

AL SHLOSHA D'VARIM

Al shlosha d'varim ha-olam omed. Al ha-Torah v'al ha-avodah v'al g'milut chasadim. עַל שְׁלשָׁה דְבָרִים הָעוֹלֶם עוֹמֵד. עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים.

THE WORLD IS SUSTAINED BY THREE THINGS:
BY TORAH, BY WORSHIP, AND BY DEEDS OF LOVING KINDNESS.

Pirke Avot



AM YISRAEL CHAI

Am Yisrael chai. Od avinu chai. עַם יִשְׂרָאֵל חַי. עוֹד אַבִינוּ חַי.

THE PEOPLE OF ISRAEL LIVES. OUR ANCESTORS LIVE ON.



DODI LI

Dodi li va-ani lo ha-ro-eh ba-shoshanim...

Mi zot olah min ha-midbar...

M'kuteret mor u-l'vonah...

Libavtini achoti chalah.

דוֹדִי לִי וַאֲנִי לוֹ

הָרֹעֶה בַּשׁוֹשַׁנִּים...

מִי זֹאַת עֹלְה מִן־הַמִּדְבְּּר...

מְקַשֶּׁרֶת מֹר וּלְבוֹנְה...

לִבַּבְתִּנִי אֲחֹתִי כַלְּה.

I AM MY BELOVED'S AND MY BELOVED IS MINE.

Song of Songs 2:16; 3:6; 4:9









D'ROR YIKRA

D'ror yikra l'ven im bat V'yin-tzarchem k'mo vavat. N'im shimchem v'lo yushbat Sh'vu v'nuchu b'yom Shabbat. D'rosh navi v'ulami V'ot yesha aseih imi. N'ta soreik b'toch karmi Sh'eih shavat b'nei ami. דְּרוֹר יִקְרָא לְבֵן עִם בַּת וְיִנְצְרְכֶם כְּמוֹ בְבַת. נְעִים שִׁמְכֶם וְלֹא יִשְׁבַּת שְׁבוּ וְנוּחוּ בְּיוֹם שֵׁבָּת. דְרוֹשׁ נָוִי וְאוּלָמִי וְאוֹת יָשַׁע עֲשֵׂה עִמִּי. נְטַע שוֹרֵק בְּתוֹךְ כַּרְמִי שְׁעֵה שַׁוְעַת בְּנֵי עַמִּי.

MAY GOD PROCLAIM FREEDOM FOR ALL SONS AND DAUGHTERS AND KEEP YOU AS THE APPLE OF GOD'S EYE. PLEASANT IS YOUR NAME; IT WILL NOT BE DESTROYED. REPOSE, RELAX ON SHABBAT.



EILI EILI

Eili Eili sheh-lo y'gameir l'olam Ha-chol v'hayam rish-rush shel ha-mayim B'rak ha-shamayim t'fillat ha-adam. אַלִּי אֵלִי שֶׁלֹּא יִנְּמֵר לְעוֹלְם הַחוֹל וְהַיָּם רְשְׁרוּשׁ שֶׁל הַמַּיִם בָּרַק הַשָּׁמֵיִם תִּפְּלַת הַאַדָם.

O GOD, MY GOD, I PRAY THAT THESE THINGS NEVER END: THE SAND AND THE SEA, THE RUSH OF THE WATER, THE CRASH OF THE HEAVENS, THE PRAYER OF THE HEART.

Hanna Senesh



ESA EINAI

Esa einai el heh-harim mei-ayin yavo ezri? Ezri mei-im Adonai oseh shamayim va-aretz. אֶשָּׂא עֵינַי אֶל־הֶהְרִים מֵאַיִן יָבֹא עֶזְרִי? עֶזְרִי מֵעִם יְיָ עשֵׂה שָׁמַיִם וָאָרֶץ.

I LIFT UP MY EYES TO THE HEAVENS.
WHENCE SHALL MY HELP COME?
MY HELP WILL COME FROM ADONAI THE
MAKER OF HEAVEN AND OF EARTH.

Lsalm 121:1-2













EILEH CHAMDAH LIBI

Eileh chamdah libi Chu-sa na v'al na ti-ta-leim. אֵלֶה חָמְדָה לִבִּי חוּסָה נָא וִאַל נָא תִּתִעַלֵּם.

THIS IS MY HEART'S DESIRE: HAVE PITY, DO NOT HIDE YOURSELF.



Eit dodim kalah boi l'gani עֵת דּוֹדִים כַּלְה בּוֹאִי לְגַנִּי Par'chah hagefen heineitzu ha-rimonim. פַּרְחַה הַגָּפֵן הָנֵצוּ הַרְמוֹנִים.

IT IS A TIME FOR LOVERS. COME INTO MY GARDEN, MY BRIDE. THE VINES
ARE BLOSSOMING. THE POMEGRANATES ARE BUDDING.

Song of Songs 6:11



GESHER TSAR MEOD

Kol ha-olam kulo gesher tsar m'od V'ha-ikar lo l'fached klal.

פָּל־הָעוֹלָם פֻּלּוֹ גָּשֶׁר צַר מְאֹד וְהָעִקָּר לֹא לְפַחֵד כְּלָל.

ALL THE WORLD IS A NARROW BRIDGE, AND THE BASIC PRINCIPLE IS NOT TO BE AFRAID.

Chasidic



HALL'LU

Haleluhu b'tziltzelei shama Haleluhu b'tziltzelei t'ruah Kol han'shamah t'hallel Ya Hallelu halleluyah. הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה כֹּל הַנְּשָׁמָה תְּהַלֵּל יָה הַלִלוּ הַלְלוּ־יַה.

PRAISE GOD WITH CYMBALS CRASHING. LET ALL THAT BREATHES PRAISE GOD.

Lsalm 150



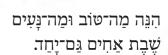






HINEI MA TOV

Hinei ma tov u-ma na-im Shevet achim gam yachad.



BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR US TO DWELL TOGETHER IN UNITY.

Lsalm 133



IVDU

Ivdu et Hashem b'simcha Bo-u l'fanav bir-nana. עִבְדוּ אֶת־הַשֵּׁם בְּשִּׁמְחָה בֹאוּ לְפָנָיו בִּרְנָנָה.

SERVE GOD WITH GLADNESS.

COME INTO GOD'S PRESENCE WITH SINGING.



KI ESHM'RA SHABBAT

Ki eshm'ra Shabbat eil yish-m'rei-ni. Ot hi l'ol-mei ad bein-o u-vei-ni. פִּי אֶשְׁמְרָה שַׁבְּת אֵל יִשְׁמְרֵנִי. אוֹת הִיא לְעָלְמֵי עַד בִּינוֹ וּבֵינִי.

IF I KEEP SHABBAT, GOD KEEPS ME. IT IS A SIGN FOREVER BETWEEN GOD AND ME.

Ibn Ezra



KOL HANESHAMAH

Kol ha-neshamah t'halleil Yah Halleluyah. כֹּל הַנְּשָׁמָה תְּהַלֵּל יָה הַלְלוּ־יָה.

LET ALL WHO BREATHE PRAISE GOD. HALLELUYAH.

Lsalm 150









L'CHA DODI

L'cha dodi likrat kalah p'nei Shabbat n'kab'lah.

Shamor v'zachor b'dibur echad hishmianu El ha-m'yuchad Adonai echad u-sh'mo echad L'shem u-l'tiferet v'lit'hilah.

Likrat Shabbat lechu v'neilcha ki hi m'kor hab'rachah meirosh mikedem n'suchah sof ma'aseh b'machashava t'chilah.

Mikdash melech ir m'luchah kumi tzi mi-toch ha-hafeichah rav lach shevet b'emek ha-bacha v'hu yachamol alayich chemlah.

Hitnaari mei-afar kumi livshi bigdei tifarteich ami al yad ben yishai beit halachmi karvah el nafshi g'alah.



שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד הִשְׁמִיעָנוּ אֵל הַמְּיֻחָד יְיָ אֶחָד וּשְׁמוֹ אֶחָד לְשֵׁם וּלְתִּפְּאֶרֶת וְלִתְהִלָּה.

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה כִּי הִיא מְקוֹר הַבְּרָכָה מֵרֹאשׁ מִקֶּדֶם נְסוּכָה סוֹף מַעֵשֵׁה בִּמַחֲשָׁבָה תִּחִלָּה.

> מִקְדַשׁ מֶלֶךְ עִיר מְלוּכָה קוּמִי צְאִי מִתּוֹךְ הַהֲפֵּכָה רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבְּכָא וָהוּא יַחַמוֹל עַלַיִּךְ חַמֵּלָה.

הִתְנַעֲרִי מֵעָפָּר קוּמִי לִבְשִׁי בִּגְדֵי תִּפְאַרְתֵּךְ עַמִּי עַל יַד בֶּן יִשִּׁי בֵּית הַלַּחְמִי קָרָבָה אֵל נַפִּשִׁי גִאלַה.









Hitor'ri hitor'ri ki va oreich kumi ori uri uri shir dabeiri k'vod Adonai alayich niglah.

Lo tei-voshi v'lo tikalmi mah tish-to-cha-chi u-mah tehemi bach yechesu aniyei ami v'nivn'tah ir al tilah.

V'hayu lim'shisah shosayich v'rachaku kol m'valayich yasis alayich Elohayich kimsos chatan al kalah.

Yamin u-smol tifrotzi v'et Adonai ta'aritzi al yad ish ben partzi v'nism'chah v'nagilah.

Bo-i v'shalom ateret ba'lah gam b'simchah u-v'tzoholah toch emunei am s'gulah bo-i chalah bo-i chalah.

ישיש עליד אלהיד בָּמִשׂושׁ חַתַן עַל כַּלַה.

> עַל יַד אָישׁ בֵּן פַּרִצִי וִנִשִּׂמְחָה וִנְגִילָה.

בֹּאִי בִשַּׁלוֹם עֲטֶרֶת בַּעִלָּה גַם בִּשִּׂמְחָה וּבִצְהָלֶה תוֹך אֵמוּנֵי עַם סְגַלָּה בוֹאִי כַלַּה בּוֹאִי כַלַּה.

BELOVED, COME TO MEET THE BRIDE; BELOVED, COME TO GREET SHABBAT.



הָתְעוֹרְרִי הָתְעוֹרְרִי כִּי בָא אוֹרֶךְ קוּמִי אוֹרִי עוּרִי עוּרִי שִׁיר דַּבֵּרִי בּבוֹד יִיָ עֻלַיִּךְ נִגִּלָּה.

לא תבושי ולא תכלמי מה תשתוחחי ומה תהמי בַּךְ יָחֵסוּ עַנִיֵּי עַמִּי וְנִבְנָתָה עִיר עַל תִּלָּה.

