Zmirot~Songs

Al Shlosha D’varim

على שלשה דורות
עעל עולם עומד.
על תורה ועל עבודה
ועל קמילות חסדים.

The world is sustained by three things:
by Torah, by worship, and by deeds of loving kindness.

Birke Aboot

Am Yisrael Chai

עם ישראל חי.
עם אבינו חי.

The people of Israel lives. Our ancestors live on.

Dodi Li

דודי לי ואני ל
הראה בשלום...
מי אתה עליה מקרמה...
מקשירתמשקירת...
לבבותינו אהית כלת.

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 shimechem v'lo yushbat
Sh'vu v'nuchu b'ym Shabbat.
D'rosh navi v'ulami
V'ot yeshas aseih imi.
N'ta soreik b'toch karmi
Sh'eih shavat b'nei ami.

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.


Hannah Senesh

Esa Einai

Esa einai el heh-harim
mei-ayin yavo ezri?
Ezri mei-im Adonai
oseh shemayim va-aretz.

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.

Psalm 121:1-2

SHABBAT EVENING

2
Eileh Chamdah Libi

Eileh chamdah libi  אָלֶה חַמְדָּה לְכוּי
Chu-sa na v'al na ti-ta-leim.  חֻהַ-סָּ-נָא נָא וָלָ-נָא תִּ-תָּ-לֵ-י-מָ-י

This is my heart’s desire; have pity, do not hide yourself.

Eit Dodim

Eit dodim kalah boi l’gani  נְתַ-תְּ-דוּ-דֵּי קָ-לָ-א-ח בּוֹי לְ-גָּ-נֵּי

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  כָּל הַ-וָ-לָ-ם קֻ-לוּ גֶּשֶּר תָּ-צָא-ר מְ-וָדָּ

All the world is a narrow bridge, and the basic principle is not to be afraid.

Hasidic

Hall’lu

Halelulu b’tziltzelei shama  הָ-לָ-לָ-לִּ-וּ בּ-תּּ-צִּלַּ-זְ-לֵּי-לִי שָ-מָ-הָ-ה
Halelulu b’tziltzelei t’ruah  הָ-לָ-לָ-לִּ-וּ בּ-תּּ-צִּלַּ-זְ-לֵּי-לִי תּּ-רְ-וָ-עָ-ה
Kol han’shamah t’hallel Ya  כּ-וָל ה-שְ-מָ-ה-ה ת-הָ-לָ-לָל י-א
Hallelu halleluyah.  הָ-לָ-לָ-לִּ-וּ הָ-לָ-לָ-לִּ-וּ-יָ-ה-ה

Praise God with cymbals crashing. Let all that breathes praise God.

Psalm 150

Shabbat Evening
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.

Psalm 133

Ivdu

Ivdu et Hashem b’simcha
Bo-u l’fanav bir-nana.

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.

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.

Let all who breathe praise God. Halleluyah.

Psalm 150

S H A B B A T E V E N I N G

4
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.

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

L'cha dodi likrat kalah
פֶּנֶּי שַׁבָּתְּנִי קְעוֹבָּלָה.

שָׁמֵוֹר וְצַחֵר בַּדְּבּוּר אֶחָד
אֵל הַמָּעֶשֶׂה אֶלֶּה
אַדְּוָה אֶלֶּה אֶחָד
לְשֹׁם וּלְתִפְרֵט וּלִּטּוֹלָלָה.

לְקֵרָאת שֶׁבַּת לְכֶם וָלָלָה
כִּי הוא מקודם הברכה
מָאָרֶשׁ מקודם נועה
סְחוּ מְעֵשֶׁה כְּפָתַשְׁבּוּת הַתָּוְלָה.

מַכְּרֶשׁ מַכְּלֵה צִיר מַלְכֵּה
כֹּמָיִי מַחְוָא הָפִּיבְּקָה
רְבּ לָלָה שֶׁבַּתְּנֵמֶק תְּבָא
וֹהָא יְהוָא צְלֵלוּוּת הַמַּלְכֵּה.

