

Koleinu

JOURNEY TO SHABBAT

FRIDAY, NOVEMBER 20 AT 6:00 P.M.



WBTH@home



Each week provides an opportunity for each of us to embark on a journey. We leave the hectic nature of the week and enter into the pristine and peaceful realm of Shabbat. But it is not a simple journey. Kabbalat Shabbat is meant to help facilitate the transition.

Tonight's Koleinu 'Journey' is meant to enliven all our senses and hence, the sensory objects associated with each element of our journey towards a 'Shabbat frame of mind'. We hope this creative experience allows you to delve into our tradition in new ways and we look forward to a time when we can all gather together to welcome in Shabbat.

Shabbat shalom,

Rabbi Joel Nickerson and Cantor Lisa Peicott



Part 1

Sensory Object: *Sea Glass Pebbles*

We open Kabbalat Shabbat by recognizing the miraculous creation of the world, from the mountains to the seas. Hold these pebbles in your hand and feel the soothing support that can help guide us out of the week and into the loving care of Shabbat.

Psalm 95

Come, let us sing joyously to God! Let us cry out to the Rock of our Salvation. Let us come before God with thanks, let us cry out to God with song. For the Lord is a great God, a great King over all the other powers. For all the hidden mysteries of the world are Gods, as are the highest mountains. For the sea is His/Hers, and He/She made it; His/Her hands formed the dry land. Come, let us prostrate ourselves and bow down and kneel before God, our Creator. For He/She is our God and we are the nation that is His/Her flock. The sheep He/She shepherds with His/Her hand, today, if we only listen to His/Her voice. Do not harden your hearts as you did on the day you quarreled, when you were tested in the Sinai Desert. For your fathers/mothers tested Me for naught despite having seen all I did on their behalf. I was angry with that generation for forty years, and I said, "They are a nation whose heart has strayed and they do not know My ways;" for I swore in My anger that they would not enter the Land of Israel.

Psalm 95

תהלים צה

L'khu ni'ra-ni'nah LAh-dō-nai,
 Na-ree-ah li'tsur yeesh-ei-nu.
 N'ka-d'mah fa-nav b'to-dah,
 Beez-mee-rōt na-ree-ah lo.
 Kee Eil ga-dol Ah-dō-nai,
 U-melekh ga-dōl al kol el-o-heem.
 A-sher bi'ya-doe mekh-ke-ray ah-rets,
 Vi'to-a-fot ha-reem lo.
 A-sher lo ha-yam vi'hu ah-sa-hu,
 Vi'yah-beh-shet yah-dav yah-tsa-ru.
 Bo-u nish-ta-kha-veh vi'nikh-ra-ah,
 Niv-ri'khah lif-nay Ah-dō-nai o-sei-nu
 Kee hu E-lo-hei-nu, va-ah-nakh-nu
 Ahm mar-ee-to vi'tson yah-doe,
 Ha-yom eem bi'ko-lo teesh-ma-u.
 Al tak-shu
 li'vav-khem ki-m-ree-vah,
 Ki'yom ma-sa ba-mid-bar.
 A-sher nee-su-nee a-vo-tei-khem,
 B'kha-nu-nee, gam ra-u fa-ah-lee.
 Ar-ba-eem sha-nah a-kut b'dor,
 Va-o-mar am to-ei lei-vav haym,
 V'haym lo yah-d'u d'ra-khai.
 A-sher neesh-ba'-tee v'a-pee,
 Eem y'vo-un el m'nu-kha-tee.

לכו נִרְנְנָה לַה'
 נִרְיֶעָה לְצוּר יֵשֶׁשׁנוּ.
 נִכְדָּמָה פָּנֵינוּ בְּתוֹדָה,
 בְּזִמְרוֹת נִרְיֶעָה לוֹ.
 כִּי אֵל גָּדוֹל הוּא,
 וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.
 אֲשֶׁר בִּידוֹ מִחְקָרֵי אָרֶץ,
 וְתוֹעֲפוֹת הָרִים לוֹ.
 אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,
 וַיִּבְשֹׁת יָדָיו יָצְרוּ.
 בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,
 נִבְרַכָּה לְפָנֵי ה' עֲשֵׂנוּ
 כִּי הוּא אֱלֹהֵינוּ, וְאַנְחָנוּ
 עִם מַרְעִיתוֹ וְצֹאן יָדוֹ,
 הַיּוֹם אִם בְּקִלּוֹ תִשְׁמָעוּ.
 אַל תִּקְשׁוּ
 לִבְבְּכֶם כְּמִרְיָהּ,
 כִּיּוֹם מִסָּה בְּמִדְבָּר.
 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
 בְּחֲנוּנִי, גַּם רָאוּ פִּעְלִי.
 אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,
 וְאָמַר עִם תַּעֲזִי יִלְכֶּבֶת הֵם,
 וְהֵם לֹא יָדְעוּ דֶּרֶכִּי.
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי,
 אִם יִבְאוּ אֵל מְנוּחָתִי.

Ya-a-loz sa-dai v'khol a-sher bō,
az y'ra-n'nu kol a-tsei ya-ar.
Leef-nei Ah-dō-nai kee va,
kee va leesh-pōt ha-a-rets,
yish-pōt tei-veil b'tse-dek,
v'a-meem be-e-mu-na-tō.

