



## Men of Reform Judaism

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## INTRODUCTION

*How great are his signs! and how  
mighty are his wonders! His  
kingdom is an everlasting kingdom,  
and his dominion is from  
generation to generation...*

*Daniel 3:33*

## L'Dor va Dor

### BROTHERHOOD KABBALAT SHABBAT

Welcome to Brotherhood Shabbat.

Brotherhood Shabbat is not only an opportunity for us to give something to the congregation. It is an opportunity for us to reflect on who we are and to reflect on the men around us, our sons and our fathers, our nephews and uncles, grandsons and grandfathers; men from many **generations**.. Shabbat worship has, since the beginning, utilized music as a significant constituent of religious self-expression, and we have used music tonight to connect ourselves to **generations** past and **generations** to come. We have also made a special selection of those musical composers that reflect our brotherhood.

Through worship, and the music historically associated with worship, we give voice to this, and tonight we share that voice with you. Shabbat Shalom.



## Shabbat

And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all his work which God created and made. These are the **generations** of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. (Gen. 2:2-4)

It is now our task to continue the Divine work, the work of making this a world where each **generation** is treasured and revered.

God, how can we know you? Where can we find you? You are as close to us as breathing, yet you are farther than the farthest star. You are as mysterious as the vast solitudes of night, yet you are as familiar to us as the light of the sun. To Moses you said, "You cannot see my face, but I will make all my goodness pass before us: in the realm of nature, and in the joys and sorrows of life."

*When justice burns within us like a flaming fire,  
when love evokes willing sacrifice from us,  
when, to the last full measure of selfless  
devotion, we demonstrate our belief in the  
ultimate triumph of truth and righteousness,  
then Your goodness enters our lives and we can  
begin to change the world; and then You live  
within our hearts, and we through righteousness  
behold your presence.*

## L'Dor va Dor

לְדוֹר וָדוֹר עֲבִיד נִדְלָקָה, וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.  
וְשִׁבְחָךְ, אֱלֹהֵינוּ, מְסִינֵנו לֹא יִמּוּשׁ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips. Blessed it the Lord, the hold God



Lighting the Shabbat candles gives us a moment to reflect upon the separation of the work week and move into sacred time.

While not a commandment in itself, lighting Shabbat candles prior to Shabbat fulfills the commandment to do no work, and kindle no flame on Shabbat.

Often the candles will be lit, then while covering the eyes, the prayer is recited, then, when complete the eyes are uncovered revealing the flame.

## Meditation

When we join hands across the **generations** that bind us, we create a continuum that keeps us all on the path of truth. As we fulfil the commandment to "teach our children" we strengthen ourselves, our society and ensure the continuum and the covenant remains everlasting.

## Candle Lighting

In every beginning there is darkness.  
The darkness of chaos seems eternal,  
yet form emerges: light dawns, and life is born.

*"In the beginning the Most High made heaven and earth. "*

In every beginning there is darkness:  
the darkness of ignorance, which smothers human dignity;  
the darkness of fear, which chokes the creative will;  
the darkness of tyranny, which stifles freedom.

*"The Most High said: Let there be light! "*

The Shabbat candles celebrate the divine power that makes for life and light.

Ba-ruch a-ta Adonai, Eh-lo-hei-nu  
meh-lech ha-o-lam, a-she-er ki-d'sha-  
nu b'mitz-vo-tav v'tzi-va-nu l'had-  
lik ner shel Shabbat.

ברוך אתה יי אלהינו ברוך  
העולם אשר קדשנו במצותיו  
וצונו להדליק נר של שבת.

Blessed is the eternal power that inspires our people to kindle the light of Shabbat. Blessed is the source of life and light.

*May we be blessed with the light of dignity, creation and freedom. May we be blessed with a life of joy and love and peace. Amen.*

Rabbi Chayim of Tsanz 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.



Hiney Ma Tov

Hiney ma tov umah naim  
shevat achim gam yachad

הֵינֵה מְאֹד טוֹב וְיָמֵה נְעִים  
שֵׁבֶת אַחִים גַּם יַחַד.

How good it is, and how pleasant, when brothers dwell together in unity.  
(Psalm 133:1)

The ceremony of *Kabbalat Shabbat* was developed by the mystics of Safed during the 16th century. Six Psalms, numbers 95-99 and 29, symbolizing the six working days of the week, were selected by Moses Cordovero, whose brother-in-law Rabbi Solomon Alkabetz composed the hymn.

