Temple Israel
of Hollywood

SHABBAT AND
HOLIDAY SIDDUR
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’á-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, 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.
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**

**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**

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

**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
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)
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.

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)
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 Adonai, O families of the nations,
Honor and power to God.
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 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.

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’lem ba-eh-lee-lem
his’ta-va vu lo kol eh-lo-heem
sham’ah va-tis’mach tzee-yon
va-ta-geil’nah b’not y’hu-dah
I’m-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

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-
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 preceeds 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 glory,
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!

PSALM 97 (For Tuesday)

Or za-ru-a la-tza-deek
ul’yish’rei leiv sim’chah

(Lit. Gees a-rain a n’cho-me-leh,
in a yid-di-sheh n’cho-me-leh.

Light beams are seeded for the righteous,
Happiness for those steadfast of heart.
Pour sweet comfort into the Jewish soul!

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 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?

A Song:

**Sing to God a new song,**

to the One who made wonders
The triumph of God’s right hand,
The forebear 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_

_yo’sheiv k’ru-veem ta-nut ha-a-aretz_

_Adonai b’tzee-yon ga-dol_

_v’ram hu al kol ha-a-meem_

_yo-du shim’cha ga-dol v’n’o-ra_

_ka-dosh hu_

_V’oz me-lech mish’pat a-heiv_

_a-tah ko-nan-ta mei-sha-ream_

_u-tz’da-kah v’ya-a-kov a-tah a-see-ta:_

_v’rom’mu la-ha-dom rag’lav_

_v’hishta-cha-vu l’ha-dom rag’lav_

_ka-dosh hu_

_Mo-she v’a-ha-ron b’cho-ha-nav_

_u-sh’mu-eil b’kor’ei sh’mo_

_kor’eem el Adonai v’hu ya-a-neim_

_B’a-mud a-nan y’da-beir_

_a-lei-hem sham’ru ei-do-tav_

_v’chok na-tan la-mo_

_Adonai eh-lo-hei-nu a-tah a-nee-tam_

_eil no-sei ha-yee-ta la-hem_

_v’n’o-keim al a-lee-lo-tam_

_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 pathos 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?

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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.
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.

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” (חי = 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  כֹּל אֲדֹנָי אֲרָיוֹת (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.

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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 (דֶנֶפֶר דְּצִיָּה - 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.

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L’CHAH DODEE #1

L’chah do-dee lik’rat ka-lah
p’nei sha-bat n’kab’lah
Sha-bat sha-lom u-m’vo-rach

Beloved, come to meet the bride; Beloved, come to meet Shabbat. A peace and blessed Sabbath.

L’CHAH DODEE #2

L’chah do-dee lik’rat ka-lah
p’nei sha-bat n’kab’lah
Sha-mor v’za-chor b’di-bur e-chad
hish’mee-a-nu eil ham’yu-chad
Adonai e-chad u-sh’mo e-chad
L’sheim ul’tif-e-ret v’lit’hi-lah
Lik’rat sha-bat l’chu v’nel’chah
Kee hee m’kor hab’ra-chah
Mei-rosh mi-ke-dem n’su-chah
Sof ma-a-seh
b’ma-cha-sha-vah t’chi-lah
Mik’dash me-lech eer m’lu-chah
Ku-mee tz’e-ee mi-toch ha-ha-fei-chah
Rav lach she-vet b’ei-mek ha-ba-cha
V’hu ya-cha-mol a-la-yich chem’lah
Hit’na-a-ree mei-a-far ku-mee
Liv’shee big’dei tif’ar’teich a-mee
Al yad ben yi-shai beit ha-lach’me
Kar’vah el naf’she g’-a-lah

L’cha Dodee
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.
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 (uding - 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 (גדר - 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 Shabat” (a world...when all will be serene). (Kol Haneshamah, p. 209)

Shabbat and Rest: How can I find a place within me

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!

