for those who came before us
and blessed us with Torah:

a heritage of goodness
and life for
ourselves,
our children,
and all the world.
Entrances to holiness are everywhere.

The possibility of ascent is all the time, always, even at unlikely times and through unlikely places.

There is no place on earth without the Presence.

*Lawrence Kushner, CCAR, Mishkan T'filah*
Matter is never destroyed, only transformed. So, too, can the soul evolve higher and higher: from instinct to inspiration, haughtiness to holiness, selfishness to service; from individualism to union, to join with the Soul of Souls, the Infinite One.

_Allan S. Maller, CCAR, Mishkan T'filah_

Our House of Life

If you wish to know the fortress to which your fathers bore their treasure, their scrolls of Torah, their Holy of Holies; if you would know the place of their deliverance; if you would find the refuge which kept your people’s mighty spirit safe, whose age – despite years of degradation – did not disgrace its gracious youth.

Then turn to the ancient, battered house of prayer. There, to this day, your eyes may see Jews with faces lean and lined, Jews of the Exile, bearing the scrolls’ heavy weight, forgetting their toil in a Talmud’s tattered page, their cares in chanted Psalms. How drab and strange a sight to those who do not understand!
So listen carefully as you visit,
as your feet touch the threshold of our house of life -
their prayers and voices will tell you:
that God’s spirit remains!

And if a spark of hope for better days
illumines the darkness in which you dwell,
mark well and hearken, my sister and brother:
this house of prayer is itself but a spark, a remnant saved
by a miracle, from the great fire
our fathers always kept upon their altars.

Who can say? Did not the torrents of their tears
carry us safely to this shore?
Perhaps their prayers were the price of our salvation.
And was it not their deaths that bequeathed us life,
life enduring, life without end?

Chaim Stern, CCAR, Gates of Repentance

We are a people in whom the past endures,
in whom the present is inconceivable without moments gone by.
The Exodus lasted a moment, a moment enduring forever.
What happened once upon a time happens all the time.

A thought has blown the marketplace away.
There is a song on the wind and joy in the trees.
Shabbat arrives in the world, a taste once more of Paradise
scattering a melody in the silence of the night:
“Va-y’chu-la  ha-sha-ma-yim  v’ha-a-retz –
Earth and heaven are complete: now rest and peace arrive.” (Genesis 2:1)
Abraham Joshua Heschel, adapted
Pandemic

What if you thought of it
as the Jews consider the Sabbath -
the most sacred of times?
Cease from travel.
Cease from buying and selling.
Give up, just for now,
on trying to make the world
different than it is.
Sing. Pray. Touch only those
to whom you commit your life.
Center down.

And when your soul has become still,
reach out with your heart.
Know that we are connected in ways
that are terrifying and beautiful.
(You could hardly deny it now.)

Know that our lives
are in one another’s hands.
Surely that has come clear.
Do not reach out your hands.
Reach out your heart.
Reach out your words.
Reach out all the tendrils
of compassion that move, invisibly,
where we cannot touch.

Promise this world your love -
for better or for worse,
in sickness and in health,
so long as we all shall live.

Rev Lynn Ungar, UUC
March 11, 2020

Y’did Nefesh

Y’did  נפש,  אב  הראה  מشهد  ערכו  אל  רעוןו.
נוים  ערכו  ב BCH,  השמיעו  אל /mol  והקר.
ונרב  לא  ידינותו,  משמח  זו  כל  נש.

Y’did  ne-fesh,  Av  ha-Rah-a-man,  m’shoch  av-d’cha  el  r’tzo-ne-cha.
Ya-rutz  av-d’cha  k’mo  a-yal,  yish-ta-cha-veh  el  mul  ha-da-re-cha.
Ye-e-rav  lo  y’di-du-te-cha,  m’n’no-fet  tzuf  v’kawl  ta-am.
Beloved of my soul, Holy One of Compassion: draw Me to You.
I run like a deer to stand before you just as a lover would.
For your love is sweeter to me than the taste of honey!

On Eagles’ Wings

עָלָה לְפָעֵלָה עָלָה, בְּנֵ-אֲחָם. עָלָה לְפָעֵלָה עָלָה, בְּנֵ-אֲחָם.
כִּי מִזְאָה לְךָ.
יִשֵּׁש בְּנֵי רוּחֵנִי, בְּנֵי נִשְׁרִים אַבּוֹרִים.
אֲלֵי הַפְּאָה בֵּם כִּי בֵּּהַשָּׁה לְךָ.
דַּרְוַשׁ אָוִית, דַּרְוַשׁ בְּנֵ-אֲחָם, יָמוּנְאָה לְךָ מִזְיָה.

Ben-A-dam: a-lei l’ma-la, a-lei,
A-lei l’ma-la, a-lei, Ben A-dam, A-lei l’ma-la, a-lei!

Ki ko-ach az l’cha,
Yesh l’cha kan-fei ru-ach (2x), Kan-fei n’sha-ri m a-bi-rim!

Al t’ka-hesh bam: pen y’ka-ha-shu l’cha,
D’rosh o-tam, d’rosh Ben A-dam, V’yimatz-u l’cha mi-yad!

Raise yourself up, O Son of Man, arise! You’ve been blessed with great strength. with Spirit’s Wings, to soar, majestic as an eagle!
Do not forsake your wings - lest they will lose sight of you!
Reach for them - wings and they will find you!

Words: Rav Kook; Music: Avigail Uziel-Amar; English Translation: AF
We would assemble in the darkness. To light a candle there, or even a match, would have brought immediate disaster upon us. We spoke about matters of the spirit and eternal questions, about God, about Jews around the world, about the eternity of Israel. In the midst of the darkness I sensed light in the unlit room: the light of Torah.

Rabbi Leo Baeck

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The New Colossus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.

"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

Emma Lazarus, 1883
Blessed Is The Match  אשתי הפגור

**Blessed** is the match kindled to ignite the fires of hope.
Blessed is that fire that burns in the secret places of the heart.
Blessed is the heart with the strength to stop beating for honor’s sacrifice.

*Words: Hannah Senesh; Translation: AF*

Let There Be Light  יָשֵׁר הַנַּפֵּרָה

As the sun descended on the horizon on the first Shabbat, Adam and Eve glimpsed the evening shadows, filled with dread. Complicit in deed, replete with the Knowledge of Good and Evil, their hearts beat fast as they beheld the oncoming darkness. They feared a return to the abyss that existed before Creation.

The Holy One, standing at the Gates of Paradise, watched them, all alone - and so afraid. So God reached up, took a slice of the Heavens and - like a Tallit - draped the Sabbath around them. God blessed them - and for one last time, declared: “Let there be light!” And the Shabbat candles appeared!

We too dispel our fears as we kindle the Sabbath lights, scattering the darkness that surrounds us. To all that is collusive and dispiriting, all that frightens and confounds - and for all of us who’ve lost our way and been drawn into the abyss - we too declare: “Let there be light!”