הַתְּנֵמֶרֶשׁ מְשֶׁרֶךְ קָוָמִי
לְבֵשׁ בְּגִדֵי הַפָּרָאֶה טְמֵי
שָׁל לוֹ בִּשָּׁה הַתָּוְלָה
כְּרָבָה קָוָל בְּפֵשׁ תַּאֲלָה.

S H A B B A T E V E N I N G
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’shishah shosayich
v’rachaku kol m’valayich
yasis alayich Elohayich
kimsos chatan al kalah.

Yamin u-smol tiftrotzi
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.

Beloved, come to meet the bride; beloved, come to greet Shabbat.
Lo Yisa Goy
Lo yisa goi el goi che-rev
lo yil-m’du od mil-cha-ma.

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.

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.

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

Psalm 118:19

Shir Ha-ma’alot
Shir ha-ma’alot b’shuv Adonai
et shivat Tziyon hayinu k’cholim.
Az yimalei s’chok pinu
u-l’shoneinu rinah.
Az yomru va-goyim
higdil Adonai la’asot im eileh.

A SONG OF ASCENTS: WHEN ADONAI 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.”

Psalm 126:1-2
TZUR MISHELO

Tzur mishelo achalnu
bar’chu emunai
savunu v’ho-tar-nu kid’var Adonai.
Hazan et olamo
ro-einu avnu
achalnu et lachmo
v’yeinu shatinu.

Al kein nodeh lish’mo
u-n’hal’lo b’finu
amarnu v’aninu
ein kadosh k’Adonai.

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.
Ovd g’vur’teich v’tim-haya
sh’far kodamach l’hach-a-vaya.

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 C.

S H A B B A T  E V E N I N G

8
YEDID NEFESH

Yedid nefesh av harachaman
m'shoch av'd'cha el r'tzonecha.
Yarutz av'd'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.

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.

SHABBAT EVENING
Yom zeh l'Yisrael

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

Issac Baria ~ 16th C.
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 workaday 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.

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.
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.

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 Candle 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.

ברוך אתה יдрוי עליה ממלכת עולם
אשת קדושהheits העונות ליריה ור של שבת.

Baruch atah Adonai Eloheinu melech ha-olam
asher kid'sha-nu b'mitzvotav v'tzi-vu-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.
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.

Baruch atah Adonai Eloheinu melech ha-olam
asher kid'sha-nu b'mitzvotav v'tzi-va-nu l'hadlik ner 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.
For the Lights of Yom Tov

“And God said, ‘Let there be light’
And there was light.”

The light that we kindle at this
Festive season is the first light.
It is the light of life and of celebration,
Of happiness and of joy;
The light of the stars
Reflected in the moon;
The light of our ancient tradition
And of this special time;
A light that burns forever within us
As we mark this sacred season
With these festive lights.

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

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 and] Yom Tov.
Shabbat Blessings

Blessing of the Children

For a boy

Y’simcha Elohim k’Efrayim v’chi-Menasheh.
May God inspire you to live like Ephraim and Menasheh.

For a girl

Y’simeich Elohim k’Sarah Rivkah Rachel v’Leah.
May God inspire you to live like Sarah, Rebecca, Rachel and Leah.

For both boys and girls

Y’varech’cha Adonai v’yish’m’recha.
Ya-eir Adonai panav eilecha vi-chu-neka.
Yisa Adonai panav eilecha v’yaseim l’cha shalom.

May God bless you and keep you.
May God’s light shine upon you and be gracious unto you.
May God’s presence be with you always, and may you find peace.
Kiddush for Shabbat Eve

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
b’shuv Adonai et shivat tziyon
hayinu k’chol’mim.
Az y’maleh s’chok pinu u-l’sho-neinu rina.
Az yom’ru va-goyim
higdil Adonai la’asot im eleh.
Higdil Adonai la’asot imanu
hayinu s’meicheim.
Shuva Adonai et shiviteinu
ka’afikim ba-negev.
Hazor’im b’dimah b’rinah yi-k’tzoru.
Haloch yelech u-vacho
noseh meshech hazarah
bo yavo v’rinah noseh alumotav.

