

**Temple Israel
of Hollywood**

**SHABBAT AND
HOLIDAY SIDDUR**



**TEMPLE
ISRAEL**
OF HOLLYWOOD

7300 Hollywood Boulevard | Los Angeles, CA 90046

Shalom Aleichem: Composed by the Kabbalists (Jewish mystics), this prayer, based on a Talmudic passage (Shabbat 119b), is sung around the dinner table at home before kindling the *Shabbat* candles or in the synagogue. The song asks the *Shabbat* angels (*mal'a-cheem*) to enter our homes/community on *Shabbat* and then leave us blessed on Saturday evening with peace.

Messengers/Angels: *Mal-ach* means “messenger,” both earthly and heavenly (hence, “angel”). *Who have been those who have brought me blessings this week? During this past week, to whom have I brought blessings?*

PEACE BE TO YOU

Sha-lom a-lei-chem,
mal'a-chei ha-sha-reit,
mal'a-chei el-yon
Mi-me-lech mal'chai ham'la-cheem,
ha-ka-dosh ba-ruch hu.

Bo-a-chem l'sha-lom,
mal'a-chei ha-sha-lom
mal'a-chei el-yon
Mi-me-lech mal'chai ham'la-cheem,
ha-ka-dosh ba-ruch hu.

Bar'chu-nee l'sha-lom,
mal'a-chei ha-sha-lom
mal'a-chei el-yon
Mi-me-lech mal'chai ham'la-cheem,
ha-ka-dosh ba-ruch hu.

Tzeit'chem l'sha-lom,
mal'a-chei ha-sha-lom
mal'a-chei el-yon
Mi-me-lech mal'chai ham'la-cheem,
ha-ka-dosh ba-ruch hu.

Peace be to you, O ministering angels,
 messengers of the Most High,
 the supreme Sovereign of Sovereigns,
 the Holy One, blessed be God.

Enter in peace, O messengers of peace,
 messengers of the Most High,
 the supreme Sovereign of Sovereigns,
 the Holy One, blessed be God.

Bless me with peace, O messengers of peace,
 messengers of the Most High,
 the supreme Sovereign of Sovereigns,
 the Holy One, blessed be God.

שְׁלוֹם עֲלֵיכֶם
 שְׁלוֹם עֲלֵיכֶם,
 מַלְאֲכֵי הַשָּׁרֵת
 מַלְאֲכֵי עֲלִיּוֹן,
 מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם,
 מַלְאֲכֵי הַשָּׁלוֹם,
 מַלְאֲכֵי עֲלִיּוֹן,
 מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוּנֵי לְשָׁלוֹם,
 מַלְאֲכֵי הַשָּׁלוֹם,
 מַלְאֲכֵי עֲלִיּוֹן,
 מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם,
 מַלְאֲכֵי הַשָּׁלוֹם,
 מַלְאֲכֵי עֲלִיּוֹן,
 מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

Depart in peace, O messengers of peace,
messengers of the Most High,
the supreme Sovereign of Sovereigns,
the Holy One, blessed be God.

*As we light the Sabbath candles, we invite into our presence
the memory of those who cannot be with us —
friends and family in other places or from our past.
We bring them into the community by holding their names
in our thoughts, or by speaking their names aloud
after the candles are lit.*

Marcia Falk, *The Book of Blessings*

KINDLING OF SABBATH CANDLES

*Ba-ruch A-tah A-do-nai
Eh-lo-hei-nu Me-lech ha-o-lam
a-sher kid'sha-nu b'mitz'vo-tav
v'tzi-va-nu l'had'leek ner
shel sha-bat (v'shel yom tov).*

הַדְּלַקְתָּ נְרוֹת
בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַיְצַוֵּנוּ לְהַדְּלִיק נֵר
שֶׁל שַׁבָּת (וְשֶׁל יוֹם טוֹב).

You are praised, Adonai our God, Majesty of the universe,
Who has commanded us to light these candles,
through which we touch the holiness of Shabbat (and Yom Tov).

PRIESTLY BENEDICTION

*Y'va-re-ch'cha Adonai v'yish'm're-cha.
Kein y'hee ra-tzon!*

May God bless you and keep you.
May it be God's will.

*Ya-eir Adonai pa-nav E-le-cha
vee-chu-ne-ka*

Kein y'hee ra-tzon!

May God's face shine upon you and be gracious to you.
May it be God's will.

*Yi-sa Adonai pa-nav E-le-cha
v'ya-seim l'cha sha-lom.*

Kein y'hee ra-tzon!

May God's face be lifted toward you and grant you peace.
May it be God's will.

Numbers 6:22-27

Kindling of the Sabbath

Lights: Since ancient times, the entry and departure of *Shabbat* and holy days were associated with light. These candle flames remind us of the polar extremes of light and darkness, good and evil, the sacred and the profane, and of our obligation to strive to be a force for light, goodness and the holy.

Lighting Candles: Many Jews lift their hands over the flames and make a sweeping motion as if drawing into themselves the light of *Shabbat*. Others wave their hands six times, as if incorporating each day of the week into *Shabbat*, while covering their eyes to set aside a few moments of private prayer. *What is my family tradition around the candles? What are my prayers for the week?*

“The soul is like a candle to God.” (Proverbs 20:27)

Priestly Benediction: Origins and Meaning:

The Torah instructs Aaron and the *kohaneem* (priests) to bless the people of Israel. Parents say this blessing to their children each Friday evening while placing their hands on their children's heads and thereby envelop their children with love and hopes for *shalom* (peace). The rabbis understood this blessing to have been invoked by God upon contemplation of the Creation of the world, upon Creation itself, when the human being was formed from the dust of the earth, and at the time of the giving of the Torah at Mount Sinai. It is invoked by the *Kohaneem* on the Sabbath and Holidays (by Rabbis in

PSALM 95 (For Sunday)

L'chu n'ra-n'nah la-do-nai

na-ree-ah l'tzur yi-sh'ei- nu

N'kad'mah fa-nav b'to-dah

biz'mi'rot na-ree-a lo

Kee Eil ga-dol Adonai

u-me-lech ga-dol al kol Eh-lo-heem

A-sher b'ya-do mech'k'rei a-retz

v'to-a-fot ha-reem lo.

a-sher lo ha-yam v'hu a-sa-hu

v'ya-be-shet ya-dav ya-tza-ru

bo-u nish'ta-cha-veh v'nich'ra-ah

niv'r'chah lif'nei Adonai oseh-nu

kee hu Ehlo-hei-nu va-a-nach'nu am

mar'ee-to v'tzon ya-do

ha-yom im b'ko-lo tish'ma-u

al tak'shu l'vav'chem

kim'ree-va k'yom ma-sah ba-mid'bar

a-sher ni-su-nee a-vo-tei-chem

b'cha-nu-nee gam ra-u fo-o-lee

ar'ba-eem sha- nah a-kut b'dor

va-o-mar am to-ei lei-vav hem

v'hem lo yad'u d'ra-chai

a-sher nish'ba'tee v'a-pee

im y'vo-un el m'nu-cha-tee

לְכוּ נִרְנְנָה לַיהוָה

נְרִיעָה לְעוֹר יִשְׁעֵנוּ:

נִקְדָּמָה פְּנֵינוּ בַתּוֹדָה

בְּזִמְרוֹת נְרִיעַ לוֹ:

כִּי אֵל גָּדוֹל יְיָ

וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:

אֲשֶׁר בִּידוֹ מַחְקְרֵי אָרֶץ

וְתוֹעֲפוֹת הַרִים לוֹ:

אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ

וַיַּבְשֵׁת יַדָּיו יַעֲרֹ:

בְּאוֹ נִשְׁתַּחֲוֶה וְנִכְרַעַה

נִבְרַכָּה לִפְנֵי יְיָ עֹשֵׂנוּ:

כִּי הוּא אֱלֹהֵינוּ וְאַנְחָנוּ עִם

מַרְעִיתוֹ וְצֵאן יָדוֹ

הַיּוֹם אִם בִּקְלוֹ תִשְׁמְעוּ:

אֵל תִּקְשׁוּ לִבְבֵּכֶם

כְּמַרְיָבָה כַּיּוֹם מִסָּה בַמִּדְבָּר

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם

בַּחֲנוּנֵי גַם רָאוּ פִּעְלֵי:

אֲרַבְּעִים שָׁנָה אָקוּט בְּדוֹר

וְאָמַר עִם תַּעֲי לִבִּב הֵם

וְהֵם לֹא יָדְעוּ דְרָכָי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי

אִם יִבְאוּן אֵל מְנוּחָתִי:

**Come, sing in joy to Adonai;
Ring out a shout to our Rock and Rescuer!
Come in thanks before the Divine Presence,
shouting in song to God.**

For God is great,
a Sovereign greater than all image-gods.
In whose hand the planetary depths reside,
the greatest heights, there in God's palm,
to Whom belongs the sea, as it was made,
the dry land, shaped by divine hand.
Come worship, bend the knee, bow low
to The Eminence who made us all.

The Psalms: Of all the literature of the Hebrew Bible, the Psalms are singular in their expression of the deepest yearnings of the human heart for God, love, safety, comfort, and healing from brokenness. On Friday evening we chant Psalms 95-99 and 29 (six psalms for the six days of the week leading up to Shabbat) followed by Psalms 92-93 (two psalms in honor of *Shabbat*) as a chance to reflect upon each day of the week. *L'cha Dodee*, a mystical poem welcoming *Shabbat* as a "bride," is sung in between the first six psalms and the last two psalms. Though all the psalms are traditionally ascribed to King David, it is likely that many poets are among their authors.

PSALM 95

God's Immanence and Transcendence: On *Shabbat* we sense our vulnerability, that our lives depend on divine grace, and that without the Creator there can be no life. God is both transcendent and immanent, far beyond our limited and finite capacity to comprehend, but also close to us, speaking to us in personal ways. Psalm 95 begins a series of six psalms that evoke God's coronation as Divine Ruler. This psalm emphasizes God as the Sovereign Creator.

"Praise is not a matter of giving compliments or feeding a divine ego. As the British Catholic author C.S. Lewis noted, all enjoyment overflows into praise." (Rabbi Jules Harlow, *Pray Tell*, p. 25)

PSALM 96

A New Song: Psalm 96 speaks of a world that sings a “new song,” a song in which the natural world joins in praise. A response to cynicism, this psalm reminds us that each day is a “new” opportunity to grow, change and become more than we thought we could be. When the heavens, earth, sea, trees, and animals sing together, we move beyond pain, disappointment and disillusionment, toward a future redemption of the world.

Our Universe: This psalm images a universe alive and pulsating with the vibrance of life, a universe where every day is a miracle if we open our hearts and souls and become aware of the glory of creation around us.

Breaking Routines: Psalm 96 makes no explicit reference to Israel, Jews or Judaism. Rather, what unites the world is the singing of a “new” song. By “new,” the psalmist means the breaking of routine. *What are my routines that need to be broken? On this Shabbat what can I do to break from harmful habits? God, help me to picture that last time I paused for a moment to “smell the roses.” Will I find time this Shabbat to visit the ocean, gaze heavenward, smell the forest, or feel the breeze?*

New Songs: “Each science, religion, philosophy, even atheism, has its particular song. The loftier the religion or science, the more exalted is its music.” (Rabbi Nachman of Bratslav)

This is our God,
and we, nurtured by God,
are a flock under God’s care.
Today: if to the Voice you’ll listen:
Harden not your heart
as it was done at Meribah,
as on a day of trial in the wilderness;
there your predecessors tested me,
they put to trial my patience,
but they saw my power.
For forty years I argued with that generation,
until finally I said: “They are a people with a wandering heart,”
nor did they ever come to know my ways.
And as for them, I swore amid my wrath,
that they’ll not come into my place of rest.

PSALM 96 (For Monday)

Shee-ru ladonai sheer cha-dash

shee-ru ladonai kol ha-a-retz

shee-ru ladonai bar’chu sh’mo

bas’ru mi-yom l’yom y’shu-a-to

sap’ru va-go-yeem k’vo-do

b’chol ha-a-meem nif’l’o-tav

kee ga-dol Adonai u-m’hu-lal m’od

no-ra hu al kol eh-lo-heem

kee kol eh-lo-hei ha-a-meem

e-lee-leem vadonai sha-ma-yeem a-sah:

hod v’ha-dar l’fa-nav

oz v’tif’e-ret b’mik’da-sho

ha-vu ladonai mish’p’chot a-meem

ha-vu ladonai ka-vod va-oz

ha-vu ladonai k’vod sh’mo

s’u min’chah u-vo-u l’chatz’ro-tav

hish’ta-cha-vu ladonai

b’had’rat ko-desh

chee-lu mi-pa-nav kol ha-a-retz

im’ru va-go-yeem

Adonai ma-lach

שִׁירוּ לַיְי שִׁיר חֲדָשׁ

שִׁירוּ לַיְי כָּל הָאָרֶץ:

שִׁירוּ לַיְי בְּרַבּוֹ שְׁמוֹ

בַּשָּׁרוּ מִיּוֹם לַיּוֹם יְשׁוּעֵתוֹ:

סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ

בְּכָל הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד

נִרְאָה הוּא עַל כָּל אֱלֹהִים:

כִּי כָּל אֱלֹהֵי הָעַמִּים

אֱלִילִים וַיְי שָׁמַיִם עָשָׂה:

הוֹד וְהַדָּר לְפָנָיו

עַז וְתַפְאֵרֶת בְּמִקְדָּשׁוֹ:

הִבּוּ לַיְי מִשְׁפָּחוֹת עַמִּים

הִבּוּ לַיְי כְּבוֹד וְעֹז:

הִבּוּ לַיְי כְּבוֹד שְׁמוֹ

שָׂאוּ מִנְחָה וּבָאוּ לְחַצְרוֹתָיו:

הִשְׁתַּחֲווּ לַיְי

בְּהַדְרַת קֹדֶשׁ

חִילוּ מִפָּנָיו כָּל הָאָרֶץ:

אָמְרוּ בַּגּוֹיִם

יְי מֶלֶךְ

af ti-kon tei-veil bal ti-mot
ya-deen a-meem b'mei-sha-reem
Yis'm'chu ha-sha-ma-yeem
v'ta-gel ha-a-aretz
yir'am ha-yam um'lo-o
ya-a-loz sa-dai v'chol a-sher bo
az y'ra-n'nu kol a-tzei ya-ar
lif'nei Adonai kee va
kee va lish'pot ha-a-retz
yish'pot te-vel b'tze-dek
v'a-meem b-e-mu-na-to

אֶף תִּכּוֹן תֵּיבֵל בַּל תִּמּוֹט
יִדִין עַמִּים בְּמֵי שָׁרִים:
יִשְׁמְחוּ הַשָּׁמַיִם
וְתִגַּל הָאָרֶץ
יִרְעַם הַיָּם וּמַלְאוּ:
יַעֲלוּ שָׁדַי וְכָל אֲשֶׁר בּוֹ
אֲז יִרְנְנוּ כָּל עֵצֵי יַעַר:
לִפְנֵי יי כִּי בָא
כִּי בָא לִשְׁפֹט הָאָרֶץ
יִשְׁפֹט תֵּבֵל בְּצֶדֶק
וְעַמִּים בְּאִמּוֹנָתוֹ:

Sing out to God a new song!
Sing to God, all the earth!
Sing to God, bless God's name,
Bearing news, day after day, of divine help.
Announce God's glory among the nations,
among all the peoples, explain the miracles.
Yes, God's radiance is great, praiseworthy indeed,
more awesome than all image-gods!
For all the nations' gods are idols,
Adonai has made the heavens.
But grandeur and splendor belong to the Eternal,
Strength and beauty inhabit God's Holy abode.
Give praise to Adonai, O families of the nations,
Honor and power to God.
Pay homage to the Eternal for the glory of God's name.
Bear offering, approach God's Courtyards,
bow down to Adonai with holy adornment,
tremble before God's presence, all the earth,
Declare among the nations that God reigns:
the world is established, none can topple it;
the peoples shall be judged unerringly.
Let the heavens rejoice, the earth have glee.
Let the sea and all it contains roar in praise!
Let the fields rejoice, and all belonging there.
Then let all forest trees exult,
before the One who comes,
who comes to rule over all the earth,
to rule over the settled world with righteousness,
over the peoples with faithfulness.

