



NORTH SHORE
CONGREGATION
ISRAEL

Shabbat Morning Experience

Saturday, November 28, 2020

מוֹדֵה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִּים.
נְשַׁחֲזַרְתָּ בִּי נִשְׁמַחְתִּי, בְּחֶמְלָה. רַבָּה אֱמוּנָתְךָ:
*Modeh ani lefanecha Melekh chai vekayam
shehechezarta bi nishmahti b'chemlah, rabah emunatekha.*
I give thanks to You, living and everlasting Sovereign,
for You have restored my soul with mercy. Great is Your faithfulness.

We call each other to worship,
Although we forget
And sometimes do not listen.
We call each other to worship
With one breath,
One song.
One voice.
At this sacred time, which is every time,
In this sacred place, which is every place,
With this sacred congregation, which is every congregation,
We unfold together into the endless blessing of the Eternal
And call each other to worship.

Light changes each day,
Marking the natural order of God's universe.
From light to dark and back to light again,
The shift is gradual and beautiful.
As my inner light changes
The shift is gradual and beautiful.
The evening approaches as childhood fades,
And we look ahead toward the dawning of the future.
Blessed are You, O God, who creates
Transitional moments with wisdom.
בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת:
Baruch Atah Adonai, Yotzeir Ha'M'orot.
Blessed are You, Adonai, Creator of Light.

שִׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' 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.

וְאֶהְבֶּתָּ אֵת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ:

וּשְׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרָתָם

לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים - אֲנִי ה' אֱלֹהֵיכֶם. אַמֵּת:

V'ahavta et Adonai Elohecha, b'chol l'avvcha uv'chol nafsh'cha uv'chol m'odecha.

V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'avvecha. 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.

The meaning of the Sabbath is to celebrate time rather than space.

Six days a week we live under the tyranny of things in space;

On the Sabbath, we try to become attuned to holiness in time.

It is a day on which we are called upon to share in what is eternal in time,

To turn from the results of creation to the mystery of creation;

From the world of creation to the creation of the world.

God of goodness,
we give thanks for the gift of life, wonder beyond words;
for the awareness of soul, our light within;
for the world around us, so filled with beauty;
for the richness of the earth, which day by day sustains us;
for all these and more, we offer thanks.

בְּרוּךְ אַתָּה ה', הַטּוֹב נְשִׂמְךָ וְיֵלֶךְ נְאִיָּה לְהוֹדוֹת.

Baruch Atah Adonai, HaTov Shimcha ul'Cha na'eh l'hodot.

Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה

Sim, Sim, Sim Shalom (x3)

Tovah u'vracha.

Yai lai lai lai lai lai, lai lai lai (x4)

בְּרוּךְ אַתָּה ה', הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Baruch Atah Adonai, Ha'mevareich et amo Yisrael ba'shalom.

Blessed are You Adonai, Who blesses the People of Israel with peace.

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יֵהוּה צוּרֵי וְגוֹאֲלֵי:

Yi-h'yu l'-ra-tzon im-rei fi, v'he-gon 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, my Rock and my Redeemer.



Blessing for Learning and Studying Torah

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה:

*Baruch atah, Adonai Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'tzivanu laasok 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.

Jewish Gratitude

Genesis 29:25-30

When morning came, there was Leah! So [Jacob] said to Laban, “What is this you have done to me? I was in your service for Rachel! Why did you deceive me?” Laban said, “It is not the practice in our place to marry off the younger before the older. Wait until the bridal week of this one is over and we will give you that one too, provided you serve me another seven years.” Jacob did so; he waited out the bridal week of the one, and then [Laban] gave him his daughter Rachel as wife... And Jacob cohabited with Rachel also; indeed, he loved Rachel more than Leah. And he served [Laban] another seven years.

Genesis 29:31-35

God saw that Leah was “unloved” (lit. hated) and opened her womb; but Rachel was barren. Leah conceived and bore a son, and named him Reuben; for she declared, “It means: God has seen (*Ra’ah*, Reuven) my affliction’; it also means: ‘Now my husband will love me. (*Ye’ehvani*/Reuven) She conceived again and bore a son, and declared, “This is because God heard (*Shama*/Shimon) that I was unloved and has given me this one also”; so she named him Simeon. Again she conceived and bore a son and declared, “This time my husband will become attached (*Yilaveh*/Levi) to me, for I have borne him three sons.” Therefore he was named Levi. She conceived again and bore a son, and declared, “This time I will praise (*Odeh*/Yehudah) God.” Therefore she named him Yehudah. Then she stopped bearing.

Brachot 7b

R. Yohanan further said in the name of R. Shimon bar Yokhai: From the day that the Holy One, blessed be God, created The world, there was no person that praised the Holy One, blessed be God, until Leah came and praised God. For it is said: “This time will I praise God.”

Brachot 58a

Ben Zoma used to say: ‘A good guest says, “How much my host toiled for me! He put so much meat in front of me, so much wine, so much bread – all his exertion was just for me!” A bad guest says, “What did my host toil for me? I ate just one roll, just one piece of meat, I drank just one cup – all his exertion was for his own household!”

Bachya Ibn Pakuda, Duties of the Heart

Many good things are left unenjoyed, and the happiness to be had from them becomes tainted either because people do not recognize the good in it, or they do not realize its value.

Erica Brown, Return: Daily Inspiration for the Days of Awe

The first words out of the mouth of a traditional Jew upon waking are: “I am grateful,” Modeh Ani. It is not merely a prayer. It is a personal statement of being. It is a reflection on abundance before we have even engaged the world. We are grateful merely for the fact of our existence. “I give thanks to You, living and everlasting King, for You have restored my soul with mercy. Great is your faithfulness.” My soul has been restored. I can live another day. Yet as we travel through the rest of the day and face the prosaic cares it spews forth, we understand that rather than set the tone for the day, Modeh Ani can feel like a momentary aberration. A day full of gratitude seems increasingly unlikely. We said thank you once and first but may hear and say it less as the hours pass.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא,
בְּרִיךְ הוּא.
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמְיָרָן בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו 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.

Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, To which we say: Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say: Amen. May there be abundant peace from heaven, and life, for us and all Israel. To which we say: Amen. **May the One who creates harmony on high, bring peace to us and to all Israel. To which we say: Amen.**