וָהַיֵּהִי הָרוֹאֵב וְהָרְכָּבֵר יְםֵהַשְׁיָשׁ.
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’lachteo asher asah.
Va-yishbot bayom ha-shvi-i
mikol m’lachteo asher asah.
Va-y’varech Elohim et yom ha-shvi-i
va-y’kadeish oto ki vo shavat mikol
m’lachteo asher bara Elohim la’asot.

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.

SABBATH EVENING

18

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

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

BLESSED ARE YOU, ADONAI OUR GOD, ETERNAL SOURCE OF THE UNIVERSE,
WHO BRINGS FORTH BREAD FROM THE EARTH.
Come, let us sing to Adonai.

*Let our song ring out to our sheltering Rock.*

Let us come before God with thanksgiving,

*Our voices loud with song.*

O God, in Your hands are the depths of the earth;

*Yours are the mountain peaks.*

You made the seas. They are Yours.

*The dry land is the work of Your hands.*

You are our God and our Shepherd;

*We are Your people and Your flock.*

If only today we would listen to Your voice!
MAY THE DOOR OF THIS SYNAGOGUE

May the door of this synagogue be wide enough to receive all who hunger for love, all who are lonely for fellowship.

*May it welcome all who have cares to unburden, thanks to express, hopes to nurture.*

May the door of this synagogue be narrow enough to shut out pettiness and pride, envy and anger.

*May its threshold be no stumbling block to young or straying feet.*

May it be too high to admit complacency, selfishness, and harshness.

*May this door open the way to our search for God and our commitment to humanity.*

May this synagogue be, for all who enter, the doorway to a richer and more meaningful life.
From Psalm 96

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.
Yism'chu ha-shamayim v'tageil
ha-aretz yiram ha-yam u-m'lo-oh.

Sing a new song to Adonai.
If only the psalmist knew what he was asking!
I have music in my heart.
Sometimes it’s classical,
Sometimes it’s folk,
And sometimes it’s that funky rock and roll.
Does this count?
I hope so, because I’m singing
My heart out to You, O God,
Source of all music
And of every new song.
from Psalm 97

שֹׁמֵם צְדָקָה כְּגַם מִשְׁפָּט כָּסָא... הָדְרֶה הַשְּׁפָטִים צְדָקָה
וַרְאוּ כְּלֵי-הַשְּׁפָטִים כְּבָדָו... שֶׁמֶּשָּׁה הַשְּׁפָטִים צְדָקָה וְחָפְלוּהָ
בִּנְוֵת יְהוֹתָה כַּמָּתִי מִשְּׁפָטָיו יְהוֹה... כְּרַאֲמָה יְהוֹתָה עַל-וֹלֵוָן
עֵלֶכֶל-הָאָרֶץ. מִזְאָד נַעֲלֵיהּ עֵלֶכֶל-אֲלָלְוָהָ.

אָוֹר וַהֲוָה לִיגָדוּךְ וְלִגְזַרְיָלוּךְ שְׁמָהָ.
Or zarua la-tzadik
u-l'yi'shrei lev simcha.
LIGHT DAWNS FOR THE RIGHTEOUS,
GLADNESS FOR THE UPRIGHT IN HEART.

שְׁמַהּ צְדָיקָם בְּיָדוֹ ןוֹדֵד לִבּרֵךְ קָדוֹשָׁו.

Shabbat Evening

25
“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 Mohe 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 Sredisk

Tears open gates. Music demolishes walls.

Reb Nachman of Bratslav

There is nothing that does not have its own tune.

Reb Nachman 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 Zanz
Exalt Adonai our God and worship at God's holy mountain, for Adonai our God is holy.
**WE ARE ONE**

We are young, our experiences few.
We are older, veterans of life's teachings.

*We have endured great adversity.*
*We have been untouched by tragedy.*

We are married; we are single.
We are Jews of many varied traditions.

*We are different from one another, and yet, we are one.*

Having traveled many different roads, our separate journeys have led us all to this sacred place in our lives,

*as united by tradition and by faith, we raise our voices in celebration and in song.*
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?’”
The Sabbath is a bride.
She is radiant and beautiful.
The Sabbath is a bride.
She enters our sanctuary as she enters our souls.
The Sabbath is a bride.
We greet her with song:
“Beloved, come to meet the bride;
Beloved, come to greet Shabbat.”
L’cha dodi


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 Haftei - 16th C.

