



HAR SHALOM

SHABBAT SIDUR

Prayer Book for Shabbat Evening • Shabbat Morning • Shabbat Afternoon

שַׁבַּת שְׁלוֹם

SHABBAT SHALOM

Welcome to Har Shalom!

Har Shalom is a progressive Jewish Community, rooted in our traditions while also meeting today's modern needs. We embrace all who want to bring Judaism to their lives by creating a warm community characterized by openness, integrity, acceptance and informality.

We created this prayer book with hopes of providing meaningful, resonant, engaging, and accessible worship experiences, and especially to encourage everyone present to follow along and participate as much as they are comfortable.

Rabbi Michael Sommer • Cantorial Soloist Heather Aranyi



USING THIS SIDTUR

Siddur, the name for a Jewish prayer book, means order. The name refers to the ordered series of prayers, songs, meditations, and readings that comprise the service.

Creative services combine elements from traditional liturgy with contemporary material that speaks to significant themes found in the prayers and other teachings. Explanations about individual prayers and rituals are included throughout the siddur.

All of the Hebrew text is transliterated, with hyphens indicating syllables, according to this style:

a as in far	e as in let	ei as in weigh	i as in ink	o as in coat	u as in flute
ai as in aisle	oi as in boil	ch as in challah, Chanukah, or Bach.			

Our siddur was designed to be used in a variety of ways.

The primary liturgy may be read/sung in Hebrew its linear order. As chosen by the service leader and participants at each service, a prayer may be read in full or excerpted, with the English translations of text read aloud in addition to or in place of the Hebrew text. Italics are used to indicate texts often read communally, however any text may be read together or by a leader.

This siddur also includes many **הַרְהוּרִים** (har-hu-rim) or musings.

These supplemental meditations may both be incorporated into the service (read in addition to or in place of other prayers), as well as provide food for thought as they are reflected upon individually or used as a starting point for discussion.

The harhurim are also intended to easily "mix and match" in order to freely use or reflect upon those passages which seem most relevant in the moment.

Judaism teaches us that we must learn from everything in our lives and world. The sources for the harhurim are diverse, including not only Judaic scholars, but also literature, philosophy, and teachings from other faith traditions.

Please be sure to especially note the contemporary songs included in the harhurim. We hope these will serve as touchstones, whether read aloud like poetry, sung together, hummed quietly in one's own mind, or to remind you of other songs that have been meaningful in the soundtrack in your own life.

Please read along...sing along...join us!

Our lives today are busy and often frantic.
Schedules overwhelm us, and in many cases, seem to rule us.

We are consumed in activity, without time to reflect, feel,
or experience the joys of the moment.

Opportunities to enjoy nature and loved ones, to rest, to think,
and to appreciate life's broader purpose pass us by daily.

Shabbat is the vehicle by which Judaism addresses this dilemma.

Shabbat, writes Rabbi Lawrence Hoffman,
"is an opportunity for meaning,
a moment in time to forge connections and to belong."

Join us in using the brief time of this service to stop ~
experience *just* the present moment,
as we prepare to enter Shabbat,
and together we will create a truly sacred occasion.

~ SK



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SHABBAT EVENING SERVICE

Prayer is that moment when we let go of our doubts and allow ourselves to feel that we are part of something greater than ourselves.

~ MS



We ask You, God, to bless and guide us:

Bless our eyes, that we may see each other with love,

Bless our ears, that we may hear each other with understanding,

Bless our mouths, that we may speak to each other with compassion,

Bless our hands, that they may heal, not harm,

Bless our feet, that we may walk beside each other in friendship.

Bless our world, that we may live together in peace.

~ unknown



We sit here newly gathered before the face of our God.

Joining together this evening to worship the Holy One,

And to make holy our lives.

How shall we begin the search to reach the sacred part
of ourselves where rests the essence of all that is good?

By stopping.

Stopping our concern for those things that divert us all week long...

At least for the brief moments of our Shabbat eve....

And, by opening ourselves to hear the message...

O, so silent, carried to us...

By the still, small voice of God.

~ unknown



...ON LIGHT

Let us light these candles with shared hopes and dreams:

Many face moments of doubt and despair.
Let us kindle the light of faith and hope.

Many know the gloom of sorrow.
Let us kindle the light of joy.

Many live in the presence of war.
Let us kindle the light of peace.

Many feel the darkness of hatred.
Let us kindle the light of love.

~ unknown



And if you feel that you can't go on,
And your will's sinking low,
Just believe, and you can't go wrong.
In the light, you will find the road.
You will find the road.

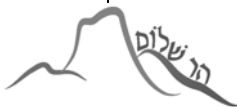
And if you feel that you can't go on,
In the light, you will find the road.
The winds of change may blow around you,
But that will always be so....
In the light.
Everybody needs the light.

~ John Paul Jones, Jimmy Page, Robert Plant, Led Zeppelin's *In The Light*



May the good Lord shine a light on you,
Make every song you sing your favorite tune.
May the good Lord shine a light on you,
Warm like the evening sun.

~ Keith Richards and Mick Jagger



HADLIKAT HA-NEIROT ~ הדלקת הנרות

The candle blessing. The custom of using two candles to usher in Shabbat is a symbolic reminder of two commandments to *remember* and to *observe* Shabbat.

Ba-ruch a-ta A-do-nai, בָּרוּךְ אַתָּה יי,
E-lo-hei-nu Me-lech ha-o-lam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
a-sher kid-sha-nu b' mitz-vo-tav v' tzi-va-nu, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ,
l' had-lik neir shel Sha-bat. לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Blessed are You, Adonai, our God, Ruler of the universe,
who makes us holy with mitzvot,
and commands us to kindle the light of Shabbat.



KIDDUSH ~ קדוש

The "full" kiddush used for Shabbat evening begins with the sanctification over the wine ~ a symbol of joy. It continues with gratitude to God for the gift of Shabbat.

Ba-ruch a-ta A-do-nai, בָּרוּךְ אַתָּה יי,
E-lo-hei-nu Me-lech ha-o-lam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
bo-rei p'ri ha-ga-fen. בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch a-ta A-do-nai E-lo-hei-nu בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
Me-lech ha-o-lam, מֶלֶךְ הָעוֹלָם,
a-sher kid-sha-nu b' mitz-vo-tav v' ra-tza va-nu, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
v' Sha-bat kod-sho וְשַׁבָּת קֹדֶשׁוֹ
b'a-ha-va uv-ra-tzon hin-chi-la-nu בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
zi-ka-ron l-ma-a-sei v' rei-shit זָכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית.
Ki hu yom t' chi-la l' mik-ra-ei ko-desh, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
zei-cher li-tzi-at Mitz-ra-yim. זָכָר לִיצִיאַת מִצְרָיִם.
Ki va-nu va-char-ta v' o-ta-nu kid-sha-ta כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
mi-kol ha-a-mim, מִכָּל הָעַמִּים,
v' Sha-bat kod-sh-cha וְשַׁבָּת קֹדֶשְׁךָ
b'a-ha-va uv-ra-tzon hin-chal-ta-nu. בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
Ba-ruch a-ta A-do-nai, m' ka-deish ha-Sha-bat. בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת.

Blessed are You, Adonai our God, Ruler of the universe,
who creates the fruit of the vine.

Blessed are You, Adonai, Our God, Ruler of the universe,
who finding favor with us, sanctified us with Your mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us and set us apart from the peoples.
In love and favor, You have given us Your holy Shabbat as an inheritance.
Blessed are You, Adonai, who makes Shabbat holy.

...ON COMMUNITY

Prayer takes us beyond the self.
Joining our little self to the selfhood of humanity,
it gives our wishes the freedom to grow large and broad and inclusive.
~ Rabbi Morris Adler



People are strange when you're a stranger,
Faces look ugly when you're alone.
People seem scary when you're unwanted,
Streets are uneven when you're down.
When you're strange, faces come out of the rain,
When you're strange, no one remembers your name.
When you're strange, when you're strange, when you're strange.
~ John Densmore, Jim Morrison, et. al [adapted]

May no one be a stranger here....



May the arms of our community open wide enough
to receive all who hunger for love, all who are lonely for friendship.

May we welcome all who have cares to unburden,
gratitude to express, hopes to nurture, dreams to dream.

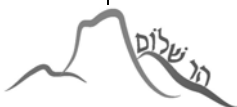
May the spirit of our community narrow enough
to shut out pettiness and pride, envy and enmity.

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

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

May this community be, for all who enter,
the opening to a richer and more meaningful life.

~ Rabbi Sydney Greenberg [adapted]



HINEI MA TOV ~ הִנֵּה מַה-טוֹב

*Hi-nei ma-tov u-ma-na-im
she-vet a-chim gam-ya-chad.*

Behold, how good and pleasant it is for people to dwell together in unity.
~ Psalm 133:1

הִנֵּה מַה-טוֹב וּמַה-נְּעִים
שֶׁבֶת אַחִים גַּם-יַחַד.



KI ESHM'RA SHABBAT ~ כִּי אֶשְׁמְרָה שַׁבָּת

*Ki esh-m'ra Sha-bat Eil yish-m'rei-ni.
Ot hi l'ol-mei ad bei-no u-vei-ni.*

When I keep Shabbat, God keeps me. It is a sign forever between God and me.

כִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי.
אוֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵנוּ.



הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON MUSIC

You can jump right in
Let the music pull you in
You can jump right in
Oh and lose yourself again....

You can find me where the music meets the ocean
If you get the notion
Stop on by and play a while
Simple tune to get your love light glowing
Keep your heart wide open
Disappear just like the tide
Let it roll on by....

And jump right in
Let the music pull you in
You can jump right in
Oh and lose yourself again.

~ Zac Brown, Wyatt Durrette, Jason Mraz



L'CHA DODI ~ לְכֵה דוֹדִי

This song is traditionally used to usher in Shabbat.

It was composed Shlomo Halevi Alkabetz, one of a group of 16th century Jewish Kabbalists in Tzfat, who would greet Shabbat in the fields outside their villages with song and dance.

Customs include turning to the entrance of the sanctuary as the words bo-i v'-sha-lom (enter in peace) are sung, as if to greet the Presence of Shabbat.

*L'-cha do-di lik-rat ka-la,
p'-nei Sha-bat n'-ka-ba-la.*

לְכֵה דוֹדִי לְקִרְאת כָּלֵה,
פְּנֵי שַׁבַּת נִקְבְּלָה.

