

קבלת שבת
WELCOMING SHABBAT

Congregation Beth Am
קהילת בית עם

יום זה לְיִשְׂרָאֵל אוֹרָה וְשִׂמְחָה, שַׁבַּת מְנוּחָה.

**This is our day of light and rejoicing,
Sabbath peace, Sabbath rest.**

CONTENTS

Meditations before prayer.....	3
Opening songs.....	5
Meditations for Shabbat.....	7
Candle lighting.....	9
<i>Kiddush</i>	11
Blessing for Children.....	12
<i>Barchu</i> (Call to Worship).....	18
<i>Sh'ma</i>	22
<i>Amidah</i>	31
English readings following <i>Amidah</i>	37
<i>Mishebeirach</i> for Healing.....	42, 57
<i>Aleinu</i>	45
Readings before <i>Kaddish</i>	46
<i>Kaddish</i>	52
Additional Songs.....	55
Additional Readings and Meditations.....	59

About This Prayerbook

At Beth Am our goal is to create joyous, participatory worship that engages the intellect and deepens Jewish learning; that touches the heart and uplifts the spirit; that addresses individual concerns and strengthens our sense of community.

Participation may be a special challenge for those who are new to prayer, or unfamiliar with the Hebrew language. To encourage everyone to take part, all Hebrew prayers in this prayerbook are transliterated in English letters.

Music is a particularly powerful way to absorb the mood of Shabbat. We are a singing congregation! As Rabbi Nachman of Bratzlav said, “The most direct way to attach ourselves to God in this material world is through music and song. Even if you can’t sing well, sing.” Our music is a blend of modern and traditional melodies, incorporating both Hebrew and English to capture the spirit and meaning of the prayers.

In order to clarify the structure and flow of the liturgy, the titles of major prayers appear in headings that are bold-face, all capitals. Literal as well as interpretative translations are provided for most prayers. Boxed commentaries offer insights from traditional and contemporary writers and scholars that explain the meaning of the prayers and provide guidance about worship customs.

Worship is both deeply communal and intensely personal. Thus, this prayerbook offers many passages for private meditation throughout the service. Feel free to move at your own pace, and to take time to read, think and search for meaning in your own way. As Rabbi Abraham Joshua Heschel wrote: “To pray is to know how to stand still and to dwell upon a word.”

ACKNOWLEDGEMENTS:

This Siddur was compiled by Rabbi Janet Marder for Congregation Beth Am.

Special thanks to Cantor Kay Greenwald, Sarah Haselkorn, Rabbi Sheldon Marder, Rabbi Josh Zweiback and the members of the Beth Am Worship Committee for their thoughtful suggestions, inspiration and painstaking proofreading:

Amy Asin, Chair

Linda and Neill Brownstein, Jeff Carmel, Harve Citrin, Alice Erber, Arlene Gopen, Mahbobeh Hirmand Zwarenstein, Jesse Kanarek, Lori Luft, Micki Miller, Keith Raffel, Deborah Sack, Judy Sack, Ron Schilling, Louise Stirpe-Gill, Tim Taich, Saul Wasserman, Ellen Waxman, Susan Wolfe

MEDITATIONS

I shall never forget Shabbat in my town. When I shall have forgotten everything else, my memory will still retain the atmosphere of holiday, of serenity pervading even the poorest houses; the white tablecloth, the candles, the meticulously combed little girls, the men on their way to synagogue. When my town shall fade into the abyss of time, I will continue to remember the light and warmth it radiated on Shabbat.

The jealousies and grudges, the petty rancors between neighbors could wait. As could the debts and worries, the dangers. Everything could wait. As it enveloped the universe, the Sabbath conferred on it a dimension of peace, an aura of love.

--Elie Wiesel, *A Jew Today*

When Our Prayers Work

Prayer may work in that one may have asked God for something which indeed came about.

Prayer may work by significantly connecting us with the Jewish community and tradition.

Prayer may work by quieting or centering the self.

Prayer may work by momentarily transporting us to a place of beauty and transcendence.

Prayer may work by focusing us on the blessings in our lives, enabling us to magnify our sense of gratitude.

Prayer may work by invoking a greater sense of God's presence, giving us strength to face the trials of our lives.

--Rabbi Amy Eilberg

Prayer is like playing jazz. You can pray alone -- but exciting things happen in sessions with other musicians, especially if you've played with them before. Some play the 'old standards,' others try new pieces. Sometimes we all pray in harmony, other times we pray at our own rhythm, our own volume. Mystical tradition teaches that the words are only the shell, the outer wrapping of the prayers. Jewish tradition explores the inner meaning of the words through interpretation, and ancient, sacred texts stay alive when each generation re-interprets them.

--Rabbi Levi Weiman-Kelman

If you come to public worship and leave with the feeling that you have gotten nothing out of it, then ask yourself: Did I bring anything to it?...It is true of public worship in a high degree that only they receive who give.

--From Rabbi Israel Mattuck's Introduction to
Liberal Jewish Prayer Book, 1937

Said Rabbi Levi Yitzhak of Berditchev (1740-1810): "In every action, a person must regard his or her body as the Holy of Holies, a part of the supreme Power on earth -- that is, as a manifestation of the Divine. Whenever we lift our hands to do a deed, let us consider our hands the instruments of God."

* * *

I believe that God is in me,
as the sun is in the color
and fragrance of a flower;
the Light
in my darkness,
the Voice
in my silence.

--Helen Keller

Prayer invites
God's presence to infuse our spirits,
God's will to prevail in our lives.
Prayer cannot bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

--Adapted from Rabbi Abraham J. Heschel (1907-1973)

For traditional Jews, 10 men constitute a *minyan*, or quorum, for public prayer. Liberal Jews count women as well as men. Jewish prayer reaches its highest level when the community comes together. Certain prayers, such as the *Kedusha* (proclamation of God's sanctity) and *Kaddish* (sanctification of God's name), are said in the presence of a *minyan*, as if to teach us that we create holiness not in solitude but by joining with others.

Our Sages teach:

Wherever ten Jews live,
They must set up a building where they can come together to pray.
Such a place is called a *Beit Knesset*: a House of Assembly, a Synagogue.

And so we learn:

Wherever ten gather in prayer,
The Divine Presence is among them.
There is holiness in community,
For in community we meet the Holy One.
Hiney mah tov -- How good it is to be together.
How good to gather as one people
Before our God, who cherishes the uniqueness of each soul.
Hiney mah tov: precious is the gift of community
Blessed the joy of our gathering.

HINEY MAH TOV--HOW GOOD IT IS

הנה מה-טוב

Hiney mah tov u-ma na'im

הנה מה-טוב ומה-נעים

Shevet achim gam yachad.

שֵׁבֶת אַחִים גַּם-יַחַד.

How good that brothers and sisters can dwell together. (Ps.133:1)

The most direct way to attach ourselves to God in this material world is through music and song. Even if you can't sing well, sing. Sing to yourself. Sing in the privacy of your home. But sing.
--Rabbi Nachman of Bratzlav (1772-1811)

HALLELU -- PRAISE GOD

הללו

Hallelu Hallelu Hallelu (2 times)

הָלְלוּ הָלְלוּ הָלְלוּ

Hallelu Hallelu Hallelu (2 times)

הָלְלוּ הָלְלוּ הָלְלוּ

Kol han-sha-ma te-ha-lel Yah

כָּל הַנְּשָׂמָה תְהַלֵּל יְהוָה

Hallelu Hallelu Yah!

הָלְלוּ הָלְלוּ יְהוָה

Let every living soul praise God! (Ps.150)

SHALOM ALEICHEIM --PEACE UPON YOU

שלום עליכם

This is one of the best known traditional songs for Shabbat. Its words are a greeting to the angels (literally “messengers of peace”), who, according to legend, come to dwell in Jewish homes on Shabbat, bringing with them a sense of joy and serenity. On Shabbat, all of us can become “messengers of peace” as we share with others our sense of inner tranquility and delight in the holy day.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיּוֹן, מִמַּלְאָךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Shalom aleichem, ma-la-chei ha-sharet, ma-la-chei el-yon
Mi-melech mal-a-chei ham-la-chim, ha-kadosh baruch hu*

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמַּלְאָךְ מַלְכֵי
הַמַּלְאָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Bo-a-chem l'shalom, ma-la-chei ha-shalom, mal-a-chei el-yon
Mi-melech mal-a-chei ham-la-chim, ha-kadosh baruch hu*

בְּרַחוּמֵי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמַּלְאָךְ מַלְכֵי
הַמַּלְאָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Bar-chu-ni l'shalom, ma-la-chei ha-shalom, ma-la-chei el-yon
Mi-melech mal-a-chei ham-la-chim, ha-kadosh baruch hu*

צאתכם לשלום, מלאכי השלום, מלאכי עליון, ממלך מלכי
המלכים, הקדוש ברוך הוא:

*Tzeit-chem l'shalom, ma-la-chei ha-shalom, ma-la-chei el-yon
Mi-melech mal-a-chei ham-la-chim, ha-kadosh baruch hu*

Greetings of peace, ministering angels, exalted messengers
of the Majesty of all majesties,
the Blessed Holy One.
Enter in peace, angels of peace...
Bless us with peace, angels of peace...
Go forth in peace, angels of peace...

SHABBAT HAMALKA--QUEEN SABBATH

שבת המלכה

The words of *Shabbat Hamalka* are by Hayyim Nachman Bialik, the great 19th century poet of the Hebrew national revival. His poem draws on the traditional metaphor of Shabbat as both queen and bride, evoking images of radiant splendor and loving intimacy.

החמה מראש האילנות נסתלקה
באו ונצא לקראת שבת המלכה
הנה היא יורדת, הקדושה הברוכה
ועמה מלאכים, צבא שלום ומנוחה
באי באי המלכה!
באי באי הכלה!
שלום עליכם מלאכי השלום.

*Ha-chama mei-rosh ha-ilanot nis-tal-ka
Bo-u v'nei-tzei likrat shabbat ha-malka
Hinei hi yo-redet ha-k'dosha, ha-b'rucha
V'ima mal-a-chim, tz'va shalom u'menucha
Bo-i, bo-i, ha-malka,
Bo-i, bo-i, ha-kalla
Shalom aleichem, mal-a-chei ha-shalom.*

The sun on the treetops no longer is seen,
Come gather to welcome the Sabbath, our queen.
Behold her descending, the holy, the blessed,
And with her the angels of peace and of rest.
Draw near, draw near, and here abide,
Draw near, draw near, O Sabbath bride.
Peace also to you, you angels of peace.

MEDITATIONS FOR SHABBAT

We reach for You, our God,
from our quiet places.
May we stand still,
for a brief moment, and
listen to the rain --
Stand still, for a brief
moment, and watch the
play of sunlight and
shadow on the leaves.
For a brief moment --
listen to the world.
Let us stop the wheels
of every day
To savor Shabbat --
in the stillness of this holy place
in the stillness of our souls.
We reach for You, God,
from our quiet places.

* * *

Rest reveals the importance of work.
Work reveals the importance of rest.
The two together make the world;
the two together make a human being.

I rest when I cease my struggle to control.
I rest when I abandon my pride of ownership.
I rest when I give thanks for what is.

I set aside these moments
to revel in Your work by sharing in Your rest.
I set aside these moments
for mindfulness and renewal.

I set aside these moments
to honor all that I have been given.
I set aside these moments
to take stock of all that I am.

I take time to make Shabbat:
to open my heart to joy and my mind to truth.
May I live my life in such a way that
each moment fulfills the promise
of this moment.

THIS IS IT

This is it
To come from the blazing sunlight
into the dim quiet of our praying-place.
This is the great warmth and at-homeness;
This is the knowledge of belonging
The loneliness merging into a strong oneness
One lost drop of water finding its way into the sea.
The Torah sheds a glow, gleams white and silver, as we stand
Singing and praying
Our hearts warm with peace
Our spirits quiet in the quietness of Shabbat.

This is the end of the week and its beginning.
This is the moment of pause
 The refilling of the empty vessel
 The renewing of the empty spirit....

FOR OUR COMMUNITY

Shechina, Source of life and blessing,
in this place of Shabbat and Shalom,
may we offer each other the blessings
of music, ritual, safety and quiet.
Let us rejoice in what we know, what we are learning,
and what we are teaching one another.

Let those of us who are shy find a voice
and those of us who feel separate
know that here we may find community.

Let us always remember that we are the ancestors of the future
and what we do now, even the smallest act, changes the universe.

And, as we join our voices and our energies,
let us move the world one step closer to peace.

The apparently simple idea that one day out of seven should be devoted to rest and reflection has always been a radical concept. Its earliest practice challenged the ancient world, where labor was the lot of beasts and slaves and leisure was the privilege of the rich and powerful. Today, when the hum of the machine never stops, when everyone has too much to do and not enough time in which to finish, Shabbat continues to pose fundamental questions about values and the purpose of life. --Anita Diamant

KINDLING THE LIGHTS OF SHABBAT

הדלקת נרות לשבת

The custom of lighting candles at the beginning of Shabbat was well established by the 2nd century C.E. A minimum of two candles are lit on Shabbat (reminding us of the Torah's twin commandments to "remember" and "keep" Shabbat), but more may be lit. Some families light one candle for each member. Some circle the flames three times with their hands to draw the warmth and light of Shabbat into themselves, then cover their eyes as they recite the blessing.

As the great doors of night are opening
we come into the clean quiet room of Shabbat.
Let us be thankful, as we light these candles
like eyes of holiness, for this moment of peace.

* * *

Holy God, grant us and all our loved ones
a chance truly to rest on this Shabbat.
May the light of the candles drive out from among us
the spirit of anger, the spirit of harm.
Send Your blessings to us all
that we may walk in the ways of Your Torah, Your light.

* * *

The first *mitzvah* in the Torah is "Yehi or" -- let there be light!
So we are commanded: in everything you do, be a *Menorah* -- a bringer of light.

Live with honor, act with integrity, do your work with passion
and the radiance of your deeds will live after you.
May our ideals burn bright, forever unextinguished
and may we live our lives like the flames we kindle --
always stretching upward, striving for the good, reaching for You.

The light of the Sabbath candles is a symbol of our people's mission: to bring light to a darkened world, to work for the betterment of the human condition, and to strive for justice and peace.
--Rabbi Shelton J. Donnell

Where the world is dark with illness,
let me kindle the light of healing.
Where the world is shadowed by suffering,
let me kindle the light of love.
Where the world is dimmed by lies,
let me kindle the light of truth.
Let me be worthy of this honor
as I strike this match and kindle the flame
that illumines the heart of the world.