The Spirit of Prophecy:
“Music evokes the spirit of prophecy.” (Rabbi Nachman of Bratslav)

To the Glory of God: “The aim and final reason of all music is none else but the glory of God.” (Johann Sebastian Bach)

The Sound of Melody:
“There are halls in the heavens above that open only to the voice of song, to the sound of melody.” (The Zohar)

The universe is filled with melody. If we were to hear music everywhere, we would realize that every human need and emotion can be expressed through song, sometimes sad as in a dirge, and at other times with joy. *As we enter Shabbat, I ask myself what melodies have I been singing? What songs have come forth from my own heart in the week gone by? Do I spend more time singing the pain in my heart, or rejoicing in songs of love and wonder?*

Music as food for the soul: “If music be the food of love, play on, give me excess of it.” (William Shakespeare - *Measure for Measure*)

PSALM 97**For what am I grateful?**

The Psalms express our deepest yearnings for God, love, safety, comfort, and healing. As we enter *Shabbat*, we reflect on where we are, what we value, and how we would like to grow. *To begin, let's first reflect on our blessings and feel gratitude for them. What are the blessings in my life for which I feel grateful?*

Taking nothing for granted: "I have heard of the rainbows, of the stars, of the play of light upon the waves. These I would like to see. But far more than sight, I wish for my ears to be opened. The voice of a friend, the happy busy noises of community, the imaginations of Mozart... Life without these is darker by far than blindness." (Helen Keller)

"The psalmist praises God with gratitude, in spite of the sorrow and despair that have burdened his life. This can encourage all of us who may at times resist uttering the unqualified praise of God." (Rabbi Jules Harlow, *Pray Tell*, p. 27).

On Joy: "Always remember: Joy is not merely incidental to your spiritual quest. It is vital". (Rabbi Nachman of Bratslav, cited in *The Empty Chair*, p. 99).

Or zarua (97:11) - Light beams are seeded... This Psalm promises that in the end, justice and goodness will overcome corruption and evil. Mystic commentators believe that the "light" referred to here is the first light of creation, a metaphysical light of con-

Psalm 97 (For Tuesday)

PSALM 96 (For Monday)

Shee-ru ladonai kol ha-a-retz

Shee-ru ladonai sheer cha-dash

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.

שִׁירוּ לַיהוָה כָּל הָאָרֶץ:
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ

Based on Psalm 96:1-2

PSALM 97 (For Tuesday)

Adonai ma-lach ta-geil ha-a-retz

Yis'm'chu i-yeem ra-beem

a-nav va-a-ra-fel s'vee-vav

tze-dek u-mish'pat m'chon kis'o

eish l'fa-nav tei-leich

ut'la'heit sa-viv tza-rav

hei-ee-ru v'ra-kav tei-veil

ra-a-tah va-ta-cheil ha-a-retz

ha-reem ka-do-nag

na-ma-su mi-lif'nei Adonai

mi-lif'nei a-don kol ha-a-aretz

hi-gee-du ha-sha-ma-yeem tzid'ko

v'ra-u chol ha-a-meem k'vo-do

yei-vo-shu kol ov'dei fe-sel

ha-mit'hal'leem ba-eh-lee-leem

his'ta-cha-vu lo kol eh-lo-heem

sham'ah va-tis'mach tzee-yon

va-ta-geil'nah b'not y'hu-dah

l'ma-an mish'pa-te-cha Adonai

kee atah Adonai el'yon

al kol ha-a-retz m'od

na-a-lei-ta al kol eh-lo-heem

o-ha-vei Adonai sin'u ra

יְיָ מֶלֶךְ תִּגַּל הָאָרֶץ
יִשְׂמְחוּ אֱלֹהִים רַבִּים:
עָנַן וְעַרְפֶּל סָבִיבוֹ
צִדְקָה וּמִשְׁפָּט מְכוֹן כְּסָאוֹ:
אֵשׁ לִפְנֵי תֵלֶךְ
וּתְלֵהט סָבִיב צְרִי:
הֵאִירוּ בְרַקְיוֹ תֵּבֵל
רְאֵתָהּ וּתְחַל הָאָרֶץ:
הָרִים בְּדוֹנָג
נִמְסוּ מִלִּפְנֵי יְיָ
מִלִּפְנֵי אֲדוֹן כָּל הָאָרֶץ:
הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ
וְרָאוּ כָּל הָעַמִּים כְּבוֹדוֹ:
יִבְשׂוּ כָּל עַבְדֵי פֶסֶל
הַמֵּתְהַלְלִים בְּאֱלֹהִים
הַשֵּׁתִחוּ לוֹ כָּל אֱלֹהִים:
שָׁמְעָה וּתְשַׂמַּח צִיּוֹן
וּתְגַלְגֵּלְנָה בְּנוֹת יְהוּדָה
לְמַעַן מִשְׁפָּטֶיךָ יְיָ:
כִּי אַתָּה יְיָ עֲלִיוֹן
עַל כָּל הָאָרֶץ מְאֹד
נְעֻלִיתָ עַל כָּל אֱלֹהִים:
אֲהַבִּי יְיָ שְׁנֵאוֹ רַע

sho-meir naf'shot cha-see-dav

mi-yad r'sha-eem ya-tzee-leim

Or za-ru-a la-tza-deek

ul'yish'rei leiv sim'chah

sim'chu tza-dee-keem badonai

v'ho-du l'zei-cher kod'sho

Adonai reigns! O world, rejoice!

Be happy, dwellers of all continents!

Clouds and thick darkness surround God,
justice and statutes are the foundation of God's Throne,
fire precedes it,

flames envelop God's foes,

its rays illumine the world,

the earth beholds and trembles,

mountains melt like wax before the Eternal,

before the Ruler of all the earth,

the heavens declare God's justice,

all the nations are stunned by God's glory,

Let all who worship human images be shamed,

along with all those who boast amid their idols;

let all human-made gods submit to the Eternal.

Zion has heard, and has rejoiced,

the women of Judah sound their joy,

because of your justice, Adonai.

For you are the Most High

above all the earth.

Powerfully, you ascend beyond human-made gods.

Lovers of God despise evil,

the Guardian of enlightened souls

rescues them from the clutches of the wicked.

Light beams are seeded for the righteous,

Happiness for those pure of heart,

Rejoice, O righteous ones in God

be thankful for its sacred Trace!

שִׁמֵר נֶפְשׁוֹת חַסִּידָיו

מִיַּד רְשָׁעִים יִצְיָלוּם:

אוֹר זֶרַע לְצַדִּיק

וּלְיִשְׁרָי לֵב שְׂמֵחָה:

שְׂמַחוּ צַדִּיקִים בְּיְיָ

וְהוֹדוּ לְזִכָּר קְדָשׁוֹ:

sciousness and divinity as contrasted with the luminaries - sun, moon and stars - which were created on the fourth day of creation and are of a physical essence. This light is stored both in the created world and in the words of Torah, which the psalmist understood as the perfection of God's creation.

The rabbis compare a human soul to a flickering light. God is said to be clothed in a *taleet* (prayer shawl) of light. The light in each of us embodies God's light. *No matter what wrongs I have committed or what achievements I have accomplished, my soul is pure and a reflection of God's light. When do I glimpse God's light in my own being? How does it appear? When does it shine forth?*

The Light of Creation: "Deep in their roots, all flowers keep the light." (Theodore Roethke)

Light is sown for the righteous: "Injustice anywhere is a threat to justice everywhere." (Dr. Martin Luther King, Jr.)

PSALM 97 (For Tuesday)

Or za-ru-a la-tza-deek

ul'yish'rei leiv sim'chah

(Yiddish) *Gees a-rain a n'cho-me-leh,*
in a yid-di-sheh n'sho-me-leh.

Light beams are seeded for the righteous,
Happiness for those steadfast of heart.

Pour sweet comfort into the Jewish soul!

אוֹר זֶרַע לְצַדִּיק

וּלְיִשְׁרָי לֵב שְׂמֵחָה:

Psalm 97:11

PSALM 98

Tzedek - Justice (98:2): A prominent theme in the Psalms is the ideal of justice (*tzedek*) balanced with love (*ahavah*). Psalm 98 reminds us that God loves the people of Israel and will rule the world justly. In response, nature will celebrate in a symphony of musical instruments (harp, trumpets and horn).

Shiru Ladonai - Sing to God... (98:1) On *Shabbat* it is customary to sing *z'mirot* (songs) around the *Shabbat* table after the meal. *In kindergarten we sang all the time. Think of your favorite childhood tunes: "The Wheels on the Bus," "Ring Around the Rosie" and "Itsy Bitsy Spider." As adults our singing tapers off. What is it about being an adult that inhibits singing? How can I break down those inhibitions, especially on Shabbat? How does singing change my demeanor and mood? Why don't I sing more?*

Zamru Ladonai - Sing to God... (98:6) The sounds suggested in this psalm are both soft (strings) and strong (trumpet). *What melodies suggest the moods of this past week? What would the week's pace, rhythm and mood sound like? What instruments would I select in composing my own Shabbat melody?*

PSALM 98 (For Wednesday)*Miz'mor***Shee-ru ladonai sheer cha-dash***kee nif'la-ot a-sah**ho-shee-ah lo y'mee-no**u-z'ro-a kod'sho**Ho-dee-a Adonai y'shu-a-to**l'ei-nei ha-go-yeem gi'lah tzid'ka-to**Za-char chas'do ve-eh-mu-na-to**l'veit Yis'ra-eil**ra-u chol af'sei a-retz**eit y'shu-at eh-lo-hei-nu**Ha-ree-u ladonai kol ha-a-retz**pitz'chu v'ran'nu v'za-mei-ru***Zam'ru ladonai b'chi-nor****b'chi-nor v'kol zim'rah****ba'cha-tzotz'rot v'kol sho-far****ha-ree-u lif'nei ha-me-lech Adonai****Yir'am ha-yam um'lo-o****tei-veil v'yosh'vei vah****N'ha-rot yim'cha-u chaf****ya-chad ha-reem y'ra-nei-nu.****Lif'nei Adonai kee va****lish'pot ha-a-retz****yish'pot tei'veil b'tze-dek****v'a-meem b'mei-sha-reem**

מְזֹמֹר

שִׁירוּ לַיְי שִׁיר חֲדָשׁ

כִּי נִפְלְאוֹת עָשָׂה

הוֹשִׁיעָה לוֹ יְמִינוּ

וְזָרְעֵ קִדְשׁוֹ:

הוֹדִיעַ יי שְׁוֹעֲתוֹ

לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקְתוֹ:

זָכַר חֲסֵדוֹ וְאַמּוֹנָתוֹ

לְבַיִת יִשְׂרָאֵל

רָאוּ כָל אֶפְסֵי אֶרֶץ

אֵת יְשׁוּעַת אֱלֹהֵינוּ:

הֲרִיעוּ לַיְי כָּל הָאָרֶץ

פִּצְחוּ וְרַנְנוּ וְזָמְרוּ:

זָמְרוּ לַיְי בְּכִנּוֹר

בְּכִנּוֹר וְקוֹל זְמֶרָה:

בְּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר

הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יי:

יִרְעַם הַיָּם וּמְלֹאוֹ

תִּבֵּל וַיִּשְׁבִּי בָּהּ:

נִהְרֹת יִמְחֹאוּ כָּךְ

יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי יי כִּי בָּא

לְשַׁפֵּט הָאָרֶץ

יִשְׁפֹּט תִּבֵּל בְּצַדִּיק

וְעַמִּים בְּמִישְׁרִים:

A Song:

Sing to God a new song,

to the One who made wonders

The triumph of God's right hand,

The forearm of God's holy will,

Make known your divine power,

and reveal God's justice before the nations,

with mercy and faithfulness,

God has remembered the House of Israel

To the farthest reaches of the earth, they saw

the salvation of our God!
 Raise a shout unto God, all the earth,
 burst into joyous songs of praise,
 with the harp and melodious voice.
 With trumpets and the blast of the ram's horn
 raise a shout unto the Majestic God.
 Let the sea and all within it thunder,
 the world and all that dwell therein;
 let the rivers clap their hands,
 the mountains sing for joy,
 before the Eternal who is coming to judge the earth;
 God will govern the world justly,
 and all peoples with equity.