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.

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.
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.
לבלש יי על התعزي
אפרת חמדת מביל- умеום.
בן כיסא ומאז מתעמלים אתח.
נשב על המורה יי נשב על המורה כל יום יי.
נרה תיכם.
מקולת ימים רבים אדירים נשבירים.
אדירים רבים יי.
ועתих נאמנים מאזר לבבות נוצרים הקדש.
י לארח נים.

Adonai reigns,
clothed in majestic robes,
girded with strength.

SHABBAT EVENING
37
Adonai reigns, clothed in majestic robes, girded with strength.

Psalm 93

Just as God disdained all of the majestic trees in favor of a simple burning bush and the highest, most regal mountains in favor of the modest Mount Sinai,

so do we come before You, O God, with a sense of humility and awe.

Help us to transform our ambition into idealism, our longing for possessions into a yearning for justice, pride in our accomplishments into an appreciation of Your glorious creation.

Thus will we clothe ourselves in majestic robes of holiness and gird ourselves with the strength of Your sacred example.
All week we serve
  Our family,
  Our community,
  Our interests,
  Our daily needs.

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_
We give each other hints
In smiles and glances,
In loving words, in sharp reminders.
We give each other hints
Knowingly or unknowingly,
In great thunderclaps or still small voices.
We give each other hints
In these bonds of family,
In these gifts of friendship,
Spoken or unspoken,
As together, we find our way to God.

May these prayers change me,
This community work through my spirit.

*May the whispers of divinity enter my ears,*
*The prayers of my inheritance lift up my being.*

May the symbols around me shine in my heart,
The words of Torah light up my eyes.

*May the roots of this garden feed my soul,*
*Its blossoms fill my heart with beauty.*

May these friendships flow through me like a wave,
This family move me like a full moon.

*May these prayers change me*  
*So that my life becomes*  
*A joyful song.*
Reader’s Kaddish

Yitgadal v’yit-kadash sh’mi raba

b’al-ma di-v’ra chir-u-tei v’yam-lich mal-chu-tei

b’cha-yei-chon u-v’yo-mei-chon u-v’cha-yei d’chol beet Yisrael

Y’hei sh’mei ra-ba m’vo-rach l’o-lam u-l’al-mei al-ma-yah.

Yitbarach v’yish-ta-bach v’yit-pa-ar v’yit-ro-mam v’yit-na-sei

v’yit-ha-dar v’yit-a-leh v’yit-ha-lal sh’mei d’kud’sha b’rich hu.

L’iel-la min kol bir-cha-ta v’shi-ra-ta

tush-b’chata v’neh-neh-chama-ta da-a-mi-ran b’al-ma y’im’ru amen.

THE “Reader’s” or Chatzi Kaddish separates one section of prayer from another. It is a liturgical comma in a long paragraph of worship. Our introduction has concluded; the main body of our worship service is about to begin.
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 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 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 Supremely Blessed, our Eternal God.
Creation

If fear is like a rock,
Then let me be a hammer.
If sorrow is a fire,
Then let me be the sea.
When challenges arise,
May my heart increase in strength
Like the moon that shines brighter
When the darkness falls.

Shem Tov ben Balquera

Our kind deeds are used by God as seed for the planting of trees in the Garden of Eden. Thus, each of us, by our deeds, has the power to create our own Paradise.

Dov Baer the Breacher of Mezirech – Esser Orot

All that we see—the heaven, the earth, and all that fills it—all these things are the external garments of God.

R. Schneur Zalman
Creation

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 Tov

Can we spend a few moments observing the whizzling
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.

Baruch atah Adonai ha-ma’ariv aravim.
Blessed are You, O God,
who makes the evening fall.
Light changes each day, 
marking the natural order of God’s universe.
From light to dark and back to light again, 
the shift is gradual and beautiful.
As my inner light changes, 
the shift is gradual and beautiful.
The evening approaches as my childhood fades, 
and I look ahead toward the dawning of my future.
Blessed are You, O God, who creates 
transitional moments with wisdom.