יְעֲלוּ שָׂדֵי וְכָל אֲשֶׁר בּוֹ,
אֲזִי יִרְאֶנּוּ כָּל עֲצֵי יַעַר.
לִפְנֵי ה' כִּי בָא,
כִּי בָא לְשַׁפֵּט הָאָרֶץ,
יִשְׁפֹּט תֵּיבֵל בְּצֶדֶק,
וְעַמִּים בְּאַמוּנָתוֹ.

Part 2

Sensory Object: *Lavender Packet*

Kabbalat Shabbat begins with a clarion call to the Jewish people to praise God and celebrate the world in which we live. Smell the sweet and calming effects of the lavender as we begin our journey out of the chaos of the week and into a more peaceful and nurturing space.

Psalm 96

Sing a new song to God! Let all the [people of] the land sing to God. Sing to God and bless His/Her Name, announce His/Her salvation from day to day. Speak of His/Her honor among the nations, of His wonders among all the peoples. For God is great and very praiseworthy, more awesome than all “gods.” For all the gods of the nations are idols, and it is God who made the heavens. Inner and outer beauty are before Him/Her, strength and splendor in His/Her sanctuary. Acknowledge God, families of the nations, attribute honor and strength to God. Acknowledge the honor of God’s name, raise an offering to God

and come to His courtyards. Bow to God in the outer beauty of His holiness, enlist the whole land before Him. Let the nations proclaim that God ruled, that he established the world so that it does not falter, and that He/She judges peoples fairly. The heavens will rejoice and the land will celebrate, the sea and the creatures that fill it will cry out in happiness. The field and everything in it will be joyful; then all of the trees of the forest will sing merrily – before God, for He/She will have arrived, He/She will have arrived to judge the earth. He/She will judge the world righteously, and the nations with His/Her truth.

Psalm 96

תהלים צו

Shee-ru LAh-dō-nai sheer kha-dash,
 shee-ru LAh-dō-nai kol ha-ah-rets.
 Shee-ru LAh-dō-nai bar'khu sh'mo,
 ba-s-ru mi-yom l'yom y'shu-a-tō.
 Sa-p'ru va-go-yim k'vo-dō,
 b'khol ha-a-meem neef-l'o-tav.
 Kee ga-dol Ah-dō-nai u-m'hu-lal m'ōd,
 no-ra hu al kol el-o-heem.
 Kee kol el-o-hei ha-ah-meem
 el-ee-leem,
 VAh-dō-nai sha-ma-yeem ah-sah.
 Hod v'ha-dar l'fa-nav,
 ōz vi'tif-eh-ret b'mik-da-shō.
 Ha-vu LAh-dō-nai mish-p'khōt
 a-mim,
 ha-vu LAh-dō-nai ka-vōd va-ōz.
 Ha-vu LAh-dō-nai k'vōd sh'mō,
 s'oo min-kha u-vō-oo
 l'khats-ro-tav.
 Hish-ta-kha-vu lAh-dō-nai
 b'had-rat ko-desh,
 khi-lu mee-pa-nav kol ha-a-rets.
 Eem-ru va-goyim Ah-dō-nai ma-lakh,
 af tee-kon tei-veil bal tee-mōt,
 ya-deen a-meem b'mei-sha-reem.
 Yis-m'khu ha-sha-mayeem v'ta-geil
 ha-a-rets,
 yeer-am ha-yam oom-lō-ō.

שִׁירוּ לַה' שִׁיר חֲדָשׁ,
 שִׁירוּ לַה' כָּל הָאָרֶץ.
 שִׁירוּ לַה' בָּרְכוּ שְׁמוֹ,
 בַּשָּׁרוּ מִיּוֹם לְיוֹם יִשְׁעוּ-אֶתֹ.
 סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ,
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל ה' וּמְהֻלָּל מְאֹד,
 נוֹרָא הוּא עַל כָּל אֱלֹהִים.
 כִּי כָל אֱלֹהֵי הָעַמִּים
 אֱלִילִים,
 וְה' שְׁמַיִם עָשָׂה.
 הוֹד וְהַדָּר לְפָנָיו,
 עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ.
 הָבוּ לַה' מִשְׁפָּחוֹת
 עַמִּים,
 הָבוּ לַה' כְּבוֹד וְעֹז.
 הָבוּ לַה' כְּבוֹד שְׁמוֹ,
 שְׂאוּ מִנְחָה וּבֹאוּ
 לְחַצְרוֹתָיו.
 הִשְׁתַּחֲווּ לַה'
 בַּהֲדַר־תִּקְדֹּשׁ,
 חִילוּ מִפְּנֵי כָל הָאָרֶץ.
 אַמְרוּ בַּגּוֹיִם ה' מֶלֶךְ,
 אַף תִּכּוֹן תִּבְל בַּל תִּמּוֹט,
 יִדִּין עַמִּים בְּמִישְׁרֵיהֶם.
 יִשְׁמְחוּ הַשְּׁמַיִם וְתִגַּל
 הָאָרֶץ,
 יִרְעֵם הַיָּם וּמַלְאוּ.

Part 3

Sensory Object: *Tea lights/Glowsticks*

Psalm 97 ends by reminding us that spiritual light can increase righteousness, justice, and peace in our world. Let the twinkle of these tea lights/glow sticks remind you of your own inner light and the power within you to make the world a better place.

