכתו אשר עשה ויטבת ביום השביעי
מוכל מלאכתו אשר עשה ויברך אלהים את יום
השביעי ויקראו אותו כי צו עבד מוכל מלאכתו
אשר ברא אלהים לעולם

מזמור שיר ליום השבת:

טוב להודות לך ולזמר לשמך עליון:

להגיד בפקר חסדך ואמונתך בלילות:

עלי עשור ועלי נבל עלי הגיון בכנור:

כי שמחתני יי בפעלה במעשי ידך ארנן:

מה גדלו מעשיך יי. מאד עמקו מחשבתך:

איש בער לא נדע וכסיל לא יבין את זאת:

בפרח רשעים כמו עשב ויציצו כל פעלי און

להשמידם עדי עד:

ואתה מרום לעלם יי:

כי הנה איבך יי כי הנה איבך יאבדו.

יתפרדו כל פעלי און:

ותרם פראים קרני בלתי בשמן רענן:

ותבט עיני בשורי בקמים עלי מרעים

תשמענה אזני:

Mizmor shir l'yom hashabbat.

Tov l'hodot l'Adonai u-l'zamer

l'shimcha elyon.

L'hagid baboker chasdecha,

v'emunat'cha baleilot

Alei asor v'alei navel, alei higayon

b'chinor.

Ki simachtani Adonai b'fa'alecha

b'ma'asei yadecha aranein

Ma gadlu ma'asecha Adonai mod

amku mach-sh'votecha.

The Seventh Day—The Shabbat

The heaven and the earth were complete, and their array.
On the seventh day, God ceased from the work of creation,
and God blessed this rest and called it holy.

Genesis II

No system that engages a variety of human beings can be absolutely perfect. But, Shabbat comes very close to perfection. It is a day of release and of reenergizing; a day of family and of community; of spirit and of physical well-being. It is a day of prayer and of study; of synagogue and of home; a day of rest and self-indulgence; of compassion and of self-esteem. It is ancient, yet contemporary; a day for all seasons. A gift and a responsibility. Without it I could not live.

Blu Greenberg
How to Run a Traditional Jewish Household

Psalm 92 A psalm. A song for the Sabbath day.

It is good to give thanks to the Eternal,
to sing hymns to Your name, O Most High!
To tell of Your love in the morning,
to sing at night of Your faithfulness;
to pluck the strings, to sound the lute,
to make the harp vibrate.

Your deeds, O Eternal, fill me with gladness,
Your work moves me to song.
How great are Your works, O Eternal!
How profound Your design!

The fool will never learn,
the dullard never grasp this:
the wicked may flourish like grass,
all who do evil may blossom,
yet they are doomed to destruction,
while You, O Eternal, are exalted for all time.

See how Your enemies, O Eternal,
see how Your enemies shall perish,
how all who do evil shall be scattered.
You lift up my head in pride,
I am bathed in freshening oil.
I shall see the defeat of my foes,
my ears shall hear of their fall.

(continued on next page)

יום השביעי – שבת

צִדִּיק כְּתָמָר יִפְרֹחַ כְּאֶרֶץ בְּלִבְנוֹן יִשְׁגֶּה:
שְׂתוּלִים בְּבֵית יי בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבֹן בְּשִׁיכָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יי צוּרֵי וְלֹא עוֹלָתָה בּוֹ.

יי מִלֵּךְ גִּאוּת לִבֶּשׁ לִבֶּשׁ יי עוֹ הַתְּאֹזֵר אֶף תִּכּוֹן תִּבְל בֶּל
תִּמְוֹט: נִכּוֹן כְּסֶאֶד מֵאֵז מְעוֹלָם אֶתָּה: נִשְׂאוּ נְהָרוֹת יי נִשְׂאוּ
נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָנָם: מְקוֹלוֹת מִים רַבִּים
אֲדִירִים מְשַׁבְּרֵי יָם אֲדִיר בְּמָרוֹם יי: עֲדִיתִךְ נֶאֱמָנוּ מְאֹד
לְבִיתִךְ נֶאֱנָה קִדְשׁ יי לְאַרְךְ יָמִים:

There are days when we seek things for ourselves and measure failure by what we do not gain.

On the Sabbath we seek not to acquire but to share.

There are days when we exploit nature as if it were a horn of plenty that can never be exhausted.

On the Sabbath we stand in wonder before the mystery of creation.

There are days when we act as if we cared nothing for the rights of others.

On the Sabbath we are reminded that justice is our duty and a better world our goal.

Therefore we welcome Shabbat — Day of rest, day of wonder, day of peace.

Rabbis Harvey J. Fields &
Chaim Stern
Gates of Prayer

The Seventh Day—The Shabbat

Psalm 92 (continued)

*Tzadik katamar yifrach, kèrez bal'vanon yisgeh,
Sh'tulim b'veit Adonai, b'chatzrot Eloheinu yafriychu.*

*Od y'nuvun b'seiva, d'sheinim v'ra-ananim yihiyu,
L'hagid ki yashar Adonai, tzuri v'lo avlata bo.*

The righteous shall flourish like palms,
grow tall like cedars in Lebanon.
Rooted in the house of the Eternal,
they shall be ever fresh and green,
proclaiming that the Eternal is just,
my Rock, in whom there is no wrong.

Psalm 93

You are sovereign
Clothed with goodness
Dressed in strength

And so the world is firmly established
And it cannot be moved

You, addressed by the world's voice
Are firmly established from the first
And before and after the first

The rivers have been lifted
The rivers' cries, the rivers' shouts have been lifted
The rivers have lifted their dark waves

But more than the thunder of the waters
More than the thumping of the seas
Is You

Your witnessing is steadfast
Your house is ever whole

Even past the end of time

Opening to You: Zen Inspired Translations of the Psalms

תהילים

שיר למעלות

אֶשָּׂא עֵינִי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי:
עֲזָרִי מִעַם יִהְיֶה עֹשֶׂה שְׁמוֹם וְאָרֶץ:
אֶל־יִתֵּן לְמוֹט רִגְלִי אֶל־יָנוֹם שְׁמֶרְךָ:
הִנֵּה לֹא יָנוֹם וְלֹא יִישָׁן שׁוֹמֵר וְשָׂרָאֵל:
יִהְיֶה שְׁמֶרְךָ יִהְיֶה צִלְּךָ עַל־יַד וּמִיֶּנֶךָ:
יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וַיָּרֶחַ בַּלַּיְלָה:
יִהְיֶה וְשְׁמֶרְךָ מִכָּל־רָע וְשֹׁמֵר אֶת־נַפְשְׁךָ:
יִהְיֶה וְשְׁמֶר־צִדִּיק וּבֹאֶיךָ מִעֲתָה וְעַד־עוֹלָם:

מִזְמוֹר לְדָוִד

יִהְיֶה רָעִי לֹא אֶחָסֵר:
בְּנֹאוֹת דָּשָׂא יִרְבִּיצֵנִי
עַל־מִי מְנַחֹת יִנְהַלְנִי:

נַפְשִׁי יִשׁוּבֵב

יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שָׁמוֹ:
גַּם כִּי־אֵלֶיךָ בָּגִיא צִלְמוֹת
לֹא־אִירָא רָע כִּי־אַתָּה עֹמֵדִי
שִׁבְטְךָ וּמִשְׁעֲנִתְךָ הִמָּוֶה יִנְחֵמֵנִי:
תַּעֲרֶךְ לִפְנֵי שְׁלַחַן נֶגֶד צִרְיִי
דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

Mizmor l'david
Adonai ro'i lo echsar
Binot desheh yarbitzeini
Al mei menuchot y'nahaleini
Nafshi y'shoveiv
Yancheini v'ma'aglei tzedek
l'ma-an sh'mo

Gam ki eileich b'gei tzalmavet
Lo ira ra, ki ata imadi
Shivt'cha u'mish-antecha
heima y'nachamuni
Ta-aroch l'fanai shulchan
neged tzorirai
Dishanta va-shemen roshi,
kosi r'vaya
Ach tov vachased yird'funi
kol y'mei chayai
V'shavti b'veit Adonai
l'rech yamim

STONES

Wherever you go there are stones
aligned or heaped upon the graves
People come to bring honor
or take memory
and when they leave
they leave a stone.

Is it like planting a seed
of continuity for that life?

That's not the only mystery in the
Jewish texts of death. When the
service ends the leader chants:
may God Filled With Compassion,
bind up the soul of the deceased
in the bundle of life.

So said Abigail to David, very
much alive, may your soul, she
blessed, be bound up in the bundle
of life; and as for the souls of
your enemies, may God toss them
from the hollow of the sling.

In the fields of history a clay pocket
was found, filled with stones,
upon which was written a roll
call of the flock: so many ewes, so
many lambs, and then the mark of
the shepherd. He would toss a little
stone from the bundle when one
was sold or died.

Is this an echo, our prayer to the
Shepherd,
that in the final counting,
our souls, too, be harvested,
the scattered stones upon the
graves,
and safely bound into the bundle of
the living?

Jo Milgrom

Additional Psalms

Psalm 121 A Song of Ascents

*Esa eynai el heharim mei-ayin yavo ezri? Ezri mei-im Adonai oseh
shamayim va-aretz.*

I turn my eyes to the mountains;
from where will my help come?

My help comes from the Eternal,
maker of heaven and earth.

God will not let your foot give way;
your guardian will not slumber;

See, the guardian of Israel
neither slumbers nor sleeps!

The Eternal is your guardian,
the Eternal is your protection
at your right hand.

By day the sun will not strike you,
nor the moon by night.

The Eternal will guard you from all harm;
God will guard your life.

The Eternal will guard your going and coming
now and forever.

Psalm 23

Eternal One, You are my shepherd, I shall not want.

You make me lie down in green pastures,

You lead me beside still waters;

You restore my soul.

You guide me in paths of righteousness for Your Name's sake.

Yea, though I walk through the valley of the shadow of death,

I shall fear no evil, for You are with me;

Your rod and Your staff — they comfort me.

You prepare a table before me in the presence of my enemies;

You have anointed my head with oil;

My cup overflows.

Surely goodness and mercy shall follow me all the days of my life,
And I shall dwell in the house of the Eternal forever.

תהילים

הַלְלוּהוּ!

הַלְלוּ-אֱלֹהִים בְּקִדְשׁוֹ

הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:

הַלְלוּהוּ בְּגִבּוֹרָתוֹ

הַלְלוּהוּ כָּרֹב גִּדְלוֹ:

הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר

הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

הַלְלוּהוּ בְּתֹף וּמַחֲוֹל

הַלְלוּהוּ בְּמִנִּים וְעֹגֵב:

הַלְלוּהוּ בְּצִלְצָלִי שָׁמַע

הַלְלוּהוּ בְּצִלְצָלִי תְרוּעָה:

כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה.

הַלְלוּהוּ:

WHY I AM A RELIGIOUS NATURALIST

I am a religious naturalist. What does that mean? It means I believe that God exists within the universe rather than operating upon it from outside; that God works through the natural laws divinely created and sustained; laws that God cannot interrupt or suspend without self denial.