When you focus all your thought on the power of the words, you may begin to sense the sparks of light that shine in them. The sacred letters are the chambers into which God pours flowing light. The lights within each letter, as they touch, ignite one another, and new lights are born. And thus the Psalmist says: "Light is sown for the righteous, and joy for the upright in heart." (Ps.97:11). Blessed is the one who can sense the radiance of these ancient words of prayer. --Based on *Keter Shem Tov* 47b (Hasidic commentary)

This light is mine,
It was given to me in love,
It was given to me in peace.
This light was hers,
That mother in our past
Who kindled it with pride...

This light will be theirs
The daughters of our heart --
May they hold it with care:
A light won by strength,
by suffering,
by selflessness.

We praise You, O God,
and pray that for all time
we will kindle our light
in freedom, love and peace.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Baruch ata Adonai, Eloheinu melech ha-olam, asher kid-shanu b'mitz-votav
v'tzivanu l'hadlik ner shel Shabbat.*

*Boundless are You, Eternal One
our God, Sovereign of all time and space,
who brings holiness to our lives
with the mitzvah of kindling the lights of Shabbat.*

*May our hearts be lifted,
our spirits refreshed,
as we light the Sabbath candles.*

It is written in the story of creation: "God blessed the seventh day, and hallowed it" [Gen.2:3]. How did God bless and hallow Shabbat? God blessed it with the glow of candle light, and hallowed it with the glow of shining faces. For Shabbat transfigures our faces and gives them a radiance not seen on other days of the week. --Adapted from *Midrash Genesis Rabba* 11:2; *Yalkut, Bereishit*, 17

Kiddush means “sanctification.” It is a proclamation of the holiness of the day, and is recited over a cup of wine on the eve of Shabbat and other festivals. In Biblical times the Land of Israel was famed for its abundant wine. In the wilderness, the scouts sent by Moses to “spy out” the land brought back with them a branch with a single cluster of grapes, so large that it had to be borne on a carrying frame by two men (Num.13:23). Wine remains a symbol of joy and abundance, of the sweetness and blessings in our lives. We lift up a full cup in celebration of these blessings, recalling the words of Psalm 23: “My cup runneth over.”

Let us bless the source of life that ripens fruit on the vine
 as we hallow the seventh day, the Sabbath day --
 in remembrance of creation,
 for the Sabbath is first among holy days,
 recalling the Exodus and the Covenant.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ,
 וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי
 הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לְיִצְיַאת מִצְרַיִם, כִּי בְּנוּ בְּחֵרֶת
 וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשִׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן
 הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשִּׁבֻּת.

Ba-ruch ata Adonai, Eloheinu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.
Ba-ruch ata Adonai, Eloheinu me-lech ha-o-lam, a-sher kid-sha-nu b'mitz-vo-tav
v'ra-tza va-nu, v'sha-bat kod-sho b'a-ha-va uv-ra-tzon hin-chi-la-nu zi-ka-ron
l'ma-a-seh v-rei-sheet. Ki hu yom t'chi-la l'mik-ra-ei ko-desh ze-cher li-tzi-yat
mitz-ra-yim. Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim, v'sha-bat
kod-sh'cha b'a-ha-va uv-ra-tzon hin-chal-ta-nu. Ba-ruch ata Adonai, m'ka-desh
ha-sha-bat.

In the listing of Jewish festivals that appears in Leviticus chapter 23, the Sabbath comes first. Thus, the Kiddush refers to Shabbat as “the first among holy days.” And indeed, this weekly celebration of freedom, light, joy and peace is the very foundation of a Jewish home, taking precedence over festivals that occur only once a year. As the love between marriage partners depends on regular expressions of affection to keep the relationship alive, so also our relationship to our Jewish heritage is nurtured through regular practices that serve as loving reminders of our identity. As Chaim Raphael writes, “To Jews, the Sabbath is not a rest from life but a reaffirmation of what life is about.”

BLESSING FOR CHILDREN

Shabbat celebrates the bonds of family, and is an opportunity to express love and appreciation to those who are close to us. Thus it is an ancient Jewish tradition for parents to bless their children at the Sabbath table on Friday nights. It is customary to place both hands on the child's head or shoulders, to symbolize that our blessing is offered with complete generosity of spirit. Many parents whisper personal words to their child, in addition to speaking the traditional words. The source of the parents' blessing is Genesis chapter 48, in which Joseph brings his two Egyptian-born sons, Ephraim and Manasseh, to receive a blessing from their dying grandfather, Jacob. Jacob places his hands on the boys' heads and says, "By you shall the people Israel invoke blessings, saying: "May God make you like Ephraim and Manasseh." We continue to bless our sons with these ancient words every Shabbat.

Here with you beside me, I feel so greatly blessed
This moment means much more than I can say
A time to be together, a time for us to rest
Shabbat is here, the time has come to celebrate the day
So I hold you close, my hands upon your head
And from me to you, my child, these words are said:

Refrain: *Y'sim-cha Elohim k'Ephraim v'chi-Menasheh*

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה

May God give you life and strength like Joseph's sons

Y'si-meich Elohim k'Sarah, Rivkah, Rachel v'Leah

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה

May God make you like our mothers, like our blessed ones.

As I watch you growing, I smile through my tears
Sometimes I wish you'd stay forever small
But then I see you blossom and I embrace the passing years
I love you now, I'll love you then -- I love to see it all
So I lift my voice to offer you this prayer
For every step along the way, I will be there [Refrain]

May God make you like our parents, like our blessed ones.

Why do we bless our sons by recalling the names of Ephraim and Manasseh, rather than more well-known figures from the Torah, such as Abraham, Isaac and Jacob? Perhaps it is because Ephraim and Manasseh were the first Jewish children to be born in the Diaspora, who yet remained faithful to their heritage. We bless our daughters by invoking the names of the four heroic "mothers" of the Jewish people: Sarah, Rebecca, Rachel and Leah. They, too, grew up in alien surroundings and surmounted many challenges to become the matriarchs of a nation.

Kabbalat Shabbat, “Welcoming Shabbat,” is the preliminary service for Friday night. Five hundred years ago, inspired by the words of the Talmud, Jewish mystics in Safed robed themselves in white and went out into the hills to greet Shabbat. As we read in *Talmud Shabbat* 119a: Rabbi Hanina robed himself in a *tallit* at sunset on Erev Shabbat and cried out, “Come, let us go out to welcome Queen Shabbat.” Rabbi Yannai put on his finest Shabbat attire and exclaimed, “Come, O bride! Come, O bride!” On Friday nights we, too, sing love songs, including verses from *Shir Hashirim* (Song of Songs) -- a poem celebrating the love between the Holy One and the *Shechina*, the male and female elements within Divinity.

YEDID NEFESH: MY SOUL'S BELOVED

יְדִיד נֶפֶשׁ

Ye-did ne-fesh av ha-ra-cha-man

יְדִיד נֶפֶשׁ אָב הָרַחֲמָן

Me-shoch av-de-cha el re-tzo-neh-cha

מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ

Ya-rutz av-de-cha k'mo a-yal

יָרוּץ עֲבָדְךָ כְּמוֹ אֵיל

Yish-ta-cha-veh el mul ha-da-reh-cha

יִשְׁתַּחֲוֶה אֶל מוּל הַדָּרֶךְ

Ki ye-e-rav lo y'di-do-te-cha

כִּי יַעֲרַב לוֹ יְדִידוֹתֶיךָ

Mi-no-fet tzuf v'chol ta-am.

מִנּוֹפֶת צוּף וְכָל טַעַם.

My soul's beloved, Source of mercy, draw Your servant into Your arms: I leap like a deer to stand in awe before You. Your love is sweeter than the taste of honey.

DODI LI -- MY BELOVED IS MINE

דוּדֵי לִי

Dodi li va-a-ni lo

דוּדֵי לִי וְאֲנִי לוֹ

Ha-ro-eh ba-sho-sha-nim

הָרֵעָה בְּשׁוֹשְׁנִים

Dodi li...

Mi zot o-la

מִי זֹאת עֵלָה

Min ha-mid-bar

מִן-הַמִּדְבָּר

M'ku-teh-ret mor u-le-vo-nah

מִקְטָרֶת מוֹר וּלְבוֹנָה

Dodi li...

Li-bav-tini a-cho-ti kallah

לְבַבְתָּנִי אֲחֹתִי כִלָּה

Li-bav-tini kallah

לְבַבְתָּנִי כִלָּה

U-ri tza-fon u-vo-i tei-man

עוּרִי צְפוֹן וּבֹאִי תֵימָן

Dodi li...

דוּדֵי לִי

My beloved is mine and I am his; he feeds among the lilies. Who is this coming up from the desert, fragrant with myrrh and frankincense? Give me your heart, my sister, my bride. Awake O north wind, and come, you south wind. My beloved is mine... (Song of Songs 2:16; 3:6; 4:9; 4:16)

EREV SHEL SHOSHANIM: NIGHT OF ROSES

E-rev shel sho-sha-nim

Nei-tzei na el ha-bus-tan

Mor b'sa-mim u-le-vo-nah

Le-rag'leich mif-tan

Refrain:

Lai-lah yo-red le-at

V'ru-ach sho-shan nosh-vah

Ha-vah el-chash lach shir ba-lat

Zeh-mer shel a-ha-vah

Sha-char ho-mah yo-nah

Ro-sheich ma-lei t'la-lim

Pich el ha-bo-ker sho-sha-nah

Ek-te-feh-nu li

ערב של שושנים

ערב של שושנים

נצא נא אל הבסתן

מור בשמים ולבונה

לרגלך מפתן.

לילה יורד לאט

ורוח שושן נושבה

הבה אלחש לך שיר בלאט

זמר של אהבה

שחר הומה יונה

ראשך מלא טללים

פידך אל הבקר שושנה

אקטפנו לי

On an evening fragrant with roses, let us go out to the orchard. Spices and frankincense are a threshold for your feet. Night is slowly falling; the fragrance of roses descends. Come, I will whisper to you a song -- quietly -- a song of love. At sunrise, a dove is cooing. Your hair is filled with dewdrops. Your mouth, turned to the morning like a rose, I will pluck for myself.

As our ancestors in Safed walked through the dimming light, they chanted Psalms 95-99, and Psalm 29 -- one psalm for each of the six days of the week. They added to their joy with Psalms 92 and 93, celebrating the sovereignty of the Holy One -- the presence of God that fills the world.

SHIRU L'ADONAI--SING A NEW SONG TO GOD

Shiru l'adonai kol ha'aretz

Shiru l'adonai

Shir chadash

שירו ליי

שירו ליי כל הארץ:

שירו ליי

שיר חדש

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 (Ps.96:1-2).

L'CHU NERANENAH--SING OUT TO GOD

לְכוּ נְרַנְנָה

L'chu neranenah

לְכוּ נְרַנְנָה

Yai lai lai lai lai

יֵי לַי לַי לַי לַי

LAdonai

לַיֵי

Yai lai lai lai lai

יֵי לַי לַי לַי לַי

Na-ria

נְרַיְעָה

Yai lai lai lai lai

יֵי לַי לַי לַי לַי

L'tzur yisheinu

לְצוּר יִשְׁעֵנוּ

Yai lai lai lai lai

יֵי לַי לַי לַי לַי

Let us sing out to God, the maker of all
sure and strong
Let all of creation from mountain to sea
hear our song. (*Refrain*)

For all of the wonders and all of God's light
we rejoice
So now let us listen with all of our hearts
To hear God's voice
L'chu ne'ranenah...

Let us sing out to God; let us give a jubilant shout to the Rock, our deliverer (Ps. 95).

TOV L'HODOT: IT IS GOOD TO GIVE THANKS

טוֹב לְהוֹדוֹת

טוֹב לְהוֹדוֹת לַיֵי, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ.

Refrain: Tov l'ho-dot LAdonai ul-za-mer l'shim-cha el-yon (2X)

On this, the day of days
My lips shall sing Your praise
For I know that You'll always be
Here, surrounding me. [*Refrain*]

My spirit takes release
I close my eyes in peace
And from my soul, heard far above,
Springs a song of love [*Refrain*]

I wish to understand
the wonders of Your hand
For all the blessings that are mine
Rise from Your design [*Refrain*]

It is good to thank the Eternal, to sing to Your name, O Most High.(Ps.92:2)

MA GADLU -- HOW GREAT ARE YOUR DEEDS

מה גדלו

מה גדלו מעשיך יי [י] מאד עמקו מחשבתך:

Ma gad-lu ma-a-seh-cha Yah

M'od am-ku mach-sh'vo-teh-cha

How great are Your deeds, Eternal One; how profound Your designs. (Ps.92:6)

L'cha Dodi -- Come, my beloved! We build to the climax of *Kabbalat Shabbat* (the preliminary service for Friday night) with these words, composed in 1529 by the Kabbalist poet Shlomo Alkabetz. Our song celebrates the mystical love that links God and the people Israel. As Shabbat gives a foretaste of the world to come, we look forward to the time of Messianic redemption, when peace, love and joy will pervade the world.

L'CHA DODI: COME, MY BELOVED

לכה דודי

לכה דודי לקראת כלה. פני שבת נקבלה:

L'cha dodi lik-rat ka-la

p'nei sha-bat n'ka-be-la

שמור וזכור בדבור אחד, השמיענו אל המיוחד. יי אחד ושמו אחד.
לשם ולתפארת ולתהלה: לכה...

Sha-mor ve-za-chor b'di-bur e-chad,

Hish-mi-a-nu el ha-me-yu-chad

Adonai e-chad, u-sh'mo e-chad

L'shem ul-ti-fe-ret v'li-t'hi-la. L'cha dodi...

לקראת שבת לכו ונלכה. פי היא מקור הברכה. מראש מקדם
נסוכה. סוף מעשה במחשבה תחלה: לכה...

Lik-rat sha-bat l'chu v'nel-cha

Ki hi m'kor ha-b'ra-cha

Mei rosh mi-ke-dem n'su-cha

Sof ma-a-seh b'mach-sha-va t'chi-la. L'cha dodi...

התעוררי התעוררי. פי בא אורך קומי אורי. עורי עורי שיר דברי.
כבוד יי עליך נגלה: לכה...

Hit-o-re-ri, hit-o-re-ri

Ki va o-rech, ku-mi o-ri

U-ri, u-ri, shir da-be-ri

K'vod Adonai a-la-yich nig-la. L'cha dodi...

We rise and face the door to welcome Shabbat, envisioned here as a bride who enters our midst in beauty, joy and peace. It is a tradition to bow in welcome on the words "Boi, Chalah -- Welcome, O Bride!"