> יַמִין וּשָׁמֹאל תִּפְרֹצִי וְאֶת יָהֹוָה תַּעֲרִיצִי

וְהַיוּ לְמִשְׁסֵה שֹאַסֵיְךְ

וְרַחַקוּ כֵּל מִבַלְעַיִּךְ











LO YISA GOY

Lo yisa goi el goi che-rev lo yil-m'du od mil-cha-ma. לֹא יִשָּׂא גוֹי אֶל גּוֹי חֶרֶב לא ילמדו עוד מלחמה.

NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NOR SHALL THEY STUDY WAR ANYMORE.

Isaiah 2:4



Ma Yafeh Hayom

Ma yafeh ha-yom Shabbat shalom.

מַה יָּפֵה הַיּוֹם שבת שלום.

HOW BEAUTIFUL IS THIS DAY! IT IS A SABBATH OF PEACE.



PITCHU LI

Pi-t'chu li sha-a-rei tze-dek a-vo vam o-deh Yah.

פתחורלי שַׁעַרִי־צֵדָק אַבֹא־בַם אוֹדֵה יַה.

OPEN FOR ME THE GATES OF RIGHTEOUSNESS; I WILL ENTER THEM AND GIVE THANKS TO GOD.

Lesalm 118:19



SHIR HA-MA'ALOT

Shir ha-ma'alot b'shuy Adonai et shivat Tziyon hayinu k'cholmim. אָת שִׁיבַת צִיוֹן הַיִינוּ כָּחלִמִים. Az yimalei s'chok pinu u-l'shoneinu rinah. Az yomru va-goyim higdil Adonai la'asot im eileh.

שִׁיר הַמַּעֵלוֹת בִּשׁוּב יִיַ אז ימלא שחוק פינו וּלְשׁוֹנֵנוּ רְנַה. אַז יֹאמָרוּ בַגּוֹיִם הגדיל יי לעשות עם אלה.

A SONG OF ASCENTS: WHEN ADONAL RETURNS THE EXILES OF ZION, WE WILL BE LIKE DREAMERS. THEN OUR MOUTHS WILL FILL WITH LAUGHTER AND OUR TONGUES WITH JOY. THEN IT

> WILL BE SAID AMONG THE NATIONS. "ADONAI HAS DONE GREAT THINGS FOR THEM."

> > Lesalm 126:1-2







Tzur Mishelo

Tzur mishelo achalnu bar'chu emunai savanu v'ho-tar-nu kid'var Adonai. Hazan et olamo ro-einu avinu achalnu et lachmo v'yeinu shatinu.

Al kein nodeh lish'mo u-n'hal'lo b'finu amarnu v'aninu ein kadosh k'Adonai. צוּר מִשֶּׁלּוֹ אָכַלְנוּ בְּרְכוּ אֱמוּנִי שָּׁבַעְנוּ וְהוֹתַרְנוּ כִּדְבַר יְיָ. הַוּן אֶת עוֹלְמוֹ רוֹעֵנוּ אָבִינוּ אָכַלְנוּ אֶת לַחֲמוֹ וְיֵינוֹ שַׁתִינוּ.

> עַל בֵּן נוֹדֶה לִשְׁמוֹ וּנְהַלְּלוֹ בְּפִינוּ אָמַרְנוּ וְעָנִינוּ אָין קַדוֹשׁ כֵּייַ.

BLESS THE ROCK FROM WHOSE BOUNTY WE HAVE EATEN,
O FAITHFUL ONES.



YAH RIBON

Yah ribon olam v'al-maya ant hu malkah melech mal-chaya. Ovad g'vur'teich v'tim-haya sh'far kodamach l'hach-a-vaya. יָה רְבּוֹן עָלַם וְעָלְמֵיָּא אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא. עוֹבַד גְּבוּרְתֵּךְ וְתִמְהַיָּא שָׁפַר קָדְמֶךְ לְהַחֲוָיָה.

GOD OF THIS AND ALL WORLDS, YOU ARE SUPREME, THE SOVEREIGN GOD. YOUR MIGHTY, WONDROUS WORK MOVES MY HEART TO PRAISE YOU.

Israel Najara ~ 16th 6.









YEDID NEFESH

Yedid nefesh av harachaman m'shoch avd'cha el r'tzonecha. Yarutz avd'cha k'mo ayal yishtachaveh el mul hadarecha. Ye-erav lo y'didutecha minofet tzuf v'chol taam.

Hadur na-eh ziv ha-olam nafshi cholat ahavatecha. Ana El na r'fa na lah b'harot lah noam zivecha. Az titchazeik v'titrapei v'hay'tah lah simchat olam.

Vatik yehemu na rachamecha v'chusah na al ben ahuvecha. Ki zeh kamah nichsof nichsafti lirot b'tiferet uzecha. Ana Eli chemdat libi chusah na v'al na titalam.

Higaleih na ufros chavivi alai et sukkat sh'lomecha.
Ta-ir eretz mi-k'vodecha nagilah v'nism'cha bach.
Maheir ahuv ki va mo-eid v'choneinu kimei olam.

יְדִיד נֶפֶשׁ אָב הְרַחֲמֶן מְשׁוֹךְ עַבְדְּךְּ אֶל רְצוֹנֶךְּ. יִרוּץ עַבְדְּךְּ כְּמוֹ אַיָּל יִשְׁתַחֲוֶה אֶל מוּל הֲדָרֶךְּ. יִשֶׁרַב לוֹ יְדִידוּתֶךְּ מִנּפֶת צוּף וְכָל טָעַם.

הָדוּר נָאֶה זִיו הָעוֹלֶם נַפְשִׁי חוֹלַת אַהֲבָתֶךּ. אָנָּא אֵל נָא רְפָּא נָא לָה בְּהַרְאוֹת לָה נֹעַם זִינֶךְ. אָז תִּתְחַזֵק וְתִתְרַפֵּא וִהָיתָה לָהִ שִׂמִחַת עוֹלָם.

וָתִיק יֶהֶמוּ נָא רַחֲמֶיךּ וְחוּסָה נָא עַל בֵּן אֲהוּבֶךּ. כִּי זֶה כַּמְּה נִכְסֹף נִכְסַפְתִּי לְרְאוֹת בְּתִפְאֶרֶת עֻזֶּךְּ. אָנָא אֵלִי חֶמְדַת לִבִּי חוּסַה נַא וִאַל נַא תִּתְעַלַם.

הִגָּלֵה נָא וּפְרוֹשׁ חָבִיבִי עָלַי אֶת סֻכַּת שְׁלוֹמֶךְ. תָּאִיר אֶרֶץ מִכְּבוֹדֶךְ נָגִילָה וְנִשְׂמְחָה בָּךְּ. מַהֵר אָהוּב כִּי בָא מוֹעֵד וְחָנֵנוּ כִּימֵי עוֹלָם.

FRIEND OF MY SOUL, SOURCE OF MERCY, DRAW YOUR SERVANTS INTO YOUR ARMS. I LEAP LIKE A DEER TO STAND
IN AWE BEFORE YOU. YOUR LOVE IS
SWEETER TO ME THAN THE TASTE OF HONEY.

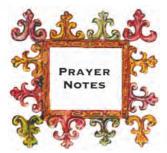








KABBALAT SHABBAT



EVERY Jewish worship service begins with an introduction, a spiritual warm-up. On Friday evening this warm-up is known as Kabbalat Shabbat, the "welcoming of the Sabbath." This is a time to leave the work-aday world behind, to come together as a community in song, and to prepare oneself to enter into a sacred relationship with the Holy One of Blessing.



WELCOMING THE SABBATH

THE traditional *Kabbalat Shabbat* is composed primarily of psalms. In the early years of our tradition's development, the Torah was read in some communities on a triennial cycle. Therefore, it took approximately 150 weeks to complete the reading of the entire Torah text. Since there are also 150 psalms, some scholars have theorized that, originally, a specific psalm may have been read for each Shabbat. Of course, there was no Simchat Torah in those days; instead, the triennial cycle began after Pesach. If you arrange the Torah portions in this way and match each portion with a psalm, the themes of the psalms often reflect those of the corresponding portion of the week!

THIS is yet another indication that ours is, and always has been, a dynamic and ever-changing tradition.



Shabbat Gandle Lighting





Yom zeh l'Yisrael ora v'simchah Shabbat menuchah.

"This is Israel's day of light and joy, a Sabbath of rest."

As we kindle these Sabbath flames,
May there be light and joy,
Happiness and holiness,
Serenity and peace
In our homes and in our hearts.





בְּרוּך אַתָּה יִיָ אֱלֹהֵינוּ מֶלֶךְ הְעוֹלְם אֲשֶׁר קּדְשָׁנוּ בְּמִצְוֹתִיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Baruch atah Adonai Eloheinu melech ha-olam asher kid'sha-nu b'mitzvotav v'tzi-va-nu l'hadlik neir shel Shabbat.

BLESSED ARE YOU, ADONAI OUR GOD, ETERNAL SOURCE OF THE UNIVERSE,
WHO HALLOWS US WITH MITZVOT AND COMMANDS US
TO KINDLE THE LIGHTS OF SHABBAT.



Shabbat Gandle Lighting





Light is the foundation of life
Yet impossible to touch.
Light is flowers growing
And fruit trees blossoming,
Photosynthesis and rainbows shimmering.
Light is energy and romance,
Enlightenment and lightning.
Light is red and violet and magenta and blue,
Lasers and campfires,
Warmth and illumination,





The sunset and the dawn.

בְּרוּך אַתָּה יְיָ אֶלֹהֵינוּ מֶלֶךְ הְעוֹלָם אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתִיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבְּת.

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BLESSED ARE YOU, ADONAI OUR GOD, ETERNAL SOURCE OF THE UNIVERSE,
WHO HALLOWS US WITH MITZVOT AND COMMANDS US
TO KINDLE THE LIGHTS OF SHABBAT.



Shabbat Gandle Lighting





The flickering flames of the Shabbat candles mark this moment as sacred time.

A time of warmth, as our community joins together in prayer.

A time of brightness, as our spirits are lifted by the melodies of our people.

A time of light, as we look toward the future through the eyes of our children.

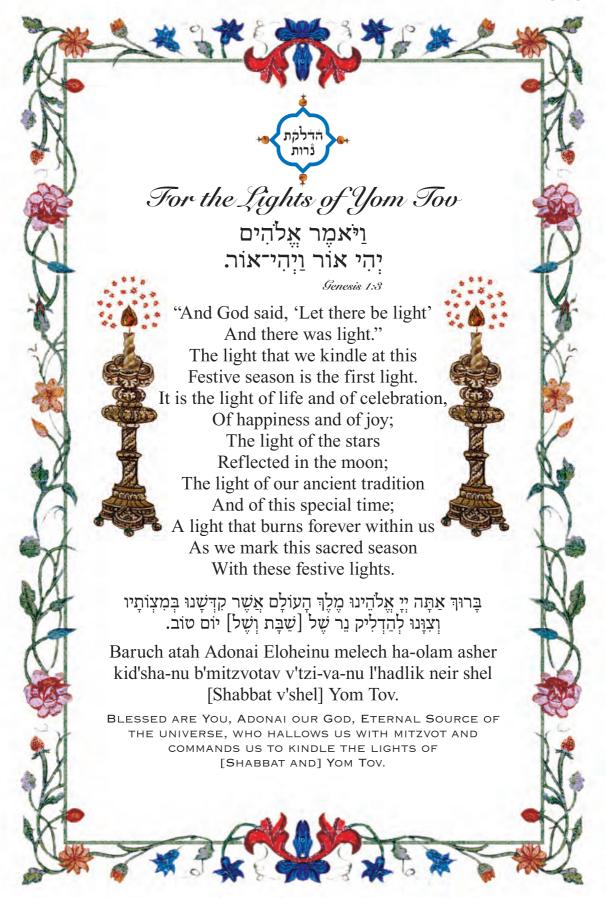




בְּרוּך אַתָּה יְיָ אֶלֹהֵינוּ מֶלֶךְ הָעוֹלְם אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתִיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Baruch atah Adonai Eloheinu melech ha-olam asher kid'sha-nu b'mitzvotav v'tzi-va-nu l'hadlik neir shel Shabbat.