The difference is crucial. Bread bakes in response to the external heat of the oven and the internal processes activated by the yeast within the dough. A flower grows because of sunlight acting upon it from outside and because of a growth urge within the seed and sprout. I believe that God is to the universe as the yeast is to the loaf, as the growth urge is to the rose bush.

What, then, can I expect from God?

I can expect God to be as consistent in sustaining the natural *spiritual* law operating in the universe as in the physical realm. An infant is born with a tremendous hunger for love. If this basic need remains unsatisfied, the infant will become a spiritually crippled adult in the same way that a person whose legs had been confined in a cast since birth would become physically crippled. This is an unchangeable spiritual law of nature. Similarly, if I habitually hate others, my hatred will in the end corrupt me more than them. It will act as a slow, steady buildup of poison within me.

I can count equally on God's continuing to act as the driving force within the evolutionary process. God is neither a retired architect nor an absentee landlord. God did not just set the universe in motion and then lie down for a cosmic nap while the machinery went on working by itself. Evolution did not reach its present human level through natural selection alone, though, to be sure, this has been one of its mechanisms. I am convinced that within the whole adventure there has been an active agent, an innate thrust toward life, toward even more complex, sensitive forms of life, finally toward the pursuit of truth, beauty, and goodness. That energy, that thrust, is God.

excerpted from
Rabbi Roland B. Gittelsohn

These quiet moments of Shabbat open my soul. Blessed with another week of life, I give thanks to God who creates and sustains us.

For all the good I have known during the days that have passed, I am very grateful. I know I have not always responded with my best effort, but often I did earnestly try. I have tried to give my family love and devotion, and I pray that I may grow more loving as the years pass.

Even as I regret my weakness, I rejoice in my accomplishments. Let these achievements, O God, lead to many others. May I be blessed on each Shabbat with the sense of having grown in goodness and compassion. There have been times when I endeavored to help those in need. Now I ask only that I may be able to do yet more. Let my actions testify to my worth as Your partner in creation; more and more let me find my life's meaning in working with others to bless our lives by making this a better world.

Gates of Prayer
adapted from Sidney H. Brooks

Additional Psalms

Psalms 150

Hallelujah!

Hallelu el b'kodsho,

Halleluhu birkiya uzo.

Halleluhu bigvurotav,

Halleluhu k'rov gudlo.

Halleluhu b'teika shofar,

Halleluhu b'neivel v'chinor.

Halleluhu b'tof umachol,

Halleluhu b'minim v'ugav.

Halleluhu b'tzil-tzelei shama,

Halleluhu b'tzil-tzelei teru-ah.

Kol hanishama, t'halel ya.

Hallelujah!

Praise God in Your sanctuary;

Praise God whose power the heavens proclaim.

Praise God for Your mighty acts;

Praise God for Your surpassing greatness.

Praise God with shofar blast;

Praise God with harp and lute.

Praise God with drum and dance;

Praise God with strings and pipe.

Praise God with cymbals sounding;

Praise God with cymbals resounding.

Let every soul praise God.

Hallelujah!

חצי קדיש

וַיְתַנַּדֵּל וַיְתַקַּדֵּשׁ שְׁמוֹהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרֻעוּתָהּ
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֶנְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

יְהֵא שְׁמוֹהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָא:

וַיְתַבְרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְוֹמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעֲלֶה
וַיְתַהַלֵּל שְׁמוֹהּ דְּקַדְשָׁא בְּרִיךְ הוּא
לְעָלָא* מִן כָּל בִּרְכָתָא וְשִׁירָתָא וְשִׁבְחָתָא וְנַחֲמָתָא
דְּאִמְרֵין בְּעֶלְמָא וְאִמְרוּ אָמֵן:

*שבת שובה

ולעלא

Reader's Kaddish

HISTORY OF THE KADDISH

Originally the Kaddish had no connection with death. Written in Aramaic, a sister language to Hebrew (except for the last verse in Hebrew – Oseh Shalom . . .), the Kaddish is a doxology, a prayer of praise to God. In ancient times, as today, it was recited several times during the course of congregational prayers, after the Scripture lesson, and at the conclusion of every study session in the Bet Hamidrash (Academy) and the synagogue. At the end of each discourse, recitation of the Kaddish lifted the spirits of the assembly, raising hopes in the redemption of the world.

In time the Kaddish became associated with the death of a scholar and was recited at the end of the Shiva period (*Soferim* 19:12). Later, out of concern for the feelings of others, it was recited after the burial of every Jew (Nachmanides, *Torat ha-Adam*).

adapted from
Rabbi Bernard Zlotowitz
Reform Judaism



The Kaddish also functions to separate parts of the service. This Kaddish separates the “warm-up,” preparatory part of the service, from the “core service” which immediately follows. The “core service” opens with the Barchu, the call to worship.

Yitgadal v'yitkadash sh'mei raba. B'alma divra chirutei, v'yamlich malchutei b'chayeichon uvyomeichon uvchayei d'chol beit Yisrael, ba-agala uvizman kariv, v'imru: amen.

Y'hei shmei raba m'vorach l'olam ul'olmei olmaya, yitbarach.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal, shmei d'kud'sha, b'rich hu. Leila min kol birchata v'shirata, tushb'chata v'nechemata, da-amiran b'alma, v'imru: amen.*

* ON SHABBAT SHUVA ADD:
ul'eila

Let the glory of God be extolled, let Your great name be hallowed in the world whose creation You willed. May your dominion soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let Your great name be blessed forever and ever.

Let the name of the Holy One, blessed be God, be glorified, exalted and honored, though You are beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

ברכו

את

”

המברך

ברוך יי המברך לעולם ועד

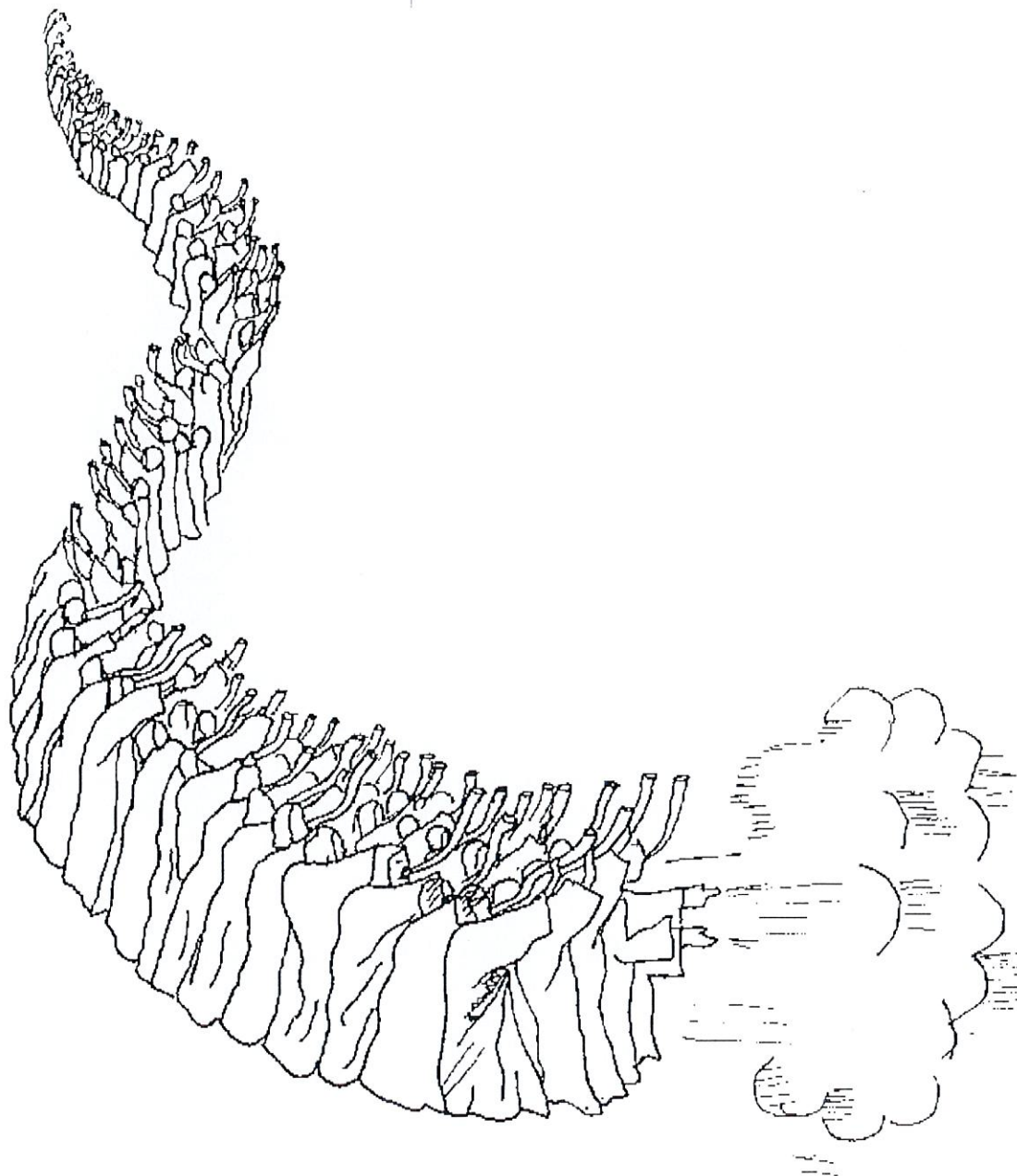
Barchu: Call to Worship

Barechu et Adonai ham'vorach!

Baruch Adonai ham'vorach l'olam va-ed!

Praise the Eternal, Source of Blessing!

Praise the Eternal, Source of Blessing, throughout all time!



As the shofar
can't make a
sound without the
breath, so people
can't pray until
the Divine Spirit
breathes through
them.

Dov Baer
of Mezrich

מעריב ערבים

ברוך אתה יי אלהינו מלך העולם אשר בדרשו מעריב
ערבים בחכמה פותח שערים ובתבונה משנה עתים
ומחליף את הזמנים ומסדר את הפוכים במשמרותיהם
ברקיע כרצונו. בורא יום ולילה גולל אור מפני חשך
וחשך מפני אור.

ומעביר יום ומביא לילה ומבדיל בין יום ובין לילה יי
צבאות שמו. אל חי וקים תמיד ומלוך עלינו לעולם ועד.
ברוך אתה יי המעריב ערבים:

IF YOU LOOK AT THE STARS

Praise Me, says God, and I will know
that you love Me.

Curse Me, says God, and I will know
that you love Me.

Praise Me or curse Me.

And I will know that you love Me.

Sing out My graces, says God.

Raise your fist against Me and revile,
says God,

Sing out graces or revile,

Reviling is also a kind of praise, says
God.

But if you sit fenced off in your
apathy, says God,

If you sit entrenched in, "I don't give
a hang," says God,

If you look at the stars and yawn,

If you see suffering and don't cry out,

If you don't praise and you don't
revile,

Then I created you in vain, says God.