*A Midrash: Ari Fridkis, with inspiration from Pirkei d’Rabi Eliezer, Chapter 2*
The Radiance of the Divine

For two millennia, lighting of the Shabbat candles was one of the most important commandments enjoined upon women. Each week, the time when a mother gathered the family to kindle the Sabbath flames was like the moment of childbirth. With hands gesturing the triumph of light over darkness, she would close her eyes and behold traces of the Universe’s Primordial Light.

Tonight, may our Sabbath lights bring the radiance of the Divine to all who still live in darkness and despair.

Sabbath Prayer

May the One protect and defend you,  
May God always shield you from pain,  
May you come to be  
In Yisrael a shining name.

May you be like Ruth and like Boaz,  
May you be deserving of praise,  
Strengthen us, O God,  
And keep us from unholy ways.

May God bless you  
And grant you long life:  
May the One fulfill our Sabbath Prayer for you.

May God make you  
Hard workers and wise:  
May God bless your loved ones  
Who will care for you.

May the One protect and defend you,  
May God always shield you from pain,  
Favor us, O God,  
With happiness and peace,  
O hear our Sabbath Prayer: Amen.

Words: Sheldon Harnick;  
Music: Jerry Bock;  
Adapted: AF
Light These Lights

2x:
O hear my prayer I sing to You,
Be gracious to the ones I love,
And bless them with goodness and mercy and peace,
O hear my prayer to You.

Let us light these lights
To shine on me and you . . . and let us say: Amen.
Let us light these lights
And see the world anew . . . and let us say: Amen.

Words and Music: Debbie Friedman; Adapted AF

From Generation to Generation

In a house which becomes a home,
One hands down and another takes up
the heritage of mind and heart,
laughter and tears, musings and deeds.
Love, like a carefully loaded ship,
crosses the gulf between the generations.

So we must not neglect the ceremonies
of our passage: when we wed, when we die,
and when we are blessed with a child.

We ourselves must transmit the passwords
from generation to generation.

Antoine de Saint-Exupery, adapted
On Sabbath evening when kindling the Sabbath Lights:

בָּרוּךְ חַיֵּי אֲדֹנָי מֶלֶךְ הָאֱלֹהִים, מִשְׁמַרְתֵּנוּ בְּמִצְוֹתֵּךְ, וְצַלְטִיאֵנוּ בַּנֶּרֶךְ שֶׁל שָׁבָּת

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech Ha-o-lam, a-sher ki-d’sha-nu b’mitz-vo-tav v’tzi-va-nu l’had-lik ner shel Shabbat (v’Yom Tov).

Praised be the Holy One of Light and Life, who is Light and gives Light, bringing us vision and warmth with the flames of Shabbat (and Yom Tov).

On holidays and special occasions:

בָּרוּךְ חַיֵּי אֲדֹנָי מֶלֶךְ הָאֱלֹהִים, שֵׁה-יָנוּ הָאֶזְרַע, לָבֵן לֵבָדוּ

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech Ha-o-lam, she-he-he-ya-nu v’ki-y’ma-nu v’hi-gi-a-nu laz-ma-n ha-zeh.

Blessed is the Holy One of Light and Life, for keeping us alive, for giving us strength and for enabling us to be present for this extraordinary day!

May the Radiance of the Divine be a beacon before us, showing us the good we must do and the world we must create.

May our eyes shine with the splendor of Torah – the light of love, wisdom and understanding – so that all who look upon us will call us truly blessed!

Blessed is the Holy One of Light and Life.
An Evening of Blossoms

E- rev shel sho-sha-nim, nei-tzei na el ha-bus-tan,
Mor, b’sa-mim u’l’vo-na l’rag-leich mif-tan.

La-i-la yo-red l’at, v’ru-ah sho-shan nosh-va,
Ha-va el-hash lach shir ba-lat, ze-mer shel a-ha-va.

Sha-har ho-ma yo-na, ro-sheich ma-lei t’la-lim,
Pich el ha-bo-ker sho-sha-na, ek-t’fe-nu li.

It is an evening of blossoms: let us go out to the fields.
There the flowers are woven into a carpet of fragrant petals.

The night descends slowly as a perfumed scent fills the air.
Come, I will whisper a soft and gentle song of love.

The dawn and doves coo; your hair is like the morning dew.
Your lips blossom in the sun: I will gather them for myself alone.

Words: Moshe Dor; Music: Yosef Hadar; Translation: AF
Evening Has Come

Shuv ha-e-der no-her bim-vo-o ha-k'far. Now it's time to go to school.
V'o-leh ha-a-vak mish-vi-lei a-far. Evening has come.
V'har-ĥek od tze-med in-ba-lim The bells of nearby hamlets intermingle with the sunset's shadows. Evening has come.
M'la-veh et me-shech ha-tzla-lim.
Erev ba, Erev ba.

Once again the flocks wander the village paths, their hooves scattering dust in the air.
And from across the hills the bells of nearby hamlets intermingle with the sunset's shadows. Evening has come.

Shuv ha-ru-ăh lo-hesh Once again the wind whispers through the garden fences, bein gid-rot ga-nim. the doves coo softly from the cypress treetops.
U'ba-tza-me-ret ha-b'rosh U'for him ko-cha-vim ba-ma-rom at at.
k'var na-mot yo-nim. V'har-ĥek b'e-mek ha-o-fel, Od nosh-kot kar-na-yim ah-ro-not.
Erev ba, Erev ba.

Once again the wind whispers through the garden fences, the doves coo softly from the cypress treetops. And high upon the the mountain crests, the last rays of the sun caress the hillsides. Evening has come.

Shuv ha-ve-red ho-lem ha-lo-mot ba-lat. V'for-him ko-cha-vim ba-ma-rom at at.
Mo-ro-ma b'kavim ha-k'far hale-moth b'lote. V'har-ĥek b'e-mek ha-o-fel,
M'la-veh ha-tan et bo ha-leil. M'la-veh ha-tan et bo ha-leil.
La-yil rad, La-yil rad.
Once again the flowers fold inward and begin to dream, as one by one the stars burst forth in the sky. And from across blackened field and vale, jackals roam to and fro, in rhythm with the growing darkness. Night has come.

Words: Oded Avishar;  Music: Aryeh Levanon;  Translation: AF

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By The Fireside

Oy-fen pri-pe-tshok, bren a fai-yr, un in shtub iz heis, Un der rebbe lernt klei-ne kin-der-lach, dem Alef-Beis.


By the fireside, where the embers glow, in a cozy place, There the rebbe with the kleine kinderlach (children) chant the Alef-Beis.

Learn your lessons well, O my little ones, letters of God’s law. Chant this once again and yet once again: Koh-mets A-lef: “aw.”

When you grow older then, O my little ones, you will come to know: How many dreams, how many promises, in these letters glow.

Yiddish Words and Melody: M.M. Warshawsky;  English Words adapted by Ari Fridkis

14
Shalom Aleichem

Shalom Aleichem.
Mal'chei Ha-Shalom, Mal'chei El-yon,
Mi-Me-lech, Mal'chei Ha-Kadosh Ba-ruch Hu.

