“And They Answered You with Song”

Kesher Community Siddur

A Prayerbook
For Shabbat Evening

Editors:
Joe Skloot ’05, Founding Editor
Ben Amster ‘07
Joshua Packman ‘07
Jonah Perlin ‘07

With an introduction by Rabbi Julie Roth

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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 Kesher website. We would also like to thank Kesher 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 Kesher 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 Kesher 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 homemade 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
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

\( \text{א} \) – transliterated as “a” – pronounced as in “the Wa”

In words such as \( \text{אד} \), this vowel produces a different sound, in which case it is transliterated as “o” and pronounced as in “Old Nassau”

\( \text{א} \) – transliterated as “a” – pronounced as in “Wawa”

\( \text{א} \) – transliterated as “ei” – pronounced as in “veil”

\( \text{א} \) – transliterated as “e” – pronounced as in “gelt”

\( \text{א} \) – transliterated as “i” – pronounced as in “kippa”

\( \text{אא} \) or \( \text{אאא} \) – transliterated as “o” – pronounced as in “shalom”

\( \text{אאא} \) or \( \text{אאאא} \) – transliterated as “u” – pronounced as in “Judaism”

\( \text{אאאאא} \) – 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”

ך or כ – 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 כ 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 מְרִית 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

תפילה מקדימה
The prayer Mah Tovu is traditionally said upon entering the synagogue.

Numbers 24:5

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
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.

Abraham Joshua Heschel, The Sabbath
Introductory Prayers

Shirim Mosafim

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

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

"Hal’lu hal’lu hal’lu"
"Kol han’shama t’halel ya"
"Hal’luya"

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

Abraham Z. Idelsohn, Jewish Music: Its Historical Development

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

Psalm 150
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!

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

Introductory Prayers

Shir hashirim asher lish’lomo.

Kol dodi hinei-zeh ba’mdaleg al heharim m’kapeitz al hag’va-ot.

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.


Simeini chachotam al libeicha kachotam al z’ro-echa ki aza chamavet aha-va kasha chishol kin’a r’shafei-ha rishepi 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.
The Sabbath is a queen whose coming changes the humblest home into a palace.  

_Talmud Shabbat 119a_

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_

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**SHIR HA-SHIRIM—SELECTIONS FROM THE SONG OF SONGS**

The Song of Songs by Solomon.

_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.
Y’did Nefesh

Y’did nefesh av harachaman, m’schoch 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.

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.

Vatik y’hemu na racha-mecha, v’chusa na al ben a-huvecha.
Ki zeh kama nich-saf nich-safti, lir’ot m’heira b’tiferet uzecha.
Eileh chamda libi, v’chusa na v’al tit-alam.

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

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.

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
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 be next Shabbat,” and the good angel must respond, “Amen.”

Gates of Shabbat
SHALOM ALEICHEM—PEACE UNTO YOU ANGELS OF PEACE

Peace 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
Baruch atah Adonai Eloheinu melech ha-olam, 
ascher 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
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
עברית שבת
מותלTEM
לכה תרבותה辽宁省 צוהי יטעון. בֵּקַשְׁתָּ הָעִם מְתַחֵדָה בֶּןֶדֶקֵתוּת בַּרְיָה. כֵּי
אלא דִּינָה יִמְלָכֶה בָּדוֹל עַל כָּל עֵדוֹת. אָשֶׁר בְּדוֹתֶה מַחְפֶּרֶת אַלְּמַצֵּה וּטוּפְשָׁב הָהֵרִים
לֹא.

אשֶּר לִתְמוֹנָהּ לַעֲשָׂר עַבֹּרָה יִצְרֶהֶת נְעֵרִי צוֹרָה. כֵּי נַשֶּׁמֶתָהּ בֶּןֶדֶקְתָּה בְּכַרְכָּה בֵּין יָעֵשֶׁה. כֵּי הָוָא אַלַּחְתָּהּ וּאוֹמַּנְתָהּ עָמָ פָּרָעֹה אֵצָא דֶּבָּה יָהוָה אַמַּ בֵּהלוּ השכָּה.


אַל תַּכֹּשֶׁテン אֱבַכְּכַּהְכָּהָּ נֵמָה מָשֶׁה מְסָרָה. אָשֶׁר נַשֶּׁמֶת אֱבַוָּטָהָּ בוֹהֶנוּ
בֹּמ רַאָה הָעִילִי.