Aaron Zeitlin

Siddur Hadash

originally in

New Prayers for the High Holidays

Creation

Blessed are You, Eternal our God, Source of the Universe, whose
word brings on the evening. Your wisdom opens heaven's gates;
Your understanding makes the ages pass and the seasons alternate;
and Your will controls the stars as they travel through the skies.

You are Creator of day and night, rolling light away from
darkness, and darkness from light; You cause day to pass and
bring on the night; You set day and night apart: You are the God
of all.

May the living and Eternal God rule us always, till the end of
time!

Blessed is the Eternal, whose word makes evening fall.

Talmud Berachot 11b



Alternative Translation:

Beloved are You, Eternal God, Soul of the universe,

By whose design the evening falls,

By whose command dimensions open up.

And seasons pass away

And stars spin in their orbits.

You beat the rhythm of day and night.

The alternation of light and darkness sings Your creative word.

In westering sun and spreading dusk,

God of all things, You are made manifest.

Eternal, everlasting God,

May we ever be aware of Your dominion.

Beloved are You, O Lord,

In this serene hour of nightfall.

Rabbi André Unger

Contemporary High Holiday Service for Teenagers and . . .

אהבת עולם

אהבת עולם בית ישראל עמך אהבת
תורה ומצות חקים ומשפטים אותנו למדת
על כן יי אלהינו בשכבנו ובקומנו נשית בחקך
ונשמח בדברי תורתך ובמצותיך לעולם ועד

כי הם חיינו וארך ימינו
ובהם נהנה יומם ולילה
ואהבתך אל תסיר ממנו לעולם
ברוך אתה יי אלהי עמו ישראל.

Traditionally, I have responded to the transcendent mystics of all religions. I have always responded with breathless excitement to anyone who has ever said that God does not live in a dogmatic scripture or in a distant throne in the sky, but instead abides very close to us indeed — much closer than we can imagine, breathing right through our own hearts. I respond with gratitude to anyone who has ever voyaged to the center of that heart, and who has then returned to the world with a report for the rest of us that God is an experience of supreme love.

Elizabeth Gilbert
Eat, Love, Pray

INTERPRETIVE VERSION:

AHAVAT OLAM

We are loved by an unending love.
We are embraced by arms that
find us even when we are hidden
from ourselves.

We are touched by fingers that
soothe us
even when we are too proud for
soothing.

We are counseled by voices that
guide us
even when we are too embittered
to hear.

We are loved by an unending love.

We are supported by hands that
uplift us
even in the midst of a fall.

We are urged on by eyes that meet
us even when we are too weak for
meeting.

We are loved by an unending love.

Embraced, touched, soothed, and
counseled . . . ours are the arms,
the fingers, the voices; ours are the
hands, the eyes, the smiles. We are
loved by an unending love.

Blessed are You, who loves Your
people Israel.

adapted from Rami M. Shapiro
Kol Haneshamah

Love

*Ahavat olam beit Yisrael am'cha ahavta
Torah u'mitzvot chukim u'mishpatim otanu limad'ta*

*Al ken Adonai Eloheinu b'shochveinu u'v'kumeinu
nasiyach b'chukecha
V'nismach b'divrei toratecha u'v'mitzvotecha
l'olam va-ed*

*Ki heim chayeinu v'orech yameinu
U'vahem nehegeh yomam va-laila
V'ahavatcha al tasir mimenu l'olamim
Baruch Ata Adonai oheiv amo Yisrael*

Unending is Your love for Your people, the House of Israel:
Torah and Mitzvot, laws and precepts have You taught us.

Therefore, O Eternal our God, when we lie down and when we
rise up, we will meditate on Your laws and rejoice in Your Torah
and mitzvot forever.

Day and night we will reflect on them, for they are our life and
the length of our days. Then Your love shall never depart from
our hearts! Blessed is the Eternal, who loves Your people Israel.

Talmud Berachot 11b

שְׂמִיךְ יִשְׂרָאֵל יְהוֹה אֱלֹהֵינוּ יְהוֹה אֱחָד

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַתְּ אֶת יְהוֹנָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קִדְּשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְהוֹנָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוֹנָה
אֱלֹהֵיכֶם:

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know. That we are here for the sake of others. . . . Above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by the bond of sympathy. Many times a day I realize how much my own inner and outer life is built upon the labors of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

Albert Einstein

Pray as if everything depended
on God;
act as if everything depended
on you.

Roland Gittelson



Who rise from prayer better
persons, their prayer is answered.

adapted from George Meredith,
quoted by Louis Jacobs
Jewish Prayer

The Sh'ma

Sh'ma Yisrael: Adonai Eloheinu, Adonai echad!

Baruch sheim k'vod malchuto l'olam va-ed!

Hear, O Israel: The Eternal our God, the Eternal is one.

Deuteronomy 6:4

Praised be Your name whose glorious Presence is forever and ever.

*V'ahavta et Adonai Elohecha, b'chol l'vavcha, uv'chol naf'shecha,
uv'chol m'odecha. V'hayu hadvarim ha-eileh, asher anochi
m'tzavecha hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta
bam, b'shivt'cha b'veitecha uvlecht'cha vadarech, uveschochb'cha
uv'kumecha. Ukshartam l'ot al yadecha, v'hayu l'totafot bein
einecha. Uchtavtam al mezuzot beitecha uvisharecha.*

*L'ma-an tizk'ru, va-asitem et kol mitzvotai, viyhitem kedoshim
leiloheichem. Ani Adonai Eloheichem, asher hotzeiti etchem mei-
eretz Mitzrayim, lihiyot lachem leilohim. Ani Adonai Eloheichem.*

You shall love the Eternal, your God, with all your heart, with
all your soul, and with all your might. And these words, which I
command you this day, shall be upon your heart. You shall teach
them diligently to your children, and shall speak of them when
you sit in your home, when you walk by the way, when you lie
down, and when you rise up. You shall bind them for a sign upon
your hand and they shall be for symbols between your eyes. You
shall write them upon the doorposts of your house and upon
your gates.

Deuteronomy 6:5-9

That you may remember and do all my commandments and
be holy unto your God. I am the Eternal your God, who brought
you out of the land of Egypt to be your God. I am the Eternal
your God.

Numbers 15:40-41

וראיתם וזכרתם ועשיתם

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה
אֹתְכֶם הַיּוֹם לֹאֲהַבָּהּ אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם
בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפָּת דָּגָנָךְ וְתִירְשָׁךְ
וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהְמֹתֶךָ וְאֶכְלָתָּ וּשְׂבַעְתָּ:
הִשְׁמַרְוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה
בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא
תֵּתֵן אֶת-יְבוּלָהּ וְאֶבְדֹתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבַרִּי אֵלֶּה
עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְדֹתֵיכֶם לֵתֵת לָהֶם כִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כְּנָפֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכְּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

In nature there are neither curses
nor punishments—there are
consequences.

Robert G. Ingersoll

To See, to Remember, and to Observe

The blue-violet cord of the fringes served as a reminder of nobility. The blue-violet dye was extracted from the gland of the murex snail. Twelve thousand snails were needed to provide 1.4 grams of pure dye. No wonder that during the reign of Nabonidus, the last king of Babylon (555-539 BCE), purple wool was forty times more expensive than wool dyed with other colors. In 200 BCE, one gram of dye cost \$84, or \$36,000 per pound . . . The Bible apparently assumed that even the poorest Israelite could afford at least four violet threads, one for each tassel . . . However, only the very rich could afford large quantities of the dye. Indeed, Roman emperors retained for themselves the exclusive privilege of wearing purple mantles, thus giving rise to the color names still used today, “royal blue” and “royal purple” . . . The Bible also affirms that violet cloth was worn by nobility (Ezekiel 23:6, Esther 1:6). Thus weaving a violet thread into the *tzitzit* enhances its symbolism as a mark of nobility. Further, since all Jews are required to wear it, it is a sign that Jews are a people of nobility. Their sovereign, however, is not mortal . . . but God . . .

The purpose of the *tzitzit* is set out to be a series of verbs: “**look** . . . **recall** . . . **observe**.” These three verbs effectively summarize and define the pedagogic technique of the ritual system of the Torah: sight (*i.e.*, senses) combined with memory (*i.e.*, the intellect) as translated into action (*i.e.*, good deeds).

adapted from
Rabbi Jacob Milgrom
JPS Torah Commentary: Numbers

If you will earnestly heed the mitzvot I give you this day, to love the Eternal your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season—rain in autumn and rain in spring—and you will have an ample harvest of grain and wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to forsake God and turn to false gods in worship. For then the wrath of the Eternal will be directed against you. God will close the heavens and hold back the rain: the earth will not yield its produce. You will soon disappear from the good land which the Eternal is giving you.

Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates, Then your days and the days of your children on the land which the Eternal swore to give to your ancestors will endure as the days of the heavens over the earth.

Deuteronomy 11:13-21

The Eternal said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments, and bind a thread of blue to the fringe of each corner. **Looking** upon it you will be reminded of all the mitzvot of the Eternal and fulfill them and not be seduced by your heart or led astray by your eyes. Then you will **remember** and **observe** all My mitzvot and be holy before your God. I am the Eternal your God who brought you out of the land of Egypt to be your God. I, the Eternal, am your God.

Numbers 15:37-41

גאולה

מִי כְמוֹכָה בָּאֵלִים יְיָ מִי כְמוֹכָה נֶאֱדָר בְּקֶדֶשׁ
נוֹרָא תַהֲיִלָּת עֲשֵׂה כְּלָא

מִלְכוּתְךָ רָאוּ בְּנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה
זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

וְנֹאמַר: כִּי כָדָה יְיָ אֶת יַעֲקֹב וַיִּנָּאֲלוּ מִיַּד חֲזָק מִמָּנוּ
כְּרוֹךְ אַתָּה יְיָ גָּאֹל יִשְׂרָאֵל.

WHO IS LIKE YOU?

Three thousand years ago, at
the instant and eternity of our
liberation joyously on the shore of
the sea we cried out, "Mi chamocha
ba-elim, Adonai?"

Two thousand years ago, at
the instant and eternity of our
enslavement, as our temple, our
land, our bodies were engulfed in
flame. Weeping in Jerusalem,
we cried out,
"Mi chamocha ba-ilmim, Adonai?"
"Who is like unto you, Eternal
One, among all the mute and silent
ones?"

We look at the miracles, at the
devastation,
At lives glorified, exalted, wasted,
destroyed.

We do not know after three
thousand years
we do not know who you are. Are
you great or merely silent? Eternal
or simply mute? We do not know.
We cannot know.

Paul Mareth

You cannot find redemption until you see the flaws in your own soul, and try to face them. Nor can a people be redeemed until it sees the flaws in its soul and tries to face them. But whether it be an individual or a people, whoever shuts out the realization of his or her flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

adapted from
Martin Buber

Redemption

*Mi chamocha ba-eilim, Adonai?
Mi kamocha, ne-edar bakodesh,
Nora t'hilot, oseh feleh?*

*Malchutecha ra-u vanecha, bokei-a yam lifnei Mosheh; "Zeh Eili!"
anu ve-ameru. "Adonai yimloch l'olam va-ed."*

*V'ne-emar: "Ki fada Adonai et Ya-akov uge-alo miyad chazak
mimenu." Baruch ata Adonai, ga-al Yisrael.*

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

Exodus 15:11

In their escape from the sea, Your children saw Your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign forever and ever!"