BLESSED ARE YOU, ADONAI OUR GOD, ETERNAL SOURCE OF THE UNIVERSE,
WHO HALLOWS US WITH MITZVOT AND COMMANDS US
TO KINDLE THE LIGHTS OF SHABBAT.







A sip of wine soothes our babies as they are welcomed into the covenant and joins two souls together under the wedding canopy.

Wine ushers in this day of rest as the Sabbath fills our hearts, its sacred sweetness reflecting the joy of our celebration.





THE Hebrew word *Kiddush* is often translated as "holy" or "sacred." It is believed, however, that the original root of the word may actually have meant "separate." So a couple performs a *kiddushin*, or "marriage," by separating themselves out romantically from all others. The Mourner's Kaddish is recited for those who have become separated

from us through death, and a Reader's Kaddish is recited to separate the various sections of prayer. The wine in our Kiddush cups is really just overly sweet Manischewitz after all, nothing special until we separate it out into a designated vessel and say a blessing. Some even place a hand over the cup to accentuate its separateness as it is blessed. In this way the wine becomes sanctified as it ushers in our celebration of Shabbat.

Shir ha-ma'alot שיר המעלות b'shuv Adonai et shivat tziyon בשוב יהוה את שיבת ציון hayinu k'chol'mim. היינו כחלמים. Az y'maleh s'chok pinu u-l'sho-neinu rina. אָז יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רָנָה. Az yom'ru va-goyim אז יאמרוּ בגוים higdil Adonai la'asot im eleh. הגדיל יהוה לעשות עם אלה. Higdil Adonai la'asot imanu הגדיל יהוה לעשות עמנו hayinu s'meicheim. היינו שמחים. Shuva Adonai et shiviteinu שובה יהוה את שביתנו ka'afikim ba-negev. כאפיקים בנגב. Hazor'im b'dimah b'rinah yi-k'tzoru. הַזרְעִים בִּדְמִעָה בִּרנָה יִקצרוּ. Haloch yelech u-vacho הלוך ילך ובכה noseh meshech hazarah נשא משר הזרע בֹא יָבֹא בְּרָנָּה ֹנֹשֵׁא אֵלְמּתִיו. bo yavo v'rinah noseh alumotav.



וַיְהִי־שֶּׁבֶּב וַיְהִי־בֹּקֶר יוֹם הַשִּׁשִׁי. Va-y'hi erev va-y'hi voker yom ha-shishi.

AND THERE WAS EVENING AND THERE WAS MORNING, THE SIXTH DAY.

Va-y'chulu ha-shamayim v'ha-aretz v'chol tz'va'am.
Va-y'chal Elohim bayom ha-shvi-i m'lachto asher asah.
Va-yishbot bayom ha-shvi-i mikol m'lachto asher asah.
Va-y'varech Elohim et yom ha-shvi-i va-y'kadeish oto ki vo shavat mikol

m'lachto asher bara Elohim la'asot.

וַיְכֶלּוּ הַשָּׁמִים וְהָאָרֶץ וְכָל־צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִפְּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְלַאכִתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׁוֹת. מִלַאכִתּוֹ אֲשֵׁר־בָּרָא אֱלֹהִים לַעֲשׁוֹת.

THE HEAVEN AND THE EARTH WERE FINISHED AND ALL THEIR ARRAY. ON THE SEVENTH DAY GOD FINISHED THE WORK THAT GOD HAD BEEN DOING, AND GOD CEASED ON THE SEVENTH DAY FROM ALL THE WORK THAT GOD HAD DONE. AND GOD BLESSED THE SEVENTH DAY AND DECLARED IT HOLY BECAUSE ON IT GOD CEASED FROM ALL THE WORK OF CREATION.



THE THIRD BRAID

Call and response:
One voice sings,
all voices echo.
One breath streams out,
all breath streams in.

Like sweet challah, one braid wraps, another braid rewraps.

> But a third braid seals the two, binding all three into one.

What is the sound, what is the taste of the third braid?

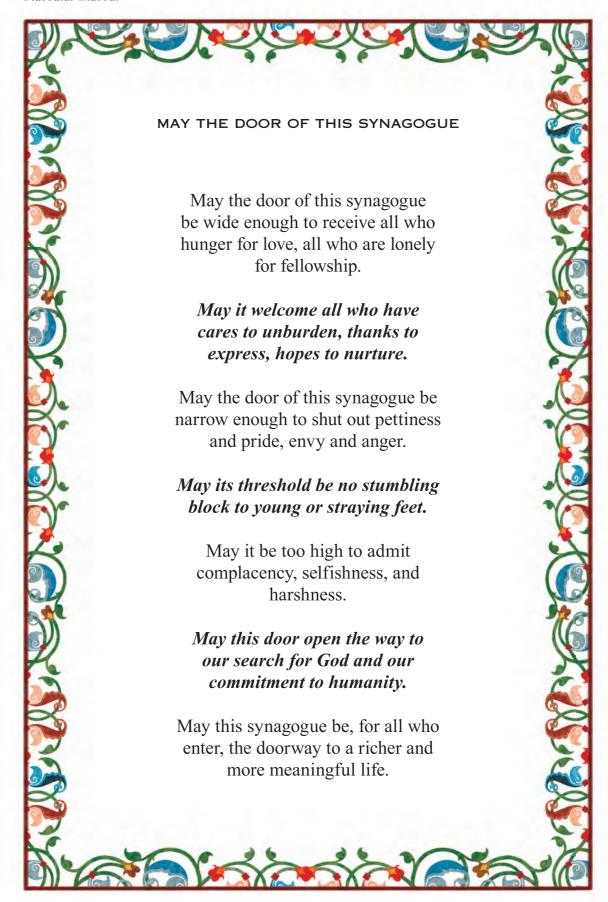


BLESSING OVER THE CHALLAH בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הְעוֹלְם הַמּוֹצִיא לֶחֶם מִן הְאָרֶץ.

Baruch atah Adonai Eloheinu melech ha-olam hamotzi lechem min ha-aretz.

BLESSED ARE YOU, ADONAL OUR GOD, ETERNAL SOURCE OF THE UNIVERSE, WHO BRINGS FORTH BREAD FROM THE EARTH.







שִׁירוּ לַיהֹוָה שִׁיר חְדָשׁ שִׁירוּ לַיהֹוָה כְּל־הָאָבֶץ. שִׁירוּ לַיהֹוָה בְּרְכוּ שְׁמוֹ בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ.

סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְּלְאוֹתִיו כִּי גָדוֹל יְהֹוָה וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל־כָּל־אֱלֹהִים.

Shiru l'Adonai shir chadash shiru l'Adonai kol ha-aretz. Shiru l'Adonai bar'chu sh'mo bas'ru mi-yom l'yom y'shu-a-to.

SING UNTO GOD A NEW SONG.



As I stand before my community,
My family and friends,
I sing unto God a new song—
A song of tradition and of change;
A song that is both old and yet very, very new.
For it is the same song
That Moses and Miriam sang
At the shores of the Red Sea,
And it is my song.
An ancient melody that will lead me, I pray,
To my own Promised Land

Of maturity, responsibility and freedom.





FROM PSALM 97

יְהֹוָה מֶלֶךּ. תָּגֵל הָאָרֶץ יִשְׂמְחוּ אִיִּים רַבִּים. עַנְן וַעֲרָפֶּל סְבִיבִיו צֶדֶק וּמִשְׁפְּט מְכוֹן כִּסְאוֹ... הִגִּידוּ הַשָּׁמִים צִּדְקוֹ סְבִיבִיו צֶדֶק וּמִשְׁפְּט מְכוֹן כִּסְאוֹ... שָׁמְעָה וַתִּשְׂמַח צִיּוֹן וַתְּגֵלְנָה וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ... שָׁמְעָה וַתִּשְׂמַח צִיּוֹן וַתְּגַלְנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפְּטֶיךּ יְהֹוָה. כִּי־אַתְּה יְהֹוָה עֶלְיוֹן עַל־כָּל־הֵאָרִץ. מִאֹד נַעֵלֵיתָ עַל־כָּל־אֵלֹהִים.



אוֹר זָרֶעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִּׁמְחָה. Or zarua la-tzadik u-l'yishrei lev simcha.

LIGHT DAWNS FOR THE RIGHTEOUS, GLADNESS FOR THE UPRIGHT IN HEART.



שִּׁמְחוּ צַדִּיקִים בַּיהֹוָה וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ.





"Light dawns for the righteous, gladness for the upright in heart."

God is the light that surrounds us always;

A light that shines without moon or sun.

Let me be a prism of goodness and forgiveness, of compassion and hopefulness, of generosity and love.

> Let Your light shine through me, O God of all blessings,

Reflecting Your glorious colors onto the world around me and the heavens above.



And God said, "Let there be light!" This first light was created before the sun and the stars. It was this very same light that Moses witnessed on Mt. Sinai, and when God showed it to David, he burst into song. In the beginning, the entire universe radiated with this light, but then it was withdrawn and stored away for the righteous, waiting for the day when all the world shall be one. Until that time, this sacred light is hidden away like a seed in the earth, and thus it is written, "Light is sown for the righteous."

Zohar



Let the earth ring out with song;

Burst forth, sing aloud, sing with harp and with song.

Sound the shofar before God.

Let the sea roar and all that fills it, The world and all who dwell there.

Let the rivers clap their hands together,

And the mountains sing with joy,

Before God who comes to judge the earth,

To rule the world with justice

And all the peoples of the earth with righteousness.

Speech is the pen of the heart. Music is the pen of the soul.

Reb Shneur Zalman of Liadi



A song is like a parable. One has to understand its deeper spiritual meaning to fathom its application.

Reb Moshe of Kobrin



Songs and hymns are the work of lyricists and poets. But only after they have been drenched with tears do they become prayers.

Reb Levi Yitzchak of Berditchev



Who ever said that one must pray with a whole heart? Perhaps it is preferable to pray with a broken heart.

Reb Uri of Strelisk



Tears open gates. Music demolishes walls.

