



NORTH SHORE
CONGREGATION
ISRAEL

Shabbat Morning Experience

Saturday, May 15, 2021

V'shamru

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת. לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:

*V'shamru v'nei Yisrael et HaShabbat, la'asot et HaShabbat l'dorotam b'rit olam.
Beini u'vein b'nei Yisrael ot hi l'olam,
ki sheishet yamim asah Adonai et hashamayim v'et haaretz,
u'vayom hashvi-i shavat vayinafash.*

The people of Israel shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

Ahavah Rabbah

Love your neighbor as yourself, You said.
And light-blinded, we saw
that inner and outer worlds are one
As You are One.
You spoke, and we wrote.
We reached for You down the centuries,
Your light moving before us
As we climbed, fell back and climbed again
Your Sinai of life.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

Baruch Atah Adonai, haBocheir b'amo Yisrael b'ahavah.

Shema

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

V'ahavta

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבִנְיָךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת

עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכַתַּבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אָנֹכִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי

אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים - אָנֹכִי יְיָ אֱלֹהֵיכֶם. אָמֵן:

V'ahavta et Adonai Elohecha, b'chol l'vavcha uv'chol nafsh'cha uv'chol m'odecha. V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvish'arecha. L'maan tizk'ru, vaasitem et kol mitzvotai vih'yitem k'doshim l'Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mitzrayim lih'yot lachem l'Elohim. Ani Adonai Eloheichem.

You shall love Adonai your God with all your heart, with all your soul, and with all your might.

Take to heart these instructions with which I charge you this day. Impress them upon your children.

Recite them when you stay at home and when you are away, when you lie down and when you get up.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;

inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God: I am Adonai your God.

Shalom

You have called us to peace, for You are Peace.
Grant us the vision to realize these aims:
Where there are ignorance and superstition,
let there be enlightenment and knowledge.
Where there are prejudice and hatred,
let there be acceptance and love.
Where there is fear and suspicion,
let there be confidence and trust.
Where there is tyranny and oppression,
let there be freedom and justice.
Where there are poverty and disease,
let there be prosperity and health.
Where there are strife and discord,
let there be harmony and peace.

For the Return of Peace

By Alden Solovy

O Peace, you fleeting dream,	Do it for the sake of Your name,
O Justice, you fickle hope,	Do it for the sake of Your right hand,
Today we do not pray in your name.	Do it for the sake of holiness,
Today we pray in the name of the children	Do it for the sake of Your children,
Who have never met you,	So that all may live in the fullness of Your gifts,
Who have not been blessed	As one family on earth,
With your love or your truth.	Under Your canopy of love.
Surely, their cries must someday	
Drive you out of hiding,	
Summoning you to cast your healing	
Upon all the earth.	
One G-d,	
Ancient and merciful,	
Justice and Peace are Yours.	
Halt their retreat from the world	
And send them to us for good.	

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Baruch Atah Adonai, ham'vareich et amo Yisrael bashalom.

Blessing for Learning and Studying Torah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה:

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu la'asok b'divrei Torah.

Blessed are You, Adonai our God, Sovereign of the universe, who hallows us in mitzvot, commanding us to engage with words of Torah.

The Numbers Smorgasbord

Eli Horowitz, B'midbar (“In the dessert”), Unscrolled, 244-5

The Bible is, of course, full of excitement: fighting and feasts and sec and weird food rules and weird sex rules. It's a real page turner, no doubt. But amid those rollicking good times, every now and then there's a... pause.

Numbers 1:1-5 and 2:1-2

^{1:1} On the first day of the second month, in the second year following the exodus from the land of Egypt, Adonai spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, saying: ²

שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדַת בְּנֵי־יִשְׂרָאֵל Take a census of the whole Israelite company [of fighters] by the clans of its ancestral houses, listing the names, every male, head by head. ³ You and Aaron shall record them by their groups, from the age of twenty years up, all those in Israel who are able to bear arms. ⁴ Associated with you shall be a representative of each tribe, each one the head of his ancestral house. ⁵ These are the names of the representatives who shall assist you...