And it has been said: "The Eternal delivered Jacob, and redeemed him from the hand of one stronger than himself." Blessed is the Eternal, the Redeemer of Israel.

Jeremiah 31:10

השכיבנו

השכיבנו יי אלהינו לשלום והעמידנו מלפניו לחיים
ופרש עלינו סכת שלומך.
ותקננו בעצה טובה מלפניך והושיענו למען שמך והגן
בעדנו והסר מעלינו אויב דבר וחרב ורעב ויגון והסר
שטן מלפנינו ומאחורנו ובצל כנפיך תסתירנו. כי אל
שומרנו ומצילנו אתה כי אל מלך חנון ורחום אתה
ושמור צאתנו ובואנו לחיים ולשלום מעתה ועד עולם.

ופרש עלינו סכת שלומך.
ברוך אתה יי הפורש סכת שלום עלינו ועל כל עמו
ישראל ועל ירושלים.

ושמרו בני ישראל את השבת לעשות את השבת לדרתם
ברית עולם: ביני ובין בני ישראל אות היא לעולם
כי ששת ימים עשה יי את השמים ואת הארץ
וביום השביעי שבת וינפש.

OH GUIDE MY STEPS

Oh guide my steps
And help me find my way,
I need Your shelter now.
Rock me in Your arms
And guide my steps
And help me make this day
A song of praise to You,
Rock me in Your arms
And guide my steps.

Ufros aleinu sukkat sh'lomecha

Cantor Debra Winston



PRAYER

O God, give us the serenity to
accept what cannot be changed,
courage to change what should be
changed, and wisdom to
distinguish the one from the
other.

Reinhold Niebuhr

Hashkiveinu

*Hashkiveinu Adonai eloheinu l'shalom
v'ha'amideinu malkeinu l'chayim.*

Ufros aleinu sukkat sh'lomecha

Grant us, O Eternal God, that we may lie down in peace, and
raise us up, O Sovereign, to life renewed. Spread over us the
sukkah of Your peace; guide us with Your good counsel; and for
Your name's sake, be our Help.

Shield us from hatred and plague; keep us from war and famine
and anguish; subdue our inclination to evil.

O God, our Guardian and Helper, our gracious and merciful
Ruler, give us refuge in the shadow of Your wings. O guard our
coming and our going, that now and always we have life and
peace.

Blessed is the Eternal, whose sukkah of peace is spread over us,
over all Your people Israel, over the whole world and over
Jerusalem.

Talmud Berachot 4b



*V'shamru v'nei Yisrael et hashabbat, la-asot et hashabbat l'dorotam
brit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim
asah Adonai et hashamayim v'et ha-aretz, u-vayom hashvi-i
shavat vayinafash.*

The people of Israel shall keep the Sabbath, observing the
Sabbath in every generation as a covenant for all time. It is a sign
forever between Me and the people of Israel, for in six days the
Eternal God made heaven and earth, and on the seventh day
God rested and was restored.

Exodus 31:16-17

התפילה / עמידה

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֱלֹהֵי
אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי שָׂרָה אֱלֹהֵי
רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לָאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא אֵל עֶלְיוֹן.

גּוֹמֵל חֲסָדִים שׁוֹבִים וְקוֹנֶה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת
וְאֲמָהוֹת וּמֵבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:*

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹרָהֶם וְעֹזֶרְת שָׂרָה:

*שבת שובה

זָכְרָנוּ לַחַיִּים מִלֶּךְ חַפֵּץ בַּחַיִּים וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים.

INTRODUCTION TO THE AMIDAH

Standing here in Abraham's desert
Affirming: one God.

Moving in the old spaces
Warmed by our ancestors'
embrace.

Standing here in Sarah's tent
Laughing: new life.

Moving in the old spaces
Renewed by our ancestors' hope.

Standing here in my place
Listening to our voices: yearning.

Moving in my own spaces
Translating the silence.

Sandy Eisenberg Sasso
Kol Haneshamah

When standing before God,
you rush to speak, your heart
bursting with needs and urgency.
You crowd the air with words of
praise and pleading.
You leave no room for Silence and
none for hearing.
It is not God you worship, but
your own voice and opinion.

Better to stand in Silence.
Do not rush your words, but seek
to quiet them.
With a quiet mind, a heart still
and silent,
You will see the infinity of God
and the finity of self.
Humility will embrace you,
and you will fade into That Which
Is All That Is.
Your words will be few;
The silence, great.
There is room then for listening.

Just as dreams flood the sleeping
mind,
So words engulf the waking mind.

When you promise something to
God, do that thing quickly.
Delay makes fools of good
intentions.
You are only as good as your
pledge.

Better to promise nothing
Than to fulfill no promise.

Do not allow your mouth and
body to betray each other,
Promising one thing while doing
another.
Your reputation will suffer,
And all your deeds come under
suspicion.

Rami M. Shapiro
The Way of Solomon

The Tefilah/Amidah

Adonai s'fatai tiftach, ufi yagid t'hilatecha.

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

Psalms 51:17

*Baruch ata Adonai, Eloheinu veilohei avoteinu v'imoteinu. Elohei
Avraham, elohei Yitzchak, veilohei Ya-akov. Elohei Sarah, elohei
Rivka, elohei Racheil veilohei Lei-ah. Ha-el hagadol, hagibor v'ha-
nora, el elyon.*

*Gomeil chassadim tovim, v'konei hakol, v'zocher chasdei avot
v'imahot, umeivee geula livnei v'neihem, l'ma-an sh'mo bahava.**

*Melech ozer umoshia umagein. Baruch ata Adonai, magein
Avraham v'ezrat Sarah.*

**ON SHABBAT SHUVA ADD*

*Zochreinu l'chayim, melech chafeitz bachayim. V'chotveinu b'seifer
hachayim, l'ma-ancha elohim chayim.*

We praise You, Eternal our God, God of our ancestors, God of
Abraham, God of Isaac, God of Jacob; God of Sarah, God of
Rebecca, God of Rachel and God of Leah. Great, mighty, and
awesome God, God on High.

Source of life, wellspring of lovingkindness, you remember
the righteousness of our ancestors. With love You redeem their
descendants for the sake of Your name.*

O Ruler and Helper, Savior and Shield, we praise you, our
Eternal, Shield of Abraham, Protector of Sarah.

**ON SHABBAT SHUVA ADD*

Remember us unto life, for You are the Sovereign who delights
in life, and inscribe us in the Book of Life, that Your will may
prevail, O God of life.

התפילה / עמידה

אתה גבור לעולם אדני מחיה הכל אתה רב להושיע: *

*בין שמיני עצרת לפסח:
משיב הרוח ומוריד הגשם:

מכלל כל חיים בחדר מחיה הכל ברחמים רבים
סומך נופלים ורופא חולים ומתיר אסורים
ומקום אמונתו לישיני עפר.

מי כמוך בעל גבורות ומי דומה לך
מלך מנצח ומחיה ומצמיח ישועה: *

ונאמן אתה להחיות הכל.
ברוך אתה יי מחיה הכל:

*שבת שובה
מי כמוך אב הרחמים
זוכר יצוריו לחיים ברחמים:

ON PRAYER

Why do we ask God for things when we pray? Do we imagine that if we did not ask, God would not know what we desire? Do we suppose that an all-knowing God had not intended to grant us a certain gift, but seeing how earnest we are, how deeply we pray, God's mind is changed? Perhaps God is simply flattered by the effusion of praise?

An analogy used by Leon of Modena explains: Imagine a man sitting on his boat on a lake pulling himself, by means of a rope, back to shore. To someone standing far off, it might appear that he is moving the shore closer. Of course it is only the boat that moves. Similarly, he explains, people think they are moving God when they are really moving themselves. We are the boats and God is the shore.

God does not need our flattery; but we need reminders of God's greatness. God does not change in response to our requests, but we do. God remains unfathomable, but with each earnest prayer we come to understand ourselves a bit better. With each pull, we draw closer to God. And if our prayer draws us closer to God, then the prayer has been answered.

Rabbi David Wolpe

The Tefilah/Amidah

*Ata gibor l'olam, Adonai, m'chayei hakol ata, rav l'hoshia.**

*FROM SHEMINI ATZERET UNTIL PESACH ADD
Mashiv haru-ach u'morid hagashem.

*M'chalkel chayim b'chesed, m'chayei hakol b'rachamim rabim.
Somech noflim, v'rofei cholim, umatir asurim, um'kayeim emunato
liysheinei afar.*

*Mi chamocha, ba-al g'vurot, umi domeh lach, melech meimit
u'mechayeh umatzmiach y'shua?**

*ON SHABBAT SHUVA ADD
*Mi chamocha, av harachamim, zocher y'tzurav l'chayim
b'rachamim?*

*V'ne-eman ata l'hachayot hakol. Baruch ata Adonai, m'chayei
hakol.*

Eternal is Your might, O God; all life is Your gift; great is Your
saving power!*

*FROM SHEMINI ATZERET UNTIL PESACH ADD
You cause the wind to blow and the rain to fall.

In love You sustain the living; in Your great mercy, You give life
to us all. You uphold the fallen and heal the sick; You bring
freedom to the captive and keep faith with Your children in death
as in life.

Who is like You, Almighty God? Who is Your equal, Author of
life and death, Source of Salvation?* Blessed is the Eternal God,
the Source of life.

*ON SHABBAT SHUVA ADD
Who is like You, Source of mercy, who in compassion sustains
the life of Your children?

קדושת היום

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
אֵתוֹ כִּי בּוֹ שָׁבַת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Vay'chulu hashamayin v'ha-aretz
v'chol tz'va-am,
vay'chal elohim bayom ha-shevi'i
m'lachto asher asah. Vayishbot
bayom hashevi'i mikol m'lachto
asher asa. Vayevarech elohim et
yom ha-shevi'i vay'kadesh oto, ki vo
shavat mikol m'lachto asher bara
elohim la-asot.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רָצָה בְּמַגִּיחַתֵּנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׁמְחָנוּ
בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי
שָׁמְךָ. בָּרוּךְ אַתָּה יְיָ מִקִּדְּשׁ הַשַּׁבָּת:

עבודה

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם בְּאַהֲבָה תִּקַּבֵּל
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קְרוֹב לְכָל
קִרְאִיו פָּנָה אֵל עֲבָדֶיךָ וְחַנּוּנוֹ: שְׁפֹךְ רוּחְךָ עָלֵינוּ וְתַחֲזִיקֵנוּ
עֵינֵינוּ בְּשׁוֹבֶיךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

ETERNITY UTTERS A DAY

A thought has blown the market place away; there is a song in the wind and joy in the trees.

The Sabbath arrives in the world, scattering a song in the silence of the night: eternity utters a day.

Where are the words that could compete with such might?

Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to the holiness in time.

Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul.

The world has our hands, but the soul belongs to Someone Else.

Six days a week we seek to dominate the world; on the seventh day we try to dominate the self.