Psalm 97

When God will reign, the world will rejoice, myriads of islands will be glad. God will be surrounded by cloud and fog, God's throne is founded on righteousness and justice. Fire will go before Him/Her and consume His/her enemies all around. His lightening will illuminate the world; the people will see and tremble. Mountains will melt like wax before God – before the Lord of the entire world. The heavens will tell of God's righteousness and all the nations will see His/Her honor. All the worshippers of graven images, those who revel in idols, shall shrivel, and all gods will bow to Him/Her. Zion shall hear and rejoice, and the daughters of Judah will celebrate on account of Your justice, God. For You are the loftiest God over the entire world; You are vastly superior to all other “gods.” Those who love God hate evil; He guards the souls of His/her pious people and saves them from the hand of the wicked. **Light is sown for the righteous, and happiness for the upright of heart. Let the righteous rejoice in God, and express thanks when mentioning His Holy Name.**

Psalm 97

תהלים צז

Ah-dō-nai ma-lakh, ta-geil ha-ah-rets,
 yis-m'khu ee-yeem ra-beem.
 A-nan va-a-ra-fel s'vee-vav,
 tse-dek u-mish-paht m'khon kees-ō.
 Aish l'fa-nav tei-leikh,
 oot-la-heit sa-veev tsa-rav.
 Hei-ee-ru v'ra-kav tei-veil,
 ra-a-ta va-ta-kheil ha-a-rets.
 Ha-reem ka-dō-nag na-ma-su
 mi-leef-nei Ah-dō-nai,
 mi-leef-nei A-don kol ha-a-rets.
 Hee-gee-du ha-sha-my-eem tseed-ko,
 v'ra-u khol ha-a-mim k'vo-dō.
 Yei-vo-shu kol o-v'dei fe-sel,
 ha-meet-ha-l'leem ba-e-lee-leem,
 heesh-ta-kha-vu lo kol e-lo-heem.
 Sha-m'a va-tees-makh Tsee-on,
 va-ta-geil-na b'not Y'hu-dah,
 l'ma-an meesh-pa-te-kha Ah-dō-nai.
 Kee ah-tah Ah-dō-nai el-yōn
 al kōl ha-a-rets,
 m'od na-a-lei-ta al kol e-lo-heem.
 O-ha-vei Ah-dō-nai, seen-u ra,
 sho-meir naf-shōt kha-see-dav,
 mi-yad r'sha-eem ya-tsee-leim.
 Or za-ru-ah la-tsa-deek,
 ul-yeesh-rei leiv sim-kha.
 Seem-khu tsa-dee-keem BAh-dō-nai,
 v'ho-du l'zei-kher kad-shō.

ה' מֶלֶךְ תִּגְלֵה אֶרֶץ,
 יִשְׁמְחוּ אֲנִים רַבִּים.
 עָנָן וְעָרְפֶל סְבִיבוֹ,
 צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ.
 אֵשׁ לִפְנֵי תֵלֶךְ,
 וּתְלַהֵט סְבִיב צָרִיו.
 הָאִירוּ בְרָקִיו תְּבִלָּה,
 רָאֲתָהּ וּתְחַל אֶרֶץ.
 הָרִים כְּדֹנָג נִמְסוּ
 מִלִּפְנֵי ה',
 מִלִּפְנֵי אֲדוֹן כָּל אֶרֶץ.
 הִגִּידוּ הַשְּׁמִים צֶדֶקוֹ,
 וְרָאוּ כָל הָעַמִּים כְּבוֹדוֹ.
 יִבְשׁוּ כָל עֲבָדֵי פֶסֶל,
 הַמִּתְהַלְלִים בְּאַלִּילִים,
 הַשֹּׁתְחָוּ לוֹ כָּל אֱלֹהִים.
 שְׁמְעָה וּתְשַׁמַּח צִיּוֹן,
 וּתִגְלָנָה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ ה'.
 כִּי אַתָּה ה' עֲלִיוֹן
 עַל כָּל אֶרֶץ,
 מָאֵד נִעְלִיתָ עַל כָּל אֱלֹהִים.
 אֲהִיבֶהָ שְׂנֹאוֹ רָע,
 שְׁמֹר נַפְשׁוֹת חֲסִידָיו,
 מִיַּד רָשָׁעִים יִצִּילֵם.
 אֹרֶז יִרְעֵה לְצַדִּיק,
 וּלְיִשְׂרָאֵל לֵב שֹׁמֵחַ.
 שְׁמְחוּ צַדִּיקִים בְּה',
 וְהוֹדוּ לִיקָר קֹדֶשׁוֹ.

Part 4

Sensory Object: *Mini Maracas*

Music has a power that can transcend words. It can tap into our deepest emotions and take us on incredible journeys. Create your own music.

Psalm 98

A Song – sing a new song to God, for He/she has performed wonders; His/her right hand and holy arm have helped . God has made His/her salvation known; God revealed His/her righteousness to the nations. God recalled His/her kindness and promise to the House of Israel; all the reaches of the world saw God's salvation. **Let the entire world cry out in song to God, let it burst forth in song and play music. Play music to God with the harp, with the harp and the sound of music. With trumpets and the sound of the shofar, break out in song before God the King. Let the sea and all that fills it, the world and all its inhabitants, roar.** Let the rivers clap hands and the mountains sing together. Before God who has come to judge the land; He shall judge the land with righteousness and the nations in fairness.