PSALM 99 (For Thursday)

Adonai ma-lach yir'g'zu a-meem יי מֶלֶךְ יִרְגְּזוּ עַמִּים
yo'sheiv k'ru-veem ta-nut ha-a-aretz יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:
Adonai b'tzee-yon ga-dol יי בְּצִיּוֹן גָּדוֹל
v'ram hu al kol ha-a-meem וְרַם הוּא עַל כָּל הָעַמִּים:
yo-du shim'cha ga-dol v'no-ra יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא
ka-dosh hu קְדוֹשׁ הוּא:

V'oz me-lech mish'pat a-heiv וְעוֹז מֶלֶךְ מִשְׁפָּט אֱהִב
a-tah ko-nan-ta mei-sha-reem אֶתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל מִשְׁפָּט
u-tz'da-kah v'ya-a-kov a-tah a-see-ta: וְצַדִּיקָה בִּיעֲקֹב אֶתָּה עֲשִׂיתָ:
v'rom'mu la-ha-dom rag'lav רוֹמְמוּ יי אֱלֹהֵינוּ
v'hish'ta-cha-vu l'ha-dom rag'lav וְהִשְׁתַּחֲוּוּ לְהֵדֶם רַגְלֵי
ka-dosh hu קְדוֹשׁ הוּא:

Mo-she v'a-ha-ron b'cho-ha-nav מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
u-sh'mu-eil b'kor'ei sh'mo וְשִׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ
kor'eem el Adonai v'hu ya-a-neim קֹרְאִים אֵל יי וְהוּא יַעֲנֵם:
B'a-mud a-nan y'da-beir בְּעִמּוּד עָנָן יְדַבֵּר
a-lei-hem sham'ru ei-do-tav אֲלֵיהֶם שָׁמְרוּ עֲדוֹתָיו
v'chok na-tan la-mo וְחֹק נָתַן לָמוֹ:
Adonai eh-lo-hei-nu a-tah a-nee-tam יי אֱלֹהֵינוּ אֶתָּה עֲנִיתָם
eil no-sei ha-yee-ta la-hem אֵל נִשְׂא הָיִיתָ לָהֶם
v'no-keim al a-lee-lo-tam וְנִקַּם עַל עֲלִילוֹתָם:

PSALM 99

Jerusalem: God's "holy mountain" (99:9) refers to one of the oldest cities in the world. Jerusalem is both a physical place and a spiritual state of being. The rabbis imagine an earthly and a heavenly Jerusalem. In the heavenly Jerusalem, God sits upon the Divine Throne and dispenses justice and Divine paths to humanity. Jerusalem is imagined as connected with God as if by an umbilical cord through which Torah, the sustenance of life, flows from the Divine Mother to Israel, the child.

Praising God in an unjust world: We cannot pretend to understand God's ways. What may seem just or unjust to the human eye is only one expression of God's power in a complicated universe. *How can I cope with what may seem to be unjust, unfair and cruel in the world? How can I recognize these feelings and simultaneously praise God for the blessings that are mine?*

Moses, Aaron and Samuel: (99:6) These three Biblical figures cried out for comfort and forgiveness on behalf of the people in times of struggle.

They serve as an inspiration to anyone who cries out to God for comfort and relief.

God's greatness in Zion?

Rabbi Jules Harlow asks (*Pray Tell*, p. 123) if we “can honestly always say that ‘God is great in Zion?’” He cites the 19th century neo-orthodox German scholar Rabbi Samson Raphael Hirsch’s comment that the greatness of God in Zion will be fully realized only when each and every thing in Zion, from the greatest to the smallest, bears the imprint and the inspiration of God.” This is a challenge especially for modern Israel which continually is fighting for its security and safety in the face of terrorism and world-wide anti-Semitism. Yet, even so, the modern State of Israel, mirroring the best of Jewish tradition, must strive to be compassionate, just, and ethical in spite of all.

PSALM 29

The Coronation Psalm:

Psalm 29 is often called the “Coronation Psalm” because it declares God’s reign throughout the universe. For 24 hours the Jew is asked to step back and release control, acknowledge frailty, God’s healing grace (*chesed*) and creative power, and that our need to be spiritually replenished in order to create, be productive and do good works. *How badly do I need rest today? How exhausted am I from the week gone by? What did I do this past week that is of meaning and value?*

Rom'mu Adonai E-lo-hei-nu

v'hish'ta-cha-vu l'har kod'sho

kee ka-dosh Adonai Eh-lo-hei-nu

The Eternal reigns; let the peoples tremble;
God is enthroned on high; let the earth quake!
The Eternal is great in Zion
and exalted above all peoples.
Let them praise Your name as great and awesome;
God is holy!

Mighty One who loves justice,
it was You who established equity,
You who worked righteous judgment in Jacob.
Exalt the Eternal our God
and bow low before God's footstool:
God is holy!

Moses and Aaron among God's priests,
and Samuel among those who call on God's name --
when they called to Adonai, the Eternal answered them.
God spoke in a pillar of cloud;
they preserved God's testimonies,
the law God gave them.
Eternal our God, You answered them;
You were a forgiving God for them,
though You exacted retribution for their wrongdoing.

**Exalt the Eternal our God,
and bow low before God's holy mountain,
For the Eternal our God is holy.**

PSALM 29 (For Friday)

Miz'mor l'David

Ha-vu ladonai b'nei ei-leem

ha-vu ladonai ka-vod va-oz

Ha-vu ladonai k'vod sh'mo

hish'ta-cha-vu ladonai

b'had'rat ko-desh

Kol Adonai al ha-ma-yeem

Eil ha-ka-vod hir'eem

Adonai al ma-yeem ra-beem

Kol Adonai ba-ko-ach

רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ
כִּי קֹדֶשׁ יְיָ אֱלֹהֵינוּ:

מִזְמוֹר לְדָוִד
הָבוּ לַיְיָ בְּנֵי אֱלֹהִים
הָבוּ לַיְיָ כְּבוֹד וְעֹז:
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיְיָ
בְּהַדְרַת קֹדֶשׁ:
קוֹל יְיָ עַל הַמַּיִם
אֵל הַכְּבוֹד הַרְעִים
יְיָ עַל מַיִם רַבִּים:
קוֹל יְיָ בַּכַּף

kol Adonai be'ha-dar
Kol Adonai sho'veir a-ra-zeem
va-y'sha-beir Adonai
et ar'zei ha-l'va-non
va-yar'kee-deim k'mo ei-gel l'va-non
v'sir'yon k'mo ven r'ei-meem
kol Adonai cho-tzeiv la-ha-vot eish
kol Adonai ya-cheel mid'bar
ya-cheel Adonai mid'bar ka-deish
Kol Adonai y'cho-leil a-ya-lot
va-ye-che-sof y'a-rot
u-v'hei-cha-lo ku-lo o-meir ka-vod
Adonai la-ma-bul ya-shav va-yei-shev
Adonai me-lech l'o-lam
Adonai oz l'a-mo yi-tein
Adonai y'va-reich
et a-mo va-sha-lom

A song of David.
 Ascribe to Adonai, divine beings,
 Ascribe to the Eternal glory and strength.
 Ascribe to God the glory of the Name;
 Bow low before God in the beauty of holiness.
 The Voice of the Eternal is upon the waters;
 The God of glory thunders,
 over the mighty waters.
 God's voice is power;
 God's voice is majesty;
 God's voice breaks cedars;
 and God shatters the cedars of Lebanon.
 making them skip like a calf,
 and Mount Sirion, like a young wild ox,
 God's voice hews flames of fire;
 God's voice makes the wilderness writhe;
 and God shakes the wilderness of Kadesh.
 God's voice provokes hinds to calve,
 and strips forests bare;
 while amid God's Temple all proclaim, "Glory!"
 The Eternal sat enthroned at the Flood;
 yea, the Eternal reigns forever.
May God grant strength to our people;
may God bless us with peace.

קוֹל יי בְּהַדָּר:
 קוֹל יי שׁוֹבֵר אַרְזִים
 וַיִּשְׁבֵּר יי
 אֶת אַרְזֵי הַלְּבָנוֹן,
 וַיִּרְקִידֵם כְּמוֹ עֵגֶל לְבָנוֹן
 וַיִּשְׂרִיזֵן כְּמוֹ בֶן רְאֵמִים,
 קוֹל יי חִצֵּב לְהַבֹּת אֵשׁ,
 קוֹל יי יַחִיל מִדְּבָר,
 יַחִיל יי מִדְּבַר קֹדֶשׁ:
 קוֹל יי יַחֲלֵל אֵילֹת
 וַיַּחֲשֵׁף יַעֲרוֹת
 וַבְּהִיכְלוֹ כָּלוּ אֵמֶר כְּבוֹד:
 יי לַמְּבוֹל יִשָּׁב וַיִּשָּׁב
 יי מִלֶּךְ לְעוֹלָם:
 יי עֵז לְעַמּוֹ יִתֵּן
 יי יִבְרַךְ
 אֶת עַמּוֹ בְּשָׁלוֹם:

God's Voice: In Psalm 29, God's voice is "heard" (i.e. witnessed) through the four elements (fire, earth, water, and wind). Now, at the end of our review of the week, we open ourselves to appreciate God's power in nature. Most especially, we intuit our potential to bring greater love, justice and peace into the world.

The Number "18" (חַי-*chai* = life): God's name "Adonai" (lit. my Lord) appears 18 times (*chai* = life) in this psalm. That number is associated with the 13 divine attributes and the five books of Moses, thereby linking Divine mercy and Torah learning. *Have Jewish learning and Torah study been a part of my life this week? How can I include more learning as part of my Shabbat observance? Do I ever hear God's voice speaking to me through prayer and in Torah?*

The Number "7": The psalmist repeats קוֹל יי (*kol Adonai*) seven times in Psalm 29 corresponding to the days of the week. Seven is a mystical number in Jewish tradition. *Kabbalah* teaches that there are seven levels of the soul that finds its "ground" in the soul of God. A legend suggests that on their wedding day brides and bridegrooms carry their wedding canopy (*chupah*) through the seven heavens and stand before the throne of glory where God is the divine witness. Then the *sheva b'rachot* (seven blessings) are recited.

L'CHA DODEE

Welcoming the Shabbat

Bride: This medieval mystical poem is the culmination of the first part of the *Kabbalat Shabbat* prayers. It was written by Rabbi Solomon Alkabetz Halevi (ca. 1540), a member of the Safed Kabbalists. *L'cha Dodee* is an acrostic in the full version spelling out in the first eight stanzas the author's name. *L'cha Dodee* ("Come, my love") refers to the *Shabbat* bride whom we welcome into our midst on Friday evening and draws heavily upon prophecies of Israel's redemption and renewal in an endless *Shabbat*. When the congregation sings the final verse beginning *Bo-ee v'shalom* (Come with peace...) it is customary to rise (as we do to welcome a bride as she approaches her wedding *chupah*) and turn towards the door bowing to the right and left.

The Additional Soul: The singing of *L'cha Dodee* opens to a life enhancing, energizing and uplifting additional soul (נְשָׁמָה) *n'shamah* (נְשָׁמָה - *n'shamah y'teirah*) on *Shabbat*. At *Havdalah*, this "additional soul" leaves us with the sweet memory of *Shabbat*.

Venturing into the fields:

It was customary for the Kabbalists of Safed to venture out into the surrounding fields as the Friday sun descended below the horizon and welcome *Shabbat Hamalkah*, the Sabbath Bride. The importance of the feminine on Friday night is emphasized when a husband recites *Eshet Chayil* ("Woman of Valor" - Proverbs 32) to his wife around the *Shabbat* table.

L'CHAH DODEE #1

לכה דודי

L'chah do-dee lik'rat ka-lah

לְכָה דוּדִי לְקִרְאת כַּלָּה.

p'nei sha-bat n'kab'lah

פְּנֵי שַׁבַּת נְקַבְּלָה:

Sha-bat sha-lom u-m'vo-rach

שַׁבַּת שְׁלוֹם וּמְבוֹרָךְ.

Beloved, come to meet the bride;

Beloved, come to meet Shabbat.

A peace and blessed Sabbath.

**

L'CHAH DODEE #2

לכה דודי

L'chah do-dee lik'rat ka-lah

לְכָה דוּדִי לְקִרְאת כַּלָּה.

p'nei sha-bat n'kab'lah

פְּנֵי שַׁבַּת נְקַבְּלָה:

Sha-mor v'za-chor b'di-bur e-chad , שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד ,

hish'mee-a-nu eil ham'yu-chad

הִשְׁמִיעֵנוּ אֵל הַמֵּיחָד .

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

יְיָ אֶחָד וּשְׁמוֹ אֶחָד .

L'sheim ul'tif-e-ret v'lit'hi-lah

לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְיֶה:

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

לְקִרְאת שַׁבַּת לָכוּ וּנְלַכָּה .

Kee hee m'kor hab'ra-chah

כִּי הִיא מְקוֹר הַבְּרָכָה .

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

מִרֵּאשׁ מְקֻדָּם נְסוּכָה .

Sof ma-a-seh

סוֹף מַעֲשֵׂה

b'ma-cha-sha-vah t'chi-lah

בְּמַחְשְׁבָה תַּחְלָה:

Mik'dash me-lech eer m'lu-chah

מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה .

Ku-mee tz'ee mi-toch ha-ha-fei-chah

קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה .

Rav lach she-vet b'ei-mek ha-ba-cha רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא

V'hu ya-cha-mol a-la-yich chem'lah

וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה:

Hit'na-a-ree mei-a-far ku-mee

הִתְנַעַרִי מֵעַפְר קוּמִי .

Liv'shee big'dei tif'ar'teich a-mee

לְבִשֵׁי בְגָדֵי תִפְאֶרְתֶּךָ עִמִּי:

Al yad ben yi-shai beit ha-lach'mee

עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי .

Kar'vah el naf'shee g'a-lah

קַרְבָּה אֶל נַפְשִׁי גְאֻלָּה:

Hit'or'ree hit'or'ree

Kee va o-reich ku-mee o-ree

U-ree u-ree sheer da-bei-ree

K'vod Adonai a-la-yeech nig'lah

Lo tei-vo-shee v'lo ti-kal'mee

Ma tish'to-cha-chee u-ma te-he-mee

Bach ye-che-su a-ni-yei a-mee

V'niv'n'tah eer al ti-lah

V'ha-yu lim'shi-sah sho-sa-yich

V'ra-cha-ku kol m'val'a-yich

Ya-sis a-la-yich eh-lo-ha-yich

Kim'sos cha-tan al ka-lah

Ya-meen u-s'mol tif'ro-tzee

V'et Adonai ta-a-ree-tzee

Al yad eesh ben par'tzee

V'nis'm'chah v'na-gee-lah

Bo-ee v'-sha-lom a-te-ret ba'lah

Gam b'sim'chah u-v'tzo-ho-lah

Toch e-mu-nei am s'gu-lah

Bo-ee cha-lah, bo-ee cha-lah

Beloved, come to meet the bride;
beloved, let us come to greet Shabbat.

“Keep” and “remember”: a single utterance
the Only God caused us to hear;
the Eternal is One, God’s Name is One;
honor and glory and praise are God’s.

Come with me, let us meet Shabbat,
forever a fountain of blessing.
Still it flows, as from the start:
the last thing made, but the very first thought.

Sovereign’s abode, holy city,
rise up from your ravaged state.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי.

כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי.

עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי.

כְּבוֹד יְיָ עֲלֵיךְ נִגְלָה:

לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי.

מָה תִשְׁתַּחֲוִּי וּמָה תִהְיֶינִי.

בְּךָ יִחַסּוּ עֵינָי עָמִי,

וְנִבְנְתָה עִיר עַל תְּלָה:

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיךְ.

וְרָחֲקוּ כָּל מִבְּלָעֵיךְ.