### **Kabbalat Shabbat**

There are days  
when we seek things for ourselves and measure failure by ,  
what we do not gain.

*On the Shabbat*  
*we seek not to acquire but to share.*

There are days  
when we exploit nature as if it were a horn of plenty that can  
never be exhausted.

*On the Shabbat*  
*we stand in wonder before the mystery of creation.*

There are days'  
when we act as if we cared nothing for the rights of others.

*On the Sabbath*  
*we are reminded that justice is our duty and a better world our goal*

Therefore we welcome Shabbat -

*Day of rest,  
day of wonder,  
day of peace.*



*L'cha Dodi* was written by Rabbi Solomon Alkabetz in the 16<sup>th</sup> Century. The beauty of this *piyut* (liturgical poem) has inspired composers throughout the centuries to set it to numerous musical settings.

*L'cha Dodi* welcoming the Shabbat bride. The initial Hebrew letters of those six psalms have the numerical value of 430, which equal that of *nefesh*, the Hebrew word for "soul."

## L'cha Dodi

לכה דודי

לְכָה דְדוּדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.  
לְכָה דְדוּדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה.

L'cha do-di lik-rat ka-la, p'nei Shabbat n'ka-b'la.

L'cha do-di lik-rat ka-la, p'nei Shabbat n'ka-b'la.

שְׁמֹר וְזָכוֹר, בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל תַּמְחִיד.  
" אֶחָד וְשֵׁמִי אֶחָד, לְשֵׁם יִלְחַפְּאֵרְתָּ יְלַחֲזֶלְהָ. לְכָה ...

Sha-mor v'za-chor b'di-bur eh-chad, hish-mi-anu Eil ha-m'yu-chad;

Adonai Eh-chad u-sh'mo Eh-chad, I'sheim u-I'tif-eh-ret v'li-t'hi-la.

*L'cha do-di ...*

לְקִרְאֵת שַׁבָּת לְכֵי נִגְלָתָה, כִּי הִיא מִקּוֹר הַבְּרָכָה.  
מֵרֵאשׁ מִקְדָּם וְנִסְוְכָה, סוּף מֵעֲשֵׂה בְּמַחְשַׁבְתָּ תִּחְלָה. לְכָה ...

Lik-rat Shabbat I'chu v'nei-l'cha, ki hi m'kor ha-b'ra-cha.

Mei-rosh mi-keh-dem n'su-cha, sof ma-a-seh b'ma-cha-sha-va t'chi-la.

*L'cha do-di ...*

הַתְּעוֹרְרִי הַתְּעוֹרְרִי כִּי בָּא אֲנִיךָ קוֹמֵי אֲוֵרִי.  
עוֹרֵי עוֹרֵי שִׁיר דְבָרֵי: כְּבוֹד " עֲלֶיךָ נִגְלָתָה. לְכָה ...

Hit-o-r'ri, hit-o-r'ri, ki va o-reich! Ku-mi o-ri,

u-ri u-ri, shir da-bei-ri; k'vod Adonai a-la-yich nig-la.

*L'cha do-di*

בּוֹאֵי בְּשֵׁלוֹם עֲמִירָה בַּעֲלֵהָ, גַּם בְּשִׂמְחָה וּבְצִדְקָה.  
הַיּוֹךְ אֲמוּנֵי עַם סִגְלָה, בּוֹאֵי כְלָהִי בּוֹאֵי כְלָהִי! לְכָה ...

Bo-i v'sha-lom a-teh-ret ba-a-lah, gam b'sim-chah u-v'tsa-ho-la,

toch eh-mu-nei am s'gu-la, bo-i cha-la! Bo-i cha-la!

*L'cha do-di ...*

Beloved, come to meet the bride; beloved come to greet Shabbat!

"Keep" and "Remember": a single command the Only God caused us to hear; the Eternal is One, God's Name is One; You are honor and glory and praise.

Come with me to meet Shabbat; for ever a fountain of blessing. Still it flows, as from the start: the last of days, for which the first was made.

Awake! Awake! Your light has come! Arise, shine, awake and sing: the Eternal's glory dawns upon you.