Psalm 98

תהלים צח

Miz-mor, shee-ru LAh-dō-nai shir
 kha-dash,
 kee neef-la-ot a-sa,
 Ho-shee-ah lō y'mee-nō
 ooz-ro-a kad-shō.
 Ho-dee-a Ah-dō-nai y'shu-ah-tō,
 l'ei-nei ha-goyim gee-la tseed-ka-tō.
 Za-khar khas-dō ve-e-mu-na-tō
 l'veit Yis-ra-eil,
 ra-u khol af-sei a-rets eit
 y'shu-at E-lo-hei-nu.
 Ha-ree-u LAh-dō-nai kol ha-a-rets,
 peets-khu v'ra-n'nu v'za-mei-ru.
 Zam'ru LAh-dō-nai b'khee-nor,
 b'khee-nor v'kōl zim-ra.
 Ba-kha-tso-ts'rot v'kōl shofar,
 ha-ree-u leef-nei ha-me-lekh Ah-dō-nai.
 Yeer-am ha-yam oom-lō-ō,
 tei-veil v'yo-sh'vei va.
 N'ha-rot yeem-kha-ukhaf,
 ya-khad ha-reem y'ra-nei-nu.
 Leef-nei Ah-dō-nai kee va leesh-pōt
 ha-a-rets,
 yeesh-pōt tei-veil b'tse-dek,
 v'a-meem b'mei-sha-reem.

מְזִמּוֹר, שִׁירוּ לַה' שִׁיר
 חָדָשׁ,
 כִּי נִפְלְאוֹת עָשָׂה.
 הוֹשִׁיעָה לוֹ יְמִינוּ,
 וְזִרְעֵךָ קָדְשׁוֹ.
 הוֹדִיעָה יְשׁוּעָתוֹ,
 לְעַיְנֵי הַגּוֹיִם גְּלוֹהַּ צְדָקָתוֹ.
 זָכַר חֲסִדּוֹ וְאַמּוֹנָתוֹ
 לְבֵית יִשְׂרָאֵל,
 כָּאוֹ כָּל אֲפָסֵי אֶרֶץ אֵת
 יְשׁוּעַת אֱלֹהֵינוּ.
 הִרְיעוּ לַה' כָּל הָאָרֶץ,
 פָּצְחוּ וְרִנְנוּ וְזָמְרוּ.
 זָמְרוּ לַה' בְּכִנּוֹר,
 בְּכִנּוֹר וְקוֹל זְמִרָה.
 בְּחֲצִצְרוֹת וְקוֹל שׁוֹפָר,
 הִרְיעוּ לִפְנֵי הַמֶּלֶךְ ה'.
 יִרְעַם הַיָּם וּמָלְאוּ,
 תִּבֵּל וַיִּשְׁבִּי בָּהּ.
 נְהַרּוֹת יִמְחָאוּ בָּהּ,
 יַחַד הָרִים יִרְנְנוּ.
 לִפְנֵי ה' כִּי בָא לְשֹׁפֵט
 הָאָרֶץ,
 יִשְׁפֹּט תִּבֵּל בְּצֶדֶק,
 וְעַמִּים בְּמִישְׁפָּרִים.

Part 5

Sensory Object: *Honey Sticks*

When we act in harmony with the world around us and strive to bring more holiness into our lives, the result is as sweet as honey. Taste the potential and imagine how you can bring more sweetness into your own life.

Psalm 99

When God will reign, the nations will tremble; He Who dwells upon the cherubs shall shake up the world. God Who dwells in Zion is great and lofty over all the nations. They shall thank Your great and awesome Name; it is holy. Power belongs to the King who loves justice; You founded honesty; the justice and righteousness of Jacob you have made. **Praise the Lord our God and bow down in His sanctuary – God is holy.** Moshe, Aharon, with his priests, and Shmuel among those who call His Name, they called out to God and He/she answered them. God spoke to them in a pillar of cloud; they obeyed his testimonies and whatever decrees He gave to them. Lord our God, You answered them, You were forgiving to them and revengeful towards those who plotted against them. Praise the Lord our God and bow down at His/her holy mountain, for the Lord our God is holy.

Psalm 99

תהלים צט

Ah-dō-nai ma-lakh yeer-g'zu a-meem,
yo-sheiv k'ru-veem, ta-nut ha-a-rets.

Ah-dō-nai b'tsee-on ga-dōl,
v'ram hu al kol ha-a-meem.

Yo-du sheem-kha ga-dōl v'nō-ra,
ka-dōsh hu.

V'ōz melekh meesh-paht a-heiv,
a-ta kō-nan-ta mei-sha-rim,
mish-pat uts-da-kah

b'Ya-a-kov a-tah a-see-tah.

Ro-m'mu Ah-dō-nai E-lo-hei-nu,
v'heesh-ta-kha-vu la-ha-dom rag-lav:
"Ka-dōsh hu!"

Mo-she v'A-ha-ron b'kho-ha-nav,
u-Sh-mu-eil b'ko-r'ei sh'mō,
ko-reem el Ah-dō-nai v'hu ya-a-neim.
B'a-mood a-nan y'da-beir a-lei-hem,
sha-m'ru ei-do-tav v'khok
na-tan la-mō.

Ah-dō-nai E-lo-hei-nu a-tah
a-nee-tom,

Eil no-sei ha-yee-tah la-hem,
V'no-keim al a-lee-lo-tam.

Ro-m'mu Ah-dō-nai E-lo-hei-nu,
v'heesh-ta-kha-vu l'har kad-shō,
kee ka-dōsh Ah-dō-nai E-lo-hei-nu.