יִשִּׁישׁ עֲלֵיךְ אֱלֹהֵיךְ.

בְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:

יְמִין וּשְׂמֹאל תִּפְרוֹצֵי.

וְאֵת־יְיָ תִעְרִיצֵי.

עַל יַד אִישׁ בֶּן פְּרָעִי.

וְנִשְׂמַחָה וְנִגִּילָה:

בּוֹאֵי בְּשָׁלוֹם עֹטְרֵת בַּעֲלָה.

גַּם בְּשִׂמְחָה וּבִצְהֵלָה.

תּוֹךְ אֱמוּנֵי עַם סִגְלָה.

בּוֹאֵי כְּלָה, בּוֹאֵי כְּלָה:

The World to Come: *Shabbat* stands in relation to the week as the messianic era stands in relation to this current world of time. As we welcome *Shabbat*, we open the doors to a foretaste of the world to come in which the past and future are held in a single moment. *Do I feel joy and wholeness as I welcome Shabbat?*

Love, Not Power: On *Shabbat* we focus on the theme of love and not power. We step back humbly to receive and not impose our will in the world. From an attitude of humility we become more open to the virtue of gratitude. Humility and gratitude enable us to love freely without the need to control, define, or categorize others. Paradoxically, giving up power and opening our hearts to love empowers us emotionally and spiritually.

שמור וזכור (“Keep” and “Remember”): These two words appear in the Torah’s two versions of the Ten Commandments. In Deuteronomy 5:12 we read “Keep the Sabbath Day.” In Exodus 20:8 it is written, “Remember the Sabbath day.” Traditional scholars explain that God uttered the two words simultaneously (Talmud, Shavuot 20b).

To Remember and Observe: To witness is to create a memory, and to create a connection with others. To witness is to remember and observe. It is not a thoughtless recording of events, but the creation of meaning, the beginning of a mutual past, a culture. (Rob Spruijt)

Love making between a Husband and a Wife: The *Kabbalah* understands sexuality not only as an expression of love between two people, but also symbolic of the soul's yearning for union (יְחִיד - *yichud*) with God. The Kabbalists extend sexual imagery to God's own yearning for reunion within the Divine Self. Kabbalistic texts suggest that God's holiest name (יהוה - *YHVH*) is separated from itself, and that when a couple makes love on *Shabbat*, God's name is restored to unity. Rabbi Moses ben Nahman (Igeret HaKodesh - Letter of Holiness) explains that human sexuality is good not only for its own sake, but also as a facilitator of the divine union: "All organs of the body are neutral; the use made of them determines whether they are holy or unholy... Therefore marital intercourse with proper *kavanah* (intention) ... is an exalted matter. [This is what] our Rabbis meant when they declared (Talmud, Sota 17a) that when a husband unites with his wife in holiness, the divine presence abides with them."

PSALM 92

Rashi taught that the vision of peace and rest suggested in Psalm 92 is far from our present reality, especially when applied to individual people and cases. Therefore, he understands (*l'yom ha-Sha-bat* - "for the Sabbath Day") to refer to "*o-lam sh'ku-lo Sha-bat*" (a world...when all will be serene). (*Kol Haneshamah*, p. 209)

Shabbat and Rest: How can I find a place within me
Psalm 92 (For Shabbat)

You have dwelt long enough in the valley of tears;
now God will shower mercy upon you.

Lift yourself up! Rise from the dust!
Array yourself in clothes of beauty, O my people!
At hand is Bethlehem's David, Jesse's son,
bringing deliverance into my life.

Awake, arouse yourself,
your light has come! Arise and shine,
awake, awake, pour forth your song:
God's glory now shines upon you.

Don't be abashed, don't be ashamed,
forget your sorrow; quiet your groans.
The afflicted of my people find shade in you,
a city renewed where her ruins lay.

The scavengers are scattered,
your devourers have fled;
as a bridegroom rejoices in his bride,
your God takes joy in you.

To the right and to the left you will burst out.
Standing in the awe of the Eternal One:
Thanks to the power of David's heir, of Peretz's line,
and so shall we rejoice and find delight!

Enter in peace, O crown of her mate;
enter in gladness, and enter in joy.
In the midst of the faithful of this treasured people.
Enter, O bride! Enter, O bride!

**

PSALM 92 (For Shabbat)

<i>Miz'mor sheer l'yom ha-sha-bat</i>	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:
<i>tov l'ho-dot ladonai</i>	טוֹב לְהֵדוֹת לַיהוָה
<i>U-l'za-meir l'shim'cha el-yon</i>	וְלִזְמוֹר לְשִׁמְךָ עֲלִיוֹן:
<i>l'ha-geed ba-bo-ker chas'de-cha</i>	לְהַגִּיד בְּבֹקֶר חַסְדְּךָ
<i>ve-e-mu-nat'cha ba-lei-lot</i>	וְאִמְוֹנַתְךָ בַּלַּיְלוֹת:
<i>A-lei a-sor va-a-lei na-vel</i>	עָלַי עָשׂוֹר וְעָלַי נָפֵל
<i>a-lei hi-ga-yon b'chi-nor</i>	עָלַי הִגְיוֹן בְּכִנּוֹר:
<i>Kee simach'ta-nee Adonai b'fo-o-lecha</i>	כִּי שִׂמְחַתְנִי יְיָ בְּפִעֲלֶיךָ
<i>b'ma-a-sei ya-de-cha a-ra-nein</i>	בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֶּינְךָ:

Ma gad'lu ma-a-se-cha Adonai

m'od am'ku mach'sh'vo-te-cha

eesh ba-ar lo yei-da

u-ch'seel lo ya-veen et zot

Bif'ro-ach r'sha-im k'mo ei-sev

va-ya-tzee-tzu kol po-a-lei a-ven

l'hi-sham-dam a-dei ad

V'a-tah ma-rom l'o-lam Adonai

kee hi-neh oy've-cha

kee hi-neh oy've-cha yo-vei-du

yit'par'du kol po-a-lei a-ven

Va-ta-rem kir'eim kar'nee

ba-lo-tee b'she-men ra-a-nan

Va-ta-beit ei-nee b'shu-rai

ba-ka-meem a-lai m'rei-im

tish'ma'nah oz'nai

Tza-deek ka-ta-mar yif'rach

k'e-rez bal'va-non yis'geh

Sh'tu-leem b'veit Adonai

b'chatz'rot Eh-lo-hei-nu yaf'ree-chu

Od y'nu-vun b'sei'vah

d'shei-neem v'ra-a-na-neem yih'yu

L'ha-geed kee ya-shar Adonai

Tzu-ree v'lo av'la-tah bo

מָה גָדְלוֹ מַעֲשֵׂיֶיךָ יי
מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ:
אִישׁ בְּעַר לֹא יִדַע
וְכִסִּיל לֹא יִבִּין אֶת זֹאת:
בְּפִרְחֵי רִשְׁעִים כְּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כָּל פְּעֻלֵי אֹן
לְהַשְׁמַדֵם עַדִּי עַד:
וְאַתָּה מָרוֹם לְעֵלָם יי
כִּי הִנֵּה אֵיבֶיךָ יי
כִּי הִנֵּה אֵיבֶיךָ יֵאבְדוּ
וַתִּפְרְדוּ כָּל פְּעֻלֵי אֹן:
וַתִּרְם כְּרָאִים קִרְנֵי
בְּלַתִּי בְּשִׁמֹן רֶעֶנָן:
וַתִּבֹט עֵינֵי בְּשׂוּרֵי
בְּקָמִים עָלַי מְרַעִים
תִּשְׁמַעֲנָה אָזְנֵי:
צַדִּיק בְּתִמְרֵי יִפְרַח
כְּאַרְזֵי בְּלִבְנוֹן יִשְׁגָּה:
שְׁתוּלִים בְּבֵית יי
בַּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוּן בְּשִׁיבָה
דְּשָׁנִים וְרֶעֶנָנִים יִהְיוּ:
לְהַגִּיד כִּי יִשָּׂר יי
צוּרֵי וְלֹא עוֹלֵתָהּ בּוֹ.

A Song - A song of the Sabbath Day:

It is good to offer thanks to God,
And to sing of Your Name, Exalted One,
To speak of Your morning love,
and Your evening faithfulness,
On a ten-stringed instrument, on a lute,
In gentle airs upon a lyre.

For You have given me joy through Your acts,
of the work of Your hands I will sing:
How good are Your works, Eternal One,
Exceedingly deep Your thoughts.

A bully will not know this,

A fool will not understand:

That when the wicked sprout up like grass

of rest and relaxation?
How can I make this
Shabbat a model of
Shabbat for me throughout
the year?

Shabbat - The Crown of Creation: The Hebrew root of Shabbat (ת.ש.ב.ש-shin; beit; tav) means a "ceasation of work." Tradition encourages us to step back from our daily routines and emphasize our lives in the context of family, friends and community.

Giving Thanks: For what am I thankful? Health-Family-Friends-Work-Home? My talents, abilities and capacity to meet and overcome obstacles? How do I show my gratitude? To others? To God?

Mah Gadlu ("How great are Your works, ...") (92:6): "God searches all minds and understands the thoughts of every heart." (1 Chronicles 28:9). The rabbis teach that "even before a person shapes a thought in his heart, God understands it."

Tzadeek Katamar ("The righteous shall flourish...") (92:13): The *tzadikim* ("righteous ones") are those who spend a lifetime devoted to bringing greater peace, kindness, goodness, compassion, and justice into the world. The *tzadeek* is both a spiritual being and one who, like the prophets of the Bible, is an activist in confronting those forces in the world which corrupt the human spirit. The *tzadikim* emerge from every religious tradition and are people of great moral strength and courage.

The Legend of the Lamed Vav: A mystical tradition holds that at any one time there are 36 righteous human beings on earth whose presence enables the world to survive. The Hebrew letters ל"ו (*lamed* and *vav*) signifies the number 36. According to tradition these are not men and women of fame, wealth and power, but rather they are those whose goodness and kindness bring healing to others.

Who are the tzadikem in my life? How are they role models for me? Who have I encountered this week that made my life richer and more blessed? Have I enriched others this past week?

PSALM 93

The Purpose of Creation: Psalm 93 concludes *Kabbalat Shabbat* by retelling the ancient tale of creation. Unlike the first creation of Genesis that was destroyed by a great flood, Psalm 93 affirms that God created the world with order and meaning, even though the natural world may appear chaotic. The feeling of certainty and purpose amidst the roar of rivers, waters and floods may be the feeling the authors of *Kabbalat Shabbat* were hoping to evoke. Now that *Shabbat* has arrived, we are called upon to appreciate rather than do, to relax rather than fix.

In a world of instability, what is stable for me? Even in the midst of chaos, some things remain constant, and those things can be a source of comfort for me.

And all the evil doers blossom,
 They will all be destroyed for eternity.
 For you will be raised up for ever, Adonai.
 For behold Your enemies, Eternal One,
 for behold Your enemies will perish,
 All the doers of wickedness are scattered like weeds to the wind.
 But You have raised up my horn like a noble beast,
 I luxuriate in scented oils,
 My eye can spot those who are watching me,
 My ear detects the evil doers rising up against me.
**The righteous will sprout like the palm,
 Growing tall like a cedar in Lebanon,
 Planted in the house of God,
 Amid the courtyards of our God they will bear fruit.
 However old they grow
 They will still bring forth lush fruit,
 They will forever chant their tales of God's uprightness.
 To my flawless Rock they will sing and sing and sing.**

Translation by Rabbi Richard N. Levy

PSALM 93 (For Shabbat)

*Adonai ma-lach gei-ut la-veish
 la-veish Adonai oz hit'a-zar
 af ti-kon tei-veil bal ti-mot
 Na-chon kis'a-cha mei-az
 mei-o-lam a-tah
 Nas'u n'ha-rot Adonai
 nas'u n'ha-rot ko-lam
 yis'u n'ha-rot dach'yam
 Mi-ko-lot ma-yeem ra-beem
 a-dee-reem mish'b'rei yam
 a-deer ba-ma-rom Adonai
 Ei-do-te-cha ne-em'nu m'od
 l'veit-cha na-a-vah ko-desh
 Adonai l'o-rech ya-meem*

יִּי מֶלֶךְ גִּאוֹת לְבִישׁ
 לְבִישׁ יִּי עֹז הַתְּאֵדָר
 אִף תִּכּוֹן תֵּיבֵל בַּל תִּמוֹט:
 נִכּוֹן כִּסֵּאֲךָ מֵאֶז
 מֵעוֹלָם אֲתָה:
 נִשְׂאוּ נְהָרוֹת יִּי
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכֵיִם:
 מִקּוֹלוֹת מֵיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי יָם
 אֲדִיר בְּמָרוֹם יִּי
 עֲדַתְיָךְ נֶאֱמְנוּ מְאֹד
 לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ
 יִּי לְאַרְבַּע יָמִים:

**Adonai is Sovereign, robed in nobility
 God is girded with strength,
 Now the world is established, it will not be shaken,
 As Your throne was set firm from the beginning of time.
 You have been forever.
 Though the rivers leap up, Adonai,
 the rivers leap up full-voiced,**

The Sh'ma and Its Blessings

שמע וברכותיה

I

בְּרַחוּ אֶת יי הַמְּבָרָךְ:

Bar'chu et Adonai ha-m'vo-rach!
Praise the One to Whom praise is due!

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bar-uch Adonai ha-m'vo-rach l'o-lam va-ed!
Praised be the One to Whom praise is due now and forever!

CREATION

*Ba-ruch A-tah A-do-nai,
Eh-lo-hei-nu Me-lech ha-o-lam,
a-sher bid'va-ro
ma-a-reev a-ra-veem,
b'choch'mah po'tei-ach sh'a-reem
u-vit'vu-nah m'sha-neh i-teem,
u-ma-cha-leef et haz'ma-neem,
u-m'sa-deir et ha-ko-cha-veem
b'mishm'ro-tei-hem
ba-ra-kee-ya kir'tzo-no.
Bo-rei yom va-lai-la,
go-leil or mip'nei cho-shech
v'cho-shech mip'nei or,
u-ma-a-veer yom u-mei-vee lai-la,
u-mav'deel bein yom u-vein lai-la
Adonai tz'va-ot sh'mo.
Eil chai v'ka-yam,
ta-meed yim'loch a-lei-nu
l'o-lam va-ed.
Ba-ruch A-tah Adonai,
ha-ma-a-reev a-ra-veem.*

מעריב ערבים

בְּרוּךְ אַתָּה יי ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֲרָבִים,
בְּחִכְמָה פּוֹתַח שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַזְּמַנִּים,
וּמַסְדִּיר אֶת הַכּוֹכָבִים,
בְּמִשְׁמְרוֹתֶיהָם
בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בּוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אֹזֶר מִפְּנֵי חֲשָׁךְ,
וְחֲשָׁךְ מִפְּנֵי אֹזֶר.
וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יי עֲבֹאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם,
תְּמִיד וּמְלוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי,
הַמַּעְרִיב עֲרָבִים:

The Sh'ma and Its Blessings: "The Sh'ma and Its Blessings" is a unit of prayers which is introduced by the *Bar'chu*, and then followed by two blessings before the *Sh'ma* and one blessing after the *Sh'ma*. They are: *Ma-areev A-ra-veem* (Creation), *A-ha-vat O-lam* (Revelation), *Sh'ma / V'a-hav-ta*, and *Mee Chamocha* (Redemption). Themes of Creation, Revelation, and Redemption occur throughout Jewish practice. These prayers remind us that God is the force for order and meaning in life, the inspiration of the ages in the giving of the Torah to the Jewish people, and the hope for a perfected world based upon the prophetic vision of justice and peace.