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בְּעֵלָהּ. גַּם בְּשִׂמְחָה וּבְצִהְלָהּ. תּוֹךְ אֲמוּנֵי עַם
סִגְלָהּ. בּוֹאִי כְּלָהּ, בּוֹאִי כְּלָהּ: לְכֵה:

*Bo-i v'sha-lom a-te-ret ba-la
Gam b'sim-cha uv-tzo-ho-la
Toch e-mu-nei am se-gu-la
Bo-i cha-la, bo-i cha-la. L'cha dodi...*

Beloved, come to meet the bride; beloved, come to greet Shabbat. (Refrain)
"Keep" and "Remember" as a single word, the singular God caused us to hear.
Adonai is One, God's name is one; to God are honor and glory and praise. (Refrain)
Come with me to meet Shabbat, for it is a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made. (Refrain)
Awake, awake, your light has come! Arise, shine, awake and sing:
the Eternal's glory dawns upon you. (Refrain)
Enter in peace, O crown of Love; enter in gladness, enter in joy.
Come to the people that keeps its faith.
Come in, O bride! Come in, O bride!

CHATZI KADDISH

חצי קדיש

Chatzi Kaddish ("Half" or "Partial" Kaddish) is an affirmation that Godly values abide in the world. It serves here as liturgical punctuation, to mark the conclusion of *Kabbalat Shabbat*, the preliminary service for Friday night. We transition, poetically and musically, from love song to worship.

תִּגְדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וַיִּמְלִיךְ
מְלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

*Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chi-r'u-tei,
v'yam-lich mal-chu-tei b'cha-yei-chon uv-yo-mei-chon, u-v'cha-yei
d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: a-mein.*

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.

וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאֲמִירוֹן 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'ei-la min kol vir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-che-ma-ta da-a-mi-ran
b'al-ma, v'im-ru: a-mein.*

Magnified and sanctified be God's great name in this world, created as God willed. May God's sovereignty be established in your lifetime, and the life of the whole House of Israel, speedily and soon; and let us say: Amen.

Ma'ariv, the Evening Service, begins with the "Bar'chu," the formal call to worship.

מעריב לשבת

It is traditional for the reader or cantor to chant the first line of the "call to worship," bowing at "Bar'chu" and standing straight at "Adonai." The congregation responds with the second line, bowing at "Baruch" and standing straight at "Adonai." For millennia these two physical movements have served to remind us that something in the universe is greater than we are. *Barchu* is an expression of humility -- an invitation to recognize the Most High. Folk tradition derives the word from *berech* (knee), since in antiquity people would drop to their knees to acknowledge a monarch's sovereignty.

בְּרַחוּ אֶת יי הַמְבָרָךְ

Leader: *Bar-chu et Adonai ha-me-vo-rach!*

בְּרוּךְ יי הַמְבָרָךְ לְעוֹלָם וָעֶד:

Congregation and leader: *Ba-ruch Adonai ha-me-vo-rach l'o-lam va-ed!*

Praise the Eternal, the Boundless One!

Praised be the Holy One, the Infinite, now and forever!

MA'ARIV ARAVIM: TWILIGHT PRAYER

מעריב ערבים

The first blessing leading to the *Sh'ma* is called *Ma'ariv Aravim*. This prayer has a universal theme. It responds to the fall of night by praising God's power manifest in nature; it celebrates the order, elegance and beauty of the cosmos as revealed in the orbits of planets and stars. Rabbi Samson Raphael Hirsch teaches that the *Ma'ariv* prayer is especially appropriate to the darkness, for it offers reassurance at a time which can evoke in us a sense of fear and vulnerability. God is here called "*Adonai tzeva'ot*" (Lord of Hosts) -- for the Holy One takes all the infinite elements (the "hosts") of creation and organizes them into a unified, harmonious and purposeful universe.

בְּרוּךְ אַתָּה יי , אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,
בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיָּמִינִים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם
וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא
לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,
תָּמִיד וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הַמַּעְרִיב עֶרְבִים:

Ba-ruch ata Adonai, Eloheinu me-lech ha-o-lam, a-sher bid-va-ro ma-a-riv a-ra-vim, b'choch-ma po-tei-ach sh'a-rim u-vi-t'vu-na m'sha-neh i-tim, u-ma-cha-lif et ha-z'ma-nim um'sa-der et ha-ko-cha-vim b'mish-m'ro-tei-hem ba-ra-ki-a kir-tzo-no. Bo-rei yom va-lai-lah, go-lal or mip-nei cho-shech v'cho-shech mip-nei or. U-ma-a-vir yom u-mei-vi lai-la, u-mav-dil ben yom u-vein

lai-la Adonai tz'va-ot sh'mo. El chai v'ka-yam, ta-mid yim-loch a-lei-nu l'o-lam va-ed. Ba-ruch ata Adonai, ha-ma-a-riv a-ra-vim.

We offer You a blessing, Adonai our God, Ruler of the universe, whose word brings on the evening, whose wisdom opens heaven's gates, whose understanding changes times and seasons, and whose will sets the stars in their courses in the sky. You make day and night, rolling light away from darkness, and darkness from light; You make day pass and bring on the night, separating day from night: You command the hosts of heaven. We praise You, Adonai, whose word makes evening fall.

* * *

Let the Infinite be blessed
who sustains the universe;
who commands the fall of evening
and uplifts in wisdom the light of dawn;
who ordains time and its stately progression
and arranges the shining stars in their heavenly constellations
in an order divinely inspired;
who creates the cycle of day and night
rolling light away from darkness and darkness from the light;
who speaks the passing of the day and the night's descent
and directs the celestial multitudes.
Holy One, living and enduring,
may You order our world for eternity.
Let the Infinite be blessed
who commands the fall of evening.

* * *

We praise You, Sovereign of time and space
You make day pass away
and bring on the night.
From burning sun to canopy of stars
Your light is with us.
Constellations spin through space
tracing patterns in the night.
You pattern our lives
with days and nights
seedtime, harvest
sacred seasons.

You roll light away from darkness
and darkness from the light.
As you order the stars,
Bring harmony and structure to our lives.
We turn to You in praise, Eternal One,
as darkness falls around us.

To pray is to take notice of the wonder, to regain a sense of the mystery...
Abraham Joshua Heschel

--

Hail the hand that scattered space with stars
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
beyond probability to place consciousness
on this cooling crust of burning rock.
Oh praise that hand, mind, heart, soul, power or force
that so enclosed, separated, limited planets, trees, humans
yet breaks all bounds and borders
to lavish on us light, love, life
this trembling glory.

AHAVAT OLAM: TORAH AS A GIFT OF LOVE

אהבת עולם

Ahavat Olam, the second blessing leading to the *Sh'ma*, celebrates God's love for Israel. In boundless love for Israel, God gives the greatest gift imaginable: teachings that will help us to live. We pray that we may have the open and understanding heart to receive these teachings, to make them real by our deeds, and to pass them on to others. This is our response to God's love: a commitment to study, to live the life of Torah, and to carry it forward to future generations.
--Rabbi Arthur Green

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבְתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיחַ
בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הִם חַיֵּינוּ
וְאַרְךָ יַמֵּינוּ, וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֶל תִּסִּיר מִמֶּנּוּ
לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

A-ha-vat o-lam beit Yisrael am-cha a-hav-ta
To-ra u-mitz-vot, chu-kim u-mish-pa-tim, o-ta-nu li-ma-d'ta
Al kein Adonai Eloheinu, b'shoch-bei-nu u-v'ku-mei-nu na-si-ach b'chu-keh-cha
V-nis-mach b'div-rei To-ra-teh-cha u-v'mitz-vo-teh-cha l'o-lam va-ed.
Ki heim cha-yei-nu v'o-rech ya-mei-nu
U-va-hem neh-heh-geh yo-mam va-lai-lah.
V'a-ha-va-t'cha al ta-sir mi-me-nu l'o-la-mim
Ba-ruch ata Adonai, o-heiv a-mo Yisrael.

With everlasting love You have loved the House of Israel; *Torah* and *mitzvot*, laws and justice, have You taught us. Eternal our God, when we lie down and when we rise up, we shall discuss Your laws, rejoicing in the words of Your *Torah*. For they are the very center of our lives; thus we shall reflect on them day and night. Never take away Your love from us. Blessed are You, Holy One, who loves Your people Israel.

The revelation of the Torah at Mt. Sinai is likened to the sparks that fly when a hammer hits an anvil. A midrash teaches that there were 600,000 sparks -- one for each soul that stood at Mt. Sinai. At the moment of revelation, each person saw a different spark, although all came from the same Source. We call out the *Sh'ma*, reminding ourselves that although we may each have a different connection to God, we are all connected to a single Source.

Torah is a closed book
until it is read with an open heart.
House of Israel, great and small,
open your heart to the words of Torah.
Torah sanctifies life;
it teaches us how to be human and holy.
House of Israel, near and far,
cherish the eternal sign of God's love.
Torah is given each day;
each day we can choose to reject or accept it.
House of Israel, now, as at Sinai,
choose to accept and be blessed by its teachings.

* * *

You are My witnesses, says the Holy One. (Isaiah 43:10)
You are My witnesses, and I am God.
And our Sages tell us the meaning is:
When you are My witnesses, then I am God.
When you are not My witnesses,
I am, as it were, not God.
So we testify for You by our own acts,
Bringing Your power into this world
Following Your teachings of justice, compassion and peace.

We accept God's sovereignty in reverence,
treating others with love, devoting ourselves to Torah.
May this be our will as we witness...

* * *

Open up our eyes
Teach us how to live
Fill our hearts with joy
And all the love You have to give

Gather us in peace
As You lead us to Your Name
And we will know that You are One.
We will know that You are One.

It is a custom to recite the *Sh'ma* (Deut.6:4) with eyes closed, so as to shut out external distractions and to focus on the meaning of the words. The second line, which is not from the Torah, is chanted in a hushed voice to offer a private meditative moment.

שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד:

Sh'ma Yisrael, Adonai Eloheinu, Adonai eh-chad!

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal-chu-to l'o-lam va-ed!

Hear, O Israel:

Adonai is our God

Adonai is One.

Blessed is God's glorious dominion, forever and ever.

In this central affirmation of Jewish faith we address not God but one another. The *Sh'ma* bears witness that God exists, and that God is both singular and unique; we bear witness that we have a duty to love, study and teach God's word. Thus the Hebrew letters *Ayin* and *Dalet*, which form the word "*Eid*" (witness), are enlarged in the Torah scroll.

Please be seated.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וּשְׁנַנְתָּם
לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיוֹת לְכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

*V'ahavta et Adonai eh-lo-heh-cha b'chol l'vav-cha u-v'chol naf-sh'cha u-v'chol
m'o-deh-cha. V'ha-yu ha-d'va-rim ha-ei-leh a-sher a-no-chi m'tza-v'cha ha-yom al
l'va-veh-cha. V'shi-nan-tam l'va-neh-cha v'di-bar-ta-bam b'shiv t'cha b'vei-teh-cha
u-v'lech-t'cha va-deh-rech u-v'shoch-b'cha u-v'ku-meh-cha. U-k'shar-tam l'ot al
ya-deh-cha v'ha-yu l'to-ta-fot bein ei-neh-cha; u-ch'tav-tam al m'zu-zot bei-teh-cha
u-vi-sh'a-reh-cha. L'ma-an tiz-ke-ru va-a-si-tem et kol mitz-vo-tai vi-he-yi-tem
ke-do-shim lei-lo-hei-chem. A-ni Adonai Eh-lo-hei-chem, a-sher ho-tzei-ti et-chem
mei-eh-retz mitz-ra-yim li-he-yot la-chem lei-lo-him. A-ni Adonai Eh-lo-hei-chem.*

You shall love the Eternal your God
with all your heart
with all your soul
and with all your might.
And these words
which I command you this day
shall be upon your heart.
Teach them faithfully to your children; speak of them
in your home and on your way,
when you lie down and when you rise up.
Bind them as a sign upon your arm;
let them be a symbol before your eyes.
Write them on the doorposts of your house
and on your gates.

(Deut. 6:5-9; Num.15:40-41)

Asked Menachem Mendl of Kotzk: In the first paragraph of the *Sh'ma* (called *V'ahavta*), why does it say "And these words which I command you this day shall be upon your heart" rather than "in your heart"? The reason, he said, is that you cannot always put something in your heart; sometimes the heart is utterly closed. At those times, all you can do is place the words on your heart, with the hope that one day your heart will open and the words will come in.

Will you open your soul to Me?
Will you speak your mind?
Can you love Me? Will you take My words?

Take them with you
teach them in sunshine
teach them in kitchens
make these words psalms
make them stories and philosophy
repeat them until they are music
wrap yourselves inside the sounds
write these words and keep the writings close at hand
or better yet
know them by heart
to gaze upon them with mind's eye
to carry them wherever you go
as your prayer at night
most important words you speak in the morning

and when you're not sure you can love Me
remember *mitzrayim* -- the narrow place
remember:
everything still depends on our love.

We say in the *Shema*: “These words...shall be upon your heart. Teach them to your children.” The Rabbi of Koretz taught: if these words go forth from your own heart, they will truly enter your children’s heart. Our Sages maintain that grandparents are also obliged to share these teachings with their grandchildren. [Talmud Kiddushin 30a]

V’AHAVTA: When You Love

When you love *Adonai Elohecha* body and soul
these things I ask of you will be possible:

To answer your children’s questions about Me
and believe your answers yourselves
To connect religion to your everyday
comings and goings...

for example,
when you hug them in bed at night
with tender words -- *Sh’ma Yisrael*
or when you think to say *Modeh Ani*
in the rush of getting them up and out
in the morning
To be alert enough
to open doors for your children
in every waking moment
and when they dream.

And finally, to remember just why
all these things matter:
They matter because I, *Adonai Elohecha*,
brought you and your children out of Egypt
to be God for you.
I am your God.
And when you do these things
I will be your children’s God.

The parchment inside the *mezuzah* contains many words. But one word stands out. The very first word on the parchment inside the *mezuzah* is the familiar word “*Sh’ma*: Hear, listen.” As we pass the *mezuzah* on our way into the house, we may not take time to think about all of the words in the *mezuzah*. But we can always take a second to remind ourselves of that first word. It’s there to tell us that when we come home, the first thing to do is listen: listen to our children, to our wives or husbands or partners. Listen to what is already happening in the house before we add to it.

GEULAH -- REDEMPTION

גאולה

As two blessings preceded the *Sh'ma*, so two blessings follow it. The *Geulah* prayer is the first of these; *Hashkiveynu* is the second. Thus the *Sh'ma* is set like a precious gem within a framework of blessings. *Geulah* celebrates the redemptive power of God and the continued survival of the Jewish people by focusing on a defining moment: the Exodus from Egypt, symbol of all the deliverances which were to follow.

