

וְעָנוּ לְךָ בְשִׁירָה

“And They Answered You with Song”

Kesher Community Siddur

*A Prayerbook
For Shabbat Evening*

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With an introduction by Rabbi Julie Roth

Princeton University Center for Jewish Life / Hillel
2002-2006

INTRODUCTION

It is with great anticipation and joy that we present this *siddur* to the Reform Jewish Community at Princeton. We want you to be proud to have this text as your own and hope that you are able to find inspiration from it for many years to come. The Princeton Reform Siddur Project began in 2002, before the current co-chairs matriculated, and it is an honor to be able to complete this endeavor.

Before the first word of the prayerbook was written, there was a desire to produce a document that reflected both our desire to include as much of the traditional liturgy as practical and a firm commitment to include user friendly translations and personal meditations as well. For that reason, we have included the entire *Kabblat Shabbat* service as well as many additional songs and thoughts in the margins to encourage future service leaders to explore various aspects of the liturgy from one week to the next.

The dilemma we faced when debating the extent to which our prayerbook would be traditional and the extent to which it would reflect our more liberal values revolved around our desire to allow individual worshipers the ability to draw their own interpretations from traditional texts. In our opinion, translating with poetic excellence or a desire to change the meanings of words for political correctness would create a prayerbook in which the part of the responsibility upon the reader has been limited by the writer. On the other hand, we felt that the traditional use of gendered terms, especially in descriptions of God, and certain messianic references would represent a judgment on behalf of the prayerbook best left to individual worshipers.

Our desire to allow individuals the ability to shape their service is also reflected in our decision to include the entire *Kabblat Shabbat* service. Though in the past the amount of variation in our weekly service has been only one or two tunes, by including far more of the liturgy than we have ever used in one week, we allow future service leaders to pick and choose a unique combination of prayers and melodies from week to week.

It has also been a challenge to create a prayerbook that is uniquely Princeton. Wherever possible we have tried to use the words and wisdom of members of the Princeton Jewish

community. To that end we would like to thank all those who submitted readings for their contributions. The origins of passages from known sources accompany those readings in the text. Many of the songs and readings, especially those of unknown authorship, have been provided courtesy of the service templates on the Keshet website. We would also like to thank Keshet for their financial support for this endeavor.

Penultimately, this prayerbook would not have been finished had it not been for the tireless support, encouragement, proof-reading and, as you will see on the next page, forward-writing of Rabbi Julie Roth.

Finally, though we are responsible for the completion of this prayerbook, the vast majority of what follows is the result of the vision and commitment of Joseph Skloot '05. It is because of his hard work and tireless dedication to Keshet and the CJL that this project became a reality. We hope that future generations of Princetonians are able to keep his vision of a vibrant, inclusive Reform *minyan* on campus alive.

Many, many Shabbat Shaloms,

The 2006 Keshet Co-Chairs

Ben Amster '07

Joshua Packman '07

Jonah Perlin '07

FORWARD BY RABBI JULIE ROTH

When I was a child, Shabbat was about chicken soup and home-made challah. My Uncle Milton would come to dinner every Friday night and we would eat in the Dining Room. Week after week, my family would stand together, singing the words of the Kiddush. I didn't know what the words meant and it didn't matter – I knew Shabbat was a special time and I looked forward to it every week.

It wasn't until I went to college that Shabbat took on the added dimensions of friendship and community and became a much-needed day of rest. At first for a few hours on Friday nights and eventually for an entire sunset to sunset, Shabbat became the day of the week where I found a respite not only from work, but from worrying about work. Slowly, slowly on Friday nights I would let go of the stresses of the week that passed, remembering that I am more than what I do, that there is more to life than achievement and work.

Over my four years in college, I came to realize that Shabbat is the greatest gift of the Jewish people. It is a time when we give ourselves permission to slow down from the frantic pace of the week, to gather in community, to look inward, and to remind ourselves that each one of us was created in the image of God. We rest on Shabbat because “on the seventh day God ceased from work and rested.” How powerful it is to affirm that taking a break from studying and writing papers and even from the sacred work of making the world a better place, is an imitation of God.

God models for us that we deserve the blessing of taking a break from our work even though there is always more work to be done. In the six days that God created the world God saw that “it was good” or at best that “it was very good”, but not perfect. By creating an imperfect world, God allows us to strive for wholeness rather than perfection. Embedded in the idea of a Shabbat Shalom, is the type of inner peace that comes from focusing not on what is missing, what is wrong, what is broken, but what is there, what is right, what is whole. We learn from the words of the Kiddush, “Then God blessed the seventh day and called it holy, because on it God ceased from all the work of creation.” The blessing and holiness of Shabbat is inextricably linked to the cessation of work, to the art of being satisfied with who we are and appreciating the

blessings that are already in our lives.

Shabbat is a sacred time where the sanctity of time itself is savored. These precious years at Princeton are a gift, marked each week by the holy Sabbath. Use this time wisely – not only to do but also to be. Let Shabbat be a time not only of relaxation, but also of re-creation. Help us to use this hour of prayer not only for self-discovery, but also for self-transformation. May this Shabbat be a sanctuary of time. In the words of Abraham Joshua Heschel, may this Shabbat be a day when we answer the call “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.”

Shabbat Shalom,

Rabbi Julie Roth
Executive Director, Princeton Center for Jewish Life

GENDER IN THE JEWISH LITURGY

Unlike English, Hebrew is a gendered language. Though many of us read and chant prayers in Hebrew, our understanding of them can be muddled due to this barrier. Recently, modern translations have replaced “Lord” and “Father” with “God” or “Creator,” but this does not alleviate the issue in the heart of the traditional prayers. How often do even the most conscious individuals sing *Avinu Malkenu* without recognizing the ode as one to “our Father, our King?” For thousands of years our ancestors have prayed to a male God, despite claims of genderlessness. *L’cha Dodi* represents one of the few examples of female imagery in prayer, yet it is the image of a bride-like Shabbat coming to meet her spiritually male groom. Even in blessing our food and wine, the masculine form of the language is ingrained in the traditional *brachot*.

The feminist theologian Mary Daly bluntly wrote in 1973, “If God is male, then male is God,” implying that patriarchal religion leaves women out in the cold. It is men who may grow spiritually, who may become nearer to the image of God. No matter that woman, too, was created in *Adonai’s* image; Eve’s choice in the Garden of Eden relegated her sex to a lower position on the totem pole of life.

Yet that is not the way our minyan or our movement operates, and for that I am thankful. We are an egalitarian group who sit alongside one another, raise our voices in song and praise together, and even dance together. Furthermore, by virtue of our circle, there is not a front and back, or center and edges; all are equally part of our spiritual sphere. We welcome female rabbis and aspire to be or work with female cantors. Many of the women who seek peace in this shelter were themselves lucky enough to experience being called to the Torah as a Bat Mitzvah, taking their place in line among hundreds of generations of men and a growing number of women, and in the process finding a remarkable connection to Judaism.

My grandfather used to explain the difference between two kinds of traditional Jews. One, of course, follows and accepts Jewish law out of a strong belief in its righteousness. The other follows these same laws not only to worship, but also to form a spiritual link between us in the present and thousands of years of history. It is with this understanding that we can find a place for women of our time. We need not infer that women are, nor behave as, a lesser, outside gender. While the words of the prayers are masculine, our understanding of them as a part of tradition, rather than inherent sexist principles, helps us to welcome women and men together into the same spiritual plane and place.

Shabbat Shalom,

Emily Chiswick-Patterson '05

NOTES ON HEBREW TRANSLITERATION AND TRANSLATION

Many different prayerbooks have attempted to use their own systems to address the problem of transliterating Hebrew sounds into an English text. For this siddur, we attempted to use a system of transliteration which would be consistent in the way Hebrew sounds were translated into English text.

Vowels

אָ – transliterated as “a” – pronounced as in “the Wa”

In words such as אָז, this vowel produces a different sound, in which case it is transliterated as “o” and pronounced as in “Old Nassau”

אָ – transliterated as “a” – pronounced as in “Wawa”

אֵ – transliterated as “ei” – pronounced as in “veil”

אֶ – transliterated as “e” – pronounced as in “gelt”

אִ – transliterated as “i” – pronounced as in “kippa”

אָ or אֶ – transliterated as “o” – pronounced as in “shalom”

אָ or אֶ – transliterated as “u” – pronounced as in “Judaism”

אֲ – transliterated as an apostrophe

This vowel is used to indicate a stop or a schwa. An apostrophe is only used to separate syllables in the case that this vowel appears in the word. In the cases where this vowel does not appear, a dash is used to separate syllables where necessary.

Consonants

ג – transliterated as “g” – pronounced as in “goyim”

ח or כּ – transliterated as “ch” – pronounced as in Scottish “loch”

These letters produce a guttural sound. These letters are *not* pronounced as in “chosen.”

Note that in some words כּ is transliterated as “k” and pronounced as in “kosher.”

Dagesh

A dagesh forte placed in the center of a letter that is not the first letter of a word is transliterated as a break in syllabi prior to that letter. To break up some of the more challenging consonant and vowel clusters, the symbol - is used at the editors’ discretion to mark divisions between syllables. Thus נְרַנְנָה is transliterated as *n’ra-n’na*.

Translation

No less daunting than transliterating is the attempt to translate ancient, poetic Hebrew verse into meaningful English. While many Reform *siddurim* take artistic license and provide translations that encapsulate the spirit of the original text, we feel that these translations deny the reader access to the original meanings behind the words. For that reason we have made every attempt to translate the Hebrew as literally as possible. The one exception to this rule is that words which, in Hebrew imply the gender of the reader or the Divine, have been translated to a gender-neutral term as close as possible to the original word.

SHABBAT HAS COME...The idea of making Shabbes is really Biblical. The Torah commands the Jewish people to “Guard Shabbat—making Shabbat throughout their generations” (*Exodus 31:17*). From the beginning, a Jewish vision of rest had little to do with a recreational use of leisure time. Starting with the beginning of Torah, rest was defined as a process of re-creation. God spent six days creating. Then the Torah says “*Shabbat vayinafash*—God made Shabbat and God rested.”

The word for rest here is *vayinafash*. It is a form of the word *nefesh*, which means “soul.” When God rests, the world has soul. When we are commanded to imitate God (living up to the image in which we were created), the expectation is that our rest, too, will be soulful. Creating that kind of rest is something at which we must work.

Dr. Ron Wolfson, *Making Shabbes*

WE ARE COMMANDED...Remember Shabbat and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of Adonai your God: you shall not do any work, you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days God made heaven and earth, and on the seventh day God rested from God’s labors.

Exodus 20:8-11

THE SOUL WANTS NOTHING MORE...than to grow in its own ways, journeying ever closer to the Source of its spiritual sustenance. Shabbat is a weekly catapult for the soul; it can propel us in the direction the soul wants and needs to go. Yet for Shabbat to aid us most effectively, we have to prepare ourselves for the journey.

Moshe Mykoff, *7th Heaven Celebrating Shabbat*

THE SEVENTH DAY IS A PALACE IN TIME...which we build. It is made of soul, of joy and reticence. In its atmosphere, a discipline is a reminder of adjacency to eternity.

Abraham Joshua Heschel, *The Sabbath*



INTRODUCTORY PRAYERS
תפילות מקדימות

מה טובו אלהיך יעקב משכנתיך ישראל.

Ma tovu ohalecha Ya-akov mish-k'notecha Yisra-el.

ואני ברב חסדך אבוא ביתך, אשתתחה אל היכל קדשך ביראתך.
Va-ani b'rov chas-d'cha avo veitecha, esh-tachaveh el heichal kod-sh'cha b'yir-atecha.

יי אהבתי מעון ביתך, ומקום משכן כבודך. ואני אשתתחה ואכרעה, אברכה לפני יי עשי.

Adonai ahav-ti m'on beitecha, um-kom mishkan k'vodecha. Va-ani esh-tachaveh v'ech-ra-a, ev-r'cha lif'nei Adonai osi.

ואני תפילתי לך יי, עת רצון, אלהים ברב חסדך, ענני באמת ישעך.
Va-ani, t'filati l'cha Adonai, eit ratzon, Elohim b'rov chas-decha, aneini be'emet yish'echa.

מה טובו...
Numbers 24:5

The prayer Mah Tov is traditionally said upon entering the synagogue.

There is no inconsistency between loyalty to America and loyalty to Jewry. The Jewish spirit, the product of our religion and experiences is essentially modern and essentially American.

U.S. Supreme Court Justice Louis Brandeis, "Zionism is Consistent with American Patriotism," 1915

MAH TOVU—O HOW GOOD

O how good are your tents Jacob, your dwellings Israel.

I, by Your great righteousness, enter Your house, I kneel down by the shrine of Your holiness reverently.

Adonai, I love the abode of Your home, the place of the sanctuary of Your glory. I kneel down and I prostrate myself, I bless before Adonai my maker.

I offer my prayer to You Adonai, at this time of favor, God full of righteousness, answer me with Your saving truth.

He who wants to enter
the holiness of the day
must first lay down the
profanity of clattering
commerce, of being
yoked to toil... He must
say farewell to manual
work and learn to
understand that the
world has already been
created and will survive
without the help of man.
Six days a week we
wrestle with the world,
wringing profit from the
earth; on the Sabbath we
especially care for the
seed of eternity planted
in the soul.

Abraham Joshua
Heschel, *The Sabbath*

שירים מוספים

Hineh ma-tov uma-na-im
Shevet achim gam yachad

הִנֵּה מַה-טוֹב וּמַה-נְּעִים
שֵׁבֶת אַחִים גַּם יַחַד

Whenever God hears
Israel's song, God calls
the Heavenly host to
listen.

Abraham Z. Idelsohn,
*Jewish Music: Its Historical
Development*



Ma-yafeh hayom, Shabbat shalom (2x)
Shabbat, Shabbat shalom (3x)
Shabbat Shalom

מַה-יַפֶּה הַיּוֹם, שַׁבָּת שְׁלוֹם
שַׁבָּת, שַׁבָּת שְׁלוֹם
שַׁבָּת שְׁלוֹם



Hal'lu hal'lu hal'lu
Kol han'shama t'halel ya
Hal'luya

הַלְלוּ הַלְלוּ הַלְלוּ
כֹּל הַנְּשַׁמָּה תְּהַלֵּל יְיָ
הַלְלוּיָהּ

...הַלְלוּ
Psalm 150

Up to a certain point it
is good for us to know
that there are people in
the world who will give
us love and
unquestioned loyalty to
the limit of their ability.
I doubt, however, if it is
good for us to feel
assured of this without
the accompanying
obligation of having to
justify this devotion by
our behavior.

Eleanor Roosevelt

ADDITIONAL SONGS

Above all we fully recognize that the hymns should be singable, within the gamut of the average voice, and garbed with easy, intelligible harmony.

Behold, how good and how pleasant
it is for brothers to sit together.



How beautiful is the day! Shabbat shalom (2x)
Shabbat, Shabbat shalom (3x)
Shabbat Shalom.



Praise Praise Praise
Let all of the soul praise God
Halleluyah!



It is our ardent hope that it will help educate our congregations in the beauties of our musical heritage, and lead them God-ward on the wings of song.

May these moments of meditation strengthen the bonds that bind us to our people; may they deepen within us a sense of our responsibility as Jews.

Source of all goodness, as we join in Shabbat worship,
We ask your blessings.

Grant us health enough to perform our daily tasks,
Wealth enough to answer our needs,
Compassion enough to feel the needs of others.

Give us strength enough to recognize our faults,
Wisdom enough to understand Your laws,
Loyalty enough to discharge our duties.

Give us courage enough to be true to the best within us,
Charity enough to see the best in others.

Give us patience enough not to become discouraged,
Hope enough to overcome all fears for the future,
And faith enough to feel your presence.

Source Unknown

*The Union Hymnal: Songs
for Prayer and Worship,
CCAR, 1946*

שיר השירים

שיר השירים אשר לשלמה:

Shir hashirim asher lish'lomo.

קול דודי הנה־זה בא מדלג על־ההרים מקפיץ על־הגבעות:

Kol dodi hinei-zeh ba m'daleg al heharim m'kapeitz al hag'va-ot.

יונתי בחגוי הפלע בסתר המדרגה הראיני את־מראיך השמיעיני את־קולך
 כִּי־קולך ערב ומראיך נאוה: אֲחַז־לָנוּ שׁוּעִלִים שׁוּעִלִים קִטְנִים מְחַבְּלִים
 כְּרָמִים וּכְרָמֵינוּ סְמָדָר: דּוּדִי לִי וְאֲנִי לוֹ הֲרַעָה בְּשׁוֹשָׁנִים:

Yonati b'chag-vei hasela b'seiter ha-madreiga har-i-ni et marayich hash-mi-ini et koleich ki koleich areiv umar-eich naveh. E-che-zu lanu shu-alim shu-alim k'tanim m'chab'lim k'ramim uch-rameinu s'madar. Dodi li v'ani lo haro-eh ba-shoshanim.

אָנָּה הָלַךְ דּוֹדְךָ הִיפָּה בְּנָשִׁים אָנָּה פָּנָה דּוֹדְךָ וּנְבַקְשָׁנוּ עִמּוֹ: דּוּדִי יָרַד לָגָנוּ
 לְעֲרוּגוֹת הַבָּשָׂם לְרַעוֹת בְּגָנִים וְלִלְקַט שׁוֹשָׁנִים: אֲנִי לְדוּדִי וְדוּדִי לִי הֲרַעָה
 בְּשׁוֹשָׁנִים:

Ana halach dodeich hayafa banashim ana pana dodeich un-va-k'shenu imach. Dodi yarad l'gano la-a'rugot habosem lir'ot baganim v'lilkot shoshanim. Ani l'dodi v'dodi li haro-eh bashoshanim.

עַת דּוּדִים בָּלָה בּוֹאֵי לָגָנִי. פָּרְחָה הַגֶּפֶן הִנְצוּ הָרִמּוֹנִים.

Eit dodim kala bo-i l'gani. Far'cha hagefen heineitzu ha-rimonim.

שִׁימְנֵי כַחֲוָתָם עַל־לִבְךָ כַחֲוָתָם עַל־זְרוּעֶךָ כִּי־עֲזָה כַפּוֹת אֲהַבָּה קָשָׁה כְּשֹׂאֵל
 קִנְיָה רְשָׁפִיהָ רְשָׁפִי אִישׁ שְׁלֵה־בְתִיהָ: מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת
 אֶת־הָאֲהַבָּה וּנְהָרוֹת לֹא יִשְׁטַפּוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֲהַבָּה בּוֹז
 יְבוּזוּ לוֹ:

Simeini chachotam al libeicha kachotam al z'ro-echa ki aza chamavet aha-va kasha chishol kin'a r'shafei-ha rishpei eish shal-hevet-ya. Mayim rabim lo yuch'lu l'chabot et ha-aha-va un-harot lo yish-t'fuha im yitein eish et kol hon beito ba-aha-va boz yavuzu lo.

Sephardic Jews recite the Song of Songs, love poems between Israel and God, as a prelude to Kabbalat Shabbat.

Song of Songs 2:8

Song of Songs 2:14-17

Song of Songs 6:1-3

Adapted from Song of Songs 6:11

Song of Songs 8:6-7

SHIR HA-SHIRIM—SELECTIONS FROM THE SONG OF SONGS

The Song of Songs by Solomon.

The Sabbath is a queen
whose coming changes
the humblest home into
a palace.

Talmud Shabbat 119a

Hark! My beloved! There he comes, leaping over the mountains,
bounding over the hills.

“O my dove, in the cranny of the rocks, hidden by the cliff, let me see your face, let me hear your voice; and your face is comely.” Catch us the foxes, the little foxes that ruin the vineyards—for our vineyard is in bloom. My beloved is mine and I am his who browses among the lilies. When the day blows gently and the shadows flee, set out, my beloved, swift as a gazelle or a young stag, for the hills of spices!

“Whither has your beloved gone, O fairest of women? Whither has your beloved turned? Let us seek him with you.” My beloved has gone down to his garden, to the beds of spices, to browse in the gardens and to pick lilies. I am by beloved’s and my beloved is mine; he browses among the lilies.

It is a time for lovers. Come into my garden my bride. The vines are blossoming. The pomegranates are budding.

Let me be a seal upon your heart, like the seal upon your hand. For love is fierce as death, passion is mighty as *Sheol*; its darts are darts of fire, a blazing flame. Vast floods cannot quench love, nor rivers drown it. If a man offered all his wealth for love, he would be laughed to scorn.

To love is to suffer. To
avoid suffering one
must not love. But then
one suffers from not
loving. Therefore to love
is to suffer, not to love is
to suffer. To suffer is to
suffer. To be happy is to
love. To be happy then
is to suffer. But
suffering makes one
unhappy. Therefore, to
be unhappy one must
love, or love to suffer, or
suffer from too much
happiness. I hope you’re
getting this down.

Woody Allen
Love and Death

ידיד נפש

ידיד נפש אב הרחמן, מִשְׁחָ עֲבָדְךָ אֵל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל, יִשְׁתַּחֲוֶה אֵל מוֹל הַדָּרֶךְ.
יַעֲרַב לוֹ יְדִידוֹתֶיךָ, מִנְּפֶת צוּף וְכָל טָעַם.

