

## Remind us and help us

God of the strong and of the weak,  
Before You even the strongest are weak.

*Lord of all wisdom and knowledge,  
Before You even the wisest is as a speechless child.*

You fill the heavens with Your majesty,  
And yet reveal Yourself in a lowly bush.

*Fill us with the pride  
Which prevents self-humiliation;  
But purge us of the pride  
Which leads to self-exaltation.*

Remind us that we are only human,  
So that we may become fully human.

*Keep us mindful of our littleness  
So that we may strive for true greatness.*

Help us to see how dependent we are—  
Upon You and upon one another.

*Help us to fulfill the teaching of Your prophet:  
To do justice, to love mercy,  
And to walk humbly with our God.* Amen.

## WE ARE NOT ALONE

We are not alone; and neither our minds nor our consciences nor our creative powers can be truly understood if they are regarded as orphans without some universal Parent. . . . The whole human story, with all its tragedy and its triumph, is like a page torn from the middle of a book, without beginning or end—an undecipherable page, when cut out of its context. . . . The human context is the Power greater than the human. The human adventure is part of a universal sonnet—one line in a deathless poem.

*Joshua Loth Liebman (adapted)*

## AN INVITATION TO GOD

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. . . .

Prayer is an invitation to God to intervene in our lives, to let the Divine Will prevail in our affairs; it is the opening of a window to God in our will, an effort to make God the Lord of our soul.

*Abraham J. Heschel (adapted)*

## YEDID NEFESH (Omit on Festival Evenings)

יְדִיד נֶפֶשׁ אָב הַרְחֵמֵן. מְשׁוּךְ עֲבָדְךָ אֶל רְצוֹנְךָ.  
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ.  
תִּעְרַב לוֹ יְדִידוֹתֶךָ. מִנְפֶת צוּף וְכָל־טַעַם:  
הַדּוֹר נֶאֱדָה זִיו הָעוֹלָם. נִפְשֵׁי חוֹלַת אֲהַבְתֶּךָ.  
אֲנָא אֵל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ נָעַם זִיוֶךָ.  
אֲז תִּתְחַזֵּק וְתִתְרַפָּא. וְהִיטָה לָהּ שְׂמַחַת עוֹלָם:  
וְתִיק יְהִמוּ נָא רַחֲמֶיךָ. וְחוּסָה נָא עַל בֶּן אֲהוּבֶךָ.  
כִּי זֶה כְּמָה נִכְסֶף נִכְסֶפְתִּי. לְרִאוֹת בְּתַפְאֲרַת עֲוֹךְ.  
אֲלֵה חֲמָדָה לְבִי. חוּסָה נָא וְאֵל תִּתְעַלֵּם:  
הִגְלָה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ.  
תִּאִיר אֶרֶץ מִכְבוֹדֶךָ. נְגִילָה וְנִשְׂמַחָה בְּךָ.  
מִהֵרָ אֲהוּב כִּי בָּא מוֹעֵד. וְחַנּוּנוֹ כִּימֵי עוֹלָם:

*Y'did nefesh av ha-rahaman, m'shoḥ av-d'ha el r'tzo-neḥa,  
Yarutz av-d'ha k'mo a-yal, yish-taḥa-veh el mul ha-dareḥa,  
Te-erav lo y'didu-teḥa, mi-nofet tzuf v'ḥol ta-am.*

*Ha-dur na-eh ziv ha-olam, naf-shi ḥolat ahava-teḥa,  
Ana Eyl na r'fa na la, b'ha-rot la no-am ziveḥa,  
Az tit-ḥazeyk v'tit-rapey, v'ha-y'ta la simḥat olam.*

*Va-tik ye-hemu na raḥa-meḥa, v'ḥusa na al beyn ahu-veḥa,  
Ki zeh ka-ma niḥ-sof niḥ-safti, lir-ot b'tif-eret u-zeha,  
Eyleh ḥamda libi, ḥusa na v'al tit-alam.*

*Hi-galey na u-fros ḥa-vi-vi alai et sukat sh'lo-meḥa,  
Ta-ir eretz mi-k'vo-deḥa, na-gilah v'nis-m'ḥah baḥ,  
Ma-heyr ahuv ki va mo-eyd, v'ḥo-ney-nu kiy-mey olam.*

*Beloved of my soul, O merciful God,  
Lead me, Your servant, closer to You in favor . . .  
I yearn for Your love, O my Beloved . . .  
Let me rejoice in Your grace and love, as in days of yore.*

*Eleazar Azikri*

LEHU NERANENA

Come, let us sing to the Lord,  
Let us acclaim the Rock of our redemption.