Reb Nachman of Bratslav



There is nothing that does not have its own tune.

Reb Nacham of Bratslav



They say that the Temple of Music is near the Palace of Repentance, but I say it is one and the same place.

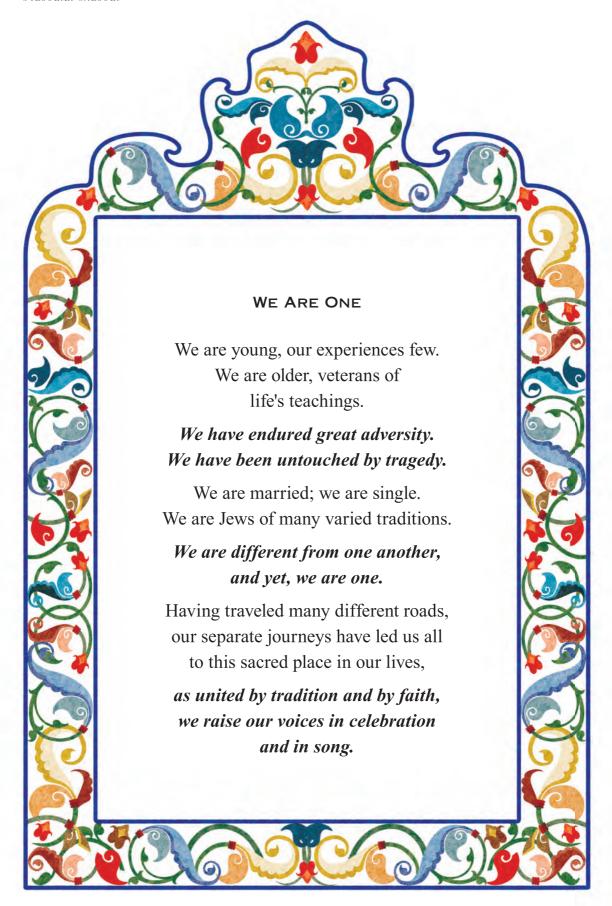
Reb Yisrael Taub of Modzhitz



There are those who get their music from the musical notes, but others whose music comes from the Heavenly Palace of Song.

Reb Chaim of Tzanz







הָבוּ לַיהֹנָה בְּנֵי אֵלִים הָבוּ לַיהֹנָה כְּבוֹד וַעֹז. הָבוּ לַיהֹנָה כְּבוֹד שְׁמוֹ הִשְׁתֹּוּ לַיהֹנָה בְּנִי אֵלִים הָבוּ לַיהֹנָה בְּבֹּוֹד וְעֹז. הָבוּ לַיהֹנָה בְּכִּבוֹד הְשִׁמוּ הִיְּהְנִה בַּכֹּחַ קוֹל יְהֹנָה עַל־הַפְּבוֹד קוֹל הְרְעִים. יְהֹנָה עַל־מִים וַיְשַׁבֵּר יְהֹנָה אֶת־אַרְזֵי הַלְּבְנוֹן. וַיַּרְקִידִם כְּמוֹ־עֵגֶל יְהֹנָה שֹבֵר אֲבָרוֹן וְשִּׂרְיוֹן כְּמוֹ בֶּן־רְאֵמִים. קוֹל־יְהֹנָה חֹצֵב לַהְבוֹת אֵשׁ. קוֹל לְבָנוֹן וְשִּׂרְיוֹן כְּמוֹ בֶּן־רְאֵמִים. קוֹל־יְהֹנָה חֹצֵב לַהְבוֹת אָשׁ. קוֹל יְהְנָה יְחִוֹלֵל אַיְּלוֹת יְהִוֹּה יְחִוֹל אַיְּלוֹת וּבְּבֵר יְתִּנִה מְלָך לְעוֹלַם.

וַיְּחֲשֹׁף יְעָרוֹת וּבְהֵיכְלוֹ בָּלוֹ אֹמֵר בְּבוֹד. יְהֹנָה לַמַבּוּל יִשָּׁב וַיֵּשֶׁב וְיִשְׁב וַיִּשֶׁב יִהְנִה מַלֶּך לְעוֹלַם.

יְהֹוָה עֹז לְעַמוֹ יִתֵּן יְהֹוָה יְבְרֵךְ אֶת־עַמוֹ בַשְּׁלוֹם. Adonai oz l'amo yi-tein Adonai y'vareich et amo va-shalom.

MAY GOD GIVE STRENGTH UNTO OUR PEOPLE.

MAY GOD BLESS ALL PEOPLE WITH PEACE.



And behold, Adonai passed by, and there blew a great and mighty wind which split mountains and shattered boulders before Adonai, but God was not in the wind. And after the wind there came thunder, but God was not in the thunder. And after the thunder there came fire, but God was not in the fire. But after the fire came a still small voice.

1 Kings 19



"NOT BY MIGHT AND NOT BY POWER, BUT BY MY SPIRIT ALONE," SAYS GOD.

Zecharia 4:6



When Reb Zusya was on his death bed he was trembling and quaking with fear. His chasidim tried to reassure him, saying:

"Reb Zusya, do not fear.

Surely God will receive you with the greatest honor.

Throughout your life, you have exhibited the faithfulness of Abraham, the wisdom of Moses!"

"In the world to come," Reb Zusya responded,
God will not ask me,

'Zusya, why were you not Abraham?'
God will not ask me,

'Zusya, why were you not Moses?'
God will ask me only,

'Zusya, why were you not Zusya?""





L'CHA DODI

L'cha dodi likrat kalah p'nei Shabbat n'ka-b'la. Shamor v'zachor b'di-bur echad hi-sh'mi-anu Eil ha-m'yu-chad. Adonai echad u-sh'mo echad l'sheim u-l'tif-e-ret v'li-t'hi-la.

L'cha dodi...

Lik-rat Shabbat l'chu v'neil-cha ki hi m'kor ha-b'ra-cha. mei-rosh mi-kedem n'su-cha sof ma-a-seh b'ma-cha-sha-va t'chi-la.

L'cha dodi...

Hit-o-r'ri hit-o-r'ri ki va o-reich ku-mi o-ri u-ri u-ri shir da-bei-ri k'vod Adonai a-la-yich ni-g'la.

L'cha dodi...

Boi v'shalom ateret ba'ala Gam b'simcha u-v'tzohola. Toch emunei am s'gula. Bo-i chala. Bo-i chala.

L'cha dodi...

Shlomo Alkabetz KaLeoi ~ 16th C.

לכה דודי לקראת כַּלָּה

פְּנֵי שַׁבָּת נְקַבְּלָה. שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד הִשְׁמִיעָנוּ אֵל הַמְיִחָה. יִיָּ אֶחָד וּשְׁמוֹ אֶחָד לִשֵּׁם וּלִתפָּאָרֵת וַלְתַהְלָּה.

לכה דודי ...

לְקְרַאת שַׁבְּת לְכוּ וְגַלְכָה כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה סוֹף מַעֲשֶׂה בִּמַחֲשָׁבָה תִּחָלַה.

לכה דודי ...

הָתְעוֹרְרִי הִתְעוֹרְרִי כִּי בָא אוֹרֵךְּ קוּמִי אוֹרִי עוּרִי עוּרִי שִׁיר דַּבֵּרִי כִּבוֹד יִיָ עַלַיִּךְ נִגְלָה.

לְכָה דוֹדִי ...

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָה גַם בְּשִׂמְחָה וּבְצָהְלָה. תּוֹךְ אֲמוּנֵי עַם סְגֵלָה. בּוֹאִי כַלָּה. בּוֹאִי כַלְּה.

לכה דודי ...



שִׁיר לְיוֹם הַשַּׁבְּת. טוֹב לְהֹדוֹת לַיהֹוֶה וּלְזַמֵּר לְהֹדוֹת לַיהֹוֶה וּלְזַמֵּר לְשִׁמְךּ עֶּלְיוֹן לְהַגִּיד בַּבֹּקֶר חַסְדֶּךְ נָאֶמוּנְתְךְ בַּלֵּילוֹת עֲלֵי־עָשׁוֹר וַעֲלֵי־נְבֶל עֲלֵי־נְבֶל עֲלֵי הִנְּיוֹן בְּכִנּוֹר.

Mizmor shir l'yom ha-Shabbat. Tov l'hodot l'Adonai u-l'zamer l'shimcha elyon. L'hagid baboker chasdecha veh-emunat'cha ba-lei-lot. Alei asor va-alei navel alei higayon b'chinor.

A SONG FOR THE SABBATH DAY: IT IS GOOD TO GIVE THANKS TO GOD, TO SING HYMNS TO YOUR LOFTY NAME, TO PROCLAIM YOUR KINDNESS IN THE MORNING, YOUR FAITHFULNESS AT NIGHT WITH TEN-STRINGED INSTRUMENTS, WITH LYRES AND WITH THE SOUND OF THE HARP. BECAUSE YOUR HANDIWORK DELIGHTS ME, AND THE PRODUCT OF YOUR HANDS GIVES ME JOY.

מַעֲשֶׂיךּ יְהֹוָה מְאִד עְמְקוּ מַחְשְׁבֹעֶיךּ. מִחְשְׁבֹעֶיךּ. אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אָת־זֹאת.

Mah gadlu ma'asecha Adonai m'od amku mach-sh'vo-te-cha. Ish ba'ar lo yei-dah u-ch'sil lo yavin et zot.

HOW GREAT ARE YOUR WORKS, ADONAI. YOUR THOUGHTS ARE VERY DEEP. A FOOL WILL NOT KNOW THIS AND AN IGNORANT PERSON WILL NOT UNDERSTAND IT.

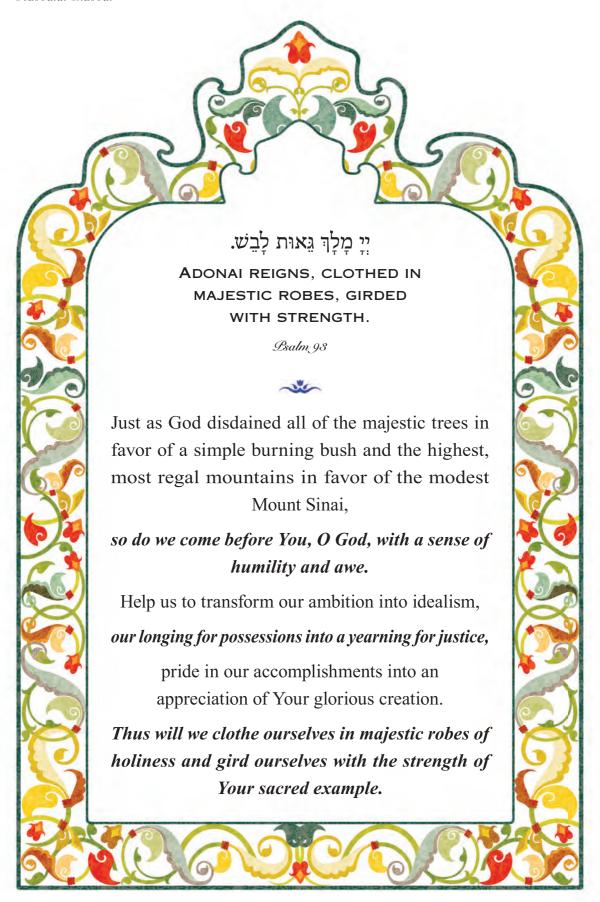


צַדִּיק כַּתְּמֶר יִפְּרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה. שְׁתוּלִים בְּבֵית יְהֹוָה בְּחַצְרוֹת אֱלֹהֵינוּ יַפְּרִיחוּ. עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּיִם יִהְיוּ לְהַגִּיד כִּי־יָשְׁר יְהֹוָה צוּרִי וְלֹא־עַוְלְתָה בּוֹ.