Y'did nefesh av harachaman, m'shoch av-d'cha el r'ztonecha.

Yarutz av-d'cha k'mo ayal, yish-tachaveh el mul hadarecha.

Ye-e-rav lo y'didotecha, minofet tzuf v'chol ta'am.

הַדּוֹר נָאֵה זִיו הָעוֹלָם, נַפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ.
אָנָּה אֵל נָא רְפֵא נָא לָהּ, בְּהִרְאוֹת לָהּ נְעָם זִיוְךָ.
אֲזוֹ תִתְחַזֵּק וְתִתְרַפֵּא, וְהִיִּתָּה לָהּ שְׂמֵחַת עוֹלָם.

Hadur na-eh ziv ha-olam, nafshi cholat a-havatecha.

Ana El na r'fa na la, b'harot la no-am zivecha.

Az tit-chazek v'tit-rapei, v'hai-ta la simchat olam.

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ, וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ.
כִּי זֶה כְּפֹה נְכֻסָּף נְכֻסָּפִי, לְרְאוֹת מְהִרָה בְּתַפְאֵרֶת עֲזֶךָ.
אֵלֶּה חֲמֻדָּה לְבִי, וְחוּסָה נָא וְאַל תִּתְעַלֵּם.

Vatik y'hemu na racha-mecha, v'chusa na al ben a-huvecha.

Ki zeh kama nich-sof nich-safti, lir'ot m'heira b'tiferet uzecha.

Eileh chamda libi, v'chusa na v'al tit-alam.

הַגִּילָה נָא וּפְרֹשׁ, חֲבִיבִי, עָלַי אֵת סִבַּת שְׁלוֹמְךָ.
תְּאִיר אֶרֶץ מִכְבוֹדְךָ, נְגִילָה וְנִשְׂמָחָה בָּךְ.
מִהֵר אֶהָב כִּי בָּא מוֹעֵד, וְחִנְנֵנוּ כִּימֵי עוֹלָם.

Higalei na uf-ros, cha-vivi, alai et sukat sh'lomeicha.

Ta-eir eretz mik'vodecha, nagila v'nis-m'cha bach.

Maheir e-hov ki va mo-eid, v'choneinu kimei olam.

Y'did Nefesh was written by Eliezer Azikri in the 16th century as a love poem to God. The first letter of each paragraph of the poem spells out the name of God.

Rabbi Gamliel, the son of Rabbi Yehuda haNasi, said: It is good to study Torah and engage in a worldly occupation, for exertion in both causes sin to be forgotten. And all study of Torah which is not combined with work ultimately come to naught and causes sin.

Pirke Avot 2:2

Y'DID NEFESH—SOUL'S DELIGHT

Torah may be compared to a beautiful and stately maiden who is secluded in an isolated chamber of a palace, and has a lover of whose existence she alone knows. For love of her he passes by her gate unceasingly and turns his eyes in all directions to discover her. She is aware that he is forever hovering about the palace and what does she do? She thrusts open a small door in her secret chamber, for a moment reveals her face to her lover, then quickly withdraws it. He alone, none else notices it; but he is aware it is from love of him that she has revealed herself to him for that moment, and his heart and soul and everything within him are drawn to her. So it is with Torah, who discloses her innermost secrets only to them who love her.... Hence, people should pursue the Torah with all their might, so that they might come to be her lovers.

Zohar, II, 99A

Soul's delight, merciful Parent,
 Draw Your servant into Your arms:
 Your servant runs like a deer, to bow before You,
 Let Your affection be sweeter than any honeycomb.

Glorious One, splendor of the World,
 My soul is sick for Your love.
 Please, God, heal her by showing Your splendor.
 She will be strengthened and healed, delighting in eternal joy.

Let mercy be aroused in You, my God,
 Pity me, Your beloved child.
 I have yearned endlessly to see Your mighty splendor,
 This is my heart's desire. Have pity and do not hide Yourself.

Reveal yourself, Beloved, spread over me your shelter of peace.
 Illumine the world with Your glory. We will rejoice happily with You.
 Hurry, my Love, for the time has come,
 Favor us as in days of old.

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרַת, מַלְאָכֵי עֲלִיּוֹן, מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ
בָּרוּךְ הוּא.

Shalom a-leichem, mal-achei hashareit, mal-achei el-yon, mimelech malchei ha-
m'lachim, hakadosh baruch hu.

בוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ
בָּרוּךְ הוּא.

Bo-a'chem l'shalom, mal-achei hashalom, mal-achei el-yon, mimelech malchei ha-
m'lachim, hakadosh baruch hu.

בְּרַכּוֹנֵי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ
בָּרוּךְ הוּא.

Ba-r'chuni l'shalom, mal-achei hashalom, mal-achei el-yon, mimelech malchei ha-
m'lachim, hakadosh baruch hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ
בָּרוּךְ הוּא.

Tzei-t'chem l'shalom, mal-achei hashalom, mal-achei el-yon, mimelech malchei ha-
m'lachim, hakadosh baruch hu.

Shalom Aleichem, which dates from the 17th century, became a customary home song because of its connection with the Talmudic legend that two angels accompany a Jew on the way home from synagogue on Friday evening. If the home has been prepared to honor Shabbat, the good angel says, "So may it be next Shabbat," and the evil angel reluctantly says, "Amen." If the home is not ready for Shabbat, the evil angel can say, "So may it benext Shabbat," and the good angel must respond, "Amen."

Gates of Shabbat

SHALOM ALEICHEM—PEACE UNTO YOU ANGELS OF PEACE

The world will never be
the dwelling place of
peace, till peace has
found a home in the
heart of each and every
man, till every man
preserves in himself the
order ordained by God
to be preserved.

Pope John XXIII

Pace unto you, ministering angels, angels from the Most High, from the Sovereign of sovereigns, the Holy Blessed One.

Come in peace, ministering angels, angels from the Most High, from the Sovereign of sovereigns, the Holy Blessed One.

Bless me in peace, ministering angels, angels from the Most High, from the Sovereign of sovereigns, the Holy Blessed One.

Depart in peace, ministering angels, angels from the Most High, from the Sovereign of sovereigns, the Holy Blessed One.



Lord, make me an
instrument of your peace.
Where there is hatred let me sow love.
Where there is injury; pardon.
Where there is doubt; faith.
Where there is despair; hope.
Where there is darkness; light.
Where there is sadness; joy.

Francis of Assisi, Catholic Saint



Lead me from death to Life,
from falsehood to Truth.
Lead me from despair to Hope,
from fear to Trust.
Lead me from hate to Love,
from war to Peace.
Let Peace fill our heart,
our world, our universe.

Satish Kumar, Jain Monk

הדלקת הנרות

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת (וְשֶׁל יוֹם טוֹב).
 Baruch atah Adonai Eloheinu melech ha-olam,
 asher kid'shanu b'mitz-votav,
 v'tzivanu l'hadlik ner shel Shabbat (v'shel Yom Tov).



When I said the blessing over the candles,
 my yearnings called out:
 Good Sabbath to you, my dear ones.
 But they had left the lands of the living
 and did not respond to tenderness.

My trembling holiday said:
 My roots are exposed.
 I whispered:
 Peace to you, Sabbath to you,
 my soul.

Flames wander through my tears
 and the wall shimmers gold.
 So much light around me,
 so great the pain—
 one more moment, and my soul
 will depart.

Zelda, translated by Marcia Falk

The Flame

The sun's going down.
 There's fire in the sky. It
 kindles a flame. Close
 the eyes. Draw it into
 your heart. Let it stay.

Cherish the time when
 time slows down, when
 angels sing and peace is
 found, when the light of
 God transforms the
 night, we remember and
 keep the flame alive.

Where there is light
 justice grows and flows
 like a river of wine. All
 will be safe and free
 under the shade of the
 vine. And under the
 shade of the tree. This is
 how we survive. We
 remember and keep the
 flame alive.

To all my loved ones
 here in my heart. Breath
 of my breath. Part of my
 part. You're always with
 me. Your love burns
 bright. God bless and
 keep you on this night.

Lanny, Steve, and
 Doug Cotler

HADLAKAT NEROT—CANDLE LIGHTING

As these Shabbat candles give light to all who behold them, so may we, by our lives, give light to all who behold us. As their brightness reminds us of the generations of Israel who have kindled light, so may we, in our own day, be among those who kindle light.

Gates of the House

Blessed is the match that is consumed in kindling a flame.
Blessed is the flame that burns in the secret depths of the heart.
Blessed are the hearts that know when 'tis honor to cease.
Blessed is the match that is consumed in kindling a flame.

Hannah Senesh

Blessed are You Adonai our God,
Sovereign of the universe,
who sanctifies us with Your mitzvot,
and commands us to kindle
the lights of Shabbat (and of the holiday).



We have gathered here this Shabbat to worship and reflect upon the meaning of our lives, and to rediscover that wise purpose without which, our ancestors believed, no one can live.

Shabbat is a day of freedom and peace, a celebration of life and creation. It is the end of the week and its beginning. It is the moment of pause; the refilling of the empty vessel; the renewing of the spirit. It is time to rest, rejuvenate and to reflect upon the universality of life and the common goals of all humanity.

Shabbat is the celebration of the family. It brings us together not as islands unto ourselves, but as a family, a community, a nation. From this, family values are born, love is created and charity is endowed with meaning.

There are days when we seek things for ourselves and measure failure by what we do not gain. On the Sabbath we seek not to acquire but to share.

There are days when we exploit the nature as if it were a horn of plenty that can never be exhausted. On the Sabbath, we stand in wonder before the mystery of creation.

There are days when we act as if we cared nothing for the rights of others. On the Sabbath, we are reminded that justice is our duty and a better world our goal.

This is the reason we have gathered together this evening, both family and friends, to worship, celebrate and share the gifts of this Shabbat:
day of wonder, day of peace.

Source Unknown

FEET TRODDING... on the gravel path

But not quite on it.
Not quite there.
I wander off.

Rhythms of time-tossed words gush forth
Elohai N'shama Shenata Bi T'hora Hi
I chant.

The mantra echoes in my head
A repetition mirrored in the dappled water
Eclipsing the hazy clamor of a hundred distant
faces.

The chanted words a rock
Their repetition, a foundation
And also a fountain

This chant a sanctuary
of the individual

For in the quiet moment
uplifted
it flows forth

(Pausing in the moonlight
Yet still repeating the purifying words,
Moonlit in isolation
Yet on the inside, aflame)

The words follow the well-worn paths
Around that moon-kissed lake
Like geese afloat
And suddenly airborne

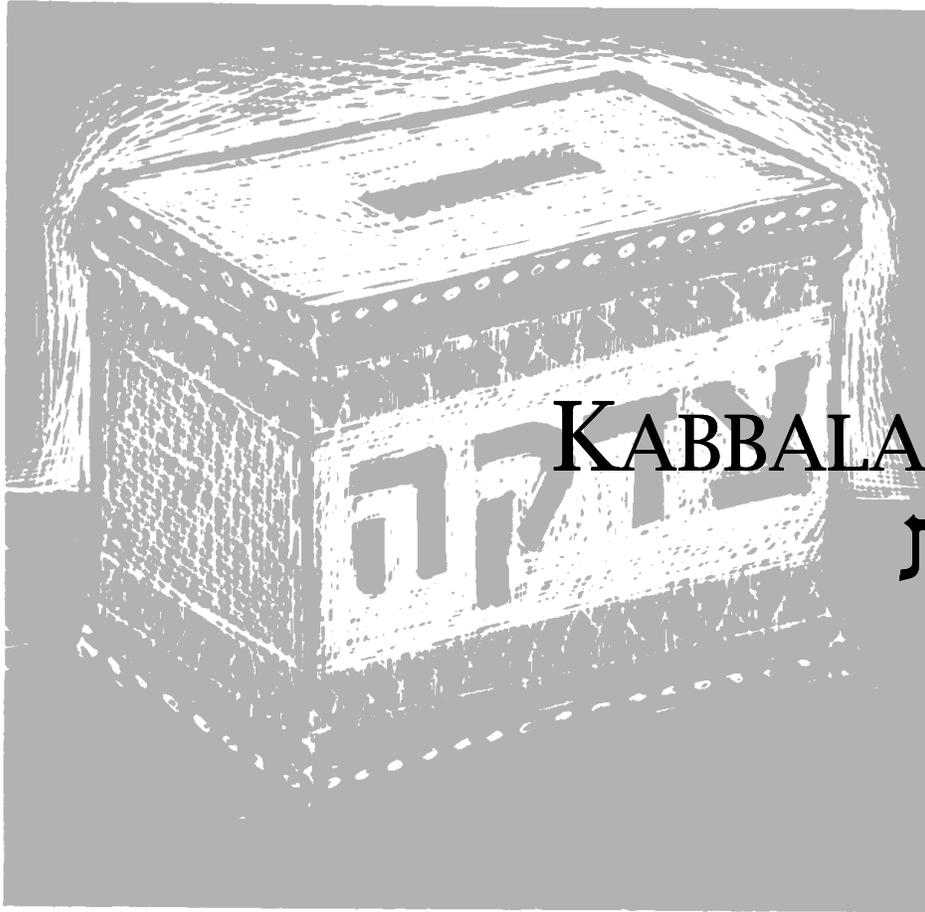
They renew my vigor
Refresh my heart,
United with God's spirit
My soul throbs

As I chant
I become the flowing waters
Coursing through my veins

And I am reminded
Of the sacred purity within.

My spirit flowing with new vitality
Elohai N'shama Shenata Bi T'hora Hi
I chant.

Josh Goldsmith '07



KABBALAT SHABBAT

קבלת שבת

תהילים עה

לְכוּ נִרְנְנָה לַיהוָה נְרִיעָה לְצוּר יִשְׁעֵנוּ. נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה בְּזִמְרוֹת נְרִיעַ לּוֹ. כִּי אֵל גָּדוֹל יְיָ וּמַלְאֲךָ גָּדוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ וְתוֹעֲפוֹת הָרִים לּוֹ.

L'chu n'ra-n'na lAdonai naria l'tzur yisheinu. N'ka-d'ma fanav b'toda, biz'mirot naria lo. Ki El gadol Adonai umelech gadol al kol elohim. Asher b'yado mech-k'rei aretz v'to-a-fot harim lo.

אֲשֶׁר לּוֹ הַיָּם וְהוּא עָשָׂהוּ וַיִּבְשֶׁת יָדָיו יַצְרוּ. בָּאוּ נִשְׁתַּחֲוּהוּ וְנִכְרַעַה נִבְרָכָה לְפָנָיו יְיָ עֲשֵׂנוּ. כִּי הוּא אֱלֹהֵינוּ וְאֲנַחְנוּ עִם מְרַעִיתוֹ וְצֹאן יָדוֹ הַיּוֹם אִם בְּקִלּוֹ תִשְׁמְעוּ.

Asher lo hayam v'hu asahu v'yabeshet yadav yatzaru. Bo-u nish-tacha-veh v'nich-ra-a niv-r'cha lifnei Adonai oseinu. Ki hu Eloheinu va-anach-nu am mar'ito v'tzon yado hayom im b'kolo tish-ma-u.

אֵל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה כִּיּוֹם מִסָּה בַּמִּדְבָּר. אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחַנוּנֵי נִם רָאוּ פְעָלֵי.

Al tak-shu l'vav'chem kim-ri-va k'yom ma-sa ba-midbar. Asher nisuni a-voteichem b'chanuni gam ra-u fo-oli.

אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲיִי לְכַב הֵם וְהֵם לֹא יָדְעוּ דְרָכָי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם יִבְאוּן אֵל מְנוּחָתִי.

Ar-ba-im shana akut b'dor va-omar am to-ei lei-vav heim v'heim lo yad-u d'rachai. Asher nish-ba-ti v'a-pi im y'vo-un el m'nuchati.

Psalm 95 is the first in the collection of psalms which make up the *Kabbalat Shabbat* service. This service was first assembled in *Tzfat* during the early 17th century. Rabbis there would go into the fields outside the city in order to receive the Shabbat Bride.

PSALM 95

Come, let us sing joyously to Adonai, raise a shout for our rock and deliverer; let us come into God's presence with praise; let us raise a shout for God in song! For Adonai is a great God, the great Sovereign of all divine beings. In God's hand are the depths of the earth; the peaks of the mountains are God's.

God's is the sea, God made it; and the land, which God's hands fashioned. Come, let us bow down and kneel, bend the knee before Adonai our maker. For this is our God, and we are the people God tends, the flock in God's care. O, if you would but heed God's charge this day.

Do not be stubborn as at *Meribah*, as on the day of *Massah*, in the wilderness, when your ancestors put Me to the test, tried Me, though they had seen My deeds.

Forty years, I was provoked by that generation. I thought, "They are senseless people; they would not know My ways." Concerning them I swore in anger, "They shall never come to My resting place!"

Within its bounds
Shabbat is one of the
surest means of finding
peace in the war-torn
realms of the soul. It is
one of the basic
institutions of
humanity – an idea with
infinite potentiality,
infinite power, infinite
hope. Through the
Sabbath, Judaism has
succeeded in turning its
greatest teachings into a
day. Out of a remote
world of profound
thought, grand dreams,
and fond hopes – all of
which seem so distant,
so intangible and so
unrealizable – the
Sabbath has forged a
living reality which can
be seen and tasted and
felt at least once a week.

Erich Fromm

תהילים עז

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל הָאָרֶץ. שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ בְּעָרוֹ מִיּוֹם לְיוֹם
יְשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד
נֹרָא הוּא עַל כָּל אֱלֹהִים.

Shiru lAdonai shir chadash shiru lAdonai kol ha-aretz. Shiru lAdonai bar'chu sh'mo
ba-s'ru miyom l'yom y'shu-a-to. Sa-p'ru vagoyim k'vodo b'chol ha-amim nif-l'otav.
Ki gadol Adonai um-hulal m'od no-ra hu al kol elohim.

כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְיָ שָׁמַיִם עָשָׂה. הוֹד וְהַדָּר לִפְנֵי עַז וְתִפְאַרֶת
בְּמִקְדָּשׁוֹ. הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ
מִנְחָה וּבֵאוּ לְחַצְרוֹתָיו.

Ki kol elohei ha-amim elilim vAdonai shamayim asa. Hod v'hadar l'fanav oz v'tif-eret
b'mik-dasho. Havu lAdonai mish-p'chot amim havu lAdonai kavod va-oz. Havu
lAdonai k'vod sh'mo s'u min-cha uvo-u l'chatz-rotav.

הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ חִילוֹ מִפְּנֵי כָּל הָאָרֶץ. אָמְרוּ בְּגוֹיִם יְיָ מִלֶּךְ אֵף
תִּכּוֹן תִּבְּלָל בַּל תִּמּוֹט יַדִּין עַמִּים בְּמִישָׁרִים. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעֵם
הַיָּם וּמְלֹאוּ.

Hish-tachavu lAdonai b'had-rat kodesh chilu mipanav kol ha-aretz. Imru vagoyim
Adonai malach af tikon teiveil bal timot yadin amim b'mei-sharim. Yis-m'chu ha-
shamayim v'tageil ha-aretz yir-am hayam um-lo-o.

יַעֲלוּ שָׂדֵי וְכָל אֲשֶׁר בּוֹ אֵז יִרְנְנוּ כָּל עֵצֵי יַעַר. לִפְנֵי יְיָ כִּי כָּא כִּי בָא לְשִׁפְט
הָאָרֶץ יִשְׁפֹּט תִּבְּלָל בְּצֶדֶק וְעַמִּים בְּאִמוּנָתוֹ.

Ya-a-loz sadai v'chol asher bo az y'ra-n'nu kol atzei ya-ar. Lif'nei Adonai ki va ki va
lish-pot ha-aretz yish-pot teiveil b'tzedek v'amim be-e-munato.

The Book of Psalms is made up of 150 poems which Jewish tradition attributes to King David, though some modern scholars see them as the product of multiple sources. Most psalms are prefixed with introductory words ascribing them to a particular author (only 73 explicitly claim David as author). The psalms include poems of thanksgiving, praise, war songs, songs connected with festivals and historical events, and milestones in individuals' lives.

PSALM 96

Sing to Adonai a new song, sing to Adonai, all the earth. Sing to Adonai, bless God's name, proclaim God's victory day after day. Tell of God's glory among the nations, God's wondrous deeds, among all peoples. For Adonai is great and much acclaimed, God is held in awe by all divine beings.

All the gods of the peoples are mere idols, but Adonai made the heavens. Glory and majesty are before God; strength and splendor are in God's Temple. Ascribe to Adonai, O families of the peoples, ascribe to Adonai glory and strength. Ascribe to Adonai the glory of God's name, bring tribute and enter God's courts.

Bow down to Adonai majestic in holiness; tremble in God's presence, all the earth! Declare among the nations, "Adonai is sovereign!" the world stands firm; it cannot be shaken; God judges the peoples with equity. Let the heavens rejoice and the earth exult; let the sea and all within it thunder.