אַרְפֵּסִים עֹשֶׁהָּ אֲבַטָּהָּ אֲבַקְּטָהָּ עָמָה חַיָּב נְעָרָה לַכְּבָּהְּ לֵכָּה לָשׁוֹא לָדְּבַכָּה. אָשֶׁר
בֵּשָׂמֶחָהּ בֵּבָּרָה אֶשָּׁמְאַהְוָא עַל מִנְּחָהָּ.

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

Erich Fromm
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. 

Shiru l'Adonai shir chadash shiru l'Adonai kol ha-aretz. Shiru l'Adonai 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.

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

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

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.
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
הצליחינו צו

gien halk hakarmi yismehu avim rehem. anu yerfel bkevur terek mishemem meko
kafanu. ani lefnuni halk haletam bkevin zeri. hakarmi berkam halk raiteh yeshim.

Adonai malach tageil ha-aretz yis-m'chu i-yim rabim. Anan va-araafel 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.

Harms odhun Benem melafeni yom melafeni adon hakarmim. higiue mishemo zetka orsa
kel haqim boked. beshe kel leberi epis hatkoloolim balelim haishivu fel kel
aylahem.

Harim kadonag namasu milifnei Adonai milifnei adon kol ha-aretz. Higidu
hashamayim tzido ko v'ra-u chol ha-amim kavo. Yeivoshu kol o'vei fesel hamit-
hal'lim ba-eil-lilim hish-tachu lo kol elohim.

Sham'a vatis-mach Tzizyon vatageil-na b'not y'huda l'ma'an mishatecha 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.

Aor zaru-a latzadik ul-yishrei leiv sim'cha. Sim'chu tzadikim b'Adonai y'hodu
l'zeicher kod-sho.

Kabbalat Shabbat

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
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 lightnings 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!

Confucius
Mizmor Shiru l'Adonai shir chadash ki nif-la-ot asa hoshi'a lo y'mino uz-ro-a kodsho. Hodia Adonai y'shuato l'einei hagoyim gila tzid-kato.


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

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

Kabbalat Shabbat

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
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.

Finding God
Mizmor L'David havu l'Adonai b'nei eilim havu l'Adonai kavod va-oz. Havu l'Adonai kvod sh'mo hish-tach-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.

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.

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
לָכוּ דָּהִי, לְקַרְאַת בֵּלָה. פּוֹנַיָּ שַבָּת בֶּקַּבָּלוּת.

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

שֵׁמַר וּזָכֵר בְּדִיבַּרְךָ. קָיוָם יִשְׂרָאֵל וְגַם הָעָם. יִשְׂרָאֵל יִשָּׂרֵאֵל. לָשׂם


לַקְדָּחַת שֵׁבַת לְךָ שֶׁבַּתָּךְ. כֵּי הָיוּ כָּסָר הַבּרָכָה. פָּרָאשׁ מָשָׂא מָשָׂא. מָשָׂא


מַקְרֹשׁ מִלְּךָ עִיר מַלְוֹךְ. פוֹרָיָא צֵאַי מַטָּחְךָ. רִבּ לָךְ שֶׁבַת מְשֵׁיקָה-


הַתְּנוּאֵר מִשֵּׁחֲרָר סֵפֶר. לְכֵּי בָּרוּךְ הַפָּרָאשׁ לְמָשָּׂא. יִעַל וּרְיֵי בִי בֵּית הַקְּדוֹשָׁה.


כֵּי אָנוּרֵךְ קֵם אֶוְרֵי נוֹעָר שֶׁרֶר. כֹּבֵּר וּנְלָכֵּד בֶּנְלָכֵּד.


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
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.


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.
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
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.
Psalm 92

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
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
A donai 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
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.
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
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
Bar'chu et Adonai ham’vorach.

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

Joe Skloot ’05
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

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

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.

Merle Feld
A Spiritual Journey
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, golei or mip’nei choshech, v’choshech mip’nei or.


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
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*
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
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
Sh’mah Yisrael

Sh’mah Yisrael Adonai Eloheinu Adonai Echad.

Baruch shem k’vod mal’chuto l’olam va-ed.


Adonai Eloheichem Emet!

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.

Deuteronomy 6:4
People reciting the Sh’mah will often cover their eyes to aid their concentration.