Tzadik katamar yifrach k'erez ba-l'vanon yisgeh.

THE RIGHTEOUS SHALL FLOURISH LIKE PALMS, GROW TALL LIKE CEDARS IN LEBANON. ROOTED IN THE HOUSE OF THEIR GOD, THEY SHALL BE EVER FRESH AND GREEN, PROCLAIMING THAT GOD IS JUST, MY ROCK, IN WHOM THERE IS NO WRONG.







The hectic flow never stops.

On Shabbat We are called to serve Our spiritual selves,

So as to reconnect With the unified flow That never stops.



AMEN

On the eve of Shabbat, two ministering angels accompany a person from the synagogue to his or her home—one a good angel, the other a bad one. If, when they arrive, they find the candles lit, the table set and covered with a spread, the good angel says, "May it be this way on another Sabbath too," and the evil angel unwillingly answers, "Amen." But if the house is messy and gloomy, with no candles, challah, or wine, the evil angel says, "May it be this way on another Sabbath too," and the good angel is forced to say, "Amen."

Talmud, Shabbat 119b



SHALOM ALEICHEM

Shalom aleichem mal-a-chei ha-shareit mal-a-chei elyon mi-melech mal'chei ha-m'la-chim ha-kadosh baruch hu.

Bo-a-chem l'shalom mal-a-chei ha-shalom mal-a-chei elyon mi-melech mal'chei ha-m'la-chim ha-kadosh baruch hu.

Bar'chu-ni l'shalom mal-a-chei ha-shalom mal-a-chei elyon mi-melech mal'chei ha-m'la-chim ha-kadosh baruch hu.

Tseit-chem l'shalom mal-a-chei ha-shalom mal-a-chei elyon mi-melech mal'chei ha-m'la-chim ha-kadosh baruch hu. שָׁלוֹם עֲלֵיכֶם מַלְאֲבֵי הַשָּׁרֵת מַלְאֲבֵי עֶלְיוֹן מִמֶּלֶךְ מַלְבֵי הַמְּלָכִים הַקַּדוֹשׁ בַּרוּךְ הוּא.

> בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲבֵי הַשָּׁלוֹם מַלְאֲבֵי עֶלְיוֹן מִמֶּלֶךְ מַלְבֵי הַמְּלָכִים הַקָּדוֹשׁ בַּרוּךְ הוּא.

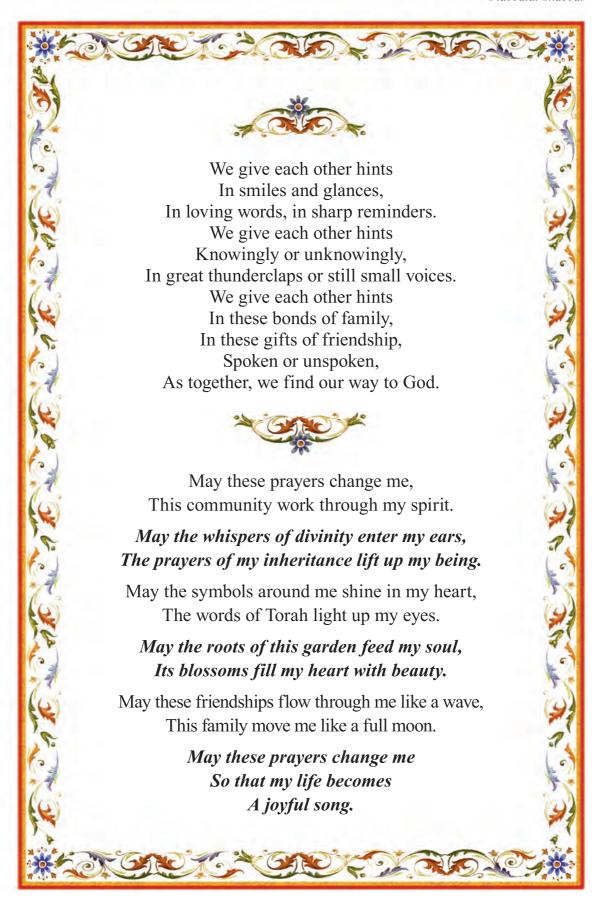
בָּרְכוּנִי לְשָׁלוֹם מַלְאֲבֵי הַשָּׁלוֹם מַלְאֲבֵי שֶלְיוֹן מִמֶּלֶךְ מַלְבֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

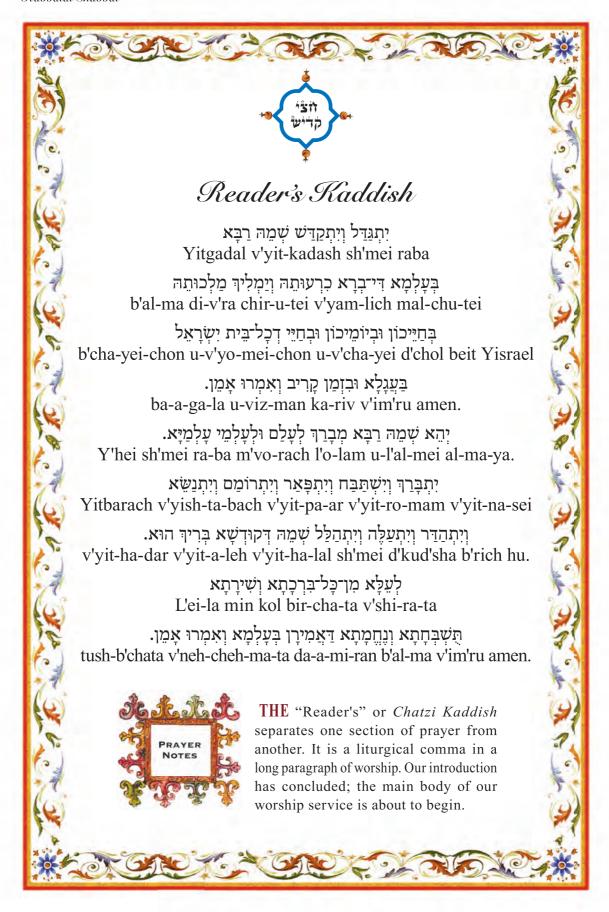
צֵאתְכֶם לְשָׁלוֹם מַלְאֲבֵי הַשָּׁלוֹם מַלְאֲבֵי עֶלְיוֹן מִמֶּלֶךְ מַלְבֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

PEACE BE UNTO YOU, O ANGELS FROM ON HIGH.

Kabbalistic













We call each other to worship, Although we forget And sometimes do not listen.

We call each other to worship
With one breath,
One song,
One voice.

At this sacred time, which is every time,
In this sacred place, which is every place,
With this sacred congregation, which is every congregation,
We unfold together into the endless blessing of the Eternal
And call each other to worship.



The Rebbe of Tsanz was asked by a chasid, "What does the Rabbi do before praying?" "I pray," was the reply, "that I may be able to pray properly."

Chassidic



Whoever rises from prayer a better person, their prayer is answered.

George Meredith (adapted)





THE CALL TO WORSHIP



Bar'chu et Adonai ha-m'vorach. PRAISED BE THE ONE TO WHOM OUR PRAISE IS DUE.

THE Barechu, also known as the "Call to Worship," marks the beginning of a section of prayer known as Shema u-virchoteiha. the "Shema and her blessings." The Barechu calls the congregation together as a minyan, as a community of worship. The siddur then treats us to a public recitation of

PRAYER NOTES

יָיָ הַמְבֹרֶךְ לְעוֹלָם וַעֵּד.

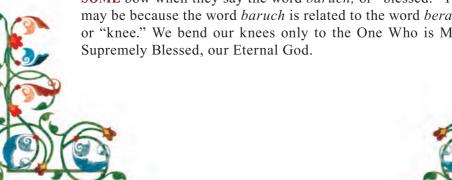
Baruch Adonai ha-m'vorach l'olam va-ed.

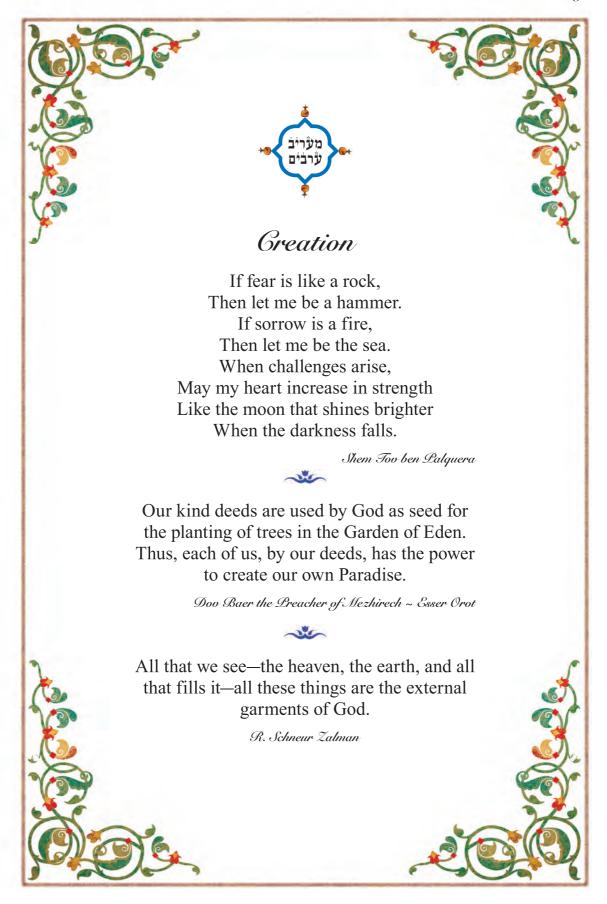
PRAISED BE THE ONE TO WHOM OUR PRAISE IS DUE, NOW AND FOREVER.

our common history and theology. It is as if we are holding hands spiritually and moving from Creation to Revelation to Redemption; from Adam and Eve to Abraham and Sarah to Moses at Mt. Sinai.

THE Barechu is a responsive prayer. The cantor begins by praising God with the words, Bar'chu et Adonai ha-m'vorach, and the congregation responds with similar words of praise. This is an ancient prayer form dating back to the Temple in Jerusalem.