ה' מֶלֶךְ יִרְגְּזוּ עַמִּים,
יֵשֵׁב בְּרוּבִים תְּנוּט הָאָרֶץ.

ה' בְּצִיּוֹן גָּדוֹל,
וְרָם הוּא עַל כָּל הָעַמִּים.

יִדּוּ שְׁמֶךְ גָּדוֹל וְנוֹרָא,
קְדוֹשׁ הוּא.

וְעַז מֶלֶךְ מְשַׁפֵּט אֲהַב,
אֶתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל,

מְשַׁפֵּט וּצָדִיקָה
בְּיַעֲקֹב אֶתָּה עֲשִׂיתָ.

רוֹמְמוּ ה' אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַיהוָה בְּרָגְלָיו,

קְדוֹשׁ הוּא.

מֹשֶׁה וְאַהֲרֹן בְּכִהְיוֹ,
וּשְׁמוּאֵל בְּקִרְאֵי שְׁמוֹ,

קִרְאִים אֵל ה' וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יִדְבֹּר אֲלֵיהֶם,

שְׁמְרוּ עֲדֹתָיו וְחֹק
נָתַן לָמוֹ.

ה' אֱלֹהֵינוּ אֶתָּה
עֲנִיתָם,

אֵל נִשְׂא הָיִיתָ לָהֶם,
וְנִקָּם עַל עֲלִילוֹתָם.

רוֹמְמוּ ה' אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַיהוָה קְדָשׁוֹ,

כִּי קְדוֹשׁ ה' אֱלֹהֵינוּ.

Part 6

Sensory Object: *Cedar wood*

God deserves our respect because Adonai's power is beyond our understanding. God has the power to create, but unfortunately, also the power to destroy. This Psalm reminds us that even the sturdy cedar can be overwhelmed by God's force.

Psalm 29

A song of praise by David – Attribute to God, O angels, attribute to God honor and power. Give God the honor due His/her Name, bow down to God in the glory of His/her sanctity. God's voice is upon the waters, the God of glory thunders, God is upon vast waters. God's voice is in power! God's voice is in majesty! God's voice shatters the cedars – and God shattered the cedars of Lebanon. And God made them dance like a calf, Lebanon and Syria like young re'ems (beautiful and powerful horned animals); God's voice cuts through flames of fire. God's voice makes the desert tremble; God made the Kadesh Desert tremble. The voice of God frightens the deer and strips the forests bare; while in His/her Sanctuary they will proclaim, "Glory." God presided over the Flood, and God was established as King forever. God will give strength to His/her nation, and bless His/her nation with peace.

Psalm 29

תהלים כט

Miz-mor leh-Dav-ceed,
 ha-vu LAh-dō-nai be'-nay ay-leem.
 Ha-vu LAh-dō-nai ka-vōd va-ōz.
 Ha-vu LAh-dō-nai k'vōd shemo,
 heesh-takh-ah-voo LAh-dō-nai
 bi-ha-d'rat kō-desh.
 Kol Ah-dō-nai al ha-my-eem,
 Eil ha-ka-vōd, heer-eem
 Ah-dō-nai al my-eem ra-beem.
 Kol Ah-dō-nai ba-kō-akh
 kol Ah-dō-nai be-ha-dar.
 Kol Ah-dō-nai sho-veir a-ra-zeem
 vay'sha-beir Ah-dō-nai et ar-zei
 ha-l'va-nōn.
 Va-yar-key-deim k'mō ei-gel,
 l'va-non v'sir-yon
 k'mo ven r'ei-meem.
 Kol Ah-dō-nai kho-tseiv la-ha-vōt aish.
 Kol Ah-dō-nai ya-khil mid-bar,
 ya-khil Ah-dō-nai mid-bar Ka-desh.
 Kol Ah-dō-nai y'kho-leil ah-ya-lōt,
 va-ye-khe-sof y'a-rōt,
 oov-hei-kha-lō ku-lō o-meir ka-vōd.
 Ah-dō-nai la-ma-bul ya-shav,
 va-yei-shev Ah-dō-nai melekh l'olam.
 Ah-dō-nai ōz l'a-mo yee-tein,
 Ah-dō-nai y'va-reikh et ah-mo
 va-sha-lom.

מִזְמוֹר לְדָוִד,
 הָבוּ לֵה' בְּנֵי אֱלִים.
 הָבוּ לֵה' כְּבוֹד וְעֹז.
 הָבוּ לֵה' כְּבוֹד שְׁמוֹ,
 הַשְׁתַּחֲוּוּ לֵה'
 בְּהִדְרַת קִדְשׁ.
 קוֹל ה' עַל הַמַּיִם,
 אֵל הַכְּבוֹד הַרְעִים,
 ה' עַל מַיִם רַבִּים.
 קוֹל ה' בַּפֶּתַח,
 קוֹל ה' בְּהֶדֶר.
 קוֹל ה' שֹׁבֵר אֲרָזִים,
 וַיִּשְׁבֹּר ה' אֶת אֲרָזֵי
 הַלְבָּנוֹן.
 וַיִּרְקִידֵם כָּמוֹ עֵגֶל,
 לְבָנוֹן וּשְׁרִיֹן
 כָּמוֹ בֶן רֵאמִים.
 קוֹל ה' חָצַב לִהְבוֹת אֵשׁ.
 קוֹל ה' יַחֲזִיל מִדְבָּר,
 יַחֲזִיל ה' מִדְבָּר קִדְשׁ.
 קוֹל ה' יַחֲזִיל אֵילֹת,
 וַיַּחֲשֵׁף יַעֲרוֹת,
 וּבִהְיָכְלוֹ בָּלוּ אֲמֹר כְּבוֹד.
 ה' לִמְבוּל יָשָׁב,
 וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם.
 ה' עֹז לְעַמּוֹ יִתֵּן,
 ה' יְבָרֵךְ אֶת עַמּוֹ
 בְּשָׁלוֹם.