Enter in peace, veiled Bride; enter in gladness, enter in joy. Come to the people that keeps its faith. Enter, O Bride! Enter, O Bride!



## Readers Kaddish

The Reader's or *Chatsi Kaddish* acts as a bridge between sections of the service. This prayer of pure praise leads us to the next section – the *Shema* and its blessings

וְהַגְדִּיל וְהַקְדִּישׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ,  
וְנִמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

וְהַבְרַךְ וְיִשְׁתַּבַּח, וְיִחַפָּא וְיִתְרוֹבֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִידָא הוּא,  
לְעָלַם מִן-כָּל-בְּרַכְיָא וְשִׁירָתָא, תְּשֻׁבָּתָא וְנִחְמָתָא  
דְּאִמְרֵין בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.

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

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

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,  
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,

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

*May Your Great Name grow in holiness in the world  
created as You willed. May Your majesty rule in our  
lifetimes, in our day, and in the lifetimes of all the House  
of Israel,- speedily and soon, and we answer: Amen  
May Your Great Name be blessed for ever and eternity.  
May the name of the Holy Blessed One be praised and  
lauded, glorified and exalted, honored and respected  
beyond blessing, song, hymn or psalm that we on earth  
could offer, and we answer: Amen*



The *Bar'chu* serves as a question to each one of us: Are we ready to pray?

The Kabbalists talked about the *Bar'chu* as a conversation between two groups of angels.

The *Ma'ariv Aravim* is the first of the two prayers preceding the *Sh'ma*. It reminds us of God's role as the Creator of the heavens and the earth, and the constant cycle of renewal that God set into motion, the constancy of rebirth of our people, of moving from **generation** to **generation**, father to son to son.

### Bar'chu

בְּרַחֵם אֱתֵי הַמְבָרְחִי

Ba-ruch-hu et Adonai Ha-m'vo-rach

בְּרוּךְ יי הַמְבָרְךְ לְעוֹלָם וָעֶד

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed

Bless Adonai, the Blessed One! Blessed is Adonai, the Blessed One forever and ever.

### Ma'ariv Aravim

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרְךָ  
מַעֲרִיב עֲרָבִים, בְּחִכְמָה פִּתְחָה שְׁעָרִים, וּבְתַבּוּנָה מְטַנְנָה  
עֲוִים, וּמַחְלִיף אֶת־הַזְּמוּנִים, וּמַסְדֵּר אֶת־הַכּוֹכָבִים  
בְּמִשְׁמַרְתֵּיהֶם בְּרַקִּיעַ כְּרֻצּוֹ.  
בִּירֵא יוֹם וְלַיְלָה, נוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,  
וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יי צְבָאוֹת שָׁמַיִם.

Ba-ruch a-ta, A-do-nai E-lo-hel-nu, me-lech ha.o-lam, a-she-  
bi-de-va-ro ma-a-riv a-ra-vim. Be-choch-ma po-tei-ach she-a-rim,  
u vi-te-vu-na me-sha neh i-tim, u-ma-cha-lif et ha-ze-ma-nim,  
u-me-sa-deir et ha-ko-cha-vim be-mish-me-ro-tei-hem ba-ra-ki-a  
ki-re-tso-no.

Bo-rei yom va-lai-la, go-leil or mi-pe-nei cho-shech  
ve-cho-shech mi-pe-nei or, u-ma-a-vir yom u-mei-vi lai-la,  
u-mav-dil bein yom u-vein lai-la, A-do-nai tse-va ot she-mo.  
Eil chai ve-ka-yam, ta-mid yim-loch a-lal-nu, le-o-lam va-ed.  
Ba-ruch a-ta, A-do-nai, ha-ma-a-riv a-ra-vim.

There was a silence; there was chaos; there was a voice. A mind went forth to form worlds: now order reigns where chaos once held sway.

*The law makes evening fall; the law brings on the dawn*

The moon follows accustomed paths,  
Constellations their patterned ways.

*Sovereign is the will that orders the stars in their courses in the endless skies: Sovereign is that will!*



The *Ahavat Olam* speaks about the Torah as the product of God's love.

Each individual is a reflection of God; we are an extension of that "unending love" that is the Eternal. When we reach out to the other- to those who are not like ourselves-- we are acting out that love that God shares with humanity.

The *Shema* is the creedal affirmation:  
God is One, God is Eternal

## Ahavat Olam

*We are loved by an unending love.*

We are embraced by arms that find us even when we are hidden from ourselves.