Bar'chu: These words were used by the Israelites as an ancient call and response to prayer and war. The congregational response to the *Bar'chu* is called a "Doxology" from the Greek word *doxa* meaning "glory." The prayer leader and then the congregation bends the knee and bows at the word bless (the Hebrew root *beit - resh - chaf - bless -* is the same as the word for knee - *berech*) and straightens up when saying God's name.

Ma-areev Araveem (Creation): This is the first of two blessings before the *Sh'ma*. In it we recognize God as the Creator of light and darkness, the stars and moon. We begin the official part of our prayer service recognizing the wonders of the world around us.

Ahavat Olam: This is the second of two blessings before the *Sh'ma* called *Ahavat Olam* meaning “the great love.” In it God shows divine love to us and reveals God’s essence to the Jewish people through the words of Torah. God is portrayed as our teacher and private tutor who guides us in the ways of life through the stories in the Torah.

What is Revelation?

Traditionalists believe that the Revelation at Mount Sinai is embodied in the Torah. Modern scholarship takes the position that the Torah was written down by human beings over a period of 1600 years roughly between 1500 B.C.E. and 90 C.E., when all the books of the Hebrew Bible were set into the Biblical canon as we have it. Another idea, advanced by the philosopher Franz Rosenzweig, is that the Torah is not actually the revelation but our people’s human response to God’s “theophany” (revealing of the divine self) at Mount Sinai.

God’s ongoing presence in the life of the Jewish people. Rosenzweig believed that God’s revealing of the Divine Self cannot be reduced to anything fully understood by human beings. The tradition of writing commentary, law and midrash has continued down to our own time. *Do you believe that the Torah is divine? Do you believe that the Torah was written by human beings? Can the Torah include both divine inspiration and human responses to that inspiration?*

Praiseworthy are You, our Eternal God, Sovereign of the universe, whose word brings on the evening. With wisdom You open heaven’s gates; with understanding You make the ages pass and the seasons alternate, and order the stars on their appointed paths through heaven’s firmament, all according to Your will. Creator of day and night, Who rolls light away from darkness, and darkness from light, Who causes day to pass and brings on the night, separating between day and night; Adonai commands the hosts of heaven! May the living and eternal God rule us always, to the end of time! We praise You, O God, whose word makes evening fall.

REVELATION

*A-ha-vat o-lam beit Yis'ra-eil
am'cha a-hav-ta:
To-rah u'mitz-vot,
chu-keem u'mi-sh'pa-teem
o-ta-nu li-mad'ta.
Al kein, Adonai Eh-lo-hei-nu,
b'shoch'vei-nu u-v'ku-mei-nu
na-see-ach b'chu-ke-cha,
v-nis'mach b-div'rei to-ra-te-cha
u-v'mitz-vot-te-cha l'o-lam va-ed
Kee hem cha-yei-nu v'o-rech ya-mei-nu,
u-va-hem ne-h'geh yo-mam va-lai-la.
V'a-ha-vat'cha al ta-seer
mi-me-nu l'o-la-meem!
Ba-ruch atah, Adonai,
o-heiv a-mo Yis'ra-eil.*

אהבת עולם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל
עֲמֵךְ אֲהַבְתָּ,
תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים,
אוֹתָנוּ לְמַדְתָּ
עַל כֵּן יי אֱלֹהֵינוּ,
בְּשׁוֹחַ וּבְקוֹמֵנוּ
נִשְׂיַח בְּחֻקֶיךָ,
וְנִשְׂמַח בְּדַבְרֵי תוֹרַתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,
וּבָהֶם נִהְגֶה יוֹמָם וּלְיָלֵה,
וְאַהֲבַתְךָ אֵל תִּסִּיר
מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יי,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Unending is Your love for Your people, the House of Israel; Torah and *mitzvot*, laws and precepts have You taught us. Therefore, Adonai, our God, when we lie down and when we rise up, we will reflect on Your laws and rejoice in the words of Your Torah and Your *mitzvot*, now and always. Day and night we will meditate on them, for they are our life and the length of our days. Then Your love shall never depart from our hearts! Praised are You, O God, Who loves the people of Israel.

שִׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yis'ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!

Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

Deuteronomy 6:4

בָּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal'chu-to l'o-lam va-ed!
Blessed is God's glorious majesty forever and ever!

Love of God

V'a-hav-ta et Adonai Eh-lo-he-cha

b'chol l'avav'cha u-v'chol naf'sh'cha

u-v'chol m'o-de-cha.

V'ha-yu ha-d'va-reem ha-ei-leh

a-sher a-no-chee m'tzav'cha ha-yom

al l'va-ve-cha.

V'shee-nan'tam l'va-ne-cha

v'di-bar-ta bam

b'shiv't'cha b'vei-te-cha

u-v'lech't'cha va-de-rech

u-v'shoch-b'cha u-v'ku-me-cha.

U-k'shar-tam l'ot al ya-de-cha

v'ha-yu l'to-ta-fot bein ei-ne-cha;

u-ch'tav'tam al m'zu-zot bei-te-cha

u-vish'a-re-cha.

L'ma-an tiz'k'ru va-a-see-tem

et kol mitz'vo-tai,

vih'yee-tem k'do-sheem

lei-lo-hei-chem.

Anee Adonai Eh-lo-hei-chem

a-sher ho-tzei-tee et'chem

mei-e-retz mitz'ra-yeem

lih'yot la-chem lei-lo-heem.

Anee Adonai Eh-lo-hei-chem.

ואהבת

וְאֶהְבֶּתְךָ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ,
וּבְכָל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם,
עַל לִבְבְּךָ:

וְשָׁנַנְתָּם לְבְנֵיךָ,
וְדַבַּרְתָּ בָם

בְּשַׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.

וְקִשְׁרַתְּם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,
וּכְתַבְתֶּם עַל מְזוֹת בְּיַתְדְךָ
וּבְשַׁעְרֶיךָ:

Deuteronomy 6:5-9

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת כָּל מִצְוֹתַי,

וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם:

אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לְכֶם לְאֱלֹהִים,

אֲנִי יְיָ אֱלֹהֵיכֶם:

Numbers 15:40-41

Sh'ma and V'ahavta:

These two scriptural passages are taken from Deuteronomy (6:4-9) and Numbers (15:40-41). The *Sh'ma* is the quintessential expression of ethical monotheism, that there is a Divine Being from which all standards of goodness emanate in human life. The enlarged *ayin* (ע - final letter of *sh'ma*) and *daled* (ד - final letter of *echad*) suggest that each of us is an *ayd* (ע- ayin, daled), a witness to God's presence in life. The *V'ahavta* is an expression of Israel's love for God demonstrated by such public acts as affixing a *m'zuzah* on the door, laying *t'feelin*, wearing the *tallit*, teaching our children Torah, and saying the *Sh'ma* before going to sleep at night, upon rising with the dawn, and throughout the day. Just as God showed love to Israel in *Ahavat Olam* by giving us the Torah, so too do we show our love to God by doing *mitzvot*.

The Sense of Hearing and Revelation:

Dr. Adolf Altmann (Chief Rabbi of Trier, Germany - died at Auschwitz, July 30, 1942) notes that the sense of hearing is, among the five senses, the closest to revelation. The people heard God's voice at Mount Sinai. Elijah the Prophet heard the *kol d'mamah dakah* (1 Kings 19:12) - the still small voice of conscience - on Mount Carmel.

Sh'ma: The word *Sh'ma* is a command and means "listen" or "hear." When the Jews agreed to accept the Torah on Mount Sinai they said "*Na-aseh v'nishma*." ("We will do and we will hear") (Exodus 24:7). The

first line of the *Sh'ma* is taken directly from Deuteronomy 6:4, when, before Moses dies, he tells the Israelites that they are to hearken (*Sh'ma!*) to God's laws once they enter the land of Israel. The *Sh'ma* affirms that Israel's special name for God is "*Adonai*," and that *Adonai* is utterly singular and unique.

Redemption: This final prayer of the thematic unit before and after the recitation of the *Sh'ma* affirms God's redemptive power in the world. This passage is taken from the Book of Exodus and was exclaimed by Moses on the occasion of the parting of the Sea of Reeds. The archetypal experience of God's power is the Exodus from Egypt. The Jewish people are mandated to redeem the world of its ills thus ushering in a period of messianic justice and peace.

Mee Chamocha: These words, taken directly from Exodus 15:11, are known as the "Song of the Sea," which recalls when the Israelites sang praises to God after escaping from slavery. Once the Israelites reached safety Moses sang this poem with all of Israel while Miriam led the women in dance and song (see Exodus 15:20-21).

The Limitations of Egypt for Jewish Identity today: "While identification with the suffering in Egypt is necessary for developing a collective consciousness, the memory of suffering is not in itself constitutive of Jewish identity...At Sinai, the memory of Egypt becomes a compelling reason for aspiring to the col-

1 The Sh'ma and its Blessings

And you shall love Adonai your God
with all your heart,
with the fullness of your soul,
and with all that you have.
And these words that I command you this day
shall be upon your heart.
You shall teach them diligently to your children,
and you shall speak of them when you dwell in your home,
when you go on a journey,
before you go to sleep at night,
and upon rising with the dawn.
And you shall bind them as a sign upon your hand,
and they shall be in the frontlets between your eyes,
and you shall write them upon the doorposts of your house
and upon your gates.

That you may remember,
and do all My commandments,
and be holy to your God.
I am Adonai your God,
Who brought you out of the land of Egypt,
to be your God;
I am Adonai your God.

Translation adapted by JLR from *The Union Prayer Book*

REDEMPTION

Mee cha-mo-cha ba-ei-leem, Adonai?

Mee ka-mo-cha, ne-e-dar ba-ko-desh,

no-rah t'hee-lot o-seh fe-leh?

Mal'chu-t'cha ra-u va-ne-cha,

bo-kei-a yam lif'nei Mo-she,

zeh Ei-lee a-nu v'am'ru:

Adonai yim'loch l'o-lam va-ed!

V'ne-e-mar:

Kee fa-da Adonai et Ya-a-kov,

u-g'a-lo mi-yad cha-zak mi-me-nu.

Ba-ruch A-tah Adonai, ga-al Yis'ra-eil.

Who is like You, Eternal One, among the gods others worship?
Who is like You, majestic in holiness,
awesome in splendor,
doing wonders?

In their escape from the sea,
Your children saw Your sovereign might displayed.
"This is my God!" they cried.
"The Eternal will reign forever and ever."

Now let all come to say:

גאולה

מִי כַמֶּכָּה בְּאֵלִים יי,

מִי כַמֶּכָּה נֹאדָר בְּקֹדֶשׁ,

נֹרָא תְהִילֹת, עֹשֶׂה פְלֵאָ?

מַלְכוּתְךָ רָאוּ בְנֵיךָ,

בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה,

זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמַר:

כִּי פָדָה יְיָ אֶת יַעֲקֹב,

וְגָאֵל מִיַּד חֲזַק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

The Eternal has redeemed Jacob and rescued Israel from a power stronger than our own.

You are praised, Eternal One, Who redeemed Israel.

Excerpted from Exodus 15:11, 15:18

**

A PRAYER FOR THE NIGHT

השכיבונו

Hash'kee-vei-nu A-do-nai Eh-lo-hei-nu

הַשְּׂכִיבוּנוּ יְיָ אֱלֹהֵינוּ
לְשָׁלוֹם,

l'sha-lom,

v'ha-a-mee-dei-nu mal'kei-nu l'cha-yeem. וְהַעֲמִידֵנוּ מִלְּכֵינוּ לְחַיִּים.

U-f'ros a-lei-nu su-kat sh'lo-me-cha, וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ

v'tak'nei-nu b'ei-tzah to-vah וְתַקְנֵנוּ בְּעֵצָה טוֹבָה

mil'fa-ne-cha, מִלְּפָנֶיךָ,

v'ho-shhee-ei-nu l'ma-an sh'me-cha, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,

v'ha-gein ba-a-dei-nu, וְהִגֵּן בְּעַדְנוּ,

v'ha-seir mei-a-lei-nu, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,

o-yev, de-ver, v'che-rev v'ra-av v'ya-gon, דָּבָר, וְחָרֵב, וְרָעַב וַיִּגְזֹן,

v'ha-seir sa-tan וְהִסֵּר שָׂטָן

mil'fa-nei-nu u-mei-a-cha-reinu, מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ,

u-v'tzeil k'na-fe-cha tas'tee-rei-nu. וּבְצֵל כְּנַפְיֶךָ תִּסְתֵּירֵנוּ.

Kee Eil shom'rei-nu כִּי אֵל שׁוֹמְרֵנוּ

u-ma-tzee-lei-nu a-tah, וּמַצִּילֵנוּ אֶתְּךָ,

kee Eil me-lech cha-nun כִּי אֵל מֶלֶךְ חַנוּן

v'ra-chum a-tah, וְרַחוּם אֶתְּךָ,

u-sh'mor tzei-tei-nu u-vo-ei-nu, וּשְׁמוֹר צִאתְנוּ וּבּוֹאֵנוּ,

l'cha-yeem ul'sha-lom, לְחַיִּים וּלְשָׁלוֹם,

me-a-tah v'ad o-lam. מֵעַתָּה וְעַד עוֹלָם.

U-f'ros a-lei-nu su-kat sh'lo-me-cha. וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ.

Ba-ruch atah Adonai, בָּרוּךְ אַתָּה יְיָ,

ha-po-reis su-kat sha-lom הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ

a-lei-nu v'al kol a-mo Yis'ra-eil, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל

v'al Y'ru-sha-la-yeem. וְעַל יְרוּשָׁלַיִם.

Help us to lie down, Adonai our God, in peace,
and let us rise up again, our Sovereign, to life.
Spread over us the shelter of Your peace.
Guide us with Your good counsel

lective ideals of justice and love and becoming a holy people.” (Rabbi David Hartman, *I am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*, p. 112).