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PSALM 92 (For Shabbat)

Mizmor sheer l’yom ha-sha-bat

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!

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PSALM 92 (For Shabbat)

Mizmor sheer l’yom ha-sha-bat
tov l’ho-dot ladonai

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!
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

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 (תַּשְׁבָּתָה - shin; beit; tav) means a “cessation of work.” Tradition encourages us to step back from our daily routines and emphasize our lives in the context of family, friends and community.


Mahr 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 tzadek 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.
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
I’veit-cha na-a-vah ko-desh
Adonai l’o-rech ya-meem

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 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 לamed (lamed) and vav (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 tzadikeem 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.
Bar'chu et Adonai ha-m’vo-rach!
Praise the One to Whom praise is due!

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-m’a-cha-leef et haz’ma-neem,
u-m’sa-deir et ha-ko-cha-veem
b’mishm’ro-tee-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’n’ei or,
u-m’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.

Ma’arev A-ra-veem (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.

Ma’arev Service 1
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.

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?

Revelation

Ahavat Olam: 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.

Ahavat Olam: 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.
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.
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 (ד - 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’mah 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’mah: The word Sh’mah 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
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.

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 neces-
sary for developing a col-
lective consciousness, the
memory of suffering is not
in itself constitutive of
Jewish identity....At Sinai,
the memory of Egypt
becomes a compelling rea-
son for aspiring to the col-

Translation adapted by JLR from The Union Prayer Book
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

Hash'kee-vei-nu, A-do-nai Eh-lo-hei-nu,
I SHA-LOM,
L'ha-me-dei-nu mal'kei-nu l'cha-yem.
U-fros a-lei-nu su-kat sh'I-lo-me-chah,
V'tak'nee-nu b'eit-tzah to-vah,
M'laqim, l'sha-lom,
V'ha-shee-ei-nu l'ma-an sh'me-cha,
V'ha-gein ba-a-dei-nu,
V'ha-seir mei-a-lei-nu,
O-yev, de-ver, v'che-rev v'ra-av,
V'ha-seir sa-tan,
M'i-laqim u-mei-a-reinu,
U-v'tzeil k'na-fe-cha tas'tee-rei-nu.
Kee Eil shom'rei-nu,
U-ma-tzee-lei-nu a-tah,
Kee Eil me-lech cha-nun,
V'ra-chum a-tah,
U-sh'mor tzei-tei-nu u-vo-ei-nu,
L'cha-yeem u'la-sha-lom,
Me-a-tah v'ad ol-am.
U-fros a-lei-nu su-kat sh'I-lo-me-chah.
Ba-ruch atah Adonai,
Ha-po-reis su-kat sha-lom,
A-lei-nu v'al kol a-mo Yis'ra-el,
V'al Yru-sha-la-yem

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

Hash'kee-vei-nu: 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 shelter of peace during these vulnerable hours. Hence, this prayer becomes a protective prayer, as all Jewish prayers are, for the night and the many dangers lurking in the darkness.

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 Ameedah 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).

Collective 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).
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 - “And they will preserve” : These words, taken from Exodus 31:16-17, serve as an introduction to the Ameedah (the main prayer of our service) as well as the introduction to the kidtush (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.

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
Adonai S’ťatai Tiftach 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

Ba-ruch Atah Adonai,
Eh-lo-hei-nu v’Eh-lo-hei
a-vo-tei-nu v’i-mo-tei-nu:
Eh-lo-hei Av’ra-ham,
Eh-lo-hei Yitz’chak,
v’Eh-lo-hei Ya-a-kov.
Eh-lo-hei Sarah, Eh-lo-hei Rivkah,
Eh-lo-hei Lei-ah, v’Eh-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-me-vee g’u-la liv’nei v’nei-hem,
I’m-a-an sh’mo, b’a-ha-vah.

