

# קַבְּלַת שַׁבָּת עִם תּוֹרָה – Kabbalat Shabbat with Torah

## Receiving Shabbat, Finding Holiness in Time

### Shabbat, a “Pause Between the Notes”

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. (Abraham Joshua Heschel)

### שְׁלוֹם עֲלֵיכֶם – Shalom Aleichem

Shalom aleichem, malachei hashareit...

...malachei elyon, mimelech  
malachei ha'malakhim,  
hakadosh baruch hu.

Boachem (Barechuni... Tzeitchem...)

l'shalom malachei ha-shalom...

שְׁלוֹם עֲלֵיכֶם, מְלָאכֵי הַשָּׁרַת...

מְלָאכֵי עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים,

הַקָּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם (בְּרַכּוּנִי... צִאֲתֶכֶם...)

לְשָׁלוֹם, מְלָאכֵי הַשָּׁלוֹם...

*Peace unto you, ministering angels of the Most High, of the Holy One of Blessing.*

*May you come in peace, bless us with peace, and depart in peace.*

### יְדִיד נֶפֶשׁ – Yedid Nefesh

Eliezer Azikri (Tzfat, 16th century); Translated by Zalman Schachter-Shalomi

Yedid nefesh av harachaman meshoch  
avdach el retsonach. Yaruts avdach k'mo  
ayal yish-ta-chaveh el mul hadarach. Ki  
ye'erav lo yedidu-tach mi-nofet tzuf  
ve-chol ta'am.

Hadur na'eh ziv ha'olam nafshi cholat  
ahavatach. Ana el na refa na la behar'ot  
la noam zivach. Az titchazek v'titrapeh  
v'hayta lach simchat olam.

*You who love my soul, compassion's gentle source.  
Take my inner nature and shape it to your will. Like a  
darting deer, I will flee to you. Before your glorious  
Presence, humbly do I bow. Let your sweet love delight  
me with its thrill. Nothing else will my hunger still.*

יְדִיד נֶפֶשׁ אָב הַרַחֲמָן, מִשְׁךְ עֵבֶדְךָ אֶל  
רְצוֹנָךְ. יְרוּץ עֵבֶדְךָ כְּמוֹ אַיִל, יִשְׁתַּחֲוֶה אֶל  
מוֹל הַדָּרָךְ. כִּי יַעֲרַב לוֹ יְדִידוּתְךָ, מִנְּפֶת  
צוּף וְכָל טַעַם.

הַדּוֹר נָאָה זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת  
אֶהְבָּתְךָ. אֲנִי אֶל נָא רַפָּא נָא לָהּ,  
בְּהִרְאוֹת לָהּ נֵעַם זִיוְךָ. אֲזִי תִתְחַזֵּק  
וְתִתְרַפָּא, וְהִיִּתְנָה לָהּ שִׂמְחַת עוֹלָם.

*How splendid is your light which worlds do reflect! My  
soul is worn from craving for your love's delight.  
Please, good God, do heal her and show to her your  
face. So my soul can see you and bathe in your grace.  
There she will find strength and healing in this sight.  
Her joy will be complete, then eternal her delight.*

## L'chu N'ranenah -- לְכוּ נְרַנְנָה

Psalm 95:1-2

לְכוּ נְרַנְנָה לַיהוָה נְרִיעָה לְצוּר יְשִׁיעֵנוּ: נְקַדְמָה פְּנֵינוּ  
בְּתוֹדָה בְּזִמְרוֹת נְרִיעֵ לֹו:



L'chu n'ranenah ladonai naria l'tzur yisheinu, n'kadma fanav b'todah bizmirot nariah lo.

*Come sing joyfully to the Eternal One, shout for joy to our Rock of deliverance.*

*Let us enter God's presence with thanks, singing out with joyous hymns.*

## Shiru Ladonai -- שִׁירוּ לַיהוָה

Psalm 96:1

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל-הָאָרֶץ:

Shiru ladonai kol ha'aretz, shiru ladonai shir chadash.

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.