Origins of the Hash'keeveinu: The most well-known phrase of this prayer “Who spreads...” is probably among the earliest parts of the Hash'keeveinu blessing. It was originally part of the *Ameidah* of the evening. We find in the Midrash the following - “...In the Recitation of the *Sh'ma* they say, ‘Who spreads the tabernacle of peace over us and over all Israel and over Jerusalem.’” (Song of Songs Rabbah 4:4) This prayer was added to the *G'ulah* section (Redemption) and is mentioned in the Talmud (B'rachot 4b) thereby dating this prayer to pre 500 C.E.. See *Jewish Liturgy* by Ismar Elbogen, p. 87).

Hash'keeveinu: To the ancients, the dark of night was a time of fear and anxiety. This prayer was composed in response. Drawing its imagery from Psalms and many other books of the Hebrew Bible, it calls upon God's grace and beneficence to protect the children of Israel from danger and harm. Mystics affirm that during sleep our soul journeys to God's throne in heaven, and is rejuvenated for the next day. During its travel to God's realm, the soul could be susceptible to evil and anguish. Therefore we ask God to spread over us a **סִבַּת שְׁלוֹם** (*sukkat shalom*) “shelter of peace” during these vulnerable hours.. Hence, this prayer becomes

a request for divine protection. The corresponding thanksgiving blessings recited in the morning are the *Modeh/Modah Anee* and *Elohai N'shamah*, both of which thank God for enabling us to survive the night and reach the dawn. God's name appears 18 times in the traditional text thereby establishing a parallel with the daily *Sh'moneh Esreh* (18 benedictions of the *T'feelah*), but also affirming the numerical value of the word for life, *chai* (which equals 18).

V'sham'ru - "And they will preserve" : These words, taken from Exodus 31:16-17, serve as an introduction to the Amedah (the main prayer of our service) as well as the introduction to the *kiddush* (the blessing over the wine) on *Shabbat* morning.

Shavat va-yinafash: The final two words of this passage from Exodus 31 literally mean "God ceased working and took an in-breath." *To experience the deepest of rest, we might emulate God, step back from our daily grind, stop doing the work which fragments and depletes us of strength. We might concentrate instead on matters that enhance our lives - prayer, study, family, appreciation of fine art, music, and good food. This is a time to seek greater intimacy with loved ones and allow ourselves the time to "smell the roses," slow ourselves down, and allow ourselves the joy of being.*

and save us for Your Name's sake.
Shield us, remove from us
enemy, plague, war, famine and anguish;
and remove evil from before us and behind us.
O God, our Guardian and Helper,
our gracious and merciful Sovereign,
give us refuge beneath the wings of Your protection.
O guard our going and coming
that now and always we have life and peace.
Spread over us the shelter of Your peace.
Praised are You, Eternal One,
Who spreads a tent of peace over us,
over the people of Israel,
and over Jerusalem.
Amen!

ON SHABBAT

V'sham'ru v'nei Yis'ra-eil
et ha-sha-bat,
la-a-sot et ha-sha-bat
l'do-ro-tam,
b'reet olam.
Bei-ni u-vein b'nei Yis'ra-eil
ot hee l'o-lam,
kee shei-shet ya-meem a-sa Adonai
et ha-sha-ma-yeem v'et ha-a-aretz,
u-va-yom ha-sh'vee-ee
sha-vat va-yi-na-fash.

The children of Israel shall keep *Shabbat*, doing what is fitting through all their generations to make *Shabbat* an eternal covenant, between Me and the children of Israel, a sign throughout all time and space. For Adonai did the work of heaven and earth in six days, and on the seventh day God ceased work, and breathed a new soul into the world.

Exodus 31:16-17

ושמר

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

T'FEELAH

תפילה

II

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif'tach u-fee ya-geed t'hi-la-te-cha:

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

Psalm 51:17

1. GOD OF ALL GENERATIONS

אבות ואמהות

Ba-ruch Atah Adonai,

Eh-lo-hei-nu vEh-lo-hei

a-vo-tei-nu v'i-mo-tei-nu:

Eh-lo-hei Av'ra-ham,

Eh-lo-hei Yitz'chak,

vEh-lo-hei Ya-a-kov.

Eh-lo-hei Sarah, Eh-lo-hei Rivkah,

Eh-lo-hei Lei-ah, vEh-lo-hei Ra-cheil.

Ha-Eil ha-ga-dol

ha-gi-bor v'ha-no-ra, Eil El-yon.

Go-meil cha-sa-deem to-veem,

v'ko-nei ha-kol,

v'zo-cheir chas'dei a-vot v'i-ma-hot,

u-mei-vee g'u-la liv'nei v'nei-hem,

l'ma-an sh'mo, b'a-ha-vah.

בְּרוּךְ אַתָּה יי

אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ, וְאֲמוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם,

אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי לֵאָה, אֱלֹהֵי רָחֵל.

הָאֵל הַגָּדוֹל

הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,

גּוֹמֵל חַסְדִּים טוֹבִים,

וְקוֹנֵה הַכֹּל,

וְזוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת,

וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאֲהָבָה:

During the 10 Days of Repentance:

Zoch'rei'nu l'cha-yeem

me-lech cha-fetz ba-cha-yeem

v'chot'vei-nu b'sei-fer ha-cha-yeem,

l'ma-an'cha E-lo-heem cha-yeem

בְּעֵשִׂי"ת:

זָכְרָנוּ לְחַיִּים,

מִלֶּךְ חַפֵּץ בְּחַיִּים,

וְכִתְבָנוּ בְּסִפְרֵי חַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

Me-lech o-zeir u-mo-shi-a u-ma-gein

Ba-ruch a-tah Adonai

ma-gein Avraham v'ezrat Sarah.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בְּרוּךְ אַתָּה יי,

מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

What is the T'feelah?

Known by many names (*T'feelah* - *Shemoneh Esrei* - *Ameedah*: Prayer - The 18 Prayers - Standing Prayer), this series of 19 blessings (in Palestine there were originally 18 prayers. One was split in Babylonia into two making 19 in total. Whereas the *Sh'ma* is a philosophical statement of God's unity, the *T'feelah* is personal and an opportunity to draw close to God. *When have I felt close to God?*)

Adonai S'fatay Tiftach

(Eternal God, Open my lips): These opening words are meant to be a meditation for focusing our hearts and minds before praying the *Ameedah*. They are taken from Psalm 51:17, which were said to be recited by King David after being confronted by Nathan the prophet about his adulterous affair with Bathsheba (II Samuel).

Avot v'Imahot affirms our place in the chain of tradition reaching back to our patriarchs and matriarchs (c. 1500 B.C.E.). It describes God's attributes of love and faithfulness that we are called upon to emulate.

Each patriarch/matriarch had a unique relationship with God - hence, the repetition of "God of Abraham, God of Isaac, God of Jacob, God of

Sarah, God of Rebecca, God of Leah, God of Rachel.” We too have our own private, unique, and special relationship with God if we but open ourselves to the Godly in ourselves and the universe. As we do so we link ourselves to the same God that communed with our ancestors, and thereby draw the Godly life-affirming energy into our lives.

“**You cause the wind to blow and the rain to fall**” (*Masheev haruach umoreed hagashem*) - **You cause the dew to descend** (*Moreed Hatal*): These two phrases are inserted in our liturgy every time we say the *G’yurot*. *Masheev*...is said between the holidays of *Sh’minee Atzeret* (the last day of *Sukkot*) and *Pesach*, and *Moreed Hatal* is said between *Pesach* and *Sh’minee Atzeret*. The insertion recognizes that although it is up to us to take care of the world we are given, God sets the seasons of dew and rain.

G’yurot expresses that God’s power overwhelms anything the human being can conceive or contemplate. Accepting God’s power in absolute terms, classical rabbinic theology affirms the doctrine of the bodily resurrection of the dead (*m’chayei ha-meit-eem*) that would take place in the end of days. Early Reform Judaism rejected this doctrine as irrational and contrary to the values of the European Enlightenment upon which Reform Judaism was based. Reform changed the language from *m’chayei*

You are praised, Adonai our God,
 God of our fathers,
 God of Abraham, God of Isaac, God of Jacob,
 and God of our mothers,
 God of Sarah, God of Rebecca, God of Leah and God of Rachel;
 great, mighty, and awesome God, God supreme.
 Ruler of all the living, Your ways are ways of love.
 You remember the faithfulness of our ancestors,
 and in love bring redemption to their children’s children,
 for the sake of Your Name.

During the 10 Days of Repentance:
 Remember us unto life
 O Sovereign Who delights in life.
 And inscribe us in the Book of Life
 For your Sake of the Living God.

You are our Sovereign and our Help,
 our Savior and our Shield.
 Praised are You, Shield of Abraham, Protector of Sarah.

2. GOD’S MIGHT

*A-tah gi-bor l’o-lam, Adonai,
 m’cha-yei ha-kol (mei-teem) a-tah,
 rav l’ho-shi-a.*

(Winter: From *Sh’meenee Atzeret* to *Pesach*)

Ma-sheev ha-ru-ach

u-mo-reed ha-ga-shem.

(Summer: From *Pesach* to *Sh’meenee Atzeret*)

Mo-reed ha-tal.

M’chal’keil cha-yeem b’che-sed,

m’cha-yei ha-kol (mei-teem)

b’ra-cha-meem ra-beem.

So-meich nof’leem,

v’ro-fei cho-leem,

u-ma-teer a-su-reem,

u-m’ka-yeim eh-mu-na-to

lee-shei-nei a-far.

Mee cha-mo-cha ba-al g’vu-rot,

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
 מַחִיָּה הַכֹּל (מֵתִים) אַתָּה,
 רַב לְהוֹשִׁיעַ:

(שמיני עצרת לפסח – בחורף):

מְשִׁיב הַרוּחַ

וּמוֹרֵיד הַגֶּשֶׁם

(פסח לשמיני עצרת – בקיץ)

מוֹרֵיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחַסֵּד,

מַחִיָּה הַכֹּל (מֵתִים)

בְּרַחֲמֵים רַבִּים,

סוֹמֵךְ נוֹפְלִים,

וְרוֹפֵא חוֹלִים,

וּמַתִּיר אֲסוּרִים,

וּמְקִיִּם אֲמוֹנָתוֹ

לִישָׁנֵי עֶפֶר,

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת

*u-mee do-meh lach,
me-lech mei-meet u-m'cha-yeh
u-matz'mi-ach y'shu-a?*

וּמִי דּוֹמֶה לָךְ,
מִלֶּךְ מִמִּית וּמִחַיָּה
וּמִצְמִיחַ יְשׁוּעָה:

(During the 10 Days of Repentance)
*Mee cha-mo-cha av ha-ra-cha-meem
zo-cheir y'tsu-rav
l'cha-yeem b'ra-cha-meem.*

בַּעֲשִׂיֹתָ:
מִי כַמוֹךְ אֵב הַרְחָמִים,
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים:

*V'ne-e-man a-tah
l'ha-cha-yot ha-kol (mei-teem),
Ba-ruch A-tah Adonai,
m'cha-yei ha-kol (mei-teem)*

וְנֶאֱמַן אַתָּה
לְהַחְיֹת הַכֹּל (מֵתִים).
בְּרוּךְ אַתָּה יי,
מִחַיָּה הַכֹּל (מֵתִים):

Your might, Eternal One, is boundless,
renewing life (beyond death);
great is Your power in the worlds beyond.

(Winter: From *Sh'meenee Atzeret* to *Pesach*)
You cause the wind to blow and the rain to fall
(Summer: From *Pesach* to *Sh'meenee Atzeret*)
You cause the dew to descend.

Your love sustains the living,
Your great compassion is the Source of life (beyond death).
Your power is in the help that comes to the falling,
in the healing that comes to the sick,
in the freedom You bring to the captive,
in the faith You keep with those who sleep in the dust.
Who is like You, Mighty One?
Who is Your equal, Author of life and death, Source of salvation?

(During the 10 Days of Repentance):
Who is like You, Source of mercy?
In compassion You remember your creation.

We trust in You to restore our life (to give life to the dead).
Praised are You, Adonai, Who revives all things (beyond death).

3. SANCTIFICATION OF GOD'S NAME קְדוּשַׁת הַשֵּׁם

*A-tah ka-dosh v'shim'cha ka-dosh
u-k'do-sheem b'chol yom
y'ha-l'lu-cha, Se-lah*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוּשֵׁים בְּכֹל יוֹם
יְהַלְלוּךָ, סֵלָה.

*Ba-ruch A-tah, Adonai,
ha-Eil ha-ka-dosh!*

בְּרוּךְ אַתָּה יי,
הָאֵל הַקָּדוֹשׁ

Ha-me-lech ha-ka-dosh (בַּעֲשִׂיֹתָ: הַמֶּלֶךְ הַקָּדוֹשׁ).

hameiteem to m'chayei hakol (Who gives life to all things). This doctrine of the resurrection of the dead, however, is now being reinterpreted by many within the Reform community, not as a literal resurrection of the dead, but rather as an emotional and spiritual resurrection or rebirth. In our prayer we have reintroduced the language *m'chayei hameiteem* in parentheses alongside *m'chayei hakol*. *Feel free to say the one aloud that is right for you.*

What is the nature of the holy? “Holiness cannot, strictly speaking, be taught, it can only be evoked, awakened in the mind; as everything that comes ‘of the spirit’ must be awakened....it is always perfectly sui generis and irreducible to any other.” (Rudolph Otto - *The Idea of the Holy*, p. 7)

Kadosh “Holy”: The three letter root of this word - **ש ק ר** (*kof - reish - shin*) appears in a number of forms including **קדוש** (*Kidush*), **קדושה** (*K'dushah*), **קדושין** (*Kidusheen* - the marriage ceremony), and **קדיש** (*Kadeesh*). The word suggests something singularly unique, separate and associated with God. It is that quality that transcends and transforms the worldly and infuses new meaning beyond the ordinary.

“The House of Israel is called to holiness, to a covenant with the eternal for all time...” How do we non-Orthodox Jews understand covenant? One of Reform Judaism’s leading theologians, Rabbi Eugene Borowitz, has written: “For the non-Orthodox Jew, the law is created by the people of Israel as a result of standing in covenant with God. Jewish law then is essentially a human invention. But lest this be taken for humanism, it is critical to remember that it arises not out of the people’s sense of self, but from its recognition that it is bound to God, the one God of the universe. Hence, while the law is human in form and detail, its content seeks to be faithful to the God with Whom the people of Israel and its practice are intimately bound up. This non-Orthodox sense of covenant carries with it an emphasis on human creativity. Each generation has the responsibility to see to it that the acts through which the covenant relationship is lived are appropriate to that generation’s situation. In this construction...people play a self-determining, autonomous

Il T’feelah

You are holy and Your Name is holy
and All holy beings hail you each day.
Blessed are You, the holy God (*The holy Sovereign).