Lekha Dodi

How are we to understand the phrase, "Let us greet the face of Shabbat" (*p'nei Shabbat nikabelah*) - found in the refrain of Lecha Dodi? According to Jewish mystical thought, the face radiates the connection between the physical and spiritual components of a person – body and soul. Notably, the Hebrew word for face is *panim* (פָּנִים), quite similar to the Hebrew word for inside – *p'nim* (פְּנִים), which is also a code word for the spiritual realm, meaning the inner, hidden part of the world. The face represents the fusion of the earthly and lofty aspects of a human being. The Maharal of Prague, a 16th century mystic, even explains that one's face is the revelation of a person's being created in the image of God. The face is an open book that reveals the secrets of the soul.

With this background we can understand the refrain '*p'nei Shabbat nikabelah*' - as concretizing the reality that there is more to the world than just material existence. The outer appearance of the world is actually a reflection of something deeper – its spiritual realm, just as the face reflects a person's inner essence. As the sun sets, the world passes into a time which enables us to soar above all physical limits and connect with profound spiritual experiences which are not accessible during the week

Lekha Dodi

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

The One and Only God proclaimed both “Preserve” and “Remember” [the Shabbat] in a single word; God is One and His Name is One, for renown, splendor and praise.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Let us go and greet the Shabbat for it is the source of all abundance. It was established from the beginning, from days of yore, and it is the final result embedded in the original thought [of creation].

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Sanctuary of the King, royal city! Stand up and leave the upheaval! It is beneath you to dwell in the valley of tears – and God will show you compassion.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Shake off the dust and stand up! Don the clothes of my nation’s splendor, through the son of Yishai from Bethlehem (King David). My soul is close to redemption...

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Awaken yourself, awaken yourself, for your light has come; stand up and shine! Wake up, wake up, and speak in song; God’s honor is revealed upon you.



Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Be not embarrassed, be not ashamed. Why are you depressed and why are you emotional? The poor of My nation depend on you, as the city shall be rebuilt on its hilltop.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Those who plunder you shall be plundered, and all those who consume you shall be distanced; your God will rejoice over you as a groom rejoices over a bride.

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Break out right and left, and praise God and we shall rejoice and celebrate through the man who descends from Peretz (Messiah).

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Stand up and turn around to greet the "Shabbat Queen."

**Come in peace, crown of her husband, with rejoicing and so too with enlightenment among the faithful treasured nation –
Come O bride, Come O bride!**

Come, my beloved, to greet the bride; Let us greet the face of Shabbat.

Lekha Dōdee

לכה דודי

*Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah*

לְכָה דוּדִי לְקִרְאָת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

**לְכָה דוּדִי לְקִרְאָת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:**

*Sha-mōr v'za-khōr b'dee-bur eh-khad,
heesh-mee-a-nu Eil ham-yu-khad.
Ah-dō-nai eh-khad oosh-mo eh-khad,
l'sheim ool-teef-e-ret v'leet-hee-la.*

שְׁמֹר וְזָכֹר בְּדַבּוּר אֶחָד,
הַשְׁמִיעֵנוּ אֵל הַמַּיְחָד,
ה' אֶחָד וְשִׁמוֹ אֶחָד,
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶיָּה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

**לְכָה דוּדִי לְקִרְאָת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:**

*Leekrat Shabbat lekhu v'nei-l'kha,
kee hee m'kor ha-b'ra-khah.
mei-rosh mi-keh-dem n'su-khah,
sof ma-a-seh, b'ma-kha-sha-va
t'khee-la.*

לְקִרְאָת שַׁבָּת לְכוּ וּגְלִיכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה
תְּחַלָּה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

**לְכָה דוּדִי לְקִרְאָת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:**

*Mik-dash me-lekh, eer m'lu-khah,
ku-mee tz'ee mi-tokh ha-ha-fei-khah,
rav lakh she-vet b'ei-mek ha-ba-khah,
v'hu ya-kha-mol a-la-yikh khem-la.*

מִקְדָּשׁ מֵלֵךְ עִיר מְלוּכָה,
קוֹמִי צֵאִי מִתּוֹךְ הַהִפְכָּה,
רַב לָךְ שַׁבָּת בְּעֶמְקַת הַבְּכָא,
וְהוּא יַחְמוּל עָלֶיךָ חֶמְלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

**לְכָה דוּדִי לְקִרְאָת כַּלָּה,
פְּנֵי שַׁבָּת נִקְבְּלָה:**

*Hit-na-a-ree! Mei-a-far ku-mee!
leev-shee beeg-dei teef-ar-teikh, a-mee!
Al yad ben Yee-shai, beit
ha-lakh-mee,
kar-va el naf-shee g'a-lah.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

*Hit-ō-r'ree! Hit-ō-r'ree!
kee vah ō -reikh! Ku-mee ō -ree,
u-ree u-ree, sheer da-bei-ree;
k'v ō d Ah-dō-nai a-la-yeekh neeg-la.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