We are touched by fingers that soothe us even when we are too proud for soothing.

We are counseled by voices that guide us even when we are too embittered to hear.

*We are loved by an unending love.*

We are supported by hands that uplift us even in the midst of a fall.

We are urged on by eyes that meet us even when we are too weak for meeting.

*We are loved by an unending love.*

Embraced, touched, soothed, and counseled...

ours are the arms, the fingers, the voices;

ours are the hands, the eyes, the smiles;

*We are loved by an unending love.*

(Rami M. Shapiro [Adapted])

## Shema

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

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

*Hear, O Israel: the Eternal One is our God,  
The Eternal One alone!*

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד!

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

*Blessed is God's glorious majesty for ever and ever!*



The Ve'ahavta is a continuation of the Shema, and is found in Deuteronomy 6:5-9

The chassidic master, R' Sinch Bunam of P'schis'cha, said of someone who urged his children to study although he studied very little himself: "We can assume that his children will not become scholars, because their father did not set an example. But at least we can be sure that they will urge their children to study."

The moment we transcend our own egos and identify ourselves with one other person we are on the way toward God

The path to the love of God is through the love of others; I do not love God until I love my neighbor as myself

Jewish faith unites mind and heart. Even as my mind seeks to understand life's meaning, so may my life show love for all created things

We do not teach our children by words alone: May I make my life and actions into good teachings, for in my conduct I must exemplify Torah.

Let my home glow with the beauty of our heritage. Let my doors be opened wide to wisdom and to righteousness.

## Ve'ahavta

וְאָהַבְתָּ אֱתֵי יְהוָה אֱלֹהֶיךָ בְּכָל־לֵבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֵדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל־לֵבְבְךָ:  
יְשַׁנְתֶּם לְבָבְךָ וְדַבַּרְתָּ בָּם בְּשֹׁכְנֶתְךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאָזְנוֹתְךָ וְהָיוּ לְפִתְחוֹת בֵּין  
עֵינֶיךָ: וְכִתְבָתָם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לְכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

V'a-hav-ta et Adonai Eh-lo-heh-cha b'chol l'va-v'cha u-v'chol naf- sh'cha u-v'chol m'o-deh-cha. V'ha-yu ha-d'va-rim ha-ei-leh a-she- no-chi m'tza- v'cha ha-yom al l'va-veh-cha. V'shi-nan-tam l'va-neh-cha v'di-bar-ta bam b'shiv-t'cha b'vei-teh-cha u-v'lech-t'cha va-deh-rech u- v'shoch-b'cha u- v'ku-meh-cha. U-k'shar-tam l'ot al ya-deh-cha v'ha-yu l'to-ta-fot bein ei- neh-cha; u-ch'tav-tam al m'zu-zot bei-teh-cha u-vi- sh'a-reh-cha.

L'ma-an tiz-k'ru va-a-si-tem et kol mitz-vo-tai, vi-h'yi-tem k'do-shim lei- lo-hei-chem. Ani Adonai Eh-lo-hei-chem a-she- ho-tzei-ti et-chem mei-eh- retz mitz-ra-yim li-h'yot la-chem lei-lo-him. Ani Adonai Eh-lo- hei-chem.

*Love Adonai your God with every heartbeat, with every breath, with every conscious act. Keep in mind the words I command you today. Teach them to your children, talk about them at home and at work; whether you are tired or you are rested. Let them guide the work of your hands; keep them in the forefront of your vision. Do not leave them at the doorway of your house, or outside your gate. They are reminders to do all of my mitzvot, so that you can be holy for God. I am Adonai your God!*



What is that we leave as our legacy to future **generations**? Through a quest for knowledge and study we can offer a beginning towards understanding of who we are, who our parents are and who our children may be.

Rabbi Judah said; At the shore of the Red Sea each tribe said to the other, "you go into the sea first!" As they stood there bickering, Nahshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, "My friend is drowning-and you pray!" "What can I do?" Moses asked. "Speak to the people of Israel and tell them to go!"

(Talmud Sotah 37a)

Only when we all take a risk and walk in together, will the waters part.