Blessed are You, Adonai our God, Eternal Source of 
the Universe, whose Word makes evening fall, whose 
Wisdom opens Heaven’s Gates, whose Understanding 
makes the Ages Pass and the Seasons Alternate, and 
whose Will controls the Stars as they Travel across 
the Sky. Creator of Day and Night, You roll back light 
before Darkness and Darkness before Light. You cause 
the Day to Pass, bring on the Night and separate between 
Day and Night. The God of Hosts is Your Name. Living 
and Eternal God, forever may You reign.

Baruch atah Adonai ha-ma’ariv aravim.

Blessed are You, O God, 
who makes the evening fall.
Baruch atah Adonai Eloheinu melech ha-olam asher bidvaro ma'ariv aravim. B'chochma po-tei-ach sh'arim u-vi-t'vu-nah m'sha'neh itim. U'mach-a-lif et ha-z'manim u-m'sadeir et ha-kochavim b'mish-m'ro-tei-hem ba-rakia kir-tsono. Borei yom va-lailah goleil or mi-p'nei cho-shech v'cho-shech mi-p'nei or u-ma-avir yom u-mei-vi laila u-may-dil bein yom u-vein laila Adonai ts'va-ot sh'mo. Eil chai v'kayam tamid yim-loch aleinu l'olam va-ed. Baruch atah Adonai ha-ma-ariv aravim.

Blessed are You, O God, who makes the evening fall.
Revelation

An Unending Love

We are loved by an unending love.

*We are embraced by the covenant of Abraham and Sarah.*

We are guided by the still small voice within us.

*We are warmed by the light of Torah.*

We are loved by an unending love,

*An eternal flame,*

A ner tamid to be tended from generation to generation.

*An eternal love,*

And a gentle love.

*The love of a parent for a child,*

Giving meaning to our existence, structure to our lives.

*The love of Abraham and of Sarah*

And of all the generations who have embraced their covenant.

*Blessed are You, O God, who loves our people Israel with an unending love.*
O God, You traveled with our fathers as they journeyed through the wilderness.

You wept with our mothers as they prayed for the blessing of children.

You sang with our fathers at the shores of the Red Sea.

You danced with our mothers as they led their people to freedom.

You stood with our fathers as they fought against oppression.

You supported our mothers as they overcame adversity.

You have brought us all here, fathers and mothers, daughters and sons, to our own Promised Land of freedom.

Blessed are You, O God, Eternal Source of life, who loves our people Israel with an unending love.

Baruch atah Adonai oheiv amo Yisrael.

Blessed are You, Adonai, who loves our people Israel, and all Your people, with an unending love.
Everyone is wrapped in a holy light which shines brightest in our hour of love.

Reb Levi Yitzchak of Berditchev

The light of God stirs one’s heart so that it beats like a gentle wind filled with delightful fragrance, at the same time roaring like the waves of the sea. The whole Torah, the moral teachings, the commandments, the good deeds and the commentaries all have as their objective to remove the roadblocks, that this universal love should be allowed to spread, to extend to every corner of our world.

Rav Abraham Isaac Kook

O God, You have loved us with an unending love. Torah and mitzvot, laws and precepts have You taught us. Therefore, Adonai our God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in the words of Your Torah and in its commandments forever because they are our life and the length of our days. Thus, Your love shall never depart from our hearts.

Baruch atah Adonai oheiv amo Yisrael.

Blessed are You, Adonai, who loves our people Israel, and all Your people, with an unending love.

SHABBAT EVENING
Ahavat olam beit Yisrael amcha ahavta.
Torah u-mitzvot chukim u-mish-patim o-tanu
li-ma-d'ta. Al kein Adonai EloheINU b'shoch-veinu
u-v'ku-meinu nasi-ach b'chu-kecha v'nismach
b'divrei toratecha u-v'mitzvotecha l'olam va-ed.
Ki heim chayeINU v'orech yameINU u-vahem
neh'h'geh yomam va-laila. V'ahava-t'cha al tasir
mi-meh-nu l'olamim.

Baruch atah Adonai oheiv amo Yisrael.

