

קבלת פנים

How goodly are your tents, O Jacob, Your sanctuaries, O Israel.

Jewish tradition guides us to gather as a congregation when we pray. Not everyone benefits from this counsel. Some are distracted by voices around them, others by silence. Is there no possibility for reconciliation?

A sanctuary is a place of refuge;
We seek to escape from the everyday and find something out of the ordinary.
We cannot expect to leave the sanctuary a different person,
But if we leave it without some new insight, thought or question, we have not used the sanctuary to its best potential.

*We enter the sanctuary as individuals, but we come together as a group;
We pray each prayer in our own way, but we do so as a congregation;
We leave the sanctuary with our own conclusions, but we come to those conclusions through shared experience.*

(Rabbi Eve Ben-Ora, Covenant of the Heart, p. 43)

In a place where no one is behaving like a person, each of us must strive to be human. (Mishna)

Mah Tovu ohalacha Yaakov, mishk'notecha Yisrael! Vaani b'rov chasd'cha avo veitecha, eshtachaveh el heichal kodsh'cha b'yiratecha. Adonai, ahavti m'on beitecha um'kom mishkan k'vodecha. Vaani eshtachaveh v'echraah, evr'chah lifnei Adonai osi. Vaani t'filati l'cha Adonai eit ratzon, Eloim b'rov chasdecha aneini be-emet yishecha.

מה טובו אהליך יעקב, משכנותיך ישראל.
ואני ברב חסדך אבוא ביתך,
אשתחוה אל היכל קדשך ביראתך.
יי אהבתי מעון ביתך, ומקום משכן כבודך.
ואני אשתחוה ואכרעה, אברכה לפני יי
עשי.
ואני תפילתי לך יי, עת רצון,
אלהים ברב חסדך, ענני באמת ישעך.

(We bring the light of Shabbat into our midst as we kindle the Sabbath lights)

We sit here newly gathered
Before the face of our God
Joining together this evening
To worship the Holy One
To sanctify our existence.

*How shall we begin the search
To reach the sacred part
Of ourselves where rests
The essence of all that is good?*

By stopping.
Stopping our concern for those things

We naturally like what we have become accustomed to.. This is one of the causes the prevents humans from finding truth. (Moses Maimonides)

That divert us all week long...
 At least for the brief moments
 Of our Shabbat eve and
 Opening ourselves to hear the message,
 O so silent, carried to us
 By the still small voice of God.

(Cong. Beth-El, Sudbury, MA)

Baruch Atah Adonai Elo-heinu melech ha-olam,
 asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner
 shel Shabbat

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ, וְצִוָּנוּ לְהַדְלִיק
 נֵר שֶׁל שַׁבָּת.

Blessed are you, Adonai our God, Sovereign of the universe, who hallows us with Mitzvot,
 commanding us to kindle the light of Shabbat.

Rabbi Chayim of Tzanz used to tell this parable: A man, wandering lost in the forest for several days, finally encountered another. He called out, "Brother, show me the way out of this forest!" The man replied: "Brother, I too am lost. I can only tell you this: the ways I have tried lead nowhere; they have only led me astray. Take my hand, and let us search for the way together." Rabbi Chayim would add: So it is with us. When we go our separate ways, we may go astray; let us join hands and look for the way together.

Yitgadal v'yitkadash shmei raba. B'alma div'ra
 chir'utei, v'yamlich malchutei, b'cha-yeichon
 uv'yomeichon uv'cha-yei d'chol beit Yisrael,
 ba-agala uvizman kariv, v'im'ru Amen. Y'hei sh'mei
 raba m'varach l'alam ul'almei almaya. Yitbarach
 v'yishtabach v'yitpa-ar v'yitromam v'yitnaseh,
 v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kudsha
 b'rich hu, l'eila min kol birchata v'shirata,
 tushb'chata v'nechemata, da-amiran b'alma, v'imru:
 Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא
 דִּי בְרָא כְרַעוּתָהּ, וַיִּמְלִיק מַלְכוּתָהּ,
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
 אָמֵן: יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
 וּלְעֵלְמֵי עֵלְמַיָּא. יִתְבָּרַךְ וַיִּשְׁתַּבַּח
 וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דִּקְדֻשָּׁא בְּרִיקָא
 הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
 תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמִירוֹן בְּעֵלְמָא,
 וְאָמְרוּ אָמֵן.