SOME bow when they say the word *baruch*, or "blessed." This may be because the word baruch is related to the word berach, or "knee." We bend our knees only to the One Who is Most







Master of the universe, grant me the ability to be alone.

May it be my custom to go outdoors each day, among the trees and grasses, among all growing things, there to be alone and enter into prayer. There may I express all that is in my heart, talking with You, to whom I belong.

And may all grasses, trees, and plants awake at my coming. Send the power of their life into my prayer, making whole my heart and my speech through the life and spirit of growing things, made whole by their transcendent Source.

R. Nachman of Bratslav



Just as the hand held before the eye can hide the tallest mountain, so the routine of everyday life can keep us from seeing the vast radiance and the secret wonders that fill the world.

The Ba'al Shem Too



Can we spend a few moments observing the whizzing creations of our mind and then put them to rest?

Can we notice the web of the past that we are always spinning and let it fall away?

Can we meet ourselves in this, and only this, moment of Shabbat?

Then time is sacred and space is holy. Then we meet at Sinai and rush to embrace God.



אַהָּה יְיָ הַמַּעֲרִיב עֲרָבִים.

molariy arayim

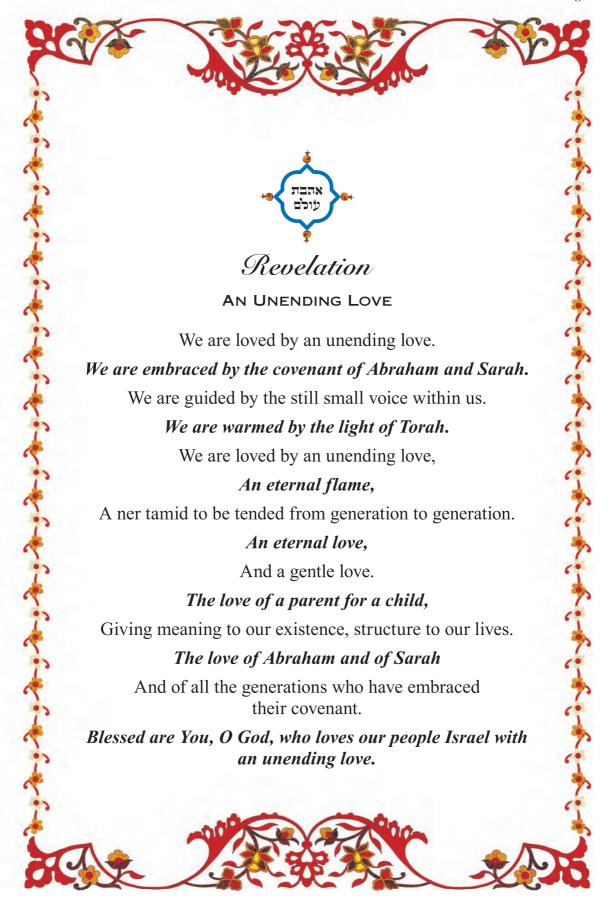
Baruch atah Adonai ha-ma'ariv aravim.

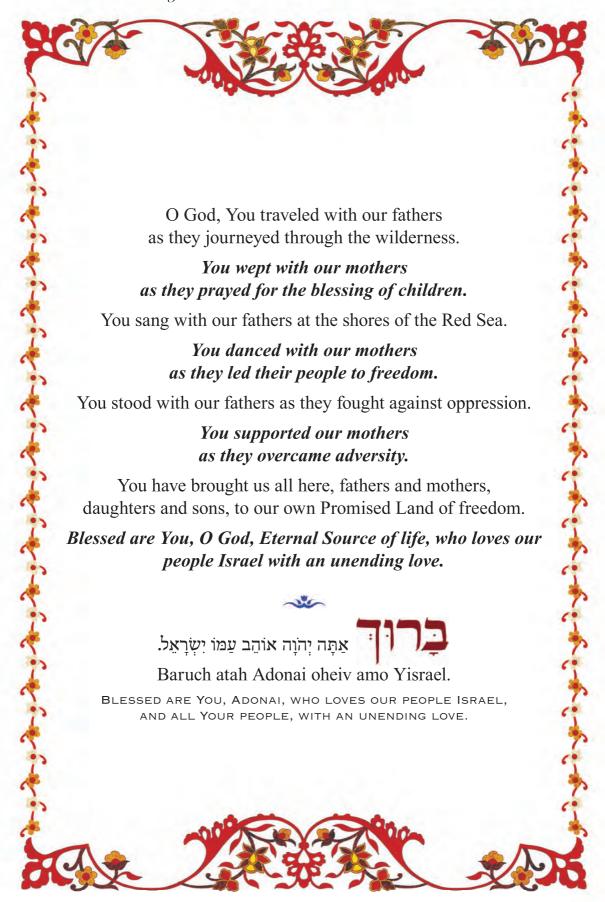
BLESSED ARE YOU, O GOD, WHO MAKES THE EVENING FALL.

















Yud Hey Vav Hey....
Steeped in history,
shrouded in mystery,
we look away from the Name like sleepers
shielding their eyes
from a vivid light
as they awake.

We peer through the fences tradition has built, peel away the euphemisms and code names, the clouds of incense, the pillars of fabled fire.

Breathe in yud. Breathe out hey. Breathe in vav. Breathe out hey.

Let that breath,
that endless Name,
infuse our spirits—
A breath of God within us,
the arrival point
of all holy names.

חֲצוֹת לַיְלָה אָקוּם לְהוֹדוֹת לֶךְ.

Lesalm 119:62

"At midnight I rise to give You thanks, O God."

I dance at the sound of birds as the sun illuminates the dawn.

I celebrate the everyday miracles
and the sweetness of a child's soul.

I marvel at the simplicity before me,
And gratefully, I give thanks!



God, in Your presence, I am never alone.

When I climb the highest mountain,
You are sunshine on my face.

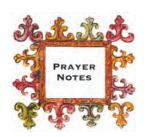
When the world turns cold,
I wrap myself in the warmth of Your spirit.
When I find myself in the darkest valley,
You are the glimmer of light in the shadows.
God, in Your presence, I am never alone,
For I know that You are with us
In our greatest joys and deepest sorrows.

Hear, O Israel, God is sunshine and warmth and light and love. Hear, O Israel, God is One.



See the world as a gift from God directly to us. Act as a gift from God directly to the world.

Breathe as if we are all breath. Pray as if we are all the Source.



OUR liturgical history lesson climaxes in the "Watchword of Our Faith," the Shema. Drawn from Deuteronomy 6:4, the Shema is a perfect expression of our ethical monotheism. Just as the belief in one God is the mainstay of our religion and history, so too is the Shema the centerpiece of our liturgy.

THE rabbis taught that one must reach a state of kavanah before completing the recitation of this prayer. Kavanah, literally translated, means "intention" or "direction." At this point in the service we should be ready

ソロツ

שְׁמַ**ע** יִשְּׂרָאֵל יְהֹוָה אֱלֹהֵינוּ יְהֹוָה אֶחָ**ד**.

Sh'ma Yisrael Adonai Eloheinu Adonai Echad.

HEAR, O ISRAEL: ADONAI IS OUR GOD, ADONAI IS ONE.



בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלְם וְעֶה

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

"direction." At this BLESSED IS GOD'S GLORIOUS NAME FOR point in the service EVER AND EVER.

to direct our hearts, our minds, and our souls to God. Some Jews cover their eyes in order to direct their thoughts to the God within. Others repeat the sacred words over and over to themselves.

LISTEN

If you're lost, you feel afraid,
And you don't know what to say,
Then listen, listen to our God.
Is there a question on your mind?
Is the answer hard to find?
Then listen, listen to our God.
Listen with all your heart and soul and with all your might.
Write them and learn them and teach them well
Every morning and night.
Close your eyes and listen.

Quiet yourself, there's nothing to say.

Stop all the chatter that gets in the way
And listen, listen to our God.

When the wind and the thunder finally disappear
There's still a voice that you can hear,
If you listen, listen to our God.

You can hear it from the top of the highest hill
Or from the valley below.
It can come from the edge of the universe.
It can come from within your soul.
Close your eyes and listen.



You didn't have to command me to love You;
I'd have loved You anyway.
You remembered me when it felt
like everyone else had forgotten.
You were kind when the world wasn't.
You were the spark of light in the dark
when I needed to find my way.
In You I found strength....courage....hope.
So You didn't have to command me to love You;
I'd have loved You anyway.



Thou Shalt Love

אַת יְהֹנָה אֶלֹהֶיךּ בּכָל־לְבָבְךּ וּבְכָל־ נַפְּשָׁךּ וּבְכָל־מְאֹדֶךּ וְהִיּוֹ הַדְּבְרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָּ הַיּוֹם עַל־לְבָבֶּךְ וְשִׁנַּנְתָם לְבָנֶיךְּ וְדִבַּרִתַּ בַּם בִּשְׁבִתְּךָּ



בְּבִיתֶּךְ וּבְלֶּכְתְּךְ בַדֶּרֶךְ וּבְשָּׁכְבְּךְ וּבְקוּמֶךְ וּקְשַׁרְתָּם לְאוֹת עַלֹּ־יָדֶךְ וְהִיוּ לְטֹטְפֹת בִּין עֵינֶיךְ. וּכְתַבְתָּם עַל־מְזָזוֹת בֵּיתֶךְ וּבִשְׁעָרֶיךְ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וְהְיִיתֶם קְדשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהֹוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֵרֵץ מִצְרַיִם לְהִיוֹת לַכֵם לֵאלֹהִים. אূנִי יְהֹוָה אֱלֹהֵיכֶם.

V'ahavtah et Adonai Elohecha b'chol l'vav'cha u-v'chol naf-sh'cha u-v'chol m'o-de-cha. V'hayu ha-d'varim ha-ei-leh asher anochi m'tza-v'cha hayom al l'va-ve-cha. V'shi-nantam l'vanecha v'dibarta bam b'shiv-t'cha b'vei-techa u-v'lech-t'cha va-derech u-v'shoch-b'cha u-v'ku-me-cha. U-k'shar-tam l'ot al ya-de-cha v'ha-yu l'to-ta-fot bein ei-ne-cha. U-ch'tav-tam al m'zu-zot bei-te-cha u-vi-sh'a-recha.

L'ma-an tiz-k'ru va-a-si-tem et kol mitz-vo-tai vi-h'yi-tem k'doshim l'Ei-lo-heichem. Ani Adonai Eloheichem asher hotzeiti et-chem mei-eretz Mitzrayim l'hi-yot la-chem l'Eil-ohim. Ani Adonai Elo-hei-chem.







THE V'ahavtah provides the basis for the Jewish tradition of the mezuzah: "Thou shalt write them (the mitzvot) upon the doorposts of thy house."

IT is customary to conclude the V'ahavtah with the word emet or "truth," which is the first word of the next prayer. Thus we create the phrase Adonai Eloheichem emet, "Adonai, your God, is truth."