The fields and everything in them exult; then shall all the trees of the forest shout for joy at the presence of Adonai, for God is coming, for God is coming to rule the earth; God will rule the world justly and its peoples in faithfulness.

Prayer is a coupling with the Glory of God. Therefore man should move himself up and down at the beginning of prayer, but then he can stand unmoved and cleave to God in a great cleaving. And because he moves, he can attain to a great awakening so that he must reflect: Why do I move up and down? Certainly, because the Glory of God stands over against me. And over this he enters into a great rapture.

Martin Buber
Hasidism and Modern Man

תהילים צז

יִי מִלְךָ תִגַּל הָאָרֶץ יִשְׁמְחוּ אֵיִים רַבִּים. עֲנֵן וְעָרְפֵל סָבִיבוֹ צְדָק וּמִשְׁפָּט מְכוֹן
בְּסֵאוֹ. אֵשׁ לְפָנָיו תִּלְךָ וּתְלַהֵט סָבִיב צָרִיו. הָאִירוּ בְּרַקְיוֹ תִבְּל רְאֵתָהּ וּתְחַל
הָאָרֶץ.

Adonai malach tageil ha-aretz yis-m'chu i-yim rabim. Anan va-a-rafel s'vivav tzedek
umish-pat m'chon kis-o. Eish l'fanav teileich ut-laheit saviv tzarav. Hei-iru v'rakav
teiveil ra-ata vatacheil ha-aretz.

הָרִים בְּדוֹנָג נָמְסוּ מִלְּפָנָי יִי מִלְּפָנָי אֲדוֹן כָּל הָאָרֶץ. הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ וְרָאוּ
כָּל הָעַמִּים כְּבוֹדוֹ. יִבְשׂוּ כָּל עֲבָדֵי פֶסֶל הַמִּתְהַלְּלִים בְּאֵלִילִים הַשֹּׁתְחוּ לוֹ כָּל
אֱלֹהִים.

Harim kadonag namasu milifnei Adonai milifnei adon kol ha-aretz. Higidu
hashamayim tzid-ko v'ra-u chol ha-amim k'vodo. Yeivoshu kol ov'dei fesel hamit-
hal'lim ba-ei-lilim hish-tachavu lo kol elohim.

שָׁמְעָה וַתִּשְׁמַח צִיּוֹן וַתִּגְלַנָּה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ יִי. כִּי אַתָּה יִי עֲלִיּוֹן
עַל כָּל הָאָרֶץ מָאֵד נִעְלִיתָ עַל כָּל אֱלֹהִים. אֲהַבִּי יִי שְׁנֵאוֹ רַע שֹׁמֵר נַפְשׁוֹת
חַסִּידָיו מִיַּד רְשָׁעִים יִצִּילֵם.

Sham'a vatis-mach Tziyon vatageil-na b'not y'huda l'ma-an mish-patecha Adonai.
Ki ata Adonai el-yon al kol ha-aretz m'od na-aleita al kol elohim. Oha-vei Adonai
sin-u ra shomeir naf-shot cha-sidav miyad r'sha-im yatzileim.

אֹר זָרַע לְצַדִּיק וּלְיִשְׂרָי לֵב שִׁמְחָה. שִׁמְחוּ צְדִיקִים בְּיִי וְהוֹדוּ לְזִכְרִי קִדְשׁוֹ.
Or zaru-a latzadik ul-yish-rei leiv sim-cha. Sim'chu tzadikim bAdonai v'hodu
l'zeicher kod-sho.

The demand for justice runs through the entirety of Jewish history and Jewish tradition.

U.S. Supreme Court
Justice Ruth Bader
Ginsburg

In each of us, two natures are at war—the good and the evil. All our lives the fight goes on between them, and one of them must conquer. But in our own hands lies the power to choose—what we want most to be we are.

Robert Louis Stevenson
Dr. Jekyll and Mr. Hyde

PSALM 97

The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labor. While there is anything he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labor. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labor. While there is anything which he has not discriminated or his discrimination is not clear, he will not intermit his labor. If there be anything which he has not practiced, or his practice fails in earnestness, he will not intermit his labor. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand. Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong.

Confucius

Adonai is sovereign! Let the earth exult, the many islands rejoice! Dense clouds are around God, righteousness and justice are the base of God's throne. Fire is God's vanguard, burning God's foes on every side. God's lightings light up the world; the earth convulsed at the sight.

Mountains melt like wax at Adonai's presence, at the presence of Adonai of all the earth. The heavens proclaim God's righteousness and all people see God's glory. All who worship images, who vaunt their idols, are dismayed; all divine beings bow down to God.

Zion, hearing it, rejoices, the towns of Judah exult, because of Your judgments, O Adonai. For You, Adonai, are supreme over all the earth; You are exalted high above all divine beings. O you who love Adonai, hate evil! God guards the lives of God's loyal ones, saving them from the hand of the wicked.

Light is sown for the righteous, radiance for the upright. O you righteous, rejoice in Adonai and acclaim God's holy name!

תהילים צח

מִזְמוֹר שִׁירוֹ לַיְי שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לוֹ יְמִינוּ וּזְרוּעַ קְדָשׁוֹ.
הוֹדִיעַ ייִ יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.

Miz-mor shiru lAdonai shir chadash ki nif-la-ot asa hoshi-a lo y'mino uz-ro-a kod-sho. Hodia Adonai y'shuato l'einei hagoyim gila tzid-kato.

זָכַר חֶסְדּוֹ וְאַמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָּל אַפְסֵי אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ.
הָרִיעוּ לַיְי כָּל הָאָרֶץ פִּצְחוּ וְרָנְנוּ וְזָמְרוּ.

Zachar chas-do ve-e-munato l'veit Yisrael ra-u chol af-sei aretz et y'shu-at Eloheinu. Hari-u lAdonai kol ha-aretz pitz'chu v'ra-n'nu v'zameiru.

זָמְרוּ לַיְי בְּכִנּוֹר בְּכִנּוֹר וְקוֹל זְמֶרָה. בְּחִצְצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לְפָנֵי הַמֶּלֶךְ.
יְיִ.

Zam'ru lAdonai b'chinor b'chinor v'kol zim-ra. Bacha-tzo-tz'rot v'kol shofar hari-u lif-nei hamelech Adonai.

יִרְעַם הַיָּם וּמְלֹאוֹ תִבֵּל וַיִּשְׁבִּי בָּהּ. נְהָרוֹת יִמְחָאוּ כִּף יַחַד הָרִים יִרְנְנוּ.

Yir-am hayam um-lo-o teiveil v'yo-sh'vei va. N'harot yim-cha-u chaf yachad harim y'raneinu.

לְפָנֵי יְיִ כִּי בָּא לְשַׁפֵּט הָאָרֶץ יִשְׁפֹּט תִּבֵּל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים.

Lifnei Adonai ki va lish-pot ha-aretz yish-pot teiveil b'tzedek v'amim b'meisharim.

Anger... it's a paralyzing emotion... you can't get anything done. People sort of think it's an interesting, passionate, and igniting feeling. I don't think it's any of that: it's helpless... it's absence of control — and I need all of my skills, all of the control, all of my powers — and I need clarity, in order to write, and anger doesn't provide any of that, I have no use for it whatsoever. I can feel melancholy, and I can feel full of regret, but anger is something that is useful to the people who watch it... it's not useful to me.

Toni Morrison

PSALM 98

A psalm. Sing to Adonai a new song, for God has worked wonders; God's right hand, God's holy arm, has won God victory. Adonai has manifested God's victory, has displayed God's triumph in the sight of the nations.

Adonai was mindful of God's steadfast love and faithfulness toward the house of Israel; all the ends of the earth beheld the victory of our God. Raise a shout to Adonai, all the earth, break into joyous songs of praise!

Sing praise to Adonai with the lyre, with the lyre and melodious song. With trumpets and the blast of the horn raise a shout before Adonai, the sovereign.

Let the sea and all within it thunder, the world and its inhabitants; let the rivers clap their hands, the mountains sing joyously together at the presence of Adonai.

For Adonai is coming to rule the earth; God will rule the world justly, and its people with equity.

The laws of the Shabbat are set aside in cases where there is danger to life, as is the case with all the mitzvot. Therefore, a sick person who is in danger may have all his needs taken care of on the Shabbat (even when so doing violates the laws of Shabbat) if it is so ordered by a doctor. If there is some question as to the seriousness of the illness (as in the case where one doctor says there is danger and another says there is not), then the Shabbat is set aside on the principle that, when there is any doubt about danger to life, we set aside the Shabbat in order to save life.

Maimonides

תהילים צט

יְיָ מַלְאךְ יִרְגְּזוּ עַמִּים יֹשֵׁב בְּרוּבִים תְּנוּט הָאָרֶץ. יְיָ בְּצִיּוֹן גָּדוֹל וְרָם הוּא עַל כָּל
הָעַמִּים. יוֹדוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא.

Adonai malach yir-g'zu amim yosheiv k'ruvim tanut ha-aretz. Adonai b'Tziyon
gadol v'ram hu al kol ha-amim. Yo-du shim-cha gadol v'nora kadosh hu.

וְעַז מַלְאךְ מִשְׁפָּט אָהֵב אֶתְהָ פּוֹנֵנֶת מִיִּשְׂרָאֵל מִשְׁפָּט וְצַדִּיקָה בְּיַעֲקֹב אֶתְהָ
עֲשִׂיתָ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו קְדוֹשׁ הוּא. מֹשֶׁה וְאַהֲרֹן
בְּכַהֲנָיו וְשִׁמוּאֵל בְּקִרְאֵי שְׁמוֹ קִרְאִים אֵל יְיָ וְהוּא יַעֲנֵם.

V'oz melech mish-pat aheiv ata konan-ta meisharim mish-pat utz-daka b'Ya-a-kov
ata asita. Ro-m'mu Adonai Eloheinu v'hish-tacha-vu laha-dom rag-lav kadosh hu.
Moshe v'Aha'ron b'choha-nav uSh-mu-eil b'kor'ei sh'mo ko-r'im el Adonai v'hu ya-
a-neim.

בְּעַמּוּד עֵנָן יְדַבֵּר אֲלֵיהֶם שְׁמְרוּ עֲדוֹתַי וְחַק נָתַן לָמוֹ. יְיָ אֱלֹהֵינוּ אֶתְהָ עֲנִיתָם
אֵל נִשְׂא הַיִּיתָ לָהֶם וְנִקָּם עַל עֲלִילוֹתָם.

B'amud anan y'dabeir a-leihem sha-m'ru eidotav v'chok natan lamo. Adonai
Eloheinu ata a-nitam El nosei hayi-ta la-hem v'no-keim al a-lilotam.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

Ro-m'mu Adonai Eloheinu v'hish-tacha-vu l'har kod-sho ki kadosh Adonai
Eloheinu.

It has been written that:
“The astonishing thing
about human beings is
not so much their
intellect and bodily
structure, profoundly
mysterious as they are.
The astonishing and
least comprehensible
thing about people is
their range of vision;
their gaze into the
infinite distance; their
lonely passion for ideas
and ideals...for which
they will stand until
they die, the profound
conviction they
entertain that if nothing
is worth dying for,
nothing is worth living
for.”

Every human being is
endowed by the Maker
with two eyes. With one
he is expected to look at
his neighbor, fastening
his gaze on her virtues,
her excellences, her
desirable qualities. With
the other eye, he is to
turn inward to see his
own weaknesses, his
imperfections, and his
shortcomings, in order
to correct them.

Israel Salanter

PSALM 99

Adonai, enthroned on cherubim, is sovereign, peoples tremble, the earth quakes. Adonai is great in Zion, and exalted above all peoples. They praise Your name as great and awesome; God is holy.

Mighty Sovereign who loves justice, it was You who established equity, You who worked righteous judgment in Jacob. Exalt Adonai our God and bow down to God's footstool; God is holy! Moses and Aaron among his priests, Samuel, among those who call on God's name—when they called to Adonai, God answered them.

God spoke to them in a pillar cloud; they obeyed God's decrees, the law God gave them. O Adonai our God, You have answered them; You were a forgiving God for them, but You exacted retribution for their misdeeds.

Exalt Adonai our God, and bow toward God's holy hill, for Adonai our God is holy.

According to one Midrash, an unbeliever came to see Rabbi Akiba and asked him: "Who created the world?" Rabbi Akiba said: "Who made the garment which you are wearing?" The other replied: "Obviously a weaver!" "Prove it to me," said Rabbi Akiba. "What proof can I show you? Don't you know that a weaver makes clothes?" "And don't you know," Rabbi Akiba answered, "that God is the Creator of the universe?" When Rabbi Akiba's students asked that he explain his reasoning better, he said: "Just as a house implies that a builder built it, so the world makes known God as the one who created it."

Finding God

תהילים כט

מִזְמוֹר לְדָוִד הָבּוּ לַיהוָה בְּנֵי אֱלֹהִים הָבּוּ לַיהוָה כְּבוֹד וְעֹז. הָבּוּ לַיהוָה כְּבוֹד שְׁמוֹ
הַשְּׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ קוֹל יְיָ עַל הַמַּיִם אֵל הַכְּבוֹד הַרְעִים יְיָ עַל מַיִם
רַבִּים קוֹל יְיָ בַּבְּחַיִּת קוֹל יְיָ בְּהַדְרָה.

Miz-mor l'David havu l'Adonai b'nei eilim havu l'Adonai kavod va-oz. Havu l'Adonai
k'vod sh'mo hish-tacha-vu l'Adonai b'had-rat kodesh kol Adonai al hamayim El
hakavod hir-im Adonai al mayim rabim kol Adonai bako-ach kol Adonai behadar.

קוֹל יְיָ שֹׁבֵר אַרְזִים וַיִּשְׁבֵּר יְיָ אֶת-אַרְזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ עֵגֶל לְכַנּוֹן
וַיִּשְׂרִיזֵן כְּמוֹ בֶן רְאָמִים, קוֹל יְיָ הִצִּיב לְהַבֹּת אֵשׁ. קוֹל יְיָ יַחִיל מִדְּבַר, יַחִיל יְיָ
מִדְּבַר קֹדֶשׁ.

Kol Adonai shoveir a-razim vay'shabeir Adonai et arzei hal'vanon. Vayar-kideim
k'mo eigel l'vanon v'sir-yon k'mo ven r'eimim. Kol Adonai chotzeiv laha-vot eish, kol
Adonai yachil mid-bar, yachil Adonai mid-bar kadesh.

קוֹל יְיָ יַחֲלֵל אַיָּלוֹת וַיַּחֲשֵׁף יַעֲרוֹת וּבְהִיכָלוֹ כָּלוּ אֲמֹר כְּבוֹד. יְיָ לִמְבוּל יָשָׁב
וַיִּשָּׁב יְיָ מִלְּקֶדֶת לְעוֹלָם. יְיָ עֹז לְעַמּוֹ וַיִּתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Kol Adonai y'choleil ayalot vayeche-sof y'arot uv'heichalo kulo omeir kavod. Adonai
lamabul yashav vayeishev Adonai melech l'olam. Adonai oz l'amo yitein Adonai
y'vareich et amo vashalom.

The doctrine which teaches man's discontinuity with and superiority to the rest of the natural order, must not be misconstrued as a sanction for man to despoil the world. First, while he is beyond the merely natural, he also participates in it; he is an intersection of the natural and the divine (or supernatural). The plurals in the verse, "And God said, Let us make man in our image," are explained by Rabbi Joseph Kimhi as addressed by God to the earth, or nature. Man remains inextricably tied to nature even while he is urged to transcend it. Man is a creature, and the denial of his creatureliness turns his creative powers to satanic and destructive ends.

Rabbi Norman Lamm

PSALM 29

A psalm of David. Ascribe to Adonai, O divine beings, ascribe to Adonai glory and strength. Ascribe to Adonai the glory of God's name; bow down to Adonai, majestic in holiness. The voice of Adonai is over the waters; the God of glory thunders, Adonai, over the mighty waters. The voice of Adonai is power; the voice of Adonai is majesty.

The voice of Adonai breaks cedars; Adonai shatters the cedars of Lebanon. God makes Lebanon skip like a calf, Sirion, like a young wild ox. The voice of Adonai kindles flames of fire; the voice of Adonai convulses the wilderness; Adonai convulses the wilderness of Kadesh.

The voice of Adonai causes hinds to calve, and strips forests bare; while in God's temple all say "Glory!" Adonai sat enthroned at the Flood; Adonai sits enthroned, Sovereign forever. May Adonai grant strength to God's people; may Adonai bestow on God's people well-being.



There are places I'll remember
 All my life though some have changed
 Some forever not for better
 Some have gone and some remain
 All these places have their moments
 With lovers and friends I still can recall
 Some are dead and some are living
 In my life I've loved them all
 But of all these friends and lovers
 There is no one compares with you
 And these memories lose their meaning
 When I think of love as something new
 Though I know I'll never lose affection
 For people and things that went before
 I know I'll often stop and think about them
 In my life I love you more

The Beatles

The universe is one great kindergarten for man. Everything that exists has brought with it its own peculiar lesson. The mountain teaches stability and grandeur; the ocean immensity and change. Forests, lakes, and rivers, clouds, and winds, stars and flowers, stupendous glaciers and crystal snowflakes—every form of animate or inanimate existence, leaves its impress upon the soul of man. Even the bee and ant have brought their little lessons of industry and economy.

Orison Swett Marden

לְכָה דוּדִי לְקִרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה.

L'cha dodi likrat kala. P'nei Shabbat n'ka-b'la.

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד. יִי אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם
וְלִתְפִאֲרַת וְלִתְהִלָּה.

Shamor v'zachor b'dibur echad. Hish-mi-anu El hamyuchad. Adonai echad ush-mo
echad. L'sheim ul-tif-eret v'lit-hila.

לְקִרְאֵת שַׁבַּת לָבוֹ וְנִלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה. מִרְאֵשׁ מִקְדָּם נְסוּכָה, סוּף
מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

Likrat Shabbat l'chu v'neil-cha. Ki hi m'kor hab'racha. Meirosh mikedem n'sucha.
Sof ma-a-seh b'macha-shava t'chila.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהַפְכָה. רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא.
וְהוּא יִחְמוֹל עָלֶיךָ הַמְלָה.

Mik-dash melech ir m'lucha. Kumi tz'i mitoch ha-ha-fecha. Rav lach shevet b'eimek
habacha. V'hu yacha-mol alai-yich chem-la.

הִתְנַעְרִי מֵעֵפֶר קוּמִי. לְבָשִׁי בְּגָדֵי תִפְאֲרֶתְךָ עָמִי. עַל יַד בֶּן יִשִׁי בֵּית הַלְחָמוֹ.
קָרְבָה אֵל נַפְשִׁי גְאָלָה.

Hit-na-ari mei-afar kumi. Liv-shi big-dei tif-ar-teich ami. Al yad ben Yishai beit
halach-mi. Kor-va El naf-shi g'ala.

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָּא אֲוֵרֶךְ קוּמִי אֲוֵרִי. עוּרִי עוּרִי שִׁיר דַּבְרִי. כְּבוֹד יִי
עָלֶיךָ נִגְלָה.

Hit-o-r'ri hit-o-r'ri. Ki va oreich kumi ori. Uri uri shir dabeiri. K'vod Adonai alayich
nig-la.

The most famous of these [16th century poems] is "Lekhah Dodi, Come, my Beloved to meet the Bride." It was written in 1540 by Solomon Halevi Alkabetz and it is now included in the Friday evening liturgy of almost every Jewish community in the world.

Evelyn Garfiel, From *Service of the Heart*

When deeds exceed learning, learning endures; but when learning exceeds deeds, it does not endure.

Rabbi Chanina ben Dosa, *Pirkei Avot* 3:12

L'CHA DODI—GREETING THE SHABBAT BRIDE

Beloved, come to meet the bride. Beloved come to greet Shabbat.

Keep and remember the single command, the Only God caused us to hear. Adonai is One and God's name is One, in essence, in glory and in praise.

To greet Shabbat let us go forth, for she is the source of blessing. From the start, from of old, it was ordained: the last thing made, the first in thought.

Royal sanctuary, city of kings, rise up and leave your overturned state. Too long you have dwelt in the valley of tears. God will spare you in compassion.

Awake! From the dust arise! Dress yourself in garments of splendor, my people. At hand is Jesse's son of *Beit Lechem*. Cleave to God, my soul to redemption.

Awaken yourself! Awaken yourself, for your light has come! Arise, shine! Awake, awake! Offer forth in song. The glory of Adonai unto you is revealed.

The name of the Friday evening service is *Kabbalat Shabbat*. What does the phrase mean?

The term *kabbalah* denotes the act of taking an obligation upon oneself. The term in this sense has the connotation of strictness and restraint. Yet *kabbalah* in its verbal form means also: to receive, to welcome, to greet. In the first meaning, it is applied to law; in the second to a person. The question arises, in what meaning is the word *kabbalah* used when applied to the word *Shabbat*.