Peace unto you, O Ministering Angels, O Angels of the Heavens,
You who are in service of the Sovereign One, the Holy Blessed One.
The Sabbath Queen

Ha-ha-ma mei-rosh ha-i-la-not nis-tal-ka:
Bo-u v'nei-tzei Sha-bat Ha-Mal-ka.
Hi-nei hi yo-re-det Ha-K’du-sha, Ha-B’ru-cha
V’i-ma Mal-a-chim tz’va sha-lom u-m’nu-cha.
Bo-i, bo-i Ha-Mal-ka!
Bo-i, bo-i Ha-Kal-la!
Sha-lom a-lei-chem, Ma-la-chei Ha-Sha-lom.

The sun on the treetops no longer is seen;
come, gather to welcome the Sabbath, our Queen.
Behold her descending, the Holy, the Blessed,
and with her the angels of peace and of rest.
Draw near, draw near, and here abide;
draw near, draw near, O Sabbath Bride.
Peace also to you, you Angels of Peace.

Hebrew Words: Chaim Nahman Bialik
It is evening, and children slowly dream away the storms of day.
It is evening, and stars glow quietly in the heavens.

Can we understand a dream, catch a glowing star?
What bridge spans the vast space we must cross to reach understanding?

For generations who came before us, the letters of the Torah were that bridge.
They were a sign of God’s covenant, and it made them whole.

Our ways are not like theirs.
We have many books, but little Torah.
Many possessions, but so little spirit.

But here, now, we can begin again: for the words await us.
With each and every letter, we can find a way back.

CCAR, Gates of Prayer; Adapted: AF

This is an hour of change.
Within it we stand uncertain on the border of light.
Shall we draw back or cross over?
Where shall our hearts turn?

This is the hour of change,
and within it, we stand quietly, on the border of light.
What lies before us?

Shall we draw back,
my brother or sister,
or cross over?

Leah Goldberg, adapted, CCAR, Mishkan T’filah
Welcoming the Sabbath

A Psalm: Come and Rejoice
from Psalm 95

Chorus

L’chu  n’ra-na-na - yai, lai, lai, lai, lai.
La-do-nai - yai, lai, lai, lai, lai.
Na-ri-a - yai, lai, lai, lai, lai.
L’tzur yi-shei-nu - yai, lai, lai, lai, lai.

Let us sing out to God, the Maker of all, sure and strong.
Let all of creation, from mountain to sea, hear our song.

Chorus

For all of the wonders, in all of God’s light, we rejoice.
So now let us listen, with all of our hearts, to hear God’s voice.

Chorus

English Words and Music: Ken Chasen and Josh “Yosi” Zweiback

Come, let us rejoice with the One-Who-Is-All,
as our song rings out to our sheltering Rock.
Psalms

A Psalm: Sing Unto God
from Psalm 96

Chorus
Shi-ru l’Adonai kawl ha-a-retz,
Shi-ru l’Adonai shir cha-dash.

Sing unto God all the earth a new song;
I will sing unto God a new song.

Sing unto God and we'll all sing along,
All the earth a new song unto God.

Chorus

Interpretive English Translation and Music: Julie Silver

Yis-m’hu ha-sha-ma-yim (3x) v’ta-gel ha-a-retz.
Yi-ram ha-yam (3x) um-lo-o. (2x)

The heavens rejoice and the earth is glad.
The sea and all its creatures exult.

19
A Psalm: A Light is Sown
from Psalm 97

A light is sown for the righteous: theirs is peace and joy.

Or za-ru-a la-tza-dik, u-l’yish-rei lev sim’ha.

A light is sown for the righteous: theirs is peace and joy.

A Psalm: Sing Praises
from Psalm 98

Sing praises to the One-Who-Is-All with the harp.
With the trumpet and Shofar shout out to the Highest.
The sea and all its creatures exult.
The rivers clap hands and the mountains rejoice.
A Psalm: Extol the One
from Psalm 99

Ro-m’mu A-do-nai E-lo-hei-nu, v’his-ha-vu l’ha-r kawd-sho:

Extol the One-Who-Is-All, bow humbly before the Holy Precincts:
for the One-Who-Is-All is Holy above all that is.

A Psalm: Blessed with Strength
from Psalm 29

A-do-nai oz l’a-mo yi-tein,
A-do-nai y’va-rech et a-mo va-sha-lom.

The One-Who-Is-All will give us strength - and bless our people with peace.
Prayers for the Sabbath

L’cha Dodi

לֹחַה דּוֹדִי

לֹחַה דּוֹדִי לָכְרָאת בְּכָלָהּ, פְּנִי שְׁבַּת בְּכָלָהּ.

וּשְׁמוֹר אֶבֶוּור בְּדוֹרוֹ אָנוֹתִי, דְּשֵׁמִינוֹן אֲלֵי הַפַּיִּיתָו.

לֹחַה...

לָכְרָאת שְׁבַּת בְּכָלָהּ, בַּיְּהוָא מְקֹרְוַה הָבְרָכָה.

מֵאַרֵאשׁ מָשָׁאָה בּוֹכָה, סְחוּ מַעְשָׁה בְּשָׁרֵשׁבָּה יְחַדָּה.

לֹחַה...

הָעֲצַרְיָא הַתַּעַנְיָא, בּי בָּא אָנוֹךְ קְוָיָא, אוֹרִי.

לֹחַה...

זָכָא בֶּשֶׁלֹאָהּ עַשֶּרֶת בְּכָלָהּ, בּוֹשְׁפִּנָּהּ בּעַצְרָדָה.

לֹחַה...

זָכָא יָמְמוֹנִי עָמָּה בְכָלָהּ, בּוֹאְיָ בְכָלָה, בּוֹאְיָ בְכָלָה.

Le-cha do-di li-krat ka-la, p’nei Sha-bat n’ka-ba-la.

Sha-mor v’za-chor b’di-bur e-had, hish-mi-a-nu El Ha-m’yu-had.
A-do-nai E-had u-Sh’mo E-had, l’shem u-l’ti-fe-ret v’lit-hi-la. L’cha...

Li-krat Sha-bat l’chu v’nel-cha, ki hi m’kor ha-b’ra-cha.
Mei-rosh mi-ke-dem n’su-cha, sof ma-a-sei b’mah-sha-va t’hi-la. L’cha...

Hit-o-r’ri, hit-o-r’ri, ki va o-rech! Ku-mi, o-ri!
U-ri, u-ri, shir da-ber-ri, k’vod A-do-nai a-lai-yich nig-la. L’cha...

Bo-i v’sha-lom a-te-ret ba-a-la, gam b’sim-ха u-v’tza-ha-la.
Toch e-mu-nei Am Se-gu-la, bo-i Ka-la, bo-i Ka-la. L’cha...

22
“Keep” and “Remember” spoke the Holy One in a single breath! 
The Eternal is One, God’s name is One - in honor and glory and praise.