Mishnah Yoma 3:8

Deuteronomy 6:5-9

Numbers 15:40-41
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
טבש וטאט בראות...
Job 9:10
טבש והפשעה...
Psalms 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
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 Tikun 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

**G'ULAH—REDEMPTION**

True 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*
Mi chamocha ba-elim Adonai, mi kamocha ne-dar bakodesh—nora t'hilot, oseh felch.

Malchutecha ra-u vanecha, bokei-a yam lif-nei Moshe, zeh Eili anu v'am'ru: Adonai yim-loch l'olam va-ed.

V'ne-e-mar: Ki fada Adonai et Ya-a-kov ugealo miyad chazak mimenu. Baruch ata Adonai, ga-al Yisrael.

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


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

Baruch ata Adonai, haporeis sukat shalom aleinu v’al kol amo Yisrael v’al Y’rushalayim.
Hashkiveinu—Shelter of Peace

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
uf’ros 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, haporcis sukat shalom aleinu v’al kol amo Yisrael v’al Y’rushalayim.
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

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 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
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 ברכו (baruch), bow from the waist at אתה (atah) and straighten up on אל (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.

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The same three-step bowing formula is used for the last verse of this 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
Ata gibor l’olam Adonai, m’chayei hakol ata rav l’hoshia.

(In Spring and Summer:)
M’chal-keil chayim b’chesed, m’chayei hakol b’racha-mim rabim, someich nol’lim, v’rofei cholim, umatir asurim, um-kayeim e-munato lisheinei afar. Mi chamocha ba-al g’vurot umi domeh lach, melech meimit um-chayeih umatz-mi-ach y’shu-a.

(On Shabbat Shuva:)
Mi chamocha av haracha-mim, zocheir y’tzurav l’chayim b’rachamim.

(In Fall and Winter:)
M’chal-keil chayim b’chesed, m’chayei hakol b’racha-mim rabim, someich nol’lim, v’rofei cholim, umatir asurim, um-kayeim e-munato lisheinei afar. Mi chamocha ba-al g’vurot umi domeh lach, melech meimit um-chayeih umatz-mi-ach y’shu-a.

V’ne-eman ata l’hacha-yot hakol. Baruch ata Adonai, m’chayei 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
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
Ata kadosh v’shimcha kadosh uk-doshim b’chol yom y’hal’lucha sela. Baruch ata Adonai, haEl hakadosh (Hamelech hakadosh).

יִשְׂרָאֵל נַפְלֵי הָיוּ תֶּהֶשֶׁת, לְפָנֵיהֶם נַפְלֵי לְהָיוּת בְּרוֹחַ בְּרִיחַ וּנְלָכָה. בֵּנֵי נַפְלֵי יָשָׁרָאֵל אֶזֶה הָיוּ לְכָלָם.

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 שֶׁשֶׁשֶׁת יָמִים אַסֶּה אֵלֶּה לְשָׁמַיִם וּלְאָרֶץ. וַעֲיֹם הַשֶּׁבֶט וּבִינֵי הָשָׁבֶטֶת שֶׁבְּכָלֶּנָּה.

Ki sheishet yamim asa Adonai et hashamayim v’et ha-aretz. Uvayom ha-sh’vi-i shavat vayinafash.

וּדָּמַה בָּמֵלַכּוּתָּן שְׁפָרִים שְׁפָרִים נַפְלֵי, חַיֵּים חַיֵּים נַפְלֵי. מֵעָמֵד שֵׁמְשָׁה, כֵּלָה יִשְׂבַּעַת, מִשְׁתַּלְּשֵׁנָה, בְּעָמִדָה, מַשְׁמַע בָּמַלְכָּהּ.

Yis-m’chu v’mal-chu-t’cha shom’rei Shabbat v’kor’ei oneg. Am m’kad’she 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

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

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 rucha-cha aleinu.

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

(On Rosh Chodesh)
Rosh chodesh hazeh.

(On Passover)
Chag hamatzot hazeh.

(On Sukkot)
Chag hasukkot hazeh.


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

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Gates of Prayer

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
Modim a-nach-nu lach, sha-ata hu Adonai Eloheinu v'Eilohei doroteinu l'olam va-ed.
Tzur chayeinu, magein yish-einu, ata hu l'dor v'ador. Nodeh l'cha unsa-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.