*Let us draw near to God with thankfulness;  
Let us acclaim God with songs of praise.*

For the Lord is a great God,  
A Sovereign exalted above all called gods.

*In God's hand are the depths of the earth;  
God's, too, are the heights of the mountains.*

The sea belongs to God, who made it;  
God's hands formed the dry land.

*Come, let us worship and bow down,  
Let us bend the knee before the Lord, our Maker.*

For the Lord is our God and we are God's people;  
We are the sheep God lovingly sustains.

*O that today you would obey Me,  
And not harden your hearts as in the wilderness,*

When your ancestors repeatedly doubted Me,  
Even though they had witnessed My great deeds.

*Forty years that generation wearied Me,  
Questioning and misunderstanding My ways.*

Therefore I vowed in My anger,  
That they would not enter the Promised Land.

Psalm 95

לְכוּ נִרְנְנָה לַיהוָה  
נְרִיעָה לְצוּר יִשְׁעֵנוּ:  
נִקְדְּמָה פָּנָיו בַּתּוֹדָה  
בְּזִמְרוֹת נְרִיעַ לוֹ:  
כִּי אֵל גָּדוֹל יְיָ  
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:  
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי-אָרֶץ  
וְתוֹעֲפוֹת הַרִים לוֹ:  
אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ  
וַיַּבְשֵׁת יַדָּיו יָצְרוּ:  
כִּי הוּא אֱלֹהֵינוּ  
וְנִשְׁתַּחֲוֶה וְנִכְרַעַה  
נִבְרַכָּה לִפְנֵי-יְיָ עֲשֵׂנוּ:  
כִּי הוּא אֱלֹהֵינוּ  
וְנִאֲנַחֲנוּ עִם מְרַעֲיָתוֹ וְצֹאן יָדָו  
הַיּוֹם אִם-יִבְקְלוּ תִשְׁמָעוּ:  
אֶל-תִּתְקֹשׁוּ לְבַבְכֶם כְּמַרְיָבָה  
כִּיּוֹם מָסָה בְּמִדְבָּר:  
אֲשֶׁר נִסּוּנִי אַבּוֹתֵיכֶם  
בְּחַנּוּנֵי גַם-רָאוּ פְעָלֵי:  
אֲרֻבְעִים שָׁנָה אָקוּשׁ בְּדוֹר  
וְאָמַר עִם תַּעֲי לְבַב הֵם  
וְהֵם לֹא-יִדְעוּ דַרְכֵי:  
אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי  
אִם-יִבְאוּן אֶל-מְנוּחָתִי:

L'hu n'ra-n'na la-donai, naria l'tzur yish-eynu.  
N'kad-ma fanav b'toda, bi-z'mirot na-ria lo.

Ki Eyl gadol Adonai, u-meleh gadol al kol Elohim.  
Asher b'yado meh-k'rey aretz, v'to-afot harim lo.

## LEḤA DODI

Come, my friend, the Bride to meet,  
The holy Shabbat let us now greet.

“Keep” and “Remember” in one Divine word,  
Our people at Sinai God’s command heard.  
Our God is one; and One is God’s name,  
God’s is the glory! God’s is the fame!

To greet Shabbat now let us go;  
Source of blessing, it has ever been so.  
Conceived before life on earth began,  
Last in God’s work, first in God’s plan.

Yerushalayim, shrine of our “King,”  
Arise from your ruins, arise and sing.  
Enough have you dwelled in the vale of tears,  
Your God will mercifully dispel your fears.

Shake off your dust, arise from the mire;  
Dress, my people, in your proudest attire.  
Through a descendant of David, the poet-king,  
Redemption and freedom God will bring.

The refrain *Leḥa Dodi* is sung after each stanza.

לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה:

שָׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד. הַשְּׂמִיעֵנוּ אֵל הַמְיָחָד.  
” אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֲרַת וּלְתִהְלָה:

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מִקְדָּם גְּסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:

מִקְדָּשׁ מִלֶּךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהִפְכָה.  
רַב לָךְ שַׁבַּת בְּעַמְּק הַבְּכָא. וְהוּא יַחְמַל עָלֶיךָ חֲמָלָה:

הַתְּנַעֲרִי מֵעַפָּר קוּמִי. לְבָשִׂי בְּגָדֵי תַפְאֲרַתְךָ עַמִּי.  
עַל־יָד בֶּן יִשִׁי בֵּית הַלְחָמִי. קִרְבָּה אֵל נַפְשִׁי גְּאֻלָּה:

לְכָה דוּדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה: (Refrain)

Leḥa dodi likrat kallah, p'ney shabbat n'kab-la.