*Sha-mor v'-za-chor b'-di-bur e-chad,
hish-mi-a-nu eil ham'-yu-chad.
A-do-nai e-chad u-sh-mo e-chad.
L'-sheim ul-tif-e-ret v'-lit-hi-la. L'-cha...*

שְׁמֹר וְזָכוֹר בְּדַבּוֹר אֶחָד,
הִשְׁמִיעֵנוּ אֵל הַמַּיְחָד.
יְיָ אֶחָד וְשְׁמוֹ אֶחָד.
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה. לְכֵה...

*Li-krat Sha-bat l'-chu v'-neil-cha,
ki hi m'-kor ha-b'ra-cha,
mei-rosh mi-ke-dem n'-su-cha,
sof ma-a-seh b'-ma-cha-sha-va t'-chi-la. L'-cha...*

לְקִרְאת שַׁבַּת לְכוּ וְנִלְכֵה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מִרֵאשׁ מִקֶּדֶם וְסוֹכָה,
מֵעֶשֶׂה בְּמַחְשָׁבָה תִּחְלָה. לְכֵה...

*Hit-or-ri, hit-or-ri,
ki va o-reich, ku-mi o-ri,
u-ri, u-ri shir da-bei-ri,
k'-vod A-do-nai a-la-yich nig-la.*

הִתְעוֹרְרִי, הִתְעוֹרְרִי,
כִּי בָּא אֹרֶךְ, קוֹמִי אֹרִי,
עוֹרִי, עוֹרִי, שִׁיר דַּבְּרִי,
כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה.

*Bo-i v'-sha-lom a-te-ret ba-a-la,
gam b'-sim-cha uv-tza-ha-la.
Toch e-mu-nei am s'-gu-la.
Bo-i cha-la! Bo-i cha-la! L'-cha...*

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה,
גַּם בְּשִׂמְחָה וּבְצַהֲלָה.
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאִי כָלֵה! בּוֹאִי כָלֵה! לְכֵה...

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

"Keep" and "remember": a single command the Only God caused us to hear;
the Eternal is One, God's Name is One; honor and glory and praise are God's.

Come with me to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.

Awake, awake, your light has come! Arise, shine, awake and sing.
The Eternal's glory dawns upon you.

Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

SHALOM ALEICHEM ~ שְׁלוֹם עֲלֵיכֶם

This 17th century Shabbat song derives from a Kabbalistic teaching that two angels accompany each person home from synagogue as Shabbat begins. It has become a custom to sing it as a way to welcome or celebrate Shabbat.

*Sha-lom a-lei-chem, mal-a-chai ha-sha-ret,
mal-a-chai el-yon,
mi-me-lech mal-chai ham-la-chim
Ha-Ka-dosh Ba-ruch Hu.*

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,
מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Bo-a-chem l'-sha-lom, mal-a-chai ha-sha-lom,
mal-a-chai el-yon,
mi-me-lech mal-chai ham-la-chim,
Ha-Ka-dosh Ba-ruch Hu.*

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Bar-chu-ni l'-sha-lom, mal-a-chai ha-sha-lom,
mal-a-chai el-yon,
mi-me-lech mal-chai ham-la-chim,
Ha-Ka-dosh Ba-ruch Hu.*

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Tzeit'-chem l'-sha-lom, mal-a-chai ha-sha-lom,
mal-a-chai el-yon,
mi-me-lech mal-chai mam-la-chim,
Ha-Ka-dosh Ba-ruch Hu.*

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,
מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

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

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

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



הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON LETTING GO

One aspect of making Shabbat a time of true rest and peace is to let go of the cares of the week.

Pause for a moment now...

Review each of the preceding six days...

Consciously focus on letting go.

- Joseph G. Rosenstein, Siddur Eit Ratzon [adapted]



...ON PRAYER

This is where we want to be ~
In a quiet place alone with our thoughts,
Able to settle down and pay attention to the questions within us,
Surrounded by others also seeking.

Perhaps they are experiencing similar thoughts and similar needs;
Perhaps not.

Yet all of us united, enveloped by this safe, gentle warmth,
Softly beckoning us to search our hearts as we join together,
In the ancient words and melody that call us to prayer.

~ unknown



There is one who sings the song of his own life,
finding everything within himself.
There is one who leaves the circle of her self,
and sings the song of her people.
There is one whose voice rings with the song of humanity,
hoping for the highest perfection.
And there is one who rises even higher,
uniting with all creatures, with all worlds,
filling the universe with song.

~ Abraham Isaac Kook [adapted]



Love is the only prayer I know.

~ Marion Zimmer Bradley, *The Mists of Avalon*



Humor is the prelude to faith.
Laughter is the beginning of prayer.

~ Reinhold Niebuhr



BAR'CHU ~ בְּרָכוּ

Bar'chu is the "call to worship." The first parts of the service are to prepare us as individuals.
Bar'chu signals that, following this "warm up," it is time to join together for communal prayer.

PLEASE RISE

Ba-r'-chu et A-do-nai ha-m'-vo-rach! בְּרָכוּ אֶת יְיָ הַמְּבֹרָךְ!
Bless the Eternal, to whom all blessings are due!

Ba-ruch A-do-nai ha-m'-vo-rach l'-o-lam va-ed! בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד!
Blessed is the Eternal forever and ever!

PLEASE BE SEATED



MAARIV ARAVIM ~ מְעַרֵיב עֶרְבִים

The words maariv aravim essentially mean "who brings on evenings."

It is used, as evening approaches, to thank and praise God for creating nature and all the wonders of the universe.

<i>Ba-ruch a-ta A-do-nai,</i>	בְּרוּךְ אַתָּה יְיָ,
<i>E-lo-hei-nu Me-lech ha-o-lam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>a-sher bid-va-ro ma-a-riv a-ra-vim,</i>	אֲשֶׁר בִּדְבָרוֹ מְעַרֵיב עֶרְבִים,
<i>b'-choch-ma po-tei-ach sh'-a-rim,</i>	בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,
<i>u-vit-vu-na m'-sha-neh i-tim,</i>	וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
<i>u-ma-cha-lif et haz-ma-nim,</i>	וּמַחְלִיף אֶת הַזְּמַנִּים,
<i>u-m'-sa-deir et ha-ko-cha-vim,</i>	וּמְסַדֵּר אֶת הַכּוֹכָבִים,
<i>b'-mish-m'-ro-tei-hem</i>	בְּמִשְׁמְרוֹתֵיהֶם
<i>ba-ra-ki-a kir-tzo-no.</i>	בְּרַקִּיעַ כְּרָצוֹנוֹ.
<i>Bo-rei yom va-lai-la,</i>	בוֹרֵא יוֹם וְלַיְלָה,
<i>go-leil or mip-nei cho-shech,</i>	גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
<i>v'-cho-shech mip-nei or.</i>	וְחֹשֶׁךְ מִפְּנֵי אוֹר.
<i>U-ma-a-vir yom u-mei-vi lai-la,</i>	וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,
<i>u-mav-dil bein yom u-vein lai-la,</i>	וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה,
<i>A-do-nai tz'-va-ot sh'-mo.</i>	יְיָ צְבָאוֹת שְׁמוֹ.
<i>Eil chai v'-ka-yam, ta-mid yim-loch</i>	אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ
<i>a-lei-nu l-o-lam va-ed.</i>	עָלֵינוּ לְעוֹלָם וָעֶד.
<i>Ba-ruch a-ta A-do-nai, ha-ma-a-riv a-ra-vim.</i>	בְּרוּךְ אַתָּה יְיָ, הַמְּעַרֵיב עֶרְבִים.

Blessed are You, Adonai our God, Ruler of the universe,
who speaks the evening into being, skillfully opens the gates,
thoughtfully alters the time and changes the seasons,
and arranges the stars in their heavenly courses according to plan.
You are Creator of day and night,
rolling light away from darkness and darkness from light,
transforming day into night and distinguishing one from the other.
Adonai Tz'vaot is Your Name.
Ever-living God, may You reign continually over us into eternity.
Blessed are You, Adonai, who brings on evening.

AHAVAT OLAM ~ אהבת עולם

This prayer is about God's love for us being revealed through the gift of Torah, teachings, values and laws: the guidelines that can help us lead good lives.

A-ha-vat o-lam
 beit Yis-ra-eil am-cha a-hav-ta,
 To-rah u-mitz-vot, chu-kim u-mish-pa-tim,
 o-ta-nu li-mad-ta.
 Al kein, A-do-nai E-lo-hei-nu,
 b'-shoch-bei-nu uv-ku-me-i-nu
 na-shi-ach b'-chu-ke-cha,
 v'-nis-mach b'-div-rei To-rat-cha
 u-v'-mitz-vo-te-cha l'-o-lam va-ed.
 Ki heim cha-yei-nu v'-o-rech ya-me-i-nu,
 u-va-hem ne-h'-geh yo-mam va-lai-la.
 V-a-hav-t'-cha al ta-sir
 mi-me-nu l'-o-la-mim.
 Ba-ruch a-ta A-do-nai,
 o-heiv a-mo Yis-ra-eil.

אהבת עולם
 בית ישראל עמך אהבתך,
 תורה ומצוות, חקים ומשפטים,
 אותנו למדתך.
 על כן, יי אלהינו,
 בשכבנו ובקומנו
 נשיח ב'חקיך,
 ונשמח בדברי תורתך
 ובמצותיך לעולם ועד.
 כי הם חיינו וארך ימינו,
 ובהם נהנה יומם ולילה.
 ואהבתך אל תסיר
 ממנו לעולמים.
 ברוך אתה יי,
 אוהב עמו ישראל.

Everlasting love You offered Your people Israel by teaching us
 Torah and mitzvot, laws and precepts.
 Therefore, Adonai, our God, when we lie down and when we rise up,
 we will meditate on Your laws and Your commandments.
 We will rejoice in Your Torah forever.
 Day and night we will reflect on them for they are our life
 and doing them lengthens our days.
 Never remove Your love from us.
 Blessed are You, Adonai, Who loves Your people Israel.



הרהורים...

har-hur-im

MUSINGS...

...ON FINDING GOD

People see God every day; they just don't recognize it's God.
 ~ Pearl Bailey



To have found God is not an end, but in itself a beginning.
 ~ Franz Rosenzweig



Where does God dwell?
 Wherever people let God in.
 - Rabbi Menahem Mendel of Kotsk



...ON LOVE

Love, Love, Love. Love, Love, Love. Love, Love, Love.
There's nothing you can do that can't be done.
Nothing you can sing that can't be sung.
Nothing you can say but you can learn how to play the game.
It's easy.