Blessed are You, Adonai,
who loves our people Israel,
and all your people, with an unending love.
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.
“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 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

Atah yisho elahim
b'rechel levav
nashb echad
vecha et echad
eshv al echad
vecha et echad
vecha et echad
vecha et echad
vecha et echad
vecha et echad.

May tik'alu lecha
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'zta-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'maan tiz-k'ru va-a-si-tem et kol mitz-vo-tai vi-h'y'i-tem
k'doshim l'Ei-lo-heichem. Ani Adonai Eloheichem asher hotzei-
ti et-chem mei-eretz Mitzrayim l'hi-yot la-chem l'Eil-ohim.
Ani Adonai Elo-hei-chem.
The Shema and Her Blessings

**THE V’ahavta**

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

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.
“IN each and every generation we must see ourselves as if we had gone out of the land of Egypt.”

The Ge’ulah is our prayer of redemption. It calls us to empathize with all who are enslaved and to work for a world in which all shall be free.

THE Torah tells us that, at the shores of the Red Sea, Miriam took up timbrels and led the women of Israel in a jubilant dance of freedom.

When the Egyptian armies were drowning in the sea, the angels on high broke out in songs of jubilation. God silenced them sternly saying, “My creatures are drowning, and you are singing?”

Talmud: Sanhedrin 89b
Redemption

We celebrate our miracles:
the water parting,
wall-tumbling,
sun-standing-still
miracles of our ancestors,

*And the baby-cooing,*
*prayer-moving,*
*water-soothing*
*miracles of our everyday lives.*

Who is like You, O God,
Creator of fulfillment and joy?

*Who is like You, majestic in holiness,*
*awesome in splendor, working wonders?*

Standing at the water's edge,
The sea spray on your cheek,
Close your eyes and feel within
The beating of freedom's drum.
Listen closely on the breeze.
Do you hear the music of the ages?
O God, You beat the drum,
You are the song,
You are the wonder in each of us.
With joy and awe
We sing to You this song of freedom.
Redemption

בכל דור ודור חיו אבות לאירואת
את עמדו לפני הוהי עם מתפרס.

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,
The perpetrator from victim,
The master from the slave,
We cry out as did our ancestors in ancient days:
Let my people go!
Let all God’s people be free,
So that we may dance and sing together once again
At the shores of the Red Sea.
Mi cha-mocha ba-ei-lim Adonai? Mi ka-mocha ne’edar ba-kodesh nora’ihilot osch fehleh?


When Your children perceived Your power they exclaimed: “This is my God! The Eternal will reign for ever and ever!”

V’ne-’emar: ki fadah Adonai et Yaakov u-g’alo mi-yad chazak mi-meh-nu. Baruch atah Adonai ga’al Yisrael.

Thus it is said, “Adonai redeemed Jacob from a hand stronger than his own. Praised are You, Adonai, for redeeming Israel.”
I am awake
To myself and all others.

**I am awake**
*To every blessing in my life.*

I am awake
To those who share my home.

**I am awake**
*To each voice raised in praise.*

I am awake
To an ancient text.

**I am awake**
*To the demands of my time.*

I am awake

**And stirring from this dream**
*Love blossoms.*

---

Now I lay me down to sleep—

_Thank you God for the gift of rest and rejuvenation._

I pray the Lord my soul to keep—

_Watch over me and my loved ones as we transition to a new day._

Your love to guard me through the night—

_May my dreams and aspirations be worthy of Your blessing._

And wake me in the morning light—

_To serve You in faithfulness and bring about a better day._
Hashkiveinu Adonai Eloheinu l'shalom v'ha-amideinu malkeinu l'chayim....
U-shmor tzeiteinu u-vo'einu l'chayim u-l'shalom mei-atah v'ad olam....

CAUSE US, OUR Creator, TO LIE DOWN IN PEACE, AND
RAISE US UP, O Sovereign God, TO RENEWED LIFE AND
PEACE. SPREAD OVER US THE SHELTER OF YOUR PEACE;
GUIDE US WITH YOUR GOOD COUNSEL, AND BE OUR SHIELD
OF MERCY AND OF PEACE.

Baruch atah Adonai
ha-poreis sukat shalom aleinu v'al kol amo Yisrael
v'al Yerushalayim.