Shamor v'zaḥor b'dibur eḥad, hish-mi-anu Eyl ha-m'yuhad,  
Adonai eḥad ush'mo eḥad, l'sheym ul'tiferet v'lit-hila.

Leḥa dodi . . .

Likrat shabbat l'ḥu v'neyl-ḥa, ki hi m'kor ha-b'raḥa,  
Mey-rosh mi-kedem n'suḥa, sof ma-aseh b'maḥ-shava teḥila.

Leḥa dodi . . .

Mikdash meleḥ ir m'luḥa, kumi tz'i mi-toḥ ha-hafey-ḥa,  
Rav laḥ shevet b'eymek ha-baḥa,  
v'hu yaḥa-mol ala-yiḥ ḥemla.

Leḥa dodi . . .

Hitna-ari mey-afar kumi, liv-shi bi-g'dey tifar-teyḥ ami,  
Al yad ben yishai beyt ha-laḥmi, korva el nafshi g'ala.

Leḥa dodi . . .

Arise, arise, for your light has come,  
The dawn has broken, the night is gone  
Awake, awake, and joyously sing;  
Heavenly glory to you God did bring.

Be not ashamed, be not distressed,  
No longer bowed down like a city oppressed.  
In you shall your children's hopes be fulfilled;  
Out of your ashes you will again be rebuilt.

They who despoiled you will themselves be despoiled,  
Your foes will be routed, their plots will be foiled.  
In you will your God find joy and pride,  
Loving you as a bridegroom loves his bride.

In every way may you prosper and grow;  
Reverence for God may you ever show.  
May you see the redemption that God will bring;  
Songs of thanksgiving to God may you sing.

Come now, Shabbat, the day divine,  
Come in joy, let your brightness shine.  
Come to the people which greets you with pride,  
Come now in peace, Shabbat bride.

**Consoling the mourners**  
(upon their entering the Synagogue)

הַמְּקוֹם יִנְחֶם אֶתְכֶם בְּחוּךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

Ha-makom y'na-heyim et-hem  
b'toh sh'ar avey-ley tzion vi-rusha-la-yim.

May the Holy One, who comforts Israel,  
Grant you solace in your bereavement.

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי. כִּי בָּא אֲוֶרֶךְ קוּמֵי אֲוֶרֶי.  
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:  
לֹא תִבְשֵׂי וְלֹא תִכְלָמֵי. מָה תִשְׁתַּחֲוִי וּמָה תִהְיֶימֵי.  
בְּךָ יִחְסוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלְתָּה:  
וְהָיוּ לְמִשְׁפָּה שְׂאֵסֶיךָ. וְרַחֲקוּ כָּל־מִבְלַעֲיָךָ.  
יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חֶתָן עַל כְּלָה:  
יָמִין וּשְׂמָאל תִּפְרָצֵי. וְאַתְּ יְיָ תִּעַרְיָצֵי.  
עַל יַד אִישׁ בֶּן פִּרְצֵי. וְנִשְׁמְחָה וְנִגְיָלָה:

בּוֹאֵי בְּשָׁלוֹם עֲמֻרְת בְּעֵלָה. וְגַם בְּשִׂמְחָה וּבְצִדְקָה.  
תּוֹךְ אֲמוּנֵי עַם סִגְלָה: בּוֹאֵי כְּלָה בּוֹאֵי כְּלָה:

לָךְ דוּדֵי לְקִרְאָת כְּלָה. פְּנֵי שִׁבְת נִקְבְּלָה: (Refrain)

Leha dodi likrat kallah, p'ney shabbat n'kab-la.

Hit-or'ri hit-or'ri, ki va oreyh kumi ori,  
Uri uri shir dabeyri, k'vod Adonai ala-yih nigla.  
Leha dodi . . .

Lo teyvo-shi v'lo tikal-mi, ma tishto-hahi uma tehem,  
Bah yehesu aniyey ami, v'niv-n'ta ir al tila.  
Leha dodi . . .

V'ha-yu lim-shisa shosa-yih, v'rahaku kol m'vala-yih,  
Ya-sis ala-yih Eloha-yih, kim'sos hatan al kallah.  
Leha dodi . . .

Yamin us-mol tif-rotzi, v'et Adonai ta-aritzi,  
Al yad ish ben partzi, v'nism'ha v'nagila.  
Leha dodi . . .