^{2:1} Adonai spoke to Moses and Aaron, saying: ² The Israelites shall camp each man with his standard, under the banners of their ancestral house; they shall camp around the Tent of Meeting at a distance.

And so I am left looking for lessons, the essential truths at the heart of this seemingly mundane recitation. Does this passage teach us the benefits of taking stock, counting up who we are and what we have? Or is it, perhaps, a meditation on neighborhood dynamics, urban planning, the diverse roles that make up a community? Maybe. It's possible. But maybe what we're reading here is more just a reminder that sometimes things are a little... boring.

Rashbam (France, 1085-1158) on Numbers 1:2

From this point on the Israelites were headed for the land of Israel, and all males over the age of 20 were enlisted in the army for that purpose, because on the 20th of the second month the Torah speaks of the people leaving the region of Mount Sinai, the cloud having lifted off the Tabernacle and begun to move ahead of the people. In that chapter, verse 29, Moses invited his father-in-law Yitro to accompany the people who were now “journeying” toward the promised land. God issued the command to count the people so that one could keep track of how many soldiers there were.

Nachmanides (Spain, 1194-1270) on Numbers 1:45 in Nehama Leibowitz, Studies, 13

Why was it necessary to know the general number? Perhaps the idea was to make known His lovingkindness unto them, that when their fathers went down to Egypt they numbered only 70 souls and now they were as the sand of the sea. And after every pestilence and plague He numbered them in order to make known that Though He Woundeth, His hands make whole again, in accordance with what our Sages said “out of an abundance of love for them He numbers them frequently.

Rabbi David Greenstein, How to Construct a Community, Torah Queeries, 189

What we have here is a text that has ratified for all eternity a fundamental human need, the need that we all desperately require to be satisfied, if even for only a fleeting moment: recognition. Andy Warhol’s messianic vision of a time when everyone would be famous for fifteen minutes was thus somewhat anticipated and partially fulfilled by the Torah’s insistence on recognizing every tribe, counting every able-bodied soldier and recording every census detail.

Rabbi Edward Feinstein, The Wilderness Speaks, The Modern Men’s Torah Commentary, 202

Bemidbar means “in the wilderness,” for the book commences in the wilderness of Sinai. But more than a physical location, Bemidbar depicts a social wilderness, a human wasteland. This is a place where everything falls apart. It portrays a people wandering — without a shared vision, shared values, or shared words. Leaders attempt to lead, but no one listens. The people of this wilderness, driven by fear and jealousy, moved only by hunger, thirst, and lust, have no patience for God’s transcendent vision. This is a book of noise, frustration, and pain.

Rashi (1040-1105, France) on Numbers 21:18

And from Midbar to Mattanah — from the wilderness was it given to them as a gift.

Babylonian Talmud, Eruvin 54a

And from Midbar to Mattanah (Numbers 21:18)? If a person makes himself humble like this wilderness, which is open to all and upon which everyone treads, his Torah study will endure and be given to him as a gift [mattana].

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כְרַעוּתֵיהּ וְיִמְלִיךָ מַלְכוּתֵיהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא,
בְּרִיךְ הוּא.
לְעָלְמָא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעָלְמָא, וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרְוַמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yitgadal v'yitkadash sh'mei raba

b'alma di-v'ra chirutei, v'yamlich malchutei

b'chayeichon uvyomeichon uvchayei d'chol beit yisrael,

ba'agala uvizman kariv, v'im'ru: amen.

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh

v'yithadar v'yit'aleh v'yit'halal sh'mei d'kud'sha, b'rich hu.

L'eila min-kol-birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma,

v'im'ru: amen.

Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-yisrael, v'im'ru: amen.

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol-yisrael, v'imru: amen.

HaMotzi

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah, Adonai Eloheinu, Melech haolam, haMotzi lechem min haaretz.

Blessed are You, Adonai our God, Sovereign of all, who brings forth bread from the earth.