Hatov ki lo chalu rachamecha, v'ham-racheim ki lo tamu cha-sadecha mei-olam kivinu lach.

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 (modim), bow at the waist on (anachnu) and straighten up on (lach).
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
Shalom Rav

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

V'tov b'einecha l'vareich et am'cha Yisrael, b'chol eit uv-chol sha-a bish-lomecha.

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.

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
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
Based on Psalm 34:14
When I pray, I speak to God. When I study, God Speaks to me.

Rabbi Louis Finkelstein

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.

A song for peace by the Israeli artist Sheva that incorporates salaam the Arabic word for peace.
**T'fillat HaLev—Prayers of the Heart**

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.

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

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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*
Blessing over the study of Torah:

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

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*

Blessing before the reading of the Torah:

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.

Franz Rosenzweig
*The Star of Redemption*

Blessing After the Reading of the Torah:

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

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
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

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
**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 nothingless 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
לשהם עולם הכה, לכל ידולה הז股权投资, שלא נשננו בנורי
האימרות, לא שמענו🌼🌼🌼
שלא שמענו נцит, ונזרוקו.

Aleinu l’shabei-ach la-adon hakol, lateit g’dula l’yotzer b’reishit, shelashan k’goyei
ha-aratzot, v’lo samanu k’mispa’hrot ha-adama, shelashan chel-keinu kahem, v’goraleinu k’chol ha-monam.

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

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, kaykatuv b’torato: V’yada-ta hayom va-sheivota el l’vavecha, ki Adonai hu
ha’Elohim bashamayim mima-al v’al ha-aretz mitachat, ein od.

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

V’ne-emar, v’haya Adonai l’melech al kol ha-aretz. Bayom hahu yih-yeh Adonai
echad, u’shim echad.

In accordance with the words of the prayer, it is customary to bend the knees on
(va’anach’nu), bow at
(kor’im) and
remain in the bowing position until.

מַלִּיֶּה שָׁמָיִם וּמִשְׁמַע אֱ אָרֶץ וְאֵל הָאָלָה מִמָּאָר וְאֵל הָאָרֶץ מוֹשֵׁאוּ אֵל עַד.

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**Aleinu—Our Praise**

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
Concluding Prayers

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 acknowledgment of God’s presence all around us. This is the same formula used to conclude the T’filah.

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.

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
Kaddish Yatom—Mourner’s Kaddish

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
ָה אֲדֹנֵי מֶלֶךְ הָאוֹלָם בִּרְיָה הָגַּפֶּן

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

בָּרָךְ אֲדֹנֵי מֶלֶךְ הָעוֹלָם אַשֶּר קִדְשָׁנוּ בְּמִצְוֹתָיו וְרָצָּנוּ וַשַּׁבֵּצָה כְּנֶם

כָּרָה קַרְחָא בְּכָאָבָה וְכֻלּוֹתָה וְגַשְׁמָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה

וְזָכַר לַחֲכַה לְפָרֻאְרָא וְכָרָה וּבֵרַבָּדָה מַעְרְכוּס. וּפְיָכַנְו בִּכְרָהֵה וְאֹרֵוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה

מַעְרְכָּהָרָא וְכָרָה קַרְחָא בְּכָאָבָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה וְכֻלּוֹתָה

בָּרָךְ אֲדֹנֵי מֶלֶךְ הָאָרֶץ.

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

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.

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

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

**KIDDUSH AND MOTZI—BLESSINGS OVER WINE AND BREAD**

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.

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

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

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

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.

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
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

ADON OLAM

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.
Ein kEiloheinu, 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.

Mi kEiloheinu? 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?

Nodeh lEloheinu, nodeh lAdoneinu, nodeh l'Mal-keinu, nodeh l'Moshi-einu.
Loaremos a nuestro Dio, Loaremos a nuestro Senyor, Loaremos a nuestro Rey, Loaremos a nuestro Salvador.

Baruch Eloheinu, Baruch Adoneinu, Baruch Mal-keinu, Baruch Moshi-einu.
Bendicho nuestro Dio, Bendicho nuestro Senyor, Bendicho nuestro Rey, Bendicho nuestro Salvador.

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.
Ein K'Ilheinu

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.

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
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

Closing Songs

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.

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.

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.

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.

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

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