Nothing you can make that can't be made.
No one you can save that can't be saved.
Nothing you can do but you can learn how to be you in time.
It's easy.

All you need is love. All you need is love.
All you need is love, love. Love is all you need.
Nothing you can know that isn't known.
Nothing you can see that isn't shown.
Nowhere you can be that isn't where you're meant to be.
It's easy.

All you need is love (All together, now!)
All you need is love. (Everybody!)
All you need is love, love.
Love is all you need.

~ John Lennon and Paul McCartney



I am not here to be loved and admired,
But to act and love.
It is not the duty of people to help me,
But it is my duty to look after the world,
And the people in it.

~ Janusz Korczak



I always think the best way to know God is to love many things.

~ Vincent Van Gogh



SH'MA ~ שְׁמַע

Sh'ma, which means hear or listen, is the central declaration of Jewish faith: that God is One.

Sh'-ma Yis-ra-eil,

A-do-nai E-lo-hei-nu, A-do-nai e-chad!

Hear, O Israel: Adonai is our God, Adonai is one!

Ba-ruch sheim k'-vod

mal-chu-to l'-o-lam va-ed!

Blessed is Your glorious kingdom forever and ever!

שְׁמַע יִשְׂרָאֵל,
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד!



V'AHAVTA ~ וְאָהַבְתָּ

V'ahavta is a continuation of Sh'ma. V'ahavta tells us to both remember *and* do God's commandments, particularly loving

God ~ shown through how we treat others ~ and teaching what we learn to those that come after us.

V'-a-hav-ta eit A-do-nai E-lo-he-cha,

b'-chol l'-vav-cha, u-v'-chol naf-sh'-cha,

u-v'-chol m'-o-de-cha:

V-hai-yu had-va-rim ha-ei-leh

a-sher a-no-chi m'-tzav-cha ha-yom al l'-va-ve-cha.

V'-shi-nan-tam l'-va-ne-cha, v'-di-bar-ta bam

b'-shiv-t'-cha b'-vei-te-cha uv-lech-t'-cha va-de-rech

uv'-shoch-b'-cha, uv'-ku-me-cha:

uk-shar-tam l'-ot al-ya-de-cha,

v'-hai-yu l'-to-ta-fot bein ei-ne-cha.

Uch-tav-tam al m'-zu-zot bei-te-cha u-vi-sha-re-cha.

L'-ma-an tiz-k'-ru va-a-si-tem

et kol mitz-vo-tai.

Vi-h'-yi-tem k'-do-shim lei-lo-hei-chem.

A-ni A-do-nai E-lo-hei-chem,

a-sher ho-tzei-ti et-chem mei-e-retz mitz-ra-yim,

li-h'-yot la-chem lei-lo-him.

A-ni A-do-nai E-lo-hei-chem.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ

בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֵדְךָ

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ.

וְשִׁנַּנְתֶּם לְבַיְתְּךָ, וְדַבַּרְתָּ בָם

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;

וּקְשַׁרְתֶּם לְאוֹת עַל-יְדֵיךָ,

וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ.

וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם

אֶת-כָּל-מִצְוֹתַי.

וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.

אֲנִי יְיָ אֱלֹהֵיכֶם

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,

לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְיָ אֱלֹהֵיכֶם.

And you shall love Adonai, your God,
with all your heart, with all your soul, and with all your being.

Take these instructions which I command you this day.

Teach them faithfully to your children; speak of them in your home
and on your way, when you lie down and when you rise up.

Bind them as a sign upon your hand; let them be a symbol before your eyes;
inscribe them on the doorposts of your house and on your gates.

Thus you shall remember and observe all My commandments, and be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God.

I am Adonai, your God.

~ Deuteronomy 6:5-9 and Numbers 15:40-41

...ON FREEDOM

Desmond Tutu writes of the African concept *ubuntu*, saying,
"it is very difficult to render into a Western language.
It speaks of the very essence of being human...You share what you have."

It is to say, "My humanity is caught up with, is inextricably bound up,
in yours. We all belong together in a great bundle of life. A person
is a person through other persons."

It is not, "I think therefore I am," but rather: "I am *human* because I belong."

We all participate, We all share.

A person with *ubuntu* is open and available to others, affirming of others,
and does not feel threatened that others are able and good,
for he or she has a proper self-assurance that comes from knowing
he or she belongs in a greater whole.

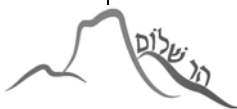
Even more importantly, though, a person with *ubuntu* is *truly* diminished
when others are tortured, oppressed, or treated as if they were less
than who they are.

The idea of *ubuntu* is a perfect complement for Mi Chamocha,
the Jewish prayer expressing gratitude for being freed from slavery in Egypt.

Even as we celebrate that time of redemption,
we must continuously pray and work for freedom and dignity for all people,
for all time.

As we sing this joyous song, once sung by Miriam, Moses,
and the Children of Israel, we remind ourselves, to strive to have *ubuntu*...
to work towards a time when everyone is truly free.

~ SK



MI CHAMOCHA ~ מי כַּמּוֹחָה

Mi Chamocha celebrates freedom.

Through this prayer, we express appreciation to God for freeing the Jewish people from slavery in Egypt, and also pray for an end to all slavery and freedom for all people for all time.

Just as Moses, Miriam, and the Children of Israel did,
as they reached the shores of the sea,
may the day soon arrive when all are free to sing with joy:

Mi cha-mo-cha ba-ei-lim A-do-nai? מי כַּמּוֹחָה בְּאֱלִים יְיָ?
Mi ka-mo-cha ne-dar ba-ko-desh, מי כַּמּוֹחָה נִאֲדָר בְּקֹדֶשׁ,
no-ra t'-hi-lot, o-sei fe-leh? נוֹרָא תְהִילֹת, עֲשֵׂה פִלְאָה?

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

Mal-chu-t'-cha ra-u va-ne-cha, מַלְכוּתְךָ רָאוּ בְּנֵיךָ,
bo-kei-a yam lif-nei Mo-she u'-Mir-yam. בּוֹקַע יָם לְפָנֵי מֹשֶׁה וּמִרְיָם.
"Zeh Ei-li" a-nu v'-am-ru: "זֶה אֱלֹהֵינוּ וְאָמְרוּ:
"A-do-nai yim-loch l'-o-lam va-ed!" "יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!"

Your children witnessed Your rule, the sea splitting before Moses and Miriam.
"This is our God!" they cried: "Adonai shall reign forever and ever."

V'-ne-e-mar: "Ki fa-da A-do-nai et Ya-a-kov, וְנֵאמַר: "כִּי פָדָה יְיָ אֶת יַעֲקֹב,
u'-g'-a-lo mi-yad cha-zak mi-me-nu." וּגְאָלוּ מִיַּד חֲזַק מִמֶּנּוּ."
Ba-ruch a-ta A-do-nai ga-al Yis-ra-eil. בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

And it is said: "Adonai has redeemed Jacob from a hand stronger than his own."
Blessed are You, Adonai, Redeemer of Israel.



הַרְהוּרִים...

har-hur-im

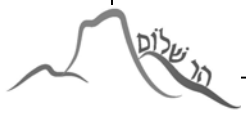
MUSINGS...

...ON FREEDOM

But my hand was made strong
by the hand of the Almighty.
We forward in this generation
Triumphantly.

Won't you help to sing
these songs of freedom?
'Cause all I ever have:
Redemption songs,
Redemption songs.

Emancipate yourselves from mental slavery;
None but ourselves can free our minds.
~ Bob Marley



HASHKIVEINU ~ הַשְּׂכִיבֵנוּ

Hashkiveinu, an evening prayer, asks God for help and protection throughout the night, to awake again to face the new day refreshed, and for God's help to live in peace. It is based on a reading from Seder Rav Amram, the first known comprehensive Jewish prayer book dated circa 860 c.e. It is often used as a lullabye. The passages below are contemporary song versions, with the full text of the prayer following.

<i>Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'-sha-lom,</i>	הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
<i>l'-sha-lom, v'-ha-a-mi-dei-nu mal-kei-nu l'-cha-yim.¹</i>	לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים. ¹
<i>U-fros a-lei-nu su-kat sh'-lo-me-cha. A-men.²</i>	וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. אָמֵן. ²
<i>Sh'-ma Yis-ra-eil,</i>	שְׁמַע יִשְׂרָאֵל,
<i>A-do-nai E-lo-hei-nu, A-do-nai e-chad.</i>	יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
<i>Ba-ruch Sheim k'-vod</i>	בְּרוּךְ שֵׁם כְּבוֹד
<i>mal-chu-to l'-o-lam va-ed. A-men.³</i>	מַלְכוּתוֹ לְעוֹלָם וָעֶד. אָמֵן. ³

*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.*
~ Music by Josh Zweiback, Steve Brodsky, and Larry Jonas / English text by Larry Jonas



<i>Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'-sha-lom,</i>	הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
<i>v'-ha-a-mi-dei-nu mal-kei-nu l'-cha-yim.</i>	וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
<i>Ush-mor tzei-tei-nu u-vo-ei-nu,</i>	וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ,
<i>l'-cha-yim ul-sha-lom, mei-a-ta v'-ad o-lam.¹</i>	לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. ¹

~ Musical Arrangement by Craig Taubman

Translations:

¹God, help us to lie down in peace, and wake us up, our Ruler, to life renewed. Guard us in our going and coming, to life and to peace, forever.

²Spread over us the Your shelter of peace.

³Hear O Israel, Adonai is our God, Adonai is one. Blessed is God's holy name forever and ever.