IN this translation, an archaic English style is used in order to reflect the ancient



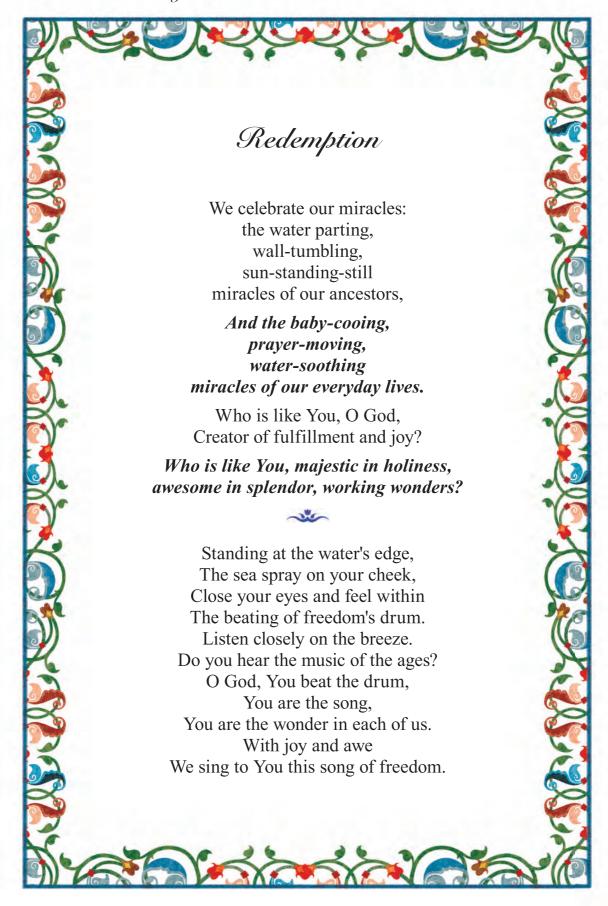
Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee on this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them as a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them on the doorposts of thy house and upon thy gates. That ye may remember and do all of My commandments and be holy unto thy God.

biblical style of the Hebrew of this prayer as contrasted with the more modern rabbinic Hebrew style used in most of the liturgy.











Redemption

בְּכָל דּוֹר וָדוֹר חַיָב אָדָם לִּרְאוֹת אֶת־עַצְמוֹ כְּאִלוּ הוּא יָצָא מִמִּצְרִים.

B'chol dor va-dor chayav adam lirot et atzmo k'ilu hu yatzah mi-Mitzrayim.

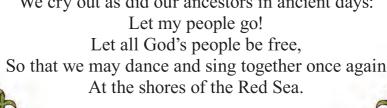
IN EACH AND EVERY GENERATION WE MUST SEE OURSELVES AS IF WE TOO HAD GONE OUT OF THE LAND OF EGYPT.



I was there.
I turned bricks into straw.
I ate unleavened cakes as we hurried to freedom.
I saw the seas part.
I was there.
I sang. I danced.
I am free.



Standing at the waters of the Red Sea,
At the Mason-Dixon Line,
At the walls of the Warsaw Ghetto,
The Berlin Wall,
The wall that separates men from women,
The privileged from the persecuted,
Perpetrator from victim,
The master from the slave,
We cry out as did our ancestors in ancient days:
Let my people go!







M1
cha-mocha
ba-ei-lim
Adonai?
Mi ka-mocha
ne'edar
ba-kodesh
nora t'hilot
oseh
fehleh?



IS LIKE THEE,
O GOD, AMONG
THE MIGHTY?
WHO IS LIKE
THEE,
GLORIOUS
IN HOLINESS,
AWE-INSPIRING,
WORKING
WONDERS?

מַלְכוּתְדּ רָאוּ בָנָידּ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם ״זֶה אַלִי״ עָנוּ וְאָמְרוּ ״יִי ִימְלֹךְ לְעֹלֶם וָעֶד.״

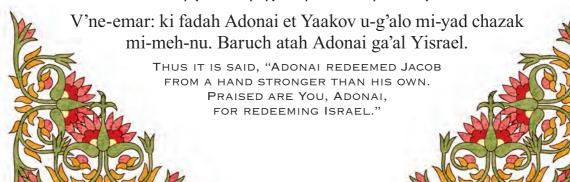
?עשה פלא

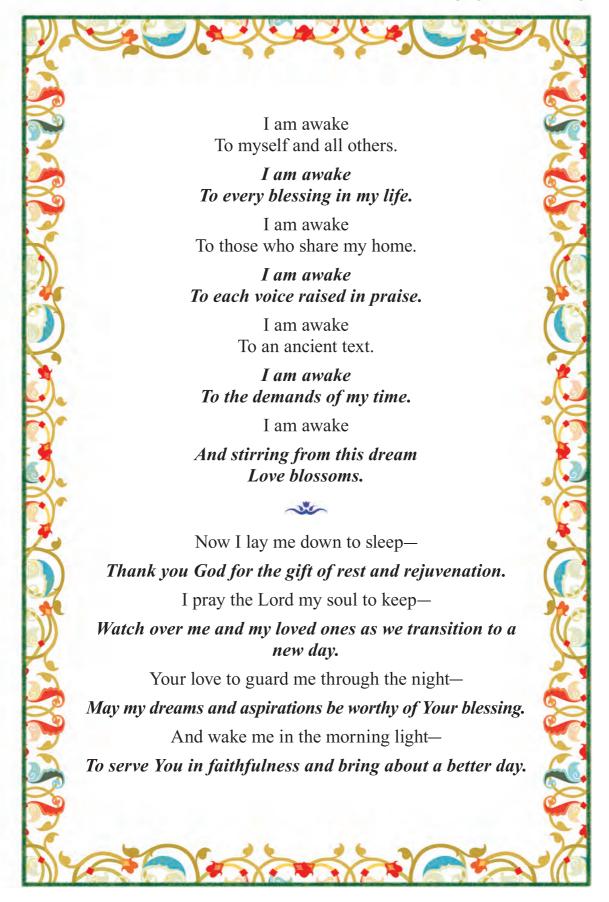
Malchut'cha ra-u vanecha bokei-a yam lifnei Moshe u'Miriam. Zeh Eili anu v'amru: Adonai yimloch l'olam va-ed.

WHEN YOUR CHILDREN PERCEIVED YOUR POWER THEY EXCLAIMED: "THIS IS MY GOD! THE ETERNAL WILL REIGN FOR EVER AND EVER!"



וְנֶאֶמֵר ״כִּי־פְּדָה יְיָ אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חְזְק מִמֶּנוּ.״ בְּרוּךְ אַתְּה יְיָ גָּאַל יִשְׂרָאֵל.









The Covenant of Shabbat



V'shamru v'nei Yisrael et The people of Israel shall ha-Shabbat la-a-sot et ha- keep the Sabbath, observing

Shabbat l'do- בְנֵי־ישָׂרַאֵל ro-tam b'rit o-lam. Bei-ni u-vein b'nei Yisrael ot hi l'olam ki sheishet ha-shamayim

אַת־הַשַּבַת A COVENANT FOR לָעֵשׁוֹת אֵת־הַשַּׁבָּת ALL TIME. IT IS לְדרֹתְם בְּרִית עוֹלְם. בֵּינִי ASIGN FOREVER וֹבֵין בְּנֵי יִשְׂרָאֵל אוֹת הָיא ветween God AND THE PEOPLE לעלם כּי שׁשֶׁת יָמִים of Israel, for ya-mim asah עַשָּׁה יִיָ אֵת־הַשָּׁמַיִם ווע ווא six days the Adonai et וְאֶת־הְאָרֶץ וּבַיּוֹם אביעי שַבת וַיִּנְפַשׁ. AND EARTH, BUT

THE SABBATH EVERY **GENERATION AS** ETERNAL GOD MADE HEAVEN v'et ha-aretz u-va-yom ha- on the seventh day god rested



sh'vi-i sha-vat va-yi-na-fash. From the Labors of Creation.



The Holiness of Shabbat



Yism'chu v'malchut'cha THOSE WHO KEEP THE SABBATH AND

sho-m'rei Shabbat v'ko-rei oneg. שוֹמרוּ sh'vi-i ku-lam yis-b'u v'yit-angu mi-tu-veh-cha. bo v'ki-dash-to.

Am m'kad'shei שַבָּת וְקוֹרְאֵי ענג. עַם מְקַדְשֵׁי שָׁבִיעִי כָּלָם יִשִּבִעוּ וִיִתִעַנִּגוּ THIS DAY IS ISRAEL'S דֹם וֹקְדַשְׁתוֹ חֵמְדָת festival of the V'ha-shvi-i ratzita יָבִים אוֹתוֹ קָרָאתְ זֵכֶר לִמַעֲשֵׂה בְרֵאשִׁית.

CALL IT A DELIGHT SHALL REJOICE IN YOUR DELIVERANCE. ALL WHO HALLOW THE SEVENTH DAY SHALL BE GLADDENED BY YOUR GOODNESS. SPIRIT, SANCTIFIED AND BLESSED BY You, THE MOST

Chemdat yamim o-to karata PRECIOUS OF DAYS, A SYMBOL OF zeicher l'ma'asei v'reishit.

THE JOY OF CREATION.





The Prayer



THE seminal importance of this prayer section can be discerned from its name: *ha-Tephillah*, or "the Prayer." It is also known as the *Amida*, or "Standing Prayer," as it was traditionally recited in a standing position. On weekdays it is referred to as the *Shmoneh Esrei*, or "Eighteen Benedictions."

However, since we are prohibited from asking God for favors on the Sabbath, the thirteen *bakashot*, or "requests," are omitted, replaced with special prayers for the Sabbath day.

ORIGINALLY the text of this section was fluid, allowing the worshiper to enter spiritually into God's chambers for a very personal and private "chat." Over time, however, the liturgy became fixed. This siddur attempts to preserve both traditions by including, alongside the fixed benedictions, meditational readings which reflect the traditionally established themes.



PRAISED BE OUR GOD, THE GOD OF OUR FATHERS AND OUR MOTHERS: GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB; GOD OF SARAH, GOD OF REBEKAH, GOD OF LEAH, AND GOD OF RACHEL. GREAT, MIGHTY, AND AWESOME GOD, GOD SUPREME, RULER OF ALL THE LIVING, YOUR WAYS ARE WAYS OF LOVE. YOU REMEMBER THE FAITHFULNESS OF OUR ANCESTORS AND IN LOVE BRING REDEMPTION TO THEIR CHILDREN'S CHILDREN FOR THE SAKE OF YOUR NAME. YOU ARE OUR SOVEREIGN AND OUR HELP, OUR REDEEMER AND OUR SHIELD. WE PRAISE YOU, ETERNAL ONE, SHIELD OF ABRAHAM, PROTECTOR OF SARAH.



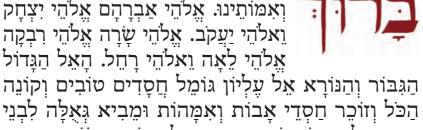


Adonai s'fatai tif-tach u-fi yagid t'hilatecha.