To set apart a day a week, a day on which we would not use the instruments so easily turned into weapons of destruction, a day for being with ourselves, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with others and with the forces of nature — is there any institution that holds out a greater hope for human progress than the Sabbath?

adapted from
Rabbi Abraham Joshua Heschel

The Holiness of Shabbat

Our God and God of ages past, may our rest on this day be pleasing in Your sight. Bring us holiness with Your Mitzvot, and let Your Torah be our way of life. Nourish us with Your goodness, help us rejoice in Your salvation, and purify our hearts to serve You in truth. In Your gracious love, O Eternal our God, let Your holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace. Blessed is the Eternal, for the Sabbath and its holiness.

Talmud Pesachim 117b

*Eloheinu veilohei avoteinu v'imoteinu, r'tzei vimnuchateinu.
Kadsheinu b'mitzvatecha, v'tein chelkeinu b'toratecha.
Sabeinu mituvecha, v'samcheinu bishu-atecha.
V'taheir libeinu l'ovdecha be'emet. V'hanchileinu
adonai eloheinu, bahava uv'ratzon Shabbat
kodshecha. V'yanuchu va yisrael, m'kadeshei sh'mecha.*

Baruch ata Adonai m'kadesh ha-shabbat.

Worship

Be gracious, O Eternal our God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people in Zion.

Blessed is the Eternal, whose presence gives life to Zion and all Israel.

Mishna Tamid 5:1 and Mishna Rosh Hashana 4:1

ראש חדש וחול המועד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה
וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדֹתֵנוּ וְזִכְרוֹן
אֲבוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
קִדְשְׁךָ וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּישָׁה
לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

ראש החדש הזה

חג המצות הזה

חג הסוכות הזה

זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה
וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יְשׁוּעָה
וּרְחֻמִּים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

הודאה

מוֹדִים אֲנַחְנוּ לָךְ שְׁאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר
וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךָ שְׂבָכָל יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עָרֵב וּבֹקֶר וְצַהֲרָיִם הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסְדֶיךָ מְעוֹלָם
קוִינִי לָךְ.

On Rosh Chodesh and Chol Hamo-eid

Our God and God of all ages, we recall and invoke the remembrance of our ancestors, the piety of their prayers for the Messiah, the glory of Your holy Jerusalem, and the destiny of Your people Israel. As we seek Your love and mercy, we pray for renewed love and compassion, goodness, life and peace on this day of

Rosh Chodesh

Pesach

Sukkot

Remember us, O Eternal; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and save us. We look to You with hope, for You are a gracious and merciful God and Sovereign.

Gratitude

We gratefully acknowledge that You are the Eternal our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hands; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness: Your mercies never end; You are Compassion: Your love will never fail. You have always been our hope.

על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל
המלחמות שעשית לאבותינו בימים ההם בזמן הזה.

בימי מתתיהו בן יוחנן כהן גדול השמונאי ובניו כשעמדה
מלכות יון הרשעה על עמך ישראל להשכיחם תורתך
ולמעבירם מחקי רצונך ואתה ברחמיך הרבים עמדת
לָהֶם בעת צרתם רבת את ריבם ונתת את דינם נקמת את
נקמתם מסרת גבורים ביד חלשים ורבים ביד מעטים
ושמאים ביד טהורים ורשעים ביד צדיקים וזרים ביד
עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך
ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה.
ואחר כך באו בניך לך ביר ביתך ובנו את היכלך וטהרו
את מקדשך והדליקו נרות בחצרות קדשך וקבעו שמונת
ימי חנכה אלו להודות ולהלל לשמך הגדול.

On Hanukkah

We give thanks for the redeeming wonders and the mighty deeds by which, at this season, our people were saved in days of old.

In the days of the Hasmoneans, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from obedience to Your will. But You were at their side in time of trouble. You gave them strength to struggle and to triumph, that they might serve You in freedom.

Through the power of Your spirit the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant. Then Your children returned to Your house, to purify the sanctuary and kindle its lights. And they dedicated these days to give thanks and praise to Your great name.

Soferim 20:8

שלום

ועל כלם יתברך ויתרומם שמו מלפניו תמיד לעולם ועד.*
וכל החיים יודוך סלה. ויחללו את שמו באמת. האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמו ולך
נאה להודות.

*שבת טובה

וכתוב לחיים טובים כל בני ברייתך

שלום רב על ישראל עמו תשים לעולם כי אתה הוא
מלך אדון לכל השלום. וטוב בעיניך לברך את עמו
ישראל בכל עת ובכל שעה בשלומך.*

*שבת טובה

בספר חיים ברכה ושלום ופרנסה טובה נזכר ונכתב
לפניך אנחנו וכל עמו בית ישראל לחיים טובים ולשלום.
ברוך אתה יי עשה השלום.

ברוך אתה יי המברך את עמו ישראל בשלום.

JACOB'S ANGELS - SEPTEMBER 2001

Jacob came upon a certain place and he stopped to rest for the night. He took a stone and placed it under his head and he fell asleep. Jacob had a dream. He dreamed of a stairway that climbed from the earth up into the clouds, and on this stairway Jacob saw that angels were going up and down. In the darkened smoke-filled stairwells, firefighters, police officers, and paramedics climbed up and down. The injured and frightened watched as these angels climbed the stairs towards the heavens, their voices guiding and reassuring them as they made their way down. Then suddenly the stairs were gone, only the smoke and dust remained. Our heroes now had only to reach the top; there would be no return down. Jacob awoke from his dream and thought, "God was in this place and I did not know it." Our heroes awoke from their dream and they were in a place of God and surely they and we, all knew it.

Ed Stotsky

Peace

For all these things, O Sovereign God, let Your name be forever exalted and blessed. *

O God our Redeemer and Helper, let all who live affirm You and praise Your name in truth. Eternal, whose nature is Goodness, we give You thanks and praise.

* ON SHABBAT SHUVA ADD

Inscribe all the people of Your covenant for a life of goodness.

Mishna Berachot 5:2,3 and Mishna Rosh Hashana 4:5

Shalom rav al Yisrael amcha tasim l'olam, ki atah hu melech adon l'chol hashalom. V'tov beinecha l'varech et amcha Yisrael b'chol eit uv'chol sha-ah bishlomecha. Baruch atah Adonai ham'vareich et amo Yisrael bashalom.

O God of Peace, let Israel Your people know enduring peace. For it is good in Your sight continually to bless Israel with Your peace. *Blessed are the You, Eternal who blesses Your people Israel with peace.

*ON SHABBAT SHUVA ADD

May we and the whole house of Israel be remembered and recorded in the book of life, blessing, sustenance and peace. Blessed are You, Source of Peace.

שלום

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מָרָע. וּשְׁפָתֵי מַדְבַּר מִרְמָה: וְלִמְקַלְלֵי
נַפְשֵׁי תֹדִים וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה. פָּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה לִמְעַן
יִמְיָנְךָ עֲשֵׂה לִמְעַן קִדְשָׁתְךָ. עֲשֵׂה לִמְעַן תוֹרָתְךָ.
לִמְעַן יִחַלְצוּן יִרְדִּיךָ הוֹשִׁיעָה יִמְיָנְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְנוֹאֲלִי.

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם וְאֲמָרוֹ: אָמֵן.

♦ ♦

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּלָם.
סֵאלָאם עָלֵינוּ וְעַל כָּל הָעוֹלָם
סֵאלָאם שְׁלוֹם.

Lord make me an instrument of
your peace!

Where there is hatred,
let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
O divine Master,
grant that I may not
so much seek to be consoled
as to console;
to be understood as to understand;
to be loved as to love;
for it is in giving that we receive;
it is in pardoning that we are
pardoned
as it is in dying
that we are born to eternal life.

Attributed to
St. Francis of Assisi

AN APPENDIX TO THE
VISION OF PEACE

Don't stop after beating the
swords into ploughshares, don't
stop! Go on beating and making
musical instruments out of them.
Whoever wants to make war
again will have to turn them into
ploughshares first.

Yehuda Amichai (translated from
Hebrew)

Peace

O God, keep my tongue from evil and my lips from deceit. Help
me to be silent in the face of derision, humble in the presence of
all. Open my heart to Your Torah, and I will hasten to do Your
Mitzvot. Save me with Your power; in time of trouble be my
answer, that those who love You may rejoice.

Rabbi Mar bar Rabina
Talmud Berachot 17a

*Elohai n'tzor l'shoni meira, u-s'fatai midaber mirma.
V'limkalelai nafshi tidom v'nafshi ke-afar lakol t'hiyeh.*

Yihiyu l'ratzon imrei-fi v'hegyon libi l'fanecha, Adonai, tzuri v'go-ali.

May the words of my mouth, and the meditations of my heart, be
acceptable to You, O Eternal, my Rock and my Redeemer.

Psalm 19:15

*Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisrael,
v'al kol ha-olam, v'imru: amen.*

May the One who causes peace to reign in the heavens above let
peace descend on us, on all Israel, and all the world. Amen.

Job 25:2



Od yavo shalom aleinu v'al kulam.

*Salaam aleynu v'al kol ha'olam
salaam shalom.*

Peace will yet come to us and for everyone.
For us and for the whole world.
Salaam. Shalom

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלֹהֵי יַעֲקֹב אֱלֹהֵי שְׂרָה אֱלֹהֵי
רַבֵּקָה אֱלֹהֵי רַחֵל וְאַלֹהֵי לָאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

מִגֵּן אֲבוֹת בְּדָבָרוֹ מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ. הָאֵל הַקָּדוֹשׁ
שָׂאִין כְּמוֹהוּ. הַמְּנִיחַ לַעֲמּוֹ בַּיּוֹם שֶׁבַת קָדְשׁוֹ. כִּי כָם רָצָה
לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד. וְנוֹדָה לִשְׁמוֹ
בְּכָל יוֹם תָּמִיד. מַעֲיֵן הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
הַשְּׁלוֹם. מְקַדֵּשׁ הַשְּׁבִיעִי. וְהַמְּנִיחַ בַּקָּדְשָׁה
לָעַם מִדְּשָׁנֵי עֵגֶג, זָכָר לַמַּעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קָדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לַעֲבֹדְךָ בְּאַמֶּת וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצּוֹן שֶׁבַת קָדְשְׁךָ וְיִנוּחוּ בְּיִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךָ. בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבִיעִי:

Magen avot bid'varo m'chayei mei-
tim b'ma-amaro. Ha-El ha-kadosh
sheh-ein kamohu Ha-meiniach
lamo b'yom Shabbat kod-sho. Ki
vam ratza l'haniach lahem, l'fanav
na-avod b'yira va-fachad. V'nodeh
li-sh'mo b'chol yom tamid mei-ein
ha'b'rahot. El ha-hoda-ot adon
ha-shalom, m'kadeish ha-shabbat
u'm'vareich sh'vi-i, u-meini-ach
bi-k'dusha lam midushnei oneg,
zeicher l'ma-asei v'reishiyt.