Come let us greet Shabbat: forever a fountain of blessing! 
Still it flows as in the beginning: the pinnacle of creation, for which all was made.

Awake, awake, for your light has come: arise and shine! 
Arise, arise, sing and rejoice; the Eternal’s glory has come upon you.

Enter in peace, O crown of your Spouse (meaning God); enter in gladness and joy. 
Come and take your place amongst your Faithful People: enter, O Bride!

### Beloved, Come to Meet the Bride

**Chorus**

**Beloved**, come to meet the Bride; beloved come to greet Shabbat.

“Keep” and “Remember: a single command the Only God caused us to hear. 
The Eternal is One, God’s name is One, for honor and glory and praise.

**Chorus**

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

**Chorus**

Awake, awake, your light has come! 
Arise, shine, awake and sing: the Eternal’s glory dawns upon you.

**Chorus**

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

**Chorus**

*English Translation and Music: Chaim Stern, CCAR, Gates of Prayer*
These words from a distant time express the Sabbath's inner meaning. When creation rests and existence is sure, when chaos is ordered and being is securely launched upon its voyage, then is the Sabbath born.

Through the centuries Israel has given itself to the Sabbath, seeing it as the climax of its life even as it was the climax of creation. The Sabbath blessed the people and received in return the grateful responses of their changing lives.

The centuries changed the people and the people changed the Sabbath. In periods of darkness the Sabbath glowed with promised Messiah's light. To those in torment the Sabbath brought its healing power of peace. In times of freedom the Sabbath was brilliant with reason and knowledge.

The centuries, the people, the Sabbath all continue to change. The people belong to their time, but the Sabbath belongs to the people.

CCAR, Gates of Prayer, adapted

A Psalm for the Sabbath

from Psalm 92

Miz-mor, miz-mor shir, shir l’yom ha-Sha-bat.

The whole world is waiting to sing a song of Shabbat.
Prayers for the Sabbath

Shabbat Service

Leader:
 ברוך א-תא נ-ה-מ'ו-ר-ך!

Congregation:
ברוך א-תא נ-ה-מ'ו-ר-ך ל-ו-ל-ם ו-א-ד!

Praise be the One-That-Is-All, the Blessed One!
Praise be the One-That-Is-All, the Blessed One, now and forever!

A Contemporary Psalm
Praise to the One
who creates a morning panorama
on the Appalachian peaks that moves us to say:
Let’s walk in the country, let’s go to the lake.
Praise to the One who makes old people young
by the simple change of weather.
Praise be the One
of early Spring and Indian Summers,
whose magic touch of subtle miracle
is everywhere.

Danny Siegel, Contemporary Psalms and Prayers


Ba-ruch a-ta A-do-nai, yo-tzeir ha-m’o-rot.
Once or twice . . .
in a lifetime, perhaps
again if we are “blessed,”
a person may “choose”
the hard and unsettling labor
of a radical leaving,
having heard the burdensome
command bestowed upon Abraham:
Lech L’cha – Go Forth!
The Universe is testing us:
with the arduous trial
- and with freedom’s vision -
to uproot what was once our destiny
with the dreaded task
of transforming nearly everything.
Yes, some Israelite slaves chose
to remain behind in Egypt.
But God “chose” to bless the rest.

Ari Fridkis, with inspiration from CCAR, Mishkan T’filah

Ba-ruch a-ta A-do-nai, o-hev a-mo Yis-ra-el.

God of our people’s destiny, fill us with memories of Your lovingkindness.

May we remember Rebecca’s vision of our people’s future and Jacob’s dreams of a ladder descending from the Heavens, bestowing Holiness on earth. May we recall Moses’ awe of Your Eternal fire - and the sound of your Infinite Name: “I-Am-That-I-Am.”

May we hear David’s tongue filled with Psalms and envision Solomon’s earthly Temple tall as the Cedars of Lebanon. May we hear the echoes of Israel’s prophets and their vision of justice which will never grow dim. And may we imagine rabbis of the Midrash, Mishnah and Talmud: learned sages who spent day and night in pursuit of the ways of Torah. Theirs is a heritage far greater than anything: for they taught us that Torah is everything!

And may we always remember our tradition as our Guide: helping us to stand tall when the pursuit of empty days bring us low.

Eternal One: be with us today, stay close to us tomorrow. And generations from now, may our children’s children too stand proudly with love for Your Torah.

Ba-ruch a-ta A-do-nai, o-hev k’mo Yis-ra-el.
... from the Kingdom of Night
In the barracks, several hundred Jews gathered to celebrate Simḥat Torah... But there was no Sefer Torah. So how could they organize the ritual hakafot - the traditional processions - without the sacred scrolls? As they were trying to solve the problem, an old man... Old? The word had no meaning there... An old man noticed a young boy - who was so, so old - standing there, looking on, dreaming. “Do you remember what you learned?” asked the old man. “Yes, I do,” replied the young boy. “Really?” said the old man, “you really remember Shema Yisrael?” “I remember much more,” said the young boy. “Shema Yisrael is enough” said the old man. And he lifted the boy from the ground and began dancing with him as if he were the Torah! And all joined in: they all sang and danced and cried. They cried, but they sang with fervor: never before had Jews celebrated Simḥat Torah with such fervor.

Elie Wiesel, The Jews of Silence

She-ma Yi-sra-el, Yi-al-elo-hei-nu, Yi-ah-da.

Hear O Israel: for us There Is One and only One!
Blessed is the Majestic Unity of an Eternal Universe!
And thou shalt love Adonai thy God with all thy heart, 
with all thy soul and with all of thy might.
And all these words which I command you on this day -
shall be in thy heart (2x).
And thou shalt teach them diligently unto thy children.
And thou shalt speak of them when thou sittest in thy house,
Prayers for the Sabbath

when thou walkest by the way, when thou liest down, and when thou risest up.
That ye may remember and do all My commandments and be holy - unto thy God (3x).

Words: CCAR, Union Prayer Book; Music: Debbie Friedman

Shema: Listen
You who live secure
in your warm houses,
who return at evening to find
hot food and friendly faces:

Consider whether this is a man,
who labors in the mud,
who knows no peace,
who fights for a crust of bread
who dies at a yes or no.
Consider whether this is a woman,
without hair or name,
with no more strength to remember,
eyes empty and womb cold
as a frog in winter.

Consider that this has been:
thus I commend these words to you.
Engrave them upon your hearts:
when you are in your house,
when you walk on your way,
when you go to bed, when you rise.
Repeat them to your children.
Or may your house crumble,
disease render you powerless,
your offspring avert their faces from you.

Primo Levi
Mi Khamocha

Not without suffering
did we win our way through the deadly waters
to the shore of refuge and new life.
The oppressor’s fury grows as his grip begins to weaken.
In his rage he pursues us, even to his own destruction.

In his drowning, part of us is lost as well.
The remnant sings songs, yet a sadness remains.
So many must die, slave and master alike,
before a few can sing.