**

You are the essence of holiness
that encompasses the **אין סוף** (*ain sof* - the totality of All).
Your Holy Name transcends time and space.
Those who seek after You,
who strive to bring Your holiness into each moment of living,
proclaim Your glory every day.

JLR

4. SANCTIFICATION OF THE DAY **קדושת היום**

אתה קדשֶׁת אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל הַיָּמִינִים וְכֵן כָּתוּב בַּתּוֹרָה:

You sanctified the seventh day for Your Name’s sake,
marking the completion of the heavens and the earth.
You made it most blessed of all days, declared it holiest of times.
Thus it is written in Your Torah:

<i>Va-y’chu-lu ha-sha-ma-yeem v’ha-a-retz</i>	וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
<i>v’chol tz’va-am:</i>	וְכָל-צְבָאָם:
<i>va-y’chal E-lo-heem</i>	וַיְכַל אֱלֹהִים
<i>ba-yom ha-sh’vee-ee,</i>	בַּיּוֹם הַשְּׁבִיעִי
<i>m’lach’to a-sher a-sah,</i>	מִלְאֲכָתוֹ אֲשֶׁר עָשָׂה
<i>va-yish’bot ba-yom ha-sh’vee-ee,</i>	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
<i>mi-kol m’lach’to a-sher a-sah:</i>	מִכָּל מְלֹאֲכָתוֹ אֲשֶׁר עָשָׂה:
<i>Va-y’va-rech E-lo-heem</i>	וַיְבָרֵךְ אֱלֹהִים
<i>et yom ha-sh’vee-ee</i>	אֶת יוֹם הַשְּׁבִיעִי
<i>va-y’ka-deish o-to,</i>	וַיְקַדֵּשׁ אֹתוֹ
<i>kee vo sha-vat mi-kol m’lach’to,</i>	כִּי בּוֹ שָׁבַת מִכָּל-מְלֹאֲכָתוֹ
<i>a-sher ba-ra E-lo-heem la-a-sot:</i>	אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Heaven, earth, and all their array were finished.
God completed on the seventh day
the work that God had done,
and ceased upon the seventh day
from all the work that God had done.
And God blessed the seventh day
and set it apart.
For on it God had ceased from all the work

that God had done in carrying out Creation.

Genesis 2:1-3

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, רָצָה בְּמִנוּחַתָּנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂפַעְנוּ מִטּוֹבֶךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קֹדֶשְׁךָ,
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל, מִקֹּדֶשׁ שְׁמֶךָ.
בְּרוּךְ אַתָּה יי, מִקֹּדֶשׁ הַשַּׁבָּת:

Our God, and God of our ancestors,
take pleasure in our rest.
Enable us to realize holiness through Your *mitzvot*,
give us our portion in Your Torah,
let us be satisfied with the good things of Your world,
and gladden us with Your salvation.
Refine our hearts to serve you honestly.
Help us to perpetuate, Adonai our God, Your holy *Shabbat*, with love.
Let all Israel, and all who treat Your name as holy,
rest upon this day.
Blessed are You, Adonai, Who sanctifies *Shabbat*.

5. WORSHIP/DIVINE SERVICE

עבודה

רָצָה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל
קְרָאִיו, פְּנֵה אֵל עֲבָדֶיךָ וְחַנּוּנוֹ, שְׂפוּךְ רִיחוּךָ עָלֵינוּ וְתַחֲיִינָה
עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן.

Be gracious, Adonai our God, with your people Israel,
and lovingly accept their prayer.
May Israel's worship always be acceptable to you.
You Who are near to all who seek You;
turn to those who worship You and be gracious to us.
Pour forth your spirit upon us,
and let our eyes behold Your return to Zion with mercy.
Praised are You, Eternal One,
Who will restore the *Sh'chee-nah* to Zion.

6. GRATITUDE-THANKSGIVING

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי
דוֹרוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא
לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתֶךָ. עַל חַיֵּינוּ הַמְּסוּרִים

role; they are their own lawmakers. But since they carry out this function in relation to God, as part of the Household of Israel in continuation of the historic covenant of the Jews, their creativity is conditioned by God's reality and Jewish community and tradition."

Vay'chulu - This passage precedes the singing of the *Shabbat* evening *kiddush*.

Avodah - This is the name of the Temple's sacrificial offerings. Sacrifices and offerings brought to the Temple ceased with the destruction of Jerusalem by Rome (70 C.E.). The rabbis decided that **prayer** substitute for sacrifices. This notion is also found earlier in the Bible when we read in Psalms, "Take my prayer as an offering of incense, my upraised hands as an evening sacrifice." (141:2) Rabbi Eliezer and Rabbi Abbahu of the Talmud both agreed that "prayer is greater than sacrifices" and "prayer is dearer to God than all good works and all good sacrifices."

Gratefulness: "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 which makes the soul great.” (Rabbi Abraham Joshua Heschel - 1907-1972)

“**Ingratitude** to a human being is ingratitude to God.” (Rabbi Samuel Hanagid, Ben Mishle)

Loving Peace and Pursuing it - “Rabbi Hillel would say: Be a disciple of Aaron, loving peace and pursuing it, loving people and bringing them to Torah.” Pirkei Avot 1:12

בִּידֶךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבִקֵּר
וְצַהֲרַיִם, הַטּוֹב כִּי לֹא כָּלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִּמּוּ
חֲסְדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׂמִיךְ וְלָךְ
נֶאֱדָה לְהוֹדוֹת.

We gratefully acknowledge
that You are our Eternal God
and God of all generations.
You are the Rock of our life,
the Power that shields us, from generation to generation.
We thank You and sing Your praises:
for our lives which are in Your hand,
for our souls which are in Your keeping,
for the signs of Your Presence we encounter every day,
and for Your wondrous gifts at all times,
morning, noon and night.
You are Goodness: Your mercies never end.
You are Compassion: Your love will never fail.
You have always been our hope.
You are blessed, Adonai,
Your Name is goodness
and to You we offer thanksgiving.

7. BLESSING OF PEACE

ברכת שלום

Shalom rav
al Yis'ra-eil am'cha
ta-seem l'olam,
kee atah hu me-lech a-don
l'chol ha-sha-lom.
V'tov b'ei-ne-cha l'va-rech
et am'cha Yis'ra-eil
b'chol et u-v'chol sha-ah
bish'lo-me-cha

שְׁלוֹם רַב
עַל יִשְׂרָאֵל עַמְּךָ
תָּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה
בְּשִׁלּוֹמֶךָ.

Ba-ruch Atah Adonai,
ha-m'va-reich et a-mo Yis'ra-eil
ba-sha-lom.

בְּרוּךְ אַתָּה יי,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם.

May a great peace be upon Your people Israel,
for You are the Eternal Sovereign of Peace.
It is good in Your eyes to bless Your people Israel,
in every season and hour,

מִי שְׁבֵרָךְ

A PRAYER FOR THE HEALING OF A LOVED ONE

- 1 -

*Mee she-bei-rach A-vo-tei-nu,
Av'ra-ham, Yitz'hak, v'Ya-a-kov,
v'i-mo-tei-nu Sa-rah, Riv'ka,
Ra-chel v'Le-ah,
Hu y'va-reich vi-ra-pei
et ha-cho-leem ha-ei-leh.
Ha-Ka-dosh Ba-ruch Hu
y'ma-lei ra-cha-meem a-lei-hem,
l'ha-cha-lee-mam u'l'ra-po-tam,
l'ha-cha-zee-kam u'l'hach'yo-tam.
V'yish'lach la-hem bim'hei-rah
r'fu-ah shlei-ma,
r'fu-at ha-ne-fesh
u-r'fu-at ha-guf,
b'toch sh'ar cho-lei Yis'ra-eil,
hash'ta ba'a-ga-lah
u-viz'man ka-reev,
v'no-mar: A-men!*

מִי שְׁבֵרָךְ אֲבוֹתֵינוּ,
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,
וְאִמּוֹתֵינוּ שָׂרָה, רִבְקָה,
רָחֵל, וְלֵאָה,
הוּא יְבָרְכֶךָ וַיִּרְפֵּא
אֶת הַחוֹלִים הָאֵלֶּה.
הַקְּדוֹשׁ בְּרוּךְ הוּא
יַמְלֵא רַחֲמִים עֲלֵיהֶם
לְהַחֲלִימָם וּלְרַפְּאוֹתָם,
לְהַחֲזִיקָם וּלְהַחֲיוֹתָם.
וַיִּשְׁלַח לָהֶם בְּמַהֲרָה
רְפוּאָה שְׁלֵמָה,
רְפוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף,
בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל
הַשְּׂתֵא בְּעֵגְלָא
וּבְזִמַּן קָרִיב,
וְנֹאמַר; אָמֵן!

O God, Who blessed our ancestors,
Abraham, Isaac and Jacob;
Sarah, Rebecca, Rachel and Leah,
send Your blessing to all in need of healing.
Have mercy on them,
and graciously restore their health and strength.
Grant them a *refua sh'lei-ma*, a complete recovery,
along with all others who are stricken.
May healing come speedily,
and let us say: Amen.

How to Live our Lives -
“The best part of life is not just surviving, but thriving with passion and compassion and humor and style and generosity and kindness.” (Maya Angelou)

On Courage, Faith and Patience: “God: Give us grace to accept with serenity the things that cannot be changed, courage to change the things which should be changed, and the wisdom to distinguish the one from the other.” (Reinhold Niebuhr)

1/60 of pain: Rabbi Abba son of Rabbi Hanina taught: The one who visits a sick person, takes away 1/60 of that person's pain. (Talmud, Nedarim 39b)

Dancing to Bring About Healing: Martin Buber tells a story about Rabbi Moshe Leib who heard that his friend, the Rabbi of Berditchev had fallen ill. On the Sabbath, Rabbi Leib said his friend's name over and over again, praying for his recovery. Then Rabbi Leib put on his new shoes, laced them up tightly and danced. A *tzadeek* (righteous person) who was present remarked: “Power flowed forth from his dancing. Every step was a powerful mystery. An unfamiliar light suffused the house, and everyone watching saw the heavenly hosts joined in his dance.”

“**God's word** is the Source of all true life. Know and understand it. The word can heal your soul and unite it with its source.” (Rabbi Nachman of Bratslav)

An Ancient Healing Blessing: “May the One Who dwells in this place comfort you.” (Message inscribed on Kings Gate in the old city of Jerusalem.)

A Blessing: May today's mourners become tomorrow's comforters.

Loving Others: "If I can stop one heart from breaking, I shall not live in vain; If I can ease one life the aching, or cool one pain, or help one fainting robin unto his nest again, I shall not live in vain." (Emily Dickinson)

It's a Mitzvah to Visit the Sick: "It is a positive rabbinic commandment to visit the sick, comfort mourners and serve in a funeral escort." (Maimonides, Mishnah Torah)

The Shortest Prayer in the Torah: The shortest prayer in the whole Torah is Moses' words of healing for his sister Miriam - אֵל נָא רַפֵּא נָא לָהּ (*El na r'fa na lah*) "Please God heal her." (Numbers 12:13) Our prayers for healing do not need to be long and colorful, just direct and heartfelt.

"The real cure is the realization that at the most essential level, we are all 'untouchables,' utterly beyond the ravages of disease and death." (Larry Dossey M.D., *Healing Words*)

The Efficacy of Prayer in Healing: "The evidence is simply overwhelming that prayer functions at a distance to change physical processes in a variety of organisms, from bacteria to humans." (Larry Dossey M.D., *Ibid.*)

Medicine and Prayer are both efficacious in healing. (Talmud)

Private To Public Thanks: The Talmud teaches that we recite these words of thanks upon surviving a sea voyage, a jour-

Welfare of Israel Soldiers

מִי שִׁבְרָךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mee she-bei-rach A-vo-tei-nu m'kor ha-b'ra-chah l'i-mo-tei-nu
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!

מִי שִׁבְרָךְ אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mee she-bei-rach l-mo-tei-nu m'kor ha-b'ra-chah la-vo-tei-nu
Bless those in need of healing with *refua sh'lei-ma*
The renewal of body, the renewal of spirit - And let us say: Amen!

English words - Deborah Lynn Friedman

Mee she-bei-rach a-vo-tei-nu,
Av'ra-ham, Yitz'hak, v'Ya-a-kov,
Sa-rah, Riv'ka, Ra-chel v'Lei-ah,
Hu y'va-rech
vee-ra-pei et ha-cho-leem
Eil na r'fa na lah/lo.

מִי שִׁבְרָךְ אֲבוֹתֵינוּ,
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,
שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה,
הוּא יְבָרְכֶךָ
וּרְפֵא אֶת הַחוֹלִים.
אֵל נָא רַפֵּא נָא לְהַלּוֹל.

May the One who blessed our ancestors,
Abraham, Isaac, and Jacob,
Sarah, Rebecca, Rachel, and Leah,
Bless and heal the sick.
God, how I pray that You heal!

Music by Craig Taubman

FOR THE WELFARE OF ISRAELI SOLDIERS AND OTHER SECURITY PERSONNEL

מִי שִׁבְרָךְ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק, וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרְכֶךָ אֶת חַיְלֵי צְבָא
הַהֲגָנָה לְיִשְׂרָאֵל וְשָׂאֵר מְגִנֵי עַמָּנוּ, הַעוֹמְדִים עַל
מִשְׁמֵרָתָם. יִשְׁמְרֵם הַקְּדוֹשׁ בְּרוּךְ הוּא וְיַצִּילֵם מִכָּל צָרָה
וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה בְּכָל מַעֲשֵׂה
יָדֵיהֶם. וְיַקִּים בֵּהֶם הַפֶּתוּב: "וְכִתְּתוּ חֲרֻבוֹתֵם לְאֵתִים
וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה: וְיִשְׁבוּ אִישׁ תַּחַת גִּפְנוֹ
וְתַחַת תְּאֲנָתוֹ וְאִין מַחְרִיד": וְנֶאֱמַר: אָמֵן.

IV. ALEINU #1

עלינו

A-lei-nu l'sha-be-ach la-a-don ha-kol, ,
la-tet g'du-lah l'yo-tzeir b'rei-sheet, ,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot, ,
v'lo sa-ma-nu k'mish-p'chot
ha-a-da-mah,
she-lo sam chel-kei-nu ka-hem
v'go-ra-lei-nu k'chol ha-mo-nam.

Va-a-nach-nu kor-eem (bend the knee)
u-mish'ta-cha-veem (bow) *u-mo-deem,*
lif'nei me-lech (straighten up)
mal'chei ha-m'la-cheem,
ha-ka-dosh ba-ruch hu.