## Ya'aloz Sadai -- יַעֲלֹז שָׂדֵי

Psalm 96:12

יַעֲלֹז שָׂדֵי וְכָל-אֲשֶׁר-בּוֹ אִזְ יִרְנְנוּ כָּל-עֵצֵי-יַעַר:

Ya'aloz sadai v'chol asher bo ahz y'ran'nu kol atzei ya'ar.

*Let the fields exult with all that is in them. Then let all the trees of the forest sing.*

## Adonai Oz -- יְהוָה עֹז

Psalm 29:11

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה | יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

Adonai oz l'amo yitein, Adonai y'varech et amo va'shalom.

*May God give strength to God's people and bless God's people with peace.*

L'cha Dodi draws heavily upon prophecies of Israel's redemption and renewal in the Messianic era - likened in Jewish tradition to a Shabbat without end. Shabbat stands in relation to the week as the messianic era stands in relation to the flow of world time. It is at once a celebration of the world's beginning and a foretaste of the world to come, a reservoir of past and future held in a single moment. (Sandy Sasso)

## לְכָה דוּדִי - L'cha Dodi

Shlomo HaLevi (Tzfat, 16th century)

לְכָה דוּדִי לְקִרְאֵת כְּלָהּ, פְּנֵי שַׁבָּת נִקְבְּלָה.  
L'cha dodi likrat kalah p'nei shabbat n'kabbalah.

*Come my Beloved, to meet the Bride;  
Let us welcome the inner light of Shabbat.*



שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד,  
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד, לְשֵׁם וּלְתִפְאָרֶת וּלְתִהְלָה. לְכָה

Shamor v'zachor b'dibur echad hishmianu el ham'uchad  
Adonai echad u'shmo echad l'shem u'litiferet v'lit-hela. L'cha...

*“Observe” and “Remember” in a single word, God caused us to hear, the One and Only God.  
God is One as is God's name, for renown, for glory, and in song.*

לְקִרְאֵת שַׁבָּת לָכֵן וְנִלְכָהּ, כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשִׁית מִקְדָּם נְסוּכָהּ, סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה. לְכָה

Likrat Shabbat l'chu v'neilcha, ki hi-m'kor habracha.  
Meirosh mikedem n'suchah, sof ma'aseh b'machshavah t'chilah.

*To greet the Sabbath, come now let us go to the fount of all blessings that we know.  
From earliest beginnings was it ordained, last in creation, the first of your aims.*

הִתְעוֹרְרִי הִתְעוֹרְרִי, כִּי בָּא אֹרֶךְ קוֹמֵי אֹרִי,  
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי, כְּבוֹד יְיָ עָלֶיךָ נִגְלָה. לְכָה

Hitor'ri, hitor'ri, ki va oreich kumi ori.  
Uri, uri shir dabeiri, k'vod Adonai alayich niglah.

*Rouse yourself, awaken with delight, for your light has come, arise and shine.  
Awake, awake, break forth in joyous song; upon you the Eternal's Presence has shone.*

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֶת בְּעִלָּהּ, גַּם בְּשִׂמְחָה וּבְצִהְלָהּ,  
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּהּ, בּוֹאֵי כְלָהּ, בּוֹאֵי כְלָהּ.

Bo-ee v'shalom ateret ba'ala gam b'simcha uv'tso-ho-la  
Toch emunei am s'gulah boi chala boi chalah.

*Come in peace, her Husband's crown of pride, with song and good cheer.  
Among the faithful of the people so dear, enter O Bride, enter O Bride.*

There is a Yiddish saying: *Bay bo'i veshalom shteyt der oreman oybn on.* “During Shabbos prayers, when the entire congregation turns its back to the bima, the pauper standing at the back is suddenly in the front.” When the entire congregation turns to the back, inviting the Shabbos queen to come in peace, it is the poor, the shy, and the stranger in the back rows who are given the honor of welcoming her first. She comes in peace only where Jews act responsibly toward those who receive this honor. (*Kabbalat Shabbat*, adapted, E.M., Page 55.)

## מזמור שיר – Mizmor Shir

From Psalm 92

Mizmor shir l'yom hashabbat. Tov l'hodot  
ladonai u'l'zameir l'sheemcha elyon.  
L'hageed baboker chasdecha ve'emunatcha  
ba-leilot. Alei asor va'alei navel alei higayon  
b'chinor.