Our lives too are difficult.
We are pursued by ideals and our imperfections.
We too must choose between life and death,
between slavery and freedom.
We sway between listening for hope
and succumbing to anguish and despair,
the death of our spirit.

But we are not abandoned nor alone.
We search the distant past and our own days
and find the courage to enter our struggles,
to wrestle with the Pharaohs in our hearts
and those in the world around us,
and to slowly free ourselves from bondage.
We are companions who help each other rise from the dust.

From Egypt, the house of bondage, we were delivered.
At Sinai, amid peels of thunder, we bound ourselves to the Torah.
Inspired by prophets and instructed by sages,
we survived oppression and exile,
time and again overcoming the forces that would destroy us.
After the long nights,  
after the days and years when our ashes blackened the sky,  
it remains our privilege to bear witness to this Exodus,  
and to keep alive in both light and dark ages  
the vision of a world redeemed.

CCAR, Gates of Prayer

From age to age the tale has been told,  
how Moses and Miriam brought us forth from Egypt.  
Commanding staff and timbrel,  
they led us out from slavery to freedom  
and from narrow-mindedness to Torah.  
So we too raise our voices together in song,  
just as yesterday, the Children of Israel sang  
at the shores of freedom’s sea:

Mi kha-mo-cha ba-ei-lim A-do-nai! Mi ka-mo-cha ne-dar  
ba-ko-desh! No-ra t’hi-lot o-seh fe-leh!

Mal-chu-t’cha ra-u va-ne-cha, bo-kei-a yam lif-nei Mo-she.  

Who is like You, Eternal One, among the gods who are worshipped?  
Who is like You, filled with goodness?  
Awesome in splendor, doing wonders?

In their escape from the sea, Your children saw Your Awesome Might.  
“This is my God!” they cried: “The Eternal shall reign for ever and ever!”

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Standing at the parted shores of history we still believe what we were taught before ever we stood at Sinai’s foot:

that wherever we go, it is eternally Egypt, that there is a better place, a promised land; that the winding way to that promise passes through the wilderness.

That there is no way to get from here to there except by joining hands, marching together.

Michael Walzer, adapted, CCAR, Mishkan T’filah

Shelter Us

U-fros a-lei-nu Su-kat Sh’lo-me-cha, Amen.

Shelter us beneath your 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.

Words: Traditional; Music: Steve Brodsky, L. Jonas, Yoshi Zweiback
Ba-ruch a-ta A-do-nai ha-po-reis su-kat shalom a-lei-nu v’al kawl a-mo Yis-ra-el v’al Y’ru-sha-la-yim - v’al kawl ha-a-mim.

Blessed are You, One-Who-Is-All, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, over Jerusalem - and all peoples of the world.

Remember the Sabbath


The Children of Israel shall watch over and keep the Sabbath throughout their generations - as an everlasting covenant, an eternal sign between Me and them. For in six days I, the Eternal, created the heaven and the earth - and on the seventh day there was complete rest and repose.

*Exodus 31:16-17*
Prayers for the Sabbath

Tefila: Blessings of our Ancestors

בָּרוּךְ אֲתָנוּ אֲדֹנָי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי סֶבָּ簡単にוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹנֵי אֱלֹהֵינוּ וַעֲבָדֵינוּ אֲדֹnui v’Elo-hei a-votei-nu v’i-motei-nu, E-lo-hei Av-rah-am, E-lo-hei Yitzhak, v’E-lo-hei Ya-a-kov. E-lo-hei Sa-ra, E-lo-hei Riv-ka, E-lo-hei Le-i-a v’E-lo-hei Ra-hel, ha-El ha-Ga-dol ha-Gi-bor v’ha-No-ra, El El-yon, go-mel ha-sa-dim to-vim, v’ko-nei ha-kol, v’zo-cher has-dei a-vot v’im-to-vim, u-mei-vi g’u-la liv-nei v’nei-hem, l’ma-an Sh’mo b’a-ha-va. Me-lech O-zer u-Mo-shi-a u-Ma-gein. Ba-ruch a-ta A-do-nai, Ma-gein Av-ra-ham v’Ez-rat Sa-ra.

Blessed are the strivings of the Mothers and Fathers of the Children of Israel: their successes and failures which shaped the future of an entire people.

Abraham left his native land, his birthplace, his home and family, and set forth to an unknown world of new ideas. Imbued from birth with an innate sense of righteousness, his allegiance to God led to the betrayal of his treasured firstborn and near sacrifice of the beloved son of his old age.
Sarah, mature in years yet childish in ways, found life soured by her fruitless impatience. Though quite resilient, even the blessing of her own issue failed to bring her a new perspective. Her matriarchal judgment clouded by the bitter scourge of envy, she lived - and died - with a half-hearted discontent.

Isaac, whose birth brought laughter to all, remained a playful lad till altered by his father’s faith and bound by his mother’s disbelief. Petrified as a stick of wood, anemic as a sacrificial lamb, his unspeakable pilgrimage to unseen heights left him dumfounded and diminished. Blind to the complexities of parenthood, he lived out his years missing in action, caught in the shadow and thicket of others.

Rebecca, imbued with a pregnant vision of Israel’s wondrous future, all but lost her life as anisotropic twins battled within her womb. Strongest of three generations - imbued with great courage - she became both helpmate and nemesis to her husband, sheepishly forging a stew of destiny and deceit.

Leah - shortsighted yet fertile - tiredly viewed life as a competition, exploiting her offspring as she vied for her husband’s affection. Rachel - first-loved though second-born, blessed with extraordinary sensitivity and beauty - battled her own feelings of jealousy and idolatrous duplicity. Childless and humiliated, her heart and womb found an opening in a new generation of Israel’s progeny.

Jacob struggled while yet in utero, looking down at Esau with neonatal eyes unopened. Pulling his brother’s leg, he scrambled for his own footing from the very moment of birth. Years later, deceptively a man, he remained unaware of his exalted place on earth even as he clambered for a glimpse of the heavens.

Placed on par with angels, he spent much of his life at heel, wrestling with mortals, engaged in hand-to-hand conflict until his final breaths. In the end it was his inner strength that prevailed, earning him the eternal title: “Israel.” Bent at birth, bowed in old age - blessed by adversity - the price of wholeness left him hobbled and humbled.

These are the Mothers and Fathers of this disparate yet spirited people. Braving dreams and confronting destiny, each endured defeat and celebrated triumph. Their struggle and legacy call out to us through the millennia:

How awesome is the true meaning of “Israel”: to wrestle within ourselves, with being both human and Divine, searching and reaching for an upright path toward wholeness and Holiness.

Ari Fridkis, based on themes and concepts from Torah and Midrash
Where is Abraham?

איפה他是 כל האבות?

Ei-fo Av-ra-ham a-vi-nu? Ei-fo, ei-fo Av-ra-ham?
Ei-fo Av-ra-ham a-vi-nu, y’ra-hem al b’no Yitz-hak?

Ei-fo hu Yo-sef a-hei-nu? Ei-fo ben po-rat Yo-sef?
Ei-fo hu Yo-sef a-hei-nu, sheh-yih-lom li ho-lo-mot?