Abraham Joshua Heschel

לֹא תִבְשִׂי וְלֹא תִכַּלְמִי. מַה תִּשְׁתַּחֲוֶהֶי וּמַה תִּהְיֶה. כִּי יִחַסּוּ עֲנֵי עַמִּי
וְנִבְנְתָה עִיר עַל תִּלָּה.

Lo teivoshi v'lo tikal'mi. Ma tish-tocha-chi u-ma tehe-mi. Bach yeche-su ani-yei ami,
v'niv-n'ta ir al tila.

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיד. וְרַחֲקוּ כָּל מְבַלְעֵיֶיךָ. יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ הַתָּן עַל
כָּלָה.

V'hayu limshisa shosa-yich. V'racha-ku kol m'va-l'ayich. Yasis alayich Eloha-yich.
Kim-sos chatan al kala.

יָמִין וּשְׂמֹאל תִּפְרוֹצִי. וְאֶת־יְיָ תִעְרִיצִי. עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׂמַחָה וְנִגְלָה.
Yamin us-mol tif-rotzi. Vet Adonai ta-a-ritzi. Al yad ish ben par-tzi. V'nis-m'cha
v'nagila.

בּוֹאֵי בְּשָׁלוֹם עֹטְרוֹת בְּעֵלְתָּה. גַּם בְּשִׂמְחָה וּבְצַחֲלָה. תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה. בּוֹאֵי
כָּלָה, בּוֹאֵי כָּלָה.

Bo-i v'shalom a-teret ba-la. Gam b'sim-cha uv-tzoho-la. Toch e-munei am s'gula. Bo-
i chala bo-i chala.

More than Israel has
kept Shabbat, Shabbat
has kept Israel.

Ahad Haam, 19th c.

It is customary to rise
and turn towards the
doorway of the
sanctuary at בּוֹאֵי בְּשָׁלוֹם
(bo-i v'shalom) and, as we
sing בּוֹאֵי כָּלָה (bo-i chalah),
bow at the waist, in
order to greet the
Shabbat Bride as she
enters.

I view the Sabbath... as
 a “useless” day. We
 must once again
 understand that doing
 nothing, being silent
 and open to the world,
 letting things happen
 inside, can be as
 important as, and
 sometimes more
 important than, what
 we commonly call the
 useful. Let there be
 some special time
 during the week when
 we do for the sake of
 doing, when we love the
 trivial and, in fact,
 simply love; when we
 do for others rather
 than ourselves
 and thus provide a
 counterbalance for the
 weight of endless
 competition that
 burdens our every day.

W. Gunther Plaut

Do not be shy. Do not be ashamed. Why do you cast yourself down?
 Why do you sigh? In you the poor of my people seek mercy and the city
 will be rebuilt on its ruins.

And they shall be ravaged, those who ravaged you. And they shall be
 exiled, all who devour you. God will rejoice in you, rejoicing as a
 bridegroom with his bride.

To the right and to the left you will burst forth. And unto Adonai you
 will praise. By the man, son of Peretz, we will rejoice and be glad.

Come in peace, O crown of your husband; also in gladness and in joy.
 Amid the faithful to you of your treasured people, come O bride! Come
 O bride!



God, help us now to make this new Shabbat.
 After noise, we seek quiet;
 After crowds of indifferent strangers,
 We seek to touch those we love;
 After concentration on work and responsibility,
 We seek freedom to meditate, to listen to our inward selves.
 We open our eyes to the hidden beauties
 and the infinite possibilities in the world You are creating;
 We break open the gates of the reservoirs
 of goodness and kindness in ourselves and in others;
 We reach toward one holy perfect moment of Shabbat.

Ruth Brin

תהילים צב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהוֹדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ. לְהַגִּיד בְּבִקְרַח
חֲסִדְךָ וְאַמוּנָתְךָ בְּלֵילוֹת. עָלַי עֲשׂוֹר וְעָלַי נָבֵל עָלַי הַגִּיזוֹן בְּכִנּוֹר. כִּי שִׁמְחַתְנִי
יְיָ בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.

Miz-mor shir l'yom haShabat. Tov l'hodot l'Adonai ul-zameir l'shim-cha el-yon. L'hagid baboker chas-decha ve-e-muna-t'cha baleilot. A-lei asor va-a-lei navel a-lei higayon b'chinor. Ki simach-tani Adonai b'fo-o-lecha b'ma-a-sei yadecha a-ranein.

מִה גָּדְלוֹ מַעֲשֵׂיךָ יְיָ מֵאֵד עֲמָקוֹ מִחֲשֻׁבְתֶּיךָ. אִישׁ בְּעַר לֹא יֵדַע וְכִסִּיל לֹא יִבִּין
אֵת זֹאת. בְּפִרְחֵי רִשְׁעִים כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל פְּעָלֵי אֱוֹן לְהַשְׁמֵד עֲדֵי עַד.

Ma gad'lu ma-a-secha Adonai m'od am'ku mach-sh'vo-techa. Ish ba-ar lo yeida uch-sil lo ya-vin et zot. Bif-ro-ach r'sha-im k'mo eisev vayatzitzu kol po-a-lei aven l'hisha-m'dam a-dei ad.

וְאֵתָה מְרוֹם לְעֹלָם יְיָ. כִּי הִנֵּה אֵיבֶיךָ יְיָ כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ וַיִּתְפָּרְדּוּ כָּל
פְּעָלֵי אֱוֹן. וַתֵּרֶם בְּרָאִים קַרְנֵי בַלְתֵּי בְשָׁמֶן רַעֲנָן. וַתִּבְטַט עֵינֵי בְּשׂוּרֵי בְּקַמִּים
עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲזֵנֵי.

V'ata marom l'olam Adonai. Ki hinei oy'vecha Adonai ki hinei oy'vecha yoveidu yit-par'du kol po-a-lei aven. Vatarem kir-eim kar-ni baloti b'shemen ra-a-nan. Vatabeit eini b'shurai bakamim alai m'rei-im tish-ma-na oz-nai.

צַדִּיק כַּתָּמַר יִפְרָח כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה. שְׁתוּלִים בְּבַיִת יְיָ בְּחֲצֵרוֹת אֱלֹהֵינוּ
יִפְרִיחוּ. עוֹד יִנּוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יְהִיוּ. לְהַגִּיד כִּי יִשָּׂר יְיָ צוּרֵי וְלֹא
עוֹלָתָהּ בּוֹ.

Tzadik katamar yif-rach, k'erez bal'vanon yis-ge. Sh'tulim b'veit Adonai b'chatzrot Eloheinu yaf-richu. Od y'nuvun b'seiva d'sheinim v'ra-a-nanim yih'yu l'hagid ki yashar Adonai tzuri v'lo av-lata bo.

A great pianist was once asked by an ardent admirer: "How do you handle the notes as well as you do?" The artist answered: "The notes I handle no better than many pianists, but the pauses between the notes—ah! That is where the art resides."

In great living, as in great music, the art may be in the pauses. Surely one of the enduring contributions which Judaism made to the art of living was the Shabbat, "the pause between the notes." And it is to the Shabbat that we must look if we are to restore to our lives the sense of serenity and sanctity which Shabbat offers in such joyous abundance.

Likrat Shabbat

PSALM 92

The Jewish religion is... a way of sublimating everyday existence....

It demands no act of faith—in the popular sense of the term—on the part of its members.

And for that reason there has never been a conflict between our religious outlook and the world outlook of science.

Albert Einstein

A psalm. A song; for Shabbat. It is good to praise Adonai, to sing hymns to Your name, O Most High, to proclaim Your steadfast love at daybreak, Your faithfulness each night with a ten-stringed harp, with voice and lyre together.

You have gladdened me by Your deeds, O Adonai; I shout for joy at Your handiwork. How great are Your works, O Adonai, how very subtle Your designs! A brutish man cannot know, a fool cannot understand this: though the wicked sprout like grass, though all evildoers blossom, it is only that they may be destroyed forever.

But You are exalted, O Adonai, for all time. Surely, Your enemies, O Adonai, surely, Your enemies perish; all evildoers are scattered. You raise my horn high like that of a wild ox; I am soaked in freshening oil. I shall see the defeat of my watchful foes, hear of the downfall of the wicked who beset me.

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon; planted in the house of Adonai, they flourish in the courts of our God. In old age they still produce fruit; they are full of sap and freshness, attesting that Adonai is upright, my rock, in whom there is no wrong.



In an ancient legend, God speaks to the Children of Israel, saying,
“My children, if you are willing to accept the Torah and observe its mitzvot,
I will grant you a most precious gift.”

“And what is that precious gift to be?” ask the Children of Israel.

“The world-to-come,” is the reply.

“Tell us what the world-to-come is like,” retort the Children of Israel.

And God responds,

“I have already given you the Sabbath. The Sabbath is a taste of the world-to-come.”

The Jewish Book of Why

תהילים צג

יִי מְלֶכֶךְ גִּאוֹת לָבֵשׁ לָבֵשׁ יִי עֹז הַתְּאֹזֵר אֶף תִּכּוֹן תִּבְל בַּל תִּמּוֹט. נִכּוֹן בְּכֶאֱדָה
מֵאֵז מְעוֹלָם אָתָּה.

Adonai malach gei-ut laveish laveish Adonai oz hit-azar af tikon teveil bal timot.
Nachon kis-a-cha mei-az mei-olam ata.

נִשְׂאוּ נְהָרוֹת יִי נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָיִם. מְקוּלוֹת מֵיָם רַבִּים
אֲדִירִים מִשְׁבְּרֵי יָם אֲדִיר בְּמָרוֹם יִי.

Nas'u n'harot Adonai nas-u n'harot kolam yis'u n'harot doch-yam. Mikolot mayim
rabim adirim mish-b'rei yam adir bamarom Adonai.

עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד לְבֵיתֶךָ נֶאֱוָה קֹדֶשׁ יִי לְאָרְץ יָמִים.

Eidotecha ne-em-nu m'od l'veit'cha na-a'va kodesh Adonai l'orech yamim.



By and large we modern Jews are not exhausted by physical exertions during our work week. Few of us dig tunnels, unload cargoes, mine coal, man steel furnaces, or operate heavy machinery. We do not go to work by trudging many miles on foot. We have at our disposal the amenities of the automobile, caught in traffic jams, or commuter trains invariably crowded and late, or the buses and subways, of which the less the said the better. By the end of the week our muscles are not physically fatigued; instead, our nerves are frayed. Not toil, but tension, is the toll that modern life exacts from us and from our contemporaries. We need rest and surcease, not so much from physical strain as from psychic stress built up during the week.

It is precisely the traditional Sabbath that speaks to our present condition, by enjoining the avoidance of travel, shopping, cooking, and writing, and by limiting our movements to what we can do with our own power, by walking. What the prayer book beautifully describes as *menucha shelema*, total rest, is only within the power of the traditional Sabbath to bestow. As tensions continue to mount in contemporary society, the traditional Sabbath, that requires an all-but-total separation from work-a-day tasks and concerns and worry, becomes an ever more precious resource for life in a world increasingly dedicated to death.

Robert Gordis

The Sabbath is the greatest wonder of religion. Nothing can appear more simple than this institution, yet no legislator in the world hit upon this idea! To the Greeks and Romans it was an object of derision, a superstitious usage. But it removed with one stroke a contrast between slaves who must labor incessantly and their masters who may celebrate continuously.

Benno Jacob

PSALM 93

Since age two I've been
waltzing up and down
with the question of
life's meaning. And I am
obliged to report that
the answer changes
from week to week.

When I know the
answer, I know it
absolutely; as soon as I
know that I know it, I
know that I know
nothing. About seventy
percent of the time my
conclusion is that there
is a grand design. I
believe that the force
that created life is
betting that human
beings will do
something quite
wonderful - like live up
to their potential. I am
influenced largely by
Blaise Pascal and his
wager. Pascal advises us
to bet on the toss of a
coin that God is. If we
win, we win eternity. If
we lose, we lose
nothing.

Maya Angelou

Adonai is sovereign, God is robed in grandeur; Adonai is robed, God is girded with strength. The world stands firm, it cannot be shaken. Your throne stands firm from of old; from eternity You have existed.

The ocean sounds, O Adonai, the ocean sounds its thunder, the ocean sounds its pounding. Above the thunder of the mighty waters, more majestic than the breakers of the sea, is Adonai, majestic on high.

Your decrees are indeed enduring; holiness befits Your house, O Adonai, for all times.



Somewhere out of time
In the mystery of time
Somewhere between memory and forgetfulness,
Dimly though
I remember how once I stood
At Your mountain trembling
Amid the first and the thunder.
How I stood there, out of bondage
In a strange land and afraid.
And You loved me and You fed me
And I feasted on Your words.
And, yes, I can remember
How the thunder was my heart
And the fire was my soul.
O God, I do remember.
The fire burns in me anew.
And here I am, once more
A witness to that timeless moment.
Present now in the light of Your Torah
I am reborn.

Nancy Gossels

חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.
Yit-gadal v'yit-kadash sh'mei raba. B'al'ma di v'ra chir-utei, v'yam-lich mal-chutei
b'cha-yeichon uv-yomeichon uv'cha-yei d'chol beit Yisrael, ba-a-gala uviz-man kariv
v'im-ru: Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
Y'hei sh'mei raba m'vorach l'alam ul-a-l'mei a-l'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא (וְלְעֵלְא מִכָּל) מִן כּוֹל בְּרַכְתָּא וְשִׁירְתָּא, תְּשִׁבְחָתָא
וְנַחֲמָתָא, דְּאִמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.
Yit-barach v'yish-tabach, v'yit-pa-ar v'yit-romam v'yit-nasei v'yit-hadar v'yit-aleh
v'yit-halal sh'mei d'kud-sha b'rich hu, l'eila (ul-eila mikol) min kol bir-chata
v'shirata, tush-b'chata v'neche-mata, da-a-miran b'a-l'ma, v'im-ru: Amen.

The Kaddish prayer, is written not in Hebrew but another ancient Semitic language, Aramaic. The several Kaddish prayers said during the service function as dividers between various sections. The Chatzi Kaddish is the divider between *Kabbalat Shabbat* and *Ma'ariv*, the evening service.

Grey typeface designates additions for *Shabbat Shuvah*, the Shabbat between Rosh Hashanah and Yom Kippur.

CHATZI KADDISH—READER'S KADDISH

We don't go to synagogue or church at a stipulated time because God keeps "office hours." We go because that is when we know there will be other people there, seeking the same kind of encounter we are seeking.

Rabbi Harold Kushner

Magnified and sanctified is God's great name. In the universe God created according to God's will, may God establish sovereignty in your lifetime and in your days, and in the life of all the House of Israel, speedily and soon. And let us say, Amen.

May God's great name be blessed forever and for all eternity.

Blessed and celebrated, lauded and exalted, uplifted and glorified, elevated and extolled may the name of the Holy Blessed One, raised above all (and raised from all) blessings, songs, praises and comforts which we utter in this world. And let us say, Amen.



Why, who makes much of a miracle?
 As to me I know of nothing else but miracles,
 Whether I walk the streets of Manhattan,
 Or dart my sight over the roofs of houses toward the sky,
 Or wade with naked feet along the beach just in the edge of the water,
 Or stand under trees in the woods,
 Or talk by day with anyone I love, or sleep in the bed at night with anyone I love,
 Or sit at table at dinner with the rest.
 Or look at strangers opposite me riding in the car,
 Or watch honeybees busy around the hive of a summer fore-noon,
 Or animals feeding in the fields,
 Or birds, or the wonderfulness of insects in the air,
 Or the wonderfulness of the sundown, or of stars shining so quiet and bright,
 Or the exquisite delicate thin curve of the new moon in spring;
 These with the rest, one and all, and to me miracles,
 The whole referring, yet each distinct and in its place.
 To me every hour of the light and dark is a miracle,
 Every cubic inch of space is a miracle,
 The fishes that swim—the rocks—
 the motion of the wave—the ships with men in them,
 What stranger miracles are there?

Walt Whitman

I was brought up... all my life among the Sages, and I have found nothing as good for the body as silence, and it is not the study/explication that is the essence – but the practice/doing, and whoever is profuse of words occasions sin.

Pirke Avot 1:17

THE BIBLICAL VERSE...“*Sh'ma Yisrael Adonai Eloheinu Adonai Echad.* – Hear, O Israel, the Lord is Our God, the Lord Is One” (*Deuteronomy 6:4*), comes closest to being Judaism’s credo. In just six Hebrew words, it sums up Judaism’s belief in monotheism, and its rejection of all idols. For two thousand years, the *Sh'ma* has been the verse with which many Jewish martyrs have gone to their deaths, while those fortunate enough to meet more peaceful endings try to die with the *Sh'ma* on their lips. To this day, Jews are supposed to recite the *Sh'ma* four times a day, twice during morning prayers, once during the evening service, and, finally, at home before going to sleep.

Rabbi Joseph Telushkin, *Jewish Literacy*

THE ROMANS ISSUED A DECREE...forbidding the Jews to study and practice the Torah. Pappus ben Judah came and found Rabbi Akiba publicly bringing gatherings together and occupying himself with the Torah. He said to him: “Akiba, are you not afraid of the government?” He replied: “I will answer you with a parable. A fox was once walking alongside a river, and he saw fishes going in swarms from one place to another. He said to them: ‘From what are you fleeing?’ They replied: ‘From the nets cast for us by men.’ He said to them: ‘Would you like to come up onto the dry land so that you and I can live together in the way that my ancestors lived with your ancestors?’ They replied: ‘Are you the one that they call the cleverest of animals? You are not clever but foolish. If we are afraid in the element in which we live, how much more in the element in which we would die!’ So it is with us. If such is our condition when we sit and study the Torah, of which it is written, ‘For that is your life and the length of your days’ (*Deuteronomy 30:20*), if we go and neglect it how much worse off we shall be!”

Talmud Berachot 61b

RABBI TARFON WOULD SAY...It is not incumbent upon you to finish the task, but neither are you free to absolve yourself from it. If you have learned much Torah, you will be greatly rewarded, and your employer is trustworthy to pay you the reward of your labors. And know, that the reward of the righteous is in the World to Come.

Pirke Avot 2:16



SH'MA AND ITS BLESSINGS
שמע וברכותיה

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Bar'chu et Adonai ham'vorach.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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



Each of us enters this sanctuary with a different need.

Some hearts are full of gratitude and joy:

They are overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world more fair; they are recovering from illness or have escaped misfortune. And we rejoice with them.

Some hearts ache with sorrow:

Disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished. May our presence and sympathy bring them comfort.

Some hearts are embittered:

They have sought answers in vain; ideals are mocked and betrayed; life has lost its meaning and value. May the knowledge that we too are searching, restore their hope and give them courage to believe that not all is emptiness.

Some spirits hunger:

They long for friendship; they crave understanding; they yearn for warmth. May we in our common need and striving, gain strength from one another, as we share our joys, lighten each other's burdens and pray for the welfare of our community.

Gates of Prayer

Bar'chu is a formal affirmation of the community's willingness to begin prayer.

Therefore, it is often recited as a call and response. The prayer leader recites the first verse bowing at the word בְּרַכּוּ (*bar'chu*). The congregation then recites the second verse and bows at the waist when saying בְּרוּךְ (*baruch*). The prayer leader concludes by repeating the second verse.

The section of the service devoted to the Sh'ma and its blessings begins with the Bar'chu, the call to worship. Like the blessings over the candles and *Kabbalat Shabbat* which come before it, the Bar'chu serves to separate the holiness of the Sabbath from the everyday. It is difficult to pray and focus on what is holy and eternal when one is consumed by what dominates everyday life. The Bar'chu is the time when everyone makes sure that they are ready to pray.

Joe Skloot '05

BAR'CHU—CALL TO WORSHIP

Each time we “bless” God, then, we have in mind the root meaning of acknowledging God’s sovereignty, and the corollary meanings of respecting and fearing, while also praising and thanking God for the many ways in which God has used divine power to benefit us.

Elliot N. Dorff

Bless Adonai to whom blessing is due!

Blessed be Adonai to whom blessing is due,
forever and ever!



We All Stood Together
for Rachel Adler

<p>My brother and I were at Sinai He kept a journal of what he saw of what he heard Of what it all meant to him I wish I had such a record of what happened to me there It seems like every time I want to write I can't I'm always holding a baby one of my own or one for a friend always holding a baby so my hands are never free to write things down And then</p>	<p>as time passes the particulars the hard data the who what when where why slip away from me and all I'm left with is the feeling But feelings are just sounds the vowel barking of a mute My brother is so sure of what he heard after all, he's got a record of it consonant after consonant after consonant If we remembered it together we could recreate holy time sparks flying.</p>
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Merle Feld
A Spiritual Journey

מעריב ערבים

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מֵעָרִיב עָרְבִים, בְּחֻכְמָה פֹּתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיּוֹמָנִים, וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אֹר.

Baruch ata Adonai, Eloheinu melech ha-olam, asher bid'varo ma-ariv a-ravim, b'choch-ma poteiach sh'arim, uvit-vuna m'shaneh itim, umacha-lif et haz'manim, um'sader et hakochavim, b'mish-m'ro-teihem barakia kir'tzono. Borei yom valai-la, goleil or mip'nei choshech, v'choshech mip'nei or.

וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, הַמְעָרִיב עָרְבִים.

Uma-a-vir yom umeivi lai-la, umav-dil bein yom uvein lai-la, Adonai tz'va-ot sh'mo. El chai v'kayam, tamid yim-loch aleinu l'olam va-ed. Baruch ata Adonai, hama-a-riv aravim.



Roads go ever ever on,
Over rock and under tree,
By caves where never sun has shone,
By streams that never find the sea;
Over snow by winter sown,
And through the merry flowers of June,
Over grass and over stone,
And under mountains in the moon.

Roads go ever ever on
Under cloud and under star,
Yet feet that wandering have gone
Turn at last to home afar.
Eyes that fire and sword have seen
And horror in the halls of stone
Look at last on meadows green
And trees and hills that have long known.

JRR Tolkien

The most striking aspect of the Ma'ariv Aravim is how straightforward it is. By reciting the prayer we affirm that everything in the Universe is, in some sense, God's creation. We continue the tradition of our ancestors by acknowledging that God brings things into being in ways that we are incapable of understanding. We declare that God's ability to create is greater than our own.

David Silver '04

MA'ARIV ARAVIM—EVENING FALLS

Blessed are You Adonai our God, Sovereign of the universe, whose word brings on the evening, in wisdom You open gates, and in understanding You change the seasons and exchange the sacred times. You order the stars as sentinels of the cosmos according to Your will.

You cause the day to pass and bring on the night, and separating between day and night, Adonai of hosts is God's name. God, living and present, always will You rule us forever and ever. Blessed are You Adonai, the one who brings on the evening.



When God began to create heaven and earth—the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—God said, “Let there be light”; and there was light.

God saw that the light was good, and God separated light from the darkness. God called the light “Day,” and the darkness God called “Night.” And there was evening and there was morning, a first day.

Genesis 1:1-5

Upon seeing the Lunar eclipse in 1991, “The universe works,” proclaimed Dr. Rosenzweig, a gynecologist from Burlingame, Calif. “There’s some satisfaction in that. I’ve been crying for four minutes,” he said. “I haven’t even taken any 35-millimeter pictures because I just forgot about it. I’m absolutely awed.” “Encore! Encore!” he shouted. And then, upon reflection, “Author! Author!”

The New York Times
July 12, 1991

The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. Whoever does not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dim.

Albert Einstein

אהבת עולם

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ. תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׂיחַ בְּחֻקֶיךָ, וְנִשְׂמַח בְּדְבָרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

Aha-vat olam beit Yisrael am'cha ahav-ta. Tora umitz-vot, chukim umish-patim, otanu limad-ta. Al ken Adonai Eloheinu, b'shoch-veinu uvekumeinu nasiach b'chukecha, v'nis-mach b'divrei Toratecha uv'mitz-votecha l'olam va-ed.

כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמִינוּ, וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה. וְאֶהְבֶּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ki hem chayeinu v'orech yameinu, uvaheh neh-ge yomam valai-la. V'aha-vat'cha al tasir mimenu l'olamim. Baruch ata Adonai, ohev amo Yisrael.



The first census in human history was ordered by God as a sign of God's love and concern for the people of Israel and as an instrument for enhancing their confidence and feelings of self-worth. Not a single person was to be forgotten. A mass of oppressed slaves, who in Egypt had no individual worth whatever, were now to merit an individual count.

And why was the mechanism of counting to record their names in a book used? Because, according to Sforno, everyone from that generation would then be thought of by his name and thus by his own unique, personal qualities. And why was the count organized according to families? Because slaves are denied the security of family life, while for civilized people the family is the instrument for building identity, ethical commitment, and devotion to tradition.

Does this obsession to know the former slaves by their individual names seem excessive? Not at all. What is more important than being known by our right name? Is anything more connected to the depth of our being than our name? If you wish to connect to another person, what is the first important thing you do? You learn his or her name. And what do people expect of their synagogues and their synagogue leaders? That we know their names.

Rabbi Eric Yoffie, President, Union for Reform Judaism

On Shabbat we hear of the love between the people of Israel and the Sabbath Queen. Israel's reception of Shabbat, a holy day, is symbolized as a marriage between the Jewish people and the divine. In Ahavat Olam God's love for us is reaffirmed – instead of receiving wedding bands we are given the Torah and *mitzvot*. In return, we offer the Sh'ma, declaring God's oneness and power, and reaffirming of our love of the divine.

Emily Stolzenberg '07

Israel has been compared to a heap of wheat. As the measures of wheat are counted when carried into the barn, so, said the Holy One, blessed be God, shall Israel be numbered on all occasions.

Numbers Rabbah 1:4

AHAVAT OLAM—ETERNAL LOVE

Eternal love You had for the House of Israel, Your people. Torah and mitzvot, statutes and laws to us You have taught. Therefore Adonai our God, in lying down and rising up we will converse about Your statutes, and we will rejoice in the words of Your Torah and Your mitzvot forever and ever.

For they are our life and the length of our days and on them we will meditate day and night. And Your love, do not turn it away from us forever. Blessed are You, Eternal, who loves this people Israel.



Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference

Robert Frost

We become fully human when we come to know ourselves through a process of recognition by the other, whom we simultaneously recognize as a self-constituting subject capable of reflecting God's goodness and love and as capable of seeing those same capacities within us.

This mutual recognition is recognition not only of that which is unique within each of us, but also and most deeply of what we have in common—the way that the energy of God manifests in each of us, making it possible for us to be free, creative, loving, caring, spiritually sensitive, conscious and self-transforming beings who both receive and embody God's energy.

Rabbi Michael Lerner

שמע ישראל

שמע ישראל יי אלהינו יי אחד

Sh'ma Yisrael Adonai Eloheinu Adonai Echad.

ברוך שם כבוד מלכותו לעולם ועד.
Baruch shem k'vod mal'chuto l'olam va-ed.

ואהבת את יי אלהיך, בכל-לבבך, ובכל-נפשך ובכל-מאדך. והיו הדברים האלה, אשר אנכי מצוה היום, על-לבבך. ושמנתם לבניך, ודברתם בם בשבתך בביתך, ובילכתך בדרך ובשכבך, ובקומך. וקשרתם לאזניך, והיו לטטפת בין עיניך, וכתבתם על מזוזות ביתך ובשעריך.

V'ahav-ta et Adonai Elohecha, b'chol l'va-v'cha, uv-chol naf-sh'cha, uv-chol m'odecha. V'hayu hadevarim ha-eileh, asher anochi m'tzav'cha hayom, al l'vavecha. V'shinan-tam l'vanecha, v'dibar-ta bam, b'shiv-t'cha b'veitecha, uv'lech-t'cha vaderech uv-shoch-b'cha uv-kumecha. Ukshar-tam l'ot al yadecha, v'hayu l'totafot bein einecha, uch-tav-tam al m'zuzot beitecha uvish'arecha.

למען תזכרו ועשיתם את-כל-מצותי, והייתם קדשים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים, להיות לכם לאלהים, אני יי אלהיכם.

L'ma-an tiz-k'ru va-a-sitem et kol mitz-votai, vih-yitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mitz'rayim lih-yot lachem l'Eilohim, ani Adonai Eloheichem.

יי אלהיכם אמת!
Adonai Eloheichem Emet!

שמע ישראל...
Deuteronomy 6:4
People reciting the Sh'ma will often cover their eyes to aid their concentration.

ברוך שם...
Mishnah Yoma 3:8

ואהבת...
Deuteronomy 6:5-9

למען תזכרו...
Numbers 15:40-41

Affirming the truth of God's commandments, individuals often add the word אמת (emet), Hebrew for "truth," after reciting the V'ahav'ta. It is also the first word of the next prayer.

SH'MA YISRAEL—HEAR O ISRAEL

Hear O Israel, Adonai is our God, Adonai is One.

Blessed is God's glorious sovereignty forever and ever!

You shall love Adonai your God with all your heart, and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

Thus you shall be reminded to observe all My commandments and to be holy to your God. I Adonai am your God, who brought you out of the land of Egypt to be your God, I Adonai am your God.

Adonai your God is Truth!



And thou shall love Adonai thy God with all thy heart,
With all thy soul, with all thy might.

And all these words which I command you on this day
Shall be upon thy heart, shall be upon thy heart.

And thou shall teach them diligently unto they children.

And thou speak of them when thou sittest in thy house

When thou walkest by thy way and when thou liest down and when thou risest up.

And thou shalt bind them for a sign upon thy hand

And they shall be for frontlets between thine eyes.

And thou shalt write them on the doorposts of thy house

And upon thy gates, and upon thy gates.

That ye may remember and do all of my commandments
And be holy unto your God, unto your God, unto your God.

Debbie Friedman

Love God with everything you have: your heart, your soul, your strength. These words I give you here and now, take them to your heart. Teach them to those who follow you. Speak of them often: at home, at work, and on the road; at the beginning of the day and at its end. Hold them like a sacred chant that whispers inside you, spilling out into song. Feel the words in your fingertips, keep them at the front of your mind, in the small space above your eyes. Let them guide your vision to rest in new places; let them soothe and disturb you. Look up occasionally; the words will appear everywhere in the place you call home.

Danny Siegel

גאלה

אֵמֶת וְאִמוּנָה כָּל זֹאת, וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זֹלָתוֹ, וְאִנְחָנוּ
 יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, שׁוֹמְרֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָעֹשֶׂה
 גְּדֻלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן
 לְמוֹט רַגְלֵנוּ.

Emet ve-e-muna kol zot, v'kayam aleinu, ki hu Adonai Eloheinu v'ein zulato, va-anach-nu Yisrael amo. Hapodeinu miyad m'lachim, shom'reinu hago-a-leinu mikaf kol he-aritzim. Ha-oseh g'dolot ad ein cheiker, v'nif-la-ot ad ein mis-par. Hasam nafsheinu bachayim, v'lo natan lamot rag-leinu.

הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בְּפָרְעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם. וַיּוֹצֵא
 אֶת-עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם, לְחֵרוּת עוֹלָם. וְרָאוּ בְנֵיו גְּבוּרָתוֹ. שִׁבְּחוּ וְהוֹדוּ
 לְשִׁמּוֹ. וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם, מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לֵךְ עִנּוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֵּלָם:

Ha'oseh lanu nisim un-kama b'Far-o, otot umof'tim b'ad-mat b'nei cham. Vayotzei et amo Yisrael mitocham, l'cheirut olam. V'ra-u vanav g'vurato. Shib'chu v'hodu lishmo. Umal-chuto b'ratzon kib'lu aleihem, Moshe u-Miriam uv-nei Yisrael l'cha anu shira b'sim-cha raba, v'am'ru chulam:

הָעֹשֶׂה גְּדֻלוֹת...
 Job 9:10
 הַשֵּׁם נִפְשָׁנוּ...
 Psalm 66:9

All our traditions and rituals are ways the Jewish people have devised to respond to God's "I am" which we heard at Sinai or which we hear at every moment our hearts are open, so fulfilling those commandments is somehow God's will, even though the human role in devising them is one I don't deny.

Rabbi Arthur Green

G'ULAH—REDEMPTION

In Reform Judaism, God's redemptive power is often overlooked because our liturgy lacks more traditional passages on messianism. We are, however, obliged to engage in *Tikkun Olam*, repair of the world, and strive for earthly redemption through our everyday actions. In the G'ulah we praise God for redeeming us from oppression in Egypt and tyranny everywhere. Redemption does not require us to wait for the Messiah. Rather, in our daily lives we must work to redeem, to free those who today live in the chains of social and economic bondage. Thus, we work with God to bring about a future age where none are still awaiting redemption.

Ben Amster '07

T rue and faithful are all these: Established for us is Adonai our God and there is none else, and we are Israel God's people; the one who delivered us from the hand of kings; our guardian who redeemed us from the fist of all tyrants; the one who does great things beyond comprehension, and marvels beyond any number; the one who sustains our souls in life, and the one who does not allow our feet to slip.

The one who makes for us miracles, avenges us to Pharaoh and makes signs and wonders in the land of the Children of Ham; the one who took out this people Israel from their midst, to freedom eternal. The Children saw God's power. They praised and gave thanks to God's Name. And God's sovereignty they willingly accepted unto themselves. Moses and Miriam and the Children of Israel sang to You with much joy, and they said together:



Hillel would say:

Be of the disciples of Aaron--

A lover of peace, a pursuer of peace,

One who loves the creatures and draws them close to Torah.

He would also say:

One who advances his name, destroys his name.

One who does not increase, diminishes.

One who does not learn is deserving of death.

And one who make personal use of the crown of Torah shall perish.

He would also say:

If I am not for myself, who is for me?

And if I am only for myself, what am I?

And if not now, when?

Pirke Avot 1:12-14

מי כמכה?

מי כמכה באלים יי? מי כמכה נאדר בקדש, נרא תהילת, עשה פלא?
 Mi chamocha ba-eilim Adonai, mi kamocha ne-dar bakodesh—nora t'hilot, oseh feleh.

מי כמכה...
 Exodus 15:11

מלכותך ראו כניד, בוקע ים לפני משה, זה אלי ענו, ואמרו: יי ימלך לעולם ועד.
 Malchutecha ra-u vanecha, bokei-a yam lif-nei Moshe, zeh Eili anu v'am'ru: Adonai yim-loch l'olam va-ed.

זה אלי...
 Exodus 15:2
 יי ימלך...
 Exodus 15:18

ונאמר: כי פדה יי את יעקב, וגאלו מיד חזק ממנו. ברוך אתה יי, גאל ישראל.
 V'ne-e-mar: Ki fada Adonai et Ya-a-kov ugealo miyad chazak mimenu. Baruch ata Adonai, ga-al Yisrael.

כי פדה...
 Jeremiah 31:10



I, Miriam, stand at the sea
 and turn to face the desert
 stretching endless and still.
 My eyes are dazzled
 The sky brilliant blue
 Sunburnt sand unyielding white.
 My hands turn to down wings.
 My arms reach
 for the sky
 and I want to sing
 the song rising inside me.
 My mouth open
 I stop.
 Where are the words?
 Where the melody?
 In a moment of panic
 My eyes go blind.
 Can I take a step
 Without knowing a
 Destination?
 Will I falter?
 Will I fall?

Will the ground sink away from under me?
 The song still unformed –
 How can I sing?
 To take the first step –
 To sing a new song –
 Is to close one's eyes
 and dive into unknown waters.
 For a moment knowing nothing risking all –
 But then to discover
 The waters are friendly
 The ground is firm.
 And the song –
 the song rises again.
 Out of my mouth come words lifting the wind.
 And I hear
 for the first time
 the song
 that has been in my heart
 silent
 unknown
 even to me.

Ruth H. Sohn

MI CHAMOCHA—WHO IS LIKE YOU?

God our creator, teach us to love freedom as we love life. Make us understand that only when all are free can we be free. Let none be masters and none be slaves. Then shall we sing as our people did when they were freed from Pharaoh's grip.

Source Unknown

If the road I have shown to lead to this is very difficult, it can yet be discovered. And clearly it must be very hard when it is so seldom found. For how could it be that it is neglected practically by all, if salvation were close at hand and could be found without difficulty? But all excellent things are as difficult as they are rare.

Baruch Spinoza

Who is like You among the divine beings, Adonai? Who is like You glorified in holiness—awesome in praise, working wonders?

Your sovereignty the children saw, You divided the sea before Moses, “this is my God,” they uttered, and they said, “Adonai will rule forever and ever.”

And it was said: For Adonai delivered Jacob and redeemed him from a hand stronger than his own. Blessed are You Adonai, redeemer of Israel.



*And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced
the whole night long.*

And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our history.
With every thread and every strand she crafted her delight.
A woman touched with spirit, she dances toward the light.

As Miriam stood upon the shores and gazed across the sea,
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom, and march to the promised land.

And Miriam the Prophet took her timbrel in her hand,
And all the women followed her just as she had planned.
And Miriam raised her voice with song. She sang with praise and might,
We've just lived through a miracle, we're going to dance tonight.

Debbie Friedman

השכיבנו

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים וּפְרוּשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.

Hash-kiveinu Adonai Eloheinu l'shalom v'ha-a-mideinu shom'reinu l'chayim uf-ros aleinu sukat sh'lomecha.

וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהַגֵּן בְּעַדְנוּ, וְהַסֵּר מִעָלֵינוּ אוֹיֵב, דָּבָר, וְחֵרֵב, וְרָעַב וְיָגוֹן. וְהַסֵּר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצַל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה. V'tak'neinu b'etza tova mil'fanecha, v'hoshi-einu l'ma-an sh'mecha. V'hagein ba-adeinu, v'haseir mei-aleinu o-yeiv, dever, v'cherev, v'ra-av v'yagon. V'haseir satan mil'faneinu umei-acha-reinu, uv-tzeil k'nafecha tas-tireinu. Ki El shom'reinu umatzileinu ata, ki El melech chanun v'rachum ata.

וּשְׁמֹר צְאֵתְנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.

Ush-mor tzeiteinu uvo-einu l'chayim ul-shalom, mei-ata v'ad olam. Uf-ros aleinu sukat sh'lomecha.

בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם. Baruch ata Adonai, haporeis sukat shalom aleinu v'al kol amo Yisrael v'al Y'rushalayim.

Said only in the evenings, the Hashkiveinu asks God to protect us while we sleep and spread a *sukkah* of peace over us. Why a *sukkah*, a temporary, fragile structure? We ask for shelter not only when in our homes, but also when we are out in the world. Like our ancestors lived in the fields in *sukkot* during the harvest, we seek protection wherever we may roam. Even when we rise up out of the *sukkah* of slumber to our daily lives, we pray God may bless our people with peace.

Ben Amster '07

We cannot tell the precise moment when friendship is formed. As in filling a vessel drop by drop there is at last a moment which makes it run over; so in a series of kindnesses, there is at last one which makes the heart run over.

James Boswell
Life of Dr. Johnson, 1791

HASHKIVEINU—SHELTER OF PEACE

And God shall judge
between the nations,
and shall decide for
many peoples; and they
shall beat their swords
into plowshares, and
their spears into pruning
hooks; nation shall not
lift up sword against
nation, neither shall they
learn war any more.

Isaiah 2:4

Cause us to lie down, Adonai our God, to peace, and raise us up, our guardian, to life; and spread over us the *sukkah* of Your peace.

Have us better ourselves by Your good counsel, and save us for the sake of Your name. Shield us and remove from us enemies and destruction and sword and sorrow. Remove *Satan* from before us and behind us, and in the shadow of your wings protect us. For the God who guards us and rescues us is You; for the God who is sovereign, gracious and merciful is You.

Guard our goings out and our comings to life and to peace, from this time and forever eternally. Spread over us the *sukkah* of Your peace

Blessed are You Adonai, the one who spreads a *sukkah* of peace over us and over all the people Israel and over Jerusalem.



*Hash-kiveinu Adonai Eloheinu l'shalom
v'ha-a-mideinu shom'reinu l'chayim
ufros aleinu sukat sh'lomecha. Amen.*

Shelter us beneath thy wings, O Adonai.
Guard us from all harmful things, O Adonai.
Keep us safe throughout the night,
'til we wake with morning's light.
Teach us God, wrong from right.
Amen.

*Baruch atah Adonai, haporeis sukat shalom aleinu v'al kol amo Yisrael v'al
Y'rushalayim.*

We are caught in an
inescapable network of
mutuality, tied in a
single garment of
destiny. Whatever
affects one directly,
affects all indirectly.

Martin Luther King, Jr.
Letter from the
Birmingham Jail
April 16, 1963

ושמרו

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם.

V'sham'ru v'nei Yisrael et haShabbat, la-a-sot et haShabbat l'dorotam b'rit olam.
Beini uvein b'nei Yisrael ot hi l'olam.

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.
Ki sheishet yamim asa Adonai et hashamayim v'et ha-aretz. Uvayom hash'vi-i shavat vayinafash.

(On Sukkot, Passover and Shavuot recite:)

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ, אֶל בְּנֵי יִשְׂרָאֵל.

Vay'dabeir Moshe et mo-a-dei Adonai, el b'nei Yisrael.



The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoke of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights.

For happily the government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

George Washington

Reply to the Hebrew Congregation of Newport, Rhode Island

August 18, 1790

...ושמרו

Exodus 31:16-18

The V'shamru reminds us of the importance of Shabbat as a link between the Jewish people and the divine. This covenant, which we renew every week, is central to our concept of identity. In six days of work we can lose sight of our spiritual identity. In celebrating a day of rest, we are able to reflect on the creations of the past week and rejuvenate, to prepare ourselves for the week ahead.

Nature gives us beauty, joy, and peace. Let not the worldliness of the times diminish nature's simple joys. Let us pause in our hurried lives to contemplate Your infinite wonders, and to know ourselves. God, grant us the wisdom to preserve that which has been entrusted to us so that our children, and our children's children, will be free to find nature's solace.