Eloheinu veilohei avoteinu
v'imoteinu, r'tzei vimnuchateinu.
Kadsheinu b'mitzvatecha, v'tein
chelkeinu b'toratecha. Sabeinu
mituvecha, v'samcheinu
bishu-atecha. V'taheir libeinu
l'ovdecha be'emet. V'hanchileinu
adonai eloheinu, b'hava uv'ratzon
Shabbat kodshecha. V'yanuchu va
yisrael, m'kadeshei sh'mecha.

Baruch ata adonai m'kadesh ha-
Shabbat.

Reader's Repetition of the Amidah

*Vay'chulu hashamayin v'ha-aretz v'chol tz'va-am,
vay'chal elohim bayom ha-shevi'i m'lachto asher asah.
Vayishbot bayom hashevi'i mikol m'lachto asher asa.
Vayevarech elohim et yom ha-shevi'i vay'kadesh oto,
ki vo shavat mikol m'lachto asher bara elohim la-asot.*

The heavens and the earth, and all within them, were completed.
On the seventh day God had completed the work of Creation.
Then God blessed the seventh day and sanctified it, for on it God
ceased from all creative work.

We praise You, Eternal our God, God of our ancestors, God of
Abraham, God of Isaac, God of Jacob; God of Sarah, God of
Rebecca, God of Rachel and God of Leah. Great, mighty, and
awesome God, God on High, Creator of heaven and earth.

Protector of our ancestors, breathing life into lifelessness with the
Divine Word, the Holy One is beyond compare. God has given
us a Shabbat of holiness and rest. We serve You in awe and daily
give You thanks, the Oasis of Blessings, Source of Peace. You
hallow the Shabbat, blessing this seventh day, infusing us with
holiness and joy – recalling the act of Creation.

Our God and God of our ancestors, may our Shabbat rest be
acceptable to You. May Your Mitzvot lead us to holiness, and
may we be among those who devote themselves to Your Torah.
May we find contentment in Your blessings, and joy in Your
sustaining power. Purify our hearts to serve You in truth, and
help us to enjoy, in love and favor, the heritage of Your holy
Shabbat. May Your people Israel, who hallow Your name, find
true rest on this day. Blessed are You, O Eternal, who hallows the
Shabbat.

Talmud Pesachim 117b

סדר קריאת התורה

כי מציון תצא תורה ודבר יי מירושלים:
ברוך שנתן תורה לעמו ישראל בקדשתו:

שמע ישראל יי אלהינו יי אחד.
אחד אלהינו גדול אדונינו קדוש שמו.
גדלו ליי אתי וגדומה שמו יחדו.

לך יי הגדלה והגבורה והתפארת והנצח וההוד
כי כל בשמים ובארץ:
לך יי הממלכה והמתנשא לכל לראש:

Torah Service

EIN KAMOCHA

Your people have gathered
To hear your word
Your spirit surrounds us
Let our voices be heard
There is none like You
No deed can compare
In every generation
We have offered our prayer
We sing of Your praises
In heaven and earth
We celebrate creation
To the life that You gave birth
You are mighty as the river
So sweet is Your love
You are strong as the tide
Gentle as the dove
*Ein kamocha va'Elohim Adonai
v'ein k'maasecha
Malchut'cha mulchut kol olamin
Umemshalt'cha b'chol dor vador*
Turn it, turn it, reflect and grow
Turn it, turn it, and wisdom will
flow
Your people have gathered
To hear Your word
May Your spirit surround us
Our voices be heard.

Craig Taubman

*Ki mitziyon teitzei torah, u'dvar Adonai miyrushalayim.
Baruch shenatan torah l'amo Yisrael bik'dushato.*

For out of Zion shall go forth Torah, and the word of the Eternal
from Jerusalem.

Isaiah 2:3

Praised be the One who in Your holiness has given the Torah to
Your people Israel.

*Sh'ma Yisrael Adonai Eloheinu, Adonai echad.
Echad eloheinu gadol Adoneinu kadosh sh'mo.
Gadlu l'Adonai iti, un'romima sh'mo yachdav.*

Hear, O Israel: the Eternal is our God, the Eternal is One!

Deuteronomy 6:4

Our God is One; our Eternal is great; holy is Your name.
Join with me in magnifying the Eternal, and together let us exalt
Your name.

Psalms 34:4

*L'cha Adonai hag'dula v'hag'vura v'hatiferet v'haneitzach v'ha-
hod, ki chol bashamayim uva-arets, l'cha Adonai hamam-lacha,
v'hamitnasei l'chol l'rosh.*

Yours, Eternal, are the greatness, the power, the glory, the victory,
and the majesty; for all that is in heaven and earth is Yours. Yours
is the dominion, O Eternal; You are supreme over all.

I Chronicles 29:11

סדר קריאת התורה

Before reading the Torah portion

בְּרַכּוּ אֶת יי הַמְבַרֵךְ:

בְּרוּךְ יי הַמְבַרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ

מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:

בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

The real voyage of discovery
consists not in seeking new
landscapes but in having new
eyes.

Marcel Proust

After reading the Torah portion

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ

תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָשֶׁע בְּתוֹכָנוּ:

בְּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

Torah Service

Before reading the Torah portion

Barechu et Adonai ham'vorach!

Baruch Adonai ham'vorach l'olam va-ed!

Baruch ata, Adonai Eloheinu, melech ha-olam, asher bachar banu mikol ha-amim, v'natan lanu et Torato.

Baruch ata, Adonai, notein hatorah.

Praise the Eternal, to whom our praise is due!

Praised be the Eternal, to whom our praise is due, now and forever!

Blessed is the Eternal our God, Source of the universe, Who has chosen us from all peoples by giving us Your Torah.

Blessed is the Eternal, Giver of the Torah.

After reading the Torah portion

Baruch ata, Adonai Eloheinu, melech ha-olam, asher natan lanu Torat emet, vechayei olam nata betocheinu.

Baruch ata, Adonai, notein hatorah.

Blessed is the Eternal our God, Ruler of the universe, Who has given us a Torah of truth, implanting within us eternal life.

Blessed is the Eternal, Giver of the Torah.

Soferim 13:8

A yad lays quietly atop
worn-down skin
Quietly waiting
Resting
Hoping someone will soon come
Lift its tired worn out body
To lightly touch the skin
To brush over it and hear the
dried,
black,
confusing ink that dresses the
skin,
To hear it chanted
Like every other time
The all too familiar warmth the
little yad feels
The knowledge that those black
lines
the smooth skin
and its metallic body will ensure
one more week
One more day
Of the religion we have all fought
for
And the God we all love!

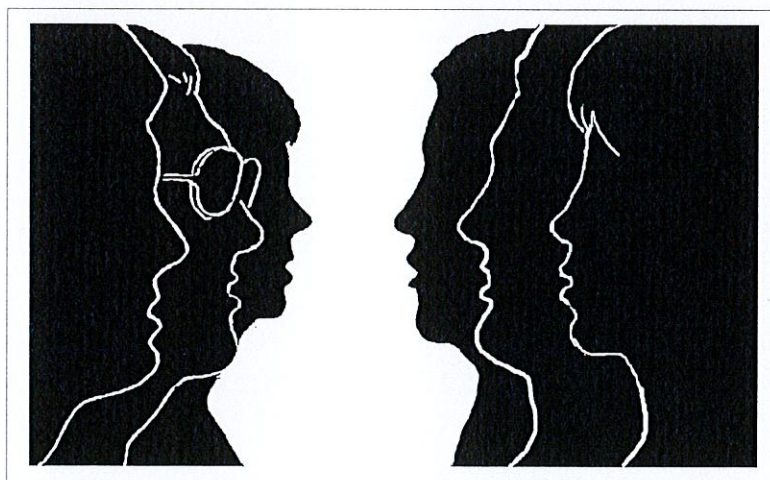
Heather Simon

Mi Shebeirach

Mi shebeirach avoteinu
M'kor habracha l'imoteinu
 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.

Mi shebeirach imoteinu
M'kor habracha l'avoteinu
 Bless those in need of healing
 With *r'fu-a sh'leima*
 The renewal of body
 The renewal of spirit
 And let us say, Amen.

Music by Debbie Friedman
 Lyrics by Debbie Friedman and Dvorah Setel



For you O Eternal, are seen face to face.

Numbers 14:14

I asked for strength that I might
 achieve;
 I was made weak that I might
 learn humbly to obey.

I asked for health that I might do
 greater things;
 I was given infirmity that I might
 do better things.

I asked for riches that I might be
 happy;
 I was given poverty that I might
 be wise.

I asked for power that I might
 have the praise of men;
 I was given weakness that I might
 feel the need of God.

I asked for all things that I might
 enjoy life;
 I was given life that I might enjoy
 all things.

I got nothing that I had asked for,
 But everything that I had hoped
 for.

Almost despite myself,
 my unspoken prayers were
 answered;
 I am, among all men, most richly
 blessed.

Prayer of an unknown
 Confederate Soldier

For Healing — A Congregational Prayer

PHYSICIAN'S PRAYER

Exalted God, before beginning my sacred task to bring healing to Your mortal creatures, I beg You grant me the courage and strength faithfully to execute my duties. Guard me both from the blindness of avarice and the thirst for glory and honor. Endow me with the strength equally to serve the rich and the poor, the good and the wicked, friend and enemy — to simply see in each, a fellow human being in pain. Inspire me with the desire to learn from more learned physicians, for the art of medicine, to which I have dedicated myself, is infinite. Protect me, however, from the scorn and ridicule of those who are older or more respected. Let the truth alone guide me, for any professional compromise can bring only illness and tragedy to Your mortal creatures. O most compassionate and merciful God, strengthen me both in body and soul and implant within me a spirit of wholeness.

Moses Maimonides

*Mi shebeirach avoteinu Avraham, Yitzchak v'Ya-akov.
Mi shebeirach imoteinu, Sarah, Rivka, Leah v' Rachel.*

May the One who blessed our mothers,
May the One who blessed our fathers,
Hear our prayer,
Hear our prayer, and bless us as well.

Bless us with the power of Your healing.
Bless us with the power of Your hope.
May our hearts be filled with understanding
and strengthened by the power of Your love.

Lisa Levine



Heal Us Now

*R'fa-einu Adonai v'neirafei hoshieinu v'nivasheiah el karov l'chol
korav ach karov lirei-av yisho.*

We pray for healing of the body. We pray for healing of the soul.
For strength of flesh and mind and spirit. We pray to once again
be whole.

CHORUS:

Eil na r'fa na.

Oh, please heal us now.

R'fuat hanefesh ur'fuat haguf r'fuah sh'leima.

Heal us now.

*Hoshia et amecha u'vareich et nachalatecha ureim v'na-seim
ad ha-olam. Mi shebeirach avoteinu, mi shebeirach imoteinu.
Ana Adonai hoshi-ah na.*

We pray for healing of our people. We pray for healing of the
land. And peace for every race and nation. Every child, every
woman, every man.