Ei-fo hi Ra-hel i-mei-nu? Ei-fo, ei-fo hi Ra-hel?
Ei-fo hi Ra-hel i-mei-nu, sheh-ta-zil har-bei d’ma-ot?
Prayers for the Sabbath

Ei-fo hu Mo-she ra-bei-nu? Ei-fo, ei-fo hu Mo-she?
Ei-fo hu Mo-she ra-bei-nu, sheh-yi-ten et ha-lu-hot?

E-li-ya-hu n’vi-ei-nu? E-li-ya-hu ha-na-vi?
E-li-ya-hu n’vi-ei-nu? La-nu ha-sha-lom ya-va!

Ei-fo hem kawl a-vo-tei-nu? Ei-fo, ei-fo hem ku-lam?
Mi yi-ten v’y’var-chei-nu - b’z’chu-tam Ri-bon O-lam?

Where is Abraham our father? Where is Abraham: his son Isaac needs his love?
Where is Joseph our brother? Where is Joseph who will help us dream?
Where is Rachel our mother? Where is Rachel to warm us with her tears?
Where is Moses our teacher? Where is Moses to bring us the Torah of goodness?
And Elijah our prophet? Elijah the prophet who will finally bring us peace?
Where are all our fathers and mothers? We need them so to bless us now!

Words: Haim Hefer; Music: Shmulik Krauss; English Translation: AF

Cuando el Rey Nimrod: Ladino Folk Legend

Cuando el Rey Nimrod, al campo (camping) salía (fields),
Miraba (saw) en el cielo (heavens) y en la estrellería (stars).
Vido una luz santa (holy light) en la Judería (Jewish Quarter),
que había de nacer (born), Abraham Avinu (our father).

Chorus
Abraham Avinu, Padre querido (beloved),
Padre bendijo (blessed) a la luz (the light) de Israel.

Saludemos al compadre (Sandek/Godfather) y también al Mohel (Circumciser),
que por su zechut (merit) mos venga (come) el Goel (Messiah/Redeemer),
Y Rahma (The Merciful One) a todo Yisrael,
cierto loaremos (give thanks) al Verdadero (True One) de Yisrael.

Chorus

When King Nimrod went out to the fields and looked to the heavens and stars, he witnessed a holy light above the Jewish Quarter. It was a sign that Abraham our Blessed Father, was soon to be born.

*Traditional Ladino Legend and Melody*; *English Translation: AF*

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Tefila: Blessings of Life

O Eternal and Mighty One, You give and preserve life for all Your creatures.
You sustain life through love, giving breath to all with compassion, healing the sick, freeing the captive, even keeping faith with those who sleep in the dust.
Who is like You, Source of Mighty Acts? Who resembles You, a Sovereign who takes and gives life, bringing deliverance to all?
Blessed are You, One-That-Is-All, who bestows life upon all creation.
Tefila: Blessings of Holiness

L'dor Vador

We are gifts and we are blessings,
We are history in song,
We are hope and we are healing,
We are learning to be strong.

We are words and we are stories,
We are pictures of the past,
We are carriers of wisdom,
Not the first and not the last.

*Chorus*
L'dor va-dor, na-gid god-le-cha,
(Eng translation: “From generation to generation, we will tell of Your greatness”)

L'dor vador, we protect this chain
From generation to generation,
L'dor vador, these lips will praise Your name.

Looking back on the journey
that we carry in our heart,
From the shadow of the mountain
to the waters that would part.
Prayers for the Sabbath

We are blessed and we are holy,
We are children of Your way,
And the words that bring us meaning,
We will have the strength to say.

Chorus

Yis-m’chu b’mal-chu-t’cha, shom-rei Shabbat v’ko-rei oneg.
Am m’kad’shei sh’vi-i, ku-lam yis-b’u v’yit-an-gu mi-tu-ve-cha.
U-va-sh’vi-i ra-tzi-ta bo v’ki-dash-to, hem-dat ya-mim o-to ka-ra-ta,
ze-cher l’ma-a-sei v’rei-sheet.

Those who rejoice in the Sabbath will taste from the fruits of Paradise.
The people who bless the seventh day shall find gladness.
This seventh day is the most precious of days, a symbol of creation’s joy.

Traditional; Poetic English Translation: AF
These words from a distant time express the Sabbath’s inner meaning. When creation rests and existence is sure, when chaos is ordered and being is securely launched upon its voyage, then is the Sabbath born.

Through the centuries Israel has given itself to the Sabbath, seeing it as the climax of its life even as it was the climax of creation. The Sabbath blessed the people and received in return the grateful responses of their changing lives.

The centuries changed the people and the people changed the Sabbath. In periods of darkness the Sabbath glowed with promised Messiah’s light. To those in torment the Sabbath brought its healing power of peace. In times of freedom the Sabbath was brilliant with reason and knowledge.

The centuries, the people, the Sabbath all continue to change. The people belong to their time, but the Sabbath belongs to the people.

CCAR, Gates of Prayer, adapted

Tefila: Blessings of the Ancient Temple

R’tzei A-do-nai E-lo-hei-nu, b’am-cha Yis-ra-el, u’t’fi-la-tam b’a-ha-va t’ka-bel, u’t’hi l’ra-tzon ta-mid a-vo-dat Yis-ra-el a-me-cha. El ka-rov l’choyl ko-rav, p’nei el av-de-cha v’ho-nei-nu.

O Eternal, may we, Your people Israel, be worthy in our deeds and in our prayers. Everpresent One, turn to all who call upon You and bless us with grace. Send Your spirit among us wherever we are. May the eyes of Your people witness Your loving return to Zion. Blessed are You, One-That-Is-All, who will one day return the Divine Presence to Zion.

O Holy One: we give thanks for the freedom that is ours, and we pray for those in other lands who are persecuted and oppressed. Help them to bear their burdens, and keep alive in them the love of freedom and the hope of deliverance.

Uphold the hands of our people in the land of Israel. Cause a new light to shine upon Zion that the time may come when the Torah will go forth from the House of Israel, Your words from the tents of Jacob. Blessed is our God, whose presence gives life to our people Israel.

CCAR, Gates of Prayer, adapted

Looking inward, I see that all too often I fail to use my time and talent to improve myself and serve others. And yet there is much goodness in me. This Sabbath calls me to renew my vision, to fulfill the best within me.
Give meaning to my life and substance to my hopes. Help me better understand those who surround me and fill me with the desire to serve them. Let me not forget that I depend on others as they depend on me.