A musician must practice by prearranged schedule, regardless of his inclination at the moment. So with the devout soul... it must work. The person who folds his hands, waiting for the spirit to move him to think of God--who postpones worship for the right mood and the perfect setting, a forest or mountain peak-- will do little meditating or praying. (Milton Steinberg)

(Please rise for the Call to Worship)

The aim of revelation is the discovery of one's true self. In every true encounter we discover meaning. The extended lines of human relations converge in the ultimate. Through every particular relation we transcend ourselves and relate to God.

True community does not arise through people only having feelings for each other. We must reach beyond the present to the One who silently calls. Every great culture, every people, begins with a breakthrough of the human spirit when life is transformed by an insight.

Abraham and Isaac on Mt. Moriah,
Jacob's wrestling with the angel,
Moses at the burning bush,
all of Israel at Mt. Sinai.
It is a response of an individual to an inner call, to the Ultimate.

Let not your wisdom exceed your deeds
lest you be like a tree with many
branches and few roots. (Mishnah)

***But one generation cannot respond for others.
Each must hear the inner call of the Divine.
Thus we renew Israel's covenant with God.***

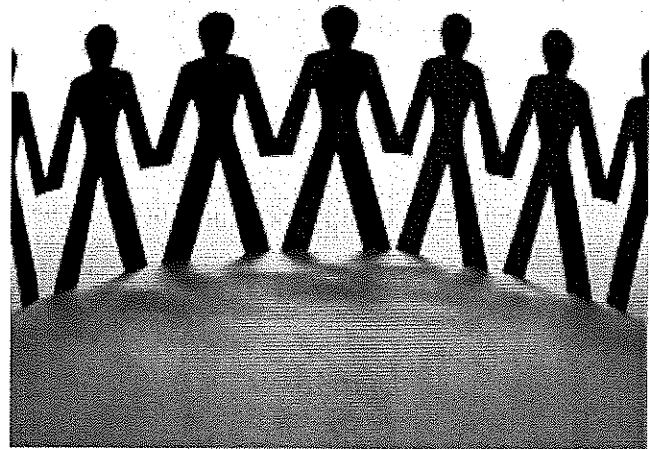
(Adapted from Martin Buber)

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-r'chu et Adonai ha-m'vo-rach
Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!

When I pray, I speak to God; when I
study, God speaks to me.
(Louis Finkelstein)



If there is any miracle in the world, any mystery, it is individuality.
(Leo Baeck)

Baruch atah Adonai Elo-heinu Melech ha-olam, asher bidvaro ma-ariv aravim, b'chochma potei-ach she-arim, u'vitvuna m'shaneh itim, u'machalif et hazmanim, u'msader et hakochovim b'mishm'rotei-hem baraki-a kirtzono. Boreh yom valaila, golel or mipnei choshech, v'choshech mipnei or. U'ma-avir yom u'mevi laila, u'mavdil bein yom u'vein laila, Adonai tzva-ot shmo. El chai v'kayam, tamid yimloch aleinu l'olam va-ed. Baruch Atah Adonai, hama-ariv aravim.

Creator of galaxies, You rule the infinitudes of space yet allow us to feel the wonder of Your presence in our inner selves.

Help us, who cannot truly comprehend You, to be worthy partners in Your creation. Hear our prayers of praise, supplication and aspiration.

Teach us to serve our temples, our communities, the Jewish people, Israel and humankind. Thus may we more surely honor You.

(Jane Evans, [Adapted])

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ
לְמַדְתָּ. עַל כֵּן יי אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְץ יְמִינוּ, וּבָהֶם נִהְגָּה יוֹמָם וּלְיַלְהָ, וְאֶהְבֵּתְךָ
אֶל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavat Olam beit Yisrael am'cha ahavta Torah u'mitzvot, chukim u'mishpatim otanu limad'ta. Al kein Adonai Eloheinu b'shoch'veinu u'v'kumeinu nasee-ach b'chukecha v'nismach b'divrei Toratecha u'v'mitzvotcha l'olam va-ed. Ki heim chayeinu v'orech yameinu u'vahem neh'geh yomam v'lai-lah. V'ahavat'cha al tasir mee-menoo l'olamim. Baruch Atah Adonai, oheiv amo Yisrael.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים, בְּחֻכְמָה
פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר
מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר
יוֹם וּמְבִיא לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין
לַיְלָה, יי צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,
תָּמִיד וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יי, הַמַּעְרִיב עַרְבִים.

Judaism begins with the commandment:
Hear O Israel!
But what does it really mean to hear?