Tzaddik katamar yifrach v'erez ba'l'vanon  
yisgeh. Sh'tulim b'veit Adonai b'chatzrot  
eloheinu yafrichu. Od y'nuvun b'seivah  
d'sheinim v'ra'ah-nahnim y'hiyhu. L'hagid ki  
yashar Adonai tzuri v'lo avlatah bo.

מזמור שיר ליום השבת: טוב להדות  
ליהוה ולזמר לשמך עליון: להגיד בבקר  
חסדך ואמונתך בלילות: עלי-עשור  
ועלי-נבל עלי הגיון בכנור:

צדיק כתמר יפרח כָּאֵרֶז בְּלִבְנוֹן יִשְׁגֶּה:  
שְׁתוּלִים בְּבַיִת יי בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
עוֹד יִנוּבּוֹן בְּשֵׁיבָה דְּשָׁנִים וְרַעֲנָנִים  
יְהִי: לְהַגִּיד כִּי יֵשֶׁר יי צוּרִי  
וְלֹא עוֹלָתָהּ בּוֹ:

*A psalm, a song of the Sabbath day. It is good to give thanks to the Eternal, to chant psalms to your name, Most High; to tell of your lovingkindness in the morning and of your faithfulness at night. The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the Lord, they will flourish in the courts of our God. They will still bear fruit in old age, they will stay fresh and green, proclaiming, "Adonai is upright; God is my Rock, and there is no injustice in God."*

## MA'ARIV (EVENING) PRAYERS

בָּרְכוּ אֶת יי הַמְּבָרָךְ. בָּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Barechu et Adonai ham'vorach. Baruch Adonai ham'vorach l'olam va'ed.

*Bless the One who is to be blessed! Blessed is the One who is blessed for ever and ever!*

Roll into dark, roll into light, night becomes day, day turns to night. (2x)

בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

Borei yom valailah goleil or mipnei choshech goleil or mipnei choshech v'choshech mipnei or.

*God is the one who creates day and night, rolling light from the darkness and darkness from the light.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבַת,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.

Ahavat olam beit yisrael am'cha ahavta torah umitzvot chukim umishpatim otanu limadta

*You have loved the House of Israel with endless love,  
teaching us Torah, commandments, laws and judgments.*

Day and night, show us the way, teaching us to number our days

When we rise and when we lie down, ahavat olam.

## שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Shema Yisrael Adonai Eloheinu Adonai Echad  
Baruch shem k'vod malchuto l'olam va-ed.

*Listen/Hear/Understand Israel Adonai is our God. Adonai is one.  
Blessed is God's glorious majesty forever and ever.*

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ;  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ; וְשִׁנְנָתָם לְבָנֶיךָ  
וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ; וְקִשְׁרָתָם לְאוֹת  
עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ; וְכִתַּבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

V'ahavta et Adonai Eloheh-cha, b'chol l'vav'cha uv'chol naf'sheh-cha uv'chol m'odecha.  
V'hayu ha'd'varim ha-eileh asher anochi m'tzavecha hayom ahl l'vavecha. V'shi-nantam l'vanecha  
v'dibarta bahm. B'shivt'cha b'veitecha uv'lech'tcha va-derekh uvshoch'b'cha uv'koomecha.  
Uk'shartam l'ot ahl-yadecha, v'hayu l'totafote bein eineicha.  
Uch'tav'tam ahl m'zuzot beitecha uvisharecha.

Love Adonai your God, with all your heart, with all your soul and with all your mind.  
And these words which I command you on this day, shall be in your heart.

*Teach them faithfully unto your children. Speak of them when you sit in your house,  
when walk by the way, when you lie down, and when you rise.*

Bind them for a sign upon your hand that they may be a symbol between your eyes.  
Write them on the doorposts of your house and upon your gates. (Deut. 6:4-9)

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם;  
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם  
לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם;

L'ma'an tizk'ru va'asitem et kol mitzvotai vi-hitem k'doshim lei-loheichem. Ani Adonai Eloheichem  
asher hotzeiti etchem mei-eretz mitzrayim lihyot lachem leilohim. Ani Adonai Eloheichem.