*CCAR, Gates of Prayer, adapted*

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**Days** pass and the years vanish, and we walk sightless among miracles. God, fill our eyes with seeing and our minds with knowing; let there be moments when Your Presence, like lightning, illumines the darkness in which we walk. Help us to see, wherever we gaze, that the bush burns unconsumed. And we, clay touched by God, will reach out for holiness, and exclaim in wonder:

*How filled with awe is this place, and we did not know it! (Genesis 28:17)*

*Chaim Stern, CCAR, Gates of Prayer*

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**. . . from the Diary of Anne Frank**

It's really a wonder I haven't dropped all my beliefs, because they seem so absurd and impossible to act on. Yet I keep them, because in spite of everything I still believe people are really good at heart. I simply cannot build my hopes on a foundation of confusion, misery, and death. I hear the approaching thunder that will one day destroy us too. I feel the suffering of millions. And yet, when I look up at the sky, I somehow feel that this cruelty too shall end, and that peace and tranquility will return once again. In the meantime, I must uphold my ideals: for perhaps the time will come when I will be able to carry them out.

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Prayers for the Sabbath

A Narrow Bridge

The whole wide world is a very narrow bridge (3x).
But the main thing to recall is to have no, have no fear at all!
But the main thing to recall is to have no fear at all!

Hebrew Words: Rabbi Nahman of Breslov

How can we give thanks when we remember Treblinka? Only silence speaks loudly enough for our millions who were marched into the abyss.

We have been where we did not find You, O Hidden One! Yet even there, even there, our people sang:

Ani Ma-amin: I believe in redemption. And they sang again:

Never say you walk the final road!

And even then, this deathless people was renewing itself, its life.

Whose faith is equal to this people’s? Whose will to live? The storm ends. In the sky, a rainbow signals hope and new life. Again, and yet again, there is a song to sing.

CCAR, Gates of Prayer
Prayers for the Sabbath

**Tefila: Blessings of Peace**

**Sha-lom** rav al Yis-ra-el am-cha ta-sim l’o-lam,
ki a-ta hu Me-lech A-don I’choh ha-sha-lom.
V’tov be-ei-ne-cha I’va-rech et am-cha Yis-ra-el
b’choh eit u-v’choh sha-a bish-lo-me-cha.
Ba-ruch a-ta A-do-nai, O-seh Ha-Sha-lom.

**May** a complete peace descend upon all Israel - her people and her land
- so that we, the Children of Israel, will proclaim the message of grace
and lovingkindness, compassion and justice, freedom and peace to every
nation. Teach us, O God of peace, to labor for goodness and justice for
all people. Blessed is the Eternal One, the Source of Peace.

*CCAR, Union Prayer Book, adapted*

The prophet said: In the end of days the Eternal will help them beat their swords
into plowshares and their spears into pruning hooks.

Yet we must not wait for those days when peace will fall like rain upon us.

Peace will remain a distant vision until we do the work of peace ourselves.

*CCAR, Gates of Prayer, adapted*
Only Peace: A Prayer
What shall I ask You for God?
I have everything! There’s nothing I lack.
I ask for one thing: and not for myself alone.
It’s for many mothers and children and fathers
Not just in this land, but in many lands hostile to each other.
I’d like to ask for Peace.
Yes, it’s Peace I want!
And You, You won’t deny the single wish of a girl.
You created the Land of Peace.
Where stands the City of Peace!
Where stood the Temple of Peace!
But where there is still no Peace.

What shall I ask You for God?
I have everything! Peace is what I ask for!
Only Peace!

from My Shalom, My Peace

May all those who worked for peace be an example to us.
and may their song soon grow to truly be ours:

The song of men and women
joined in understanding and respect.
The song of God’s miracles:
an earth protected and cherished;
a gift for our children
and the generations to come.

The song of a world once ravished by war,
now quiet and content;
her soldiers home, to leave no more.
The song of a world redeemed:
the song of peace.

Elyse Goldstein, CCAR, Mishkan T’filah
For Healing

Mi she-bei-rach A-vo-tei-nu
M’kor Ha-Bra-cha le-Imoteinu:
May the source of strength,
who blessed the ones before us,
help us find the courage
to make our lives a blessing,
and let us say, Amen.

Mi she-bei-rach I-mo-tei-nu
M’kor Ha-bra-cha la-A-vo-tei-nu
Bless those in need of healing
with r’fu-ah sh’lei-mah,
the renewal of body,
the renewal of spirit,
and let us say, Amen.

Words and Music: Debbie Friedman

Prayers of the Heart

In this moment of silent communication
a still, small voice beckons me:
to pursue my life’s work with full attention
though no eye is upon me;
to be gentle in the face of ingratitude,
even when slander distorts my nobler impulses;
to meet the end of the day with the certainty
that I’ve used my gifts well and with dignity.
Like my ancestors who entered the sea not knowing,
let me become even braver,
facing life’s trials with distinction.
May I live on in deeds that bless others,
and offer the heritage of a good name.

CCAR, Mishkan T’filah
Prayers for the Sabbath

E-lo-hai, n’tzor l’sho-ni mei-ra, u’s’fa-tai m’da-ber mir-ma.
V’li-m’kal-l’lai naf-shi ti-dom, v’naf-shi k’a-far la-kol t’hi-yeh.

My God, guard my tongue from evil and my lips from words of deceit.
Help me stay quiet in the face of derision, humble in the presence of all.
Open my heart to your Torah and may Your Teachings engage my soul.

Y’hi-yu l’ra-tzon im-rei fi, v’heg-yon li-bi l’fa-ne-cha,
A-do-nai Tzu-ri v’Go-a-li.

May the words of my mouth and the meditations of my heart be acceptable to You, Eternal One, my Rock and my Redeemer.

O-seh sha-lom bim-ro-mav, hu ya-a-se h sha-lom a-lei-nu,
v’al kawl Yis-ra-el, v’im-ru: A-men!

May the Peace of the heavens descend upon us too: the House of Israel and all peoples everywhere, and let us say: Amen!
Prayers
for
the
Sabbath

Service for Reading of the Torah

... when the glorious Scroll of the Law is opened ...

How does one explain the magic in the eye of the beholder when the ancient dark letters on parchment appear? For generations of our people, the Torah was a source of strength and courage. To its stalwart, it was a “lamp” - a guidepost on life’s journey. But to poet and mystic, Torah would forever be “a fountain of light!”

There is a legend that “In The Beginning,” each Hebrew letter stood alone, merging only at the dawn of creation. Just as the letters congregate as living words – garlands of hope and meaning – we too take on new life as we gather close, finding enlightenment in Torah’s wisdom. Only then is the Written Word uttered - and the Torah’s radiance unfolds before us in all its splendor!

Ari Fridkis

The ark is opened:

עַבְדֵּנוּ נֶאֱלַקַח וְהוֹנָן כַּבוֹד לַתּוֹרָה

Ha-vu go-del Lei-lo-hei-nu u-t’nu ka-vod la-To-rah

Let us declare the Greatness of our God and render honor to this Torah!

The Torah is taken from the ark:

כִּלּ מַטֵּיוֹנִי הָאָצָא תּוֹרָה וּדָוָר אֲדֹנָי מֵירָעַלְיָם.


From Zion shall go forth the Torah and the word of God from Jerusalem.

49
As You taught Torah
to those whose names I bear,
teach me Torah, too.
Its mystery beckons,
yet I struggle with its truth.