<i>Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'-sha-lom,</i>	הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
<i>v'-ha-a-mi-dei-nu shom-rei-nu l'-cha-yim,</i>	וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
<i>u-fros a-lei-nu su-kat sh'-lo-me-cha,</i>	וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
<i>v'-tak-nei-nu b'-ei-tza to-va mil-fa-ne-cha,</i>	וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
<i>v'-ho-shi-ei-nu l'-ma-an sh'-me-cha.</i>	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
<i>V'-ha-gein ba-a-dei-nu, v'-ha-seir mei-a-lei-nu o-yeiv,</i>	וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
<i>de-ver, v'-che-rev, v'-ra-av, v'-ya-gon,</i>	דָּבָר, וְחָרֵב, וְרָעַב, וְיָגוֹן,
<i>v'-har-cheik mi-me-nu a-von va-fe-sha.</i>	וְהִרְחִיק מִמֶּנּוּ עוֹן וּפְשָׁע.
<i>Uv'-tzeil k'-na-fe-cha tas-ti-rei-nu, ki Eil shom-rei-nu</i>	וּבְצֵל כְּנַפֶּיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ
<i>u-ma-tzi-lei-nu a-ta, ki Eil cha-nun v'-ra-chum a-ta.</i>	מְצִילֵנוּ אַתָּה, כִּי אֵל חַנוּן וְרַחוּם אַתָּה.
<i>Ush-mor tzei-tei-nu u-vo-ei-nu,</i>	וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ,
<i>l'-cha-yim ul-sha-lom, mei-a-ta v'-ad o-lam.</i>	לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
<i>Ba-ruch a-ta A-do-nai, ha-po-reis su-kat sha-lom</i>	בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
<i>a-lei-nu v'-al kol a-mo Yis-ra-eil v'-al Y'-ru-sha-la-yim.</i>	עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Grant, O God, that we lie down in peace, and raise us up, our Guardian, to life renewed. Spread over us a shelter of Your peace. Guide us with Your good counsel; for Your name's sake, be our help. Shield and shelter us beneath the shadow of Your wings. Defend us against enemies, illness, war, famine, and sorrow. Distance us from wrong doing. For You, God, watch over us and deliver us. For You, God, are gracious and merciful. Guard our going and coming, to life and to peace, evermore. Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.

YISM'CHU ~ יִשְׂמְחוּ

Yism'chu is a song of rejoicing on Shabbat.

It is comprised of twenty-four Hebrew words, said to correspond to the twenty-four hours of Shabbat.

Yis-m'-chu v'-ma-l'-chu-t'-cha

shom-rei Sha-bat v'-ko-rei o-neg.

Am m'-kad-shei sh'-vi-i

ku-lam yis-b'-u

v'-yit-an-gu mit-u-ve-cha.

V'-hash-vi-i ra-tzi-ta bo v'-ki-dash-to

chem-dat ya-mim o-to ka-ra-ta.

Zei-cher l'-ma-a-sei v'-rei-shit.

יִשְׂמְחוּ בְּמַלְכוּתְךָ

שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.

עִם מְקַדְּשֵׁי שְׁבִיעֵי

כָּלֶם יִשְׁבְּעוּ

וְיִתְעַנְּגוּ מִטּוֹבְךָ.

וְהַשְׁבִּיעֵי רְצִיתְךָ בּוֹ וְקִדְּשְׁתּוֹ

חֲמֵדַת יָמִים אוֹתוֹ קְרֵאתְךָ.

זֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

Those who keep Shabbat by calling it a delight shall rejoice in Your realm.

All who hallow Shabbat will delight in Your goodness.

For being pleased with the Seventh Day, You hallowed it as the most precious of days.

You cause us to remember the work of creation.



הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON THE CHALLENGE OF SHABBAT

This Shabbat challenge yourself...

challenge yourself to breathe slowly and more deeply.

Challenge yourself not only to look inward,
but to look outward with new eyes,
to really see the people in your life and
the world around you.

Embrace Shabbat and allow the peace to flow within you,
as it blankets you with warm feelings of ease.

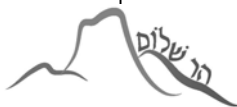
Accept the challenge of Shabbat,
by allowing yourself to accept that changing the world
always begins with you.

~ MS



Rest is not idleness,
and to lie sometimes on the grass,
under the trees on a summer's day,
listening to the murmur of water,
or watching the clouds float across the sky,
is by no means a waste of time.

~ John Lubbock



T'FILAH ~ תְּפִלָּה

T'filah, which means prayer, begins the next section of the service, which is the central liturgy of Jewish services.

It opens with a passage from Psalms, chanted responsively.

It is a petition that we may pray with sincerity and without hesitation.

PLEASE RISE

~ Please repeat after the leader ~

A-do-nai s'-fa-tai tif-tach

u-fi ya-gid t'-hi-la-te-cha.

Adonai, open up my lips, that my mouth may declare Your glory.

אֲדֹנָי שִׁפְתַי תִּפְתָּח

וּפִי יַגִּיד תְּהִלָּתְךָ.



AVOT V'IMAHOT ~ אָבוֹת וְאִמּוֹת

Avot v'Imahot means fathers and mothers.

It connects us to our ancestors and to the continuity of Jewish teachings and traditions throughout time.

Ba-ruch a-ta A-do-nai E-lo-hei-nu

vei-lo-hei a-vo-tei-nu v'-i-mo-tei-nu:

E-lo-hei Av-ra-ham, E-lo-hei Yitz-chak,

vei-lo-hei Ya-a-kov.

E-lo-hei Sa-rah, E-lo-hei Riv-kah,

E-lo-hei Ra-cheil, vei-lo-hei Lei-ah.

Ha-eil ha-ga-dol ha-gi-bor v'-ha-no-ra,

eil el-yon, go-meil cha-sa-dim to-vim,

v'-ko-nei ha-kol,

v'-zo-cheir chas-dei a-vot v'-i-ma-hot,

u-mei-vi g'-u-la liv-nei v'-nei-hem

*l'-ma-an sh'-mo b'-a-ha-va.**

Me-lech o-zeir u-mo-shi-ah u-ma-gein.

Ba-ruch a-ta A-do-nai,

ma-gein Av-ra-ham v'-ez-rat Sa-rah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ, וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,

וְקוֹנֵה הַכֹּל,

זוֹכֵר חַסְדֵי אָבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאֶהְבָּה.*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.

בְּרוּךְ אַתָּה יְיָ,

מְגוֹ אַבְרָהָם וְעִזְרַת שָׂרָה.

Blessed are You, Adonai our God, God of our fathers and our mothers:

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebekah, God of Rachel and God of Leah.

Great, mighty, awesome, and transcendent God, who bestows loving kindness,

creates everything out of love, remembers the faithful of our ancestors,

and in love brings redemption to their children's children for the sake of the Divine Name.*

Sovereign, Deliverer, Helper, and Shield.

Blessed are You Adonai, Abraham's Shield, Sarah's Helper.

*During Yamim Noraim and on Shabbat Shuva (the ten Days of Awe, including the Shabbat, between Rosh Hashanah and Yom Kippur), add:

Zoch-rei-nu l'-cha-yim, Me-lech cha-feitz ba-cha-yim,

זְכוֹרֵנוּ לְחַיִּים, מֶלֶךְ הַפֶּזַ בְּחַיִּים,

v'-chot-vei-nu b'-sei-fer ha-cha-yim,

וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

l'-ma-an-cha E-lo-him cha-yim.

לְמַעַן אֱלֹהֵים חַיִּים.

Remember us for life, O Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake Living God.

G'VUROT ~ גְבוּרוֹת

G'vurot acknowledges God's power in nature and our lives.

*A-ta gi-bor l'o-lam A-do-nai,
m'-cha-yei ha-kol
a-ta rav l'ho-shi-ah.*

אַתָּה גְבוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה הַכֹּל
אַתָּה רַב לְהוֹשִׁיעַ.

WINTER¹ *Ma-shiv ha-ru-ach u-mo-rid ha-ga-shem.*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

SUMMER¹ *Mo-rid ha-tal.*

מוֹרִיד הַטַּל.

*M'-chal-keil cha-yim b'-che-sed,
m'-cha-yei ha-kol
b'-ra-cha-mim ra-bim.
So-meich nof-lim, v'-ro-fei cho-lim,
u-ma-tir a-su-rim,
u-m'-ka-yeim e-mu-na-to li-shei-nei a-far.
Mi cha-mo-cha ba-al g'-vu-rot
u-mi do-meh lach,
me-lech mei-mit u-m'-cha-yeh
u-matz-mi-ach y'-shu-ah?**
*V'-ne-e-man a-ta l'ha-cha-yot ha-kol.
Ba-ruch a-ta A-do-nai, m'-cha-yei ha-kol.*

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה הַכֹּל
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְבוּרוֹת
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמְחֵי יְשׁוּעָה?*

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

WINTER: You cause the wind to shift and the rain to fall.¹

SUMMER: You rain dew upon us.¹

You sustain life through love, giving life to all through great compassion,
supporting the fallen, healing the sick, freeing the captive,
and keeping faith with those who sleep in the dust.

Who is like You, Mighty One, Author of life and death, causing deliverance to spring up?

You faithfully giving life to all.

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

¹Seasonal addition:

WINTER ~ From Simchat Torah to Pesach (fall through the following spring).

SUMMER ~ From Pesach to Simchat Torah (spring through the following fall).

*During Yamim Noraim and on Shabbat Shuva

(the ten Days of Awe, including the Shabbat, between Rosh Hashanah and Yom Kippur), add:

Mi cha-mo-cha av ha-ra-cha-mim,

מִי כְמוֹךָ אָב הַרְחָמִים,

zo-cheir y'-tzu-rav l'cha-yim b'-ra-cha-mim?

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

K'DUSHA and K'DUSHAT HA-YOM ~ קְדוּשָׁה וְקְדוּשַׁת הַיּוֹם

Kadosh means holy. These prayers emphasize God's holy nature and the holiness of Shabbat.

K'dushat ha-yom, or the holiness of the day, is about setting aside Shabbat ~ the seventh day ~ as holy, sacred and a celebration of creation.

A-ta ka-dosh v'-shim-cha ka-dosh,

u'-k'-do-shim b'-chol-yom

y'-ha-l'-lu-cha Se-lah.

Ba-ruch a-ta A-do-nai, ha-Eil ha-ka-dosh.

You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day.
We praise You, Eternal One, the holy God.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,

וְקְדוּשֵׁים בְּכָל-יוֹם

יְהַלְלוּךָ סֵלָה.

בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.



A-ta ki-dash-ta et yom hash-vi-i lish-me-cha.

Tach-lit ma-a-sei sha-ma-yim va-a-retz,

u-vei-rach-to mi-kol ha-ya-mim,

v'-ki-dash-to mi-kol haz-ma-nim,

v'-chein ka-tuv b'-To-ra-te-cha:

Vay-chu-lu ha-sha-ma-yim v'-ha-a-retz

v'-chol tz-va-am.