Covenant of the Heart

V'SHAMRU—THE COVENANT OF SHABBAT

The Joy of Shabbat

It seems so simple: keep the Sabbath, and you'll be joyful. God says so, so it must be true. But is it really? Princeton doesn't make it easy. Lectures and papers and clubs: oh my! And take a look at the world outside. On second thought, maybe you shouldn't. But now take a look at the world inside, the people around the room, the chance to take a break for an hour or so and forget your worries. Take a peek under the seats: maybe someone brought a *challah* for *motzi*. Things are lookin' pretty good, aren't they? Mark Twain wrote, "Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with." Divide Shabbat among yourselves... and enjoy.

Mike Klein '87

The Children of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It shall be a sign for all time between Me and the Children of Israel.

For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

(On Sukkot, Passover and Shavuot recite:)

And Moses spoke of God's festivals, unto the Children of Israel.



For the children of Israel shall keep the Sabbath, Doing what is fitting
Throughout all generations
To make Shabbat an eternal covenant
Between Me and the children of Israel,
A sign throughout all time and space.
For Adonai did the work of heaven and earth in six days,
And on the seventh day God ceased work,
Rested,
And breathed a new soul into the world.

We thank You for Your gift of the Sabbath,
Your holy day.
It reminds us of the work of creation.
It is ever new.
It nurtures and renews our souls.
Help us to understand its true value
so that we will not abuse it.
Help us to observe it in peace of mind
and purity of heart.
Help us to live humbly
by Your commandments
that we may serve You in truth.

Source Unknown

O MY GOD...

My soul's companion
My heart's precious friend
I turn to you.

I need to close out the noise
To rise above the noise
The noise that interrupts—
The noise that separates—
The noise that isolates.
I need to hear You again.

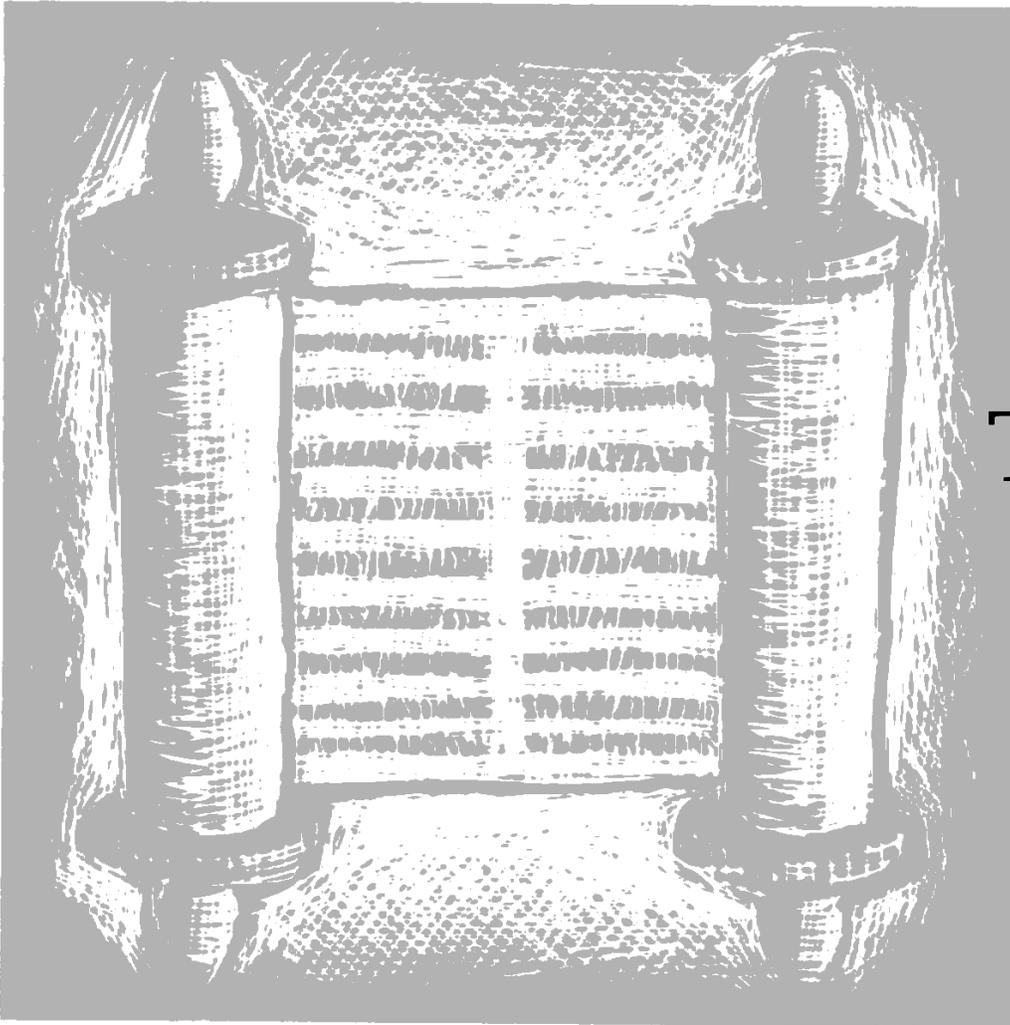
In the silence of my innermost being,
In the fragments of my yearned-for wholeness,
I hear whispers of your presence—
Echoes of the past when You were with me
When I felt Your nearness
When together we walked—
When You held me close, embraced me in Your love, laughed with me in my joy.
I yearn to hear you again.

In your oneness, I find healing.
In the promise of Your love, I am soothed.
In your wholeness, I too can become whole again.

Please listen to my call
Help me find the words
Help me find the strength within
Help me shape my mouth, my voice, my heart
So that I can direct my spirit and find You in prayer
In words only my heart can speak
In songs only my soul can sing
Lifting my eyes and heart to You.

Adonai S'fatai Tiftach—open my lips, precious God, so that I can speak with You again.

Sheldon Zimmerman, "A Prayer for Prayer"



TEFILAH

תפילה

אבות ואמהות

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.
Adonai s'fatei tif-tach ufi yagid t'hilatecha.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְּאֻלָּה לְבָנָי בְּנִיחָם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Baruch ata Adonai Eloheinu v'Elohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak, v'Elohei Ya-a-kov, Elohei Sara, Elohei Rivka, Elohei Rachel, v'Elohei Lea. Ha-El hagadol hagibor v'hanora, El el-yon, gomeil chasadim tovim, v'konei hakol, v'zocheir chas'dei Avot v'Imahot, umeivi g'ula liv-nei v'neihem l'ma-an sh'mo b'aha-va.

(On Shabbat Shuva:)

וְזָכְרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפִּיץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
Zoch-reinu l'chayim, melech chafeitz b'chayim, v'chot-veinu b'seifer hachayim, l'ma-an-cha Elohim chayim.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי, מִגַּן אַבְרָהָם וְעִזְרַת שָׂרָה.
Melech ozeir umoshia umagein. Baruch ata Adonai, magein Avraham v'ez-rat Sara.

During *Adonai S'fatei*, the introductory meditation to the *T'fillah*, it is customary to take three steps back and three steps forward, as a way of ceremonially approaching God.

As a way of honoring God, it is traditional to bend one's knees on the word בְּרוּךְ (*baruch*), bow from the waist at אַתָּה (*atah*) and straighten up on יי (*Adonai*).

Grey typeface designates additions for *Shabbat Shuvah*, the Shabbat between Rosh Hashanah and Yom Kippur.

The same three-step bowing formula is used for the last verse of this prayer.

AVOT V'IMAHOT—OUR FATHERS AND MOTHERS

Our God and God of our fathers, God of Abraham, Isaac, and Jacob, Amos, Isaiah, and Micah, a heritage has come down to us along all the painful paths our people have traveled.

Our God and God of our mothers, God of Sarah, Rebecca, Leah, and Rachel, Deborah, Hannah, and Ruth, a heritage has come down to us. When others worshiped gods indifferent to goodness, our mothers and fathers found the One whose law unites all people in justice and love.

A heritage of faith has come down to us out of the life of our people. When knowledge was the secret lore of princes and priest, our sages opened their doors to all who sought understanding.

A heritage of learning has come down to us out of the life of our people.

Gates of Prayer

Adonai open up my lips that my mouth may declare Your praise.

Blessed are You Adonai our God and God of our Fathers and Mothers, God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. God the great, the mighty and the awesome, God on high, who rewards righteous goodness, maker of all, who remembers the righteousness of our Fathers and Mothers and brings redemption before them, for the sake of Your name, in love.

(On Shabbat Shuvah:)

Remember us for life, Sovereign spirit of life, inscribe us in the Book of Life, for your sake God of life.

Sovereign helper, deliverer and shield, blessed are You Adonai, shield of Abraham, helper of Sarah.



The Torah tells us that when Abraham and Sarah left Haran, they took with them the souls they had acquired there. The Midrash, however, interprets the phrase “the souls they created.” How could someone “create souls?” The Midrash answers that one who brings a person near to God is as though s/he created him/her. The Midrash further explains that when Terah and his family settled in Haran, the inhabitants heard of Abraham and Sarah and all their good deeds, including hospitality and providing for the needy and because of these deeds they were blessed with material wealth. The people of Haran said to them, all that you do prospers, teach us so that we may do what is right before God and all people. So it was that Abraham and Sarah created souls.

W. Gunther Plaut

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה רַב לְהוֹשִׁיעַ.

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

(In Spring and Summer:)

מוֹרִיד הַטַּל

Morid ha'tal.

(In Fall and Winter:)

מוֹשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Mashiv haruach umorid hagashem.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בֵּעַל גְּבוּרֹת וּמִי דוֹמֵה
לָךְ מְלֶכֶךְ יְמִיּוֹת וּמְחַיֶּה וּמְצַמְחֵה יְשׁוּעָה.

M'chal-keil chayim b'chesed, m'chayei hakol b'racha-mim rabim, someich nof'lim,
v'rofei cholim, umatir asurim, um-kayeim e-munato l'isra'el ehad ehad. Mi chamocha ba-
al g'vurot umi domeh lach, melech meimit um-chayeh umatz-mi-ach y'shu-a.

(On Shabbat Shuva:)

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

Mi chamocha av haracha-mim, zocheir y'tzurav l'chayim b'rachamim.

וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

V'ne-eman ata l'hacha-yot hakol. Baruch ata Adonai, m'chayeh hakol.

Judaism, done right, has the power to save your life from being spent entirely on the trivial. But it can do more than that. Its goal is not just to make your life more satisfying. Its goal is not the survival of the Jewish people. That is a means to an end, not an end in itself. The ultimate goal is to transform the world into the kind of world God had in mind when it was created.

Rabbi Harold Kushner

We are taught to carry around two slips of paper in our pockets. On one is written "I am nothing" and on the other is written "It is for my sake that the world was created" and pull each one out at the appropriate time.

Source Unknown

G'VUROT—GOD'S MIGHTY DEEDS

The theological root of Jewish non-observance is the doctrine that we are persons-in-general who happen also to be Jews. But the self-in-general has its roots in the Noahide covenant with God, while the Jewish self has its roots in the Jewish people's intrinsic relationship with God. A covenant Jew is one who is at once both Jew and person, in utter existential depth.

Prof. Eugene Borowitz

If a triangle could speak it would say that God is eminently triangular.

Baruch Spinoza

You are mighty forever Adonai, You give life to all, mighty savior.

(Fall and Winter:)

The one who causes the wind to blow and the rain to fall.

(Spring and Summer:)

The one who causes dew to fall.

Sustainer of life with righteousness, the one who gives life to all with much mercy, supporter of the fallen, healer of the sick, releaser of the captive, and founder of faith for those who sleep in the dust. Who is like You owner of mighty deeds? Who is similar to You, Sovereign who causes death and restores life and causes the blossoming of salvation?

(On Shabbat Shuvah:)

Who is like You merciful parent, who remembers God's creatures for life in mercy?

Faithfully, You restore life to all. Blessed are You Adonai, who gives life to all.



These are the obligations without measure, whose reward, too, is without measure:

- to honor mother and father;
- to perform acts of love and kindness;
- to attend the house of study daily;
- to welcome the stranger;
- to visit the sick;
- to rejoice with bride and groom;
- to console the bereaved;
- to pray with sincerity;
- to make peace when there is strife.

And the study of Torah is equal to them all, because it leads to them all.

Gates of Prayer

קְדוּשַׁת הַיּוֹם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהַלְלֶךָ, סְלֵת. בְּרוּךְ אַתָּה יי, הָאֵל
הַקָּדוֹשׁ (הַמְּלֶכֶה הַקָּדוֹשׁ).

Ata kadosh v'shimcha kadosh uk-doshim b'chol yom y'hal'lucha sela. Baruch ata
Adonai, haEl hakadosh (Hamelech hakadosh).



וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם. בֵּינֵי
וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם.

V'sham'ru v'nei Yisrael et haShabbat, la-a-sot et haShabbat l'dorotam b'rit olam.
Beini uvein b'nei Yisrael ot hi l'olam.

כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.
Ki sheishet yamim asa Adonai et hashamayim v'et ha-aretz. Uvayom ha-sh'vi-i
shavat vayinafash.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג. עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ
וַיִּתְעַנְּנוּ מִטּוֹבְךָ. וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתָּו, הַמּוֹדֵת יָמִים אֹתוֹ קָרָאתָ, זָכָר
לְמַעֲשֵׂה בְּרֵאשִׁית.

Yis-m'chu v'mal-chu-t'cha shom'rei Shabbat v'kor'ei oneg. Am m'kad'shei sh'vi-i,
kulam yis-b'u v'yit-an'gu mituvecha. Uva-sh'vi-i ratzita bo v'kidash-to, chem-dat
yamim oto karata, zeicher l'ma-a-sei v'reishit.



The Lord spoke to Moses, saying:
Speak to the whole Israelite community and say to them:
You shall be holy, for I, the Lord your God, am holy.

Leviticus 19:1-2

...וְשָׁמְרוּ

Exodus 31:16-18

Look at this day,
For it is life,
The very life of life.
In its brief course lie all
The realities and verities
of existence,
The bliss of growth,
The splendor of action,
The glory of power –

For yesterday is
but a dream,
And tomorrow
is only a vision.
But today, well lived,
Makes every yesterday a
dream of happiness
And every tomorrow a
vision of hope.

Look well, therefore, to
this day.

Sanskrit Proverb

K'DUSHAH VK'DUSHAT HAYOM—SANCTIFYING GOD'S NAME AND DAY

Avinu Sh'Bashamim
Our Father in Heaven

We stand before you in
awe of Your might, in
fear of Your power, in
gratitude for the fragile
structures of society
You have privileged us
with and for the
necessities of life You
have graced us with.

May it be Your will,
God, that in Your
infinite mercy You
rescue, restore, rebuild,
and rejuvenate those
people and places who
now stand suffering
before You.

We pray that You
guide our leaders and
unite our communities,
empowering us to
reach out and help
those in need. When
we can't or don't, God,
we pray that out of
compassion You
overlook our hubris
and our mistakes and
help those people
whom we forsake.

Irit Rasooly '07

You are holy and Your name is holy and holy beings praise You every day, forever. Blessed are You Adonai, the holy God (the holy sovereign).



The Children of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It shall be a sign for all time between Me and the Children of Israel.

For in six days Adonai made heaven and earth, and on the seventh day God ceased from work and was refreshed.

They shall rejoice in Your Sovereignty, those who keep Shabbat and call it a delight. The people who sanctify the seventh day, all of them will be satisfied and delighted in Your goodness. The seventh day was Your most desired and sanctified day; the “beloved of days” You called it, a remembrance of the work of Creation.



One can find in the Yiddish tongue and in the Yiddish spirit expressions of pious joy, lust for life, longing for the Messiah, patience and deep appreciation of human individuality. There is a quiet humor in Yiddish and a gratitude for every day of life, every crumb of success, each encounter of love. The Yiddish mentality is not haughty. It does not take victory for granted. It does not demand and command but it muddles through, sneaks by, smuggles itself amidst the powers of destruction, knowing somewhere that God's plan for Creation is still at the very beginning.

Isaac Bashevis Singer
Nobel Lecture, December 8, 1978

קדושת היום

אֲתָהּ קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבִרְכָתוֹ
מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל הַזְּמַנִּים וְכֵן כְּתוּב בְּתוֹרָתְךָ:

Ata kidash-ta et yom hash'vi-i lish-mecha. Tachlit ma-a-sei shamayim va-aretz, uveirach-to mikol hayamim, v'kidash-to mikol ha-z'manim v'chein katuv b'toratecha:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מִלְּאֲכָתוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלָאֲכָתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלָאֲכָתוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Vaychulu hashamayim v'ha-aretz v'chol tz'va-am. Vay'chal Elohim bayom hash'vi-i, m'lach-to asher asa, vayish-bot bayom ha-sh'vi'i mikol m'lach-to asher asa. Vayvareich Elohim et yom hash'vi-i vaykadeish oto, ki vo shavat mikol m'lach-to, asher bara Elohim la-asot.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, רְצֵה בְּמִנוּחֵתָנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ
בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִמְּנוּחֶיךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְמַהֲרֵ לְבָנֵנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְשְׁךָ. וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְשֵׁי
שִׁמְךָ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Eloheinu v'Eilohei doroteinu, r'tzei vim-nuchateinu. Kad'sheinu b'mitz-votecha v'tein chel-keinu b'toratecha, sab'einu mituvecha, v'sam'cheinu bishu-atecha, v'taheir libeinu l'ov-d'cha be-emet. V'han-chileinu Adonai Eloheinu b'ahava uv-ratzon Shabat kod-shecha. V'yanuchu va Yisrael, m'ka-d'shei sh'mecha. Baruch ata Adonai, m'kadeish haShabat.

...ויכלו...
Genesis 2:1-3

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 when we are called upon to share in what is eternal in time, to turn from the results of creation to the creation of the world.

Abraham Joshua Heschel

K'DUSHAT HAYOM—SANCTIFYING THE DAY

You sanctified the seventh day to Your name. It was the purpose of making heaven and earth, and Your blessing all the days, and Your sanctifying all the appointed times, as it is written in Your Torah:

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 that God had done.

Our God and God of our generations be pleased with our rest. Sanctify us with Your mitzvot and give us our share in Your teaching, satisfy us with Your goodness and gladden us with Your salvation, and purify our hearts to serve You in truth. Bequeath to us Adonai our God, in love and in intention, Your holy Shabbat. May Israel, the sanctifiers of Your name, rest in it. Blessed are You Adonai, sanctifier of Shabbat.



Jewish prayer is repetitive by design. This is precisely what can make the prayer experience so powerful — its repetitiveness. Most of us, you see, aren't born knowing how to worship. Instead, prayer is a talent — to get good at it takes a lot of work and practice. And when we discipline ourselves to practice regularly, the results can be magnificent.

When you read those old words, you're reading the accumulated wisdom of our people. It's not just prayer — it's poetry, it's song, it's the innermost spirit of the human heart. And it's ours! *Of course* we repeat it over and over again. With something this good, why shouldn't we?

Rabbi Mark S. Glickman

It is, indeed, a unique occasion at which the distinguished word *kadosh* is used for the first time: in the book of Genesis at the end of the story of creation. How extremely significant is the fact that it is applied to time: "And God blessed the seventh *day* and made it *holy*." There is no reference in the record of creation to any object in space that would be endowed with the quality of holiness.

Abraham Joshua Heschel

עבודה

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִקְבֵּל, וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל קְרָאֵי פְנֵה אֵל עַבְדֶיךָ וְחַנּוּנוֹ שְׂפוּךְ רוּחְךָ
עָלֵינוּ.

R'tzei, Adonai Elohienu, b'am'cha Yisrael, ut-fi-latam b'ahava t'kabeil, ut-hi l'ratzon
tamid avodat Yisrael amecha. El karov l'chol kor'av p'nei el a-vadecha v'chaneinu.
Sh'foch ruha-cha aleinu.

(On Rosh Chodesh, Passover and Sukkot continue here, otherwise skip to the bottom of the page.)

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיִזְכֹּר זְכוֹרֵינוּ וְזִכְרוֹן כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם:
Eloheinu v'Elohei doroteinu, ya-a-leh v'yavo, v'yizacheir zich-roneinu v'zich-ron kol
am'cha beit Yisrael l'fanecha, l'tova, l'chein ul-chesed ul-rachamim, l'chayim u-
l'shalom, b'yom:

(On Rosh Chodesh:)

רֹאשׁ הַחֹדֶשׁ הַזֶּה.

Rosh chodesh hazeh.

(On Passover:)

חַג הַמַּצּוֹת הַזֶּה.

Chag hamatzot hazeh.

(On Sukkot:)

חַג הַסּוּכּוֹת הַזֶּה.

Chag hasukkot hazeh.

זָכְרֵנוּ יי, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, אָמֵן. וּפְקַדְנוּ בּוֹ לְבִרְכָה, אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

Zoch-reinu, Adonai, Eloheinu, bo l'tova, Amen. Ufok-deinu vo liv-racha, Amen.
V'hoshiyeinu vo l'chayim, Amen.

וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמְּחַזְּקֵי שְׂכִינָתוֹ לְצִיּוֹן.
V'techezeina eineinu b'shu-v'cha l'Tziyon b'rachamim. Baruch ata Adonai,
hamacha-zir sh'chinato l'Tziyon.