*Lō tei-vō-she v'lō tee-ka-l'mee;
ma teesh-tō-kha-khee, oo-mah
te-heh-mee?
bakh ye-khe-su a-ni-yei a-mee,
v'neev-n'tah eer al tee-lah.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

*V'ha-yu leem-she-sah shō-sa-yeekh,
v'ra-kha-ku, kol m'va-l'a-yeekh;
ya-sees a-la-yeekh E-lo-ha-yeekh,
keem-sōs kha-ton al ka-lah.*

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

הַתְּנַצְרִי מַעְפָּר קוּמִי,
לְבָשִׁי בְּגָדֵי תַפְאֲרֶתְךָ עִמִּי,
עַל יַד בֶּן יִשְׁשַׁי בֵּית
הַלַּחֲמִי,
קְרִבָּה אֶל נַפְשִׁי גָאֵלָה.

לָכָה דּוּדֵי לְקִרְאָת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

הַתְּעוֹרְרִי הַתְּעוֹרְרִי,
כִּי בָּא אוֹרְךָ קוּמִי אוּרִי,
עוּרִי עוּרִי שִׁיר דְּבָרִי,
כְּבוֹד ה' עָלֶיךָ נִגְלָה.

לָכָה דּוּדֵי לְקִרְאָת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

לֹא תַבּוּשִׁי וְלֹא תִכְלָמִי,
מָה תִשְׁתַּחֲוֶה וְיָמָה
תִּהְיֶה מִי,
בְּךָ יִחַסּוּ עֲנֵי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּה.

לָכָה דּוּדֵי לְקִרְאָת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

וְהָיוּ לְמִשְׁפָּחָה שְׂאֵסִיד,
וְרִחְקוּ כָּל מִבְלָעִיד,
יִשְׁיֵשׁ עָלֶיךָ אֱלֹהֶיךָ,
כְּמִשׁוֹשׁ חֶתֶן עַל כְּלָה.

לָכָה דּוּדֵי לְקִרְאָת כְּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

*Ya-meen oos-mol teef-ro-tsee,
v'et Ah-dō-nai ta-a-ree-tsee;
al yad eesh ben par-tsee,
v'nees-m'khah v'na-gee-lah.*

יָמִין וְשִׁמְאֵל תִּפְרוּצִי,
וְאֵת ה' תִּעְרִיצִי,
עַל יַד אִישׁ בֶּן פְּרָצִי,
וְנִשְׁמָחָה וְנִגִּילָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכֵה דוּדֵי לְקִרְאָת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

Stand up and turn around to greet the "Shabbat Queen"

*Bo-ee v'sha-lōm, a-te-ret ba'-lah;
gam b'seem-khah oov-tsaw-ha-lah.
toch e-mu-nei am s'gu-la.
Bo-i kha-la! Bo-i kha-la.*

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה,
גַּם בְּשִׁמְחָה וּבְצִדָּה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה.
בּוֹאִי כָלָה. בּוֹאִי כָלָה.

**Lekha dōdee leekrat ka-lah,
p'nei Shabbat nika-belah**

לְכֵה דוּדֵי לְקִרְאָת כָּלָה,
פְּנֵי שַׁבָּת נִקְבְּלָה:

Part 7

Sensory Object: *Dried Figs*

As we approach the end of Kabbalat Shabbat, we inch closer and closer towards a realm of Shabbat serenity. Known in our tradition as an emblem of peace and prosperity, enjoy these figs now and throughout the course of Shabbat.

Psalm 92

A song of praise for the day of Shabbat. It is good to thank God and to sing praise to Your lofty Name. To tell over your kindness in the mornings and your faithfulness in the nights, on the ten-stringed instrument, on the lute, with song expressed through the harp. For God – you have gladdened me with Your acts, I sing of Your handiwork. How great are Your deeds, God, how deep are Your thoughts. A foolish man knows not, a naïve person does not understand this, how the wicked flourish like grass and all their iniquitous deeds blossom – yet it is only to destroy them forever. But You are lofty forever God! For behold, Your enemies, God, Your enemies shall be destroyed and all of their iniquitous deeds shall unravel. And my pride shall rise up like a re'em, I shall be drenched in pleasant oil. And my eye shall gaze upon my foes, my ears shall hear of the downfall of those who rise up against me. The righteous shall flourish like a date palm, and tower like a cedar of Lebanon. They are firmly planted in the House of God; they shall flourish in the courtyards of our God. They shall continue to produce fruit in old age, they will be robust and fresh. To proclaim that God is upright – my Rock in whom there is no injustice.