Vay-chal E-lo-him ba-yom

hash-vi-i m'-lach-to a-sher a-sa,

va-yish-bot ba-yom hash-vi-i

mi-kol m'-lach-to a-sher a-sa.

Va-y'-va-rech E-lo-him et yom hash-vi-i

vay-ka-deish o-to,

ki vo sha-vat mi-kol m'-lach-to

a-sher ba-ra E-lo-him la-a-sot.

You set the seventh day apart for Your service; it is the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times. So it is written in Your Torah: the whole universe ~ the heaven and the earth ~ was finished and all its array was completed. On the seventh day, God completed the work that had been done, ceasing then on the seventh day, from all the work that [God] had done. Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do.

קְדוּשַׁת אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ.

תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,

וּבִרְכָתוֹ מִכָּל הַיָּמִים,

וְקְדוּשָׁתוֹ מִכָּל הַזְּמַנִּים,

וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וַיְכֻלוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל צְבָאָם.

וַיְכַל אֱלֹהִים בַּיּוֹם

הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי

וַיְקַדְּשׁ אֹתוֹ,

כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Ba-ruch a-ta A-do-nai, m'-ka-deish ha-Shabbat.

Blessed are You, Adonai, who makes Shabbat holy.

בְּרוּךְ אַתָּה יי, מְקַדְּשׁ הַשַּׁבָּת.

PLEASE BE SEATED

...ON GRATITUDE

If the only prayer you said was "thank you"
that would be
enough.
~ Meister Eckhart



Thank You for the music, the songs I'm singing.
Thank You for all the joy they're bringing.
Who can live without it, I ask in all honesty...
what would life be?
Without a song or a dance what are we?
So I say thank You for the music,
for giving it to me.

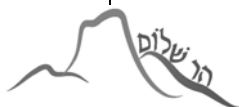
~ Benny Anderson and Björn Ulvaeus, ABBA's *Thank You for the Music*



God of goodness, we give thanks
for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer our thanks:

Mo-dim a-nach-nu lach	מוֹדִים אֲנַחְנוּ לָךְ
she-a-ta hu A-do-nai E-lo-hei-nu	שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
v'-Ei-lo-hei a-vo-tei-nu v'-i-mo-tei-nu	וְאֵלֵהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
l'-o-lam va-ed.	לְעוֹלָם וָעֶד.

We are thankful that You are our God, God of our ancestors,
and God of all generations forever.



...ON PEACE

Imagine there's no borders. It isn't hard to do.
Nothing to kill or die for,
And no discrimination too.
Imagine all the people living life in peace...

You may say that we are dreamers,
but we're not the only ones.
We hope some day you'll join us
And the world will be as one.

Imagine no possessions,
We wonder if you can.
No need for greed or hunger,
A brotherhood of man.
Imagine all the people sharing all the world...

TOGETHER:
*You may say that we are dreamers,
but we are not the only ones.
We hope some day you'll join us,
And the world will live as one*
~ John Lennon [adapted]



Lo-yi-sa goy el-goy che-rev
lo-yil-m'-du od mil-cha-ma.

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
לֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

Nation shall not life up sword against nation,
neither shall they learn war anymore.

~ Isaiah 2:4

PRAYER FOR THE STATE OF ISRAEL

A-vi-nu shei-ba-sha-ma-yim tzur Yis-ra-eil v'-go-a-lo, אָבִינוּ שֶׁבַשְׁמַיִם צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
ba-reich et-m'-di-nat Yis-ra-eil, בְּרִךְ אֶת-מְדִינַת יִשְׂרָאֵל,
rei-shit tz'-mi-chat g'-u-la-tei-nu. רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.
Ha-gein a-le-ha b'-ev-rat chas-de-cha, הִגֵּן עָלֶיךָ בְּאֲבֵרַת חֶסֶדְךָ,
u-fros a-le-ha su-kat shlo-me-cha. וּפָרַס עָלֶיךָ סִפַּת שְׁלוֹמְךָ.
Ush-lach or-cha va-a-mit-cha וְשַׁלַּח אוֹרְךָ וְאַמְתְּךָ
l'-ra-she-ha, sa-re-ha v'-yo-a-tze-ha, לְרֵאשִׁיָּהּ, שְׁרִיָּה וְיוֹעֲצִיָּהּ,
v'-tak-neim v'-ei-tza to-va mil-fa-ne-cha. וְתַקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
Cha-zeik et-y'-dei m'-gi-nei e-retz kod-shei-nu, חַזֵּק אֶת-יְדֵי מְגִינֵי אֶרֶץ קֹדֶשְׁנוּ,
v'-han-chi-leim E-lo-hei-nu y'-shu-a, וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
v'-a-te-ret ni-tza-chon t'-at-reim. וְעֲטַרְתַּם נֶצְחוֹן תְּעַטְרֵם.
V'-na-ta-ta sha-lom ba-a-retz וְנִתְּנָה שְׁלוֹם בְּאֶרֶץ
v'-sim-chat o-lam l-yosh-ve-ha, וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ,
v'-no-mar: a-mein. וְנֹאמַר: אָמֵן.

Heavenly One, Rock and Protector of Israel:
Bless the State of Israel, which marks the dawning of hope for all who seek peace.
Shield it beneath the wings of Your love;
Spread over it the canopy of Your peace;
Send Your light and truth to all who lead and advise the country,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.



SHALOM RAV ~ שְׁלוֹם רַב

Shalom rav, meaning grant abundant peace, is the evening peace prayer.

Sha-lom rav al Yis-ra-eil am-cha שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
ta-sim l'-o-lam, תְּשִׁים לְעוֹלָם,
ki a-ta hu Me-lech a-don l'-chol ha-sha-lom. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם.
V'-tov b'-ei-ne-cha l'-va-reich וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
et am-cha Yis-ra-eil, אֶת עַמְּךָ יִשְׂרָאֵל,
b'-chol eit u-v'-chol-sha-a bish-lo-me-cha. בְּכֹל עֵת וּבְכֹל-שָׁעָה בְּשְׁלוֹמְךָ.

Great abundant and lasting peace to Israel Your people forever
For You are the Sovereign of all peace.
May it please You to bless Your people Israel,
in every season and moment with Your peace.

Ba-ruch a-ta A-do-nai, בְּרוּךְ אַתָּה, יְיָ,
ha-m'-va-reich et-a-mo Yis-ra-eil ba-sha-lom. הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON PERSONAL REFLECTION

Prayer is not simple. Each prayer is personal ~ unique.

When we pray, we must try to bring the essence
of ourselves to each word or song.

Not all prayers are spoken,
nor are all prayers the written words of sages.

To engage in prayer, spoken or unspoken,
puts us in the company of psalmists.

To join in prayer with others,
or to reflect in quiet meditation,
places us in conversation with God.

When we pray we open our hearts to God's reply.
~ Linda Zoll [adapted]



Nobody can tell ya; there's only one song worth singin',
They may try and sell ya,
'Cause it hangs them up to see someone like you.
But you've gotta make your own music
Sing your own special song,
Make your own kind of music even if nobody else sings along.
~ Cass Elliot



*Yi-h-yu l'-ra-tzon im-rei fi
v'-heg-yon li-bi l'-fa-ne-cha,
A-do-nai tzu-ri v'-go-a-li.*

יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגִּיזוּן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

May the words of my mouth and the meditations of my heart be acceptable unto You,
Adonai, my Rock and my Redeemer.
~ Psalm 19:15

*O-seh sha-lom bim-ro-mav,
hu ya-seh sha-lom a-lei-nu,
v'-al-kol Yis-ra-eil, v'-im-ru: a-mein.*

עֹשֶׂה שְׁלוֹם בְּמַרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
וְעַל-כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

May the One who makes peace in the high heavens, make peace for all of us,
all Israel, and all who inhabit the earth: Amen.

SEDER K'RIAT HA-TORAH ~ סֵדֶר קְרִיאַת הַתּוֹרָה

The word Torah means teaching.

The Torah scroll is a hand-written parchment scroll containing the Five Books of Moses.

PLEASE RISE

Ki mi-Tzi-on tei-tzei To-rah

ud-var-A-do-nai mi-Y'-ru-sha-la-yim.

From out of Zion will come the Torah, and the world of Adonai from Jerusalem.

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה

וְדַבַּר-יְיָ מִירוּשָׁלַיִם.



THE ARK IS OPENED AND THE TORAH IS REMOVED.



KABBALAT HA-TORAH ~ קַבֻּלַת הַתּוֹרָה

Welcoming the Torah.

Ha-vu go-del lei-lo-hei-nu

ut'-nu cha-vod la-To-rah.

Let us declare the greatness of our God and give honor to the Torah.

הָבוּ גִדְל לֵאלֹהֵינוּ

וְתַנּוּ כְבוֹד לַתּוֹרָה.

Ba-ruch she-na-tan To-rah

l'-a-mo Yis-ra-eil bik-du-sha-to.

Blessed is God who in holiness has given the Torah to Israel.

בְּרוּךְ שֶׁנָּתַן תּוֹרָה

לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ.

Beit Ya-a-kov,

l'-chu v'-neil-cha b'-or A-do-nai.

O House of Jacob, come let us walk in the light of Adonai.

בֵּית יַעֲקֹב,

לְכוּ וְנִלְכֶה בְּאוֹר יְיָ.

Sh'-ma Yis-ra-eil:

A-do-nai E-lo-hei-nu, A-do-nai e-chad!

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

שְׁמַע יִשְׂרָאֵל:

יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!



הַרְהוּרִים...

har-hur-im

...ON LEARNING

Did he really believe God wrote stories that were open to one explanation only?

A story that knew but one explanation could hardly be interesting and was certainly not worth the trouble of remembering.

~ Chaim Potok, *Davita's Harp*

MUSINGS...



HAKAFA ~ הקפה

Hakafa means to encircle or go around. It is the procession with the Torah scrolls.
This is done as a means of allowing everyone present direct contact with the Torah.

L'cha A-do-nai, ha-g'-du-la
v'-ha-g'-vu-ra v'-ha-tif-e-ret
v'-ha-nei-tzach v'-ha-hod,
ki chol ba-sha-ma-yim u-va-a-retz.
L'cha A-do-nai ha-mam-la-cha
v'-ha-mit-na-sei, l'-chol l'-rosh.