My son, if you will receive my words, and treasure my commandments;

So that you incline your ear to wisdom, and apply your heart to understanding;

Indeed, if you cry after knowledge, and lift up your voice for understanding;

If you seek her like silver, and search for her as for hidden treasures;

Then shall you understand the fear of the Lord, and find the knowledge of God.

For the Lord gives wisdom; from his mouth comes knowledge and understanding.

Proverbs 2:1-6

### Mi chamocha

מִי־כִמְכָה בְּאֵלִים, יִי? מִי כִמְכָה, נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתוֹ,  
עֲשֵׂה פְלִאָה?  
מִלְכֹּתֶיךָ רָאוּ בְנֵיהָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה: "זֶה אֱלֹהֵי" עָנּוּ  
וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"  
וְנֹאמְרוּ: "כִּי־פָדָה יְיָ אֶת־יִשְׂרָאֵל, וְהָאֱלֹהִים מִיַּד חֹזֵק מִמֶּנּוּ." בְּרוּךְ  
אַתָּה, יְיָ, נֹאֵל יִשְׂרָאֵל.

Mi cha-mo-cha ba-ei-lim, Adonai?

Mi ka-mo-cha, neh-dar ba-ko-desh,  
no-ra t'hi-lot, o-sei feh-leh?

Mal-chu-t'cha ra-u va-neh-cha,  
bo-kei-a yam li-f'nei Mo-sheh; zeh Ei-li!

A-nu va-m'ru: Adonai yim-loch l'olam va-ed!

V'neh-eh-mar: Ki fa-da Adonai et Ya-a-kov, u-g'a-lo mi-yad  
cha-zak mi-meh-nu.

Ba-ruch a-ta Adonai, ga-al Yis-ra-eil.

On the day when our ancestors stood before God in the wilderness, His words came before them and captured their hearts:

*"You are standing this day, all of you, before God the Eternal, to enter into His covenant."*



*It was a covenant of life for them and their descendants. "See, I have set before you this day life and good, death and evil. This day I command you to love the Lord your God, to walk in his ways, to keep his Mitzvot."*

*It is in God's power to command us, in ours to reject Him.*

*"But if you do not listen, I tell you this day that you will surely perish. Therefore have I set before you life and death, the blessing and the curse: choose life, then, that you and your children may live."*

*We will choose life. We will hold fast to the covenant that brings life.*

## Hashkivenu

The *Hashkivenu* is the final prescribed section of the *Shema*. This blessing is unique to the evening service.

Perhaps responding to the cold, dark uncertainty of the night, we invoke God's dwelling of peace

הַשְּׂכִיבֵנוּ, יי אֱלֹהֵינוּ, לְשָׁלוֹם, וְתַעֲמִידֵנוּ, מִלְּכֻנָּה, לַחַיִּים. וּפְרוּשׁ  
עָלֵינוּ סִפְתָּ לְשָׁלוֹמְךָ, וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו  
לְמִשְׁן שָׁמָיִם, וְהַגֵּן בְּעַדֵּנוּ. וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעָב  
וְיָגוֹן; וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ,  
כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה.  
יִשְׁמֹר צְרָאֲתָנוּ וּבִיאָנוּ לַחַיִּים וּלְשָׁלוֹם מִעַתָּה וְעַד עוֹלָם.  
בְּרוּךְ אַתָּה יי הַפּוֹרֵשׁ סִפְתָּ שָׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ  
יִשְׂרָאֵל, וְעַל יְרוּשָׁלָיִם.

Grant that we may lie down in peace, Eternal God, and raise us up, O Sovereign, of life renewed. Spread over us the sheltering Succah of Your peace; guide us with Your good counsel; and for Your name's sake, be our Help.

*Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. O guard our coming and our going, that now and always we have life and peace.*

*We praise you, O God, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.*



Veshameru is taken from Exodus  
31:16-17

God made man a little less than  
divine yet gave man dominion over  
all the lands and seas and every  
living thing that moves in and upon  
them. In doing so, he implanted the  
desire to attain greatness, to  
become more like God.

To become closer to God we follow  
God's teachings and act in more  
god-like ways. We protect and  
defend the orphan, the widow and  
the stranger, but most of all we  
keep and observe the Sabbath.

The covenant God gave to and was  
accepted by us, his people Israel,  
will last forever, from **generation**  
to **generation** to **generation**.