*The person who attends a concert
With his mind on business,
Hears--but does not really hear.*

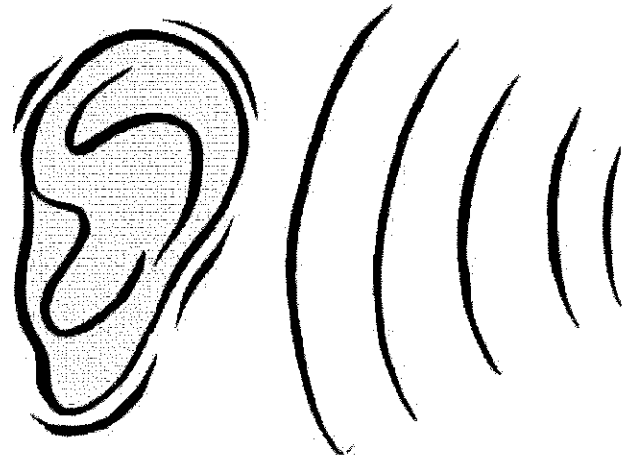
The man who walks amid the songs of birds
And thinks only of what he will have for dinner,
Hears--but does not really hear.

*The man who listens to the words of his friend,
Or his wife, or his child,
And does not catch the note of urgency:
"Notice me, help me, care about me,"
Hears--but does not really hear.*

The man who listens to the news
And thinks only of how it will affect business,
Hears--but does not really hear.

*The person who stifles the sound of his conscience
And tells himself he has done enough already,
Hears--but does not really hear.*

Prayer is not a stratagem for occasional use, a refuge to resort to now and then. It is rather like an established residence for the innermost self. All things have a home: the bird has a nest, the fox has a hole, the bee has a hive. A soul without prayer is a soul without a home.
Abraham Joshua Heschel



God is hiding from the world. Our task is to let the divine emerge from our deeds. (Abraham Joshua Heschel)

(Likrat Shabbat)

שִׁמְעֵ | יִשְׂרָאֵל | יְיָ | אֱלֹהֵינוּ | יְיָ | אֶחָד

Shema Yis-ra-el Adonai Elo-hei-nu, Adonai Eh-chad.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
Baruch Shem Ka-vod Mal-chu-to l'olam va-ed.

(Please be seated)

V'a-havta et Adonai Elo-heicha, b'chol l'vav'cha, uv'chol naf'sh'cha, uv'chol m'odecha. V'ha-yu had'varim ha-eileh, asher anochi m'tzav'cha ha-yom al l'vavecha. V'shinantam l'vaneicha v'dibarta bam b'shiv't'cha b'veitecha uv'lech't'cha vaderech, uv'shoch'b'cha uv'ku'mecha. Uk'sharta l'ot al yadecha, v'ha-yu l'totafot bein eineicha. Uch'tavtam al mezuzot beitecha, uvisharecha. L'ma-an tiz'k'ru, va-asitem et kol mitzvotai, vi-h'yitem k'doshim lay-lo-haychem. Ani Adonai Elo-heichem, asher hotzeiti etchem m'erezt Mitzra-yim, li-h'yot lachem lay-lay-lo-him, Ani Adonai Eloheichem.

If you want to help pull a friend out of the mud, don't hesitate to get a little dirty. (Baal Shem Tov)

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ,
 וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
 הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מִצְוֶה
 הַיּוֹם, עַל לִבְבְּךָ. וְשָׂנַנְתָּם לְבִגְיָךָ,
 וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
 בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם
 לְאוֹת עַל יָדְךָ, וְהָיוּ
 לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכִתַּבְתָּם עַל
 מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם
 קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם,
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
 לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

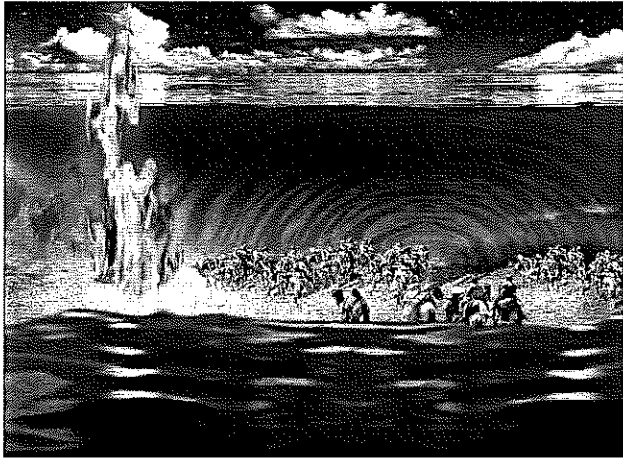
So you shall love what is holy with all your courage, with all your passion, with all your strength. Let the words that have come down shine in our words and our actions. We must teach our children to know and to understand them. We must speak about what is good and holy within our home, when we are working, when we are at play, when we lie down, and when we get up. Let the work of your hands speak them, let your eyes shine and see with their knowledge. Let them run in your blood and glow from your doors and windows. We should love ourselves, for we are of God. We should love the stranger, for we were once strangers in the land of Egypt and have been strangers in all the lands of the world since. Let love fill our hearts with its clear precious water for those with whom we share the water of life. Heaven and earth observe how we cherish or spoil our world. Heaven and earth watch whether we choose life or choose death. We must choose life so that we and our children's children may live. We must love the source of being and the power of life. Be quiet and listen to the still small voice within that speaks in love. Open to it, hear it, heed it and work for life. Let us remember and strive to be good. Let us remember to find what is holy within and without.