לָךְ יְיָ, הַגְדֵּלָה
וְהַגְבוּרָה וְהַתְפָּאֶרֶת
וְהַנְצַח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ.
לָךְ יְיָ הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא, לְכָל לְרֹאשׁ.

Yours, O God, is the greatness and the power, the glory, the victory and the majesty; for all that is in heaven and in the earth is Yours; You are the Sovereign; You are exalted above all.

Ro-m'-mu A-do-nai E-lo-hei-nu
v'-hish-ta-cha-vu l'-har kod-sho,
Ki ka-dosh A-do-nai E-lo-hei-nu.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קְדוֹשׁוֹ,
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

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

Ha-l'-lu...

הַלְלוּ...

Kol ha-n'-sha-ma t'-ha-leil Ya,
Ha-l'-lu-Ya!

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה,
הַלְלוּ-יְהוָה!

Let all that breathes praise God. Halleluyah!

Al sh'-lo-sha d'-va-rim,
ha-o-lam o-meid:
al ha-Torah, v'-al ha-a-vo-da,
v'-al g'-mi-lut cha-sa-dim.

עַל שְׁלֹשָׁה דְּבָרִים,
הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,
וְעַל גְּמִילוּת חַסְדִּים.

The world rests on three things:
on Torah, on worship, and on acts of loving kindness.

PLEASE BE SEATED



הַרְחוּרִים...

har-hur-im

MUSINGS...

...ON CIRCLES

He drew a circle that shut me out;
Heretic, rebel, a thing to flout.
But love and I had the wit to win;
We drew a circle that took him in.
~ Edwin Markham



BIRCHOT HA-TORAH ~ בְּרִכּוֹת הַתּוֹרָה

Torah Blessings. The word aliyah means to go up.

It refers to the honor of being called to the bima to recite blessings before and after each section of Torah is read.

~ Blessing before each section of Torah is read ~

LEADER:

Ba-r'chu et A-do-nai ha-m'-vo-rach!

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!

CONGREGATION:

Ba-ruch A-do-nai ha-m'-vo-rach

בְּרוּךְ יְיָ הַמְּבָרָךְ

l'-o-lam va-ed!

לְעוֹלָם וָעֶד!

LEADER:

Ba-ruch A-do-nai ha-m'-vo-rach

בְּרוּךְ יְיָ הַמְּבָרָךְ

l'-o-lam va-ed!

לְעוֹלָם וָעֶד!

Ba-ruch a-ta A-do-nai,

בְּרוּךְ אַתָּה יְיָ,

E-lo-hei-nu Me-lech ha-o-lam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

a-sher ba-char ba-nu mi-kol ha-a-mim,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,

v'-na-tan la-nu et To-rah-to.

וְנָתַן לָנוּ אֶת תּוֹרַתּוֹ.

Ba-ruch a-ta A-do-nai, no-tein ha-To-rah.

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Bless Adonai, who is blessed!

Blessed is Adonai, who is blessed now and forever!

Blessed is Adonai, who is blessed now and forever!

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from all peoples by giving us the Torah. Blessed is the Eternal, who gives the Torah.

תּוֹרָה

THE TORAH READING

~ Blessing after each section of Torah is read ~

Ba-ruch a-ta A-do-nai,

בְּרוּךְ אַתָּה יְיָ,

E-lo-hei-nu Me-lech ha-o-lam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

a-sher na-tan la-nu To-rat e-met,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

v'-cha-yei o-lam na-ta b'-to-chei-nu.

וְחַי עוֹלָם נָטַע בְּתוֹכֵנוּ.

Ba-ruch a-ta A-do-nai, no-tein ha-To-rah.

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Blessed are You, Adonai our God, Sovereign of the universe,

who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.

...ON COMMUNITY

What does it mean to be a congregation?
It means to care about each other.

Pray?
We can also pray at home.

We come together as a congregation in order to share our lives,
to be part of a community.

Here lies the very essence of the Jewish philosophy of life:

We must share in each others lives...
no one must be left alone, either in times of sorrow or in times of joy.
~ unknown



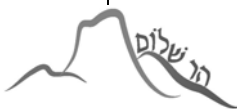
When you're down and troubled, and you need some loving care,
And nothing, nothing is going right.
Just close your eyes and think of me and soon I will be there,
To brighten up even your darkest night...

...You just call out my name, and you know wherever I am,
I'll come running to see you again.
Winter, spring, summer or fall, all you have to do is call,
And I'll be there, yes I will.
You've got a friend.

If the sky above you grows dark and full of clouds,
And that old north wind begins to blow,
Keep your head together, and call my name out loud,
Soon you'll hear me knocking at your door...

Now ain't it good to know that you've got a friend,
When people can be so cold?
They'll hurt you, yes and desert you, and take your soul if you let them,
Oh, but don't you let them...

Carole King



MI SHEBEIRACH ~ מִי שֶׁבִּירַח

Mi Shebeirach is a prayer for healing.

Mi she-bei rach a-vo-tei-nu

m'-kor ha-b'-ra-cha l'-i-mo-tei-nu.

*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.*

מִי שֶׁבִּירַח אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ.

Mi she-bei rach i-mo-tei-nu

m'-kor ha-b'-ra-cha l'-a-vo-tei-nu.

*Bless those in need of healing
with r'-fu-a sh'-lei-ma* ~
the renewal of body,
the renewal of spirit.
And let us say: Amen.
~ Debbie Friedman and Drorah Setel*

מִי שֶׁבִּירַח אֲמוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

*Complete healing.

Ba-ruch a-ta A-do-nai, ro-fei ha-cho-lim.

בָּרוּךְ אַתָּה יְיָ, רוֹפֵא הַחוֹלִים.
Blessed are You, Adonai, Source of healing.



HAGBAHA ~ הַגְּבָהָה and G'LILAH ~ גְּלִילָה

Hagbaha is the lifting of the Torah scroll wide enough for everyone present to see at least three columns of the text.

This is another means of ensuring all have direct access to the Torah.

G'lilah, meaning to roll, is the ritual honor of helping dress the Torah and return it to the Ark.

PLEASE RISE

V'-zot ha-To-rah

a-she sam Mo-sheh

lif-nei b'-nei Yis-ra-eil,

al-pi A-do-nai b'-yad Mo-she.

זֹאת הַתּוֹרָה
אֲשֶׁר-שָׂם מֹשֶׁה
לְפָנֵי בְנֵי יִשְׂרָאֵל,
עַל-פִּי יְיָ בְּיַד-מֹשֶׁה.

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

HACHZARAT HA-TORAH ~ התּוֹרָה הַחֲזָרָת

Returning the Torah.

Ho-do al e-retz v'-sha-ma-yim,
va-ya-rem ke-ren l'-a-mo,
t'-hi-la l'-chol chah-si-dav,
liv-nei Yis-ra-eil am k'-ro-vo.
Ha-l'-lu-Ya!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם,
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכֹל-חַסִּידֶיךָ,
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ.
הַלְלוּיָהּ!

Your splendor covers heaven and earth; You are the strength of Your people, making glorious Your faithful ones,
the people of Israel whom You brought near to Yourself. Halleluyah.

Ki le-kach tov na-ta-ti la-chem,
To-ra-ti al-ta-a-zo-vu.

כִּי לְקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִּי אַל-תַּעֲזֹבוּ.

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

Eitz cha-yim hi la-ma-cha-zi-kim ba,
v'-to-m'-che-ha m'-u-shar.
D'-ra-che-ha dar-chei-no-am,
v'-chol-n'-ti-vo-te-ha sha-lom.

עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְתַמְכֶיהָ מֵאֲשֶׁר.
דְּרָכֶיהָ דְרָכֵי-נֶעֱם,
וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.

It is a tree of life to them that hold fast to it, and all of its supporters are happy.
Its ways are ways of pleasantness, and all its paths are peace.

Ha-shi-vei-nu A-do-nai ei-le-cha, v'-na-shu-va.
Cha-deism ya-mei-nu k'-ke-dem.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ, וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

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



THE ARK IS OPENED AND THE TORAH IS RETURNED.



PLEASE BE SEATED



DRASH ~ SERMON • SPEAKER • STORY • DISCUSSION • TEACHING

The word drash derives from the word midrash, meaning stories, interpretations, and lessons derived from a Torah portion.

BIRKAT KOHANIM ~ בְּרַכַּת כֹּהֲנִים

Also called the Priestly Blessing and the Tri-fold Benediction, this blessing derives from the Book of Numbers.

In the Torah, Aaron and the priests who followed him, blessed the Children of Israel with these words, customarily offered in front of the open ark.

Y'-va-re-ch'-cha A-do-nai v'-yish-m'-re-cha. יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.

Ya-eir A-do-nai pa-nav ei-le-cha vi-chu-ne-ka. יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנְּךָ.

Yi-sa A-do-nai ei-le-cha v'-ya-seim l'-cha sha-lom! יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם!

May God bless and keep you.

May God deal kindly and graciously with you.

May God bestow favor upon you and grant you peace!



ALEINU ~ עֲלֵינוּ

Aleinu stresses the unique contribution of Judaism in praying to only one God.

It is also a prayer of hope for a time when all that is broken in our world will be repaired.

PLEASE RISE

*A-lei-nu l'-sha-bei-ach la-a-don ha-kol,
la-teit g'-du-la l'-yo-tzeir b'-rei-shit,
she-lo a-sa-nu k'-go-yei ha-a-ra-tzot,
v'-lo sa-ma-nu k'-mish-p'-chot ha-a-da-ma.
She-lo sam chel-kei-nu ka-hem,
v'-go-ra-lei-nu ha-mo-nam.*

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,
וְגָרְלָנוּ כְּכֹל הַמּוֹנָם.