Blessed are You, Worker of wonders,
Your splendor fills the earth.
All our strength, all our courage, come from You,
and so we offer thanks for the power of Your Presence.
You are the Maker of heaven and earth,
of sun-stars and galaxies, of microbes and minds.
You are the Seeker,
haunting the human heart,
hunting us out in every age.

You made Your covenant with Abraham and Sarah.
You went down with us into *Mitzrayim*.
You heard our cry, as we toiled beneath
the fiery sun in Pharaoh's brickyards.
You summoned Moses at the burning bush
to face the fierceness of Pharaoh and to lead us forth from Egypt.

Blessed is the One who continues to seek us out,
Who calls to us from the narrowness of our lives
to the wilderness of freedom.

* * *

All this is true and trustworthy, our experience of this world:
Our lives are difficult; we are pursued by our ideals and our imperfections.
We must choose between life and death, between slavery and freedom.
We sway between listening for hope, and succumbing to anguish and despair;
the death of our spirit.

But we are not abandoned, nor alone.
We search the distant past and our own days
and find the courage to enter our struggles,
to wrestle with the Pharaohs in our hearts and those in the world around us,
and slowly to free ourselves from bondage.
We are companions who help each other rise from the dust.
From age to age the tale has been told,
how Moses and Miriam led us forth from Egypt.
The deed of liberation is answered with joyous song,
a moment of celebration that lingers and uplifts us in the midst of our days:
Mi khamocha...!

For all the tears of Jewish history, Judaism is a religion of joy. Our joy comes, in part, from having a sense of purpose. We left Egypt not only for the sake of our own freedom, but to share the gift of liberation with all humankind. *--Chaim Raphael*

The courage to let go of the door, the handle...
The courage to leave the place whose language you learned...

The courage to walk out of the pain that is known
into the pain that cannot be imagined,
mapless, walking into the wilderness...
sailing off the map into dragons' mouths,
Cathay, India, Siberia, *goldeneh medina*,
leaving bodies by the way like abandoned treasure.
So they walked out of Egypt. So they bribed their way
out of Russia under loads of straw; so they steamed
out of the bloody smoking charnelhouse of Europe
on overloaded freighters forbidden all ports --

out of pain into death or freedom or a different
painful dignity, into squalor and politics.
We Jews are all born of wanderers...
who chose the desert over bondage,

who walked into the strange and became strangers...
who let go of everything
but freedom, who ran, who revolted, who fought,
who became other by saving themselves.

*The Exodus lasted a moment, a moment enduring forever.
What happened once upon a time happens all the time.
So we--like Moses, like Miriam,
like the children of Israel at the shore of the sea--sing this song of joy:*

מִי כְּמֹכָה בְּאֵלִים יְיָ, מִי כְּמֹכָה נֶאֱדָר בְּקִדְשׁ,
נֹרָא תְהִלַּת, עֲשֵׂה פְלֵא:

*Mi-cha-mo-cha ba-ei-lim Adonai,
Mi ka-mo-cha neh-dar ba-ko-desh
No-ra t'hi-lot, o-seh feh-leh*

מְלֻכּוֹתָיָךְ רָאוּ בְּנִיָּה, בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה, זֶה אֱלֹהֵינוּ וְאַמְרוּ:
יְיָ מִלְּדָד לְעוֹלָם וָעֶד.

*Mal-chu-t'cha ra-u va-neh-cha,
Bo-kei-a yam lif-nei Mo-sheh
Zeh ei-li a-nu v'am-ru:
Adonai yim-loch l'o-lam va-ed.*

וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיְגַאֲלוּ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ, גֹאֲלֵי יִשְׂרָאֵל:

*V'ne-eh-mar ki fa-dah Adonai et Ya-a-kov
Ug'a-lo mi-yad cha-zak mi-me-nu
Ba-ruch ata Adonai, ga-al Yisrael.*

* * *

Let us bless the source of life,
source of faith and daring,
wellspring of new song
and the courage to mend.

Who among the mighty compares with You, Eternal One! Whose holiness is as glorious as Yours! Awesome in splendor, doing wonders. Your children beheld Your majesty when the sea parted before Moses. "This is my God," they responded in song, "The Eternal shall reign forever and ever!" (Ex.15). And it was said: "The Eternal has rescued Jacob, redeemed him from a mightier power" (Jer.31). Praised are You, Eternal One, who redeemed Israel.

Wellfleet Shabbat

The hawk eye of the sun slowly shuts.
The breast of the bay is softly feathered
dove grey. The sky is barred like the sand
when the tide trickles out.

The great doors of Shabbat are swinging
open over the ocean, loosing the moon
floating up slow distorted vast a copper
balloon just sailing free.
The wind slides over the waves, patting
them with its giant hand, and the sea
stretches its muscles in the deep,
purrs and rolls over.

The sweet beeswax candles flicker
and sigh, standing between the phlox
and the roast chicken. The wine shines
its red lantern of joy.
Here on this piney sandspit, the *Shechinah*
comes on the short strong wings of the seaside
sparrow raising her song and bringing
down the fresh clean night.

Hashkiveynu offers a prayer for a peaceful night and a vision of a future time when all will dwell in peace. In the darkness and cold of the evening, we invoke an image of tranquility and warmth. On Shabbat, the ending of the *Hashkiveynu* prayer is changed from “Guardian of the people Israel” (the weekday version) to “the One who spreads a shelter of peace over us.” For Shabbat by its very nature soothes all sadness, pain and anxiety. On weekdays the prayer focuses on our need for protection, but Shabbat embraces us with a sense of peace and serenity, evoked by the image of resting under God’s *sukkah*.

May I live each day with fullness of mind,
attending to life and all it places before me.
Thus will I live without hesitation.
Only then can I lie down in peace,
having given life my all.
Only then can I rise up
in anticipation of a new day,
knowing I have so much more to give.
Let mercy refine my actions,
and justice shield me from enemies.
Let my life be a vehicle for grace and mercy,
bringing peace and comfort to all in need.
May the Source of Life spread a blanket of peace
over me, over Israel, over Jerusalem,
and over all the world.

HASHKIVEYNU: SHELTER US

Hash-ki-vey-nu Adonai Eloheinu l'shalom

L'shalom

V'ha-a-mi-dei-nu mal-kei-nu l'cha-yim

*U-f'ros a-lei-nu su-kat sh'lo-meh-cha,
A-mein*

*Shelter us beneath Your wings, O Adonai
Guard us from all harmful things, O Adonai
Keep us safe throughout the night
'Til we wake with morning's light
Teach us, God, wrong from right, Amen.*

בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל
יְרוּשָׁלַיִם.

*Ba-ruch ata Adonai, ha-po-res su-kat sha-lom a-lei-nu v'al kol a-mo Yisrael, v'al
Yerushalayim.*

Blessed are You, Eternal One, who spreads Your shelter of peace over us, over all
Your people Israel, and over Jerusalem.

השכינו

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,

לְשָׁלוֹם

וְהַעֲמִידֵנוּ מִלְּכֵי לַחַיִּים

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, אָמֵן.

V'SHAMRU: THE COVENANT OF SHABBAT

ושמרו

V'shamru (literally “they shall keep”) is derived from the Hebrew root “*shamar*,” which means not only “keep” but also “guard” and “preserve.” Often Shabbat is conceived of negatively, as a day on which many activities are forbidden. But the words of *V'shamru* instruct us to “make” Shabbat, reflecting the idea that observing Shabbat is a positive, affirmative act. We create a day for rest, peace, learning, and strengthening relationships with family, friends and community. Thus, in the midst of a culture of materialism, we preserve a day devoted to matters of the spirit.

Six days a week we live under the tyranny of things of space;
on the Sabbath we try to become attuned to the holiness in time.
Six days a week we wrestle with the world, wringing profit from the earth;
on the Sabbath we especially care for the seed of eternity planted in the soul.
The world has our hands, but the soul belongs to Someone Else.
Six days a week we seek to dominate our world;
on the seventh day we try to dominate the self.

It is not easy to keep the Sabbath. The society in which we live does not create it for us; we have to create it for ourselves. And that requires remembrance, effort and self-discipline. We are not the first generation of Jews to face that difficulty; let us not be the first to be defeated by it.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

V'sham-ru v'nai Yisrael et ha-Shabbat, la-a-sot et ha-Shabbat l'do-ro-tam
B'reet o-lam bei-ni u-vein b'nai Yisrael
Ot hi l'o-lam. Ki sheh-shet ya-mim a-sah Adonai
Et ha-sha-ma-yim v'et ha-a-retz
U-va-yom hash-vi-i sha-vat va-yi-na-fash.

Let all Israel keep Shabbat, observing Shabbat for all generations as an everlasting Covenant. It is between Me and Israel, a sign forever, that in six days the Eternal One made the heavens and the earth; but on the seventh day, God rested and breathed a new soul into the world. [Exodus 31:16-17]

Shavat Vayinafash -- God “paused and breathed a new soul into the world.” The act of stopping and taking a breath (literally “re-souling”) is key to the spiritual experience of Shabbat. Said Rabbi Shimon ben Lakish: “The Holy One gives an extra soul to a human being on the eve of Shabbat. When Shabbat leaves, the extra soul departs...The additional soul helps us leave behind the turmoil of the week and experience the joy of Shabbat” (*Talmud Beitzah* 16a).

For Reflection Before the *Amidah*

We cannot merely pray to God to end war;
for the world was made in such a way
that we must find our own path of peace
within ourselves and with our neighbor.

We cannot merely pray to God to root out prejudice;
for we already have eyes
with which to see the good in all people
if we would only use them rightly.

We cannot merely pray to God to end starvation;
for we already have the resources
with which to feed the entire world
if we would only use them wisely.

We cannot merely pray to God to end despair;
for we already have the power
to clear away slums and to give hope
if we would only use our power justly.

We cannot merely pray to God to end disease;
for we already have great minds
with which to search for cures and healings
if we would only use them constructively.

Therefore we pray instead
for strength, determination, and will power,
to *do* instead of merely to pray;
to *become* instead of merely to wish;
that our world may be safe,
and that our lives may be blessed.

It need not discourage us if we are full of doubts. Healthy questions keep faith dynamic. In fact, unless we start with doubts, we cannot have a deep-rooted faith. One who believes lightly and unthinkingly has not much of a belief. Those who have a faith which is not to be shaken have won it through blood and tears -- have worked their way from doubt to truth, as one who reaches a clearing through a thicket of brambles and thorns. --*Helen Keller*

I can begin with a prayer of gratitude for all that is
holy in my life.
God needs no words, no English or Hebrew, no semantics
and no services.
But I need them.

Through prayer, I can sense my inner strength, my inner purpose,
 my inner joy, my capacity to love.
 As I reach upward in prayer, I sense these qualities in my Creator.
 To love God is to love each other, to work to make our lives better.
 To love God is to love the world the Holy One created and to work to perfect it.

To love God is to love dreams of peace and joy that illumine all of us, and to bring that vision to life

Those who are able, please rise.

AMIDAH -- THE STANDING PRAYER עמידה

Amidah means “standing,” and alludes to the fact that these prayers are recited while standing in reverent attentiveness facing east, towards Jerusalem. On the seventh day there are seven blessings in the *Amidah*, for the 13 petitionary prayers included in the weekday *Amidah* are eliminated. Shabbat teaches us to take joy in what we have, not to focus on what we lack. Before reciting the *Amidah*, it is traditional to take three steps forward, as we symbolically approach God to offer our prayers. In the opening and closing of the first blessing, it is customary to bend the knees at “*Baruch*,” bow at “*ata*” and stand straight at “*Adonai*” as a sign of humility and reverence.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתֶךָ:

Adonai, s'fa-tai tif-tach, u-fi ya-gid t'hi-la-teh-cha.

Eternal God, open my lips that my mouth may declare Your glory.

AVOT V'IMAHOT -- REMEMBERING ANCESTORS אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם,
 אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לָאָה
 וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
 טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְאוּלָּה לְבָנָי
 בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵי בְחַיִּים, וְכַתְּבֵנוּ בְּסֶפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי, מְגֵן אַבְרָהָם וְעִזְרַת שָׂרָה:

Ba-ruch ata Adonai, Eloheinu vei-lo-hei a-vo-teinu v'i-mo-tei-nu: Eh-lo-hei Av-ra-ham, Eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov. Eh-lo-hei Sa-rah, Eh-lo-hei Rivka, Eh-lo-hei Lei-a vei-lo-hei Ra-cheil. Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, Eil el-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol, v-zo-cher chas-dei a-vot

v'i-ma-hot, u-mei-vi g'u-la liv-nei v'nei-hem, l'ma-an sh'mo b'a-ha-va.

On Shabbat Shuvah: *Zoch-rei-nu l'cha-yim, meh-lech cha-feitz ba-cha-yim,
v'chot-vei-nu b'sei-fer ha-chay-yim, l'ma-an-cha Elohim cha-yim.*

*Meh-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch ata Adonai, ma-gein Av-ra-ham
v'ez-rat Sa-rah.*

Our ancestors worshiped you; Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We too reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love.

On Shabbat Shuvah add: Remember us for life, our Sovereign who delights in life, and inscribe us in the Book of Life for Your sake, God of life.

Be our help and our shield, as You were theirs. Blessed are You, Eternal One, shield of Abraham and help of Sarah.

Said R. Isaac Meir Alter: when we call God “the Shield of Abraham,” we are really asking God to protect the “Abraham” within us -- to keep alive the spark of Abraham that dwells within every Jew; to preserve within us the kindness and compassion of our ancestor.

GEVUROT -- GOD'S POWER

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ:
מוֹרִיד הַטַּל ׀ מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיֹּשְׁבֵי עֵפְרָי, מִי כְמוֹדֶךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלַךְ מִמַּיִת וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

On Shabbat Shuvah:

מִי כְמוֹדֶךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים

וְנֶאֱמָן אֶתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל:

Ata gi-bor l'o-lam, Adonai, m'cha-yei ha-kol ata, rav l'ho-shi'a.

From Pesach until Shemini Atzeret: *Mo-rid ha-tal*

From Shemini Atzeret until Pesach: *Ma-shiv ha-ru'ach u-mo-rid ha-ga-shem.*

*M'chal-keil cha-yim b'cheh-sed, m'cha-yei ha-kol b'ra-cha-mim ra-bim. So-meich
nof-lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim eh-mu-na-to li-shei-nei
a-far. Mi-cha-mo-cha ba'al g'vu-rot, u-mi do-meh lach, meh-lech mei-mit
u-m'cha-yei u-matz-mi-ach y'shu-ah?*

On Shabbat Shuvah: *Mi cha-mo-cha, av ha-ra-cha-mim, zo-cheir y'tzu-rav
l'cha-yim b'ra-cha-mim.*

V'neh-eh-man ata l'ha-cha-yot ha-kol. Ba-ruch ata Adonai, m'cha-yei ha-kol.