(Marge Piercy)

When the people of Israel crossed through the Sea of Reeds, they witnessed a great miracle. Some say it was the greatest miracle that ever happened. The sea split and the waters stood like great walls, while Israel escaped to freedom on the distant shore. This event was truly awe inspiring. But not for everyone:

In every generation a person is obligated to look upon the self as if he or she had been personally delivered from Egypt. (Haggadah)

Two people, Reuven and Shimon, hurried along among the crowd crossing through the sea. They



They never once looked up. They noticed only that the ground under their feet was still a little muddy – like a beach at low tide. “Repulsive!” said Reuven, “There’s mud all over the place!” “Disgusting!” said Shimon, “I have muck all over my feet.” “This is terrible,” answered Reuven. “When we were slaves in Egypt, we had to make our bricks out of mud, just like this!” Shimon said, “There’s no difference between being a slave in Egypt and being free here.” And so it went,

Reuven and Shimon whining and complaining all the way to freedom. For them there was no miracle; only mud. Their eyes were closed. They might as well have been asleep.

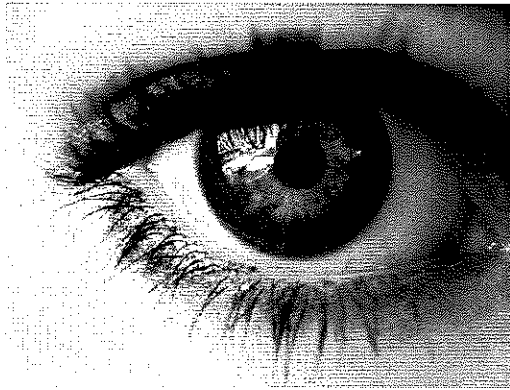
Help us, O Sovereign, to wake up to the miracles that we encounter daily.

Mi Chamocha ba'eilim, Adonai? Mi kamocho
ne-edar bakodesh, nora te-hilot, oseh feleh?
Malchutcha ra-u vaneicha, boke-a yam lif'nei Moshe,
zeh Eli! Anu v'amru, Adonai yimloch l'olam va-ed!
V'ne-emar: ki fadah Adonai et Ya-akov, u'ge-alo
mi-yad chazak mimenu. Baruch atah Adonai, Ga-al
Yisrael.

מי כְּמוֹכָה בְּאֵלִים יי, מי כְּמוֹכָה נֶאֱדָר
בְּקֹדֶשׁ, נוֹרָא תְהִילָת, עֹשֶׂה פִלְא.
מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנַי
מִשָּׁה, זֶה אֵלַי עָנּוּ וְאָמְרוּ: יי יִמְלֹךְ
לְעוֹלָם וָעֶד. וְנֶאֱמַר: כִּי פָדָה יי אֶת
יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יי גֹּאֲלֵ יִשְׂרָאֵל:

The Architect of the world never does the same thing twice. Every day is an entirely new creation. Take as much as you can from what each new day has to offer.

Rabbi Nachman of Breslov



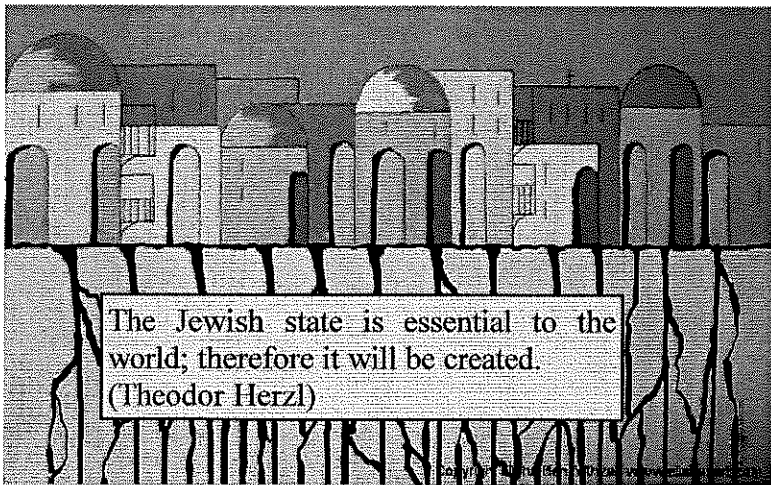
In the future, people will have to give account for everything that their eyes saw and that they did not take time to appreciate. (Talmud)

הַשְׁפִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ
לְחַיִּים...
וּשְׁמֹר צֵאתָנוּ וּבֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
וְעַד עוֹלָם.

Hashkiveinu Adonai Eloheinu l'shalom, v'haamideinu malkeinu l'chayim. Ushmor tzeiteinu uvo-einu l'chayim ul'shalom, mei-atah v'ad olam.

Cause us to lie down, Eternal our God, in peace, and awaken us, Our Ruler, to life. Guard our going and our coming in life and in peace, now and for eternity.

Give us a place to rest, O God. Shelter us in the long soft, evening shadows of Your truth. You are true protection and safety, in Your Presence we find love and acceptance. Watch over us as we go forth. Prepare for us as we return. Spread over us Your shelter of peace, over all we love-- over our Jerusalem and Yours.



The Jewish state is essential to the world; therefore it will be created.
(Theodor Herzl)

בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל
יְרוּשָׁלָיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu v'al kol amo Yisrael v'al Yerushalayim.

We must conquer space in order to sanctify time. All week long we are called upon to sanctify life through employing things of space. On the Sabbath it is given us to share in the holiness that is in the heart of time. Even when the soul is seared, even when no prayer can come out of our tightened throats, the clean, silent rest of the Sabbath leads us to a realm of endless peace, or to the beginning of an awareness of what eternity means. There are few ideas in the world of thought which contain so much spiritual power as the idea of the Sabbath. Aeons hence, when of many of our cherished theories only shreds will remain, that cosmic tapestry will continue to shine.

(Rabbi Abraham Joshua Heschel)

You cannot be everything if you want to be anything. (Solomon Schechter)

Give of yourself... you can always give something, even if it is only kindness... no one has ever become poor from giving. (Anne Frank)

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

V'shamru v'nai Yisrael et ha'Shabbat, la-asot et ha'Shabbat l'dorotam b'rit olam. Beini u'vein b'nei Yisrael ot hi l'olam. Ki sheshet yamim asah Adonai et ha'shama-yim v'et ha-aretz, u'va-yom ha'sh'vi-i shavat va-yinafash.

The future is ours to create—
What a terrifying thought!
Who are we to be entrusted
 With such a mission,
 Such a challenge,
 Such a responsibility?
How do we know what to do?
Where do we start?
We call upon our heritage---
Rich and embracing,
Filled with love and support
Never defeating, always reassuring.
It strengthens us in mind, body and soul.
Foremost in our thoughts---
Not to disappoint those who came before us,
Those who sanctioned us with the precept
 To do what is right,
 To help those in need,
 To be sensitive to the feelings of others,
 To refrain from hurting anyone.

The future is ours to create---
What an exhilarating prospect!
What a challenge!
What a responsibility!
God, help us to know what to do.
Guide us,
Nurture our strength and
Sustain our courage.



Yesterday and tomorrow are humanity's downfall. Today you may be aroused toward God. But yesterday and tomorrow pull you back. (Rabbi Nachman of Breslov)

God judges us not according to what we start with but what we end with. (Levi Meier)

(From Judith Hertz, "A Gift of Prayer," WRJ/UAHC Press, page 38.)

(Please rise for the Tefillah)

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
Adonai S'fatai tiftach ufi yagid t'hilatecha.

Let your ear hear what your mouth utters. (Talmud)

Baruch atah Adonai, Elo-heinu vay-lo-hay avoteinu v'imoteinu. Elo-hei Avraham, Elo-hei Yitzchak vay-lo-hay Ya-akov, Elo-hei Sarah, Elo-hei Rivka, Elo-hei Rachel vay-lo-hei Leah. Ha-El hagadol hagibor v'hanora, El elyon, gomel chasadim tovim v'koneh ha'kol v'zocher chas'dei avot v'imahot, umevi g'ulah liv'nei v'neihem l'ma-an sh'mo b'ahava. Melech ozer umoshi-a umagen. Baruch atah Adonai, magen Avraham v'ezrat Sarah.