*She-hu no-teh sha-ma-yim v'-yo-seid a-retz,
u-mo-shav y'-ka-ro ba-sha-ma-yim mi-ma-al,
ush-chi-nat u-zo b'-gav-hei m'-ro-mim,
hu E-lo-hei-nu ein od.
E-met mal-chei-nu e-fes zu-la-to,
ka-ka-tuv b'-To-ra-to: v'-ya-da-ta ha-yom
va-ha-shei-vo-ta el l'-va-ve-cha, ki A-do-nai
hu ha-E-lo-him ba-sha-ma-yim mi-ma-al,
v' al ha-a-retz mi-ta-chat, ein od.*

For You spread out the heavens and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֹזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מִלְּפָנֶיךָ אֶפֶס זֹלָתוֹ,
כְּפִתּוֹב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל לְבָבְךָ, כִּי יי
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

*Va-a-nach-nu ko-rim u-mish-ta-cha-vim u-mo-dim,
lif-nei Me-lech, mal-chai ham-la-chim,
ha-ka-dosh ba-ruch hu.*

Therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֶיךָ מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*V'-ne-e-mar: "v'-ha-ya A-do-nai
l'-Me-lech al kol ha-a-retz."
Ba-yom ha-hu yi-h'-ye
A-do-nai e-chad u-sh'-mo e-chad.*

Thus it has been said, "Adonai will be Sovereign over all the earth."
On that day, Adonai will be one, and God's Name will be One.

וְנֹאמַר: "וְהָיָה יי
לְמַלְךְ עַל כָּל הָאָרֶץ."
בַּיּוֹם הַהוּא יִהְיֶה
יי אֶחָד וּשְׁמוֹ אֶחָד.

PLEASE BE SEATED

...ON REMEMBRANCE

When I die give what's left of me away
To children, and old men that wait to die.

And if you need to cry,
cry for your brother walking the street beside you.

And when you need me, put your arms around anyone
and give them what you need to give me.

I want to leave you something,
something better than words or sounds.

Look for me in the people I've known or loved.

And if you cannot give me away,
at least let me live on in your eyes and not on your mind.

You can love me most by letting hands touch hands,
by letting bodies touch bodies,
and by letting go of children that need to be free.

Love doesn't die, people do.

So, when all that's left of me is love,
give me away.

~ Merrit Malloy



Memory performs the impossible for human beings.

It holds together past and present,
gives continuity and dignity to our lives.

It is the companion, the tutor, the poet, the library,
with which we travel.

~ Mark Van Doren [adapted]



KADDISH YATOM ~ קְדִישׁ יָתוֹם

Kaddish Yatom, or Mourner's Kaddish, is said near the end of most Jewish services.

Its name derives from the Hebrew root word meaning holy.

While it is used as a means of remembering the dead, it does not mention death or mourning.

Rather it is an affirmation of faith, even in times of pain and longing.

Memory is all we are ever left with,
images of times gone by where our lives intersect with those we love.

We embrace those memories and allow them to comfort us
when we need them the most.

~ MS



PLEASE RISE

Yit-ga-dal v'-yit-ka-dash sh'-mei ra-ba.

B'al-ma di v'-ra chir-u-tei,

v'-yam-lich Mal-chu-tei b'-cha-yei-chon

uv-yo-mei-chon uv-cha-yei

d'-chol beit Yis-ra-eil,

b-a-ga-la u-viz-man ka-riv,

v'-im-ru: a-mein.

Y'-hei sh'-mei ra-ba

m'-va-reich l-a-lam ul-al-mei al-ma-ya.

Yit-ba-rach v'-yish-ta-bach,

v'-yit-pa-ar v'-yit-ro-mam v'-yit-na-sei

v'-yit-ha-dar v'-yit-a-leh v'-yit-ha-lal

sh'-mei d'-ku-d'-sha, b'-rich hu,

l-ei-la min-kol bir-cha-ta v'-shi-ra-ta,

tush-b'-cha-ta v'-ne-che-ma-ta,

da-a-mi-ran b'-al-ma, v'-im-ru: a-mein.

Y'-hei sh-la-ma ra-ba min-sh'-ma-ya

v'-cha-yim a-lei-nu v'-al-kol-Yis-ra-eil,

v'-im-ru: a-mein.

O-seh sha-lom bim-ro-mav,

hu ya-a-seh sha-lom a-lei-nu,

v'-al-kol Yis-ra-eil, v'-im-ru: a-mein.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמֵינָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעֻלָּא מִן-כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאֲמִירוֹן בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל-כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and in the lives of all Israel ~ speedily, imminently. To which we say: Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say: Amen. May there be abundant peace from heaven, and life for us and all Israel. To which we say: Amen. May the One who creates harmony on high, bring peace to us, to all Israel, and to all the world. To which we say: Amen.

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

PLEASE BE SEATED

ADON OLAM ~ אָדוֹן עוֹלָם

Adon Olam is a poem, believed to have been written in medieval times, that sings of God alone as eternal, without beginning or end, and is a reminder that God is part of everything.

Tradition states that Adon Olam may be sung to ANY tune.

A-don o-lam a-sheer ma-lach,

b'-te-rem kol y'-tzir niv-ra.

L'-eit na-a-sah v'-chef-tzo kol,

a-zai Me-lech sh'-mo nik-ra.

V'-a-cha-rei ki-ch'-lot ha-kol,

l'-va-do yim-loch no-ra.

V'-hu ha-yah, v'-hu ho-veh,

v'-hu yi-h'-yeh, b'-tif-a-rah.

V'-hu e-chad v'-ein shei-ni,

l'-ham-shil lo l'-hach-bi-rah.

B'-li rei-shit b'-li tach-lit,

v'-lo ha-oz v'-ha-mis-rah.

V'-hu Ei-li v'-chai go-a-li,

v'-tzur chev-li b'-eit tza-rah

V'-hu ni-si u-ma-nos li

m'-nat ko-si b'-yom ek-ra.

B'-ya-do af-kid ru-chi,

b'-eit i-shan v'-a-i-rah.

V'-im ru-chi g'-vi-ya-ti,

A-do-nai li v'-lo i-rah.

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,

בְּטָרֵם כָּל יִצִיר נִבְרָא.

לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל,

אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִכְלוֹת הַכֹּל,

לְבַדּוֹ יִמְלוֹךְ נוֹרָא.

וְהוּא הָיָה, וְהוּא הוֹיָה,

וְהוּא יִהְיֶה, בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שְׁנֵי,

לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית,

וְלוֹ הַעֲזוֹ וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גֹאֲלֵי

וְצוֹר חֲבֵלֵי בְּעֵת צָרָה

וְהוּא נָסִי וּמְנוּס לִי

מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,

בְּעֵת אִישׁוֹן וְאַעִירָא.

וְעַם רוּחִי גִוְיָתִי,

יְיָ לִי וְלֹא אִירָא.

God is the eternal God, who reigned before any being had yet been created;
when all was done according to God's will, already then God's name was Ruler.

And after all has ceased to be, still will God reign in solitary majesty; God was,

God is, and God shall be in glory. And God is One; none other can compare to God,

or consort with God; God is without beginning, without end; to God alone 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 and my body, God is with me; I will not be afraid.



MOTZI ~ מוֹצִיא

Motzi, the blessing said over challah (special bread eaten on Shabbat), literally means the One Who brings forth.

The blessing gives thanks for the "bringing forth" of the grain from the earth that we use to make bread.

~ Blessing over the Challah ~

Ba-ruch a-ta, A-do-nai,

E-lo-hei-nu Me-lech ha-o-lam,

ha-mo-tzi le-chem min ha-a-retz.

Blessed are You, Eternal God, Ruler of the universe, who causes bread to come forth from the earth.

בָּרוּךְ אַתָּה יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

SHIRIM ~ שְׁרִים

Songs

ESA Elnai ~ אֶשָּׂא עֵינַי

E-sa ei-nai el-ha-ha-rim?

Mei-a-yin ya-vo, ya-vo ez-ri.

Where will my help come from? My help will come from God, Maker of heaven and earth.

~ Psalm 121: 1-2

אֶשָּׂא עֵינַי אֶל-הַהַרִים?

מֵאֵין יָבֹא, יָבֹא עֲזָרִי.

HAVA NAGILA ~ הִבֵּה נְגִילָה

Ha-va na-gi-la v'-nis-ma-cha.

ha-va n'-ra-n'-na v'-nis-ma-cha.

U-ru a-chim b'-leiv sa-mei-ach!

Come let us rejoice and be glad. Let us sing and be glad. Awake friends, with a joyful heart!

הִבֵּה נְגִילָה וְנִשְׂמְחָה.

הִבֵּה נְרַנְנָה וְנִשְׂמְחָה.

עוּרוּ אַחִים בְּלֵב שִׂמְחָה!

HATIKVAH ~ הַתִּקְוָה

Israel's National Anthem

Kol od ba-lei-vav p'-ni-ma,

ne-fesh y'-hu-di ho-mi-ya.

Ul-fa-a-tei miz-rach ka-di-ma,

A-yin l'-tzi-yon tzo-fi-ya.

Od lo av-da tik-va-tei-nu,

Ha-tik-va bat sh'-not al-pa-yim,

L'-hi-yot am chof-shi b'-ar-tzei-nu,

E-retz Tzi-yon vi-Y'-ru-sha-la-yim.

So long within the inmost heart, A Jewish spirit still sings, and the eyes look eastward, toward Zion, our hope is not yet lost, that hope of two thousand years to be a free people in our land, the land of Zion and Jerusalem.

~ Words by Naphtali Herz Imber

כָּל עוֹד בְּלֵבב פְּנִימָה,

נִפְשׁ יִהְיֶה הוֹמִיָּה.

וּלְפָאֲתַי מִזְרַח קְדִימָה,

עֵין לְצִיּוֹן צוֹפֶיָה.

עוֹד לֹא אֲבָדָה תִּקְוַתְנוּ,

הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים,

לְהִיּוֹת עִם חֲפְזֵי

בְּאַרְצֵנוּ, אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

L'CHI LACH ~ לְכִי לָךְ

L'chi lach to a land that I will show you.

Lech l'cha to a place you do not know...

L'chi lach on your journey I will bless you ~

And you shall be a blessing ~ you shall be a blessing

You shall be a blessing, l'chi lach.

L'chi lach and I shall make your name great.

Lech l'cha and all shall praise your name...

L'chi lach to the place that I will show you ~

L'simchat chayim l'chi lach.

And you shall be a blessing l'chi lach.

~ Debbie Friedman, based on Genesis 12:1-2

L'DOR VA-DOR ~ לְדוֹר וָדוֹר

We are gifts and we are blessings, we are history in song
We are hope and we are healing, we are learning to be strong
We are words and we are stories, we are pictures of the past
We are carriers of wisdom, not the first and not the last.

L'dor vador nagid godlecha ~ לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶיְכָא
(From generation to generation, we will tell of Your greatness.)