Psalm 92

תהלים צב

Miz-mor sheer l'yom ha-Shabbat.
 Tov l'ho-dot la-Ah-dō-nai, ool-za-meir
 l'shim-kha el-yon.
 L'ha-geed ba-bō-ker khas-de-kha,
 ve-e-mu-na-t'kha ba-lei-lōt.
 a-lei a-sor va-a-lei na-vel,
 a-lei hee-ga-yōn b'khee-nor.
 Kee si-makh-ta-nee Ah-dō-nai
 b'fa-a-le-kha,
 b'ma-a-sei ya-de-kha a-ra-nein.
 Ma ga-d'lu ma-a-se-kha Ah-dō-nai,
 m'od a-m'ku makh-sh'vo-te-kha.
 Ish ba-ar lo yei-da,
 ookh-sil lo ya-vin et zot.
 Beef-ro-akh r'sha-eem k'mo ei-sev,
 va-ya-tsee-tsu kol pō-a-lei a-ven,
 l'hee-sha-m'dam a-dei ad.
 V'a-ta ma-rom l'o-lam Ah-dō-nai.
 Kee hee-nei o-y've-kha Ah-dō-nai,
 kee hee-nei o-y've-kha yo-vei-do,
 yeet-pa-r'du kol po-a-lei a-ven.
 Va-ta-rem k'r-eim kar-nee,
 ba-lo-tee b'she-men ra-a-nan.
 Va-ta-beit ei-nee b'shu-rai,
 ba-ka-meem a-lai m'rei-eem,
 tish-ma-na az-nai.
 Tsa-deek ka-ta-mar yif-rakh,
 keh-rez ba-l'va-non yis-geh.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
 טוֹב לַהֲדוֹת לַה' וּלְזַמֵּר
 לְשִׁמְךָ אֱלֹהִים.
 לַהֲגִיד בְּבֹקֶר חֲסִדְךָ,
 וּבְאַמּוֹנֶתְךָ בְּלִילוֹת.
 אֲלֵי עֲשׂוֹר וְאֲלֵי נָבֶל,
 אֲלֵי הַגִּיּוֹן בְּכִנּוֹר.
 כִּי שִׁמְחַתְנִי ה'
 בְּפִעֲלֶךָ,
 בְּמַעֲשֵׂי יְדֶיךָ אֲרִנֵּן.
 מַה גָּדְלוֹ מַעֲשֶׂיךָ ה',
 מֵאֵד עֲמָקוֹ מִחֻשְׁבֹּתֶיךָ.
 אִישׁ בְּעֵר לֹא יֵדַע,
 וּכְסִיל לֹא יִבִּין אֶת זֹאת.
 בְּפֶרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב,
 וַיִּצְצוּ כָּל פִּעְלֵי אָנָּן,
 לְהַשְׁמָדָם עַד־יָעַד.
 וְאַתָּה מָרוֹם לְעֹלָם ה'.
 כִּי הִנֵּה אֵיבֶיךָ ה',
 כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
 יִתְפָּרְדוּ כָּל פִּעְלֵי אָנָּן.
 וְתָרַם כְּרָאִים קִרְנִי,
 בְּלִתִּי בְשֵׁמוֹן רַעְנוֹ.
 וְתַבֵּט עֵינֵי בְשׁוֹרִי,
 בְּקַמִּים אֲלֵי מְרָעִים,
 תִּשְׁמַעְנָה אָזְנִי.
 צִדִּיק בְּתָמָר יִפְרַח,
 כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה.

*Sh'tu-leem b'veit Ah-dō-nai,
b'khats-rōt E-lo-hei-nu yaf-ri-khu.
Ōd y'nu-vun b'sei-va,
d'shei-neem v'ra-a-na-neem yi-h'you,
L'ha-geed Kee ya-shar Ah-dō-nai,
Tsu-ree, v'lo av-la-ta bō.*

אֲשֶׁתוֹלִים בְּבֵית ה',
בְּחֻצוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יְנוּבוֹן בְּשִׁיבָה,
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי יָשָׁר ה'
צוּרֵי וְלֹא עֲלָתָהּ בּוֹ.

Part 8

Sensory Object: *White feather*

We imagine angels surrounding and guiding us into Shabbat, bringing with them all the hope and joy we need and deserve. May this feather guide you into a Shabbat full of peace - for yourself, your loved ones, and for our entire world. Shabbat shalom.

Shalom Aleichem

שלום עליכם

*Shalom aleichem, malachei
hashalom, malachei Elyon,
mimelech malchei ham'lachim,
Hakadosh Baruch Hu.*

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי
הַשָּׁמַיִת, מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בָּרוּךְ הוּא :

*Bo-achem I'shalom, malachei
hashalom, malachei Elyon,
mimelech malchei ham'lachim,
Hakadosh Baruch Hu.*

בּוֹאֲכֶם לְשָׁלוֹם מַלְאָכֵי
הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בָּרוּךְ הוּא :

*Bar'chuni l'shalom, malachei
hashalom, malachei Elyon,
mimelech malchei ham'lachim,
Hakadosh Baruch Hu.*

בָּרְכוּנִי לְשָׁלוֹם מַלְאָכֵי
הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בָּרוּךְ הוּא

*Tzeit'chem I'shalom, malachei
hashalom, malachei Elyon,
mimelech malchei ham'lachim,
Hakadosh Baruch Hu.*

צֵאתְכֶם לְשָׁלוֹם מַלְאָכֵי
הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,
מִמְלֶךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בָּרוּךְ הוּא :



The whole world has a connection and
relationship with holiness.

On Shabbat the internal light of everything
is revealed; and to see it, all that is required
is the will to receive the light.

(Rabbi Yehudah Aryeh Leib Alter -
the Sefat Emet)





"The Journey"

Featuring:

Rabbi Joel Nickerson
Cantor Lisa Peicott

Koleinu Band:

Daniel Raijman- Guitar
Lilly Aycud- Ukulele/Melodica
Sam Webster- Percussion
Avi Bialo- Trumpet
Adam Yaron- Piano
Janice Markham- Violin
Michelle Packman- Cello

Special Thanks To:

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Jesica Ryzenberg: Production Assistant
Justine Buckley and the WBT Communications Team
Joe Peicott- Production Consultant
Ella Nickerson- Production Consultant



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