Every single person is a new thing in the world and is called upon to fulfill his or her particularity in the world. (Martin Buber)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רִבְקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי
אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבָנָי
בְּיָהֳרָם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶכֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי מְגֵן
אַבְרָהָם וְעֹזֵר שָׂרָה.

Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, 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. You are our Sovereign and our Help, our Redeemer and our Shield. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.

Atah gibor l'olam Adonai, m'chayeh hakol atah rav l'hoshi-ah. M'chal'kel cha-yim b'chesed, m'chayei hakol b'rachamim rabim, somech noflim, v'rofeh cholim, u'matir asurim, u'm'kayem emunato li'sheinei afar. Mi chamocha ba-al g'vurot umi domeh lach, melech meimit u'm'chayeh u'matzmi-ach yishuah. V'ne'eman atah lihachayot ha-kol. Baruch atah Adonai, m'chayei hakol.

In Judaism, faith is... the capacity of the soul to perceive the abiding in the transitory; the invisible in the visible. (Leo Baeck)

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל
אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים
בְּחַסֵּד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתַיֵּר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר,
מִי כְמוֹךָ בְּעַל גִּבּוֹרוֹת וּמִי דוֹמֵה לָךְ,
מְלֶכֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.
וְנֶאֱמָן אַתָּה לְהַחַיֵּת הַכֹּל. בָּרוּךְ
אַתָּה יי מְחַיֶּה הַכֹּל.

Great is the power of Your love. You have made us in Your image and raised us high above all other creatures. You have exalted us to struggle against evil, to strive for holiness, to plant seeds of love in all our dwellings. And You, the Eternal One, help us to face death with the trust that what is good and lovely shall not perish. God and Creator, joyfully we embrace Your call to life. Help us to live with courage, that we may hallow our lives as we sanctify Your name.

Atah kadosh, v'shimcha kadosh u'k'doshim b'chol yom yi-halelucha, selah. Baruch atah Adonai, ha-El hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁימֵינוּ
בְּכָל יוֹם יִהְיֶה לְפָנֶיךָ סֵלָה. בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

(Please be seated)

The past belongs to us, not we to the past; the past dwells within us, not we in it. The past lights up the present history, explains today's events by yesterday's. But, it may also be that the present lights up the past.

As we sit here together, we are filled with a sense of belonging--belonging here with everyone, all together as Jews.

This is the meaning of the Jewish Sabbath, to give to humans peaceful hours, hours completely diverted from everyday life, seclusion from the world in the midst of the world. (Leo Baeck)

As we sit here together, we remember--remember all the Jews from long ago that participated in this same service.

As we sit here together, we think of the Jews, who, throughout the world are observing this same service as we do now.

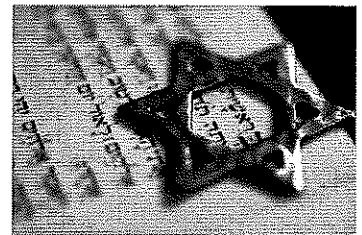
As we sit here together, we think of all Jews in all lands, who will continue the Shabbat.

Past, present, future--the time changes, the people change, sometimes even the words change--

But the tradition goes on.

(Moshe Davis -adapted and expanded)

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וְלִתְפִלָּתָם בְּאַהֲבָה תִקְבַּל,
וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב
לְכָל-קְרָאִיו, פְּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ, שְׂפוּךְ רוּחֶךָ עָלֵינוּ,
וְתַחֲזִיקֵנוּ עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,
הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.



R'tzeih Adonai Eh-lo-hei-nu b'am-cha Yis-ra-eil, u-t'fi-la-tam b'ah-ha-vah t'ka-beil, ut'hi l'rat-zon ta-mid a-vo-dat Yis-ra-eil a-meh-cha. Eil ka-rov l'chol kor-av, p'nei el avah-deh-cha v'cha-nei-nu; sh'foch ru-cha-cha a-lei-nu, v'teh-che-ze-nah ay-nei-nu b'shuv-cha l't-zi-yon b'rah-cha-mim. Ba-ruch a-ta Adonai, ha-ma-cha-zir sh-chi-na-to l't-zi-yon.

Find favor, Adonai our God, with Your people Israel and accept their prayer in love. May the worship of Your people Israel always be acceptable. God who is near to all who call, turn lovingly to Your servants. Pour out Your spirit upon us. Let our eyes behold Your loving return to Zion. Blessed are You, Adonai, whose Presence returns to Zion.