Bo'i v'shalom ateret ba-la, gam b'simha uv-tzahola,  
Toh emuney am s'gula, bo'i hallah, bo'i hallah.  
Leha dodi . . .

THE SABBATH PSALM

It is good to thank You, O Lord,  
 To sing praises to Your exalted name,  
 To proclaim Your love every morning,  
 And Your faithfulness every night,  
 To the sound of the ten-string lyre,  
 With voice and the music of the harp.  
 Your works, O Lord, bring me gladness;  
 Of Your deeds, I sing with joy.  
 How great are Your deeds, O Lord;  
 How profound are Your designs.  
 The simple cannot comprehend,  
 The foolish cannot grasp this:  
 Though the wicked may thrive like grass,  
 And doers of evil seem to flourish,  
 Their doom is sure to come;  
 For Yours is the ultimate triumph.  
 Those who oppose You will perish;  
 The workers of iniquity will be routed.  
 You have given me extraordinary power;  
 I am like one who has been anointed.  
 I see the defeat of my foes,  
 I hear the doom of my enemies.  
 The righteous will flourish like the palm tree,  
 They will thrive like the cedar of Lebanon.  
 Planted in the house of the Lord,  
 They will flourish in the courts of our God.  
 Even in old age, they will bear fruit,  
 Retaining their vigor and their strength,  
 Proclaiming that the Lord is just,  
 My Rock, in whom there is no unrighteousness.

Psalm 92

As we praise God's greatness and might in the "Sabbath Psalm," we look forward, with the Psalmist, to the day when the righteous will flourish, when all of God's children will live in harmony and justice, and when the spirit of Shabbat, symbol of a perfected world, will inspire all human conduct. (Ben Saul)

מְנוּחָה שִׁיר לַיּוֹם הַשַּׁבָּת:

וְלִזְמֹר לְשִׁמְךָ עֲלֵיוֹן:	טוֹב לְהַדוֹת לַיהוָה
וְאֲמוֹנָתְךָ בְּלֵילוֹת:	לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ
עָלֵי הַיּוֹן בְּכִנּוּר:	עַל־יַעֲשׂוֹר וְעַל־יַנְבֵּל
בְּמַעֲשֵׂי יְדִיד אֲרָנֶיךָ:	כִּי שִׁמְחַתְּנִי יי בַּפֶּעֶלֶךָ
מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:	מִהַיְנַדְּלוּ מַעֲשֵׂיךָ יי
וּכְסִיל לֹא־יָבִין אֶת־זוֹאת:	אִישׁ־בְּעֵר לֹא יֵדַע
וַיִּצְיָצוּ כָּל־פְּעָלֵי אֱוֹן	בְּפִרְחֵי רְשָׁעִים כְּמוֹ־עֵשֶׂב
	לְהַשְׁמָדָם עַד־יֵעָד:
	וְאַתָּה מְרוֹם לְעֵלָם יי:
	כִּי הִנֵּה אֵיבֶיךָ יי
	כִּי־הִנֵּה אֵיבֶיךָ יֹאבְדוּ
	יִתְפָּרְדוּ כָּל־פְּעָלֵי אֱוֹן:
	וְתָרַם כְּרָאִים קַרְנֵי
	וְתַבַּט עֵינֵי בְשׂוּרֵי
	צַדִּיק כְּתָמַר יִפְרָח
	שְׁתוּלִים בְּבֵית יי
	עוֹד יִגְבוּן בְּשִׁיבָה
	לְהַגִּיד כִּי־יֵשֶׁר יי

Tov l'hodot la-donai, u-l'za-meyr l'shim-ħa el-yon.  
 L'hagid ba-boker ħas-deħa, ve-emu-nat-ħa ba-ley-lot.  
 Aley asor va-aley navel, aley hi-ga-yon b'ħinor.  
 Ki simaħ-tani Adonai b'fa-oleħa, b'ma-asey ya-deħa ara-neyn.  
 Ma gadlu ma-aseħa Adonai, m'od am-ku maħ-sh'vo-teħa.

\* \* \* \* \*

Tzadik ka-tamar yif-raħ, k'erez ba-l'va-non yis-geh.  
 Sh'tulim b'veyt Adonai, b'ħatz-rot Eloheynu yaf-riħu.  
 Od y'nu-vun b'sey-va, d'shey-nim v'ra-a-nanim yi-h'yu.  
 L'ha-gid ki ya-shar Adonai, tzu-ri v'lo av-la-ta bo.