BLESSED ARE YOU, ADONAI, WHOSE SHELTER OF PEACE
IS SPREAD OVER US, OVER ALL YOUR PEOPLE ISRAEL, AND
OVER JERUSALEM.
The Covenant of Shabbat

V'shamru v'nei Yisrael et ha-Shabbat la-a-sot et ha-
Shabbat l'deo-
ro-tam b'rit o-lam. Bei-ni u-vein b'nei Yisrael ot hi l'olam ki sheishet ya-mim asah Adonai et ha-shamayim v'et ha-aretz u-va-yom ha-
sh'vi-i sha-vat va-yi-na-fash.

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 God and the people of Israel, for in six days the Eternal God made heaven and earth, but on the seventh day God rested from the labors of creation.
The Holiness of Shabbat

Yism'chu v'malchut'cha
Those who keep the Sabbath and
sho-m'rei Shabbat
shall rejoice in
v'ko-rei oneg.
your deliverance.
Am m'kad'shei
Shabbat окроплена, напитана
sh'vi-i ku-lam
священными грахами;
yis-b'u v'yit-anu
маслом, обновлены
mi-tu-veh-cha.
восхищены. V'ha-shvi-i ratzita
This day is Israel's
bo v'ki-dash-to.
святым, признанным.
Chemdat yamim o-to karata
Precious of days, a symbol of
zeicher l'ma'asei v'reishit.
the joy of creation.
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.

Baruch atah Adonai Eloheinu v'Elohei avoteinu v'ki-mo-teinu:
Elohei Avraham Elohei Yitzchak v'Elohei Ya-a-kov. Elohei Sarah Elohei Rivkah Elohei Lei-ah v'Elohei 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'ki-mahot u-mei-vi g'lu-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.
God's Power


Prayer invites us to let God's presence suffuse our spirits, to let God's will prevail in our lives. Prayer cannot bring water to parched fields, nor mend a broken bridge, nor rebuild a ruined city. But prayer can water an arid soul, mend a broken heart, and rebuild a weakened will.

Baruch atah Adonai m'chayeh ha-kol. 

Blessed are You, O God, who renews all things.

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We call You King,  
Sovereign, the Lord.  
And yet You are a glimmer in our souls,  
A spark of light in the darkness,  
A breath of the Divine within us,  
The goodness that we share—  
Powerful and gentle,  
Everywhere and here,  
The Creator of the infinite universe  
And the still small voice that whispers in our ears.

Atah kadosh v’shim-cha kadosh u-k’doshim b’chol yom y’ha-l’lu-cha selah. 
Baruch atah Adonai ha’eil ha-kadosh.

You are Holy, your name is Holy and those who strive to be holy declare your glory day by day. 
Blessed are You, the holy God.
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:

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.
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.
Eloheinu v’Elohei avoteinu v’imoteinu re’tzeih vim’nuchateinu kadsheinu b’mitzvotecha v’tein chelkeinu b’toratecha. Sabeinu mi-tu'echa 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’yanchu 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 Heschel_
Be gracious, Eternal God, to Your people Israel and receive our prayers with love. 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. We praise You, Eternal One, whose presence gives life to Zion, to the people of Israel, and to all the world.
Everyone believes that one prays before God, but it is not so; prayer itself is the essence of God.

Rabbi Pinchas of Koretz

There are no rules when it comes to worshiping God—including this one.

“The Holy Jew” of Pshischa

When you stand on the bottom rung of a ladder you first check to see if it is sturdy and strong, and only then do you proceed to climb to the next rung. Such is the way with prayer. You must proceed step by step, rung by rung.

Rabbi Menachem Mendel of Kotzk

I am in the habit of removing one prayer from the service so that it does not become habitual. But I am afraid that that too will become habitual.

Rabbi Chanan Henich of Alexander

It is easier to come up with five new insights into the Torah than it is to recite one prayer with deep feeling.

Rabbi Yaakov Yosef of Polnoye

It is better that we look inside ourselves and see what is going on in here, than to look to the Heavens to see what is going on up there.

Rabbi Shalom Shachne of Breslovitch
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.
All of the desires of this world are like rays of light. 
You try to catch them in your hand only to find there 
is nothing in your grasp.