CHORUS

Leon Sher

Circles of Connection

A Prayer for the State of Israel

אָבינוּ שֶׁבִּשְׁמַיִם צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ בָּרַךְ אֶת-מְדִינַת
יִשְׂרָאֵל רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת
חֶסֶדְךָ וּפְרֹשׁ עָלֶיהָ סֶכֶת שְׁלֹמֶךָ. וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ
לְרֹאשֵׁיהָ שָׂרֶיהָ וְיוֹעֲצֶיהָ וְתַקְנָם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ.
וְעֲטֹרֶת נִצָּחוֹן תַּעֲטֹרֵם. וְנַתַּת שְׁלוֹם בְּאַרְץ וְשִׂמְחַת
עוֹלָם לְיוֹשְׁבֶיהָ וְנֹאמַר אָמֵן.

*Avinu shebashamayim tzur Yisrael v'go-alo barech et-m'dinat
Yisrael reisheet tz'michat g'ulateinu. Hagein aleha b'evrat
chasdecha u-fros aleha sukat shlomecha. Ushlach orcha va-
amitcha l'rasheha sareha v'yo-a-tzeha v'takneim bei-tza tova
milfanecha v'a-teret nitzachon t'at-reim. V'natata shalom ba-aretz
v'simchat olam l'yoshveha v'no-mar. Amen.*

Our God in Heaven, Rock and Redeemer of the people Israel:
Bless the State of Israel, with its promise of redemption. Shield
it with Your love; spread over it the shelter of Your peace. Guide
its leaders and advisors with Your light and Your truth. Help
them with Your good counsel. Strengthen the hands of those
who defend our Holy Land. Deliver them; crown their efforts
with triumph. Bless the land with peace, and its inhabitants with
lasting joy. And let us say: Amen

Circles of Connection

A Prayer for Our Country

Our God and God of our ancestors: We ask Your blessings for our country, for its government, for its leader and advisors, and for all who exercise just and rightful authority. Teach them insights of Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Deepen our love for our country and our desire to serve it.
Strengthen our power of self-sacrifice for our nation's welfare.
Teach us to uphold its good name by our own right conduct.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom and helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more."

For the State of Israel

We pray for the land of Israel and its people. May its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world. And let us say: Amen.

For our Defenders

May the One who blessed our ancestors, Joshua, David and Judah, Deborah, Yael and Judith, bless the children of our congregation and all our congregations and communities who have been called to active service. May they be guided and protected. May their going out and their coming in be for life and for peace, now and forever. And let us say: Amen.

עץ חיים

וזאת התורה אשר שם משה לפני בני ישראל על פי

יין ביד משה:



Torah is a closed book
until it is read with an open heart.

House of Israel, great and small,
open your hearts to the words of
Torah.

Torah is demanding,
yet sweeter than honey, more
precious than gold.

House of Israel, young and old,
open yourselves, heart and soul, to
its treasures.

Torah sanctifies life;
it teaches us how to be human and
holy.

House of Israel, near and far,
cherish the eternal sign of God's
love.

Torah is given each day;
each day we can choose to reject
or accept it.

House of Israel, now as at Sinai
choose to accept and be blessed by
its teachings.

Siddur Sim Shalom

Returning the Torah to the Ark

V'zot hatorah asher sam Moshe lifnei b'nei Yisrael, al pi Adonai b'yad Moshe.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

Numbers 9:23 and Deuteronomy 4:44

Sometimes even religions become ossified. The holy encounters that they carry seem hopelessly encrusted by centuries of mindless repetition. But we must nevertheless never forget that spiritual light cannot be extinguished. Only buried. And that for this reason every spiritual discovery is but a rediscovery.

Rabbi Lawrence Kushner
Honey From The Rock

Behold, a good doctrine has been given you, My Torah; do not forsake it.

Proverbs 4:2

It is a tree of life to those who hold it fast, and all who cling to it find happiness.

Proverbs 3:18

Its ways are ways of pleasantness, and all its paths are peace.

Proverbs 3:17

Eitz chayim hiy lamachazikim ba, v'tom'cheha m'ushar.

D'racheha dar'chei no-am, v'chol n'tivoteha shalom.

Hashiveinu, Adonai, eilecha v'nashuva; chadeish yameinu k'kedem.

Help us to return to You, O Eternal; then truly shall we return.
Renew our days as in the past.

Lamentations 5:21

עלינו

עלינו לשבח לארון הכל לתת נדלה ליוצר בראשית
שלא עשנו כגוי הארצות ולא שמנו כמשפחות האדמה
שלא שם חלקנו בהם וגדלנו בכל המונם.

ואנחנו כורעים ומשתחווים ומודים לפני מלך
המלכים הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ ומושב יקרו בשמים ממעל
ושכינת עזו בנבכי מרומים הוא אליהינו אין עוד. אמת
מלכנו אפס זולתו ככתוב בתורתו: וידעת היום והשבת
אל לבבך כי יי הוא האלהים בשמים ממעל ועל הארץ
מתחת אין עוד:

In spite of everything, I still believe
that people are really good at heart.
I simply cannot build up my hopes
on a foundation consisting of
confusion, misery and death.

I see the world gradually being
turned into a wilderness. I hear the
ever approaching thunder, which
will destroy us, too. I can feel the
suffering of millions, and yet,
if I look to the heavens, I think
that it will all come right, that this
cruelty will end, and that peace and
tranquility will return again.

Anne Frank
Diary of Anne Frank

ABOUT JEWS

If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptians, the Babylonians, and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and the Romans followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality? . . .

Mark Twain
Harper's, September 1897



Be among the persecuted, not
among the persecutors.

Talmud Bava Kamma 93a

Aleinu

*Aleinu l'shabei-ach la-adon hakol,
lateit g'dulah l'yotzeir b'reishiyt, shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'chot ha-adama;
shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.*

We must praise the Eternal of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

*Va-anachnu kor'im, umishtachavim, umodim. Lifnei melech
malchei hamlachim, hakadosh baruch hu.*

We therefore bend the knee and bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, blessed be God.

*Shehu noteh shamayim v'yoseid aretz, umoshav y'karo
bashamayim mima-al, ushchinat uzo b'gavhei m'romim. Hu
Eloheinu, ein od, emet malkeinu, efes zulato, Kakatuv b'torato:
v'yada'ta hayom, vahashevota el l'vavecha, Ki Adonai hu ha-
elohim, bashamayim mima-al, v'al ha-aretz mitachat, ein od.*

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Ruler, as it is written: "Know then this day and take it to heart; the Eternal is God in the heavens above and on the earth below; there is none else."

Deuteronomy 4:39

עלינו

על כן נקווה לך יי אלהינו לראות מהרה בתפארת עמך
להעביר גלולים מן הארץ והאלילים פרות ופרתון.
לתקן עולם במלכות שדי וכל בני בשר יקראו בשמך.
להפנות אליך כל רשעי ארץ. ופירו וידעו כל יושבי
תבל כי לך תכרע כל ברך תשבע כל לשון: לפניך יי
אלהינו וקרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו
כלם את עול מלכותך. ותמלך עליהם מהרה לעולם
ועד. כי המלכות שלך היא ולעולמי עד תמלוך בכבוד:
כפתוב בתורתך יי ימלך לעולם ועד:

ונאמר והיה יי למלך על כל הארץ ביום ההוא יהיה יי
אחד ושמו אחד:

A desire for knowledge for its own sake, a love of justice that borders on fanaticism, and a striving for personal independence – these are aspects of the Jewish people's tradition that allow me to regard my belonging to it as a gift of great fortune.

Those who today rage against the ideals of reason and individual freedom and who seek by means of brutal force to bring about a vapid state slavery are justified in perceiving us as their implacable enemies. History has imposed on us a difficult struggle; but as long as we remain devoted servants of truth, justice and freedom, we will not only persist as the oldest living people, but also continue as before to achieve, through productive labor, works that contribute to the ennoblement of humanity.

Albert Einstein

Aleinu

How much we owe to the labors of others. Day by day they dig far away from the sun that we may be warm, enlist in outposts of peril that we may be secure, and brave the terrors of the unknown for truths that shed light on our way. Numberless gifts and blessings have been laid in our cradles as our birthright.

Let us then, O Lord, be just and great hearted in our dealings with our fellowmen, sharing with them the fruit of our common labor, acknowledging before Thee that we are but stewards of whatever we possess. Help us to be among those who are willing to sacrifice that others may not hunger, who dare to be bearers of light in the dark loneliness of stricken lives, who struggle and even bleed for the triumph of righteousness among men. So may we be co-workers with Thee in the building of Thy Kingdom which has been our vision and our goal through the ages.

Union Prayer Book

We therefore hope, O Eternal our God, soon to behold the glory of Your might. Then will false gods vanish from our hearts, and the world will be perfected under Your unchallenged rule. And then will all acclaim You as their God, and, forsaking evil, turn to You alone.

Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. Before You, O Eternal our God, let them humble themselves. To Your glorious name let them give honor. Let all accept the yoke of Your dominion, that You may rule over them soon and forever.

For the dominion is Yours, and to all eternity You will reign in glory, as it is written:

“The Eternal will reign forever and ever.”

Exodus 15:18

V'ne-emar: "V'haya Adonai l'melech al kol ha-aretz; bayom hahu yihyeh Adonai echad u'shemo echad."

And the Eternal shall reign over all the earth; in that day there shall be one God with one name.

Zechariah 14:9

Meditations Before the Kaddish

At the rising of the sun and at its going down
We remember them.
At the blowing of the wind and in the chill of winter
We remember them.
At the opening of the buds and in the rebirth of spring
We remember them.
At the blueness of the skies and in the warmth of summer
We remember them.
At the rustling of the leaves and in the beauty of autumn
We remember them.
At the beginning of the year and when it ends
We remember them.
When we are weary and in need of strength
We remember them.
When we are lost and sick at heart
We remember them.
When we have joy we crave to share
We remember them.
When we have decisions that are difficult to make
We remember them.
When we have achievements that are based on theirs
We remember them.
As long as we live, they too will live
For they are now a part of us
As we remember them.

adapted from
Rabbi Roland B. Gittelsohn

We say, "When God closes a door, somewhere a window opens." The door closed the day my grandma died. I am trying hard to find that open window. Then I remembered: the eyes are the window to our soul. When I look in the mirror, I see so much of my grandmother in me. I see her warmth, strength, courage and compassion. When my dad was my age, he asked grandma what happens when someone you really love dies, and she said you have to love everyone else a little more. So that's what I'm going to do. My grandmother, Ruth Lusk, loved to the fullest and lived her life to the fullest. My mom, dad, brother and I will miss her more than words can ever say. She will live on in our hearts forever.

Darian Lusk

Meditations Before the Kaddish

This is My Prayer

This is my prayer to You, my God:
Let not my spirit wither and shrivel
in its thirst for You
and lose the dew
with which You sprinkled it
when I was young . . .

And when my time comes —
let me slip into the night
demanding nothing, God, of man,
or of You.

Hillel Bavli
(translated by Rabbi Norman Tarnor)



The Holy One appears when one thing ends and another thing begins. A baby is born. A child becomes an adult. An old person dies. One enters a room. One leaves a room. One sets out on a journey. Blessed may you be in your coming and blessed may you be in your going out (Deuteronomy 28:6).