So that you shall remember and perform all of my commandments and you shall be holy unto your  
God. I am Adonai your God who led you out of Egypt to be to you as God. I am Adonai your God.  
(Numbers 15:40-41)

So pharonic oppression, deliverance, Sinai, and Canaan are still with us, powerful memories shaping our perception of the political world. The “door of hope” is still open; things are not what they might be - even when what they might be isn't totally different from what they are ... We still believe, or many of us do, what the Exodus first taught, or what it has commonly been taken to teach, about the meaning and possibility of politics and about its proper form: first, that wherever you live, it is probably Egypt; second, that there is a better place, a world more attractive, a promised land; and third, that “the way to the land is through the wilderness.” There is no way to get from here to there except by joining together and marching. (Michael Walzer)

מִי כְמוֹכָה בָּאֵלִים יְיָ? מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ?  
נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Mi chamocho ba-eilim Adonai? Mi kamocho ne'edar bakodesh?  
Norah t'hilot oseh feleh. Adonai yimloch l'olam va'ed.

*Who is like You, among the gods, Adonai? Who is like you, awesome in holiness?  
Beyond praises, doing wonders. God will rule forever and ever.*

### **A Prayer for Peace and Understanding**

God of peace, be with us, You who guide the destinies of the world, so that an end may come to chauvinistic boasting. May the reign of arrogance dwindle in our time. Give us the courage to speak the truth and the humility to listen. Help us all to put the good of our fellows above our own ambitions and the truth which does not profit us above the lie which does. So may we stand upright, freed from the burden of fear and the weight of suspicion, learning to trust each other. Help each one of us to bring our own offering of understanding and our own sacrifice for peace so that we are at peace with ourselves and live in peace with those around us. (Forms of Prayer, adapted)

הִשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ שְׂמֵרְנוּ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.

Hashkiveinu adonai eloheinu l'shalom, v'ha'amideinu shomreinu l'chayim.  
Ufros aleinu sukkat shlomecha.

*Cause us to lie down in peace, O God, and may we rise in life, our Protector.  
Spread your shelter of peace over us.*

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה  
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

V'shamru v'nei yisrael et hashabbat. La'asot et haShabbat l'dorotam b'reet olam.  
Beini uvein b'nei yisrael ot hee l'olam. Ki sheishet yamim asah adonai et hashamayim  
v'et ha-aretz. Uvayom hash'vi'i shavat vayinafash.

*The Children of Israel shall keep the Shabbat as an eternal sign of the covenant between God and Israel.  
For in six days, God made the heavens and the earth and on the seventh day,  
God rested and was reSOULed. (Exodus 31:16-17)*

### **עֲמִידָה -- Amidah**

*Standing in prayer in order to enter deeper in reflection and mindfulness ...*

אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai, s'fatai tiftach, ufee yah-geed t'heelah-techa.  
O God, open my lips, and my mouth will tell your praise.

### **Avot: Peoplehood**

We call to mind the lives of our ancient fathers and mothers, asking ourselves how we might be challenged and motivated by their examples.

בְּרוּךְ אַתָּה יְיָ, מִגֵּן אֲבוֹתָם וּפּוֹקֵד שָׂרָה.

*Be praised, Eternal One, whose Presence is manifest in our search for the connections between our ancestors and ourselves.*

### **Gevurot: Powers**

We take the time to ponder life and death as aspects of the mystery of being.

בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה כָּל חַי.

*Be praised, Eternal One, whose Presence is manifest in the magnitude of all life.*

### **Kedushat Ha-Shem: Holiness**

We ask ourselves how we might perceive new dimensions of holiness in the world.

בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

*Be praised, Eternal One, whose Presence we perceive in our search for the holiness of all things.*

### **Kedushat Ha-Yom: Shabbat**

We ask ourselves how we might deepen our awareness of sacred time.

בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

*Be praised, Eternal One, whose Presence is manifest in our search for Shabbat holiness.*

### **Avodah: Fulfillment**

We ask ourselves in what way we link our destiny to the land and people of Israel.

בְּרוּךְ אַתָּה יְיָ, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

*Be praised, Eternal One, whose Presence is manifest in the solidarity of Israel.*

### **Hoda'ah: Gratitude**

We remember in this moment some of life's blessings and miracles for which we are grateful.

בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שֶׁמֶדָּ וְלֵךְ נֹאֶה לְהוֹדוֹת.

*Be praised, Eternal One, whose Presence we meet when we recognize the good that surrounds us.*

### **Shalom: Peace**

We ask ourselves by what deed we might bring a measure of peace into our world.

בְּרוּךְ אַתָּה יְיָ, הַמְּבַרֵּךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Be praised, Eternal One, whose Presence is manifest in our pursuit of peace.*

Master of the Universe, we are grateful for having been sustained this week and having arrived at this holy Shabbat. Help us to be worthy of all your kindness by making this holy day dedicated to your service. May it be your will that the light of this day illuminate our way in all the coming week. Amen.

יְהִי לְרַצּוֹן אֲמֵרֵי פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ,  
 יי צורי וגואלי.

Y'hiyu l'ratzon eemrei fi, v'hegyon libi l'fanecha,  
 Adonai tzuri v'go-ahlee.

May the words of my mouth and the meditations of my heart be  
 acceptable before you, God, my Rock and my Redeemer.

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## TORAH SERVICE

### The Great Principle of Torah

Rabbi Simlai taught: 613 commandments were given to Moses. Then David reduced them to eleven in Psalm 15, beginning, "The one who follows integrity, who does what is right and speaks the truth in his heart." Micah reduced them to three: "Act justly, love mercy, and walk humbly with your God." Isaiah reduced them to two: "Keep justice and act with fairness." Amos reduced them to one: "Seek me and live." Habakuk also contained them in one: "But the righteous shall live by their faith." Akiva taught: The great principle of Torah is expressed in the commandment: "Love your neighbor as your love yourself." But Ben Azai taught a greater principle: "This is the book of the generations of humankind. When God created humanity, the Holy One made them in the likeness of God." (Talmud, Makkot 23b-24a)

### שְׂאוּ שְׁעָרִים -- S'u Sh'arim

Adapted by Debbie Friedman

הָבוּ גֹדֶל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד  
 לַתּוֹרָה: בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
 יִשְׂרָאֵל בְּקֶדְשָׁתוֹ: בֵּית יַעֲקֹב לְכוּ  
 וְנִלְכֶה בְּאוֹר יְהוָה:

S'u sh'a-rim ra-shei-chem v'hi-na-s'u  
 pit-chei olam. V'ya-vome-lech ha-ka-vod  
 mi hu zeh me-lech ha-ka-vod  
 A-do-nai tz'-va-ot A-do-nai tz'-va-ot  
 hu me-lech ha-ka-vod se-lah.

שְׂאוּ שְׁעָרִים רְאֵשֵׁיכֶם וְהִנְשְׂאוּ  
 פְתָחֵי עוֹלָם וַיָּבֵא מֶלֶךְ הַכְּבוֹד:  
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה  
 צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סְלָה:

Ha-vu go-del lei-lo-hei-nu u-t'nu cha-vod  
 la-to-rah. Ba-ruch she-na-tan to-rah  
 l'a-mo Yis-ra-eil bik-du-sha-to.  
 Beit Ya-a-kov l'chu v'neil-cha  
 b'or A-do-nai.



Alphabet of Creation,  
 Ben Shahn



Let us declare the greatness of our God and give honor to the Torah. (Deut. 32:3) Praised be the One Who in God's holiness has given the Torah to God's people Israel. House of Jacob, come let us walk in the light of the Adonai. (Isaiah 2:5)

Lift up your heads, O gates! Lift yourselves up ancient doors! Let the sovereign of Glory enter. Who is this Sovereign of Glory? Adonai of Hosts – God is the Sovereign of Glory. Selah. (Psalm 24:7; 10)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma Yisraeil Adonai Eloheinu Adonai Echad.

Hear, O' Israel: Adonai is our God, Adonai is One!

לְךָ יי הגְדֻלָּה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצְחָח וְהַהוֹד,  
כִּי כֹל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יי הַמְּמֻלְכָה, וְהַמְּתַנַּשָּׂא לְכֹל לְרֹאשׁ.  
רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ, כִּי קָדוֹשׁ יי אֱלֹהֵינוּ.