During the 10 Days of Repentance:
Zoch’rei’nu l’cha-yeem
me-lech cha-fetz ba-cha-yeem
v’chot’vei-nu b’se-i-fer ha-cha-yeem,
I’m-a-an’cha E-lo-heem cha-yeem

Me-lech o-zeir u-mo-shi-a u-ma-gein
Ba-ruch a-tah Adonai
ma-gein Avraham v’ezrat Sarah.

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’ťatai 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...”
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.

(Masheev haruach unmored hagashem) - You cause the wind to blow and the rain to fall (Winter: From Sh’minee Atzeret to Pesach)
Masheev ha-ru-ach
u-mo-reed ha-ga-shem.

(Moreed Hatal) - You cause the dew to descend (Summer: From Pesach to Sh’minee Atzeret)
Mo-reed ha-tal.

(M’chal’keil cha-yeem b’che-sed,
m’cha-yei ha-kol (mei-teem)
ra-v l’ho-shi-a.

b’ra-cha-meem ra-beem.
So-meich nof’leem,
v’ro-fei cho-leem,
u-ma-ter a-su-reem,
u-m’ka-yeem eh-mu-na-to
v’ro-fei cho-leem,

Mesheev haruach
umoreed hagashem.

G’vurot 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-meiteem) 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...
u-mee do-meh lach,
me-lech mei-meet u-m'cha-yeh
u-matz'mi-ach y'шу-a?

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

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

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?

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

A-tah ka-dosh v'shim'cha ka-dosh
u-k'do-sheem b'chol yom
y'ha-llu-cha, Se-lah
Ba-ruch A-tah, Adonai,
ha-Eil ha-ka-dosh!

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 - שֵׁרַפ (kof - reish - shin) appears in a number of forms including קדושה (Kidusha), קדוש (K'dushah), קדוש (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 role.”

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).

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You are the essence of holiness that encompasses the אינ 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

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:

Va-y'chu-lu ha-sha-ma-yeem v'ha-a-aretz
v'chol tz'va-am:
ba-yom ha-sh’vee-ee,
m'lach'to a-sher a-sah,
va-yish'bot ba-yom ha-sh’vee-ee,
mi-kol m'lach'to 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 E-lo-heem la-a-sot:

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

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

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

Moved by a sense of awe,إِنَّ اللَّهَ لَا تَحْتَضَرُّهُ وَ لَا تُقَذَّفُهُ nor by the presence of God, لَا تَحْتَضَرُّهُ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهَ إِنَّ اللَّهو
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

Shalom rav
al Yis’ra-el 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

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

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,
A PRAYER FOR THE HEALING OF A LOVED ONE

Mee she-bei-rach A-vo-tei-nu,
Av’ra-ham, Yitz’hak, v’Ya-a-kov,
vi-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,
I’ha-cha-lee-mam u’l’ra-po-tam,
I’ha-cha-zee-kam u’l’ha-ch’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!

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
Berdichev 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 (right-
eous person) who was pre-
sent remarked: “Power
flowed forth from his danc-
ing. Every step was a pow-
erful mystery. An unfamil-
 iar 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 - 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 journey that was once a death sentence.

FOR THE WELFARE OF ISRAELI SOLDIERS AND OTHER SECURITY PERSONNEL

Music by Craig Taubman
IV. ALEINU #1

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.

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
v'el ha-aretz mi-ta-chat, ein od.
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-emar, v'ha-yah Adonai
The Eternal One will reign over all the earth;
Zechariah 14:9

I'me-lech al kol ha-aretz,
On that day, O God, You shall be One

ba-yom ha-hu
and Your Name shall be One.

yi-h'yeh Adonai e-chad

u-sh'mo e-chad.

And let us say:

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

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)
THE MOURNER’S KADDISS

Yit-ga-dal v’yit-ka-dash sh’meh
ra-ba b’al-ma di v’ra chi-ru-teh,
v’yam-lisch mal-chu-teh
b’cha-yei-chon u/v’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

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

CONCLUDING BLESSINGS

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

Genesis 2:1-3

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’mah. 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.
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

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

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