ETERNAL GOD, OPEN MY LIPS THAT MY MOUTH MAY DECLARE YOUR GLORY.



אַתָּה יִיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאָמּוֹתֵינוּ. אֱלֹהֵי אַבְרַהַם אֱלֹהֵי יִצְחַק וֹאלהֵי יַעַקב. אֵלהֵי שַׁרָה אֵלהֵי רִבְקָה אַלהֵי לֵאָה וָאלהֵי רַחֵל. הָאֵל הַגַּדוֹל



ָבְנִיהֶם לְמַעַן שָׁמוֹ בִּאַהַבָה. מֵלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגן. בַּרוּךְ אַתַּה יָיַ מַגן אַבְרַהַם וְעַזְרַת שַׂרָה.

Baruch atah Adonai Eloheinu v'Eilohei avoteinu v'i-mo-teinu: Elohei Avraham Elohei Yitzchak v'Eilohei Ya-a-kov. Elohei Sarah Elohei Rivkah Elohei Lei-ah v'Eilohei Ra-cheil. Ha-eil ha-gadol ha-gi-bor v'ha-no-ra Eil el-yon. Go-meil chasadim tovim v'ko-nei ha-kol v'zo-cheir chas-dei avot v'i-mahot u-mei-vi g'u-la li-v'nei v'nei-hem l'ma-an sh'mo b'ahavah. Melech o-zeir u-mo-shi-a u-magein.

Baruch atah Adonai magein Avraham v'ezrat Sarah.







אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךּ תַּכְלִית מַעֲשֵׂה שְׁמַיִם וְאָרֶץ וּבֵרַכְתּוֹ מִכְּל־הַיָּמִים וְקִדַּשְׁתּוֹ מִכְּל־הַוְּמַנִּים וְכֵן כָּתוּב בְּתוֹרָתֶךּ.

O GOD, YOU SET THE SEVENTH DAY APART FOR YOUR SERVICE; IT IS THE GOAL OF CREATION, MORE BLESSED THAN OTHER DAYS, MORE SACRED THAN OTHER TIMES, AS WE READ IN THE STORY OF CREATION:



וְהָאָרֶץ וְכָל־צְבָאָם. וַיְכַל אלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבִּת בַּיּוֹם הַשְׁבִיעִי מִכְּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכְּל־מְלַאכְתּוֹ אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׁוֹת.

THE HEAVEN AND THE EARTH WERE FINISHED AND ALL THEIR ARRAY. ON THE SEVENTH DAY GOD FINISHED THE WORK THAT GOD HAD BEEN DOING, AND GOD CEASED ON THE SEVENTH DAY FROM ALL THE WORK THAT GOD HAD DONE. AND GOD BLESSED THE SEVENTH DAY AND DECLARED IT HOLY BECAUSE ON IT GOD CEASED FROM ALL THE





O God,

On the Sabbath we are prohibited From making requests of You, Yet, here is my request: Grant me the strength to face With openness and courage The challenges before me, To receive the care I need So that I may extend that care to others. Translate my prayers into healing, My tears into balms of wholeness. Holy One of Blessing, I am sorry to ask favors of you On this sacred day, But please be by my side As I make this difficult journey From anxiety to prayer And from healing to wholeness again.



Mi she-bei-rach avoteinu M'kor ha-b'racha 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 she-bei-rach imoteinu M'kor ha-bracha la'avoteinu, bless those in need of healing with

refuah sh'leimah: the renewal of body, the renewal of spirit,

and let us say, amen.



אַלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצֵה בִמְנוּחְתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְ וְתֵן חֶלְּקֵנוּ בְּתוֹרְתֶךְ. שַּׁבְּעֵנוּ מִטּוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעָתֶדְּ וְטַהֵר לִבֵּנוּ לִעָבִדְּדְ בֵּאֵמֵת. וְהַנִּחִילֵנוּ יִיָּ אֵלֹהֵינוּ ַבְּאַהְבָרׁ וּבְרָצוֹן שַבַּת קָדְשֶׁרְּ וְיָנוּחׁוֹ בָה יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךּ. בָרוּך אַתָּה יִיָ מִקַדֵשׁ הַשַּׁבָּת.

Eloheinu v'Elohei avoteinu v'imoteinu re'tzeih vim'nuchateinu kadsheinu b'mitzvotecha v'tein chelkeinu b'toratecha. Sabeinu mi-tuvecha v'samcheinu bi-shu-a-techa v'taheir libeinu l'ovd'cha be'emet. V'hanchileinu Adonai Eloheinu b'ahavah u-v'ratzon Shabbat ko-d'shecha v'yanuchu va Yisrael m'kadshei sh'mecha. Baruch atah Adonai m'kadeish ha-Shabbat.

OUR GOD, GOD OF OUR FATHERS AND OUR MOTHERS, MAY OUR REST ON THIS DAY BE PLEASING IN YOUR SIGHT. SANCTIFY US WITH YOUR MITZVOT, AND LET YOUR TORAH BE OUR WAY OF LIFE. SATISFY US WITH YOUR GOODNESS, GLADDEN US WITH YOUR SALVATION, AND PURIFY OUR HEARTS TO SERVE YOU IN TRUTH. IN YOUR GRACIOUS LOVE, ETERNAL GOD, LET YOUR HOLY SABBATH REMAIN OUR HERITAGE, THAT ALL ISRAEL, HALLOWING YOUR NAME, MAY FIND REST AND PEACE. WE PRAISE YOU, ETERNAL ONE, FOR THE SABBATH AND ITS HOLINESS. There is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord. Life goes wrong when the control of space, the acquisition of things of space, becomes our sole concern.



The higher goal of spiritual living is not to amass a wealth of information, but to face sacred moments. Judaism teaches us to be attached to holiness in time, to be attached to sacred events, to learn how to consecrate sanctuaries that emerge from the magnificent stream of a year. The Sabbaths are our great cathedrals, and our Holy of Holies is a shrine that neither the Romans nor the Germans were able to burn.



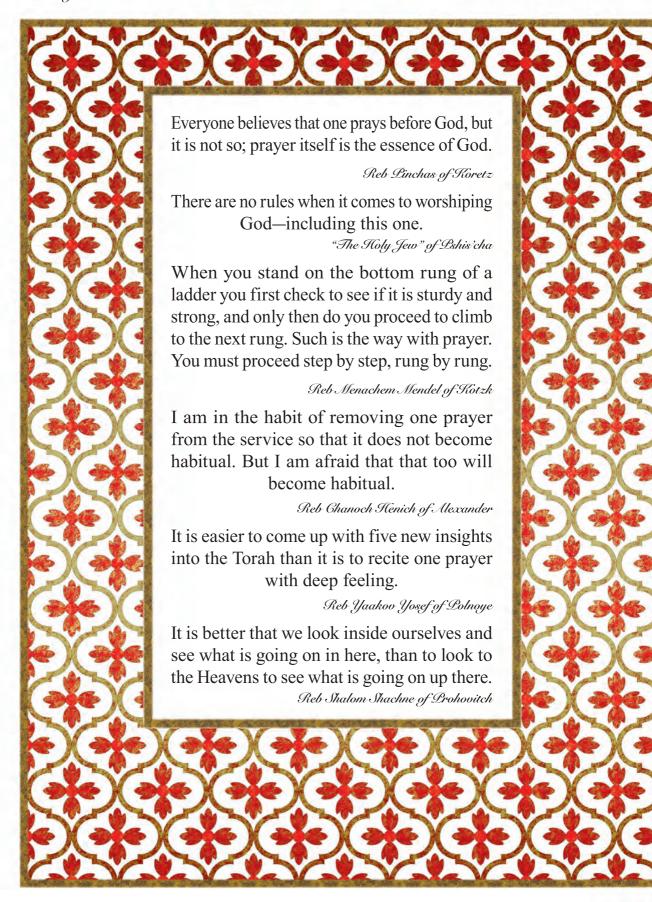
The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.



The solution of mankind's most vexing problem will not be found in renouncing technical civilization, but in attaining some degree of independence of it.

The teachings of Rabbi Abraham Joshua Reschel

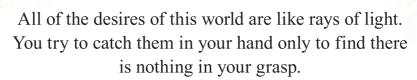






מוֹדִים אֲנַחְנוּ לָךְ שֻׁאַתָּה הוּא יִיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלְם וְעֶה צוֹר חַיֵּינוּ מְגַן יִשְׁעֵנוּ אַבּוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלְם וְעֶה צוֹר חַיֵּינוּ מְגַן יִשְׁעֵנוּ עַלִּהְ וְאַלִּחְיֵּינוּ הַפְּקוּדוֹת לְךְ עַל־תַיֵּינוּ הַפְּקוּדוֹת לְךְ עַל־נִפְּיך שֶׁבְּכָל־יוֹם עִמְנוּ וְעַל־נִפְּלְאוֹתֵיךּ וְטוֹבוֹתֵיךְ עֲל־נִפְּיךְ שְׁבְּכָל־עֵת עֶּרֶב וְבֹּקֶר וְצְהְרִים. הַטּוֹב כִּי לֹא־כָלוּ שֻׁבְּכָל־עֵת עֶּרֶב וְבִּקֶר וְצְהְרִים. הַטּוֹב כִּי לֹא־כָלוּ רְחֲמִיךּ וְהַמְרַחֵם. כִּי־לֹא תַמּוּ חֲסְדִיךְ מֵעוֹלְם קּוִּינוּ לְךְּ וְעַל כָּלְם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךְ מֵלְכֵנוּ תְּמִיד לְעוֹלְם וְעֵל כָּלְם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךְ מֵלְכֵּנוּ תְּמִיד לְעוֹלְם וְעָוֹרְתֵנוּ טְלְה וִהַלְלוּ אֶת שִׁמְךְ בָּאֶמֶת וְעֵל כָּלְם יִתְבָּרָן וְעִוְרְתֵנוּ סֶלְה. בְּרוּךְ אַתְּה יִיְ הַטּוֹב הָּתְלּוֹ וְעִוְרְתֵנוּ סְלָה. בְּרוּךְ אַתְּה יִיְ הַטּוֹב שִׁקּר וְלָּךְ נָאֵה לְהוֹדוֹת.

WE GRATEFULLY ACKNOWLEDGE THAT YOU ARE OUR GOD AND THE GOD OF OUR PEOPLE, THE GOD OF ALL THE 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. FOR ALL THESE THINGS, O SOVEREIGN GOD, LET YOUR NAME BE FOREVER EXALTED AND BLESSED.



Reb Nachman of Bratslav



I used to pray for a Jaguar XKE to appear in my driveway, but alas, to no avail.

Now I understand that one cannot insert prayer tokens into the Big Candy Machine in the Sky and hope to receive the Snickers Bar of Happiness in return.

Rather, prayer is like a prism and God's light is everywhere.

So through my prayers,
if I am blessed,
I can invite God's light to flow through me
for just one moment:

A sacred rainbow to be refracted unto the world in even more beautiful colors.