You meant Torah for me:
did You mean the struggle for me, too?
Don’t let me struggle alone!
Help me to understand,
to be wise, to listen, to know . . .
Lead me into the mystery.

Richard Levy, CCAR, Mishkan T’filah

Torah Blessings

Before the Reading of the Torah:

Praise the Blessed One!
Praised be the Blessed One now and forever!
Praise be to You, One-Who-Is-All, Majestic of the Universe, who has chosen and blessed us with this Torah! Praise be to You, One-Who-Is-All, Giver of the Torah.

Before Torah Study

Praised be the Holy One of Light and Life, who brings Light through the study of Torah.

Is this not Torah?
To open eyes when others close them.
To hear when others do not care to listen.
To seek insight when others give up.
To rouse oneself when others accept.
To continue struggling when one is not the strongest.
To cry loud when others keep silent.

To be a Jew . . .
It is that.
It is first of all, that.

CCAR, Mishkan T’filah, adapted

L’chi Lach

L’chi lach: to a land that I will show you.
Lech l’cha: to a place you do not know.
L’chi lach: on your journey I will bless you.
And you shall be a blessing, L’chi lach.

L’chi lach: and I shall make your name great.
Lech l’cha: and all shall praise your name.
L’chi lach: to the place that I will show you.

Words and Music: Debbie Friedman
Aleinu


Va-a-nah-nu ko-rim, u-mish-ta-ha-vim u-mo-dim, lif-nei Me-lech, Mal-chei Ha-M’la-chim, Ha-Ka-dosh Ba-ruch Hu.

Let us praise the Sovereign of the Universe, and proclaim the greatness of the Creator of All: who spread out the Heavens and contracted the matter that became Earth; who dwells throughout the Universe and whose Divine Presence is felt everywhere; the One on High is everything.

Mindful of this privilege, we lower our heads in humility and bow in awe and thanksgiving before the Holy and Blessed One, Sovereign over All!

We pray with all our hearts: let violence be gone; let human evil give way to goodness, let war, destruction and pain come to an end, and hunger be no more. Then all at last shall live in freedom.

O Source of life, may we, created in Your image, embrace one another in friendship and joy. May all become one family and Your compassion be established throughout the earth. Then the word of Your prophet will be fulfilled: “The Eternal One shall reign for ever and ever!”
V’ne-e-mar v’ha-ya A-do-nai l’Me-lech al kawl ha-a-retz, ba-yom ha-hu y’hi-yeh A-do-nai E-had, u-Sh’mo E-had.

For it is has been told: “The Eternal One shall reign over all the earth. And on that day, O One-That-Is-All, You shall be One and Only One!”

Some perished by fire, some by water.
Some crossed the sea, or wandered the desert.
Some starved all week to make a Shabbat feast.
Some were left childless until old age.
Some lifted their chins beneath a father’s knife.
Those who came before us gave everything so that we, generations later, could glorify You.

And despite the dangers, with Your protection, some did survive, and even flourished.
Some reaped in joy, were spared the knife, were granted children.
We are their inheritors, O God, and we know how rare is our good fortune to be born to such hard-won treasures.

*A great responsibility is ours,*
*and Yours as well,*
*for if You do not sustain us,*
*as You did Abraham and Sarah,*
*Rebecca and Isaac, Jacob, Rachel and Leah,*
*then who will sing Your praises?*

Who will lift their chins, as we do now,
to sanctify Your name?  

*Adam Sol, CAR, Mishkan T’filah*
Mourner’s Kaddish


Y’hei Sh’mei Ra-ba m’va-rach l’o-lam u-l’al-mei al-ma-ya.


Y’hei sh’la-ma Ra-ba min sh’ma-ya v’ha-yim a-lei-nu v’al kawl Yis-ra-el, v’i-m’ru: A-men.

O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-lei-nu v’al kawl Yis-ra-el, v’i-m’ru: A-men.
Non Komo Nuestro Dio

Ein k’E-lo-hei-nu, ein ka-A-do-nei-nu,
Ein k’Mal-kei-nu, ein k’Mo-shi-ei-nu.
Non komo muestro Dio, non komo muestro Señor,
Non komo muestro Rey, non komo muestro Salvador.

Mi kh’E-lo-hei-nu, mi kha-A-do-nei-nu,
Mi kh’Mal-kei-nu, mi kh’Mo-shi-ei-nu.
Ken komo muestro Dio, ken komo muestro Señor,
Ken komo muestro Rey, ken komo muestro Salvador.

No-deh l’E-lo-hei-nu, no-deh la-A-do-nei-nu,
Loaremos a muestro Dio, loaremos a muestro Señor,
Loaremos a muestro Rey, loaremos a muestro Salvador.

Ba-ruch E-lo-hei-nu, ba-ruch A-do-nei-nu,
Ba-ruch Mal-kei-nu, ba-ruch Mo-shi-ei-nu.
Bendicho muestro Dio, bendicho muestro Señor,
Bendicho muestro Rey, bendicho muestro Salvador.

Ata hu E-lo-hei-nu, Ata hu A-do-nei-nu,
Ata hu Mal-kei-nu, Ata hu Mo-shi-ei-nu.
Tu sos muestro Dio, Tu sos muestro Señor,
Tu sos muestro Rey, Tu sos muestro Salvador.

Traditional Hebrew-Ladino Prayer
Adon Olam

בְּכַפֵּרָם כָּלְּצִי וּבָרָאָם,
אֲנָוּ כָּלָּהָ שִׁמֵּנָה וּבָרָאָם.
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה,
אֲהָבוּ לוֹ וַאֲהָבוּ לָהֶם.
לְבָדֵהּ יַכָּלַּוּ נָוָאָה,
וּדְוָאָה יְהָוָא בֶּבֶּפֵּזְרָה.
לְזָמֵי צָלָּה כִּלַּהַבָּיָרָה,
וּדְוָאָה אַלֵּה יְזָקָי שְׁדוּ.
בֵּחוּר חַבֵּלּ בִּעָת תְּרָאָה,
וּדְוָאָה מַטַּה בִּוָאָה אָקָרָא.
כִּבֵּעַ אֲסִיָּו אֵצָוָא,
וּדְוָאָה רָדָו וּפַריָא.

Adon Olam a-sher ma-lach,
L’eit na-sa b’hef-tzo kol,
V’ha-sha v’hu ho-veh,
V’hu E-had v’ein shei-ni
B’li rei-shit b’li tach-lit,
V’hu Ei-li v’Chai Go’a-li,
V’hu Ni-si u-Ma-nos li,
B’Ya-do af-kid ru-chi,
V’im ru-chi g’vi-ya-ti,

בֵּית נַעְשָׁה בְּבַמֵּאָה כָּלָּה,
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה.
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה,
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה.
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה,
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה.
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה,
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה.
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה,
לְעָת נַעְשָׁה בְּבַמֵּאָה כָּלָּה.

Majestic One of the Universe, present even before the Universe was born. Before me is everything I need, so I pray all will be well.