I love to change the world, but I rarely appreciate things as they are.

I know how to give, but I don't always know how to receive.

I know how to keep busy, but I don't know how to be still.

I talk, but I don't often listen

I look, but I don't often see

I yearn to succeed, but I often forget what is truly important.

Teach me God to slow down.

May my resting revive me.

May it lead me to wisdom,

to holiness, to peace, and to You.

(Naomi Levy, From To Begin Again)

The best thing is... to serve God from your heart without falsehood or sham, not giving out to people that you are one thing, while, God forbid, in your heart you are another. (Gluckel of Hameln)

Shalom rav al Yisra-el amcha tasim l'olam ki Atah hu melech adon l'chol ha'shalom. V'tov b'eineicha l'varech et amcha Yisra-el b'chol et uv'chol sha-ah bishlomecha. Baruch atah Adonai, ham'vareich et amo Yisrael bashalom.

Who changes one's place, changes one's luck. (Talmud)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ
תְּשִׁים לְעוֹלָם, כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל
הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמֶּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה
בְּשִׁלוֹמְךָ. בְּרוּךְ אַתָּה יְיָ
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
בְּשִׁלוֹם.

God does not predetermine whether a person shall be righteous or wicked: that God leaves to us. (Midrash)

Heal Us Now

רְפָאֵנוּ, יי, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנִשְׁעָה
אל קָרוֹב לְכֹל קִרְאֵינוּ
אך קָרוֹב לִירְאֵינוּ לְשַׁעוֹ.

R'fa-einu, Adonai, v'neirafei, hoshieinu vanivashei-ah
Eil karov l'chol kor'av
Ach karov lirei-av yish-o.

*We pray for healing of the body. We pray for healing of the soul.
For strength of flesh and mind and spirit. We pray to once again be whole.*

אֵל נָא רְפָא נָא
Eil na r'fa na

Oh please, heal us now

רְפוּאת הַנֶּפֶשׁ וְרְפוּאת הַגּוּף,
רְפוּאָה שְׁלֵמָה
R'fu-at hanefesh, ur'fu-at haguf,
R'fu-ah sh'leimah

Heal us now.

הוֹשִׁיעָה אֶת-עַמְּךָ וּבָרֵךְ אֶת-נַחְלַתְךָ וְרַעַם וְנִשְׂאֵם עַד-הָעוֹלָם,
מִי שְׁבִירָךְ אֲבוֹתֵינוּ, מִי שְׁבִירָךְ אֲמוֹתֵינוּ, אָנָּה יי הוֹשִׁיעָה נָא.

Hoshi-ah et-amecha uvareich et-nachlatecha
ur'eim v'nas'eim ad-ha-olam.

Mi shebeirach avoteinu, mi shebeirach imoteinu, ana Adonai hoshiah na.

*We pray for healing of our people, we pray for healing of the land
And peace for every race and nation. Every child, every woman, every man.*

The Hasidic rabbi, Menachem Mendel, once declared: "Three things are fitting for us: upright kneeling, motionless dancing, and silent screaming." Kneeling is not only a matter of physical posture; it can also be a spiritual attitude. Thus we can kneel even when we are upright. A man can stand tall and feel humility and reverence in his heart. Dancing is not only a matter of outward movement; it can also be an inner mood. We can dance motionless. Prayer is not always articulate; often it is the unspoken yearning alone. We can cry out silently. It is in this mood that we pause now for a moment of silent prayer.

עֲשֵׂה שָׁלוֹם בְּמִרְוֵמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol Yisra-el, v'imru. Amen.

יְהִי לְרָצוֹן אֲמֵרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרֵי וְגֹאֲלֵי.
Yih-yu l'ratzon imrei fi v'hegyon libi lefanecha Adonai, tzuri v'go'ali.

עָלֵינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי
הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שְׁלֹא שָׁם חֵלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל
הַמוֹנָם.

Aleinu l'shabe-ach la-adon ha'kol, la'tet gedulah l'yotzer bereshit, she'lo assanu k'goyei ha'aratzot, v'lo samanu
k'mishpechot ha-adama. She'lo sam chelkeinu ka-hem, v'goraleinu k'chol ha'monam.

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

Va-anachnu korim umishtachavim umodim, lifnei melech malchei ham'lachim, Hakadosh Baruch Hu.

May we gain wisdom in our lives,
Overflowing like a river with understanding;
Our soul profound enough to cover the earth,
Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech, and may we never lift up our hand
But to conquer fear and doubt and grave despair.
Rise up like the sun, O God, over all humanity,
Cause light to go forth over all the lands between the seas,
And light up the universe with the joy of wholeness, of freedom, and of peace.