When Shabbat falls on Rosh Chodesh or the festivals, we add these additional verses asking for God's blessing at this special time.

AVODAH—FOR WORSHIP

Be pleased, Adonai our God, with Your people Israel and accept their prayer in love, and may You find pleasure, always, in the worship of Israel, Your people. God who is near to all who call, God, turn towards Your servants and be gracious to us by sending Your spirit to us.

(On Rosh Chodesh, Passover and Sukkot continue here, otherwise skip to the bottom of the page.)

God and God of our generations, may there ascend and arise, and may it be recalled our memory and the memory of all Your people the House of Israel before You, for goodness, for graciousness and righteousness and for mercy, for life and for peace, on the day of:

This first of the month. This holiday of *matzah*. This holiday of *sukkot*.

Remember us, Adonai, our God, on this day for goodness, Amen.
Direct us this day to blessing, Amen.
And save us on this day for life, Amen.

And may our eyes envision Your return to Zion in mercy. Blessed are You Adonai, the one who returns the Divine Presence to Zion.



As long as within our hearts
The Jewish soul sings,
As long as forward to the East
To Zion, looks the eye
Our hope is not yet lost,
It is two thousand years old,
To be a free people in our land
The land of Zion and Jerusalem

The Israeli National Anthem

Prayer is speech, but not 'mere' speech. The word is not to be despised. Words have power over the soul. "Hear, O Israel!" is a cry and an affirmation, a reminder of glory and martyrdom, a part of the very essence of our people's history. Our prayer books are but words on paper; they can mean little or nothing. Yet the searching spirit and questing heart may find great power in their words. Through them we link ourselves to all the generations of our people, pouring out our souls in prayer with those of our brothers and sisters. These words, laden with the tears and joys of centuries, have the power to bring us into the very presence of God. Not easily, not all at once, not every time, but somehow, sometimes, the worshipper who offers up his heart and mind without reservation will know that he has touched the Throne of Glory.

Gates of Prayer

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מְגִן יִשְׁעֵנוּ, אֲתָהּ הוּא לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפֵר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נְפִיךָ שֶׁבְכָל-יוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

Modim a-nach-nu lach, sha-ata hu Adonai Eloheinu v'Elohei doroteinu l'olam va-ed. Tzur chayeinu, magein yish-einu, ata hu l'dor vador. Nodeh l'cha un-sa-peir t'hilatecha, al chayeinu ha-m'surim b'yadecha, v'al nish-moteinu ha-p'kudot lach, v'al nisecha sheb'chol yom imanu, v'al nif-l'otecha v'tovotecha sheb'chol eit, erev vavoker v'tzo-horayim.

הַטּוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם בִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קִוִּינוּ לָּךְ.
Hatov ki lo chalu rachamecha, v'ham-racheim ki lo tamu cha-sadecha mei-olam kivinu lach.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּכֵינוּ תָּמִיד לְעוֹלָם וָעֶד. (וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.) וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת-שִׁמְךָ בְּאַמֶּת, הָאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וְלָךְ נְאֻה לְהוֹדוֹת.

V'al kulam yit-barach v'yit-romam shim-cha mal-keinu tamid l'olam va-ed. (Uch-tov l'chayim tovim kol b'nei v'ritecha.) V'chol hachayim yoducha sela, vihal'lu et shim-cha be-emet, haEl y'shuateinu v'ezrateinu sela. Baruch ata Adonai, hatov shim-cha ul'cha na-eh l'hodot.

As a demonstration of thanks, it is customary to use the three-part bowing formula for the first words of Modim: bend the knees on the waist on אֲנַחְנוּ (*modim*), bow at the waist on אֲנַחְנוּ (*anachnu*) and straighten up on לָּךְ (*lach*).

It is customary to bend one's knees on the word בָּרוּךְ (*baruch*), bow from the waist at אַתָּה (*atah*) and straighten up on יְיָ (*Adonai*).

HODA-AH—FOR THANKSGIVING

We acknowledge to You, that You are Adonai our God and the God of all generations, forever and ever. Rock of our lives, shield of our salvation, You are there for generation upon generation. We thank You and we tell of Your praise for our lives entrusted in Your hands, for our souls which are directed by You, and for Your miracles with us in every day, and for Your wonders and for Your good deeds at all times—evening, morning and noon.

You are the Good One, for never withheld is Your mercy, and You are the Merciful One, for never ceasing is Your righteousness, for all time we hope in You.

For all of these things, blessed and exalted may Your name be, our Sovereign, always forever and ever. (Inscribe for good life all the children of Your covenant.) And all the living shall thank You forever, and praise Your name in truth, the God who is our salvation and our help forever. Blessed are You Adonai, "the Good One" is Your name and to You it is fitting to offer thanksgiving. Blessed are You Adonai, Your name is goodness and to You it is fitting to offer thanksgiving.



For me to reclaim the Shabbat requires no classes, no conversion. It is my birthright, my legacy. I know the script, the lines, the text, the tunes.... But I am afraid to commit to the Sabbath Bride, who could seem so stern, so demanding in my youth. Most weekends I resist her advances. But there are other Saturdays, increasing in number, when, moving from observation to observance, I postpone my errands, forget about my workout, put on a skirt, and go to *shul*. On such Saturday's my heart is light and my spirit soars.

Martha Mendelsohn

Surely it is not surprising that we should give thanks for the wonders that occur around us all the time.

Even though Shabbat comes only one day of every seven, the prayer of thanksgiving reminds us that all times, even during the six "profane" days, wonders still abound.

Caroline Block '06

Anticipate charity by preventing poverty; assist the reduced fellow man, either by a considerable gift or a sum of money or by teaching him a trade or by putting him in the way of business so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and summit of charity's golden ladder.

Maimonides

שְׁלוֹם רַב

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.

Shalom rav al Yisrael am'cha tasim l'olam, ki ata hu melech adon l'chol hashalom.

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל, בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.
V'tov b'einecha l'vareich et am'cha Yisrael, b'chol eit uv-chol sha-a bish-lomecha.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִנָּה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עֹשֶׂה הַשָּׁלוֹם.

B'seifer chayim, b'racha v'shalom ufar-nasa tova, nizacheir v'nikateiv l'fanecha, anach-nu v'chol am'cha beit Yisrael, l'chayim tovim ul-shalom. Baruch ata Adonai, oseh hashalom.

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
Baruch ata Adonai, ham-vareich et amo Yisrael bashalom.



Evoking the presence of the great compassion, let us fill our hearts with our own compassion - towards ourselves and towards all living beings. Let us pray that all living beings realize that they are all brothers and sisters, all nourished from the same source of life.

Buddhist Prayer for Peace



Be generous in prosperity, and thankful in adversity. Be fair in thy judgment, and guarded in thy speech. Be a lamp unto those who walk in darkness and a home to the stranger. Be eyes to the blind, and a guiding light to the feet of the erring. Be a breath of life to the body of humankind, a dew to the soil of the human heart and fruit upon the tree of humility.

Bahai Prayer for Peace

In spite of despair staring me in the face on the political horizon, I have never lost my peace. In fact, I have found people who envy my peace. That peace, I tell you, comes from prayer; I am not a man of learning, but I humbly claim to be a man of prayer. I am indifferent as to the form. Every one is a law unto himself in that respect. But there are some well-marked roads, and it is safe to walk along the beaten tracks, trod by the ancient teachers.

Mohandas Gandhi

We pray to God to eradicate all the misery in the world, that understanding triumph over ignorance, that generosity triumph over contempt, and that truth triumph over falsehood.

Zoroastrian Prayer for Peace

SHALOM RAV—FOR PEACE

Given the crazy world
in which we live today,
peace is surely one of
the most important
things we can pray for.
In this prayer we ask
God to bless us with
peace. Surely peace is a
blessing, just as the
peace found on Shabbat
is a blessing. But this
begs a question: Does
God simply bless us
with peace in return for
our prayers, or must we
bless God by working
to make peace
in our world?

Caroline Block '06

The prayers for peace
on these two pages
were offered in Assisi,
Italy, on the Day of
Prayer for World Peace
during the U.N.
International Year of
Peace in 1986.

By the grace of
God's name may
humanity find itself
lifted higher and higher.
In thy dispensation
O Lord
Let there be good
in all humanity.

Sikh Prayer for Peace

Grant peace unto Israel, Your people, and bestow it upon us forever,
for You are Sovereign, master of all peace.

May it be good in your eyes to bless Your people Israel in every time and
in every hour with your peace.

In the Book of Life, blessing and peace and good prosperity, may we be
remembered and may we be inscribed before you. We and all Your
House of Israel for life, goodness and peace. Blessed are You Adonai,
who makes peace.

Blessed are You Adonai, who blesses this people Israel with peace.



Oh God, lead us from the unreal to the Real. Oh God, lead us from darkness to light.
Oh God, lead us from death to immortality. Lord God almighty, may there be peace
in celestial regions. May there be peace on earth. May the waters be appeasing. May
herbs be wholesome, and may trees and plants bring peace to all. May all beneficent
beings bring peace to us. May thy peace itself bestow peace on all, and may that
peace come to me also.

Hindu Prayer for Peace



In the Name of Allah, the beneficent, the merciful: Praise be to the Lord of the
Universe who has created us and made us into tribes and nations that we may
know each other, not that we may despise each other. If the enemy incline towards
peace, do thou also incline towards peace, and trust in God, for the Lord is one that
hears and knows all things. And the servants of God Most Gracious are those who
walk on the Earth in humility, and when we address them, we say, "Peace."

Muslim Prayer for Peace

תפלת הלב

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מֵרַע וּשְׁפָתַי מִדַּבֵּר מִרָמָה. וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי
בְּעֶפְרָ לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

Elohai n'tzor l'shoni meira us-fatai midabeir mir-ma. V'lim-kal'lai naf-shi tidom,
v'naf-shi ke-afar lakol tihiyeh. P'tach libi b'toratecha, uv-mitz-votecha tir-dof
nafshi.

וְכָל-הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׂמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.

V'chol hachosh'vim alai ra-a, m'heira hafeir a-tzatom v'kal-keil macha-shav-tam. A-
seh l'ma-an sh'mecha, a-seh l'ma-an y'minecha, a'seh l'ma-an k'dushatecha. A-seh
l'ma-an toratecha. L'ma-an yeichal'tzun y'didecha, hoshi-a y'min'cha va-aneini.

יְהִי לְרָצוֹן אֲמֵרֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרֵי וְגוֹאֲלֵי.

Yih'yu l'ratzon im-rei fi v'hegyon libi l'fanecha, Adonai tzuri v'go-a-li.

עֲשֵׂה שָׁלוֹם בְּמִרְוֵמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ. אָמֵן.

Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol Yisrael v'im'ru: Amen.



עוֹד יָבוֹא שָׁלוֹם עָלֵינוּ וְעַל כּוֹלָם.

Od yavo shalom aleinu v'al kulam.

סָלָאָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם, סָלָאָם סָלָאָם.

Salaam, aleinu v'al kol ha-olam, salaam salaam.

אֱלֹהֵי נִצּוֹר...

Based on Psalm 34:14

When I pray, I speak to
God. When I study, God
Speaks to me.

Rabbi Louis Finkelstein

הוֹשִׁיעָה יְמִינְךָ...

Psalm 60:7

יְהִי לְרָצוֹן...

Psalm 19:15

The T'filah is concluded
by taking three steps
backward, in order to
take leave of God, and
then by bowing one's
head to the right, to the
left and lastly, forward,
as an acknowledgement
of God's presence all
around us.

עוֹד יָבוֹא...

A song for peace by the
Israeli artist Sheva that
incorporates salaam the
Arabic word for peace.

T'FILLAT HALEV—PRAYERS OF THE HEART

When Israel prays, they do not pray all at once. Rather each congregant prays by himself or herself, first one, then the other.

After all the congregations furnish all their prayers, the angel who oversees prayer takes all the prayers that were said in the synagogues, and makes them into a crown, and places them on the head of the Holy One.

Exodus Rabbah 21:4

My God, guard my tongue from evil and my lips from speaking deceit. And to those who curse me, may my soul be silent; and may my soul be like dust to all. Open my heart to Your Torah, and Your mitzvot may my soul pursue.

And for all who think against me evil, quickly interrupt their deception and spoil their machinations. Do this for the sake of Your right hand, do this for the sake of Your holiness. Do this for the sake of Your Torah. For the sake of the release of Your dear ones, save us with Your right hand and answer me.

May these be in accordance with your will, the words of my mouth and the meditations of my heart, before You, Adonai my rock and my redeemer.

May the maker of peace in the heavens make peace for all of us and all Israel and let us say, Amen.



May peace come for us and for everyone.

Peace, for us and all the world, peace.

אֱלֹהֵי אֱלֹהֵי
שְׁלֵא יִגְמַר לְעוֹלָם
הַחוּל וְהַיָּם,
רְשָׁרוּשׁ שֶׁל הַפְּוִים,
בְּרַק הַשָּׁמַיִם,
תַּפְּלוֹת הָאָדָם.

Oh Lord, my God!
I pray that these
things never end:
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.

Hannah Senesh

קריאת התורה

Blessing over the study of Torah:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

Baruch ata Adonai Eloheinu melech ha-olam asher kid'shanu b'mitz-votav v'tzivanu la-a-sok b'div'rei Tora.

Blessing before the reading of the Torah:

בְּרָכּוֹ אֵת יי הַמְּבָרֵךְ.
בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים
וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה

Bar'chu et Adonai ham-vorach.

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

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

Blessing After the Reading of the Torah:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִמְעַ בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

Baruch ata Adonai Eloheinu melech ha-olam, asher natan lanu Torat emet v'chayei olam nata b'tocheinu. Baruch ata Adonai, notein haTora.

In the circle of weekly portions which, in the course of one year, cover all of the Torah, the spiritual year is paced out, and the paces of this course are the Sabbaths.

By and large, every Sabbath is just like any other, but the difference in the portions from the Scriptures distinguishes each from each, and this difference shows that they are not final in themselves but only parts of a higher order of the year. For only in the year do the differentiating elements of the individual parts again fuse into a whole...It is only in the sequence of the Sabbaths that the year rounds to a garland.

Franz Rosenzweig
The Star of Redemption

Appoint a teacher for yourself, acquire a friend, and judge everyone with the scales weighted in his favor.

Pirke Avot 1:6

READING OF THE TORAH

Judaism is a process of ongoing commentary.

To be a Jew is to be a student. To be a self-affirming Jew is to love and study Torah. It is no small matter that the rabbis considered study equal in value to all the other mitzvot combined as one. We are a people devoted to a text...We can affirm this fully without denying the human origins of the Torah.

We can celebrate it along with recognizing the fallibility of the text, along with agonizing over its moral imperfections, its ancient, rather than modern, sensibilities. A fallible text is one all the more in need of commentary, our way of bringing our past into the present before we hand it on to those who will create the future.... As we struggle to add to tradition, to reshape it for each new generation, the text is also given a chance at reshaping us, at making a real demand on the way we think and live.

Rabbi Arthur Green

Blessing over the study of Torah:

Blessed are you Adonai our God, Sovereign of the universe, who sanctifies us with God's commandments, and commands us to immerse ourselves in the words of Torah.

Blessing before the reading of the Torah:

Praise Adonai to whom blessing is due!
Praise Adonai to whom blessing is due, forever and ever!
Blessed are you Adonai our God, Sovereign of the universe, who chose us from all peoples and gave us this Torah. Blessed is Adonai, the giver of the Torah.

Blessing After the Reading of the Torah:

Blessed are you Adonai our God, Sovereign of the universe, who has given us a Torah of truth, and placed among us eternal life. Blessed is Adonai, the giver of the Torah.



Mi sheberakh avoteinu mekor habrakha 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 sheberakh imoteinu mekor habrakha l'avoteinu
Bless those in need of healing with refuah shleima:

The renewal of body,
The renewal of spirit,
And let us say: Amen

Debbie Friedman

THE JEWISH GOD... is said to be both merciful and just. As we read through the Torah, God occasionally appears to be extraordinarily compassionate and, at other times, excessively just. Is it possible to be both merciful and just at the same time? Not only is it possible, it is necessary. To do justice, without being merciful, is not itself just; surely if God handed out punishment, however fitting, without mercy, none of us would be unscathed. To be merciful, without being just is equally ungodly; to allow sins to be unequivocally forgiven does nothing to dissuade future wrongdoing. Only through being mercifully just can God deal with us at our level. We are imperfect, and only with a God that is merciful and just can we both love and fear God.

Ben Amster '07

ORIGINALLY THE ALEINU READ... that God has not made us like the nations who “bow down to nothingness and vanity, and pray to an impotent god.” In the Middle Ages these words were censored, since the church believed they were an insult to Christianity. Omitting them tends to give the impression that the Aleinu teaches that we are both different and better than others. The actual intent is to say that we are thankful that God has enlightened us so that, unlike the pagans, we worship the true God and not idols. There is no inherent superiority in being Jewish, but we do assert the superiority of monotheistic belief over paganism. Although paganism still exists today, we are no longer the only ones to have a belief in one God.

Rabbi Reuven Hammer, *Or Hadash*

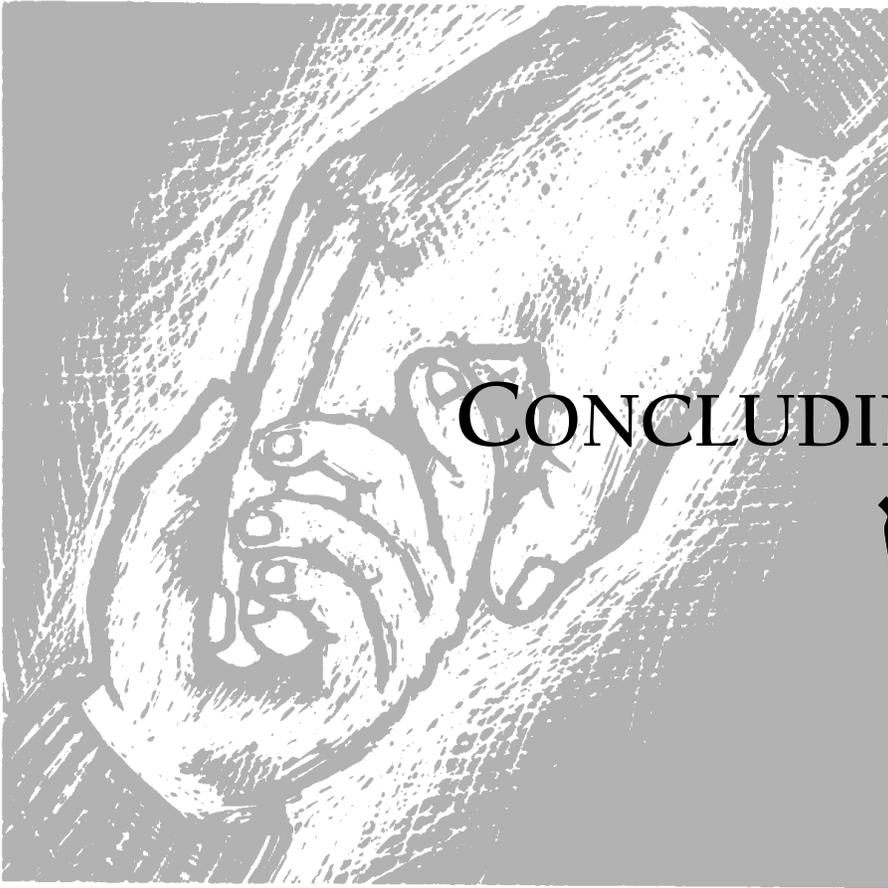
WHO IS WISE? The one who learns from all people...

WHO IS MIGHTY? The one who subdues the evil inclination...

WHO IS RICH? The one who rejoices in his portion...

WHO IS HONORED? The one who honors other human beings...

Pirke Avot 4:1



CONCLUDING PRAYERS

עלינו וקדיש

עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו בכל-המונם.

Aleinu l'shabei-ach la-adon hakol, lateit g'dula l'yotzer b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mish-p'chot ha-a-dama, shelo sam chel-keinu kahem, v'goraleinu k'chol ha-monam.

ואנחנו כורעים ומשתחווים ומודים, לפני מלך, מלכי המלכים, הקדוש ברוך הוא.

Va-anach-nu kor'im umish-tacha-vim umodim lif-nei melech, mal-chei ha-m'lachim, hakadosh baruch hu.

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים מפעל, ושכינת עזו בנגבי מרומים, הוא אלהינו אין עוד. אמת מלפנו אפס זולתו, כפתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים מפעל, ועל הארץ מתחת, אין עוד.

Shehu noteh shamayim v'yoseid aretz, umoshav y'karo bashamayim mima-al, ush-chinat uzo b'gov-hei m'romim, hu Eloheinu ein od. Emet mal-keinu efes zulato, kakatuv b'torato: V'yada-ta hayom vaha-sheivota el l'vavecha, ki Adonai hu ha'Elohim bashamayim mima-al v'al ha-aretz mitachat, ein od.