Your power sustains the universe; You breathe life into dead matter.

From Pesach until Shemini Atzeret: You bring down the dew.

From Shemini Atzeret until Pesach: You cause wind to blow and rain to fall.

With compassion You care for the living. Your limitless love lets life triumph over death, upholds the exhausted, heals the sick, frees the enslaved, keeps faith with those who sleep in the dust. Who is like You, God of splendor and power incomparable?

On Shabbat Shuvah: Who is like You, Source of mercy, who in compassion sustains the life of Your creatures?

You govern both life and death; Your faithfulness brings our souls to blossom.

In ancient Israel life was dependent upon the regular fall of rain to end the drought of a burning summer and make possible a fresh start in the autumnal New Year. The *Gevurot* uses rain as a metaphor to celebrate the nourishing and reviving power of God's love -- a power we can share, as we reach out in love to sustain those around us. Faith in God's gift of life was extended, in the traditional *Gevurot*, to a belief that the human spirit does not disappear with death. God is thus called "the One who renews life beyond death."

KEDUSHAT HASHEM --GOD'S HOLINESS

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשֵׁי יוֹם יְהִלְלוּךָ, סְלָה. בְּרוּךְ
אַתָּה יי, הָאֵל הַקָּדוֹשׁ.*

Sacred are You, sacred Your mystery,

Seekers of holiness worship You all their lives.

We praise You, Awesome One, ultimate sacred mystery.

On Shabbat Shuvah conclude: בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

Blessed is Adonai, the Holy Sovereign.

To be holy means that goodness and power exist in perfect harmony.

--Rabbi

Mordechai Kaplan

KEDUSHAT HA-YOM – SHABBAT HOLINESS

קְדוּשַׁת הַיּוֹם

אַתָּה קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וּבִרְכָתוֹ מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל הַיָּמִינִים וְכֵן כָּתוּב בַּתּוֹרָתְךָ:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל
מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

You sanctified the seventh day to Your renown, consummating the creation of heaven and earth. You blessed it above all other days and sanctified it above all

other times, as is written in Your Torah: "Now the heavens and earth were completed, with all they contained. On the seventh day God completed all the divine labor of Creation, and ceased on the seventh day from all the labor which God had done. Then God blessed the seventh day and declared it holy, for on that day God ceased from all the work of Creation which had been done."

[Genesis 2:1-3]

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ, רְצֵה בְּמִנוּחֵתֵנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתוֹ חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֵנוּ מִטּוֹבֶיךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשֶׁךָ,
וַיְנוּחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת:

Our God and God of ages past, may our rest on this day be pleasing in Your sight. Make us holy through Your *mitzvot*, and give us our portion in Your Torah. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, let us inherit Your holy Shabbat. Let all Israel rest on it, they who sanctify Your name. Blessed are You, Eternal One, who sanctifies Shabbat.

To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence from external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow human beings and the forces of nature -- is there any institution that holds out a greater hope for our human progress than the Sabbath? --*Rabbi Abraham Joshua Heschel*

AVODAH -- GOD'S PRESENCE IN ZION

עבודה

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל, וּתְהִי
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ. אֵל קָרוֹב לְכָל-קְרָאִיו, פְּנֵה אֶל
עַבְדֶּיךָ וְחַנּוּנוֹ. שְׂפוֹךְ רוּחֶךָ עָלֵינוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶיךָ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן.

Accept Your people Israel, Adonai, and receive their prayers with love. Pour out Your spirit on us, and let our eyes behold the wonder of Your return to Zion. Blessed is the Eternal God, whose Presence is restored to the land of Zion.

The State of Israel will prove itself not by material wealth, nor by military might or technical achievement, but by its moral character and human values. -- *David Ben-Gurion*

On Rosh Chodesh or the intermediate Shabbat of a Festival:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע,
וְיַפְקֵד, וְיִזְכֵּר זְכוּרֵנוּ וְזְכוּרֵי כָּל עַמּוֹת בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Our God and God of all ages, be mindful of Your people Israel on this
first day of the new month

רֵאשׁ הַחֹדֶשׁ הַזֶּה

day of Pesach

חַג הַמִּצּוֹת הַזֶּה

day of Sukkot

חַג הַסֻּכּוֹת הַזֶּה

and renew in us love and compassion, goodness, life and peace.

זְכַרְנוּ, יי, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקַדְנוּ בּוֹ לְבִרְכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

This day remember us for well-being; this day bless us with your nearness; this day help us to a fuller life. *Amen.*

HODA'AH -- THANKSGIVING

הוֹדָאָה

It is traditional to bow at the beginning of this blessing, as a sign of reverence and humility.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מְגִן יִשְׁעֵנוּ, אֵתָה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ
וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עַמְּנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת, עָרַב וּבָקֵר וְצַהֲרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

We give thanks that You are the Eternal One, our God and God of our ancestors, today and always. Rock of our life, a shield to us in time of trial, You are ever there, from age to age. We thank You and sing Your praises: for our lives, which are in Your hand, for our souls, which are in Your keeping; for Your miracles that greet us every day, and for Your wondrous goodness that is with us at all times, morning, noon and night. You are Goodness; Your mercies never cease. You are Compassion; Your love will never fail. You have always been our hope.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד.

For all these things, O Sovereign God, let Your name be forever blessed and exalted.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יְשׁוּעָתֵנוּ
וְעִזְרָתֵנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלִךָ נֶאֱמָה לְהוֹדוֹת.

Let everything that lives acknowledge you and praise Your name in truth, God of our deliverance and help. Praised are You, Eternal One, whose name is goodness, we give You thanks and praise.

“For Your miracles that greet us every day” -- Said the Baal Shem Tov (founder of Hasidism): The world is full of wonders and miracles, but we take our little hand and we cover our eyes and see nothing.

SHALOM RAV -- PRAYER FOR PEACE

שְׁלוֹם רַב

שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמֶךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶכֶךְ אָדוֹן
לְכֹל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל, בְּכֹל יֵת וּבְכֹל
שְׁעָה בְּשָׁלוֹמְךָ.

On Shabbat Shuvah add:

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל
עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Sha-lom rav al Yisrael am-cha ta-sim l'o-lam
Ki a-ta hu meh-lech a-don l'chol ha-sha-lom
V'tov b'ei-neh-cha l'va-rech et am-cha Yisrael
B'chol eit uv'chol sha-ah bish-lo-meh-cha.*

Let there be abundant peace for Israel, Your people, and for all who dwell on earth, forever; for You are the sovereign Source of all peace. May it be good in Your sight to bless Your people Israel, and all peoples, at every season and at all times, with Your peace.

On Shabbat Shuvah: In the Book of life, blessing, peace and honorable prosperity, may we be remembered and inscribed, for a life of goodness and peace.

Blessed are You, Eternal One, who makes peace.

* * *

*Eternal wellspring of peace --
may we be drenched with the longing for peace
that we may give ourselves over
as the earth to the rain, to the dew,
until peace overflows our lives
as living waters overflow the seas.*

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעַע. וּשְׂפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשִׁי תִדְּם,
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה. פֶּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּן
נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הִפֵּר עֲצָתָם וְקַלְקַל
מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן
קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
וְעֲנֵנִי.

My God, guard my tongue from passion unrestrained; my lips from lying words.
Give me the strength of stillness before those who slander me, and like dust,
unchanged beneath incessant feet, may my soul not suffer injury from those who
seek my ill. Rather, merely thwart their plans and turn their plots to naught. For
Your sake -- for Your power, Your holiness, Your Torah -- and for mine, that those
You love may escape unharmed, answer me and give me Your help.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבָבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

*Yi-hi-yu le-ra-tzon im-rei fi v'heg-yon li-bi l'fa-neh-cha, Adonai tzu-ri v'go-a-li.
O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu, v'al kol Yisrael v'im-ru
Amen.*

May the words of my mouth and the meditations of my heart be acceptable to You,
O God, my Rock and my Redeemer. May the One who makes peace in the
heavens make peace for us and for all Israel, and let us say: Amen.

TEFILLAT HALEV--PRAYER OF THE HEART

תפילת הלב

You are wherever your thoughts are. Make sure your thoughts are where you want to be.
--Rabbi Nachman of Bratzlav

To pray is so necessary and so hard. Hard not because it requires intellect or
knowledge or a big vocabulary, but because it requires of us humility. And that
comes, I think, from a profound sense of one's brokenness, and one's need. Not
the need that causes us to cry, "Get me out of this trouble, quick!" but the need
that one feels every day of one's life -- even though one does not acknowledge it --
to be related to something bigger than one's self, something more alive than one's
self, something older and something not yet born, that will endure through time.
--Lillian Smith

Prayer is a step on which we rise from the self we are to the self we wish to
be....Prayer is the search for silence amidst the noise of life...Our prayers are
answered not when we are given what we ask, but when we are challenged to be
what we can be.

--Rabbi Morris Adler

If we start out with the understanding that prayer is an occasion for an encounter with God, we can never confuse praying with saying prayers. It would be like confusing a genuine conversation with repeating a set piece. There are texts in the prayer service, but it is not on the literal level that they function for the person praying. Some parts of the institutionalized service....keep the conscious mind occupied while some more hidden aspect of ourselves opens up to an encounter. The words drop away and a deeper engagement occurs.

--Carol Ochs and Kerry Olitzky, *Jewish Spiritual Guidance*

The Kotzker Rebbe (1787-1859) was asked by his students, "Tell us, rebbe, where is God?" Came the rebbe's response, "Wherever you let God in."
--

TRAVELER'S PRAYER

A prayer for the journey
We could say it every day
When we first leave the soft warmth of our beds
And don't know for sure if we'll return at night
When we get in the trains, planes and automobiles
And put our lives in the hands of many strangers.
Or when we leave our homes for a day, a week, a month or more--
Will we return to a peaceful home? Untouched by fire, flood or crime?
How will our travels change us?
What gives us the courage to go through that door?

A prayer for the journey
For the journey we take in this fragile vessel of flesh.
A finite number of years and we will reach
The unknown, where it all began.
Every life, every day, every hour is a journey.
In the travel is the discovery,
the wisdom, the joy.
Every life, every day, every hour is a journey.
In the travel is the reward,
the peace, the blessing.

--Rabbi Sheila Peltz Weinberg

It is the duty of every person...to know and consider that he is unique in the world in his particular character and that there has never been anyone like him in the world, for if there had been someone like him, there would have been no need for him to be in the world....

--Martin Buber, *The Way of Man*

THE PEACE OF WILD THINGS

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

--Wendell Berry

What sort of world would it be if there were no God? Some people would say it would be a world very much like the one we now have, a world of war and threats of war, of crime and corruption and random cruelty. For me, the answer is even more dismaying. Without God, it would be a world where no one was outraged by crime or cruelty, and no one was inspired to put an end to them. It would be a world where, if we were the victims of crime or misfortune, we would curse our bad luck, and if someone near us was a victim, we would merely feel relief that it happened to her and not to us. But we would have no reason to feel "this is not the way the world is supposed to work," nor would we have any reason to believe that, with enough time and effort, we could make it better.

--Rabbi Harold Kushner

Pray as if everything depended on God. Live as if everything depended on you.

--Rabbi Abraham Joshua Heschel

Take a quiet period of meditation to ask your heart about service. Let yourself sit and be silent for some time. When you are ready, pose the following questions inwardly to yourself. Pause after each one and give your heart time to answer, allowing a response from the deepest levels of your compassion and wisdom.

Imagine yourself five years from now as you would most like to be, having done all the things you want to have done, having contributed all the things you want to contribute in the most heartfelt way. What is your greatest source of happiness? What is the thing you've done of which you are the most proud? What is the contribution you've made to the world that brings your heart the most satisfaction? To make this contribution to the world, what unworthiness would you have to relinquish? To make this contribution to the world, what strengths and capacities would you have to recognize in yourself and others? What would you have to do in your life today to begin this service, this contribution?
Why not begin?

--Joseph Goldstein and Jack Kornfield

QUESTIONS AND PERSONAL REFLECTIONS ON THE THEMES OF THE *AMIDAH*

Choose one or more:

1. *AVOT V'IMAHOT* -- ANCESTORS

We call to mind the lives of our mothers and fathers, asking ourselves how we might be challenged and motivated by their examples. We place ourselves in the great chain of life, drawing strength from those who came before us, and sharing our love and learning with those who will come after.

How do my mother and father, my grandmothers and grandfathers live in me today? What did they teach me about being a Jew?

What in their legacy do I cherish? Where do I depart from their teachings?

In my present life, whom do I claim as spiritual parent or teacher?

Which of my *avot* or *imahot* is in special need of blessings this week?

We praise You, Eternal One, whose Presence is felt in our search for the connections between our ancestors and ourselves.

2. *GEVUROT* -- POWERS

We acknowledge the power of God in the life force that permeates the universe.

We can see the Divine wherever we turn -- sustaining the living with kindness, awakening compassion within us, reviving the deadened, stirring us to lift the fallen, heal the sick, free the bound, and carry on the dreams of those who sleep in the dust. Infinite Source, blessed be Your Presence within us, animating matter with living spirit.

How do I feel the power of God within my body at this moment? How do I sense it in the world around me?

What qualities are strong in me? How am I growing and gaining strength?

What in me is stagnant, weak or in need of support? Where do I look to God to sustain me? Who needs to feel the strength of my love and care this week?

We Praise You, Eternal One, whose Presence is manifest in the mystery of being.

3. *KEDUSHAT HASHEM* -- GOD'S HOLINESS

We ask ourselves how we might perceive new dimensions of holiness in the world. The root meaning of *kadosh* (holy) is "separate...set apart...unique." Thus, *kedusha* expresses the concept that God is exalted beyond and separate from the limitations of material existence. The Torah teaches that we can bring something of God's holiness to this world by elevating our behavior in all realms of life -- eating, business dealings, community affairs, family and sexual relations.

What place is holy for me? What was a holy moment in my life?
Which relationships are holy to me?
How am I striving for holiness in my daily life?

We praise You, Eternal One, whose Presence we perceive in our search for the holiness in all things.