The prayer for healing was  
originally read on the mornings  
when the Torah was read. The  
sentiment that it shares is so  
important its recitation is always  
appropriate to help us focus our  
thoughts and our prayers on those  
who need them.

This version is by Debbi Friedman.

## Veshameru

V'sha-m'ru v'nei Yis-ra-eil et ha-Shabbat, la-a-sot et ha-sha-bat I'do-ro-tam  
b'rit o-lam. Bei-ni u-vein b'nei Yis-ra-eil ot hi l'o-lam. Ki shei-shet ya-mim  
a-sa Adonai et ha-sha-ma-yim v'et ha-a-retz, u-va-yom ha-sh'vi-i sha-vat  
va-yi-na-fash.

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֵלֶּה הֵיאָ לְעוֹלָם. כִּי־שֵׁשֶׁת  
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי

The people of Israel will keep Shabbat, observing Shabbat throughout their  
**generations** as an everlasting covenant between Me and the people of  
Israel. It is a sign forever that Adonai made heaven and earth for six days,  
while on the seventh day God rested and was refreshed.

## Mi Shebeirach

*Mi she-bei-rach a-vo-tei-nu*

*M'kor ha-bra-cha l'i-mo-tei-nu*

May the source of strength

Who blessed the ones before us

Help us find the courage

To make our lives a blessing

And let us say, Amen.

*Mi she-bei-rach i-mo-tei-nu*

*M'kor ha-bra-cha l'a-vo-tei-nu*

Bless those in need of healing

With *r'fu-a sh'lei-ma*

The renewal of body

The renewal of spirit

And let us say, Amen.



*Tefillah*, also called the *Amidah* ("standing"), is the center of the service. It consists of a number of blessings of praise, thanksgiving and hope. Petitionary prayers, which are part of the weekday *Amidah*, are not considered appropriate on Shabbat.

*Avot v'Imahot*, acknowledging our ancestors, reminds us that what we are, is shaped by who they were.

Each **generation** must decide whether to dig defensive trenches or build bridges, and each of us must choose whether to participate in that decision or let others decide for us and our children.

(Christopher Edley, Jr.)

## Tefillah

אֲדֹנָי שְׁפֹהֵי פִּתְּיָהּ, וְיִפְתְּ אֶפְרָיִם.

*Adonai, open our lips, and our mouths will declare your glory.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה,  
אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב רַחֵל וְלֵאָה. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גְּאוּלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ  
בְּאַהֲבָה: מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם  
וְשָׂרָה:

## Avot v'Imahot

Ba-ruch a-ta Adonai, Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu: Eh-lo-hei Av-ra-ham v'Sarah, eh-lo-hei Yitz-chak v'Riv-kah, vei-lo-hei Ya-a-kov Ra-cheil v'Lei-ah. Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, Eil el-yon, go-meil cha-sa-dim to-vim, v'ko-nei ha-kol, v'zo-cheir cha-s'dei a-vot v'i-ma-hot, u-mei-vi g'u-la li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-va. Meh-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-ta Adonai, ma-gein Av-ra-ham v'ez-rat Sa-ra.

## Meditation

Each **generation** has its path; each a vision of its own.

Yet each is linked to all,-

their origin and goal are one

Our mothers and fathers kindled light;

To lead us to the day of shining hope,

with mercy our companion along the way.

Recalling the **generations**, we weave our lives into the tradition.

Praised be the source of strength and courage,

The source of kindness and good deeds.

Praised be the source of gentleness and love,

Of softness and kind words.

Praised be the man who transcends strength

Through gentleness.

Praised be the woman who perfects gentleness

Through strength.

Praised be the person who acts

according to the best that is within.

Praised be the person who reaches out to touch the best in others.

Praised be the gentle faithfulness of Abraham

And the valiant strength of Sarah.

Honor to the **generations** of Israel, our people! All honor to those who illuminate our paths.



The *Gevurot*, originally a prayer about resurrection, was changed by the early Reform rabbis to a prayer praising God's presence in the cycle of life.