One's feet are one's fate; they lead us
where we are wanted. (Talmud)

And then all that has divided us shall merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subjected to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance

And then all will care for the sick and the weak and the old

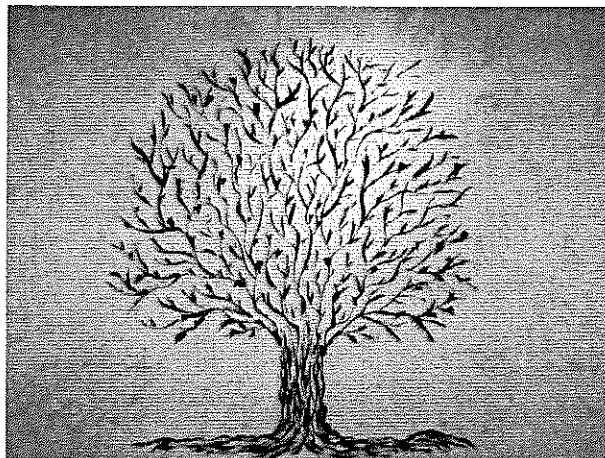
And then all will nourish the young

And then all will nourish life's creatures

And then all will live in harmony with each other and the Earth

And then everywhere will be called Eden once again.

(Judy Chicago)



Bayom ha-hu yih-yeh Adonai echad u-sh'mo echad.

בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וְשִׁמוֹ אֶחָד.

When I die,
If you need to weep,
Cry for someone
Walking the streets beside you.
And when you need me
Put your arms around others
And give them what you need to give me.
You can love me most by letting
Hands touch hands and
Souls touch souls.
You can love me most by
Sharing your joys and
Multiplying your good deeds.
You can love me most by
Letting me live in your eyes
And not in your mind.
And when you say Kaddish for me
Remember what our Torah teaches:
Love doesn't die
People do
So when all that's left of me is love
Give me away.

(Adapted from a poem from Merrit Mallow)

One who devotes oneself to the study of the Torah but neglects the service of God is like a bookcase filled with good books. The bookcase stands by itself and the books stand by themselves, entirely without connection. A zealous reader is required. (Rabbi Simcha Bunem)

All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality? (Mark Twain)

There is no hope unmingled with fear,
and no fear unmingled with hope.
(Baruch Spinoza)

Yitgadal v'yitkadash shmei raba. B'alma
div'ra chir'utei, v'yamlich malchutei,
b'cha-yeichon uv'yomeichon uv'cha-yei
d'chol beit Yisrael, ba-agala uvizman kariv,
v'im'ru: AMEN. Y'hei sh'mei raba
m'varach l'alam ul'almei almaya. Yitbarach
v'yishtabach v'yitpa-ar v'yitromam
v'yitnaseh, v'yit'hadar v'yit'aleh v'yit'halal
sh'mei d'kudsha b'rich hu, l'eila min kol
birchata v'shirata, tushb'chata v'nechemata,
da-amiran b'alma, v'imru: AMEN. Ye'hei
shelama raba min shemaya veh'chaim aleinu
ve'al kol Yisrael, v'im'ru: AMEN. Oseh
shalom bimromav, hu ya-aseh shalom
aleinu, v'al kol Yisra-el v'imru: AMEN.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא
דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ,
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ
אָמֵן: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
וּלְעֵלְמֵי עֵלְמָיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ
הוּא, לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן. יְהֵא שְׁלָמָא רַבָּא מִן
שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.

May the Source of Peace send peace to all those who are bereaved, here and everywhere, as together we say: AMEN.

The opposite of love is not hate but
indifference; the opposite of life is not
death but insensitivity. (Elie Wiesel)

A CLOSING MEDITATION & HYMN

As we leave Your sanctuary, O God, we acknowledge that
Wherever we go we are in Your presence;
We pray that our actions will reflect this awareness.

*As we know Your nearness,
So may we also be touched by Your goodness.*

In moments of temptation, give us strength;
In hours of doubt, renew our faith;
In days of weariness, give us courage.

*Clothe our lives with charity;
Deepen our lives with loyalty;
Hallow our lives with integrity.*

Help us so to live that the radiant spirit of Your holy Shabbat will add brightness to all our days
and bring light to us and to those whose lives touch our own.

מָה יָפֵה הַיּוֹם, שַׁבַּת שְׁלוֹם.
Mah yafeh hayom, Shabbat shalom