4. **KEDUSHAT HAYOM -- THE DAY'S HOLINESS**

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

The "work" that is forbidden by Jewish law on the Sabbath is not measured in the expenditure of energy. It takes real effort to pray, to study, to walk to synagogue. They are "rest" but not restful. Forbidden "work" is acquisition, aggrandizement, altering the world. On Shabbat we are obliged to be, to reflect, to love and make love, to eat, to enjoy. *--Rabbi Arnold J. Wolf*

What was a time when I felt perfect peace and contentment?
How would I like to feel on Shabbat? What helps me to have those feelings?
What keeps me from experiencing Shabbat as I'd like to?

We praise You, Eternal One, whose Presence is manifest in our search for Shabbat holiness.

5. **AVODAH -- THE HOLY PRESENCE IN ZION**

We ask ourselves in what ways we perceive our link with the land and people of Israel.

What images or associations does Israel evoke in me?
How have I experienced the joy and pride of a Jewish state?
How has Israel been a source of pain to me?
When have I felt most connected to Israel and her people?

We praise You, Eternal One, whose Presence is manifest in the solidarity of Israel.

6. **HODA'AH -- THANKS**

We remember some of life's blessings and appreciate the goodness in our lives.

What's happened in my life recently that makes me thankful?
What blessings have nourished me over the years?
What are some miracles that greet me every day?
What have I done lately that has earned someone else's gratitude?

We praise You, Eternal One, whose Presence we meet when we recognize the good that surrounds us.

7. **BIRKAT HASHALOM -- THE BLESSING OF PEACE**

Grant peace, goodness and blessing in the world,
grace, love and mercy
over us and over all Your people Israel...

What knots inside me need to be untied? What tensions keep me from a sense of peace?

With whom am I in conflict at the moment? Do I want to make peace?
How can I bring more tranquility into my family and community?

Open my heart, Source of peace, slow down my breathing and quiet my spirit...so that I may bring Your peace into all my encounters.

How long must one stand in prayer? Rabbi Yehuda said: Until one's heart aches (*Midrash Tehillim* 61:1).

כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ.

Kol ha-ne-sha-ma te-ha-leil Yah

Let every breath praise the Holy One...

PRAYER FOR HEALING

מִי שְׁבִרָךְ

Mi-sheh-bei-rach a-vo-tei-nu

מִי שְׁבִרָךְ אֲבוֹתֵינוּ

M'kor ha-b'ra-cha l'i-mo-tei-nu

מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

*May the Source of strength who blessed the ones before us
help us find the courage to make our lives a blessing
and let us say: Amen.*

Mi-sheh-bei-rach i-mo-tei-nu

מִי שְׁבִרָךְ אִמּוֹתֵינוּ

M'kor ha-b'ra-cha la-vo-tei-nu

מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

*Bless those in need of healing with refuah sh'leima --
the renewal of body, the renewal of spirit --
And let us say: Amen.*

We don't need to beg or bribe God to give us strength or hope or patience. We need only turn to the One, admit that we can't do this on our own, and understand that bravely bearing up under long-term illness is one of the most human, and the most godly, things we can do. One of the things that constantly reassures me that God is real, and not just an idea that religious leaders made up, is the fact that people who pray for strength, hope and courage so often find the resources of strength, hope and courage that they did not have before they prayed.

-- Rabbi Harold Kushner

Those who are able, please rise.

עלינו

ALEINU -- OUR DESTINY

There is a divine dream
which the prophets and the rabbis
have cherished and which fills our prayers
and permeates the acts of true piety.

It is a dream of a world
rid of evil -- by the grace of God
as well as by the efforts of people
who are dedicated
to the task of establishing
the oneness of God in the world.

The Eternal has not created the universe
so that we might have opportunities to
satisfy greed, envy and ambition.

We should not spend our lives
hunting for trivial satisfactions,
while God is waiting for our efforts and devotion.

We have not survived so that we might
waste our years in vulgar vanities.

God is waiting for us to redeem the world.

* * *

May my life be one link in a chain of goodness.
As I say the prayers of my ancestors,
help me to recall their devotion and faithfulness,
their joy and suffering, which are in every word.
Holiness is my heritage; may I be worthy of it.

May this tradition live in me
and pass from me to generations I shall never know,
enriched by the truth that I have found
and the good deeds I have done.
So may I fulfill my task on earth and receive a blessing.

And when the service ends and the prayers have ceased,
help me to bring their spirit into the world in which I live.
May I love God above all, and my neighbor as myself,
and be a living witness to the truth that stands forever. Amen.

* * *

No one ever told me the coming of the Messiah
Could be an inward thing;
No one ever told me a change of heart
Might be as quiet as new-fallen snow.

No one ever told me that redemption
Was as simple as springtime and as wonderful
As birds returning after a long winter,
Rose-breasted grosbeaks singing in the swaying branches
Of a newly budded tree.
No one ever told me that salvation
Might be like a fresh spring wind
Blowing away the dried withered leaves of another year,
Carrying the scent of flowers, the promise of fruition.
What I found for myself I try to tell you:
Redemption and salvation are very near,
And the taste of them is in the world
That God created and laid before us.

* * *

May the time not be distant, O God,
When Your enduring rule shall be established
in the midst of the earth;
When justice shall prevail in the land,
Evil destroyed,
And the strong shall no more oppress the weak.
May sin be taken away from every person,
And, heirs to a royal covenant,
May all people exercise the just power that is their birthright.
May our deeds exceed our speech,
And may we never lift up our hand
But to conquer fear and doubt and grave despair.
Rise up like the sun, O God, over all humanity,
Cause Your light to go forth over all the lands of the earth,
And light up the universe with the joy of wholeness,
freedom and peace.

The *Aleinu* prayer has a unique power and solemnity. It was originally composed for the Rosh Hashanah service, and is central to the *Malchuyot* section of that service (prayers acknowledging God as sovereign). Eventually it was made the concluding prayer for all worship services. In the first section of *Aleinu* we reflect on our unique identity as Jews, and bow in reverence; in the second, we reflect on the majesty of creation and offer a universalist prayer envisioning all humanity united in peace.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֵא עֲשָׂנוּ
כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, שְׁלֵא שָׁם חִלְקֵנוּ
כְּהֵם, וְגִרְלָנוּ כְּכֹל הַמּוֹנִים. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֶי
מֶלֶךְ, מַלְכֵי הַמַּלְכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

*A-lei-nu l'sha-bei-ach la-a-don ha-kol, la-teit g'du-la l'yo-tzeir b'rei-sheet, sheh-lo
a-sa-nu k'go-yei ha-a-ra-tzot, v'lo-sa-ma-nu k'mish-p'chot ha-a-da-ma, sheh-lo
sam chel-kei-nu ka-heim, v'go-ra-lei-nu ke-chol ha-mo-nam. Va-a-nach-nu ko-rim,
u-mish-ta-cha-vim u-mo-dim lif-nei meh-lech, mal-chei ham-la-chim, ha-ka-dosh
ba-ruch hu.*

It is our duty to praise the Holy One of blessing,
recognize the greatness of God, our Creator,
who has not made us like the other nations
of the earth, but has bound our lives together.

*You gave us a sense of destiny and an inheritance all our own.
Therefore, we bend our knees and bow and give thanks
Before the Sovereign forever Sovereign
the Holy One of Blessing.*

May the time not be distant, O God, when Your name shall be worshipped in all
the earth, when unbelief shall disappear and error be no more. Fervently we pray
that the day may come when all shall turn to You in love, when corruption and evil
shall give way to integrity and goodness, when superstition shall no longer enslave
the mind, nor idolatry enslave the spirit, when all who dwell on earth shall know
that You alone are God. O may all, created in Your image, become one in spirit
and one in friendship, for ever united in Your service. Then shall Your dominion be
established on earth, and the word of Your prophet fulfilled: "The Eternal shall
reign for ever and ever."

וְנֹאמֵר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשִׁמּוֹ
אֶחָד:

*V'neh-eh-mar v'ha-ya Adonai l'meh-lech al kol ha-a-retz
Ba-yom ha-hu yih-yeh Adonai eh-chad u-sh'mo eh-chad.*

And it has been said: "The Eternal God shall rule over all the earth --
On that day You shall be One and Your name shall be One." (Zechariah 14:9)

"Maybe God and perfection are the end, and not at the beginning. Maybe it is a growing
world and a growing humanity and a growing God...For how can God be called One, that
is, real, if humanity is rent asunder in misery and poverty and hate and war? When
humankind has achieved its own reality and unity, it will thereby have achieved God's
reality and unity. Till then, God is merely an idea, an ideal: the world's history consists in
making that ideal real."
--Rabbi Henry Slonimsky

MEDITATIONS TOWARDS THE PRAYER OF MEMORY

The Memory of the Righteous is a Blessing

To everything there is a season,
A time for everything under the sun:
A time to be born, a time to die
A time to laugh, a time to cry
A time to dance, a time to mourn
A time to seek, a time to let go.
This is the time we remember
those who gave meaning to our lives.
This is the time we remember
the bonds that tied us together, the love that
we shared, and the memories that remain with us still.

An English Kaddish

Yit-gadal v'yit-kadash sh'may rabah...
May God's name be sanctified and praised. *Amen.*

May God's design for this world, for us, and our people, lead us to
justice and good.

May God, who decreed that all who live must die, teach us to accept
death -- yet, with all our hearts, desire life.

May God, whose plan for us is sometimes hidden, reveal the way to
become stronger, having faced the trials of life.

And may God, *Oseh ha-Shalom*, be for us a source of comfort,
strength and peace. And let us say: *Amen.*

There Are Stars

There are stars whose light reaches the earth
only after they themselves
have disintegrated and are no more.
And there are men and women
whose shining memory lights the world
after they themselves
are no longer among us.
These lights
which shine in the darkest night
are the very ones
which illumine for us the path.

White Owl Flies Into and Out of the Field

Coming down
out of the freezing sky
with its depths of light,
like an angel,
or a buddha with wings,
it was beautiful
and accurate,
striking the snow and whatever was there
with a force that left the imprint
of the tips of its wings---
five feet apart---and the grabbing
thrust of its feet,
and the indentation of what had been running
through the white valleys
of the snow---

and then it rose, gracefully,
and flew back to the frozen marshes,
to lurk there,
like a little lighthouse,
in the blue shadows---
so I thought:
maybe death
isn't darkness, after all,
but so much light
wrapping itself around us---

as soft as feathers---
that we are instantly weary
of looking, and looking, and shut our eyes

not without amazement,
and let ourselves be carried,
as through the translucence of mica
to the river
that is without the least dapple or shadow---
that is nothing but light--scalding, aortal light--
in which we are washed and washed
out of our bones.

* * *

We rise now to proclaim our faith in the One who
calls us to choose life out of, and despite, our anguish
and our pain.

Look around us, search above us, below, behind.
We stand in a great web of being joined together.
Let us praise, let us love the life we are lent
passing through us in the body of Israel
and our own bodies, let's say amen.

Time flows through us like water.
The past and the dead speak through us.
We breathe out our children's children, blessing.

Blessed is the earth from which we grow,
blessed the life we are lent,
blessed the ones who teach us,
blessed the ones we teach,
blessed is the word that cannot say the glory
that shines through us and remains to shine
flowing past distant suns on the way to forever.
Let's say amen.

Blessed is light, blessed is darkness,
but blessed above all else is peace
which bears the fruits of knowledge
on strong branches, let's say amen.

Peace that bears joy into the world,
peace that enables love, peace over Israel
everywhere, blessed and holy is peace, let's say amen.

In Blackwater Woods

Look, the trees
are turning
their own bodies
into pillars

of light,
are giving off the rich
fragrance of cinammon
and fulfillment,

the long tapers
of cattails
are bursting and floating away over
the blue shoulders

of the ponds,
and every pond,
no matter what its
name is, is

nameless now.
Every year
everything
I have ever learned

in my lifetime
leads back to this: the fires
and the black river of loss
whose other side
is salvation,
whose meaning
none of us will ever know.

To live in this world
you must be able
to do three things:

to love what is mortal;
to hold it

against your bones knowing
your own life depends on it;
and, when the time comes to let it go,
to let it go.

Life After Death

These things I know:
How the living go on living
and how the dead go on living with them
so that in a forest
even a dead tree casts a shadow
and the leaves fall one by one
and the branches break in the wind
and the bark peels off slowly
and the trunk cracks

and the rain seeps in through the cracks
and the trunk falls to the ground
and the moss covers it
and in the spring the rabbits find it
and build their nest
inside the dead tree
so that nothing is wasted in nature
or in love.

* * *

When I die
If you need to weep
Cry for someone
Walking the street beside you.
And when you need me
Put your arms around others,
And give them what you need to give me.
You can love me most by letting
Hands touch hands, and
Souls touch souls.

You can love me most by
sharing your *simchas* and
multiplying your *mitzvot*.

You can love me most by
letting me live in your deeds
and not on your mind.

And when you say Kaddish for me
Remember what our Torah teaches:
Love doesn't die
People do.
So when all that's left of me is love
Give me away.

From Blossoms

From blossoms comes
this brown paper bag of peaches
we bought from the boy
at the bend in the road where we turned toward
signs painted *Peaches*.

From laden boughs, from hands,
from sweet fellowship in the bins,

comes nectar at the roadside, succulent
peaches we devour, dusty skin and all,
comes the familiar dust of summer, dust we eat.

O, to take what we love inside,
to carry within us an orchard, to eat
not only the skin but the shade,
not only the sugar, but the days, to hold
the fruit in our hands, adore it, then bite into
the round jubilation of peach.

There are days we live
as if death were nowhere
in the background; from joy
to joy to joy, from wing to wing,
from blossom to blossom to
impossible blossom, to sweet impossible blossom.

All that live must die, passing through nature to eternity.

--William Shakespeare

To open eyes when others close them
to hear when others do not wish to listen
to look when others turn away
to seek to understand when others give up
to rouse oneself when others accept
to continue the struggle even when one is not the strongest
to cry out when others keep silent --
to be a Jew
it is that,
it is first of all that
and further
to live when others are dead
and to remember when others have forgotten.

* * *

They had names like Auntie Bea and Aunt Laura and wore tight corsets.
When you put your arms around them you could feel the wires.

They had papery skins; cheeks like moths' wings that trembled when you
kissed them. Their husbands were dead, or they were called Sam, or
Arthur, and wore hats even in summer.

They smoked cigars that always went out and they let them go out.
The old people had candies in their pockets, and Kleenex; they carried
pictures of grandchildren and knew all the stories about who was related
to whom, and why, and remembered them.

When I was a child I was told all the stories again and again, who was related to whom, and why, and who died and why but I always forgot. Years later, I have no one to tell me the stories. I remember the ladies' perfumes: lilac, carnation and rose; they smelled like sachets.