L'cha Adonai ha-g'dulah v'ha-g'veurah v'ha-teeferet v'ha-neitzach v'ha-hod. Ki chol bashamayim uva'aretz, l'cha Adonai ha-mamlacha, v'ha-meetnasei l'chol l'rosh. Rom'mu Adonai Eloheinu, v'heeshtachavu l'har kodsho, ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, the splendor, the triumph, and the majesty - for all in heaven and on earth is Yours. Yours is the sovereignty, above all else. Exalt Adonai our God, bow toward God's holy mountain, for Adonai our God is holy.

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וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל,  
עַל פִּי יי בְּיַד מֹשֶׁה.

V'zot haTorah asher sahm Moshe lifnei b'nei Yisrael  
al pi Adonai b'yad Moshe.

This is the Torah that Moses placed before the Children of Israel by the mouth of God, by the hand of Moses.

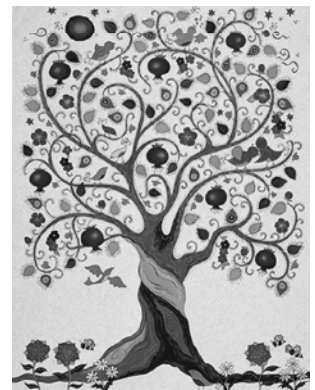
עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶּיָּהּ מְאֹד.  
דַּרְכֶּיהָ דְרָכֵי נֹעַם, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.  
הֲשִׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Etz chayim hee la'machazikim bah, v'tomcheha m'ooshar.

D'racheh-ha darchei noam, v'chol n'teevotaha shalom.

Hashiveinu Adonai, eilecha v'nashuvah, chadeish yameinu k'kedem.

It is a tree of life to those who hold it fast. All of its supporters are happy. (Proverbs 3:18)  
Its ways are ways of pleasantness and all its paths are peace. (Proverbs 3:17)  
Return us to you, God, and we shall return. Renew our days as in the past. (Lamentations 5:21)



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## Aleinu L'shabei-ach – עֲלֵינוּ לְשַׁבַּח

Praising God for giving us eternal life...

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.  
וְנֹאמֵר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וּשְׁמוֹ אֶחָד.

*Aleinu l'shabei-ach la'adon hakol, lateit g'dulah l'yotzeir b'reisheet, sheh-natan lanu torat emet v'chayei olam natah b'tocheinu. Va'anachnu kor'eem u-mishtachaveem u-modeem, lifnei melech malchei ham-lacheem, hakadosh baruch hoo. V'ne'ehmar, v'hayah Adonai l'melech al kol ha-aretz bayom ha-hu yiyeh adonai echad, ushmo echad.*

It is upon us to praise the Crown of all, to ascribe greatness to the Author of Creation, who has given us a Torah of truth, and planted eternal life within us. And so we bow and bend our knee as we give thanks to the Blessed One of Holiness. And it is said: "The Eternal One will be sovereign over all the earth; on that day the Eternal will be One whose name is 'Oneness.'"

### READINGS BEFORE KADDISH

#### The Jew Within

Marc Chagall

We are not a people that dies... I know it is difficult to find the balm which would heal our body and our soul. But perhaps it will do us good if we kindle freely the lights of our own treasures and then sing freely in all the hues with which they were born. They will follow us in this world as a shadow that is no shadow at all; it is the Jew within us. It becomes abundantly clear that the freer we are, the more Jewish we are. And the more Jewish we are, the more human we become.

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#### Birdsong

Anonymous, 1941

He doesn't know the world at all  
Who stays in his nest and doesn't go out.  
He doesn't know what birds know best  
Nor what I want to sing about,  
That the world is full of loveliness.

When dewdrops sparkle in the grass  
And earth's aflood with morning light,  
A blackbird sings upon a bush

To greet the dawning after night.  
Then I know how fine it is to live.  
Hey, try to open up your heart  
To beauty; go to the woods someday  
And weave a wreath of memory there.  
Then if the tears obscure your way  
You'll know how wonderful it is  
To be alive.