## Gevurot

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ: מְשִׁיב  
הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים  
רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם  
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ  
מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה: וְנֶאֱמָר אֶתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ  
אַתָּה יְיָ, מְחַיֶּה הַכֹּל:

A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol a-ta, rav l'ho-shi-a. Ma-shiv ha-ru'ach u-mo-rid ha-ga-shem. M'chal-keil cha-yim b'cheh-sed, m'cha-yei ha-kol b'ra-cha-mim ra-bim. So-meich no-f'lim, v'ro-fei cho-lim, u-ma-tir a-su-rim, u-m'ka-yeim eh-mu-na-to li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-rot, u-mi do-meh lach, meh-lech mei-mit u-rn'cha-yeh u-matz-mi-ach y'shu-a.

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

The Hasidim tell a story of the Bal Shem Tov:

The Bal Shem Tov would go into the woods, light a sacred fire and pray to find an answer to a particularly weighty problem, in this way he found insight to his dilemma.

His successor would go to the same place in the woods and say “We no longer remember how to light the fire but we can still say the prayer” that sufficed and he also found his answer.

His successor would go to the same place in the woods but could not light the fire or remember the prayer and said “that will have to suffice,” and it did.

In the fourth generation the rabbi stayed home and said “the fire we can no longer light, the prayer we no longer know, nor do we remember the place. All we can do is tell the tale” and that too proved sufficient.

What happens when the tale itself is no longer told?

What happens when we no longer have storytellers to tell the tales?



The symbolism of the tree implies the creation of **generations** from year to year. By describing the tree as fruit-laden it is characterized as a productive tree, rather than a forest tree. This person enriches, renews, and nourishes his society. Also, this is an evergreen fruit tree, it will endure forever. Also, the word used to describe the tree as “planted” is *shatul*, which the sages took to mean “well rooted” as opposed to the regular Hebrew *natu’a*, meaning “planted.” Hence, this person is productive not just to himself, but to his progeny for **generations** to come.

## **Meditation**

The faces and the tactics of the leaders  
may change every four years, or two, or one but  
the people go on forever.  
The people -- beaten down today,  
yet rising tomorrow;  
losing the road one minute  
but finding it the next;  
their eyes always fixed on a star  
of true brotherhood, equality and dignity  
--the people are the real guardians  
of our hopes and dreams.

## **Meditation - Psalm 1**

Happy is the one who has not followed the counsel of the wicked.  
or taken the path of sinners,  
or joined the company of the insolent;  
rather, the Teaching of the Lord is his delight,  
and he studies that teaching day and night.  
He is like a tree planted beside streams of water,  
which yields its fruit in season,  
whose foliage never fades,  
and whatever it produces thrives.  
Not so the wicked:  
rather, they are like chaff that wind blows away.  
Therefore the wicked will not survive judgment,  
nor will the sinners, in the assembly of the righteous.  
For the Lord cherishes the way of the righteous,  
but the way of the wicked is doomed.



In its over 100 years of existence, JCS has been a consistent provider of opportunities for members of other faith traditions to learn about the Jewish people; their religion history and culture. Building bridges has been its goal as it continues to serve as a conduit for creating interfaith relationships

## **Jewish Chautauqua Meditation**

“And you shall teach them to your sons.” Deuteronomy 6:7.

In the modern era this concept has thankfully been expanded to include our daughters as well. The word *levanecha* is often translated as “to your children” so this is no leap at all. With little effort the concept can be extended to other children as well.

The Jewish Chautauqua Society was created to disseminate knowledge about Judaism and its interrelationship with the traditions of other faiths. Based on the belief that prejudice breeds on ignorance born of stereotype, the JCS seeks to reduce anti-Semitism by providing non-Jews with opportunities to understand the culture, beliefs and practices of the Jewish people.

The Society pursues this mission by sponsoring rabbinically-taught college level courses and secondary school programs to all children, and by supporting programs dedicated to interfaith cooperation and mutual respect.

The goal of the JCS is "Understanding Through Education."

## **Oseh Shalom**

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

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

May the source of peace in the heavens bring peace to us and to Israel (and to all the world), and we answer *Amen*.



We sweeten our Shabbat with the celebration of *Kiddush*

## Kiddush

The seventh day is consecrated to the Lord our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the divine image. We therefore raise the cup in thanksgiving:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.  
בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְרָצָה בְּנוֹ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, וְזָכְרוֹן  
לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זְכוֹר  
לִיצִיאַת מִצְרָיִם. כִּי־כֵּן בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ סְפִלְהֵעַמִּים,  
וְשִׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה, יי,  
מְקַדֵּשׁ הַשַּׁבָּת.