God is there. In the spaces in between. Reminding us that we have all along been destined to live forever. Ascending through ever higher spirals of awareness and chambers of light. Allowing us to remember what has gone before. Now we are able to hang onto the thread that binds one life awareness to the next. Returning finally and again beings of pure light.

Rabbi Lawrence Kushner
Honey From The Rock

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא. בְּעָלְמָא דִּי בְּרָא כִרְעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעָנְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֹה דְקִדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרוּן בְּעָלְמָא
וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ אָמֵן:

עוֹשֶׂה שְׁלֹום בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹום עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

I, MAY I REST IN PEACE

I, may I rest in peace-I, who am still
living say,

May I have peace in the rest of my
life.

I want peace right now while
I'm still alive.

I don't want to wait like that pious
man who wished for one leg
of the golden chair of Paradise.

I want a four-legged chair
right here, a plain wooden chair.
I want the rest of my peace now.

I have lived out my life in wars of
every kind: battles without
and within, close combat, face-to-
face, the faces always
my own, my lover-face,
my enemy-face.

Wars with the old weapons-sticks
and stones, blunt axe, words,
dull ripping knife, love and hate,
and wars with newfangled weapons
- machine gun, missile,
words, land mines exploding,
love and hate.

I don't want to fulfill my parents'
prophecy that life is war.
I want peace with all my body
and all my soul.
Rest me in peace.

Yehuda Amichai

Translated from the Hebrew by
Chana Bloch and Chana Kronfeld

EPITAPH

When I die
Give what's left of me away
To children
And old men that wait to die.
And if you need to cry,
Cry for your brother
Walking the street beside you.
And when you need me,
Put your arms
Around anyone
And give them
What you need to give to me.

I want to leave you something,
Something better
Than words
Or sounds.

Look for me
In the people I've known
Or loved,
And if you cannot give me away,
At least let me live on your eyes
And not on your mind.

You can love me most
By letting
Hands touch hands,
By letting
Bodies touch bodies,
And by letting go
Of children
That need to be free.

Love doesn't die,
People do.
So, when all that's left of me
Is love,
Give me away.

Merrit Malloy

Kaddish

Yitgadal v'yitkadash sh'mei raba. B'alma divra chirutei, v'yamlich malchutei b'chayeichon uvyomeichon uvchayei d'chol beit Yisrael, ba-agala uvizman kariv, v'imeru: amen.

Y'hei shmei raba m'vorach l'olam ul'olmei olmaya.

Yitbarach v'yishtabach, v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal, shmei d'kud'sha, b'rich hu. Leila min kol birchata v'shirata, tushb'chata v'nechemata, da-amiran b'alma, v'imru: amen.

Yehei shelama raba min shemaya v'chayim aleinu v'al kol Yisrael, v'imeru: amen.

Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisrael, v'imeru: amen.

Let the glory of God be extolled, let Your great name be hallowed in the world whose creation You willed. May Your dominion soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let Your great name be blessed forever and ever.

Let the name of the Holy One, blessed be God, be glorified, exalted and honored, though You are beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May You who cause peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.



May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

קדוש

ברוך אתה יי אלהינו מלך העולם
בורא פרי הנפך.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו
ורצה בנו ושבת קדשו באהבה ובכבוד הנחילנו זכרון
למעשה בראשית. כי הוא יום תחלה למקראי קדש זכר
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל עם בל
העמים ושבת קדשך באהבה ובכבוד הנחלתנו.
ברוך אתה יי מקדש השבת.

Kiddush

Baruch ata, Adonai Eloheinu, melech ha-olam, borei p'ri hagafen.

Blessed are You, Eternal our God, Source of the universe, Creator of the fruit of the vine.

Baruch ata Adonai, Eloheinu melech ha-olam, asher kidshanu b'mitzvotav v'ratza vanu, v'shabbat kodsho b'hava uv'ratzon hinchilanu, zikaron l'ma-asei v'reishiyt. Ki hu yom t'chila l'mikra-ei kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mi-kol [im kol] ha-amim, v'shabbat kodshecha b'hava uv'ratzon hinchaltanu. Baruch ata Adonai, m'kadeish ha-Shabbat.

Blessed are You, Eternal our God, Source of the universe, who teaches us ways of holiness, and delights in us. In Your love and favor You have made Your holy Sabbath our heritage, as a reminder of the work of creation. It is first among our sacred days, and a remembrance of the Exodus from Egypt. O God, You have chosen us and set us apart from (with) all the peoples, and in love and favor have given us the Sabbath day as a sacred inheritance. Blessed is the Eternal, who sanctifies the Shabbat.

קדוש של יום טוב

ברוך אתה יי אלהינו מלך העולם
בורא פרי הנפך.

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו מכל
|עם כל| עם ורוממנו מכל |עם כל| לשון וקדשנו
במצותיו. ותתן לנו יי אלהינו באהבה (שבתות
למנוחה ו) מועדים לשמחה חגים וזמנים לששון
את יום (השבת הזה ואת יום)

חג המצות הזה זמן חרותנו
חג השבועות הזה זמן מתן תורתנו
חג הסוכות הזה זמן שמחתנו
השמיני חג העצרת הזה זמן שמחתנו

(באהבה) מקרא קדש זכר ליציאת מצרים. כי בנו
בחרת ואותנו קדשת מכל |עם כל| העמים. (ושבת)
ומועדי קדשך (באהבה ובכבוד) בשמחה ובששון
הנחלתנו. ברוך אתה יי מקדש (השבת ו) ישראל
והזמנים.

Festival Kiddush

Baruch ata Adonai Eloheinu melech ha-olam borei pri hagafen.

*Baruch ata Adonai Eloheinu melech ha-olam asher bachar
banu mi-kol [im kol] am v'rom'manu mi-kol [im kol] la-shon
v'kid-shanu b'mitzvotav. Va-titen lanu Adonai eloheinu b'hava
(shabbatot lim'nucha u) mo-adim l'simcha, chagim uzmanim
l'sason et yom (ha-shabbat hazeh v'et yom)*

*chag ha-matzot ha-zeh, z'man cheiru-teinu,
chag ha-shavuot ha-zeh, z'man matan tora-teinu,
chag ha-sukkot ha-zeh, z'man simcha-teinu,
ha shemini chag ha-atzeret ha-zeh, z'man simcha-teinu,*

*(b'hava) mikra kodesh, zeher liy-tzi-at mitzrayim. Ki vanu
vacharta v'otanu kidashta mi-kol [im kol] ha-amim, (v'shabbat)
umo-adei kodsh'cha (b'hava u'v'ratzon) b'simcha uv'sason
hinchaltanu. Baruch ata Adonai, m'kadeish (ha-shabbat v') yisrael
v'ha-z'manim.*

Blessed are You, Eternal our God, Source of the universe, Creator
of the fruit of the vine.

Blessed are You, Eternal our God, Source of the universe, who
has chosen and distinguished us from among all others by
adding holiness to our lives with Your Mitzvot. Lovingly, You
have given us the (Shabbat for rest and) festivals for joy and
holidays for happiness, among them this (Shabbat and this)
day of

Pesach, the festival of our liberation,
Shavuot, the festival of Your giving us the Torah,
Sukkot, the festival of our joy,
Sh'mini Atzeret and Simchat Torah, the festival of our joy,

a day of sacred assembly recalling the Exodus from Egypt.
Thus You have chosen us, endowing us with holiness from
among [with all] peoples, by granting us (the Shabbat and)
Your hallowed festivals lovingly and gladly in happiness and
joy. Blessed are You, Eternal who hallows (the Shabbat and) the
people Israel and the festivals.

קדוש של יום טוב – מוצאי שבת

ברוך אתה יי אל־הינו מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

ברוך אתה יי אל־הינו מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמּוּם
בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשֶׁת שַׁבָּת
לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָתָּ וְאֵת יוֹם הַשְּׂבִיעִי מִשְׁשֶׁת יָמֵי
הַמַּעֲשֵׂה קֹדֶשֶׁת הַבְּדִלָתָּ וְקֹדֶשֶׁת אֶת עַמְּךָ יִשְׂרָאֵל
בְּקֹדֶשְׁתָּךְ.

ברוך אתה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On the first day of the festival:

ברוך אתה יי אל־הינו מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיּוּמֵנוּ וְהַנִּיעָנוּ לְזִמְנָן הַזֶּה.

Saturday Night – Festival Kiddush

On Saturday night add:

Blessed are You, Eternal our God, Source of the universe, Creator of the lights of the fire.

Blessed are You, Eternal our God, Source of the universe, who separates the sacred from the ordinary, light from darkness, Israel from other peoples, the seventh day of rest from the six days of labor. You have made a distinction between the sanctity of Shabbat and the sanctity of festivals, and you have hallowed the Shabbat more than the other days of the week. You have set Your people Israel apart, making their lives holy through attachment to Your holiness.

Blessed are You, Eternal our God, Source of the universe, who separates the sacred (of Shabbat) from the sacred (of the festival.)

On the first day of the festival:

Baruch Atah Adonai, Eloheinu melech ha-olam she-he-cheyanu, v'kiyimanu v'higiyanu laz'man hazeh.

Blessed are You, Eternal our God, Source of the universe, who has kept us alive, sustained us, and enabled us to reach this moment.

שלום עליכם

שלום עליכם מלאכי השרת מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

בואכם לשלום מלאכי השלום מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

ברכוני לשלום מלאכי השלום מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

צאתכם לשלום מלאכי השלום מלאכי עליון

ממלך מלכי המלכים הקדוש ברוך הוא:

ON ANGELS AND MESSENGERS

(In Hebrew they are the same word.)
Each lifetime is the pieces of a
jigsaw puzzle.
For some there are more pieces.
For others the puzzle is more
difficult to assemble.

Some seem to be born with a
nearly completed puzzle.
And so it goes.
Souls going this way and that
trying to assemble the myriad
parts.

But know this. No one has within
themselves
all the pieces to their puzzle.
Like before the days when they
used to seal
jigsaw puzzles in cellophane.
Insuring that
all the pieces were there.

Everyone carries with them at
least one and probably
many pieces to someone else's
puzzle.
Sometimes they know it.
Sometimes they don't.

And when you present your piece
which is worthless to you,
to another, whether you know it
or not,
whether they know it or not,
you are a messenger from the
most High.

Rabbi Lawrence Kushner
Honey From The Rock

Shalom Aleichem

*Shalom aleichem malachei hashareit, malachei elyon.
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

*Bo-achem l'shalom, malachei hashalom, malachei elyon.
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

*Bar'chuni l'shalom, malachei hashalom, malachei elyon.
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

*Tzeit'chem l'shalom malachei hashalom, malachei elyon.
Mimelech mal'chei hamlachim, hakadosh baruch hu.*

Peace be to you, O ministering angels, messengers of the Most
High, the Holy One of Blessing.

Enter in peace, O ministering angels, messengers of the Most
High, the Holy One of Blessing.

Bless us with peace, O ministering angels, messengers of the
Most High, the Holy One of Blessing.

Depart in peace, O ministering angels, messengers of the Most
High, the Holy One of Blessing.