It is our duty to praise the Source of all,
 to ascribe greatness to the Creator of everything,
 for God has not made us like the nations of the world,
 nor like the families of the earth.
 God has not made our portion like theirs,
 nor our destiny like that of their multitudes.
 We bend the knee, bow and give thanks
 before the Sovereign of Sovereigns,
 the Holy One Blessed is God.

She-hu no-teh sha-ma-yeem
v'yo-seid a-retz,
u-mo-shav y'ka-ro
ba-sha-ma-yeem mi-ma-al,
u-sh'chee-nat u-zo
b'gov'hei m'ro-meem.
Hu Eh-lo-hei-nu ein od.
E-met mal'kei-nu e-fes zu-la-to.
Ka-ka-tuv b'to-ra-to
v'ya-da'ta ha-yom va-shei-vo-ta
el l'va-ve-cha,
kee Adonai hu ha-E-lo-heem
ba-sha-ma-yeem mi-ma-al

וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
 הָאֲדָמָה,
 שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם,
 וְגִדְלָנוּ כְּכָל הַמּוֹנִם.

וְאֲנַחְנוּ כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנֵי מֶלֶךְ,
 מַלְכֵי הַמְּלָכִים,
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם
 וְיֹסֵד אֲרֶץ,
 וּמוֹשֵׁב יְקָרוֹ
 בְּשָׁמַיִם מִמַּעַל,
 וְשׂוֹכֵנֵת עִזּוֹ
 בְּגִבְהֵי מְרוֹמִים,
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אִמֵּת מִלְּפָנֵינוּ אִפְסֵ זוּלָּתוֹ,
 כְּכָתוּב בְּתוֹרָתוֹ:
 וְיָדַעַת הַיּוֹם וְהַיְשֵׁבֶת
 אֵל לְבַבְךָ,
 כִּי יִי הוּא הָאֱלֹהִים
 בְּשָׁמַיִם מִמַּעַל,

The Theme of the Aleinu - #1 - This prayer focuses on the dual themes of the unique character of the Jewish people, and the universal dream of unity between all peoples in the fulfillment of the messianic vision of a perfected world. Rabbi Hillel (1st century CE) addressed the tension between our Jewish sense of obligation to the needs of our own people and to humankind in general with his ethical maxim, "If I am not for myself, who will be for me? But if I am for myself alone, what am I? And if not now when?" (Mishnah, Pirkei Avot 1:14)

History: The *Aleinu* traditionally was ascribed to the third century C.E. Babylonian talmudist, Rav Abba Arikha, as a prelude to the *Malchuyot* (God as Sovereign) in the *Rosh Hashanah Shofar* service. Later, it was re-introduced as a tribute to the martyrs of Blois in southern France who were massacred in 1171 C.E. and who chose to utter this prayer as their dying affirmation of God's sovereignty and righteousness. Since then the *Aleinu* has found its place at the conclusion of every service as a tribute to the martyrs of our people throughout the ages as both a concluding vow and an ultimate expression of hope. The prayer consists of two paragraphs written at different times, using different styles, and with different messages. The first (the older of the two - possibly from the period of the Maccabean Revolt - 2nd century B.C.E.) is a particular declaration of the Jewish affirmation of God's unity and a denunciation of all forms of idolatry. The second paragraph emphasizes God's Sovereignty and the hope for universal peace.

CONCLUDING BLESSINGS

How Can I Re-Create

The World?: Jewish mystics introduced the principle - *l'taken olam b'mal'chut sha-dai* - “to repair the world in God’s image”) as the essential mission of the Jewish people. If the *Aleinu* is about joining God as partners in re-creating the world through mitzvot, *how do I maximize my personal qualities and gifts for myself and for the good of others? What mitzvot (commandments) do I perform regularly? What mitzvot might I begin performing?*

“**How wonderful** it is that nobody need wait a single moment before starting to improve the world.” (Anne Frank)

v'al ha-a-retz mi-ta-chat, ein od. ועל הארץ מתחת, אין עוד:

You stretch out the heavens and establish the earth

Isaiah 51:13

You are our God; there is none else.

In truth You alone are our Sovereign God, as it is written: Know this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else.

Deuteronomy 4:39

V'ne-e-mar, v'ha-yah Adonai

l'me-lech al kol ha-a-retz,

ba-yom ha-hu

yi-h'yeh Adonai e-chad

u-sh'mo e-chad.

וְנֵאמָר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא
יְהִי יי אֶחָד,
וּשְׁמוֹ אֶחָד:

And let us say:

The Eternal One will reign over all the earth;
On that day, O God, You shall be One
and Your Name shall be One.

Zechariah 14:9

THE MOURNER'S KADDISH

Yit-ga-dal v'yit-ka-dash sh'meh
 ra-ba b'al-ma di v'ra chi-ru-teh,
 v'yam-lich mal-chu-teh
 b'cha-yei-chon uv'yo-mei-chon
 uv'cha-yei d'chol beit Yis-ra-eil,
 ba-a-ga-la u-viz-man ka-riv
 v'im'ru a-mein.
 Y'heh sh'meh ra-ba
 m'va-rach l'o-lam
 ul-al-mei al-ma-ya
 Yit'ba-rach v'yish'ta-bach,
 v'yit'pa-ar v'yit'ro-mam
 v'yit'na-seh, v'yit'ha-dar
 v'yit'a-leh v'yit'ha-lal
 sh'meh d'kud-sha, b'rich hu,
 l'ei-la mi-kol
 bir'cha-ta v'shee-ra-ta
 tush-b'cha-ta v'ne-che-ma-ta
 da-a-mi-ran b'al-ma,
 v'im-ru: Amen!
 Y'heh sh'la-ma ra-ba
 min sh'ma-ya v'cha-yeem
 a-lei-nu v'al kol Yis'ra-eil,
 v'im'ru: A-men!
 O-seh sha-lom bim'ro-mav,
 hu ya-a-seh sha-lom
 a-lei-nu v'al kol Yis'ra-eil,
 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.

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֵגְלָא וּבְזִמְן קָרִיב
 וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא
 מְבָרַךְ לְעָלַם
 וְלְעֵלְמֵי עֵלְמַיָּא:
 יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם
 וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא
 לְעֵלְא מְכַל
 בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
 דְאָמִירֵן בְּעֵלְמָא,
 וְאָמְרוּ אָמֵן:
 יְהֵא שְׁלָמָא רַבָּא
 מִן שְׁמַיָּא וְחַיִּים
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן:
 עֵשֶׂה שְׁלוֹם בְּמִרוֹמֵי
 הוּא יַעֲשֶׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן:

History of the Kaddish:

We are not sure who wrote the *Kaddish* or when it was written. It may be that it began as a brief one sentence prayer (“May God’s great name be blessed now and forever!”) that increased in length over the ages. It is written in Aramaic using Hebrew letters (not Hebrew) which was the language of the Jews between 586 B.C.E. and the 5th century C.E. and the language of study in the academies of Babylonia and Palestine.

The Origins of the Mourner’s Kaddish:

The nucleus of the *Kaddish* is the blessing, “May God’s great Name be blessed forever and ever,” and served as a consolation at the end of the service. The *Kaddish* developed in the initial years of the first millennium C.E. and is strikingly similar to the Christian Lord’s Prayer.

A Life Affirming prayer:

There is no mention of death throughout this prayer. Rather, it is a prayer praising God’s greatness. The sanctification of God and the coming of God’s dominion is the language used in the book of Ezekiel and suggests the resurrection of the dead (a doctrine affirmed in Maimonides’ 13 Articles of Faith).

When is Kaddish recited?

The *Kaddish* is recited during the first year of mourning, on the *Yahrzeit* (death anniversary), and during *Yizkor* (Memorial) services on the festivals of *Pesach*, *Shavuot*, *Sukkot* and on *Yom Kippur*.

A child who remembers:

The *Kaddish* affirms the Jewish view that a child who says *Kaddish* can never forget a parent and that “Remembrance is the key to redemption.” (Baal

SHABBAT EVENING KIDDUSH

Va-y'hee e-rev va-y'hee voker

yom ha-shi-shee.

Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz

v'chol ts'va-am

va-y'chal E-lo-heem

ba-yom ha-sh'vee-ee

m'lach'to a-sher a-sah,

va-yi-sh'bot ba-yom ha-sh'vee-ee

mi-kol m'lach'to a-sher a-sah:

va'y'va-rech E-lo-heem

et yom ha-sh'vee-ee

va-y'ka-deish o-to

kee vo sha-vat mi-kol m'lach'to

a-sher ba-ra Eh-lo-heem la-a-sot

And the heavens and the earth and all their array were completed,

And God completed on the seventh day

all the work in creating that God had done.

and God ceased creating on the seventh day

from all the work that God had done.

And God blessed the seventh day and sanctified it

for on it God ceased from all the work

which God had created and done.

Ba-ruch A-tah Adonai

E-lo-hei-nu me-lech ha-o-lam,

bo-rei p'ri ha-ga-fen.

Ba-ruch A-tah Adonai

E-lo-hei-nu me-lech ha-o-lam,

a-sher kid'sha-nu b'mitz'vo-tav

v'ra-tzah va-nu,

v'sha-bat kod'sho b'a-ha-vah

u-v'ra-tzon hin'chee-la-nu

zi-ka-ron l'ma-a-seh v'rei-sheet,

kee hu yom t'chi-lah

l'mik'ra-ei ko-desh,

zei-cher lee-tzee-at mitz-ra-yeem,

קידוש לערב שבת

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל צְבָאָם:

וַיְכַל אֱלֹהִים

בַּיּוֹם הַשְּׁבִיעִי

מִלְאֲכַתּוֹ אֲשֶׁר עָשָׂה,

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים

אֶת יוֹם הַשְּׁבִיעִי

וַיְקַדְּשׁ אֹתוֹ,

כִּי בּו שְׁבֹת מְכַל מְלֹאכְתּוֹ,

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Genesis 2:1-3

בָּרוּךְ אַתָּה יי

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְרֵי הַגֶּפֶן.

בָּרוּךְ אַתָּה יי

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְרִצָּה בָּנוּ,

וַיִּשְׁבֹּת קִדְּשׁוּ בְּאַהֲבָה

וּבְרָצוֹן הִנְחִילָנוּ

זְכוֹרֵנוּ לְמַעֲשֵׂה בְרֵאשִׁית,

כִּי הוּא יוֹם תַּחֲלָה

לְמִקְרָאֵי קִדְּשׁ,

זְכוֹר לַיְצִיאַת מִצְרָיִם,

Origins of the blessing using wine: The *b'rachah* (blessing) using wine was an idea borrowed by Jews from the sacred rituals of their pagan neighbors in antiquity. The blessing over wine is attested to in the Mishnah (c. 200 C.E.) and is probably of rabbinic origins as a way to make sacred a common activity.

The Kiddush for Shabbat:

Though most Jews think that the *Kiddush* is the blessing of the wine, it is actually the blessing sanctifying *Shabbat*. Wine is utilized as a "tool" that facilitates our acknowledging the *Shabbat* as sacred. There are two themes emphasized in the *Kiddush*; the creation of the world and liberation from slavery, which appear in the first and third blessings (*Maareev/ Yotzeir* and *G'ulah*) before and after the recitation of the *Sh'ma*. The *Kiddush* text explains that *Shabbat* is a sanctified time during which God, Israel and the world strive for unity (*yichud*).

Wine/fruit of the vine and alcoholism:

It is appropriate to use grape juice instead of wine for the *kiddush*. Wine has been used in Jewish ritual life for two millennia in moderation. Tradition frowns on alcoholism primarily because inebriation makes it difficult to fulfill the *mitzvot* with the proper *kavannah* (intention). Tragically, many in the Jewish community have become afflicted with alcoholism. Many adult alcoholics acknowledge that they began to drink alcohol for the first time at their friends' *bar* and *bat mitzvah* celebrations when they were thirteen years old. With this in mind we at TIOH serve grape juice for the *Shabbat Kiddush*.

Memories? *What memories do you carry of Shabbat from your childhood? If you are including these rituals in your life for the first time, what memories are you creating for yourselves, your children and grandchildren?*

As Partners With God in Creation: Rabbi Himmuna taught that whoever utters these words from Genesis on Friday evening becomes a partner of the Holy One in the work of creation... We face a challenge. Each *Shabbat* as we celebrate the creation of the world, we must ask what we have done as God's partner in creation." (Rabbi Jules Harlow, *Pray Tell*, p. 107). *In the past week, what have we individually done to further the work of creation either by producing something of importance, or in touching and helping others to be better, healthier, and enriched?*

Challah: The *challah* was originally a portion of the shewbread (i.e. consecrated unleavened bread) ritually placed by the priests of ancient Israel on a table in the sanctuary of the Tabernacle on the Sabbath - (Webster's New Collegiate Dictionary, 1981, p. 1061) that was taken by the Temple priests and burned. It is the name for the braided *Shabbat* bread that is blessed at the beginning of the *Shabbat* meal or at the end of the service in the synagogue.

Challah Recipes and the Challah cover: There is nothing like delicious *challah* shared around the *Shabbat* dinner table. *Consider purchasing a challah each week, or baking your own. Acquire for yourselves a beautiful challah cover and thereby adding this ritual element to your Shabbat meal.*

Concluding Blessings

*kee va-nu va-char-ta,
v'o-ta-nu ki-dash-ta
mi-kol ha-a-meem,
v'sha-bat kod'sh'cha b'a-ha-vah
u-v'ra-tzon hin'chal-ta-nu.
Ba-ruch A-tah Adonai,
m'ka-desh ha-sha-bat.*

כִּי בָנוּ בְּחַרְתָּ
וְאוֹתָנוּ קִדְשָׁתָּ
מִכָּל הָעַמִּים,
וְשַׁבַּת קִדְשְׁךָ בְּאַהֲבָה
וּבְרִצּוֹן הִנְחַלְתָּנוּ.
בְּרוּךְ אַתָּה יי,
מְקַדֵּשׁ הַשַּׁבָּת.

Blessed are You, Adonai our God, Sovereign of the universe,
Who creates the fruit of the vine.
Blessed are You, Adonai our God, Sovereign of the universe,
Who sanctifies us with *mitzvot* and takes delight in us.
With love and favor God has created the Sabbath Day
with holiness to be our heritage,
as a reminder of the Divine work of creation.
It is first among our sacred days,
and a remembrance of the Exodus from Egypt.
O God, through our historic journey with You,
through all the generations,
we have become unique among all the peoples,
and the Sabbath Day has lovingly become our sacred inheritance.
Blessed is God, for sanctifying the Sabbath, setting it apart,
and inspiring us in our unique destiny.

HAMOTZEE - BLESSING FOR BREAD

הַמוֹצֵיא

*Ba-ruch A-tah Adonai
E-lo-hei-nu me-lech ha-o-lam
ha-mo-tzee le-chem min ha-a-retz.*

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

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