Ba-ruch a-ta Adonai, Eh-lo-hei-nu meh-lech ha-o-lam, bo-rei p'ri ha-ga-fen. Ba-ruch a-ta Adonai, Eh-lo-hei-nu meh-lech ha-o-lam, a-she-ri ki-d'sha-nu b'mitz-vo-tav v'ra-tza va-nu, v'sha-bat kod-sho b'a-ha-va u- v'ra-tzon hin-chi-la-nu, zi-ka-ron l'ma-a-sei v'rei-sheet. Ki hu yom t'chi-la l'mik-ra-ei ko-desh, ze-cher li-tzi-at Mitz-ra-yim.

Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim, v'sha-bat kod-sh'cha b'a-ha-va u-v'ra-tzon hin-chal-ta-nu. Ba-ruch a-ta Adonai, m'ka-deish ha-Shabbat.

## Aleinu

עָלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לַתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָרְצוֹת;  
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם, וְגִדְּלָנוּ כְּכָל־הַמּוֹנֵב.  
וְאֵנָחְנוּ כּוֹרְעִים וּמִשְׁתַּהוּרִים וּמוֹדִים לְפָנֶי  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקֹּדֶשׁ בְּרוּךְ הוּא.

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

Va-a-nach-nu ko-r'im u-mish-ta-cha-vim u-mo-dim li-f'nei meh-lech ma-l'chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.

The *Aleinu* is a declaration of praise to God, which, in the Reform prayer book, emphasizes the unity of all humanity

The *Aleinu* was originally part of the High Holy Day liturgy and during the Middle Ages was incorporated into the final prayers of the daily liturgy.



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.

### Mourner's Kaddish

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי־כְרָא כְרַעוּתָהּ,  
 וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

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

וְתִבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַיַּם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְחַלֵּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא.

*Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, v'yit-ha-  
 dar v'yit-a-leh v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,*

לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
 דְאֲמִידָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁלָמָא רַבָּא אֲנִי־שְׂמִיָּא וְנַחֲמֵנוּ וְעַל־כָּל־יִשְׂרָאֵל,  
 וְאָמְרוּ: אָמֵן.

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

*Kaddish Yatom*, the Mourners  
*Kaddish*, is written in Aramaic,  
 another ancient language as sacred  
 as Hebrew to the Jewish people. It  
 is recited by mourners in the  
 company of the entire congregation.  
 The prayer never mentions death,  
 rather it praises the Source of Life.  
 In traditional congregations only  
 the mourners and those celebrating  
 the memories of loved ones rise  
 during the prayer. In Reform  
 congregations, the entire assembly  
 rises



May the source of peace in the heavens bring peace to us and to Israel (and to all the world), and we answer:

*Amen.*

May your Great Name grow in holiness in the world created as You willed. May Your majesty rule in our lifetimes, in our day, and in the lifetimes of all the House of Israel,- speedily and soon, and we answer:

*Amen*

May Your Great Name be blessed for ever and eternity.

May the Name of the Holy Blessed One be praised and lauded, glorified and exalted, honored and respected beyond any blessing, song, hymn or psalm that we on earth could offer, and we answer:

*Amen*

May the great peace of the heavens be ours; with life for all Israel, and we answer:

*Amen*

May the source of peace in the heavens bring peace to us and to all Israel, and we answer:

*Amen*

#### **A Meditation**

Once the emperor Hadrian was walking along the road near Tiberias in Galilee, and he saw an old man working the soil to plant some fig trees. "If you had worked in your early years, old man," he said, "you would not have to work now so late in your life." "I have worked both early and late," the old man answered, "and what pleased the Lord He has done with me." "How old are you?" asked Hadrian. "A hundred years old," the man answered.

"A hundred years old, and you still stand there breaking up the soil to plant trees!" said Hadian. "Do you expect to eat the fruit of those trees?" "If I am worthy, I will eat," said the old man. "But if not, as my father worked for me, I work for the next **generation.**"

*(Leviticus Rabbah)*

## **Closing Song**

### **Salaam**

*Od yavo shalom aleinu  
od yavo shalom aleinu  
od yavo shalom aleinu  
v'al kulam*

*salaam aleinu v'al kol ha'olam  
salaam, salaam  
salaam aleinu v'al kol ha'olam  
salaam, salaam  
Ki va moed!*