על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, לתקן עולם במלכות שדי.

Al kein n'kaveh l'cha Adonai Eloheinu, lirot m'heira b'tif-eret uzecha, l'takein olam b'mal-chut shadai.

ונאמר, והיה יי למלך על כל הארץ. ביום שהוא יהיה יי אחד, ושמו אחד. V'ne-emar, v'haya Adonai l'melech al kol ha-aretz. Bayom hahu yih-yeh Adonai echad, ush-mo echad.

In accordance with the words of the prayer, it is customary to bend the knees on **ואנחנו** (*va'anach'nu*), bow at **כורעים** (*kor'im*) and remain in the bowing position until **לפני מלך** (*lifnei melech*).

...שהוא נוטה...
Isaiah 51:13

...וידעת היום...
Deuteronomy 4:39

...והיה יי למלך...
Zechariah 14:9

ALEINU—OUR PRAISE

It seems almost strange that we should thank God for making us different and setting us apart from the other nations of the world, considering all the times in history that Jewish people have been persecuted. Sometimes, it seems like things would be better if we were the same as others. But, to be the same is not the Jewish way: Jews dare to be different. By being different, we continue in the tradition of Abraham and Sarah, two people *different* for their time who had the audacity to declare the oneness of God to the world.

Source Unknown

We move through life gaining roles and acquiring names, but also losing them. Every choice, every name, every role is a turning away from another possibility. Every name is a possibility and a limitation. As we create, we also leave behind.

Rabbi David Wolpe

We must praise the master of all, bestow greatness on the creator of the beginning, having not made us like the nations of the lands and not fashioned us like the families of the earth, and having not established our portion like theirs and fating us like all the masses.

And we bow down and prostrate ourselves and acknowledge, before the Sovereign, the Sovereign of all sovereigns, the Holy Blessed One.

The One who spreads out the sky and sets down the land, whose beloved throne is in the sky above, and whose mighty dwelling place is in the heights of heaven, is our God and there is none else. True is our Sovereign, all else is naught, as it is written in God's Torah: And know this day and reflect on it in your heart, for Adonai is our God in the sky above, and on the earth below, there is none else.

In this way, we hope, Adonai our God, to behold speedily the glory of your might, to repair the world with the sovereignty of God on High.

And it was said, "And Adonai will be Sovereign over all the earth. On that day Adonai will be one, and God's name shall be one."



The myriads of letters in the Torah stand for the myriads of souls in Israel. If one single letter is left out of the Torah, it becomes unfit for use; if one single soul is left out of the union of Israel, the Divine Presence will not rest upon it. Like the letters, so the souls must unite and form a union. But why is it forbidden for one letter in the Torah to touch its neighbor? Because every soul of Israel must have hours when it is alone with its Maker.

Martin Buber

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ, וְיִמְלִיךְ מַלְכוּתְהָ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.
Yit-gadal v'yit-kadash sh'mei raba. B'a-l'ma di v'ra chir-utei, v'yam-lich mal-chutei
b'chayeichon uv-yomeichon uv-cha-yei d'chol beit Yisrael. Ba-a-gala uviz-man kariv
v'im-ru: Amen.

יְהִי שְׁמֵהּ רַבָּא מְבֻרָךְ לְעָלְמִי וְלְעָלְמֵי עֲלְמַיָּא.
Y'hei sh'mei raba m'vorach l'alam ul-al'mei al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא (וְלְעָלְמָא מְכָל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשֻׁבָתָא
וְנִחְמָתָא, דְּאִמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.
Yit-barach v'yish-tabach, v'yit-pa-ar v'yit-romam v'yit-nasei v'yit-hadar v'yit-alei
v'yit-halal sh'mei d'kud-sha b'rich hu l'eila min kol (ul-eila mikol) bir-chata
v'shirata, tush-b'chata v'neche-mata, da-a-miran b'al'ma, v'im-ru: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisrael v'im-ru: Amen.

עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
Oseh shalom bim'romav, hu ya'aseh shalom aleinu, v'al kol Yisrael v'im-ru: Amen.



Each person has a Torah, unique to that person, his or her innermost teaching. Some seem to know their Torahs very early in life and speak and sing them in a myriad of ways. Others spend their whole lives stammering, shaping, and rehearsing them.

Some are long, some short. Some are intricate and poetic, others are only a few words, and still others can only be spoken through gesture and example. But every soul has a Torah. To hear another say Torah is a precious gift. For each soul, by the time of his or her final hour, the Torah is complete, the teaching done.

Rabbi Lawrence Kushner

We say Kaddish together to remember those whom we have recently lost and whose *yartzeit* was commemorated in the past week. We also remember the victims of the *Shoah* and of terrorism and violence everywhere.

Grey typeface designates additions for *Shabbat Shuvah*, the Shabbat between Rosh Hashanah and Yom Kippur.

The Mourner's Kaddish is concluded by taking three steps backward, in order to take leave of God, and then by bowing the head to the right, to the left and lastly forward, as an acknowledgement of God's presence all around us. This is the same formula used to conclude the *Tfilah*.

KADDISH YATOM—MOURNER'S KADDISH

We all stand together
To remember those
whom we have loved
and lost:

To remember those
whose lives were
taken because of who
they were, or what
they believed.

To remember those
who perished in the
Holocaust or by acts
of terrorism.

To remember those
who died in service of
our country or of our
people.

To remember those
who have no one left
to say Kaddish.

To remember all their
lives and the blessings
they brought to
the world.

We all stand together.

Jonah Perlin '07

Magnified and sanctified is God's great name. In the universe God created according to God's will, may God establish sovereignty in your lifetime and in your days, and in the life of all the House of Israel, speedily and soon. And let us say, Amen.

May God's great name be blessed forever and for all eternity.

Blessed and celebrated, lauded and exalted, uplifted and glorified, elevated and extolled may the name of the Holy Blessed One be, raised above all (and raised from all) blessings, songs, praises and comforts which we utter in this world. And let us say, Amen.

May there be much peace from heaven and good life for us and for all Israel. And let us say, Amen.

May the maker of peace in the heavens make peace for all of us and all Israel. And let us say, Amen.



Birth is a beginning and death a destination;
But life is a journey.
A going, a growing from stage to stage:
From childhood to maturity and youth to old age.
From innocence to awareness and ignorance to knowing;
From foolishness to discretion and then perhaps, to wisdom.
From weakness to strength or strength to weakness and often back again.
From health to sickness and back we pray, to health again.
From offense to forgiveness, from loneliness to love,
From joy to gratitude, from pain to compassion.
From grief to understanding, from fear to faith;
From defeat to defeat to defeat, until, looking backward or ahead:
We see that victory lies not at some high place along the way,
But in having made the journey, stage by stage, a sacred pilgrimage.
Birth is a beginning and death a destination;
But life is a journey, a sacred pilgrimage,
Made stage by stage...To life everlasting.

Alvin Fine

קדוש ומוציא

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ
וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא,
יוֹם תִּחְלָה לְמִקְרָאֵי-קֹדֶשׁ, זְכוֹר לְיִצְיַאת מִצְרָיִם. כִּי-בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים, וְשַׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Baruch ata Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitz-votav v'ratza vanu v'Shabbat kod-sho b'a-ha-va uv-ratzon hin-chilanu, zikaron l'ma-a-seh b'reishit. Ki hu yom t'chila l'mik-ra-ei kodesh, zecher litzi-at Mitz-rayim. Ki vanu vachar-ta v'otanu kidash-ta mikol ha-amim, v'Shabbat kod-sh'cha b'a-ha-va uv'ratzon hin-chal-tanu. Baruch ata Adonai, m'kadesh haShabbat.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-arets.

Your days are short here; this is the last of your springs. And now in the serenity and quiet of this lovely place, touch the depths of truth, feel the hem of Heaven. You will go away with old, good friends. And don't forget when you leave why you came.

Adlai Stevenson '22,
"The Educated Citizen,"
An Address to the Class
of 1954.

KIDDUSH AND MOTZI—BLESSINGS OVER WINE AND BREAD

Let us bless the source of life that ripens the fruit on the vine as we hallow the seventh day— the Sabbath day— in remembrance of creation, for the Sabbath is first among holy days, recalling the Exodus and the Covenant.

Marcia Falk

Blessed are you, Adonai our God, Sovereign of the universe who creates the fruit of the vine.

Blessed are you, Adonai our God, Sovereign of the universe, who sanctifies us with commandments and takes delight in us. In love and favor, God has made the holy Sabbath our heritage, as a reminder of the work of creation. It is first among our sacred days, a remembrance of the Exodus from Egypt.

You have chosen us and set us apart from all the peoples, and in love and favor you have given us the Sabbath as a sacred inheritance. Blessed are you Adonai, for the Sabbath and its holiness.



הַמוֹצֵיאַ לֶחֶם מִן הָאָרֶץ

We give thanks to God for bread, Our voices rise in song together, As our joyful prayer is said:

Blessed are you, Adonai our God, Sovereign of the universe, who brings forth bread from the earth.



“You favor us with knowledge and teach mortals understanding. May You continue to favor us with knowledge, understanding, and insight. Blessed is the Lord, gracious Giver of knowledge.”

I pray for wisdom to hold all truth sacred, whether it comes from the Torah and its interpreters of old, or from the scholars of our own age. Help me, Lord, to see beyond the surface of things, to understand that their beauty is but a dim reflection of Your wondrous creative power at work in me and in all the universe. And grant me a heart of wisdom, that I may learn to use my knowledge for righteous purpose, that I may be Your partner in the work of creation all the days of my life.

The prayer on entering college,
Gates of the House

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל-יִצְיִר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל, אֲזַי מְלֶכֶּה שְׁמוֹ נִקְרָא.

Adon olam asher malach, b'terem kol y'tzir nivra.
L'eit na-asa v'chef-tzo kol, azai melech sh'mo nik-ra.

וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבִדּוֹ יְמַלּוּךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יְהִיָּה, בְּתַפְאֲרָה.

V'acha-rei kichlot hakol, l'vado yim-loch nora.
V'hu haya, v'hu hoveh, v'hu yih-yeh, b'tif-ara.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תְכֵלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.

V'hu echad v'ain sheini, l'ham-shil lo l'hach-bira.
B'li reishit b'li tachlit, v'lo ha-oz v'hamis-ra.

וְהוּא אֵלִי וְחֵי גֹאֲלִי, וְצוּר חֻבְלֵי בְּעַת צָרָה.
וְהוּא נְסִי וּמְנוּס לִי מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

V'hu Eli v'chai go-a-li, v'tzur chev-li b'eit tzara.
V'hu nisi umanos li m'nat kosi b'yom ek-ra.

בִּידּוֹ אֶפְקִיד רוּחִי, בְּעַת אִישָׁן וְאַעֲיָרָה.
וְעַם רוּחִי גְוִיָּתִי, יֵי לִי וְלֹא אִירָא.

B'yado afkid ruchi, b'eit ishan v'a-ira.
V'im ruchi g'viyati, Adonai li v'lo ira.

One of the few strictly metrical hymns in the Jewish liturgy, the nobility of the diction of which and the smoothness of whose versification have given it unusual importance and allow it to be sung to virtually any tune. Adon Olam, along with Yig'dal, is almost universally chanted on the Eve of Atonement. Because of this solemn association, and on account of its opening and closing sentiments, the hymn has also been selected for reading in the chamber of the dying. It is likewise printed at the commencement of the daily morning prayer, that its utterance may help to attune the mind of the worshiper to reverential awe.

Adapted from
jewishencyclopedia.com

ADON OLAM

A person at prayer is
like a bed of coals,
As long as a single spark
remains, a great fire can
again be kindled.
But without that spark
there can be no fire.
Always remain attached
to God, even in those
times when you feel
unable to ascend to
God. You must preserve
that single spark—lest
the fire of your soul be
extinguished.

Baal Shem Tov

Master of the World, who reigned before any being had yet been created. When all was done according to God's will, already then God's name was Sovereign.

And after all has ceased to be, still God will reign in solitary majesty; God was, God is, and God shall be in glory.

And God is One; no other can compare with God, or consort with God; God is without beginning, without end; to God belongs power and dominion.

And God is my God, my living Redeemer, my Rock in time of trouble and distress; God is my banner and my refuge, my benefactor when I call.

Into God's hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also; Adonai is with me, I shall not fear.

אין כאלהינו

אין כאלהינו, אין כאדונינו, אין כמלכנו, אין כמושיענו.
 נון כמו נואישטרו דיו, נון כמו נואישטרו שינייור,
 נון כמו נואישטרו ריא, נון כמו נואישטרו שלבדור.

Ein kEloheinu, ein kAdoneinu, ein k'Mal-keinu, ein k'Moshi-einu.

*Non como nuestro Dio, non como nuestro Senyor,
 non como nuestro Rey, non como nuestro Salvador.*

מי כאלהינו, מי כאדונינו, מי כמלכנו, מי כמושיענו.
 קיין כמו נואישטרו דיו, קיין כמו נואישטרו שינייור,
 קיין כמו נואישטרו ריא, קיין כמו נואישטרו שלבדור.

Mi kEloheinu? Mi kAdoneinu? Mi k'Mal-keinu? Mi k'Moshi-einu?

*Ken como nuestro Dio? Ken como nuestro Senyor?
 Ken como nuestro Rey? Ken como nuestro Salvador?*

נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.
 לוארימום אה נואישטרו דיו, לוארימום אה נואישטרו שינייור,
 לוארימום אה נואישטרו ריא, לוארימום אה נואישטרו שלבדור.

Nodeh l'Eloheinu, nodeh l'Adoneinu, nodeh l'Mal-keinu, nodeh l'Moshi-einu.

*Loaremos a nuestro Dio, Loaremos a nuestro Senyor,
 Loaremos a nuestro Rey, Loaremos a nuestro Salvador.*

ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.
 בנדיגו נואישטרו דיו, בנדיגו נואישטרו שינייור,
 בנדיגו נואישטרו ריא, בנדיגו נואישטרו שלבדור.

Baruch Eloheinu, Baruch Adoneinu, Baruch Mal-keinu, Baruch Moshi-einu.

*Bendicho nuestro Dio, Bendicho nuestro Senyor,
 Bendicho nuestro Rey, Bendicho nuestro Salvador.*

אתה הוא אלהינו, אתה הוא אדונינו, אתה הוא מלכנו, אתה הוא מושיענו.
 טו איל נואישטרו דיו, טו איל נואישטרו שינייור,
 טו איל נואישטרו ריא, טו איל נואישטרו שלבדור.

Ata hu Eloheinu, Ata hu Adoneinu, Ata hu Mal-keinu, Ata hu Moshi-einu.

*Tu el nuestro Dio, Tu el nuestro Senyor,
 Tu el nuestro Rey, Tu el nuestro Salvador.*

In addition to the traditional Hebrew, the Ladino translation of Ein kEloheinu is included. Ladino is the traditional language of Sephardic Jews and is made up of a mix of Hebrew and Spanish.

We must believe in free will—we have no choice.

Isaac Bashevis Singer

EIN KEILOHEINU

American Judaism!
 What power of
 inspiration lies in these
 words! They spell the
 triumph of the world's
 two greatest principles
 and ideals, the
 consummation of
 mankind's choicest
 possessions, the one
 offered by the oldest,
 the other by the
 youngest of the great
 nations of history, the
 highest moral and
 spiritual and the
 highest political and
 social aim of humanity.

Rabbi Kaufmann Kohler
*The Concordance of Judaism
 and Americanism*, 1911

There is none like our God;
 there is none like our Master;
 there is none like our Sovereign;
 there is none like our Savior.

Who is like our God?
 Who is like our Master?
 Who is like our Sovereign?
 Who is like our Savior?

We will give thanks to our God;
 we will give thanks to our Master;
 we will give thanks to our Sovereign;
 we will give thanks to our Savior.

Blessed is our God;
 blessed is our Master;
 blessed is our Sovereign;
 blessed is our Savior.

You are our God;
 You are our Master;
 You are our Sovereign;
 You are our Savior.

יגדל

יגדל אלהים חי וישתבח, נמצא, ואין עת אל מציאותו.
אחד ואין יחיד ביהודו, נעלם, וגם אין סוף לאחדותו.

Yig-dal Elohim chai v'yish-tabach, nim-tza, v'ein eit El m'tzi-uto.
Echad v'ein yachid k'yihudo, ne'lam, v'gam ein sof l'achduto.

אין לו דמות הגוף ואינו גוף, לא נערוף אליו קדשותו.
קדמון לכל דבר אשר נברא, ראשון ואין ראשית לראשיתו.

Ein lo d'mut haguf v'eino guf, lo na-a-roch eilav k'dushato.
Kad-mon l'chol davar asher niv-ra, rishon v'ein reishit l'reishito.

הנו אדון עולם, וכל-נוצר. יורה גדולתו ומלכותו.
שפע נבואתו נתנו, אל אנשי סגולתו ותפארתו.

Hino adon olam, v'chol notzar. Yoreh g'dulato umal'chuto.
Shefa n'vu-ato n'tano, el an-shei s'gulato v'tif-ar-to.

לא קם בישראל במשה עוד, נביא ומביט את תמונתו.
תורת אמת נתן לעמו אל, על יד נביאו נאמן ביתו.

Lo kam b'Yisrael k'Moshe od, navi umabit et t'munato.
Torat emet natan l'amo El, al yad n'vi-o ne-e-man beito.

לא יחליף האל ולא ימיר דתו. לעולם, לזולתו.
צופה ויודע סתרינו, מביט לסוף דבר בקדמתו.

Lo yacha-lif ha-El v'lo yamir dato. L'olamim l'zulato.
Tzofeh v'yode-a s'tareinu, mabit l'sof davar b'kadmato.

גומל לאיש חסד במפעלו, נותן לרשע רע ברשעתו.
ישלח לקץ הימין משיחנו, לפדות מחכי קץ ישועתו.

Gomeil l'ish chesed k'mif-alo, notein l'rasha ra k'rish'ato.
Yish-lach l'keitz ha-yamin m'shicheinu, lif-dot m'chakei keitz y'shu-ato.

מתים יחיה אל ברוב חסדו, ברוך עדי עד שם תהלתו.

Meitim y'ha-yeh El b'rov hasdo, Baruch a-dei ad shem t'hilato.

Yig'dal is based on
Maimonides's 13
principles of faith:

1. The existence of God
2. God's unity
3. God's spirituality and incorporeality
4. God's eternity
5. God alone should be the object of worship
6. Revelation through God's prophets
7. The preeminence of Moses among the prophets
8. God's law given on Mount Sinai
9. The immutability of the Torah as God's Law
10. God's foreknowledge of human actions
11. Reward of good and retribution of evil
12. The coming of the Messiah
13. The resurrection of the dead

YIG'DAL

Magnified and praised is the living God; God's existence is eternal. God is one and unique in unity; God is unfathomable, and God's Oneness is unending.

God has no bodily form, God is incorporeal; God's holiness is beyond compare. God preceded all creation; God is the first, and God has no beginning.

Behold the Master of the World, whose greatness and sovereignty are revealed to all. God inspired with the gift of prophecy those God chose to make known God's glory.

Never has there been a prophet like Moses, whose closeness to God is unmatched. A Torah of truth God gave to God's people, through God's prophet and faithful servant.

God does not change; God's teaching will not be supplanted; God will always be the same. God watches us and knows our secret thoughts; God perceives the end of every matter before it begins.

God deals kindly with those who merit kindness, and brings upon the wicked the consequences of their deeds.

At the end of days, God will send an everlasting redemption; all that lives and breathes shall witness God's deliverance.

God has implanted eternal life within us.
Blessed is God's glorious name to all eternity.

The eternal providence
has appointed me to
watch over the life and
health of Thy creatures.
May the love for my art
actuate me at all times;
may neither avarice nor
miserliness, nor thirst
for glory or for a great
reputation engage my
mind; for the enemies of
truth and philanthropy
could easily deceive me
and make me forgetful
of my lofty aim of doing
good to Thy children.
May I never see in the
patient anything but a
fellow creature in pain.
Grant me the strength,
time and opportunity
always to correct what I
have acquired, always
to extend its domain;
for knowledge is
immense and the spirit
of man can extend
indefinitely to enrich
itself daily with new
requirements. Today he
can discover his errors
of yesterday and
tomorrow he can obtain
a new light on what he
thinks himself sure of
today. Oh, God, Thou
has appointed me to
watch over the life and
death of Thy creatures;
here am I ready for my
vocation and now I turn
unto my calling.

The Oath of
Maimonides



Tune every heart and every voice,
Bid every care withdraw;

Let all with one accord rejoice,
In praise of Old Nassau.

In praise of Old Nassau we sing,
Hurrah! Hurrah! Hurrah!

Our hearts will give while we shall live,
Three cheers for Old Nassau.

כוון כל לב וקול
גרש כל דאגה

נשמח כלנו ביחד
בשבחה של מורשת נסאו

נשיר בשבחו של מורשת נסאו

הידד! הידד! הללוי-ה!

נטרום בלבנו כל חיינו

הידד למורשת נסאו