L'dor vador... we protect this chain
From generation to generation
L'dor vador, these lips will praise Your name.
Looking back on the journey that we carry in our heart
From the shadow of the mountain to the waters that would part
We are blessed and we are holy, we are children of Your way
And the words that bring us meaning, we will have the strength to say
L'dor vador...
~ Josh Nelson

L'TAKEIN (The Na Na Song) ~ לְתִקּוֹן

Na na na na na na...

*Ba-ruch a-ta A-do-nai E-lo-hei-nu
Me-lech ha-o-lam
she-na-tan la-nu hiz-m'nut
l'-ta-kein et ha-o-lam*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם
שֶׁנָּתַן לָנוּ הַזְדְּמָנוּת
לְתִקּוֹן אֶת הָעוֹלָם.

Blessed are You, Adonai our God, Ruler of the universe, for giving us the opportunity to mend the world.
~ Dan Nichols

MA YAFEH HA-YOM ~ מַה-יָפֶה הַיּוֹם

*E-sa ei-nai el-ha-ha-rim?
Mei-a-yin ya-vo, ya-vo ez-ri.*

מַה-יָפֶה הַיּוֹם: שַׁבַּת שְׁלוֹם.
שַׁבַּת, שַׁבַּת שְׁלוֹם.

How beautiful is this day. Shabbat peace.

MODEH ANI ~ מוֹדֵה אֲנִי

*Mo-deh a-ni l'-fa-ne-cha,
Me-lech chai v'-ka-yam, she-he-che-zar-ta bi
she-he-che-zar-ta bi
nish-ma-ti b'-chem-la, ra-ba e-mu-na-te-cha*

מוֹדֵה אֲנִי לְפָנֶיךָ,
מֶלֶךְ חַי וְקַיִם,
שֶׁהֲחַזַּרְתָּ בִּי
נִשְׁמַתִּי בְּחַמְלָה, רַבָּה אֶמוּנָתְךָ.

I give thanks before You, Living Ruler, for returning my soul to me with compassion, great is Your faithfulness.

MA TOVU ~ מה טובו

Ma to-vu o-ha-le-cha Ya-a-kov
 mish-k'-no-te-cha Yis-ra-eil.
 Va-a-ni b'-rov chas-d'-cha
 a-vo vei-te-cha esh-ta-cha-veh
 el hei-chal kod-sh'-cha b'-yir-a-te-cha.
 A-do-nai a-hav-ti m'-on bei-te-cha u-m'-kom
 mish-kan k'-vo-de-cha.
 Va-a-ni esh-ta-cha-veh ev-r'-cha-a ev-r'-cha
 lif-nei A-do-nai o-si.
 Va-a-ni t'-fi-la-ti l'-cha A-do-nai eit ra-tzon.
 E-lo-him b'-rov chas-de-cha
 a-nei-ni be-e-met yish-e-cha.

מה טובו אהליך יַעֲקֹב
 מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
 וְאֲנִי בְרַב חֲסָדֶיךָ
 אָבָא בֵיתְךָ אֲשֶׁתַּחֲוֶה
 אֶל הַיְחָל קֹדֶשְׁךָ בְּיִרְאַתְךָ.
 יְיָ אֶהְבֵּתִי מְעוֹן בֵּיתְךָ וּמְקוֹם
 מִשְׁכַּן כְּבוֹדְךָ.
 וְאֲנִי אֲשֶׁתַּחֲוֶה אֶבְרַכְּעָה אֶבְרַכְּהָ
 לִפְנֵי יְיָ עֹשֵׂי.
 וְאֲנִי תִפְלְתִי לְךָ יְיָ עַת רְצוֹן.
 אֱלֹהִים בְּרַב חֲסָדֶיךָ
 עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ.

How goodly are your tents, O Jacob! How lovely are your sanctuaries, O Israel!
 By Your abounding love, O God, I enter your house; with awe I worship in Your holy temple.
 O God, I love the house where you dwell and the place where Your glory resides.
 I shall prostrate myself and bow, I shall kneel before God, my maker.
 To You goes my prayer: may this be a time of Your favor.
 In Your great love, O God, answer me with Your saving truth.
 ~ Numbers 24:5, with parts of several Psalms

OR ZARUA ~ אור זרע

Or za-ru-a la-tza-dik
 ul'-yish-rei leiv sim-cha.

אור זרע לצדיק
 וְלִישְׂרֵי לֵב שְׂמֵחָה.

Light is sown for the righteous; joy for the upright heart.
 ~ Psalm 97:11

OZI V'ZIMRAT YA ~ עֲזִי וְזִמְרַת יָהּ

O-zi v'-zim-rat Ya; va-y'-hi li-shu-a.

עֲזִי וְזִמְרַת יָהּ; וַיְהִי-לִי לִישׁוּעָה.

Adonai is my strength and might; God will be my salvation.
 ~ Exodus 15:2

SHIR HA-MAALOT ~ שִׁיר הַמַּעְלוֹת

Sha-bat sha-lom...
 Shir ha-ma-a-lot b'-shuv A-do-nai
 et-shi-vat Tzi-on ha-yi-nu k'-chol-mim.
 Az yi-ma-lei s'-chok pi-nu
 ul-sho-nei-nu ri-na.
 Az yom-ru va-goy-im
 hi-g'-dil A-do-nai la-a-sot im-ei-leh.

שָׁבַת שְׁלוֹם...
 שִׁיר הַמַּעְלוֹת בְּשׁוּב יְיָ
 אֶת-שִׁיבַת צִיּוֹן הֵייוּ כְּחֻלְמִים.
 אַז יִמְלֵא שְׁחוֹק פִּינוּ
 וְלִשְׁוֲנֵנוּ רִנָּה.
 אַז יֹאמְרוּ בְּגוֹיִם
 הַגְדִּיל יְיָ לַעֲשׂוֹת עִם-אֱלֹהֵה.

Sabbath peace...
 A song of ascents...when Adonai restores the fortunes of Zion (we see it as in a dream.)
 Our mouths will be filled with laughter, our tongues with songs of joy.
 They shall say among the nations: "Adonai has done great things!"
 ~ Craig Taubman, based on Psalm 126

*Shi-ru la-A-do-nai cha-dash,
 shi-ru la-A-do-nai kol-ha-a-retz.
 Shi-ru la-A-do-nai, bar'-chu sh'-mo,
 bas-ru mi-yom-l'-yom y'-shu-a-to.
 Sap-ru va-go-yim k'-vo-do,
 b'-chol-ha-a-mim nif-l'-o-tav.
 Ki ga-dol A-do-nai u-m'-hu-la m'-od,
 no-ra hu al-kol-E-lo-him.
 Ki kol-E-lo-hei ha-a-mim e-li-lim
 va-A-do-nai sha-ma-yim a-sa.
 Hod-v'-ha-dar l'-fa-nav,
 oz v'-ti-f'-e-ret b'-mik-da-sho.*

*Yis-m'-chu ha-sha-ma-yim v'-ta-geil ha-a-retz
 yir-am ha-yam u-m'-lo-o.
 Ya-a-loz sa-dai v'-chol-a-she-vo,
 az y'-ran-nu kol-a-tzei-ya-ar.
 Lif-nei A-do-nai ki va,
 ki va l'-sh'-pot ha-a-retz,
 yish-pot-tei-veil b'-tze-dek
 v'-a-mim be-e-mu-na-to.*

שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ,
 שִׁירוּ לַיְיָ כָּל־הָאָרֶץ.
 שִׁירוּ לַיְיָ, בְּרַכּוּ שְׁמוֹ,
 בַּשָּׁרוּ מִיוֹם־לַיּוֹם יְשׁוּעָתוֹ.
 סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ,
 בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד,
 נוֹרָא הוּא עַל־כָּל־אֱלֹהִים.
 כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים.
 וַיְיָ שָׁמַיִם עָשָׂה.
 הוֹדוּ וְהִדְרֵם לְפָנָיו,
 עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
 יִרְעַם הַיָּם וּמְלֵאוּ.
 יַעֲלֶז שָׁדֵי וְכָל־אֲשֶׁר־בוֹ,
 אֲזִי יִרְנְנוּ כָּל־עַצְמֵי־יָעַר.
 לְפָנָיו יְיָ כִּי בָּא,
 כִּי בָּא לְשַׁפֵּט הָאָרֶץ,
 יִשְׁפֹּט־תִּבְלַב בְּצַדִּיק
 וְעַמִּים בְּאִמוּנָתוֹ.

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 were mere idols, but Adonai made the heavens.
 Glory and majesty are before God; strength and splendor are in God's sanctuary.

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 people in fairness.
 ~ Psalm 96: verses 1-6 and 11-13



הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON MUSIC

The whole world is nothing more than
 singing and dancing before the Holy One.
 Everyone is a singer before God,
 and every letter in the Torah is a musical note.
 ~ Nathan ben Naphtali Herz



Sh'ma b'ni ~ שְׁמַע בְּנִי* take these wings to fly with,
Sh'mi bi'ti ~ שְׁמִי בִּיטִי* with these roots you will grow.
This is my promise, this is my blessing; You are the promise, you are the blessing.
Sh'ma b'ni - Sh'mi bi'ti.

May you live to see the wonder,
In this world and those yet to come.
To care for those who came before you,
To trust in those who are yet to come.

Uf'ros aleinu sukkat sh'lomecha ~ וּפְרוֹשׁ עֲלֵינוּ סִכַּת שְׁלוֹמְךָ,

May your heart be filled with wisdom, May your mind be filled with love,
May your lips be filled with sweetness, May you shine like the stars above.
Uf'ros aleinu sukkat sh'lomecha.

So you shall fly on wings of eagles.
And you will grow to be straight and tall.
This is my promise, this is my blessing; You are the promise and you are the blessing.
Sh'ma B'ni, Sh'mi Bi'ti.
~ Craig Taubman

*Translations:

Sh'ma b'ni ~ listen my son. Sh'mi bi'ti ~ listen my daughter.

Uf'ros aleinu sukkat sh'lomecha ~ spread over us the shelter of Your peace.



הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON MUSIC

You know what music is?
God's little reminder that there's something else
besides us in this universe;
a harmonic connection between all living beings,
everywhere, even the stars.
~ Robin Williams



Music is prayer.
~ Ludwig Boerne



Music may achieve the highest of all missions.
Music may be a bond between nations, races, and states,
who are strangers to one another in many ways.
Music may unite what is disunited,
and bring peace to what is hostile.
~ Dr. Max Bendier



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