## Kaddish Yatom – קְדִישׁ יָתוֹם

Mourner's Kaddish: A prayer to praise God's name  
as we give thanks for the sanctity of life.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל.  
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'mei raba b'alma di-v'ra chi-rutei, v'yam-lich mal-chu-tei b'cha-yei-chon  
u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-raeil, ba-a-ga-la u-vi-z'man ka-riv, vi-m'ru: amein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא:

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.

וְתִבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, v'yit-ha-dar v'yit-a-leh  
v'yit-ha-lal sh'mei d'kud-sha, b'rich hu, l'eilah, min kol bir-cha-ta v'shi-ra-ta,  
tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran bal-ma, v'i-m'ru: amein.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Ye'hei sh'lama rabah min sh'maya v'chayim aleinu v'al kol yisraeil, v'im'ru: amein.

עֲשֵׂה שְׁלוֹם בְּמִרְמֵינוּ הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ אָמֵן:

Oseh shalom bimromav, hu ya'ah-seh shalom aleinu,  
v'al kol yisraeil, v'al kol yoshvei teivel, v'im'ru: amein.

*May the name of God be made great and sanctified, throughout the world, which God has willfully created. May God's rule be established in your lifetime and in your days, and in the lifetime of the entire household of Israel, swiftly and in the near future; and say, Amen. May God's great name be blessed, forever and ever.*

*Blessed, praised, glorified, exalted, extolled, honored elevated and lauded be the Name of the Holy One, Blessed is God - above and beyond any blessings and hymns, praises and consolations which are uttered in the world; and say Amen. May there be abundant peace from Heaven, and life, upon us and upon all Israel; and say, Amen. May the One who makes peace in the high heavens above make peace for us, for all Israel, for all who dwell on earth, and let us say: Amen.*

## Kiddush for the Night of Shabbat – קדוש ליל שַׁבָּת

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.  
ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו ורצה בנו,  
ושבת קדשו באהבה וברצון הנחילנו זכרון למעשה בראשית,  
כי הוא יום תחלה למקראי קדש, זכר ליציאת מצרים,  
כי בנו בחרת ואותנו קדשת מכל העמים,  
ושבת קדשך באהבה וברצון הנחלתנו. ברוך אתה יי, מקדש השבת.

Congregation: *Ki vanu vacharta v'otanu kidashta mi-kol ha'amim, v'shabbat kod'sh'cha b'ahavah uv'ratzon, heenchaltanu. Baruch atah Adonai, m'kadeish ha-shabbat.*

You abound in blessings, Eternal One our God, Sovereign of all time and space, who creates the fruit of the vine. Boundless are you, Eternal One our God, Source of Creation whose mitzvot bring holiness to our lives and who delights in us, bestowing upon us with gracious love your holy Shabbat, a memorial of the work of Creation. It is the first among the sacred days, recalling the Exodus from Egypt. You have distinguished us and brought holiness to our lives in serving your holy purposes; with gracious love have you bequeathed us your holy Shabbat. Praised are you, Eternal One, who sanctifies Shabbat.

### Holy R & R ~ A Menu for Shabbat: Life as Leisure

- Shabbat Torah study
- Visiting the Sick and Comforting the Mourners
- Reading
- Revisiting Creation: Walks in Nature
- Rest and Relaxation
- Play and games
- Do nothing! The art of hanging around
- Meditation: Deep breathing for soul (n'shamah) and breath (n'shimah)
- Music
- Dispel Depression in any way you can
- Reminiscing with family and friends: Judaism, a religion of memory

From *A Day Apart: Shabbat at Home*  
by Noam Sachs Zion and  
Shawn Fields-Meyer

## CLOSING SONGS

### Kol HaNeshamah – כל הנשמה

Psalm 150:6

כל הנשמה תהלל יה הללויה;

Kol haneshama t'hallel yah, halleluyah!

*Let every soul praise God! Praise God!*

עוד יבוא שלום עלינו

### Od Yavo Shalom Aleinu

עוד יבוא שלום עלינו ועל כולם.  
סאלאם עלינו ועל כל העולם סאלאם

Od yavo shalom aleinu (3x) v'al kulam  
Salaam, aleinu v'al kol ha-olam,  
salaam, salaam.

*Peace will yet come to us...and for everyone.  
Peace, for us and all the world. Peace.*