And I remember arthritic fingers, wedding bands sunk in the flesh; I always imagined they'd have to cut them off.

They kept trying to decide whose eyes I had, whose nose, what were my talents. I didn't listen.

Now I want to know, I want to know where I fit in that long line of descendants from the country of the old.

* * *

We recall the loved ones whom death has recently taken from us, those who died at this season in years past, and those whom we have taken into our hearts with our own... The memories of all of them are with us; our griefs and sympathies are mingled as we praise God and pray for the coming of God's dominion.

KADDISH

קדיש יתום

We praise the Eternal wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעַלְמָא דִּי בְרָא כְרַעוּתְהָ, וְיִמְלִיךְ
מַלְכוּתְהָ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

*Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chi-r'u-tei, v'yam-lich
mal-chu-tei b'cha-yei -chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yisrael,
ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמַיָּא:

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

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

*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,*

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְאָמְרוּ
בְּעַלְמָא, וְאָמְרוּ אָמֵן:

*l'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran
b'al-ma, v'im-ru: A-mein.*

יְהִי שְׁלֵמָה רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ
אָמֵן:

*Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim, a-lei-nu v'al kol Yisrael, v'im-ru:
A-mein.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'im-ru:
A-mein.*

May the Source of peace send peace to all
who mourn, and comfort to all who are bereaved. Amen.

In the depths of winter, I finally learned that within me there lay an invincible summer. --
Albert Camus

PSALM 122

I rejoiced when they said to me: "Let us go up to the house of the Eternal."
Our feet are standing within your gates, O Jerusalem!
Jerusalem restored! The city united and whole!
Jerusalem, built to be a city where people come together as one.
Pray for the peace of Jerusalem; may those who love you prosper!
Let there be peace in your homes, safety within your borders.
For the sake of my people, my friends, I pray you find peace.
For the sake of the House of the Eternal our God, I will seek your good.

OD YAVO SHALOM -- Peace Will Yet Come **עוֹד יָבוֹא שְׁלוֹם**

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּלֵם.
סאַלאַם... עָלֵינוּ וְעַל כָּל הָעוֹלָם... סאַלאַם, שְׁלוֹם.

*Od ya-vo sha-lom a-lei-nu
v'al ku-lam.*

Salam... a-lei-nu v'al kol ha'o-lam... salam, shalom.

Peace will yet come for us and for everyone.
Peace... for us and for the whole world... Peace, peace.

We pray for Israel, both the mystic ideal of our ancestors' dreams, and the living miracle, here and now -- built of heart, muscle and steel. May her readiness to defend never diminish her search for peace. And may we always dare to hope that in our day the tragic isolation will end, that Israel and her neighbors will touch hands in peace.
--*Nachum Waldman, Rejoice With Jerusalem (1972)*

HAMOTZI -- BLESSING OVER BREAD

הַמוֹצִיא

It is traditional to place two whole loaves of *challah* on the Shabbat table, recalling the double portion of manna that the Israelites received on Shabbat when they wandered in the wilderness. The manna, received each day, was meant to teach them to appreciate the blessings of every day; the double portion on Shabbat, to help them experience a sense of complete contentment and abundance. In the same way, Shabbat is for us a day to celebrate our abundant blessings. We cover the *challah* because the midrash says that in the desert the manna fell with a layer of dew on top, to preserve its freshness. So do we try to instill in our own consciousness a sense of wonder and fresh appreciation of the blessings in our lives.

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

Baruch ata Adonai, Eloheinu melech ha-olam, ha-motzi lechem min ha-a-retz.

We praise You, Adonai our God, Sovereign of the world, who brings forth bread from the earth.

REFLECTIONS ON THE BLESSING OVER BREAD

When it is time to tear the bread and recite a blessing, I hesitate: *Baruch Atah Adonai Eloheinu Melech ha'olam*...The Hebrew words comfort me; their sounds are ancient lullabies. But they clash with my sense of the universe, where power and reverence are diffused, a bit to each of us, a bit to the flounder and the Japanese maples, too. There is no king -- nor queen, for that matter -- in my prayers.

What I'd like to offer, whether anyone hears it or not, is a blessing of my own invention. I'd like to acknowledge the alchemy of tradition and imagination that it takes for me to serve challah to my partner and friends 3,000 miles from the site of my great-grandfather Samuel's bakery. I'd like to feel glad for a moment that there are still places on this earth where wheat can grow and farmers can tend it.

--Andee Hochman, "Slow Rise: Braiding a Tradition" in *An Invitation to Shabbat*, ed. Ruth Perelson

* * *

If you stop on a hectic day and make sure that before you eat your meal you take a deep breath, say a blessing and feel connected to the creative flow that brought this food to your fingertips, that alone would be enough to make the meal more nutritious and healthy for your body. I can't prove whether there are divine sparks being aroused in the food or whether your prayer rises up to higher levels of reality. But....I have seen dozens of individuals improve their digestive problems slightly or substantially by learning to unwind and connect with a sense of holiness at each meal.

--Leonard Felder, *Seven Prayers That Can Change Your Life*

SONGS

שירים

"First we sing, then we believe."

-- Rabbi Abraham Joshua Heschel

KI ESHMERA SHABBAT--IF I KEEP SHABBAT כי אשמרה שבת

Ki esh-me-ra Shabbat

כִּי אֶשְׁמְרָה שַׁבָּת

Eil yish-me-rei-ni

אֵל יִשְׁמְרֵנִי.

Ot hi le-ol-me ad

אוֹת הִיא לְעַלְמֵי עַד

Bei-no u-vei-ni

בֵּינוּ וּבֵינֵינוּ.

If I keep Shabbat, God keeps me. It is a sign forever between God and me.

SHIRU L'ADONAI -- SING A NEW SONG TO GOD

שירו ליי

שִׁירוּ לַיְיָ

שִׁירוּ שִׁיר חֲדָשׁ

שִׁירוּ לַיְיָ כָּל הָאָרֶץ:

שִׁירוּ לַיְיָ בְּרִכּוֹ שְׁמוֹ

בְּשָׂרוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ:

Shi-ru l'Adonai

Shi-ru shir cha-dash

Shi-ru l'Adonai kol ha-a-retz

Shi-ru l'Adonai, bar-chu sh'mo

Bas-ru mi-yom le-yom y'shu-a-to

Sing to God a new song, sing to the Eternal, all the earth. Sing to the Eternal, praise God's name; from day to day proclaim God's deliverance. (Psalm 96:1-2)

MI-KOLOT MAYIM -- MIGHTY WATERS

מקולות מים

Mi-kolot mayim

מִקּוֹלוֹת מַיִם

Mayim ra-bim a-di-rim

מַיִם רַבִּים אֲדִירִים

Mish-b'rei yam

מִשְׁבְּרֵי-יָם

Adir ba-marom, Adonai.

אֲדִיר בְּמָרוֹם יְהוָה.

Above the thunder of the mighty waters, more majestic than the breakers of the sea, is God, majestic on high. (Ps.93:4)

MIZMOR SHIR -- SONG FOR SHABBAT מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיְיָ וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:
לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ וְאַמוּנָתְךָ בְּלֵילוֹת: עָלַי עָשׂוֹר וְעָלַי נָבֵל עָלַי
הַגִּיוֹן בְּכִנּוֹר: כִּי שִׁמְחַתְּנִי יְיָ בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדִידֶךָ אֲרֵנוּ: מַה גָּדְלוֹ
בְּמַעֲשֵׂיךָ יְיָ מֵאֲד עֲמָקוֹ מִחֲשִׁבְתֶּיךָ:

Refrain:

*Miz-mor shir l'yom ha-sha-bat
Tov l'ho-dot l'Adonai
U-l'za-mer l'shim-cha el-yon
L'za-mer l'shim-cha el-yon.*

*L'ha-gid ba-bo-ker chas-deh-cha
V'eh-mu-na-t'cha ba-lei-lot
A-lei a-sor va-a-lei na-vel
A-lei hi-ga-yon b'chi-nor (Refrain)*

*Ki si-mach-ta-ni Adonai b'fo-o-leh-cha
B'ma-a-seh ya-deh-cha a-ra-nen
Ma gad-lu ma-a-seh-cha Adonai
M'od am-ku mach-sh'vo-teh-cha (Refrain)*

A psalm, a song for Shabbat: It is good to give thanks to the Eternal, to chant psalms to Your name, Most High; to tell of Your steadfast kindness in the morning and of Your faithfulness at night, upon the ten-stringed lyre and lute, with voice and harp together. For I have rejoiced in your works, Eternal One; I exult in what you have wrought. (Ps.92:1-6)

TZADIK KA-TAMAR--THE RIGHTEOUS FLOURISH צַדִּיק כַּתָּמָר

צַדִּיק כַּתָּמָר יִפְרַח כְּאַרְז בַּלְבָּנוֹן יִשְׁגָּה: שְׁתוּלִים בְּבַיִת יְיָ בְּחֲצֵרוֹת
אֶלְהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבוֹן בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי
יֵשׁ יְיָ צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

*Tza-dik ka-ta-mar yif-rach
K'eh-rez bal-va-non yis-geh
Sh'tu-lim b'veit Adonai
B'chatz-rot Eloheinu yaf-ri-chu
Od y'nu-vun b'sei-vah
D'shei-nim v'ra-a-na-nim yih-hu
L'ha-gid ki ya-shar Adonai
Tzu-ri, tzu-ri v'lo av-la-ta bo.*

The righteous shall flourish like palm trees, and thrive like the cedars of Lebanon. Planted in the house of the Eternal, in the courts of our God they will blossom. They shall bear fruit even in old age; they shall be ever fresh and fragrant; attesting that the Eternal is upright; my Rock, in whom there is no wrong. (Ps.92:13-16)

HASHKEEVEYNU: SHELTER US

השכינו

השְׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
וְשִׁמּוֹר צְאֵתָנוּ וּבֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.

*Hash-kee-vei-nu Adonai Eloheinu l'shalom
v'ha-a-mi-dei-nu mal-kei-nu l'cha-yim
U-f'ros a-lei-nu su-kat sh'lo-meh-cha
U-sh'mor tzei-teinu u-vo-ei-nu
l'chayyim u-l'shalom mei ata v'ad olam*

בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל
יְרוּשָׁלַיִם.

*Ba-ruch ata Adonai, ha-po-res su-kat sha-lom a-lei-nu v'al kol a-mo Yisrael, v'al
Yerushalayim.*

Cause us to lie down in peace, Eternal One our God, and raise us up to life, our Sovereign. Spread over us Your shelter of peace; guard our going and our coming, in life and in peace, now and forever. Blessed are You, Eternal One, who spreads Your shelter of peace over us, over all Your people Israel, and over Jerusalem.

BLESS US WITH THE POWER OF YOUR HEALING

Mi sheh-bei-rach a-vo-tei-nu

Avraham, Yitzchak v'Ya'akov

Mi sheh-bei-rach i-mo-tei-nu

Sarah, Rivkah, Leah v'Racheil

May the One who blessed our mothers,
May the One who blessed our fathers
Hear our prayer (hear our prayer)
Hear our prayer (hear our prayer)
Hear our prayer (hear our prayer)
Hear our prayer and bless us as well.

Bless us with the power of Your healing
Bless us with the power of Your hope
May our hearts be filled with understanding
And strengthened by the power of Your love.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ

אַבְרָהָם יִצְחָק וְיַעֲקֹב

מִי שֶׁבֵרַךְ אִמּוֹתֵינוּ

שָׂרָה רִבְקָה לֵאָה וְרַחֵל

YOU SHALL BE HOLY

God said to Moses
Tell the people
God said to Moses
Tell the world
The right way to act
The kind way to give
The right to think about
How to live

And you shall be holy
For I am holy
You shall be holy
I am your God.

It's not for a reward
It's not the price of heaven
I created you to be like Me
To make a better world.

And you shall be holy
For I am holy
You shall be holy
I am your God.

*K'doshim t'hiyu
Ki kadosh
Ani Adonai Eloheichem*

You shall be holy
For I am holy
And you shall be holy
I am your God.

And you shall love your neighbor as yourself
Love your neighbor as yourself
Life has a meaning
And God is in this place
The commandment to be holy
Can be found in your neighbor's face

And you shall be holy
For I am holy
You shall be holy
I am your God.

READINGS AND MEDITATIONS

Slow me down, God
Ease the pounding of my heart, by the quieting of my mind.
Steady my hurried pace with the vision of the eternal reach of time.
Give me, amidst the confusion of my day, the calmness
of the everlasting hills.
Break the tensions of my nerves and muscles with the soothing
music of the singing streams that live in my memory.
Help me to know the magical restoring power of sleep.
Teach me the art of taking a minute's vacation -- of slowing down
to look at a flower, to chat with a friend, to pat a dog,
to read a few lines from a good book.
Remind me each day of the fable of the hare and the tortoise,
that I may know that the race is not always to the swift,
that there is more to life than increasing its speed.
Let me look upward into the branches of the towering oak tree
and know that it grew great and strong
because it grew slowly and well.
Slow me down, God, and inspire me to send my roots deep into
the soil of life's enduring values that I may grow toward
the stars of greater destiny.

--Adapted from Wilfred A. Peterson

Prayer is our humble answer to the inconceivable surprise of living. It is all we can offer in return for the mystery by which we live. Who is worthy to be present at the constant unfolding of time? Amidst the meditation of mountains, the humility of flowers...we are hating, hunting, hurting. Suddenly we feel ashamed of our clashes and complaints in the face of the tacit glory in nature. It is so embarrassing to live! How strange we are in the world, and how presumptuous our doings! Only one response can maintain us: gratefulness for witnessing the wonder, for the gift of our unearned right to serve, to adore, and to fulfill. It is gratefulness that makes the soul great.

--Rabbi Abraham Joshua Heschel

UNCONDITIONAL LOVE

Give your children unconditional love, a love that is not dependent on report cards, clean hands, or popularity. Give your children a sense of your whole-hearted acceptance, acceptance of their human frailties as well as their abilities and virtues. Give your children permission to grow up to make their own lives independent of you. Give them a sense of truth; make them aware of themselves as citizens of a universe in which there are many obstacles as well as fulfillments. Bestow upon your child the blessings of your values. These are the laws of honoring your son and your daughter as children are commanded to honor parents.

--Rabbi Joshua Loth Liebman

God, help us now to make this new Shabbat.
After noise, we seek quiet;
After crowds of indifferent strangers,
We seek to touch those we love;
After concentration on work and responsibility,
We seek freedom to meditate, to listen to our inward selves.
We open our eyes to the hidden beauties
and the infinite possibilities in the world You are creating;
We break open the gates of the reservoirs
of goodness and kindness in ourselves and in others;
We reach toward one holy perfect moment of Shabbat.