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.
Peace

שלום רב על ישראל תפארת קブラック השם עלול. כי אתה
מלך אדונים על כל ישראל. ו ואת בינייך קブラック
אתנément ישראל בכל Yiiת בני ישראל. בורא אתה
ו המברך אתנément ישראל עלול.

Shalom rav al Yisrael amcha tasim l'olam. Ki
atah hu melekh adon l'chol ha-shalom. V'tov
b'einecha l'vareich et amcha Yisrael b'chol eit
u-v'chol shah ah bi-sh'lomecha. Baruch atah
Adonai ha-m'vareich et amo Yisrael ba-shalom.

Grant us Peace

Grant us peace, Thy most precious gift, O
Thou Eternal Source of peace, and enable
Israel to be its messenger unto the peoples
of the earth. Bless our country that it may ever be
a stronghold of peace and its advocate among
the nations. May contentment reign within
its borders, health and happiness within its
homes. Strengthen the bonds of friendship and
fellowship among the inhabitants of all lands.
Plant virtue in every soul, and may the love
of Thy name hallow every home and every
heart. Praised be Thou, O God, Giver of peace.
Don't stop after beating the swords into ploughshares, don't stop! Go on beating and make musical instruments out of them.

Whoever wants to make war again will have to turn them into ploughshares first.

Yehuda Amichai

May you live to see your world fulfilled.
May your destiny be for worlds still to come.
May you trust in generations past and yet to be.
May your eyes shine with the light of holy words
And your face reflect the brightness of the heavens.
   May your lips ever speak wisdom,
   Your fulfillment be in justice
Even as you ever yearn to listen to the words of
   The Holy Ancient One of old.

May your heart be filled with intuition
And your words be filled with insight.
May songs of praise be upon your tongue;
   Your vision straight before you,
Even as you ever yearn to listen to the words of
   The Holy Ancient One of old.

Talmud Berachot 17a
The sounds of silence are more elevated than the sounds of speech.

Elohai n’tzor l’shoni mei-rah u-s’fatai mi-dabeir mirmah. V’limkal’lai nafshi ti-dom v’nafshi keh-afar la-kol tih’yeh. P’tach libi b’toratecha...

Yi-h’yu l’ratzon im-rei-fi v’heg’yon libi l’faneca Adonai tzu-ri v’go-ali.

May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer.
Don’t sing me with the blindfold
of familiarity
or shrug me off as gentle words
from a childhood reverie.

Sing for complete peace.
Pray for complete wholeness,
that each face is a window
to the same immensity.
Each name of God
is the same surrender,
and every being
leads to the single
unending brilliance.

Oseh shalom bimromav hu ya’aseh shalom aleinu
v’al kol Yisrael v’imru amen.

MAY GOD, WHO CAUSES PEACE TO REIGN IN THE HIGH HEAVENS, LET PEACE DESCEND ON US, ON OUR PEOPLE ISRAEL, AND ON ALL THE WORLD.
Prayers Of Healing

Close within us the holes left by sickness;
Bind them up by Your threads of faith.

Heal the space made by illness;
Seal over it with Your blanket of hope.

Renew in us the strength of body;
Raise us up with Your words of love.

Ease in us the ache of mind;
Comfort us with Your sheltering arms.

Kindle within us the flickering spirit;
Guide us with Your eternal flame.

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.
A Psalm for Resilience and Fragility

Praise the Source of life, Wellspring of compassion
Who created all as both resilient and fragile.
Bless the connections that remind us – all is one.
We thank You for communication in all its variety:
Sign language, Braille, spell checkers and hearing aides.
We thank You for ingenious mobility:
Wheelchairs, canes, elevators and feet.
We praise You for life-giving assistance:
Dialysis, respirators, doctors and breath.
Most of all, we thank You for loving hearts
That bridge all perceived divides.
Praise the Eternal Source of the universe
Who has brought forth life in its infinite variety.

אל נא רפאם נא לוה. אל נא רפאם נא לוה.
Eil na refah-na la. Eil na refah-na lo.
O God, please heal her. O God, please heal him.
Numbers 12:10

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