--Ruth Brin

If God is not, then the existence of all that is beautiful and...good is but the accidental...by-product of blindly swirling atoms, or of the equally unpurposeful...mechanism of present-day physics. A person may believe that this dreadful thing is true. But only fools will say in their heart that they are glad that it is true. For to wish there should be no God is to wish that the things which we love and strive to realize and make permanent, should be only temporary and doomed to frustration and destruction....Atheism leads not to badness but only to an incurable sadness and loneliness.

--William P. Montague, *Belief Unbound*

The best remedy for those who are afraid, lonely, or unhappy is to go outside, somewhere where they can be quite alone with the heavens, nature, and God. Because only then does one feel that all is as it should be and that God wishes to see people happy, amidst the simple beauty of nature. As long as this exists, and it certainly always will, I know that then there will always be comfort for every sorrow.

--Anne Frank

Just to be is a blessing. Just to live is holy.

Rabbi Abraham Joshua Heschel

--

THE ART OF BLESSING THE DAY

This is the blessing for rain after drought:
Come down, wash the air so it shimmers,
a perfumed shawl of lavender chiffon.
Let the parched leaves suckle and swell.
Enter my skin, wash me for the little
chrysalis of sleep rocked in your plashing.
In the morning the world is peeled to shining.

This is the blessing for sun after long rain:
Now everything shakes itself free and rises.
The trees are bright as pushcart ices.
Every last lily opens its satin thighs.
The bees dance and roll in pollen
and the cardinal at the top of the pine
sings at full throttle, fountaining.

This is the blessing for a ripe peach:
This is luck made round. Frost can nip
the blossom, kill the bee. It can drop,
a hard green useless nut. Brown fungus,
the burrowing worm that coils in rot can
blemish it and wind crush it on the ground.
Yet this peach fills my mouth with juicy sun.

This is the blessing for the first garden tomato:
Those green boxes of tasteless acid the store
sells in January, those red things with the savor
of wet chalk, they mock your fragrant name.
How fat and sweet you are weighing down my palm,
warm as the flank of a cow in the sun.
You are the savor of summer in a thin red skin.

...The blessing for the return of a favorite cat,
the blessing for love returned, for friends'
return, for money received unexpected,
the blessing for the rising of the bread,
the sun, the oppressed. I am not sentimental
about old men mumbling the Hebrew by rote
with no more feeling than one says *gesundheit*.

But the discipline of blessings is to taste
each moment, the bitter, the sour, the sweet
and the salty, and be glad for what does not
hurt. The art is in compressing attention
to each little and big blossom of the tree
of life, to let the tongue sing each fruit,
its savor, its aroma and its use...

In the future world a person will be asked, "What was your occupation?" If the reply is, "I fed the hungry," then they respond, "This is the gate of the Eternal; those who feed the hungry, let them enter" (cf. Psalm 118:20). So with giving drink to the thirsty, clothing the naked, with those who look after orphans, and with those, generally, who do deeds of loving kindness. All these are gates of the Eternal and those who do such deeds shall enter within them.

--*Midrash Tehilim*

SECOND PARAGRAPH OF THE SH'MA

וְהָיָה אִם שָׁמוֹעַ --

The second paragraph of the *Sh'ma* introduces the concept of reward and punishment. Maimonides in the 12th century already rejected a literal reading of this passage as a simplistic misunderstanding of our religion. The cause and effect relationship between observing *mitzvot* and the events which occur in nature and history, he argued, should rather be understood within the context of the natural consequences which flow from human behavior. Contemporary ecological disasters are a good example of the consequences of ignoring the *mitzvot*, which include commands against environmental waste and destruction. In a broader sense, a viable, life-promoting environment can be sustained only by an entire way of life and civilization devoted to such ends. For this reason, though the first paragraph of the *Sh'ma* is addressed to the individual, the second paragraph speaks to the community.

--Adapted from Rabbi Arthur Green

וְהָיָה אִם-שָׁמוֹעַ תִּשְׁמָעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנֹכִי מְצַוֶּה | אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יי | אֱלֹהֵיכֶם, וּלְעַבְדוֹ בְּכָל-לְבַבְכֶם וּבְכָל נַפְשְׁכֶם.
וְנָתַתִּי מְטָר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקּוֹשׁ, וְאֶסְפָּת דְּגָנְךָ וְתִירְשֶׁךָ
וְיִצְהַרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשִׂדְךָ לְבַהֲמֹתֶיךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ. הַשְּׂמֵרוֹ
לְכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אֶף-יי בְּכֶם, וְעָצַר | אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מְטָר, וְהִיאָדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדְּתֶם | מִהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יי נָתַן לְכֶם:

And it shall come to pass, if you truly listen to My *mitzvot* which I command all of you this day, to love the Eternal your God, by serving with all your heart, and with all your soul; then will I grant the seasonal rains for your land, the autumn rains and the spring rains, that you may gather in your grain, your wine, and your oil. Then will I grant grass in your fields for your animals, and you will eat and be satisfied.

Watch yourselves, lest your hearts be lured, and you turn to serving other gods and worship them. For then shall the Life-giver's anger flare up; the heavens will be shut and no rain will fall, the land will yield no produce, and you will quickly disappear from the good land which the Eternal One gives you. Therefore set these words of Mine upon your hearts and souls...

[Deuteronomy 11:13-18]

It is said: Before the world was created, the Holy One kept creating worlds and destroying them. Finally God created this one, and was satisfied. God said to Adam and Eve: This is the last world I shall make. I place it in your hands; hold it in trust. --*Midrash Genesis Rabbah*

TZITZIT -- THIRD PARAGRAPH OF THE SHEMA

ציצת

In the ancient Near East, free people wore fringes, or *tzitzit*, on the hem of their everyday clothes. Since only free people wore *tzitzit*, they were a form of identification. Business transactions were sealed by kissing the *tzitzit*. The *mitzvah* of *tzitzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around the finger, reminding us of our sacred obligations.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: לַח דָּבָר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצֵת עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל-צִיצֵת
הַכָּנָף פְּתִיל תְּכֵלֶת: לֹט וְהָיָה לָכֶם לְצִיצֹת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי
עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: מִלְּמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: מֵאֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
אֱלֹהֵיכֶם:

God said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of Adonai and observe them, so that you do not follow your heart and eyes in your lustful urge. Thus shall you be reminded to observe all My commandments and to be holy to your God. I, the Eternal, am your God, who brought you out of the land of Egypt to be your God; I, the Eternal, am your God.

[Numbers 15:37-41]

The important thing is not how many separate commandments one obeys, but how and in what spirit one obeys them.

--Israel ben Eliezer Ba'al Shem Tov (1700-1760)

The opposite of love is not hate,
it's indifference.
The opposite of art is not ugliness,
it's indifference.
The opposite of faith is not heresy,
it's indifference.
And the opposite of life is not death,
it's indifference.

--Elie Wiesel

SOURCES:

“One who attributes his or her words to their proper source brings redemption into the world” (*Pirke Avot* 6:6)

“This is our day of light” -- Traditional song for Shabbat by Isaac Luria (1534-1572)

“Our Sages teach...” based on Maimonides, *Yad Chazakah, Tefillah* 11:1;

“Whenever ten Jews gather...” based on *Talmud Berachot* 6b.

“We reach for You” -- adapted from Priscilla Stern, in *Covenant of the Heart* (Women of Reform Judaism, UAHC Press)

“Rest reveals the importance of work” -- adapted from Rabbi Rami Shapiro, in *Minyan: Ten Principles for Living a Life of Integrity*

“For Our Community” -- adapted from the liturgy of Congregation Beth Simchat Torah, NYC

“As the great doors of night” -- Marge Piercy

“Almighty God, grant us and all our loved ones” -- adapted from an anonymous translation of the *Shas Tekhines*, a collection of women’s prayers in Yiddish

“The first *mitzvah* in the Torah” -- Rabbi Janet Marder

“Where the world is dark with illness” -- adapted from Rabbi Rami Shapiro in *Minyan: Ten Principles for Living a Life of Integrity*

“When you focus all your thought” -- based on *Keter Shem Tov* 47b, in *Your Word Is Fire: Hasidic Masters on Contemplative Prayer*, edited by Arthur Green and Barry Holtz

“This light is mine” -- Audrey Lurie (slightly adapted), from *A Gift of Prayer: The Spirituality of Jewish Women* (Women of Reform Judaism, UAHC Press)

“Boundless are You” (Shabbat candle blessing) -- from *Renew Our Days*, edited by Ronald Aigen (Congregational Dorshei Emet, Montreal)

“May our hearts be lifted” -- Marcia Falk, *The Book of Blessings*

“It is written in the creation story” -- adapted from *Midrash Genesis Rabba* 11:2; *Yalkut, Bereishit*, 17

“Let us bless the source of life” (translation of Kiddush) -- by Marcia Falk, from *The Book of Blessings*

Blessing for Children (Parents' Prayer) -- Words and music by Mah Tovv (Brodsky, Chasen, Zweiback)

Yedid Nefesh -- Hebrew words by Eliezer Azkiri of Safed. Hasidic custom adopted this love song of the soul to God for use in the Kabbalat Shabbat service.

Erev Shel Shoshanim -- by Moshe Dor, 20th century Israeli composer and lyricist

Shiru Ladonai -- English words and music by Julie Silver

L'chu Neranenah -- English words and music by Mah Tovv (Brodsky, Chasen, Zweiback)

Tov L'hodot -- English words and music by Mah Tovv

"Hail the hand that scattered space with stars" -- Ruth Brin, from *Harvest: Collected Poems and Prayers*

"Torah is a closed book" -- adapted from *Siddur Sim Shalom*, edited by Rabbi Jules Harlow (Rabbinical Assembly of America and the United Synagogue)

"You are My witnesses" -- adapted from *Midrash Sifre* 44a and *Pesikta* 102b

"We accept God's sovereignty" -- adapted from *Siddur Sim Shalom* (The Rabbinical Assembly)

"Open up our eyes" -- music and English words by Cantor Jeff Klepper

"Will you open your soul to Me?" and "*V'ahavta*: When you love" -- by Rabbi Sheldon Marder

"Blessed are You, worker of wonders" -- adapted from *Or Chadash*, the Siddur of P'nai Or Religious Fellowship

"All this is true and trustworthy" -- Rabbi Burt Jacobson (slightly adapted)

"The courage to let go of the door" -- Marge Piercy, from *Available Light*

"The Exodus lasted a moment" -- Rabbi Abraham Joshua Heschel

"Let us bless the source of life, source of faith and daring" -- Marcia Falk

"Wellfleet Shabbat" -- Marge Piercy

"May I live each day" -- Rabbi Rami Shapiro

Hashkiveynu -- music by Mah Tovv (Brotsky, Chasen, Zweiback)
"Shelter us" -- words and music by Larry Jonas

"Six days a week" -- Rabbi Abraham Joshua Heschel

"It is not easy to keep the Sabbath" -- from *Siddur Lev Chadash*, edited by Rabbis John Raymer and Chaim Stern (Union of Liberal and Progressive Synagogues, London)

"We cannot merely pray to You" -- Adapted from Rabbi Jack Reimer in *New Prayers for the High Holy Days* (1970)

"I can begin with a prayer" -- Ruth Brin, from *Harvest: Collected Poems and Prayers*

Translation of *Avot* and *Kedushat HaShem* -- from *Siddur Sim Shalom*

"Eternal wellspring of peace" -- Marcia Falk, from *The Book of Blessings*

"Oh God, guard my tongue" -- slightly adapted from Rabbi Richard Levy, *On Wings of Awe*

Questions and Personal Reflections on the Amidah -- Commentary on *Gevurot* adapted from *Sabbath Morning Prayerbook* of Or Shalom Jewish Community, San Francisco, edited by Rabbi Pamela Frydman Baugh
Other reflections (except as noted) adapted from Rabbi Ronald Aigen, *Renew Our Days: A Book of Jewish Prayer and Meditation*
Questions by Rabbi Janet Marder

Mishebeirach -- Debbie Friedman and Drorah Setel

"There is a divine dream" -- Rabbi Abraham Joshua Heschel

"May my life be one link" -- from *Forms of Prayer for Jewish Worship*, Vol.1 (Reform Synagogues of Great Britain, 1977)

"No one ever told me" -- Ruth Brin

"May the time not be distant, O God" -- adapted from Rabbi Richard Levy, *On Wings of Awe*

"It is our duty to praise" -- from *Vetaher Libeinu*, the *Siddur* of Congregation Beth El of the Sudbury River Valley, Sudbury, MA

"May the time not be distant, O God, when Your name shall be worshipped" -- slightly adapted from *Gates of Prayer* (Central Conference of American Rabbis)

“The Memory of the Righteous is a Blessing”--from *Shalom Rav*, the Shabbat Siddur of Temple Beth El, Aptos

“An English Kaddish” -- From the *Siddur* of Temple Beth Hillel, Valley Village, CA

“There Are Stars” -- Hannah Szenes (1921-1944) Poet and Haganah fighter who parachuted into Nazi-occupied Europe. Executed by firing squad in a Budapest prison courtyard at the age of 23, her name became a symbol of devotion and self-sacrifice in Israel and throughout the Zionist movement.

“White Owl Flies Into and Out of the Field” -- Mary Oliver, from *House of Light*

“We rise now to proclaim our faith” -- Marge Piercy, from *The Art of Blessing the Day*

“In Blackwater Woods” -- Mary Oliver, from *American Primitive* (1983)

“Life After Death” -- Laura Gilpin

“When I die” -- Author unknown; adapted from *Tikunay Nefashot -- Spiritual Renewal*, edited by Rabbis Allen Maller and Jeffrey Marx

“From Blossoms”--Li-Young Lee

“To Open Eyes” -- Emmanuel Eydoux (translated from the French by Rabbi Jonathan Magonet)

“They had names like Auntie Bea” -- Susan Glickman, from the *Siddur* of Temple Mt. Sinai, El Paso, TX

“We praise the Eternal wellspring” -- Evelyn Mehlman (1915-1989), musicologist, composer, and first woman to graduate from the Jewish Theological Seminary Cantorial Institute

“*Od Yavo Shalom*” -- words and music by Shevah

Bless us With the Power of Your Healing -- Words and music by Cantor Lisa L. Levine

You Shall Be Holy --by Mah Tovv (Brodsky, Chasen, Zweiback), based on Leviticus 19

“The Art of Blessing the Day” -- by Marge Piercy

Commentary on third paragraph of the *Sh'ma (Tzitzit)*--Adapted from *Kol Haneshama* (The Reconstructionist Press)